

**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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**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. 10/18**

**CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК**

**March 11, 2018 / Березень 11, 2018**

**DIVINE LITURGIES SCHEDULE:**

**March 11, 2018, 4<sup>th</sup> Sunday of the Great Fast.** Commemoration of St. John of the Ladder (Climacus). *Our Holy Father Sophronius, Patriarch of Jerusalem.*

**Tone 7: Epistle:** Hebrew 6:13 – 20. / **Gospel:** Mark 9:17 – 31.

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

**9:00 am – Pro Populo - English.**

**10:15 am –** (God's Blessing upon Nataliya, Andreea, Andrew & Popovici Family; God's Blessing upon Nadiya & Moskalyuk Family, req. Family) - **Ukrainian.**

**Note:** **This week's Sanctuary Candle Light for God's Blessing upon Popovici Family, req. Family**

**Monday, March 12, 2018 –** *Theophane Venerable Confessor.*

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

**Tuesday, March 13, 2018 –** *Translation of the Relics of Nicephorus Patriarch.*

**8:00 p.m. – Private – Special prayer in the Church**

**Wednesday, March 14, 2018 –** *Benedict Venerable.*

**7:00 p.m. – Akathistos to the Passion of Christ.**

**Thursday, March 15, 2018 –** *Agapius and Others Martyrs.*

**8:00 p.m. – Private – Special prayer in the Church**

**Friday, March 16, 2018 –** *Sabinus and Papas Martyrs.*

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

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

**Akatistos Saturday, March 17, 2018.** *Alexis, Man of God Venerable.*

**8:30 a.m. - Akatistos to the Mother of God**

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

**6:00 p.m. – Vespers (Вечірня)**

**7:00 p.m. – (Bination Liturgy) - † Omelan Steszyn, req. Family**

**March 18, 2018, 5<sup>th</sup> Sunday of the Great Fast. St. Mary of Egypt.** *Our Holy Father Cyril.*

**9:00 am – Pro Populo - English.**

**10:15 am –** (God's Blessing upon Vadym Teslyk & Family; God's Blessing upon Ruslan & Seredniy Family, req. Olena Yakubovska and Nadia Chornomydza) - **Ukrainian.**

**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 **April 6, 2018 at 8:30 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, April 22, 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 – March 4, 2018.**

"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: \$205, Tetrapod: \$9, Coffee: \$215, Poor: \$10, Rice Bowl: \$10, Andrew's Pence: \$10, Flowers: \$350, Church Debt: \$20,  
**Pledge: \$785.00, Sunday Offering: \$1,154.00, Total - \$2,768.00.**

**Dear Parishioners:** Sincere thanks for the offerings made on Sunday, March 4, 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 **March 2018**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

**Our Church News:**

**1. Paschal Flower Donations:** You are invited to make a donation between now and Palm Sunday so that flowers may be purchased for the Good Friday bier, and for Paschal Liturgies (April 1, 2018).

**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: Rev. Olvian N. Popovici & Mrs. Nataliya Popovici - \$100. To date, \$1,425.00 has been donated.

**3. Upcoming events:**

**A. March collections: Fifth Sunday of Lent, March 18, 2018,** there will be a Second Collection after each Divine Liturgies to raise necessary funds for support (Rice Bowl and Poor Collection); and to partially support the trips for missionary priests as well our regular monthly collection. The priests come to hear confessions and to preach the Lenten Retreat in preparation for Easter, in order to teach and enrich our Christian life in the Crucified and Resurrected Christ.

**B. the following are special collections in March:** 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 in other countries.

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

**A.** Mr. Ivan Zakharyuk who has recently volunteered to perform needed repair work in our church.

**B.** ladies from the Rosary Society who volunteered to prepare food for the special dinner for the Stamford seminarians and parishioners present for the Liturgy of the Presanctified Gifts this past Friday.

**C.** all our Parishioners who donated to the special collection this past Sunday to support the shipping costs for packages to be sent to the the Ukrainian orphanages. The total amount donated was **\$100.00.**

**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. SPECIAL LENTEN COLLECTION: Rice Bowl and Poor Collection.** Containers may be found in our vestibule and beside the Tetrapod.

**8. Outreach program for the Easter Season:**

**A. 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.

**B.** The Members of the Rosary Society are asking parishioners to bring children's clothes and shoes (ages 5–14), snacks, candies or a monetary offering to help ship packages to the orphanage in Ukraine. Our funds are limited so we rely on your special donations. Thank you, in advance, for your attention and donation.

**9. 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.**

**Where is God When You Need Him?" God with us –by John Breck ...continued from Previous Bulletin...**

Lazarus, after all, would one day die a natural death; and Peter would follow his Lord to martyrdom. Similarly, you and I will die our own death, even if in the meantime God works in our lives miracles of healing. What does this mean for those who face death, who cry out to God beseeching Him to save them? It means that Christ is there in their anguish and agony, and there to lead them through the valley of the shadow of death. They, like Peter and Lazarus, can hold in their hearts and minds the absolute conviction –the absolute truth – that insofar as they seek their salvation in Christ, He will grant in full. Accompanying them in their dread and their hopelessness, He will guide them – as He guides each of us – toward the ultimate salvation, the ultimate source of life. Peter's rescue from the waters then is a prophetic image of a greater rescue, a greater salvation to come. He, like Lazarus, like ourselves, is bound one day to die. That is inevitable. What provides hope, however, is the certainty that Christ journeys with us through that final agony, through the anguish of death. And as the icon of Resurrection announces so poignantly, He reaches out to embrace each of us. He commands each of us, "Arise!" Then He lifts us up out of death, and grants us to share fully in His own resurrected Life. Where is God when you need Him? As the "One Who Is," He is present with us, wherever we may find ourselves, in life and in death. "Everywhere present and filling things,"

**On Forgiveness**

A certain Christian man went to consult Abba Silouan.

"I have a deadly enemy, Father," he confessed. "The evils which he has brought upon me are innumerable. A short time ago he gained a large piece of my land by deceit. He slanders me wherever he is and he speaks ill of both me and my family. He has made my life unbearable. Now, finally, he is even plotting to take my life. A few days ago, I learned that he attempted to poison me. But he is not getting away with anything else. I have decided to hand him over to the law." "Do as you like," Abba Silouan told him with indifference. "Do you not think, Father, that when he is punished, and especially severely, as he should be, his soul will be saved?" asked the man, who was now beginning to show concern for the welfare of his enemy's soul.

"Do whatever gives you peace," the Saint continued to say, with the same air.

"I am going straight to the judge, then," the Christian said, getting up to leave.

"Do not hurry off so," the Saint told him calmly. "Let us first pray for God to bring success on your action." He began the 'Our Father.' "And do not forgive us our trespasses, as we do not forgive those who trespass against us," he heard the Saint saying in a loud voice, as if making an error in this verse. "You made an error, Abba. The Lord's Prayer is not said that way," the Christian hastened to correct him. "Nevertheless, that is the way it is," the elder answered in all of his impassivity. Inasmuch as you have decided to hand over your brother to the court, Silouan is offering no other prayer." *From "The Ancient Fathers of the Desert"*

**On the Great Canon of St. Andrew of Crete.**

Today I will be talking about the Great Canon of St. Andrew of Crete, which is used during the Lent on the fourth week on Wednesday evening. It's a meditation on the theme of repentance and forgiveness, and going through it prayerfully and attentively helps us deepen and enrich our own experience of repentance. St. Andrew lived in the 8<sup>th</sup> century. He was born in Damascus and was raised in a Christian family, and eventually he became Bishop of Crete. He was well known for his preaching and for the hymns he composed. Evidently he first began writing the Canon as his own personal meditation. Since he knew the Bible well, he used many references to characters and stories from the Bible - some of them as good role models, and many of them as examples of the sins and failures he finds in himself. But at the same time he reiterates God's mercy and his eagerness to forgive. For example, at one point he compares his sinful thoughts to the murderous thieves who had attacked the victim in the Good Samaritan parable. He says, "I confess to thee, O Savior, the sins I have committed, the wounds of my soul and body, which murderous thoughts, like thieves, have inflicted inwardly upon me." But then he goes on to affirm, "Though I have sinned, O Savior, yet I know that you are full of loving-kindness. You chastise with mercy and are fervent in compassion. You see me weeping and you run to meet me, like the Father calling back the prodigal son." As soon as the son realized his mistakes after taking his inheritance and going off on his own, as soon as he turned around and started to come home again, before he even had a chance to say the words of repentance he had rehearsed, the father saw him coming and went joyfully running to him, brushing aside the words and enveloping him in love and forgiveness. This is the image of the Father that St. Andrew constantly holds up in the Canon. Repentance is always met with loving forgiveness. That's not always true of our dealings with each other. Sometimes we have trouble believing in God's forgiveness, because we ourselves are unwilling to forgive. How many of us think of repentance as nothing more than saying "I'm sorry"? Just say the words, and the offense is forgiven and forgotten. When you go to confession, do you go with a list of sins you've committed, rules you've broken? And when the priest pronounces absolution do you feel you're free to go and resume your life as before? Does repentance change your life?

It should. The dictionary defines the word "repent" as "to turn from sin and dedicate oneself to the amendment of one's life." We call it "metanoia" - "to change one's mind." It implies seeing the truth and making a decision to turn around - to face a new direction. It's something we all need to work at. But living with the Great Canon during fourth Wednesday of Lent - or better yet, throughout all of Lent\* - helps us focus more and more deeply on what it means to repent, how it feels to repent, and most especially, how it feels to be forgiven.

**Healing and Forgiveness: Holy Unction**

We continue our reflections on Lent. Today we shall explore forgiveness and healing, in relation to the Holy Wednesday evening service of Unction. The Sacrament of Unction may be celebrated at any time for the healing of the sick. It is believed that Unction was added to Holy Week, so that those in need of healing and forgiveness would be received back into the Church. It is an opportunity to be reconciled with ourselves and our community in preparation for Pascha. It is described in Scripture by St. James: "Is any among you sick, let him call for the presbyters of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he

will be forgiven. Therefore, confess your sins to one another and pray for one another, that you may be healed." From this text we see, first, the Sacrament has the dual purpose of physical healing and the forgiveness of sins - the healing of body and soul. Second, the healing is *personal*, as we offer our individual needs, and it is communal. Any healing occurs in the greater "body," the body of the Church. And third, any healing bestowed by God must be lovingly shared with our neighbor. When we are forgiven, we are able to forgive others. Forgiveness is an ongoing process of faith, a constant "yes" to God, which we share with our community, our greater body. God forgives, so that we forgive. The service is replete with imagery of bodily and spiritual healing, with seven Epistles and seven Gospel readings; these stories illuminate the myriad ways God touches those who seek wholeness. We hear of the Good Samaritan and his open-hearted love of neighbor, Zacchaeus seeking his Lord, and the healing by Jesus, through words and touch, of those who suffer. All through the texts is the theme of approaching Christ with faith, bringing our whole person to receive the oil. We are blessed on forehead and hands, evoking the oil we receive at baptism and chrismation. This tangible, fragrant oil evokes the healing touch of the Christ, Christos, the anointed one. Secular culture often talks about forgiveness in a self-centered way. You've probably heard someone say, "Forgive, don't hold a grudge, because in doing so, you're only hurting yourself." In other words, holding a grudge doesn't actually *do* much anyways....It doesn't hurt the other person in any effective manner, so you might as well let it go and stop hurting yourself; a self-centered approach. Or you hear of people not quite forgiving, but giving up: "I'm so done with that person. I've moved on." Again, disconnected, and focused on *my* needs, *my* boundaries. But as Christians we see forgiveness as communion. We see it through the lens of Christ's life - his radical forgiveness of everyone. Anger, pride, hatred, adultery - all of it, lifted up on the Cross and healed by the ultimate Forgiver. Unction shows us what God has in store for the world in its ultimate redemption, a glimpse of the Paschal sanctification of all life. God forgives, so that we may forgive. Sometimes we think of healing as being obvious: we seek healing from an illness, an injury. The story of the Paralytic which is read on the Second Sunday of Great Lent shows a clear need - one man's hope to rise, take up his mat, and walk. He receives this blessing. But notice that Christ doesn't stop with his legs. To show his all-encompassing power and love, Christ also says to this man, "Your *sins* are forgiven." The paralytic walks, yes, but now that he walks, the question becomes who will walk *with* him and share in this reconciliation. Like the paralytic, we too need healing in places that are not so obvious - those areas where we sin in word or in deed, in knowledge or in ignorance. Hear the comforting words of the First Ode of the Canon: *O Master, You always gladden the souls and bodies of mortals, with the oil of loving kindness, and You also safeguard Your faithful by oil. Show compassion also to those who now draw near to You through the Oil.* We are stepping toward a safe place when we participate in Unction. A safe place where God forgives, so that we may forgive. This is a story recounted by a hospice chaplain: "I have accompanied patients and families through the end of life journey and witnessed many beautiful moments. I recall a visit with a 90 year-old Catholic patient named Anna, living with dementia, at home with one of her daughters. As her condition declined, I contacted the family's priest to administer the sacrament of the sick. Later that day, her daughter Maria and I read Psalms and said the Lord's prayer at the bedside. We took leave of her mother, who lay there breathing peacefully. She had not interacted in weeks, and was lingering with little

quality of life. Maria and I sat down at the kitchen table. Maria confessed that she was feeling a great deal of anger at her sisters. They lived locally and led busy lives, stopping in only periodically to say, "You're doing great, Maria, keep up the good work! Love you Mom, see you later!" Although Maria felt deep gratitude for the closeness she shared with her mother, she struggled with shouldering the care alone. Further, her growing anger at her sisters was a smoldering fire. We sat together in her little kitchen, discussing her resentment. It was painful to carry such love, anger, gratitude, frustration, all bundled up together. Together, Maria and I prayed again at the table – for healing, to be forgiven and to forgive. We prayed for release from her anger. She prayed she could forgive her sisters for passing off all the care onto her. She pledged to reach out to her sisters that day and reconnect. As we prayed her shoulders relaxed; her hands unclenched. We said Amen; I thanked Maria and left the house. As I was getting in my car, Maria came running down the street, calling, "Wait, wait!" During our kitchen table prayer time, Maria's mother had died. While we sat there together, praying for forgiveness, for healing, her mother had peacefully died, with the words of the Lord's Prayer the last she would hear. Maria kept saying, "I can't believe it. I actually feel peace. I'm not afraid!" She opened herself to forgive and to be forgiven. All her years of caregiving culminated in the gentle repose of her beloved mother. Her mother had been anointed with the oil of healing, heard the words our Lord taught us, and breathed her last. All at once, a daughter, a mother, and a family found some measure of the healing, forgiveness and peace that surpasses understanding. True stories like this can help us gain clarity. But I'd venture to say: I'd rather our end of life journeys not be so very dramatic. I would rather your loved ones not rush in at the last minute to create a big moment of forgiveness for a broken life. God willing, I want your bedside, and my bedside, to be one of peace, of gentle, easy calm, because we are seeking forgiveness now, and seeking healing now. Not waiting till the end. Not waiting till resentment or fear set up shop in our hearts, with walls built around them, getting taller and taller every year. It's not pretty. It's not comfortable. It may not change the people around us. But reaching out, and reaching within, changes us". When we forgive or are forgiven, we see what is wrong, but we are not bound by it. If we accept forgiveness, then we, too, become forgivers, and that is Paradise. Paradise is singing and praying together; paradise is waiting in the line of people approaching Unction; paradise is praye at the kitchen table. God forgives, so that we may forgive.

### Thinking Positively - Reflections by Elder Paisios

**"Repentance is not self-flagellation; it is an opening flower."**

We once asked Father Paisios, "Father, you constantly tell us to think positively. We would like you to give us some advice on how to deal with people who tell us that various priests charge a great deal of money for offering the Holy Mysteries. They even say that some priests are involved in immoral acts and, in general, make severe accusations against them, presenting evidence to justify these accusations. What answers can we give to those who accuse the clergy?" The Elder said, "I know from experience that in this life people are divided in two categories. A third category does not exist. People either belong to one or the other. The first kind of person resembles the fly which is... attracted to filth... When a fly finds itself in a garden full of flowers with beautiful fragrances, it will ignore them and land on top of some filth it finds on the ground. It will wallow in it, feeling comfortable with the foul smell. If the fly could talk, and you were to ask it to show you a rose in the garden, it would answer: 'I've no idea what a rose looks like. I only know where to find garbage, toilets, and filth.' There are many people who resemble the fly thinking negatively, always looking for the evil things of life, ignoring and rejecting all the good there is. People in the other category are like the bee, which looks always for something sweet

and pleasant to land on. When a bee finds itself in a room filled with filth, but where there is a small piece of sweet in a corner, it will ignore the filth and land on top of the sweet. Now, if we were to ask the bee to show us where the garbage was, it would answer: 'I do not know. I can only tell you where to find flowers, sweets, honey, and sugar.' It only knows the good things in life and ignores all evil. People in this category think positively and see only the good side of things [whenever possible] covering up evil, in order to protect their fellow man. Contrarily, people in the first category look to expose evil and to bring it to the surface [even when it is unnecessary]. "When someone comes to me and begins accusing other people, putting me in a difficult situation, I relate to him the foregoing example and I ask him to decide in which category he wishes to belong, so he might find people of similar kind with whom to associate. -- **Elder Paisios of the Holy Mountain**

### SAINT JOSEPH - Patron of the Catholic Church

*From "Lives of the Saints for Every Day of the Year" Edited by Rev. Hugo Hoever, S.O.Cist., Ph.D.*

St. Joseph, the pure spouse of the Blessed Virgin Mary and foster father of our Blessed Lord, was descended from the royal house of David. He is the "just man" of the New Testament, the lowly village carpenter of Nazareth, who among all men of the world was the one chosen by God to be the husband and protector of the Virgin Mother of Jesus Christ, God Incarnate. To his faithful, loving care was entrusted the childhood and youth of the Redeemer of the world. After the Mother of God, not one of the children of men was ever so gifted and adorned with natural and supernatural virtues as was St. Joseph, her spouse. In purity of heart, in gentleness and manliness of character, he reveals to us the perfect type and model of the true Christian. Poor and obscure in this world's possessions and honors, he was rich in grace and merit, and eminent before God in the nobility and beauty of holiness. Because St. Joseph was the representative of the Eternal Father on earth, the divinely appointed head of the Holy Family, which was the beginning of the great Family of God, the Church of Christ, on December 8, 1870, the Vicar of Jesus Christ, Pope Pius IX solemnly proclaimed the foster father of Jesus, Patron of the Universal Church, and from that time his feast has been celebrated on March 19th as a feast of high rank. In some places it is observed as a holy day of obligation. Devotion to St. Joseph, fervent in the East from the early ages, has in later times spread and increased in such a marvelous way that in our day the Catholics of all nations vie with one another in honoring him. Besides the feast of March 19th there is another feast, that of St. Joseph the Workman, Spouse of the Blessed Virgin Mary, Confessor (May 1st). Promulgated in 1955, it replaced the older "Solemnity of St. Joseph" which had been celebrated since 1847 -- first as the "Patronage of St. Joseph" on the third Sunday after Easter and after 1913 as the "Solemnity of St. Joseph" on the Wednesday before the third Sunday after Easter. From his throne of glory in heaven, St. Joseph watches over and protects the Church militant, and no one calls on him in need ever calls in vain. He is the model of perfect Christian life and the patron of a happy death. His patronage extends over the Mystical Body of Christ, over the Christian family, the Christian school, and all individuals who in their need appeal to his charity and powerful intercession, especially in the hour of death; for he who, when dying, received the affectionate ministry of his foster Son, Jesus, and his Virgin spouse, Mary, may well be invoked and trusted to obtain for us poor sinners the mercy of God and the grace of a peaceful and holy death.

**CONSECRATION TO ST. JOSEPH:** O, my beloved St. Joseph, adopt me as thy child, take care of my salvation, watch over me day and night, preserve me from the occasion of sin, obtain for me purity of soul and body! Through thy intercession with Jesus grant me a spirit of sacrifice, of humility and self-denial, a burning love for Jesus in the Blessed Sacrament, and a sweet tender love for Mary, my Mother. St. Joseph, be with me living, be with me dying and obtain for me a favorable judgment from Jesus, my merciful Savior.  
**Amen.**