

**Українська Католицька  
Церква Св.Родина**

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**Holy Family Ukrainian  
Catholic Church**

225 N. 4<sup>th</sup> St., Lindenhurst, NY 11757

**Pastor:** Fr. Olvian Nicolae Popovici

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**Trustees:** Silvia Smith (516) 712 - 5526

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**Choir Director:** Iryna Popovych 943-3348

Nataliya Popovici – **English cantor**

**Web Page:** [www.holyfamilyucc.com](http://www.holyfamilyucc.com)

**Sunday Divine Liturgies:** 9:00 am - English / 10:15 am - Ukrainian

**Weekday Divine Liturgies:** 8:00 am or 9:00 am or 7:00 pm

**Holy Days Liturgy:** 9:00 am or Previous Day at 7:00 pm

**No. 08/18**

**CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК**

**February 25, 2018 / Лютий 25, 2018**

**DIVINE LITURGIES SCHEDULE:**

**February 25, 2018, 2<sup>nd</sup> Sunday of the Great Fast. Commemoration of St. Gregory Palamas** *Our Holy Father Tarasius.*

**Tone 5:** Epistle: Hebrew 1:10 – 2:3. / Gospel: Mark 2: 1 - 12.

**Note:** *Divine Liturgy of St. Basil the Great.*

**9:00 am – Pro Populo - English.**

**10:15 am – (God's Blessing upon Mychailo & Pokaliuk Family, req. Maria Shafranski) – Ukrainian.**

**Note:** This week Sanctuary Candle Light will be in Memory of  
✠ Gloria Tolopka, req. Martin & Silvia Smith

**Monday, February 26, 2018 – Porphy of Gaza Bishop.**

**9:00 a.m. – Akathistos to the Passion of Christ.**

**7:00 p.m. – (Special Intention) - God's Blessing upon All members of the Rosary Society, req. Members of the Rosary Society**

**Tuesday, February 27, 2018 – Procopius Venerable Confessor.**

**7:00 p.m. – 40<sup>th</sup> day for ✠ Omelan Steszyn/Panakhya, req. Steszyn & Zakoworotny Families**

**Wednesday, February 28, 2018 – Basil Venerable Confessor.**

**7:00 p.m. - Liturgy of the Presanctified Gifts – E/U.**

**8:00 p.m. - Bible Study (Reading, Explanation, etc) – Ukr.**

**Thursday, March 1, 2018 – Eudoxia Venerable Martyr.**

**9:00 a.m. – ✠ Peter J. Sainola {Anniv.}, req. Gertrude K. Sainola**

**Friday, March 2, 2018 – Theodotus Bishop Martyr.**

**9:00 a.m. - Holy Cross of the Way – English**

**7:00 p.m. – Holy Cross of the Way / Хресна Дорога – Ukr.**

**All Souls Saturday, March 3, 2018. First and Second Findings of the Head of John the Baptist.**

**5:15 p.m. – ✠ Divine Liturgy for all the deceased followed by Panakhya (Sorokousty) {3} – E/U.**

**6:00 p.m. – Vespers (Вечірня)**

**March 4, 2018, 3<sup>rd</sup> Sunday of the Great Fast. Veneration of the Cross.**

*Commemoration of the Miracle of the Great – Martyr Theodore.*

**9:00 am – Pro Populo - English.**

**10:15 am – (God's Blessing upon All the Members of Khrobak Family, req. Andriy Khrobak) - Ukrainian.**

**12:00 Noon - Special Divine Liturgy for children/family – E. /U.**

**Confessions:** Can be heard by appointment daily and on Sundays before or after the Divine Liturgy.

**Baptism and Chrismation:** By appointment. Sponsors must be practicing Catholics.

**Marriage:** Please contact the Pastor at least six (6) months in advance.

*Attendance at pre - Cana is required.*

**Ukrainian Culture School** will be held **Every Saturday from 9:15 am until 1:35 p.m.** For more information please call the Rectory or contact the Director, Mr. Roman Vaskiv at (631) 225 -1203 or visit our Facebook:

<https://www.facebook.com/HFUkrainianSchool>.

**Ukrainian Cultural Dances** for children ages 5 to 12 are provided by Mr.

Gregory Momot and Khrystyna Momot of Paramus, NJ, every Saturday, by groups: ages (5 – 9) 1:40 p.m. – 2:25 p.m.; ages (10 – 14) 2:25 p.m. – 3:55p.m.; ages (15 – 19) 3:55 p.m. – 5:25 p.m.

**Religious Education:** Classes for religious education will resume on September 18, 2017 and will be held every Monday from 5:00 p.m. until 5:55 p.m./6:00 p.m. – 6:55 p.m. Please contact the rectory for further information.

**Ministry to the Sick:** Father Popovici will make visits to the sick on the first Friday of the month. It is the responsibility of an immediate family member to kindly notify Rev. Popovici at the Rectory office about any sick or aged individual who is hospitalized or confined at home or in a nursing home, and he will gladly visit and administer the sacraments. In case of emergencies please call any time.

**Pray the Rosary:** The Apostleship of Prayer requests members and parishioners pray the Rosary on the **First Sunday** of each month, beginning 20 minutes before Divine Liturgy. The Rosary Society requests members and parishioners pray the Rosary on the **Third Sunday** of the Month beginning at 10:00 a.m. before Ukrainian Divine Liturgy.

**Mothers in Prayer:** Next prayer group will be held on **March 2, 2018 at 8:00 p.m.**

**St. Joseph's Men's Prayer:** group will be held every Thursday at 8:00 p.m.

**Rectory Office Hours: Tuesday - Friday: 9:00 am to 5:00 pm; Saturday: 10:00 am – 2:00 pm;** Evenings by appointment. **Attention: Monday** is a free day for the priest. In case of an emergency, please call at any time.

**Divine Liturgy:** Dear Parishioners! Remember your faith; please come every Sunday and Holy Days to Church.

**Divine Liturgy for Children:** Special Divine Liturgy (English/Ukrainian language) for family/children will be held today **Sunday, March 4, 2018 at 12:00 Noon.** All parents are requested to bring their children to church to celebrate the Holy Divine Liturgy.

**Sunday Bulletin Deadline:** Notices should be phoned in or brought to the Parish Office **NO LATER** than 12:00 noon on the Friday prior to the Sunday of publication.

**Bequests:** In making out your will, kindly remember your church. Holy Family Ukrainian Catholic Church of Lindenhurst, N.Y. is our legal title.

**New Parishioners:** Welcome to Holy Family Church! To all who are tired and need rest, to all who mourn and need comfort, to all who are friendless and need friendship, to all who are discouraged and need hope, to all who are hopeless and need sheltering love, to all who sin and need a Savior, this Church opens wide its doors in the name of the Lord Jesus Christ. Please stop by the Rectory to introduce yourselves and register. We look forward to meeting you.

**Change in address or telephone?** Parishioners, kindly provide the rectory with your new address and telephone numbers as soon as possible.

**Parishioners and guests: after each Divine Liturgy, coffee, rolls, & cakes are served in the Parish Center for a donation of \$3.00 per person.**

**Sunday Collection – February 18, 2018. 2<sup>nd</sup> Collection - \$240.00**

*“Give to the Most High as He has given to you, generously, for the Lord is one who always repays, and He will give back to you sevenfold.” (Sir. 35: 9 – 10).*

Candles: \$150, Tetrapod: \$40, Coffee: \$150, Holy Days: \$5, Annual Support: \$150, Sower: \$25, Andrew’s Pence: \$300, Sanctuary Light: \$15, **Memorial Donation: \$250, Pledge: \$435.00, Sunday Offering: \$949.00, Total - \$2,709.00.**

**Dear Parishioners:** *Sincere thanks for the offerings made on Sunday, February 18, 2018. May God bless you all for your generosity.*

**Our Prayer:** *Please remember all those parishioners who are ill or elderly within your families. They are part of our parish and need to receive Jesus in the Holy Sacraments of Confession and Communion. To schedule a visit by the priest, please call the rectory for an appointment.*

**Attention: To all who celebrate their birthday** during the month of **February 2018**, our best wishes and many happy healthy years! Mnohaya Lita and God’s Blessing.

### **Our Church News:**

**1. The Apostleship of Prayer and Rosary Society** cordially invite all their members and any parishioners to join them for their first meetings for 2018 which, will be held today Sunday, February 25<sup>th</sup> after the English Divine Liturgy (Apostleship of Prayer) and after the Ukrainian Divine Liturgy (Rosary Society).

**2. Memorial Donations:** In honor of † **Gloria Tolopka’s request, memorial donations are to be used toward Construction/ Installation of a Bell Tower for Holy Family Church:** the following parishioners/friends have donated: M/M George Wasylciow and Nadia Pawluk - \$250; M/M Ihor & Olesia Warywoda - \$200; M/M Petro & Mariya Dankov - \$150; M/M Martin & Silvia Smith - \$100; Mr. Walter Kozicky - \$100; M/M Roman Kozicky - \$100; M/M Andriy & Mariya Tanchak - \$100; M/M Ivan & Ruslana Rybak - \$50; M/M James & Barbara Fromel - \$50; Ms. Marta Koerner - \$50; M/M John & Diana Sullivan - \$50; Mrs. Ellen Sperling - \$25. To date, \$1,225.00 has been donated.

### **3. Upcoming events:**

**A. March 2018 collections:** The next free will donations will be collected on Sunday, March 18, 2018 after both Divine Liturgies.

**B. the Month of March includes the following special collections:** Church in Need, Rice Bowl, Poor, Easter Flowers, Collection for the Missionary Priest and Holy Land. There are special envelopes in your boxed envelopes. This is for Churches in Ukraine that need our support. Our donations help to build churches and support the faith in Ukraine and other countries.

### **4. We wish to express our sincere thanks to:**

**A.** all our Parishioners who participated in the second voluntary collection this past Sunday for regular church cleaning. The total amount collected was **\$240.00.**

**B.** Those parishioners who donated to the, “Andrew’s Pence Collection”, to support our Cathedral in Kiev, Ukraine and our Patriarch, his Excellency, Sviatoslav Shevchuk. Total donations were \$300.00.

**C.** Mr. Taras Borykailo who on many occasions volunteered to help our Church when various work was needed.

**D.** those ladies from the Rosary Society (4 ladies) who volunteered this past week to bake puppyseeds /lekvar rolls for sale and for our coffee time.

**May God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.**

**5.** Dear Parishioners: If you have any unopened and unused merchandise (**with tags and in new condition**) that you don’t need, consider donating it for our “Chinese Auction” scheduled for November.

**6.** We have a variety of **pyrohy** for sale (separate container of onions included) – the cost for one dozen is \$6.00. All proceeds go to our parish.

This is a Fund Raiser.

**7. Dear Parishioners:** in your box of Weekly Envelopes there is an envelope marked “**Annual Parish Support**”. Please remember to make this donation which is a minimum donation for registered parishioners.

Collected funds will be used to keep our Church in good standing.

**8. SPECIAL LENTEN COLLECTION:** *Rice Bowl and Poor Collection.*

Containers may be found in our vestibule and beside the Tetrapod.

**9. Outreach program for the Easter Season: Please be as generous as possible for the needy in our community.** Items needed are: canned vegetables, fruit juice, gravy, coffee, tea, tuna fish, baked beans, pasta sauce, etc. Please bring your items to the church vestibule no later than March 27<sup>th</sup>, 2018. Also, we will gratefully accept cash donations toward the purchase of items for the Easter baskets.

**10. Please Note:** On Friday March 9<sup>th</sup>, our Parish will have a special guest, our Seminarians from the Stamford Seminary will be singing the Liturgy of Presanctified Gifts at 7:00 p.m. – Everyone is invited to attend. After Liturgy will follow a special Reception (Diner).

**11. Dear Parishioners!** Join us for our next Pilgrimage: “Steps of the Saints” – Italy (Rome, Padua, Asisi, etc). Save the dates: **September 16 – 28, 2018. More information is attached to our Church Bulletin.**

**Dear Parishioners:** In light of world events, let us pray more every day for God’s forgiveness and mercy and for His guidance.

### **PRAYER BEFORE SLEEP OF SAINT EPHREM the Syrian.**

O Lord, Heavenly King, Comforter, Spirit of Truth, have compassion and mercy on Thy sinful servant and pardon my unworthiness, and forgive me all the sins that I humanly committed today, and not only humanly but even worse than a beast – my voluntary sins, known and unknown, from my youth and from evil suggestions, and from my brazenness, and from boredom. If I have sworn by Thy Name or blasphemed it in thought, blamed or reproached anyone, or in my anger have detracted or slandered anyone, or grieved anyone, or if I have got angry about anything, or have told a lie, if I have slept unnecessarily, or if a beggar has come to me and I despised or neglected him, or if I have troubled my brother or quarrelled with him, or if I have condemned anyone, or have boasted, or have been proud, or lost my temper with anyone, or if when standing in prayer my mind has been distracted by the glamour of this world, or if I have had depraved thoughts or have overeaten, or have drunk excessively, or have laughed frivolously, or have thought evil, or have seen the attraction of someone and been wounded by it in my heart, or said indecent things, or made fun of my brother’s sin when my own faults are countless, or been neglectful of prayer, or have done some other wrong that I cannot remember – for I have done all this and much more – have mercy, my Lord and Creator, on me Thy wretched and unworthy servant, and absolve and forgive and deliver me in Thy goodness and love for men, so that, lustful, sinful and wretched as I am, I may lie down and sleep and rest in peace. And I shall worship, praise and glorify Thy most honourable Name, with the Father and His only-begotten Son, now and ever, and for all ages. Amen.

### **Lenten Prayer of St. Ephrem:**

**O Lord and Master of my life, give me not the spirit of laziness, despair, lust of power, and idle talk. (prostration)**

**But give rather the spirit of sobriety, humility, patience and love to Thy servant. (prostration)**

**Yea, O Lord and King, grant me to see my own transgressions and not to judge my brother, for blessed art Thou unto ages of ages. Amen. (prostration).**

**A Prostration** is a full bow to the ground with the knees touching the ground, and the head touching or near the ground, then immediately standing back up. As the bow to the ground is begun, the sign of the cross is made. Some people touch their knees to the ground first and then bend their upper body down, and the more athletic or coordinated essentially “fall” forward to the ground with their knees and hands touching at essentially the same time. This is very similar to the familiar gym class “burpee”.

**A Bow, also known as a “reverence” or “Poklon”** is when the sign of the cross is made, while simultaneously bowing the head by bending at the waist. Some bow deeply and touch the ground with their right hand, and other make very shallow bows. It really does not matter as long as the movement is done with attention.

**Divine Liturgy – Explanation**

...continued from Previous Bulletin...

The most important moment of the Mass is now at hand – the Eucharistic Consecration of the Holy Gifts, that is, the miraculous changing (the “transubstantiation”) of the bread and wine into the Most Precious Blood and Most Sacred Body of Jesus Christ. This most important part is called the Canon of the Liturgy (Mass). The priest invites the faithful to attend the consummation of the sacrament with the words, “Let us stand well, let us stand with fear, and let us be ready to offer in peace the holy oblation.” The faithful are asked to lift up their hearts. To give thanks to the Lord and to bow before the consubstantial and undivided Trinity. The secret prayer before the consecration is known as the Preface or Prayer of Thanksgiving. The priest gives thanks and praise to God for His many goodness and mercies for His acts of creation and the redemption of mankind. The priest invites the people to express their thanks by, “Singing, vociferating, and proclaiming the triumphal hymn! The people respond by singing the Hymn of the Seraphim, “Holy, holy, holy is the Lord Sabaoth (Lord of hosts and powers). Heaven and earth are full of Thy glory! Hosanna (Glory) in the highest! Blessed is he who comes in the name of the Lord. Hosanna in the highest!” These words refer to Jesus Christ Who is about to come from Heaven in the visible form of bread and wine through the power of the eucharistic consecration in order to sacrifice Himself to the Heavenly Father for all mankind. The priest then utters the words in which Christ instituted the Sacrament of the Eucharist, which is the greatest monument of God’s supreme love for men: “*Take eat: This is My Body which is broken for you for the remission of sins*”; and “*Drink of this, all of you: This is My Blood of the New Testament, which is shed for you and for many for the remission of sins.*” The congregation replies with deep faith, “Amen”. The priest then elevates the consecrated Gifts (the paten and chalice) and sings, “We offer Thee Thine own, of what is Thine own, in all and for the sake of all”. This means that the consecrated Gifts are not the property of humanity but belong to God. The faithful, taking up the priest’s words, chant, “We praise Thee, we bless Thee, we give thanks to Thee, O Lord, and we pray to Thee, O our God”. The priest, meanwhile, invokes the Holy Ghost (Epiclesis) to descent upon the consecrated Gifts for the spiritual good of all who are to receive them. Since Christ’s sacrifice is “for all and all things”, that is, for all people and their needs, the priest reads the Prayer of Intercession. Here he commemorates the members of the Church in whose behalf the consecrated elements have been offered. The priest commemorates the Saints in heaven and asks their intercession for the living; the dead who passed away in the hope of eternal life; and asks God’s grace upon the living. The priest prays for the above three classes of persons secretly, but sings the commemoration of the spiritual hierarchy and the Blessed Virgin Mary aloud. The congregation responds with the Hirmos (ode) in honor of Mary, “It is very meet to bless thee, the Theotokos (God bearing)...” or its substitute.

**The Liturgy of the faithful:** When the Pope or bishops are commemorated the congregation (populace) replies with, “Remember all men and women.” This response is a petition for

God’s graces and mercies for all people, no matter or what sex, age, material or spiritual needs. The priest concludes the prayer of intercession or commemoration with a blessing upon all the people in the church, asking that the mercy of God be always with them. The people reply with, “And with thy spirit.” In this manner the people ask God to bless the priest with the graces necessary to the functioning of his office, work, and dignity. The preparation of the faithful for Holy Communion follows. The priest sings the Litany of Intercession, which is similar in content to the prayers before the consecration. In a secret prayer the priest prays, for himself and the faithful, that the Sacrament of the Eucharist may be worthily received for the spiritual good and not the condemnation of the communicants. The Litany of Intercession is concluded with the singing of the Our Father. The priest recites the Our Father with hands extended. The Our Father is called the Lord’s Prayer because Christ Himself composed it! The Our Father contains first the praise of God, and then petitions, which can satisfy all the spiritual and material needs of a human being. When the Our Father is recited before meals, it is all the more proper to recite it before receiving the heavenly sustenance of Holy Communion. The Our Father is immediately followed by the Inclination with the priest singing, “Bow down your heads to the Lord.” This means that we should receive Holy Communion with humility and submission to the will of God. To mark this humility the priest makes three bows before the altar while saying the words, “O God, be merciful to me a sinner!” After the fraction or the breaking of the priest’s host (Lamb) into four pieces the priest communicates by first taking a portion of the holy Bread and then by drinking from the holy chalice. The priest’s communion is preceded by the prayer, “I believe, O Lord, and I confess...” The priest then proceeds to distribute Holy Communion to the faithful. He does this by dropping all the consecrated particles, which have been up to this point resting on the paten, into the chalice containing the Most Precious Blood. The priest then turns to the people with consecrated Gifts and sings, “Approach with fear of God, with faith, and with love!” The priest then leads the faithful receiving Holy Communion in the same preparatory prayer he has just recited for himself, “I believe, O Lord, and I confess...” This beautiful prayer expresses faith in the Lord, humility and hope in His mercy. It continues with ...”for I will not betray Thee with a kiss, as did Judas; but as the Thief I confess Thee: remember me, O Lord, in Thy kingdom!” Holy Communion is an outstanding example of Christ’s mercy towards the sinner who has repented. The priest with the aid of a golden spoon distributes Holy Communion. The receiver should open his mouth wide without extending the tongue, head well back and should never attempt to clutch or suck the spoon. In this manner the priest can tilt the communion particle into the communicant’s mouth freely and easily. As the priest approaches each communicant, he says, “**The servant of God N... receives the honorable and holy Body and Blood of Our Lord, God, and Savior Jesus Christ for the remission of his sins and for everlasting life.**” These words reflect the act of cleansing the soul from the stain of sin and the guarantee of eternal life through the grace of the Eucharist. One of the beauties of the Ukrainian rite is that at every Liturgy there is a benediction with the Blessed Sacrament. **..to be continued...**

## The Prayer of St. Ephrem

*By the Most Reverend Basil H. Losten, D.D., S.T.L., LL.D (Hon)*

*Eparch Emeritus, Eparchy of Stamford, UGCC*

*O Lord, and Master of my life, give me not the spirit of slothfulness, faintheartedness, lust for power, and vain talking; Instead, grant to me. Your servant, the spirit of integrity, humility, patience and love; O Lord and King, grant that I may see my own transgressions, and not judge my brother, for You are blessed. Amen.*

Unlike most prayers offered aloud in our services, the priest recites this prayer in a speaking voice, audibly but not very loudly.

Customarily we make a prostration after each clause, three in all. We repeat this short prayer at virtually every service on the weekdays of Lent, so the church attaches great importance to it. It is the typical prayer of Lent. Because it is so short, it is easily memorized. If we cannot come to church on a given day, we may offer this prayer in our homes. We may use it quietly throughout the day, wherever we happen to be.

### The Meaning of the Prayer

"O Lord and Master of my life." This short phrase confesses that we depend utterly on Jesus Christ our God. We acknowledge again what we acknowledged at baptism, that our first allegiance is to God, that God has given us life, that we must live in accordance with God's will, and that it is for God to call us from this earthly life. In these few words we turn away from all idolatry, we reject everything, which might take the place of God.

"Give me not the spirit of slothfulness" or in plain English, laziness! Life, especially the Christian life, is an effort. That does not mean at all that we should never "enjoy life"; Christ promised to give us joy. But real joy has nothing in common with laziness. Laziness steals our time and gives us no joy at all; one only discovers that one has done nothing, neither what one should have done nor what one might have done. Exercise is a good cure for laziness; Lent is a spiritual exercise, to cure us of spiritual laziness.

"Faintheartedness" is a vice or temptation allied to laziness. This is the notion that we cannot accomplish anything anyway, so why bother to try? We will only fail, so why make the effort? Those are the questions of the devil. Even in ordinary life, the person who really never succeeds is the person who never tries. And in the Christian life, there is good news: God does not demand that we must always succeed! When we try, and fail, God is always there to "pick us up" with His love, and help us try again. A sinful Christian, who has tried all his life to lead a Christian life and thinks that he has never really succeeded but still keeps trying will have a place of honor in the Kingdom of Heaven. But that is only part of the good news. God is with us, and God is there to help us. The help does not come on our schedule, but it comes. When we make the effort persistently, even though we fail, God replaces our failures with Christ's Victory! God will give us the success that we cannot achieve for ourselves. So, deliver us from faintheartedness, and give us the strength to make a beginning and try again!

"Lust for power." Most of us would say at once "that's not me; I'm not important enough to be lusting for power!" Well, think again. The original temptation to the sin that deprived the human race of paradise was the lying promise of Satan "you shall be as gods!" And the ambition to be gods is still one of the most basic temptations of the human soul. In our fallen state, each individual wants to be the center of the universe. Even an infant wants the whole world to revolve around him. How often, if we are honest, do we not find ourselves trying to manipulate other people into doing what we

want? How often do we not abuse other people? How often do we not abuse creation? All this is lust for power. Repentance, with the grace of God, can undo the original sin for each of us, as Jesus Christ has undone original sin for all of us. But we must ask God's help to put aside this lust for power, this ludicrous desire to be the center of the universe, and instead we must allow God to be truly "the Lord and Master of my life," all day, every day. "And vain talking"! How much damage do we do by idle chatter, let alone deliberately vicious slander? Ask the bishop, if you wish, and I will tell you that I cannot begin to count the harm done to families, to parishes, to communities, and to individuals by foolish words, often spoken in haste. How truly does the Epistle of James teach that anyone who does not sin in speech must be perfect! Vain talking also involves vain listening, at least most of the time. How much idle listening do we do? How often do we watch television or listen to the radio, not to learn something, not to enjoy something, but just "to kill time." God gives us time to use, not to kill. Lent is a good occasion to begin to keep track of the "idle talk" that comes in through our eyes and ears, as well as the idle talk we generate ourselves. Consider also the reverse: what is more precious than a reputation for speaking the truth, with love and respect for others? How much do we admire people who never speak slightly of others?

So we ask God to deliver us from these four sins and temptations. We also ask for specific virtues: "Integrity." We all admire this virtue. When we call someone a person of integrity, we are paying a high compliment. Integrity is the virtue by which we recognize God's plan for us and do our best to live in accordance with that plan. By the virtue of integrity, we understand that sin not only damages other people, but that sin damages the sinner. When I commit sin, the very act of sin diminishes me. God, however, can restore me to my lost integrity, and is willing, even anxious, to do so if I will only ask it and cooperate with His grace.

"Humility." In common speech, this might sound like almost the opposite of integrity. When we say that someone is a person of integrity, we imply that this person has great dignity. Yet we often think of humility as lacking dignity. Genuine humility is not at all undignified; as I said above, humility is freedom from illusion. Humility is clear-sightedness. Consider a very simple, homely example. Some people waste money by purchasing overpriced merchandise because they do not know the real value of the goods, and because they wish to display their wealth. Prudent people who do know the value of the goods, and who shop carefully, will receive real value for money. The careful, informed shopper who obtains good value is far more dignified than the show-off who ostentatiously wastes money. So, likewise, if we have an accurate view of life, spiritual and temporal; if we have the humility from God to enable us to see ourselves and everything else with realism, we have authentic dignity instead of pretentiousness.

"Patience." What an essential virtue, and what a difficult one! We naturally want everyone and everything to run on our own schedule. Yet reality does not run on our own schedule. We must be patient with God, we must be patient with others, and we must even be patient with ourselves. To be patient with God: for how many years have I not asked people to pray for the persecuted Church in Eastern Europe? And as the years went by, it grieved me to hear, sometimes, the answer "Bishop, please don't ask us that. We have prayed, and it does no good. God is not listening to our prayers!" This is a frightful temptation, and a very painful one... *to be continued...*