

Українська Католицька Церква Св.Родини

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Holy Family Ukrainian Catholic Church

225 N. 4th 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

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. 16/18

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

April 22, 2018 / Квітень 22, 2018

DIVINE LITURGIES SCHEDULE:

April 22, 2018, Sunday of the Paralytic Man. Our Venerable Father Theodore of Syceum.

Festal Tone: Epistle: Acts 9:32 – 42. / Gospel: John 5:1 – 14.

9:00 a.m. – Pro Populo - English

10:15 am – (God's Blessing upon Rostyslav Moskalyuk & Family,
req. Nadiya Moskalyuk) – Ukrainian.

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

1:00 p.m. - The Holy Sacraments of Initiation (Baptism,
Chrismation and Holy Eucharist) for Lillian Sophie Saienko

Monday, April 23, 2018. St. George – Great - Martyr.

9:00 am - God's Blessing upon Vitaliy, Volodymyr, Nataliya,
req. Family (3)

Tuesday, April 24, 2018. Sabbas Martyr.

9:00 a.m. – † Omelan Steszyn, req. Walter and Debbie Kilyk

Wednesday, April 25, 2018. Mid – Pentecost. Mark Apostle - Evangelist.

9:00 a.m. – (Special Intention) - † Deceased Souls in Purgatory,
req. Maria Galyliuko (5)

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

Thursday, April 26, 2018. Basil Bishop - Martyr.

9:00 a.m. – God's Blessing upon Vitaliy, Volodymyr, Nataliya,
req. Family (4)

Friday, April 27, 2018. Simeon Bishop Martyr.

9:00 a.m. – Special Intention, req. Mendyuk Family

Saturday, April 28, 2018. Jason and Sosipater Apostles.

6:00 p.m. – Vespers (Вечірня)

7:00 p.m. – † Omelan Steszyn, req. Nataliya Popovici

April 29, 2018, Sunday of the Samaritan Woman. The Nine Holy Martyrs of Cyzicus.

9:00 a.m. – (God's Blessing upon Fr. Popovici & Family,
req. Steszyn Family) - English

10:15 am – Pro Populo - 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) 1:30 p.m. – 2:15 p.m.; ages (8 – 11) 2:15 p.m. – 3:55p.m.; ages (10 – 14) 3:45 p.m. – 5:15 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 **May 4, 2018 at 8:15 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, May 6, 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 – April 15, 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: \$200, Tetrapod: \$6, Pyrohy: \$125, Church Debt: \$20, Donation: \$25,
**Memorial Donation: \$50, Sviachene: \$517, Easter: \$225, 2nd Collection - \$230,
 Pledge: \$75.00, Sunday Offering: \$1,406.00, Total - \$2,879.00**

Dear Parishioners: *Sincere thanks for the offerings made on Sunday', April 15th, 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 **April 2018**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:

1. We will start to make Pyrohy for our Festival on Thursday, April 26th, 2018 starting at **6:30 pm**. Parishioners, please make every effort to come help us!

2. The Month of May is devoted to the Blessed Virgin Mary, Mother of God. Moleben or Akatistos will be celebrated every day except Sundays at 8:00 p.m. (Due to our daily special prayer in church) either in church or outside by the statue of the Holy Family, depending on the weather. On Sundays we will celebrate Devotion to the Mother of God followed by Ukrainian Divine Liturgy. Please make a special effort to attend and participate in this Moleben (Devotional) service which begins on May 1st.

3. 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 William & Elaine Eluk - \$50.00. To date, \$2,625.00.

4. Upcoming events:

A. Dear Parishioners: On May 27th our Eparch Bishop Paul Chomnycky will offer the Divine Liturgy at 10:30 am in Thanksgiving to God for the 20th anniversary of the priestly ordination of Fr. Olvian Nicolae Popovici. Bishop Paul will also bless our ten, new icons recently brought from Ukraine.

B. May collections: Regular church cleaning: The next second collection will be collected on Sunday, May 20th, 2018.

C. On June 9th and 10th, 2018 – our Parish will hold our second Ukrainian Cultural Dance Festival. Mark the dates on your calendar.

5. We wish to express our sincere thanks to:

- Mrs. Halyna Podolska and Mrs. Olena Suhorovsky, who voluntarily cleaned our Church on Thursday, April 5, 2018. Through their voluntary services, our parish has saved extra expenses.
- Mr. Ivan Zakharyuk, Mr. Mykola Tupyshak, Mr. Maryan Rusznyk, and Mr. Volodymyr Svidrak who recently volunteered to perform needed repairs in our church and parish center.
- all our Parishioners who participated in the second free will collection on Sunday April 15th (to support the cleaning of our church). The total amount collected was **\$230.00**.
- the ladies from both Societies and Mr. Sergey Shelestov who sponsored and prepared delicious food for our Sviachene after both Divine Liturgies on April 15th. They assisted our parish in fund raising activities needed its maintenance. The net profit was \$517.00 and has

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

6. We have for sale pyrohy with potatoes, cheese, meat or kapusta - \$6.00 per dozen/package. All proceeds go to our Church. This is a fund raiser.

7. 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.

8. Dear Parishioners, if anyone desires to have Rev. Popovici visit the grave sites of your loved ones for Panakhyda, please call the Rectory for an appointment. This may be done until May 29, 2018.

9. We extend our sympathy to Mr. Anatoliy Korolenko and his Family for his father † Oleh Korolenko, a resident of Italy, who has recently fallen asleep in the Lord. May his soul rest in peace and everlasting be his memory.

10. 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.

Please Note:**SAINT SILOUAN ON HUMILITY**

The Lord said, "Learn from Me to be meek and humble of heart." There are many types of humility. You can be obedient and reproach yourself in everything – this is a form of humility. Another can repent his sins and count himself the lowest before Christ – this is also a form of humility. But when a soul sees the Lord through the Holy Spirit in all His meekness and humility, then it also becomes humbled to its limits. This is a special sort of humility which cannot be described, it can only be experienced through the Holy Spirit. And if people could experience the Lord through the Holy Spirit, they would all change – the wealthy would despise their wealth, the learned their studies, the powerful their glory and authority, and all would be humbled and would live in great peace and love, and the earth would be filled with great joy. He who has experienced God through the Holy Spirit has a different comprehension.

Saint Anthony the Great

Do you want true intelligence? Then book learning isn't enough; you must also have spiritual knowledge. This includes being able to tell the difference between what is good and what is evil. Then you must avoid that which is evil, what is sinful and harmful to your soul, and with thanks to God, carefully keep what is good and what benefits your soul. If you do that, you are truly an intelligent mind.

Sanctifying Grace

Grace is a divine, supernatural gift, which God gives us through the merits of Jesus Christ for our salvation. There are two kinds of grace: **sanctifying and actual**. Sanctifying grace is that grace which gives our soul a new, supernatural life, that is, it makes us sharers of heavenly glory, "partakers of the divine nature" (2 Peter 1:4). Christ compares it to a beautiful wedding garment. Sanctifying grace does the following: 1) It makes us holy and it makes us pleasing to God; 2) it makes us (adopted) children of God; 3) it makes us the temple of the Holy Spirit; 4) it makes us heirs of heaven (giving us the right to heaven). Sanctifying grace is necessary for salvation, because it alone gives us supernatural life, which enables us to attain the everlasting happiness of heaven. A person receives sanctifying grace for the first time in the sacrament of Baptism. Through what means is sanctifying grace given to us and increased in us? Through good works, prayer, and chiefly through (worthy reception of) the sacraments. Through what means do we lose sanctifying grace? We lose it through (the committing of) serious (mortal) sin.

HOMILY. St. John Chrysostom speaks of himself, the bishop and the people. ...continued from previous Bulletin...

...and further on: "Praise the Lord upon the earth." Psalm., 148:1 and 7. In calling for the same purpose the two types of creatures, those of the upper world and those of the underworld, things visible and invisible, those who fall within our senses and those that are perceived by the intelligence, in forming a single choir of heaven and earth to celebrate the King of the universe, David does not accept the sinner, he obviously excludes him from this divine harmony.

2. So that the truth is put in its true light, let us return to the main features of this psalm. Having said: "Praise the Lord in the heavens, praise him on the highest peaks," the Psalmist continues: "All you angels of the Lord, all ye Virtues of God, set forth his praises." You see the angels who praise the Creator, you see the archangels, you see the cherubim and seraphim, the supreme virtues. In this last word, all the people in heaven are included. Do you see the sinner? And let no one say: How could we see a sinner in heaven? —Well, descend to earth, pass to another part of the choir, the sinner is no more visible: "Praise the Lord, inhabitants of the earth, sea-monsters, and all who people the depths, beasts of the field, and cattle, reptiles, and birds that go through the air on your wings." It was not without reason that I stopped once more, in repeating these words: confusion reigned in my thoughts, I could not restrain my tears, and I was about to burst into tears. What could be conceived more appalling, tell me? The scorpions, reptiles and dragons are called by the Prophet to praise him who gave them life: the sinner alone is excluded from the sacred choir. And nothing is more just. *It is a perverse and cruel beast, sin; it works its malice, not on the body, its slave, but even on the glory of God, "Because of you, says the Lord, my name is blasphemed among the nations."* Isa., 52:5. That is why the Prophet banishes the sinner from the concert of creatures, like a bad citizen is exiled from his homeland. A skilled musician removes from his lute a string that makes inharmonic sounds, so that it does not destroy the effect of the instrument; a doctor versed in his art does not hesitate to cut off a gangrenous limb, lest the evil is communicated to the healthy part of the body: the Prophet does the same, and makes dissent and decay disappear from the universe. What conduct should we adopt? Expelled, cut off as we are, we should, it seems, condemn ourselves to silence. So we should not mention ourselves, I ask? Is it not permissible to celebrate the Lord by our hymns? Have we in vain solicited the help of your prayers, called for the protection of your charity? I think not: I perceive I have adopted another way to glorify God. Your prayers illuminate my perplexity like lightning in the darkness: I will praise those who serve the same God as myself. Yes, I can praise them, and these praises, directed to servants, turn to the honour of our common Master. It is impossible to doubt it, because the Saviour said: "Let your light shine before men, so that they shall see your good works and glorify your Father who is in heaven." *Matth.*, 5:16. See then another kind of glorification which the sinner himself can use without violating the law.

3. But which of the servants of our God may we praise? And who else but our spiritual father, the minister of the Gospel charged with instructing our land, and through our land the world? From him you have learned how to remain faithful to the truth unto death, and

under his inspiration, you have taught the rest of mankind to give up life rather than piety. Would you like us to braid a garland for him, after that? This also was my desire, but I have before me a vast ocean of merits, and I fear that my feeble voice, once engaged in these depths, would no longer be able to return to the surface. It is necessary here to talk of brilliant deeds that are already long ago, of perilous journeys and long vigils, of dedicated care and judgments full of wisdom, of noble battles, victories added to victories, trophies to trophies: all things which are beyond the power not only of my tongue, but of human language, and which, to be celebrated with dignity, demand the voice and zeal of an apostle able to say and teach everything. But we will leave this difficult subject to deal with another that presents fewer dangers, a sea in which a small boat can venture. Let us talk simply of the austerity of his manners, his rigid temperance, his utter contempt for material well-being, the admirable simplicity of his table, and do not forget the grandeur and luxury that surrounded him in childhood. It is no wonder, indeed, that a man brought up in poverty as a practical way of life, is resigned to such harsh deprivation. Poverty itself, the constant companion of his pilgrimage, makes every day the burden lighter. But anyone who has been master of much wealth does not readily disengage himself from it, such is the swarm of many passions that have enveloped his soul. On the eyes of his intelligence weighs a cloud so thick of disordered appetite, that he can no longer see the heavens, that constantly he has his head and heart inclined towards the earth. Nothing blocks our rise towards heaven like riches and the evils of which they are the source. It is not I who say this. Christ himself pronounced this sentence: "A camel will pass more easily through the eye of a needle than a rich man will enter the kingdom of heaven." *Matth.*, 19:24. However a thing so difficult, or rather, impossible, offers only more difficulty. What Peter doubted in the presence of his Master, the problem that demanded a solution, we have now amply witnessed by experience. Not only do the rich go into heaven, but he has also led in an entire people. And that, despite his wealth and other obstacles that are not inferior to that one: youth, a premature independence as a result the death of his parents, things are so full of charms and so fruitful in poisons. Our father has triumphed over all, he has somehow taken possession of heaven, embracing the heavenly philosophy. No, He did not allow himself to be seduced by the splendour of this life. He has not turned his eyes to the glory of his ancestors. I am wrong, however; the glory of his ancestors, he has always had present to his mind. Not those to whom nature had united him by ties beyond his control, but those he himself chose in religion, and it is these that he has followed in his life. He considered the patriarch Abraham, and the great Moses who, although high in the royal palace, accustomed from childhood to lavish meals, having lived among the parties of the Egyptians — and you know what were the manners of those barbarians, to what degree they heaped up pomp and pride — repulsed all these benefits to go knead clay, aspiring to become a slave, himself the son of his king and already sharing in the honours of the throne. Soon he reappeared, invested with a higher power than that of which he had deprived. After the exile, the servitude with his stepfather, the weariness of distance, he was on his return made the master, or rather the god of the king himself. "I have made you the god of

Pharaoh." *Exod.*, vii, 1. Without wearing the diadem, without wearing purple, or driving in a chariot of gold, trampling all this regal pomp underfoot, he eclipsed the splendours of royalty, "All the glory of the daughter of the king came from within." *Psalms*. 45:14. We saw him sceptre in hand, for he commanded, not only men, but also heaven, earth, sea, the very essence of air and water, lakes, springs, and rivers. The elements were transformed at Moses' command, nature obeyed his will, and it seemed a docile servant, eager, who, seeing the friend of its master, shows him its submission and renders him the duty that would be obtained by the master himself. This is the model on which he whom we are praising formed himself. He imitated it from his youth, if ever he was young. Myself, I do not think so, since the maturity of his intellect dates even from the cradle. Still young in the number of years, he embraced all the teachings of the divine philosophy. Scarcely had he understood that human nature is like a wild and uncultivated soil than he set vigorously to work, he cut short all the diseases of the soul. The word of piety for him was like a sickle to cut off all weeds, and his soul was just like pure earth ready to receive the divine seed; this seed, he buried deeply, so that it was neither withered by the rays of the sun, nor suffocated by the thorns. This is how he has treated his soul. As for the flesh, he has checked its leanings by the remedies of temperance; seeing it as an impetuous horse, he pulled on the reins by fasting, not afraid to bloody the mouth of the passions in order to master them and lead them to his goal. All the same he did so with a wise moderation, and was careful not to exhaust the body, lest, after having ruined the powers of the horse, he rendered it unserviceable. But he kept it no less from getting overweight and exuberant, so that it would not rise against reason, when responsible for his conduct; he did not want it either weak or recalcitrant. As he was in youth, so he showed himself later; and now that his age protects him against the storms of life, his vigilance is still the same. Youth, indeed, is like a sea of angry waves, constantly agitated by the winds, while old age is a quiet haven in which happy sailors whose courage has merited this noble repose enjoy profound security. Although, as I said, quietly sitting in the harbour, he watches with equal care. And this holy terror he received from Paul, who was transported into heaven, and on touching the earth again, exclaimed: "I fear that after having preached the Gospel to others, I myself may be reproved." *I Cor.* 9:27. Thus he keeps himself in perpetual fear, so as to be in perpetual security. He is always there at the helm, constantly observing, not the movement of the stars nor the rocks hidden beneath the waves, nor the dangers that threaten the ship, but the attacks of demons and the wiles of the devil, the struggles of the spirit and the tempests of the heart, looking out at all his army in order to make it invincible. It is not enough for him that the ship does not sink. He has left nothing undone so sedition or pirates cannot seize any of his traveling companions. Thanks to his care, thanks to his prudence, we pursue in peace the course of our voyage, setting out all our sails in the wind. *...to be continued...*

Please Note: Punishments for Sins

Besides the penance imposed on us in confession, there are other means of satisfying the debt of our temporal punishment, namely: prayer, (attending) the Divine Liturgy (Mass), fasting – abstaining, almsgiving, the works of mercy (spiritual/corporal), the patient endurance of sufferings, and indulgences. We pay the debt of our temporal punishment either here on earth or in purgatory.

Temporal Punishment and Indulgences

An indulgence is the remission granted by the Church of the temporal punishment due to forgiven sins. Indulgences are of two kinds: plenary and partial. A plenary indulgence is the remission of all the temporal punishment due to forgiven sins. A partial indulgence is the remission of part of the temporal punishment due to forgiven sins. The Church by means of indulgence remits the temporal punishment due to forgiven sins by applying to us *from her spiritual treasury part of the infinite satisfaction of Jesus Christ and of the superabundant satisfaction of the Blessed Virgin Mary and of the saints*. The superabundant satisfaction of the Blessed Virgin Mary and of the saints is that which they gained during their lifetime, but which they themselves did not need, and which the Church applies to their fellow members of the Communion of Saints. In order to gain an indulgence for ourselves, we must be in the state of grace, have the intention (at least a general one) of gaining the indulgence, and perform the works, which the Church requires. We cannot gain an indulgence for other living persons, but we can gain indulgences for the souls in purgatory.

The Sacrament of Holy Eucharist

The Holy Eucharist is a sacrament and a sacrifice. In the Holy Eucharist Our Savior Jesus Christ is present under the appearances of bread and wine. In the Holy Eucharist He offers Himself in sacrifice and we receive Him in Holy Communion. Jesus Christ instituted the sacrament of the Holy Eucharist at the Last Supper, on Holy Thursday evening, before His passion and death. The Apostles were present when Jesus Christ instituted the sacrament of Holy Eucharist. Jesus Christ instituted the sacrament of the Holy Eucharist in this way: He took bread, blessed and broke it, and giving it to His Apostles, said: "Take and eat; this is My Body." Then He took a cup of wine, blessed it, and giving it to them, said: "All of you drink of this; for this is My Blood of the New Covenant which is being shed for many unto the forgiveness of sins." Finally, Jesus Christ gave His Apostles the commission: "Do this in remembrance of Me." When Jesus Christ said, "This is My Body," the entire substance of the bread was changed into His Body; and when Jesus Christ said "This is My Blood," the entire substance of the wine was changed into His Blood. After the substance of the bread and wine had been changed into the Body and Blood of Jesus Christ, there remained only the appearances, such as color, taste, weight, shape, and whatever else appears to the sense. The change of the entire substance of the bread and wine into the Body and Blood of Jesus Christ is called - **Transubstantiation**.

Jesus Christ is whole and entire both under the appearance of bread and under the appearance of wine. Jesus Christ changed bread and wine into His Body and His Blood by His almighty power. Priests during the Divine Liturgy (Mass) continue the change of bread and wine into the Body and Blood of Jesus Christ to this very day. *Jesus Christ gave his priests the power to change bread and wine into His Body and His Blood at the Last Supper when He made the Apostles priests with these words: "Do this in remembrance of Me."* Priests change bread and wine into the Body and Blood of Jesus Christ at the Consecration of the Divine Liturgy (Mass) by repeating the words of Christ: "This is My Body... This is My Blood..." Jesus Christ gives us His Body and His Blood in the Holy Eucharist: **1.)** - to be offered as a sacrifice for us, commemorating and renewing for all time the sacrifice of the cross; **2.)** - to be our spiritual food in Holy Communion; **3.)** - to remain always among us as the proof of His love for us and to be worshiped by us.