

## Українська Католицька Церква Св.Родина

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<https://www.facebook.com/HFUkrainianSchool>



## Holy Family Ukrainian Catholic Church

225 N. 4<sup>th</sup> St., Lindenhurst, NY 11757

Pastor: Fr. Olvian Nicolae Popovici

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Parish Center: (631) 225 - 1203

E-mail: [olvianpopovici@yahoo.com](mailto:olvianpopovici@yahoo.com)

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](http://www.holyfamilyucc.com)

Sunday Divine Liturgies: 9:00 am - English / 10:15 am - Ukrainian

Weekday Divine Liturgies: 8:00 am or 9:00 am or 7:00 pm

Holy Days Liturgy: 9:00 am or Previous Day at 7:00 pm

No. 30/18

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

July 29, 2018 / Липень 29, 2018

### DDIVINE LITURGIES SCHEDULE:

July 29, 2018, 10<sup>th</sup> Sunday after Pentecost. *Callinicus Martyr.*

Tone 1: Epistle: 1 Corinthians 4:9 – 16. / Gospel: Matthew 17:14 – 23.

9:00 am – (✙ Nestor, ✙ Olha, ✙ Yuriy, req. Nataliya P.) – English.

10:15 am – Pro Populo – Ukrainian.

Note: This week Sanctuary Candle Light will be in Memory of

✙ Nestor Hudziy, req. Nataliya Popovici.

Monday, July 30, 2018. *Silas and Others Apostles.*

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

Tuesday, July 31, 2018. *Eudocimus Venerable.*

8:00 a.m. – Good health for Leticia and Robert Nalewayko,  
req. Nataliya P.

Wednesday, August 1, 2018. Procession of the Cross.

7:00 p.m. – God's Blessing upon Sara - Christine Popovici & Family,  
req. Nataliya Popovici

Thursday, August 2, 2018. *Translation of the Relics of Stephen.*

9:00 a.m. – Pro Populo – Ukrainian.

7:00 p.m. - ✙ Marta Bojuk, req. Stefania Bojuk

Friday, August 3, 2018. *Isaacius and Others Venerables.*

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

8:15 p.m. – Special Prayer in the Church - Ukrainian

Saturday, August 4, 2018. *Seven Youths of Ephesus Martyrs.*

6:00 p.m. – Vespers (Вечірня)

7:00 p.m. - God's Blessing upon Martin & Silvia Smith, req. Nataliya P.

August 5, 2018, 10<sup>th</sup> Sunday after Pentecost. *Eusignius Martyr.*

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

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 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. –  
3:55 p.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 22, 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: \$180, Tetrapod: \$10, Coffee: \$100, Church Debt: \$15, Sanctuary Light: \$30, Pyrohy: \$32, **Bishop's Appeal: \$570.00, Donation: \$200.00, Pledge: \$750.00, Sunday Offering: \$1,353.00, Total - \$3,240.00.**

**Dear Parishioners:** *Sincere thanks for the offerings made on Sunday', July 22<sup>th</sup>, 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. 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.**

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

**a.** An Anonymous donor who has donated \$200.00 to be used for new tetrapod icons which are to be painted sometime in the late fall in Ukraine. To date \$800 has been donated for this purpose.

**b.** those ladies and gentlemen of our Parish who see the work that needs doing around our church whether interior or exterior work and who volunteer their skill and time but wish to remain anonymous.

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

**3. 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.

**4. 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 that on August 12<sup>th</sup> we will have no Divine liturgies but we will celebrate them on Saturday August 11<sup>th</sup> as follow: at 5:00 p.m. – Divine Liturgy – English; at 7:00 p.m. Divine Liturgy – Ukrainian.**

**5. Dear Parishioners: Liturgy Book for 2018 is still available.** Those who wish 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:

**\$200.00 - M/M Bogdan & Emilia Shafranski;**

**\$100.00 – M/M Igor Burak & Yaroslava Smolenets;**

**Mr. Sergey Shelestov;**

**\$50.00 – M/M Ihor & Myroslava Smerechynsky;**

**M/M Mykola & Liuba Luzhetskyy;**

**\$40.00 – M/M Ihor & Nadiya Koretskyy;**

**\$30.00 – Mrs. Marta Skrypczka.**

**(To date - \$2,595.00 toward the Parish Goal of \$3,000.00)**

**May God bless you for your generosity with choicest Blessings!**

**News from other Parishes:**

**1. St. Vladimir's Annual Parish Picnic to be held on Sunday July 29<sup>th</sup>, 2018 between 1:00 p.m. and 6:00 p.m.** St. Vladimir is located at 226 Uniondale Ave., Uniondale, N.Y. Ukrainian Food, Chinese Auction, 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 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

What changes happened after Jesus made this statement? On the surface, nothing seems changed. The Earth is still here. We are still seeking today the same things people were seeking then albeit in a modern way. Where is the Kingdom of God? Yet, if we look at the reading more closely, we may see those who took Jesus' words lightly would be better off if they began to tremble. The Kingdom of God being at hand indicates that a major change is coming and people have a choice to be on the winning side of change, or the losing side of change. Those who repent are on the winning side of change. Those who refuse to repent end up on the losing side of change. But what happens? From the very second that Jesus began preaching, everything that was considered the status quo began to fall apart. Jesus brought division in the community that eventually led to the total downfall of the whole nation. The Temple congregation became divided to the point that those who followed Jesus were cast out. The same happened to the synagogues-- the local communities outside of the temple. If you imagine the Temple to be like the Cathedral, the synagogues were like parish churches. Nothing is the same after this moment. The change begins virtually unnoticed, but within forty years the temple is destroyed. The political nation is gone and a new religion is rapidly changing the world. It all starts with these very words of Jesus. "Repent! The Kingdom of God is at hand." What is also fascinating is the words he speaks about Zebulum and Naphtali. These are areas that become Galilee. Galilee is to Jerusalem what Iowa is to New York City.

**.....to be continued.....**

**Iconography of the icon:** As we have seen so far, in all ages and in all cultures the icon is not nearly a piece of art, but an aid to worship, and an instrument for the transmission of Christian tradition and faith. The Holy Spirit speaks to men through icons. Anywhere an icon is placed (except maybe in a museum) a place of worship and prayer is set, because the icon is not an end in itself, but a window through which we look with our physical eyes at the Kingdom of Heaven and the realm of spiritual experience. It is important to remember thus that the icon is concerned only with the sacred; the icon is theology in images and color. In the words of L. Ouspensky Christianity is the Word of —God expressed in images: *"Christianity is the revelation not only of the Word of God but also of the Image of God, in which His Likeness is revealed. This godlike image is the distinctive feature of the New Testament, being the visible witness of the deification of man. The ways of iconography, as means of expressing what regards the Deity are here the same as the ways of theology. The task of both alike is to express that which cannot be expressed by human means, since such expression will always be imperfect and insufficient. There are no words, nor colors nor lines, which could represent the kingdom of God as we represent and describe our world. Both theology and iconography are faced with a problem which is absolutely insoluble — to express by means belonging to the created world that which is infinitely above the creature. On this plane there are no successes, for the subject itself is beyond comprehension and no matter how lofty in content and beautiful an icon may be it cannot be perfect, just as no word or image can be perfect. In this case, both theology and iconography are always a failure; for this value results from the fact that both theology and iconography reach the limit of human possibilities and prove insufficient. Therefore the methods used by iconography for pointing to the Kingdom of God can only be figurative, symbolical, like the language of the parables in the Holy Scripture."* (L. Ouspensky and V. Lossky, *The Meaning of icons*, SVS Press, 1989, pp 48-49). For the Orthodox Christian the icon is not an aesthetic object, or an object of study; it is "living art" if we can call it such. It is meant to transfigure and to inspire the person to prayer and contemplation. Leonid Ouspensky says: *"Just as the teaching concerning the purpose of Christian life — the deification of man — continues to exist, so the dogmatic teaching concerning the icon continues to exist and live in the Divine services of the Orthodox Church.... For an Orthodox man of our times an icon, whether ancient or modern, is not an object of aesthetic admiration"* (L. Ouspensky and V. Lossky, *The Meaning of icons*, SVS Press, 1989, pp 49).

### **The First Icon**

The first icon, the MANDYLION or The Holy Napkin, sometimes called "Made without hands" is said not only to have been an authentic likeness of Christ, but one which Christ Himself willingly produced. It was thus often cited both as proof of the reality of His Incarnation — as it had been in contact with His body — and as justification for the iconophile position that Christ Himself has endorsed the making of His image. The existence of The Holy Napkin is first mentioned in the 6th Century. According to one story, Abgar V the Black, king of Edessa (capital of the Turkish province of Oshroene, important Christian and commercial center of the Islamic

world until the 13th Century) had fallen ill and begged Christ to come and cure him. Instead of going to visit Abgar, Christ sent him a towel that He had pressed against His face and that retained the impression of His features. Upon receiving the towel the King was miraculously cured. The image was lost and then rediscovered and it remained in Edesa. In the year 944 Edesa was sieged and the Holy Napkin was demanded as a condition for withdrawal. It was then carried in procession to Constantinople, where it was placed in the Sultan's chapel in the Great Palace. The event is celebrated annually on August 16. Later it is said to have been purchased by King Louis IX of France, in 1247, and taken to Paris and placed in St. Chapelle. It disappeared during the French Revolution. The features of Christ's face on the Holy Napkin are those of the Pantocrator. It is not a bust because it only shows the head and part of the neck; no shoulders are seen. The face is painted as though it is imprinted on a horizontal fringed strip of white cloth, hence the name "napkin." The earliest surviving example is said to date from the 10th Century and it is at St. Catherine Monastery in Sinai. This icon has no fixed place in the decoration of a church. The image of the Holy Napkin was also known in the West under the name of The Veil of Veronica. The Veronica story is similar to that of King Abgar: Veronica was a woman who comforted Jesus as He was bearing the cross on the way to Golgotha. She offered Him a piece of cloth to wipe the blood and sweat off His face; later she found that she received a 'miraculous image. A building along Via Dolorosa in Jerusalem associated with Veronica is today the home of a community of sisters called "The Little Sisters of Jesus."

### **St. Luke, First painter of the Virgin Mary**

Luke's biography does not contain abundant miracles and dangerous travels. He is presented as a well-educated man, who in Greece and Egypt studied disciplines such as grammar, rhetoric, poetry, ethics and logic. He was a physician and a painter, who died peacefully in Achaia (a late Roman province embracing the Peloponnesus and central Greece, with the capital in Corinth). His relics are said to have been transferred to Constantinople by St. Artemis under the reign of Constantine II. Legend has it that St. Luke was the first artist to paint the portrait of the Virgin Mary. The monasteries of Hodegon and Soumela claim that the icons of the Virgin Mary in their possession are Luke's paintings. Hodegon Monastery is located in Constantinople close to Hagia Sophia. It was founded the 5th Century by the Empress Pulcheria to house precious relics, which later included the Virgin Hodegetria. Soumela monastery is located on the face of a cliff on the western slopes of Mt. Melas in Asia Minor. The mastery was dedicated to the Virgin; its origins date back to the 4th Century and its beginnings are attributed to two Athenian monks, Barnabas and Sophronios, who supposedly discovered in a cave at Soumela an icon of the Virgin painted by Luke. In the 20th Century the monastery was abandoned. Although portrayed as white haired in the 6th Century Cambridge Gospels, St. Luke appears in most Byzantine portraits as a young man with brown, curly hair, hollow cheeks, and a wispy beard. He is usually shown writing in front of a desk. Occasionally he is accompanied by Paul who supposedly inspired his Gospel; more often he is accompanied by his patron, Theophilus. St. Luke's feast day is on October 18. He is the author of the 3rd Gospel, and the Book of Acts, written under the inspiration of the Holy Spirit.

**....to be continued....**

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