

**Українська Католицька
Церква Св.Родини**

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**Holy Family Ukrainian
Catholic Church**

Pastor: Fr. Olvian N. Popovici

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Parish Center: (631) 225 - 1203

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Trustees: Silvia Smith (516) 712 - 5526

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Choir Director: Iryna Popovych 943-3348

Nataliya Popovici – **English cantor**

Advisor: Gloria Tolopka (631) 667-6483

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. 29/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

July 23, 2017 / Липень 23, 2017

DIVINE LITURGIES SCHEDULE:

July 23, 2017, 7th Sunday after Pentecost. – *The Holy Martyrs Throphimus, Theophilus and Those with Them (284 – 305).*

Tone 6: Epistle: Romans 15:1–7. / **Gospel:** Matthew 9:27–35.

9:00 am – (✠ Yuriy Hudziy, req. M/M Martin Smith) – **English.**

10:00 am – Pro Populo – **Ukrainian.**

Note: This week Sanctuary Candle Light will be in Memory of ✠ Nestor Hudziy, req. Nataliya Popovici

Monday, July 24, 2017 – *Borys and Gleb Martyrs.*

7:00 p.m. – Special Prayer in the Church

Tuesday, July 25, 2017 – *Dormition of Anna.*

8:00 p.m. – Special Prayer in the Church

Wednesday, July 26, 2017 – *Hermolaus and Others Priest Martyrs.*

8:00 p.m. – Special Prayer in the Church

Thursday, July 27, 2017 – *Panteleimon Great Martyr.*

8:00 p.m. – Special Prayer in the Church

Friday, July 28, 2017 – *Prochorus and Others Apostles.*

7:00 p.m. – Akatistos to Jesus Christ - **Ukrainian**

Saturday, July 29, 2017 – *Callinicus Martyr.*

6:00 p.m. – Vespers (Вечірня)

July 30, 2017, 8th Sunday after Pentecost. – *The Holy Martyrs Throphimus, Theophilus and Those with Them (284 – 305).*

Tone 7: Epistle: 1 Corinthians 1:10–18. / **Gospel:** Matthew 14:14–22.

9:00 am – (✠ 40th day for Yuriy Hudziy, req. Apostleship of Prayer) – **English.**

10:00 am – Pro Populo – **Ukrainian.**

Monday, July 31, 2017 – *Eudocimus Venerable.*

8:00 p.m. – Special Prayer in the Church

Tuesday, August 1, 2017 – *Procession of the Cross.*

8:00 p.m. – Special Prayer in the Church

Wednesday, August 2, 2017 – *Translation of the Relics of Stephen.*

8:00 p.m. – Special Prayer in the Church

Thursday, August 3, 2017 – *Isaacius and Others Venerables.*

8:00 p.m. – Special Prayer in the Church

Friday, August 4, 2017 – *Seven Youths of Ephesus Martyrs.*

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

Saturday, August 5, 2017 – *Eusignius Martyr.*

1:00 p.m. – The Holy Sacrament of Initiation (Baptism, Confirmation and Holy Eucharist) for Elizabeth Shvets

6:00 p.m. – Vespers (Вечірня)

7:00 p.m. – God's Blessing upon John & Olga Donalds, req. Family

August 6, 2017, 9th Sunday after Pentecost. – *Transfiguration of Our Lord.*

9:00 am – (✠ Patricia Klose, req. Nataliya Popovici) – **English.**

Note: Blessing of fruits following the Ambon Prayer.

10:00 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 closed for the summer and will resume on September 9, 2017. For more information please call the Rectory at (631) 225 - 1203 or visit our web page: ukrainskaschkola.com.

Ukrainian Cultural Dances will be closed for the summer and will resume on September 9, 2017.

Religious Education: Classes for religious education will resume on September 11th, 2017 and will be held every Monday from 5:00 p.m. until 6:00 p.m. Please contact the rectory for further information.

Ministry to the Sick: Rev. 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 **August 4, 2017 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 on **Sunday August 6, 2017 at 11:30 a.m.** 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 – July 16, 2017.

"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: \$120, Tetrapod: \$5, Holy Days: \$ 25, Sundry: \$15, Voluntary Cool. - \$100, Coffee: \$115, Pyrohy: \$25, **Bishop's Appeal - \$225.00**, Ad Bulletin: \$75.00, **Pledge: \$345.00, Sunday Offering: \$900.00, Total - \$1,950.00.**

Dear Parishioners: Sincere thanks for the offerings made on Sunday, July 16, 2017. 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 **July**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:

1. We wish to express our sincere condolences to M/M Valeriy & Lyubov Yershov and their families on the recent loss of their son, † Vitaliy Yershov, who recently fell asleep in the Lord. May his memory be everlasting.

2. On Sunday, July 30, Rev. Roman Malyarchuk, Rector of St. Basil Seminary, will come to our parish. Dear Parishioners we have an opportunity to prepare ourselves for the Sacrament of Confession before or after Divine Liturgies.

3. Dear Parishioners: Requests for Divine Liturgy. If you wish to have Fr. Popovici offer the weekday Divine Liturgy for your intentions, please make such requests as far ahead as possible and at least 2-3 weeks before the date in which you are interested.

4. Upcoming events:

A. August 12 – 13, 2017 - pilgrimage to Sloatsburg, N.Y

B. August collections: Regular church cleaning: The next free will donations will be collected on **August 20, 2017.**

C. August 27, 2017 - our Parish Picnic

5. We wish to express our sincere thanks to:

a. the Board of Directors of Self Reliance FCU (NY) for their generous gift in the amount of \$1,000.00 as a Festival Donation to our Church.

b. Mr. Zenoviy Balaban who came and voluntary performed needed work at our Parish center last week.

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

6. Dear parishioners, we look forward to the Pilgrimage in Sloatsburg, scheduled for August 13, 2017. The available transportation for the trip is both our church minivan that seats 15, and my own minivan that seats 7. Please contact Mrs. Halyna Podolska if you would like to attend. We ask for a \$10.00 donation per person to help defray the cost of the trip. However, if more people were to go, we would have to order a bus. This will result in a \$30 charge per person.

7. Dear Parishioners a few sets of Vestments require cleaning.

Please make an extra donation to keep our vestments in good condition. Thank you in advance for your generosity at this time. Please mark your donation "Vestment Cleaning".

The 2017 Stamford Bishop's Appeal. Each member of our Parish is also a member of the Eparchy (Diocese) and should participate by supporting the Stamford Eparchy. The following parishioners have already contributed:

\$60.00 - M/M Ivan Zakharyuk & Olena Yakubovska

\$40.00 - M/M Roman & Oleksandra Serbyn

\$25.00 - M/M Serhiy & Halyna Kaplun

\$20.00 - M/M Orest & Oleksandra Blyshchak

M/M Petro & Halyna Tomenchuk

M/M Myroslav & Nadia Sabadylo

M/M Ivan & Ruslana Rybak

M/M Yuriy & Svitlana Tulba.

(To date - \$2,805.00 toward the Parish Goal of \$3,000.00)

May God bless you for your generosity with choicest Blessings!

News from our Diocese and other Parishes:

1. St. Vladimir's Annual Parish Picnic to be held on Sunday July 30th, 2017 between 1:00 p.m. and 6:00 p.m. St. Vladimir is located at 226 Uniondale Ave., Uniondale, N.Y. Ukrainian Food, Raffles, Music, Activities and Games for children. More information is attached to our Church Bulletin.

2. St. John the Baptist Ukrainian Catholic Church will hold a Chicken Barbecue on Sunday, August 6, 2017 between 3:00 p.m. and 5:00 p.m. St. John the Baptist is located at 820 Pond View, Riverhead, N.Y. 11901. More information is attached to our Church Bulletin.

Banns of Marriage (1st and 2nd Banns)

Taras Fedyna son of Roman Fedyna and Svitlana Turchyn from Holy Family Church and Iana Ivantsov daughter of Petro and Liliya Ivantsov from Holy Family Church. Marriage will take place on August 12, 2017 at Sts Peter and Paul Ukrainian Catholic Church in Lviv, Ukraine at 2:00 p.m.

Its Faith and Life. By Anthony M. Coniaris

..Continued from previous Bulletin..

WE POUR OURSELVES INTO THE GIFT: That is our part in the sacrifice of the liturgy. When the priest holds up the bread and the wine at the altar, he tells God what we intend them to mean. We put ourselves onto that paten with the altar bread, offering to God our mind and heart, our soul and body, all that we have and are. We must, as it were, pour our heart out into that chalice with the wine, and put into it all our hopes and fears, our joys and sorrows, our love and adoration, our obedience and commitment – our whole self. For all this is to go to God in the shape of a gift. That is our part at this point in the sacrifice: we are to put the meaning into the gifts by offering ourselves. If we do not offer ourselves to God under these symbols of bread and wine, then we are not really offering the liturgy as we should. We are not "in on it." The bread and the wine may mean somebody else. But they don't mean us because we haven't done anything to make them mean us.

A COMMON ACTION: The word liturgy means a common action, something that many people are doing together. That is why all the prayers in the liturgy are in the plural. The priest does not say "I offer this sacrifice to You, Lord ... but we" This means only one thing: the liturgy is something that we do all together – priest and people. During the liturgy we are all offering a sacrifice to God. We are not just watching something being done by the priest at the altar. Nor is it being offered for us, even at our request or with our approval, in our presence. We ourselves are offering it. We are sacrificing. We are bringing the bread and the wine to God. We are laying our lives on the altar in complete surrender to God. We are in effect saying to God, "Dear Lord, like the little girl who brought dandelions for her mother's birthday, so I bring you this bread and this wine. It is really of no value, Lord, except as a sign signifying that under the symbols of bread and wine I place my whole life on your holy altar because I love you."

STAMPED WITH A SEAL: A special seal is stamped on top of the loaf before it is baked. Your priest will know where you can borrow or purchase such a seal: The middle part of the seal contains a square piece of bread with the words IC, XC, NIKA. This is a Greek abbreviation for JESUS CHRIST CONQUERS. Since this is the piece that will be changed into the Body of Christ, it is called the Lamb of God. A large triangular piece is removed from the left of the Lamb of God and placed on the paten. This represents the Virgin Mary, our Lord's mother. Then nine smaller triangular pieces are removed from the seal to commemorate the angels, prophets, apostles and saints of the Church. These are placed on the paten to the right of the Lamb of God. ... **to be continued...**

St. John Vianney's sermon on sin...

Sin is the executioner of the good God, and the assassin of the soul. It snatches us away from Heaven to precipitate us into Hell. And we love it! What folly! If we thought seriously about it, we should have such a lively horror of sin that we could not commit it. O my children, how ungrateful we are! The good God wishes to make us happy; that is very certain; He gave us His Law for no other end. The Law of God is great; it is broad. King David said that he found his delight in it, and that it was a treasure more precious to him than the greatest riches. He said also that he walked at large, because he had sought after the Commandments of the Lord. The good God wishes, then, to make us happy, and we do not wish to be so. We turn away from Him, and give ourselves to the devil! We fly from our Friend, and we seek after our murderer! We commit sin; we plunge ourselves into the mire. Once sunk in this mire, we know not how to get out. If our fortune were in the case, we should soon find out how to get out of the difficulty; but because it only concerns our soul, we stay where we are. We come to confession quite preoccupied with the shame that we shall feel. We accuse ourselves by steam. It is said that many confess, and few are converted. I believe it is so, my children, because few confess with tears of repentance. See, the misfortune is, that people do not reflect. If one said to those who work on Sundays, to a young person who had been dancing for two or three hours, to a man coming out of an alehouse drunk, "What have you been doing? You have been crucifying Our Lord!" they would be quite astonished, because they do not think of it. My children, if we thought of it, we should be seized with horror; it would be impossible for us to do evil. For what has the good God done to us that we should grieve Him thus, and put Him to death afresh -- Him, who has redeemed us from Hell? It would be well if all sinners, when they are going to their guilty pleasures, could, like Saint Peter, meet Our Lord on the way, who would say to them, "I am going to that place where thou art going thyself, to be there crucified afresh." Perhaps that might make them reflect.

The saints understood how great an outrage sin is against God. Some of them passed their lives in weeping for their sins. Saint Peter wept all his life; he was still weeping at his death. Saint Bernard used to say, "Lord! Lord! it is I who fastened Thee to the Cross!" By sin we despise the good God, we crucify the good God! What a pity it is to lose our souls, which have cost Our Lord so many sufferings! What harm has Our Lord done us, that we should treat Him so? If the poor lost souls could come back to the earth! If they were in our place! Oh, how senseless we are! The good God calls us to Him, and we fly from Him! He wishes to make us happy, and we will not have His happiness. He commands us to love Him, and we give our hearts to the devil. We employ in ruining ourselves the time He gives us to save our souls. We make war upon Him with the means He gave us to serve Him. When we offend the good God, if we were to look at our crucifix, we should hear Our Lord saying to us in the depths of our soul, "Wilt thou too, then, take the side of My enemies? Wilt thou crucify Me afresh?" Cast your eyes on Our Lord fastened to the Cross, and say to yourself, "That is what it cost

my Saviour to repair the injury my sins have done to God!" A God coming down to earth to be the victim of our sins, a God suffering, a God dying, a God enduring every torment, because He would bear the weight of our crimes! At the sight of the Cross, let us understand the malice of sin, and the hatred we ought to feel for it. Let us enter into ourselves; let us see what we can do to make amends for our poor life.

"What a pity it is!" the good God will say to us at our death; "why hast thou offended Me -Me, who loved thee so much?" To offend the good God, who has never done us anything but good; to please the devil, who can never do us anything but evil! What folly! Is it not real folly to choose to make ourselves worthy of Hell by attaching ourselves to the devil. when we might taste the joys of Heaven, even in this life, by uniting ourselves to God by love? One cannot understand this folly; it cannot be enough lamented. Poor sinners seem as if they could not wait for the sentence which will condemn them to the society of the devils; they condemn themselves to it. There is a sort of foretaste in this life of Paradise, of Hell, and of Purgatory. Purgatory is in those souls that are not dead to themselves; Hell is in the heart of the impious; Paradise in that of the perfect, who are closely united to Our Lord. He who lives in sin takes up the habits and the appearance of the beasts. The beast, which has not reason, knows nothing but its appetites. So the man who makes himself like the beasts loses his reason, and lets himself be guided by the inclinations of his body. He takes his pleasure in good eating and drinking, and in enjoying the vanities of the world, which pass away like the wind. I pity the poor wretches who run after that wind; they gain very little, they give a great deal for very little profit -- they give their eternity for the miserable smoke of the world. My children, how sad it is! When a soul is in a state of sin, it may die in that state; and even now, whatever it can do is without merit before God. *That is the reason why the devil is so pleased when a soul is in sin, and perseveres in it, because he thinks that it is working for him, and if it were to die he would have possession of it.* When we are in sin, our soul is all diseased, all rotten; it is pitiful. The thought that the good God sees it ought to make it enter into itself. And then, what pleasure is there in sin? None at all. We have frightful dreams that the devil is carrying us away, that we are falling over precipices. Put yourself on good terms with God; *have recourse to the Sacrament of Penance*; you will sleep as quietly as an angel. You will be glad to waken in the night, to pray to God; you will have nothing but thanksgivings on your lips; you will rise towards Heaven with great facility, as an eagle soars through the air. See, my children, how sin degrades man; of an angel created to love God, it makes a demon who will curse Him for eternity. Ah! if Adam, our first father, had not sinned, and if we did not sin every day, how happy we should be! We should be as happy as the saints in Heaven. There would be no more unhappy people on the earth. Oh, how beautiful it would be! In fact, my children, it is sin that brings upon us all calamities, all scourges, war, famine, pestilence, earthquakes, fires, frost, hail, storms -- all that afflicts us, all that makes us miserable. See, my children, a person who is in a state of sin is always sad. Whatever he does, he is weary

and disgusted with everything; while he who is at peace with God is always happy, always joyous. . . . Oh, beautiful life! Oh, beautiful death! *My children, we are afraid of death; I can well believe it. It is sin that makes us afraid of death; it is sin that renders death frightful, formidable; it is sin that terrifies the wicked at the hour of the fearful passage.* Alas! O God! there is reason enough to be terrified, to think that one is accursed -- accursed of God! It makes one tremble. Accursed of God! and why? for what do men expose themselves to be accursed of God? For a blasphemy, for a bad thought, for a bottle of wine, for two minutes of pleasure! For two minutes of pleasure to lose God, one's soul, Heaven forever! We shall see going up to Heaven, in body and soul, that father, that mother, that sister, that neighbor, who were here with us, with whom we have lived, but whom we have not imitated; while we shall go down body and soul to burn in Hell. The devils will rush to overwhelm us. All the devils whose advice we followed will come to torment us. My children, if you saw a man prepare a great pile of wood, heaping up fagots one upon another, and when you asked him what he was doing, he were to answer you, "I am preparing the fire that is to burn me," what would you think? And if you saw this same man set fire to the pile, and when it was lighted throw himself upon it, what would you say? This is what we do when we commit sin. It is not God who casts us into Hell; we cast ourselves into it by our sins. The lost souls will say, "I have lost God, my soul, and Heaven; it is through my fault, through my fault, through my most grievous fault!" He will raise himself out of the fire only to fall back into it. He will always feel the desire of rising because he was created for God, the greatest, the highest of beings, the Most High . . . as a bird shut up in a room flies to the ceiling, and falls down again, the justice of God is the ceiling which keeps down the lost. There is no need to prove the existence of Hell. Our Lord Himself speaks of it, when He relates the history of the wicked rich man who cried out, "Lazarus! Lazarus!" We know very well that there is a Hell, but we live as if there were not; we sell our souls for a few pieces of money. We put off our conversion till the hour of death; but who can assure us that we shall have time or strength at that formidable moment, which has been feared by all the saints -- when Hell will gather itself up for a last assault upon us, seeing that it is the decisive moment? There are many people who lose the faith, and never see Hell till they enter it. The Sacraments are administered to them; but ask them if they have committed such a sin, and they will answer you, "Oh! settle that as you please. Some people offend the good God every moment; their heart is an anthill of sins: it is like a spoilt piece of meat, half-eaten by worms. . . . No, indeed; if sinners were to think of eternity -- of that terrible forever -- they would be converted instantly. *God Threatens to Chastise Us in Order to Deliver Us from Chastisement; "Ah, I will comfort Myself over My adversaries: and I will be revenged of my enemies."*---Isa. 1:24. Such is the language of God, when speaking of punishment and vengeance: He says that He is constrained by His justice to take vengeance on His enemies. But, mark you, He begins with the word *Heu*, "Ah:" this word is an exclamation of grief by which He would give us to understand, that if He were capable of weeping when about to punish, He should weep bitterly at being compelled to afflict us His creatures, whom He has loved so dearly as to give up His life through love for us. "Alas" says Cornelius a Lapide, "is uttered by

one who is lamenting and not insulting; God signifies by this word that He is grieving, and that He is unwilling to punish sinners." No, this God, Who is the Father of mercies, and so much loves us, is not of a disposition to punish and afflict, but rather to pardon and console us. For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of affliction. -----Jer. 29:2. But some one will say, since such is His character, why does He now punish us? or, at least, appear as if He meant to punish us? Why so? Because He wishes to be merciful towards us: this anger which He now displays is all mercy and patience. Let us then, my brethren, understand how the Lord at present appears in wrath, not with a view to our punishment, but in order that we may cleanse ourselves of our sins, and thus enable Him to pardon us. Such is the subject of our discourse: **GOD THREATENS TO CHASTISE IN ORDER TO DELIVER US FROM CHASTISEMENT.** The threats of men ordinarily proceed from their pride and impotence; whence, if they have it in their power to take vengeance on an object, they threaten nothing, lest they should thereby give their enemies an opportunity of escape. It is only when they want the power to wreak their vengeance that they betake themselves to threats, in order to gratify their passion, by awakening at least the fears of their enemies. Not so the threats of which God makes use; on the contrary, their nature is quite different. His threats do not arise from His inability to chastise, because He can be avenged when He wills; but He bears with us in order to see us penitent, and thus exempt from punishment. *Thou hast mercy upon all because Thou canst do all things, and winkest at the sins of men for the sake of repentance.* ---Wisdom. 11:24. Neither does He threaten from hatred, in order to torment us with fear; God threatens from love, in order that we may be converted to Him, and thereby escape chastisement: He threatens, because He does not wish to see us lost: He threatens, in fine, because He loves our souls. *But Thou sparest all because they are Thine, O Lord, Who lovest souls.* ---Wisdom. 11:27. *He threatens; but notwithstanding bears with us and delays the infliction, because He wishes to see us converted, not lost. He dealth patiently for your sake, not willing that any should perish, but that all should return to penance.* -----2 Pet. 3:9. Thus the threats of God are all acts of tenderness, and amorous calls of His goodness, by which He means to save us from the punishment which we deserve. *Yet forty days, exclaimed Jonas, and Nineve shall be destroyed.* ---Jonas 3:4. Wretched Ninevites, he cries, the day of your chastisement is come; I announce it to you on the part of God: Know that within forty days Nineve shall be destroyed, and cease to exist. But how comes it that Nineve did penance and was not destroyed? *And God saw their works, that they were turned from their evil way, and God had mercy.*-----Jonas 3:10 Whereat Jonas was afflicted, and making lamentation before the Lord, said to Him: *Therefore, I went before Thee into Tarsis, for I knew that Thou art a gracious and merciful God, patient and of much compassion, and easy to forgive evil.*-----Jonas 4:2. He then left Nineve, and was screened from the rays of the burning sun by an ivy which God caused to overshadow his head. But how did the Lord next act? He withered the ivy, whereat Jonas was so much afflicted that he wished for death. God then said to him, *Thou hast grieved for the ivy for which Thou hast not labored, nor made it to grow; . . . and shall not I spare Nineve?* ---Jonas 4:10. Thou grievest for the ivy which thou hast not created, and shall not I pardon the men who are the work of My hands? The destruction which the Lord caused to be held out against Nineve was, according to the explanation of St. Basil, not an actual prophecy, but a simple threat, by which he meant to bring about the conversion of that city. **.....to be continued.....**