

**Українська Католицька
Церква Св.Родина**

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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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Trustees: Silvia Smith (516) 712 - 5526

Nadiya Moskalyuk (631) 579-1519

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. 31/18

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

August 5, 2018 / Серпень 5, 2018

DIVINE LITURGIES SCHEDULE:

August 5, 2018, 10th Sunday after Pentecost. *Eusignius Martyr.*

Tone 2: Epistle: 1 Corinthians 9:2 – 12. / **Gospel:** Matthew 18:23 – 35.

9:00 am – (God's Blessing upon Baransky Family, req. Nataliya P.) – Eng.

10:15 am – Pro Populo – Ukrainian.

2:00 p.m. – The Holy Sacrament of Initiation (Baptism, Confirmation and Holy Eucharist) for Pavlo Lyubomyr Tanchak.

Monday, August 6, 2018. Transfiguration of Our Lord.

9:00 a.m. – Pro Populo – English.

Note: Blessing of fruits following the Ambon Prayer

7:00 p.m. – 40th day for † Valentyna/Panakhya/, req. Seredniy Family

Tuesday, August 7, 2018. *Domitius Venerable Martyr.*

8:00 a.m. – † Deceased Members (*Special Intention*)/Panakhya/,
req. Mothers in Prayer.

Wednesday, August 8, 2018. *Emilian Bishop Confessor.*

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

Thursday, August 9, 2018. Matthias Apostle.

8:00 a.m. – God's Blessing upon Iryna & Family, req. Family

Friday, August 10, 2018. *Lawrence Archdeacon - Martyr.*

7:00 p.m. – God's Blessing upon all (*Special Intention*),
req. Mothers in Prayer

Saturday, August 11, 2018. *Euplus Martyr.*

9:00 a.m. – † Claudia Pozzaglia, req. Martin & Silvia Smith

5:00 p.m. - Pro Populo – English. (*Divine Liturgy for Sunday*)

6:00 p.m. – Vespers (Вечерня)

7:00 p.m. - Pro Populo – Ukrainian. (*Divine Liturgy for Sunday*)

August 12, 2018

No Divine Liturgies....

Note: Today is Pilgrimage to Sloatsburg, NY.

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 8, 2018. 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 17, 2018 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 **August 3, 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 on **Sunday, August 19, 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 – July 29, 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: \$170, Tetrapod: \$2, Coffee: \$110, Church Debt: \$25, Sanctuary Light: \$15, Pyrohy: \$66, **Bishop's Appeal: \$100, Bequest: \$40, Donation: \$10**, Support: \$50, **Pledge: \$190, Sunday Offering: \$1,306.00, Total - \$2,084.00.**

Dear Parishioners: *Sincere thanks for the offerings made on Sunday', July 29th, 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 July and August 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 Stefanie Beeker and her family on the loss of her brother, † Eugene Batih, who recently fell asleep in the Lord. May his memory be everlasting.

2. We extend our sincere sympathy to Mrs. Maria Shafranski and her family for the loss of her mother † Zenoviya Semchyshyn, a resident of Ukraine, who recently fell asleep in the Lord. May her soul rest in peace and everlasting be her memory.

3. Memorial Donation: In Memory of † Eugene Batih, Stephanie Beeker has donated \$40.00; Patricia Batih has donated \$20.00.

4. Upcoming events:

A. August 11 – 12, 2018 - Pilgrimage to Sloatsburg, N.Y. (Our Patriarch Svyatoslav and Cardinal Dolan Archbishop of NY will be present for the pilgrimage.)

B. August collections: Regular church cleaning: The next voluntary second collection will be collected on Sunday, August 19, 2018.

C. August 26, 2018 – Holy Family Parish Picnic.

5. Dear Parishioners: *Please refrain from lighting candles during the Divine Liturgy.* The Divine Liturgy is the reenactment (in an unbloody manner) of the sacrifice of our Lord on the Cross at Golgotha. Recall what God said to Moses: Moses, remove your sandals because the place in which you stand is holy. Out of respect for Christ and to avoid distracting movements during Liturgy, please light all candles either before the Liturgy has begun or after the final blessing. Thank you for your cooperation.

6. 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.

7. Dear parishioners, we look forward to the Pilgrimage in Sloatsburg, scheduled for August 12, 2018. The available transportation for the trip is both our church minivan that seats 15, and Fr. Popovici's 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. **Please note on Sunday, August 12th NO DIVINE LITURGIES will be offered. Instead, the Divine Liturgies will be offered on Saturday, August 11th at 5:00 p.m. IN ENGLISH, and at 7:00 p.m. IN UKRAINIAN.**

8. LITURGY BOOK: There are dates still available in the 2018 Liturgy Book. Those wishing to request a Liturgy to be offered for deceased or living loved ones may do so. If you do not want any names to be mentioned in your Liturgy, it is entirely possible. In this case it will be listed in the Bulletin simply as "Divine Liturgy."

REMINDER: 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.

The 2018 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 recently contributed:

\$50.00 – M/M Bogdan & Maria Galyluiko,

**\$25.00 – Mr. Andrew Steszyn,
Mr. Peter Steszyn.**

(To date - \$2,695.00 toward the Parish Goal of \$3,000.00)

May God bless you for your generosity with choicest Blessings!

News from other Parishes: St. John the Baptist Ukrainian Catholic Church will hold a Chicken Barbecue on Sunday, August 5, 2018 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.

Repent, for the kingdom of heaven is at hand... (Luke 4:16-22)

By Fr. Robert J. Carr

...continued from previous Bulletin....

Here is the home of the farmers and the fishermen. They are the less sophisticated than the city dwellers. These are what Daniel Harrington in his Book The Gospel of Matthew for the Sacra Pagina series calls the "Hicks" in the eyes of the city dwellers. Yet it is these very people to whom Matthew speaks in light of Jesus' message. He is speaking to the common folk. This is what produced the world we live in today. The whole process begins with one sentence. Repent! The kingdom of God is at hand. These same words come over the millenia right to us today. The message is the same. Repent. The kingdom of God is at hand. It is spoken just as universally. We need to listen to it regardless of who we may be; Jesus speaks to each one of us: Pope to catechumen. From what must we repent? We need to repent from anything that leads us away from God. What are the attitudes and actions in our lives to which Jesus would say, "Repent!" For what do we allow God to be pushed aside by secular attitudes? Where does the secular world enter our lives and make us complacent, taking the excitement out of our faith. Listen to the words, "There is a new morality now." We form the new morality being complacent and using that complacency to dull our understanding of wisdom and light in the "old Morality". It dulls our senses to the presence of Christ and makes us less sharp in our spirituality. It needs to be eliminated from our lives. Our sense of sin needs to be examined. Every leader toppled by Christ in these words felt he was living his faith correctly. That is because he had a faulty sense of sin. Bishop Fulton Sheen used to say that in some households a man could get drunk in a bar, get into a fight, drive home, and greet his family drunk and go to bed. He would then add that as long as the man wasn't unfaithful to his wife, then people believed he did not sin. That is silly. But it is an accurate description of some people's sense of sin. Is your sense of sin based on the two commandments love the Lord you God with all your heart, soul, mind and strength and love your neighbor as yourself? Look about you and see where sin is rampant. See where it is oozing out of walls and out of floors. Look at Fathers and or mothers who do not parent their children. They can be either emotionally absent or physically absent. The key is that they are absent. That is sin. Look at how many Catholics do not go to Church feeling they live good enough lives. Jesus says elsewhere that apart from him we can do nothing.

..... To be continued...

The Icon: History, Symbolism and Meaning by: Anonymous
....continued from previous bulletin....

Prototype, Symbolism, and Techniques

Having looked at the history, development and representation of iconographic images around the world and through the centuries, we need to look also at the qualities of an icon, the prototype, symbolism, and technique. Along with the Holy Scripture, the icon is a tool for the transmission of Christian tradition and faith. The Holy Spirit speaks to us through the use of images, images that are complementing the written words of the Scripture. It follows then that icons are educational and worshiping aids. This is why it is important to mention that the faith of the person who prays is above the aesthetic qualities of an icon. The icon has as its purpose to transport us into the realm of spiritual experience, to go beyond our material world, to show us the greatness and perfection of the divine reality that is invisible to us. The icon is not meant to be a sentimental piece. There is no sentimentality or drama in an icon. An icon represents mostly biblical events and biblical characters. The faces of those depicted in an icon are always devoid of their feelings, suggestive only of virtues such as: purity, patience, forgiveness, compassion and love. For example, the icon of the Crucifixion does not show the physical pain Christ suffered on the Cross, but what led Him to the Cross: the voluntary action of giving His life for us. Icons are also silent. A close observation indicates that the mouths of the characters depicted are never open; there are no symbols that can indicate sound. There is perfect silence in the icon and this stillness and silence creates, both in the church and in the home an atmosphere of prayer and contemplation. The silence of an icon is a silence that speaks, it is the silence of Christ on the Cross, the silence of the Virgin, the silence of the Transfiguration, the silence of the Resurrection. Icons are not three-dimensional. Perspective in the icon does not exist. The attempt is made to suggest depth, but the frontal plane is never abandoned, because the icon is not a representation of our conscious world, but an attempt to suggest the beauty of the Kingdom of God. Natural objects are therefore rendered in a vivid but symbolic, sometimes an abstract manner, because spiritual reality cannot be represented in images, except through the use of symbols. As an example, an icon of the Baptism of the Lord depicts Christ as a young man, even though He was a fully matured man at the time of His baptism in the Jordan. The meaning is that through baptism we enter a new life. Also in this icon (mosaic) of the Baptism we see an old man sitting opposite John. He represents the Old Jordan River. The Holy Spirit descending upon Christ is depicted as a white dove.

Prototype

Although the iconography is not an artistic creation and can be qualified more as reproduction, it is not simple copying of work done by others. The iconographer uses prototypes but the iconographer's individual spirituality is present in the creation of every icon. Leonid Ouspensky remarked that: *"... the personal (in iconography) is much more subtle than in the other arts and so often escapes superficial observation.... although icons are remarkably alike, we never find two absolutely identical."* Another quote, this time from Thomas Merton explains the icon as an act of witness: *"What one sees in prayer before an icon is not an external representation of a historical person but an interior presence in light, which is the glory of the*

transfigured Christ, the experience of which is transmitted in faith from generation to generation..."

Color Symbolism

In iconography there are two distinct categories of colors. First there is white, red, green, and blue, used to express life, purity, peace and goodness. The second category of colors is black, brown, grey and yellow, and they are used to express danger and impurity. Christian beliefs follow the thought of Dionysus the Aeropagite who distinguishes three types of symbols: noble, middle and base.

What do colors represent in iconography?

White: is the color that represents eternal life and purity.

Blue: represents celestial beings, God's dwelling place, the sky.

Red: symbolizes activity. In Hebrew thought, red represents life. We find it mentioned in several books of the Old Testament: in the Second Book of Samuel, Saul dressed the daughters of Israel in red garments: *"O daughters of Israel, weep over Saul, who clothed you in scarlet, with luxury..."* (2 Samuel 1:24)^[1]. In Proverbs we find that the perfect wife wears red, in the book of Jeremiah, Jerusalem beautifies herself in a red garment. The martyr's clothes are red, the clothing of the seraphims are red also. Red is also the color that depicts health, fire and the Last Judgment.

Purple: purple is the symbol of royalty, wealth, power, and priestly dignity. In the book of Daniel we learn that the king dressed himself in purple, and in the Psalms it is mentioned that the king and the queen are robed in purple.

Green: in the Holy Scriptures, green represents nature and vegetation, and it is thus representative of growth and fertility. It is mentioned in the Song of Songs and the Book of Jeremiah. In iconography it is used for the robes of martyrs and prophets.

Brown: represents density and lack of radiance. Brown is composed of red, blue, green and black, and it is used to depict soil, rocks and buildings. It is also used as a symbol of poverty and renunciation for the dark garments of monks and ascetics.

Black: represents absence of life; it symbolizes a void. It is the opposite of white. While white represents the fullness of life, black represents the lack of it. Monks and Great Schema monks wear black garments, as a symbol of their renunciation of all that is material.

Yellow: representing sadness, it is used in the icon of the Savior being placed in the tomb. In Deuteronomy it is mentioned as a sign of misfortune, bad harvest and blight.

Creation of an Icon

In iconography an icon is not painted, but written.^[2] The process of writing an icon is long and tedious. Many hours, weeks, sometimes months are spent in the creation of an icon, depending of course on the size and complexity of it. A Russian monk remarked once that *"...icons are not civil paintings. They are not for museums. They are not decorations. They are a reflection of God that has become man. Icons carry the real feeling and teachings of Orthodoxy."*

The iconographer does not have the right to change an icon just to be different and creative.^[3] As we mentioned earlier, the creation of an icon is not the painter's own work. He is more like a co-author. In the Painter's Manual, preserved on Mount Athos, the master advises him who aspires to become an icon painter to pray before the icon of Christ and that of the Mother of God, because the art of painting comes from God, who alone can guide the painter's hand to give form to the mysteries of God. *....to be continued....*