

Українська Католицька Церква Св.Родина

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Holy Family Ukrainian Catholic Church

225 N. 4th St., Lindenhurst, NY 11757

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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. 50/20

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

December 13, 2020 / Грудень 13, 2020

DONATIONS TO SUPPORT OUR CHURCH: Dear Parishioners: *Taking under consideration the unfortunate circumstances that have inflicted upon our Church, please be advised, that you can mail your contributions to the Church at: 225 N. 4th Street, Lindenhurst or go on our web page www.holyfamilyucc.com and there we have PayPal Donations, using your church envelopes. This will let us continue registration of your donations and pay all the necessary expenses. Thank you for your support and generosity!*

December 13, 2020, 27th Sunday of the Forefathers. *Eustratius and Others Martyrs.*

Tone 3: Epistle: Colossians 3:4 - 11. / Gospel: Luke 14:16 - 24.

9:00 a.m. – Pro Populo – English

10:15 a.m. – (God's Blessing upon Viktoriya, Andriy and All Family, req. Ihor Smerechynsky) – Ukrainian.

(At the present time we are allowed 80-90 people present per Liturgical services in our church!!!!)

Monday, December 14, 2020. *Thyrsus and Others Martyrs.*

8:45 a.m. – Panakhyda in Memoriam † His Beatitude
Archbishop Myroslav Ivan Cardinal Lubachivsky.

7:00 p.m. – Good health for William Eluk and Gregory Eluk,
req. Donalds Family

Tuesday, December 15, 2020. *The Holy Priest – Martyr Eleutherius.*

9:00 a.m. – Divine Liturgy - (Special Intention), req. Family

Wednesday, December 16, 2020. *Haggai Prophet.*

9:00 a.m. – † John, † Helen, † Barbara, † Michael /Panakhyda/
req. Samilo Family

Thursday, December 17, 2020. *Daniel Great Prophet.*

9:00 a.m. – † 40th day for Rev. Basil Buchek/Panakhyda/
req. Popovici Family

Friday, December 18, 2020. *Sebastian and others Martyrs.*

9:00 a.m. – God's Blessing upon children & youth of our parish

Saturday, December 19, 2020. *Boniface Martyr.*

5:00 p.m. – Thanksgiving Liturgy for Fr. Popovici & Family,
req. Oksana Vladychack

6:00 p.m. – Vespers.

December 20, 2020, Sunday of the Holy Fathers (Sunday before Christmas). *Ignatius Bishop Martyr.*

9:00 a.m. – († Teodora, † Gregory, req. Marta Skrypoczka) – English

10:15 a.m. – 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 closed for the summer and will resume on September 12, 2020. 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 16 are provided by Mr. Gregory Momot and Khrystyna Momot of Paramus, NJ, every Saturday, by groups: ages (6 – 9): 1:40 p.m. – 2:40 p.m.; ages (10 – 14) 2:40 p.m. – 4:10 p.m.; ages (15 – 19) 4:10 p.m. – 5:40 p.m.

Religious Education: Classes for religious education will resume on September 14, 2020 every Monday from 5:00 p.m. until 5:50 p.m./6:00 p.m. – 6:50 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 to 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 **January 1, 2021 at 8:15 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 today **on January 3rd, 2021 at 12:00 Noon.** All parents are requested to bring their children to the 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 1st of February, 2021 we will continue to held coffee hours after each Divine Liturgy.

Sunday Collection – December 6, 2020

"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: \$220, Tetrapod: \$5, Church Debt: \$25, Flowers: \$85, Holy Days: \$55,
Pledge: \$1,140.00, Sunday Offering: \$1,335.00, Total - \$2,865.00.

Dear Parishioners: Sincere thanks for the offerings made on Sunday, December 6th, 2020. 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 December 2020, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:

1. Rebekah Andrea Pinto, daughter of Walter Pinto & Marisol M. Chirinos who received the sacraments of Baptism on Saturday November 28, 2020 at 12:30 p.m.

2. **75th Parish Anniversary: Dear Parishioners:** The year 2021 marks the 75th anniversary since Holy Family Church was founded. We will commemorate this milestone with a celebration on the first weekend of October 2021. We ask that all parishioners feel free to make any suggestions and offer your ideas to Fr. Popovici and the Stewardship Council.

3. **Dear Parishioners:** For those of you who can not attend Sunday Divine Liturgies, we are live streaming each Sunday at 9:00 AM (English) and 10:15 (Ukrainian): @ <https://www.facebook.com/HolyFamilyUCC>

4. Upcoming events:

A. Regular church cleaning: The next voluntary second collection will be today on Sunday, December 13, 2020.

B. Dear Parishioners, we would like to invite you to take part in our parish Stewardship Council meeting on Wednesday, December 16, 2020 at 7:15 p.m. **Note: If 55% of the members are present at the meeting, any decision made at the meeting is valid for the benefit and life of our Church.**

C. Christmas Decorations/Flowers: Each of us likes to decorate our homes with Christmas decorations. To beautify our Church for Christmas, we rely on your donations to purchase flowers and greenery. In your boxed donation envelopes is a "Christmas Flower" envelope. Please use this envelope to make your donation.

D. The next Divine Liturgy for the deceased will be held on Saturday January 2nd, 2021 at 5:00 p.m.

E. Next estimated date when we will make Pyrohy will be sometime in January 2021. Sooner we will provide with the date for this fundraiser.

5. We wish to express our sincere thanks to:

A. Hrynyuk Family who recently donated two big pots of Christmas poinsettias, which were used for decorating of our Church the past few weeks.

B. The following for offering their free time: Two Anonymous Families for installing the Christmas trees and the Nativity scene in our church; Mrs. Oksana Vladychak and Mrs. Galyna Sabadakh for beautifully decorating the Christmas trees in the church and vestibule.

C. Mr. Thomas Laraia, Mr. Peter Dankov and Mrs. Silvia Lombardi - Smith who prepared the boxed 2021 donation envelopes and calendars.

D. Mr. Martin Smith, who volunteered his time this past week to perform needed work in our Parish Rectory. Also he voluntarily performed special repairs for our heat system last week as it experienced some problems and through his diligence work, our Parish has saved extra expenses.

E. An Anonymous Family who took four sets of vestments home, which

were cleaned by hand as they were in dire need to be cleaned from the stains on them.

F. M/M Slawomir & Helen Samilo who took eight sets of vestments to the cleaner and paid around \$450.00 for them, representing the total expense to clean them.

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

6. We extend our sympathy to Mrs. Elaine Eluk & Family for her brother † Theodore Maligowka a resident of Hempstead, NY who has recently fallen asleep in the Lord. May his soul rest in peace and his memory be everlasting.

7. The 2021 boxed donation envelopes and Liturgical Year Calendars will be available for pick-up in the church vestibule after both Divine Liturgies today Sunday, December 13, 2020. Don't forget to take yours!!!

8. Christmas Donation: Dear Parishioners! We appreciate your generous donations to support and beautify our church. As we share gifts with our families, we should plan a special gift for our Church during Advent. May God bless, protect and keep you in good health during this time and in the New Year. Thank you in advance for your generosity!

Prayer Reminder: Please remember God created each of us to know Him, to love Him and to obey Him. Knowledge precedes love. We cannot love that which we do not know. Through diligent and thoughtful prayer, we receive the Graces necessary to know God and to be worthy of His great love for us. Jesus taught that if we deny God the love and honor due Him, He will deny us before His Father at the Seat of Judgment. Jesus waits for us in the tabernacle. You are invited to pray in our church or at home to be united with us in prayer at 9:00 pm every evening. It is hoped that at least one parish family will pray in church each evening. Those who remain home or who are otherwise occupied should remember to pray at about the same time each evening so that we may make our supplication to God together.

Please Note:

PRAYING FOR SINNERS: "I can't stop praying for poor sinners who are on the road to hell. If they come to die in that state, they will be lost for all eternity. What a pity! We have to pray for sinners!

Praying for sinners is the most beautiful and useful of prayers because the just are on the way to heaven, the souls of purgatory are sure to enter there, but the poor sinners will be lost forever. All devotions are good but there is no better one than such prayer for sinners." "What souls we can convert by our prayers. The one who saves a soul from hell saves this soul and his own as well." "One can offer himself as a victim for 8-15 days for the conversion of sinners. One can suffer cold, heat, deprive oneself of looking at something, go visit someone who would appreciate it, make a novena, and attend daily Mass for this intention in places where it is possible. Not only would one contribute to God's glory by this holy practice of praying for sinners, but one would obtain an abundance of grace." "I am only content when I'm praying for sinners. The good God has made me see how much he loves that I pray for poor sinners. ... I don't know if it were really a voice I heard or a dream, but, whatever it was, it woke me up and told me that to save a soul in the state of sin is more pleasing to God than all sacrifices. For that reason, I do all my resolutions for penance." St. John Vianney But without the divine assistance we cannot resist the might of so many and so powerful enemies: now this assistance is only granted to prayer; therefore without prayer there is no salvation. Moreover, that prayer is the only ordinary means of receiving the divine gifts is more distinctly proved by St. Thomas in another place, where he says that whatever graces God has from all eternity determined to give us, he will give only if we pray for them. St. Gregory says the same thing: 'Man by prayer merits to receive that which God had from all eternity determined to give him.'

Sunday of the Holy Forefathers of Christ

On the Sunday that occurs on or immediately after the eleventh of this month, we commemorate Christ's forefathers according to the flesh, both those that came before the Law, and those that lived after the giving of the Law.

Special commemoration is made of the Patriarch Abraham, to whom the promise was first given, when God said to him, "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18). This promise was given some two thousand years before Christ, when Abraham was seventy-five years of age. God called him and commanded him to forsake his country, parents, and kinsmen, and to depart to the land of the Canaanites. When he arrived there, God told him, "I will give this land to thy seed" (Gen. 12:7); for this cause, that land was called the "Promised Land," which later became the country of the Hebrew people, and which is also called Palestine by the historians. There, after the passage of twenty-four years, Abraham received God's law concerning circumcision. In the one hundredth year of his life, when Sarah was in her ninetieth year, they became the parents of Isaac. Having lived 175 years altogether, he reposed in peace, a venerable elder full of days.

In the sacred chants for this day among the Old Testament righteous men the following are referred to by name: Aaron (the first priest, brother of Moses), Habbakuk (see December 2), Obadiah (see November 19), Abel (son of Adam), Abraham (see October 9), Haggai (see December 16), Adam (Forefather of the human race), Azariah (see December 17), Anna (see December 9), Barak (see Judges 4-5), Gideon (see September 26), David (see December 26), Daniel (see December 17), Deborah (see Judges 4-5), Eleazar (see September 2), Elisha (see June 14), Enos (son of Seth, - see Genesis 5:6-11), Enoch (see Gen 5: 18-24), Esther (see Esther 1-10), Zechariah (see February 8), Elijah (see July 20), Isaac (son of Abraham), Isaiah (see May 9), Jael (see Judges 4-5), Jacob (son of Isaac), Ezekiel (see July 21), Jeremiah (see May 1), Jesse (father of David), Jephthah (see Judges 11, 12:1-7), Joshua (see September 1), Job (see May 6), Jonah (see September 22), Joseph (see March 31), Josiah (see 4 Kings, 21:26, 22, 23:1-30), Judah (see Gen 49:8-17), Judith (see book of Judith 1- 16), Levi (son of Jacob), Malachi (see January 3), Melchizedek (see Gen 14:18-20), Misael (see December 17), Micaiah (see August 14), Moses (see September 4), Nahum (see December 1), Nathan (see 2 Kings 5:14), Noah (see Gen 5:28-32, 6-9), Huldah (see April 10, 4 Kings 22:14), Hur (see Exodus 24:14), Rachel (wife of Jacob), Rebecca (wife of Isaac), Ruth (see Ruth 1-4), Samson (see Judges 13-16), Samuel (see August 20), Sarah (wife of Abraham), Seth (son of Adam, see Gen 5:3-5), Solomon (son of David), Zephaniah (see December 3).

Singing in the service for this day "the god-pleasing life" of the Old Testament righteous men, the Holy Church thus represents our intellectual look at the whole universe of great virtues, such as: the God-loving gentleness and meekness of the first martyr in the world, Abel, the holy zeal for the glorification of the name of God, Enos, the high divine thinking and the fear of God, Enoch, the firmness in faith and piety, Noah among the general depravity of his contemporary world, the wonderful faith and obedience to the word of God, Abraham, filial obedience, Isaac up to the preparation to be offered as a burnt offering according to the command of God, the kind domestic bravery, Sarah, the penetrating maternal love, Rebecca, the mild humility, Jacob who earned the rage of Laban and Esau, the holy

chastity, Joseph who was more than ready to suffer and die, rather than to sin before God, the unhampered invincible patience in the sufferings and misfortunes, Job, the meek, wise leadership, Moses and Samuel, the inspiring courage through faith, Joshua son of Nun, Barak, and Gideon, the high self-sacrificing love for their country and people, Judith and Esther, the plaintive and contrite repentance, David and Manasseh, the ascetic and divinely intellectual life, Elijah and Elisha, the zeal for the glory of God of the holy prophets, the unhampered invincible dedication to the law of God and usual patriotism of the three youths in Babylon and the rest of the good deeds of all the other Old Testament men we celebrate, "of whom the world was not worthy" (Hebrews 11:38). According to the teaching of St. Gregory the Theologian, each of these virtues stand by themselves «as a special way to salvation, and undoubtedly results in any one of the everlasting and blessed abodes; for as the generations of life are various, so are the abodes of God are many (John 14:2), and in them are divided and are assigned to everyone according to his worthiness. Therefore let one fulfill his virtue, one to another, the other of the many, and whoever, if it is possible, and in everything; only let everyone go without stopping, let everyone strive forward and follow steadily in the steps of the good leaders, who directly leads a path for him, and makes his way through the narrow gate (Matthew 7:14) to lead to the heights of the blessed heaven».

Homily on the Sunday of the Holy Forefathers

By St. Gregory Palamas

David indicates that our Lord Jesus Christ has no genealogy with regard to His divinity (Ps 110.4), Isaiah says the same (Isa 53.8), and later so does the Apostle (Heb 7.3). How can the descent be traced of Him "who is in the beginning, and is with God, and is God, and is the Word and Son of God" (Jn 1.1-2, 18)? He does not have a Father who was before Him, and shares with His Father "a name which is above every other name" and all speech (Phil 2.9). For the most part, genealogies are traced back through different surnames but there is no surname for God, and whatever may be said of Father, Son and Holy Spirit, They are one and do not differ in any respect.

Impossible to recount is Christ's descent according to His divinity, but His ancestry according to His human nature can be traced, since He who deigned to become Son of man in order to save mankind was the offspring of men. And it is this genealogy of His that two of the evangelists, Matthew and Luke, recorded. But although Matthew, in the passage from his Gospel read today, begins with those born first, he makes no mention of anyone before Abraham. He traces the line down from Abraham until he reaches Joseph to whom, by divine dispensation, the Virgin Mother of God was betrothed, being of the same tribe and homeland as him, that her own stock might be shown from this to be in no way inferior. Luke, by contrast, begins not with the earliest forebears but the most recent, and working his way back from Joseph the Betrothed, does not stop at Abraham, nor, having included Abraham's predecessors, does he end with Adam, but lists God among Christ's human forebears (Luke 3.23-38); wishing to show, in my opinion, that from the beginning man was not just a creation of God, but also a son in the Spirit, which was given to him at the same time as his soul, through God's quickening breath (Gen 2.7). It was granted to him as a pledge that, if, waiting patiently for it, he kept the commandment, he would be able to share through the same Spirit in a more perfect union with God, by which he would live for ever with Him and obtain immortality.

By heeding the evil counsel of the pernicious angel, man transgressed the divine commandments, was shown to be unworthy, forfeited the pledge and interrupted God's plan. God's grace, however, is

unalterable and His purpose cannot prove false, so some of man's offspring were chosen, that, from among many, a suitable receptacle for this divine adoption and grace might be found, who would serve God's will perfectly, and would be revealed as a vessel worthy to unite divine and human nature in one person, not just exalting our nature, but restoring the human race. The holy Maid and Virgin Mother of God was this vessel, so she was proclaimed by the archangel Gabriel as full of grace, being the chosen one among the chosen, blameless, undefiled and worthy to contain the person of the God-man and to collaborate with Him. Therefore God pre-ordained her before all ages, chose her from among all who had ever lived, and deemed her worthy of more grace than anyone else, making her the holiest of saints, even before her mysterious childbearing. For that reason, He graciously willed that she should make her home in the Holy of Holies, and accepted her as His companion to share His dwelling from her childhood. He did not simply choose her from the masses, but from the elect of all time, who were admired and renowned for their piety and wisdom, and for their character, words and deeds, which pleased God and brought benefit to all.

Observe also that the Holy Spirit makes it clear to such as have understanding that the whole of divinely inspired Scripture was written because of the Virgin Mother of God. It relates in detail the entire line of her ancestry, which begins with Adam, then passes through Seth, Noah and Abraham, as well as David and Zerubbabel, those in between them and their successors, and goes up to the time of the Virgin Mother of God. By contrast, Scripture does not touch upon some races at all, and in the case of others, it makes a start at tracing their descent, then soon abandons them, leaving them in the depths of oblivion. Above all, it commemorates those of the Mother of God's forebears who, in their own lives and the deeds wrought by them, prefigured Christ, who was to be born of the Virgin.

Now these things are examples and types of greater mysteries, since it was necessary that the royal line be united in many ways with the priestly race, which would bring forth the family of Christ according to the flesh; because in many ways Christ is truly the eternal King and High Priest. And the fact that adopted sons are counted as sons, that the law approves of adoptive fathers no less and sometimes more than natural fathers, and that the same, appropriately, applies to other kinds of kinship, was a clear example and type of our adoption by Christ, our kinship with Him and our calling according to the Spirit and the law of grace. For the Lord Himself says in the Gospels, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt 12.50).

Do you see that the family and kin of Christ are not engendered according to nature, but according to grace and the law that comes from grace? This law is so far superior to the law given through Moses that, whereas those called sons according to the law of Moses are neither born of God nor do they transcend human nature, those styled sons by the law of grace are born of God, brought to perfection above nature and made sons of Abraham through Christ, more closely associated with him than sons according to blood. All who have been baptized into Christ have put on Christ, according to Paul (Gal 3.27), and although they are other people's children according to nature, they are born supernaturally of Christ, who in this way conquers nature. For as He became incarnate without seed of the Holy Spirit and the ever-virgin Mary, so He grants potential and power to those who believe in His name to become children of God. For "as many as received him," says the evangelist, "to them He gave power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1.12-13). Why, when he says, "which were born of God," does he not say "and became sons of God," but

"received power to become" sons? Because he was looking towards the end and the universal restoration, the perfection of the age to come. The same evangelist says in his epistles, "It doth not yet appear what we shall be: but when He shall appear, we shall be like Him" (1 John 3.2). Then shall we be children of God, seeing and experiencing God's radiance, with the rays of Christ's glory shining around us, and ourselves shining, as Moses and Elijah proved to us when they appeared with Him in glory on Mount Tabor (Matt 17.3, Luke 9.30). "The righteous," it says, "shall shine forth as the sun in the kingdom of their Father" (Matt 13.43). We receive power for this purpose now through the grace of divine baptism. Just as a newborn infant has received potential from his parents to become a man and heir to their house and fortune, but does not yet possess that inheritance because he is a minor, nor will he receive it if he dies before coming of age, so a person born again in the Spirit through Christian baptism has received power to become a son and heir of God, a joint-heir with Christ, and in the age to come he will, with all certainty, receive the divine and immortal adoption as a son, which will not be taken from him, unless he has forfeited this by spiritual death. Sin is spiritual death, and whereas physical death is annulled when the future age arrives, spiritual death is confirmed for those who bring it with them from here. Everyone who has been baptized, if he is to obtain the eternal blessedness and salvation for which he hopes, should live free from all sin. Peter and Paul, the leaders of the highest company of the holy apostles, made this clear. Paul said of Christ, "In that He died, He died unto sin once: but in that He liveth, He liveth unto God," adding, "likewise we also ought to be dead indeed unto sin, but alive unto God" (Rom 6.10-11), whereas Peter wrote, "Forasmuch then as Christ hath died for us in the flesh, arm yourselves likewise with the same mind: that ye no longer should live the rest of your time by the lusts of men, but by the will of God" (1 Pet 4.1-2). If it was for our sake that the Lord lived His time on earth, to leave us an example, and He passed His life without sin, we too must live without sin, in imitation of Him. Since He said even to Abraham's descendants according to the flesh, "If ye were Abraham's children, ye would do the works of Abraham" (John 8.39), how much more will He say to us who have no physical kinship with Him, "If you were my children, you would do my works"? It is therefore consistent and just that anyone who, after divine baptism, after the covenants he made then to God and the grace he received from it, does not follow Christ's way of life step by step, but transgresses and offends against the benefactor, should be utterly deprived of divine adoption and the eternal inheritance. But, O Christ our King, who can worthily extol the greatness of your love for mankind? What was unnecessary for Him and what He did not do, namely, repentance (for He never needed to repent, being sinless), He granted to us as a mediator for when we sin even after receiving grace. Repentance means returning once again to Him and to a life according to His will out of remorse. Even if someone commits a deadly sin, if he turns away from it with all his soul, abstains from it and turns back to the Lord in deed and truth, he should take courage and be of good hope, for he shall not lose eternal life and salvation. When a child according to the flesh meets his death, he is not brought back to life by his father, but someone born of Christ, even though he fall into deadly sins, if he turns again and runs to the Father who raises the dead, is made alive once more, obtains divine adoption, and is not cut out from the company of the just. May we all attain to this, to the glory of Christ and of His Father without beginning and of the life-giving Spirit, now and for ever, and ever. Amen.
