

**Українська Католицька
Церква Св.Родина**

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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 / 10:00 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. 34/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

September 3, 2017 / Вересень 3, 2017

DIVINE LITURGIES SCHEDULE:

September 3, 2017, 13th Sunday after Pentecost. *The Holy Priest –
Martyr Anthonimus.*

Tone 4: Epistle: 1 Cor. 16:13 - 24. / **Gospel:** Matthew 21:33 – 42.

9:00 am – Pro Populo – English.

**10:00 am – (Special Intention) God’s Blessing upon all Members
of the Rosary Society, req. Rosary Society - Ukrainian.**

11:30 a.m. - Special Divine Liturgy for children and youth – E./U.

Monday, September 4, 2017 – *Babylas Bishop - Martyr.*

Please Note: Civil holiday: Labor Day. May every one of us celebrate this day in peace.

9:00 a.m. – Pro Populo – English/Ukrainian.

7:00 p.m. – God’s Blessing upon Balaban Family, req. Ruslan Paniush

Tuesday, September 5, 2017 – *Zachary, Prophet and Elizabeth.*

9:00 am – God’s Blessing upon Martin & Silvia Smith, req. Family

Wednesday, September 6, 2017 – *Miracle of the Archangel Michael.*

**6:45 p.m. – Panakhyda in Memoriam † His Beatitude Archbishop
Joseph Cardinal Slipyj**

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

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

Thursday, September 7, 2017 – *Sozon Martyr.*

**9:00 a.m. – † All Deceased Members (Special Intention),
/Panakhyda/, req. by Mothers in Prayer**

Friday, September 8, 2017 – *Birth of the Theotokos.*

Note: This is a Solemn Feast (Holy Day).

7:00 p.m. – Akathistos to the Mother of God

Saturday before the Exaltation, September 9, 2017 – *Synaxis of
Joachim and Anna.*

**9:00 a.m. – Special Divine Liturgy in Thanksgiving to God for the New
School Year for all children of Ukrainian Saturday Cultural School.**

6:00 p.m. – Rosary (Вервиця)

September 10, 2017, Sunday before the Exaltation of the Cross.

9:00 am – Pro Populo – English.

10:00 a.m. – Panakhyda in Memoriam victims of 9/11/01

10:15 am – († Dariya, † Myron, req. Nadia Chornomydza) - Ukr.

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 18th, 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 **October 6, 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 today **Sunday September 3, 2017 at 11:30 a.m.** All
parents are requested to bring their children to church to celebrate the Holy Divine
Liturgy. **After Divine Liturgy, there will be a special Blessing for all children and
youth of our parish for the start of the school year.**

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 – August 27, 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: \$190, Tetrapod: \$22, Poor: \$6, Assumption: \$20, **Donation: \$250**, Church Debt: \$40, Sundry: \$15, Ad Bulletin: \$150, Home Mission: \$150, **Pledge: \$175.00, Sunday Offering: \$957.00, Total - \$1,975.00**

Dear Parishioners: *Sincere thanks for the offerings made on Sunday, August 27, 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 **September**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:

1. Congratulations were extended to **M/M Yuriy & Marta Tupychak** who received the sacrament of Marriage on August 31, 2017 at our Church. May God Bless and protect them in their new life with "Happy Healthy Many Years".

2. PLEASE NOTE: *beginning on September 10, 2017, as we've done in previous years, we will return to our Fall/Winter schedule: Ukrainian Divine Liturgy @ 10:15 am and English Divine Liturgy @ 9:00 am. Thank you for your attention.*

3. Upcoming events:

A. September collections: Regular church cleaning: The next free will donations will be collected **on September 17, 2017.**

B. The Next Stewardship Council Meeting: Tuesday, September 19, 2017 at 7:15 p.m. Please make plans to attend.

C. Dear Parishioners, please note: October 8, 2017, at 9:00 a.m. - Pontifical Divine Liturgy offered by our Eparch, Bishop Paul Chomnycky.

4. We wish to express our sincere thanks to:

A. The parents who enrolled their children for our ten week summer camp program, also known as a "vacation with God". It is our hope the children had a happy summer at our camp. See you next summer!

B. Mr. Adrian Saluk, who on many occasions responded positively to our needs. Like in Holy Bible said "Ask and you will receive. This time Mr. Adrian who lives in Phoenix, Arizona, has generously presented us with his donation of **\$500.00** to cover some of the expenses of the trip for our Seminarian, Mr. Ruslan Paniush, from Ukraine to the US.

C. M/M Marino & Lyudmyla Grlc, who donated and cooked a 40 lb. pig for all who attended our parish picnic last Sunday to savor and enjoy.

D. Mr. Roman Kotyk, Mr. Volodymyr Anishchenko, and Mr. Serhiy Beleychuk, who came on Wednesday, August 30th to remove and put into storage, the stage which had been installed for the Ukrainian Dance Festival and was also used for our picnic celebration.

E. M/M Ihor & Olesia Warywoda, their sons', Michael, Paul, and Nick, who purchased 250 lbs. of chicken and barbecued it for our parish picnic. They even brought a big barbecue trailer which was also used to cook the shishkebob. Many thanks to them for being so devoted to our Church!

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

5. Dear Parishioners: A friendly reminder to all those who have not yet used their Annual Parish Support envelope for 2017; the envelopes are part of

your boxed envelopes. Family support is \$50 and individual support is \$25. This is a minimal support level as a parish member. Thank you for your assistance.

6. On Sunday, September 10, 2017, Fr. Mihai Dubovici, will come to our parish. Dear Parishioners we have an opportunity to prepare ourselves for the Sacrament of Confession before or after Divine Liturgies.

7. Monday September 4, 2017 is Labor Day, a civil holiday. May every one of us celebrate this day in peace and with good will for all workers of the United States. May God Bless you all.

News from our Diocese and other Parishes:

1. The Connecticut State Ukrainian Day Committee wishes to invite our parishioners to attend their annual Ukrainian Day Festival to be held on the grounds of St. Basil's Ukrainian Catholic Seminary, 195 Glenbrook Rd., Stamford, CT on Sunday, September 10, 2017.

2. **The Diocese of Stamford will organize an Eparchial Family Day Retreat "The Christian Family in Today's World" on October 1st, 2017 at Sisters Servants of Mary Immaculate, Sloatsburg, NY.** More information is attached to our Church Bulletin.

For Your Attention: Dear Parents: Blessed are the children who hear God's word given to them and learn more about His commandments, love and care. If your child does not attend a Ukrainian Saturday Cultural School, I invite you to come and register your child for Religious classes which will begin on September 11, 2017. The Religious classes are for children ages 5 – 14 and will be held every Monday from 5:00 p.m. to 6:00 p.m. Children will be grouped by age. **Remember that your children are growing in this distracted and debauched modern era, which is distant from God and His truth. As Catholic parents, you have the duty to do all you can to convey Catholic Patrimony and Tradition to your children. Please bring your children to Church so they can receive the knowledge of God.** Thank you. If you need more information please call our Parish Rectory at (631) 225 1168.

Thanks for our Parish Picnic: *We wish to express our thanks and sincere gratitude to the ladies and gentlemen from our Church especially those parishioners who participated freely from Thursday to Monday this past week. To the members of our Rosary Society and Apostleship of Prayer and to the ladies who prepared baked goods. Those who contributed their time and expertise (good cooking) to prepare the great food for our parish picnic on August 27th. Also thank you to the children and parishioners who danced, sang, and entertained picnic attendees with polished and pleasing performances. Thank you to Mrs. Katherine Serdyuk who acted as mistress of ceremonies. The net profit realized was \$2,606.00. God's Blessing on one and all and to all Mnohaya Lita!*

Please Note:

A. Saint Augustine on possessions: "Find out how much God has given you and from it take what you need. The remainder which you do not require is needed by others. The superfluities of the rich are the necessities of the poor. Those who retain what is superfluous possess the goods of others."

B. ON CONFESSION – "DO NOT LOOK BACK": Through the forgiveness of sins in confession, the past is no longer an intolerable burden but rather an encouragement for what lies ahead. Life acquires an attitude of expectation, not of despondency; and confession becomes the way out of the impasse caused by sin. In this respect, repentance is also an eschatological act, realizing in our very midst, here and now, the promises of the age to come. Looking backwards would seem to imply the fate of Lot's wife (Genesis 19:26); **"No one who puts his hand to the plow and looks back is fit for the kingdom of God"** (Luke 9:62). God Himself is revealed before us and walks in front of us. "One thing I do, forgetting what lies behind and straining forward to what lies ahead" (Phil. 3:13).

Its Faith and Life.

By Anthony M. Coniaris

*..Continued from previous Bulletin.***YOU ARE THERE**

I heard someone tell the other day how dinner is served down on the farm. All the children and the hired help come in from the fields at noon. They wash their hands and sit at the table. Before the food is served, the mail is read. Then the instructions are given as to which chores must be completed that afternoon and evening. After this is finished, the food is served to give everyone the strength to carry out the job assignments just received. Something similar takes place in every liturgy. In the first part of the liturgy – called the Liturgy of the Word – we receive the Word of God. God gives us His instructions as to what He wants us to do & how He wants us to live. We receive these instructions in the Epistle lesson, the Gospel lesson, and the sermon. But we are too weak to carry out the Word of God. We lack strength. That is why in the second part of the liturgy – called the Liturgy of the Faithful – God gives us the power we need. He gives us Himself – the Bread of Life – through the Sacrament of Holy Communion. What is Holy Communion?

HE COMES IN DISGUISE

Dr. Panayiotis Trembelas, professor of theology at the University of Athens, wrote that when Christ was born in Bethlehem of Judea, He chose to be born not of a mother who was listed in "Who's Who," but of a poor, humble, pure peasant girl. He chose as His place of entry into this world not a palace but a cold, damp cave that served as a stable for animals. Who would have thought at the time that this child born of this humble mother in such a desolate place was God Himself? Yet doesn't this very same thing happen again in the Sacrament of Holy Communion? Doesn't the all-powerful Christ, Lord of heaven and earth, who holds the whole world in His hands, who is worshipped by all creation, doesn't He, even in this Sacrament, shed His divine glory and majesty for us under the humble forms of bread and wine?

What happened in Bethlehem long ago happens again today whenever the liturgy is celebrated. Christ comes to us again quietly, humbly, disguised under the forms of bread and wine. Have you ever imagined what would happen if Christ were to descend on the altar with the same glorified body with which the disciples saw Him ascending into heaven? Who of us would dare approach Him? Or if He should offer us His body as it was when it was taken down from the cross on Good Friday, who of us would dare touch it? Through the great Sacrament of Holy Communion the Lord makes Himself utterly approachable, disguising Himself, even as He did in the manger, and coming to us ever so humbly under the forms of bread and wine. The Sacrament of Communion is the perpetuation of Christmas. In celebrating Christmas we observe not only God's coming into the world thousands of years ago; we celebrate also His coming into the world today to be born in the manger of our soul through this great Sacrament in every liturgy.

MEMORIALS

When something important happens we do not want to forget it. We make a memorial plaque to help us remember.. The liturgy is not like a memorial plaque but more like a play or movie on the life of Jesus.

What Jesus said and did two thousand years ago happens again before our very eyes in the liturgy.

A REMEMBRANCE

Thus, the liturgy is a remembrance. We remember again a real historical event that has great meaning for us: the life of Jesus. We do this in obedience to Jesus Who said, "Do this in remembrance of Me." St. Paul wrote, "As often as you shall drink this cup and eat this bread you shall show forth the death of Jesus till He comes again."

MAKING PRESENT AGAIN

But the liturgy is not just a remembrance. It is also a *making present again* today of the life of Jesus so that we are there just as the disciples were there when these great things happened.

The liturgy bridges the gap between what Jesus did two thousand years ago and us today. It is like the old TV program YOU ARE THERE which enacted great historical happenings and made us feel that we were actually there when they were happening. The sacrifice on Calvary, for example, is not repeated since the Lamb of God was sacrificed "once only, for all time." It is *made present again* mystically in the liturgy through the Holy Spirit so that *we are there* today:

1. *WE ARE THERE* when Jesus teaches even as His disciples were there. We sit at His feet on the Mount of Beatitudes and He speaks as He spoke then. What is the Epistle, the Gospel reading, and the sermon but Jesus speaking to us today? We are there!
2. *WE ARE THERE* as Jesus goes forth to die for us and we repeat the prayer of the dying thief, "Lord, remember me when You come into your kingdom." This happens in the Great Entrance when the priest carries the covered chalice and paten out to the people and prays, "Remember, O Lord, each one of us when You come into Your kingdom." We are at Calvary at this moment: The same Jesus is present. Only this time we are the dying thief who asks to be remembered. And we pray his prayer. With the ears of faith we hear the same response from Jesus, "Today you will be with me in paradise."
3. *WE ARE THERE* at the Last Supper and Jesus directs His invitation personally to each one of us: "Take, eat, this is my body which is broken for you for the forgiveness of sins," and "Drink ye all of it. This is my blood..." He is the Host. We are the guests. Through the liturgy the Last Supper is not a banquet that took place 2,000 years ago for twelve special people. It is your banquet and my banquet today. We are all invited. The same Jesus is there. We are there. He gives us the same Bread of Life He gave His disciples. Paul Evdokimov writes, "All the holy suppers of the Church are nothing else than one eternal and unique Supper, that of Christ in the upper room. The same Divine act both takes place at a specific moment in history, and is offered always in the sacrament."
4. *WE ARE THERE* as Jesus ascends into heaven and we ascend with Him. When the priest carries our gifts into the altar at the Great Entrance and places them on the holy table, we are carried into the very presence of God. Every liturgy is an ascension into the presence of God. Jesus takes us there. This is why we sing the very same hymn the angels sing in His presence, "Holy, holy, holy, Lord God of Sabaoth..."
5. *WE ARE THERE* as Jesus sends the Holy Spirit to His apostles on Pentecost. When we kneel during the liturgy for the epiclesis

prayer, we experience Pentecost. We pray with the priest that God may send the Holy Spirit upon us and upon our gifts of bread and wine to change them into the Body and Blood of Jesus. This is a real Pentecost and we are there! We receive the wisdom and power of the Holy Spirit and we leave filled with God's wisdom, life, power and presence.

So it is that in every liturgy the life, the teaching, the suffering, the death, the Resurrection, the Ascension, and Pentecost are not just remembered but also made present again so that we are there to actually participate in them!

This is why Fr. Schmemmann says, "The liturgy is, first of all, the Paschal (Easter) gathering of those who are to meet the Risen Lord and enter with Him into His kingdom."

And Nicholas Gogol says, "The liturgy is the eternal repetition of the great act of love for us."

The central event of the liturgy is the descent, the appearance, and the divine presence of the resurrected Christ. A person is frequently reminded of this presence. For example, at one point in the liturgy the priest says, "Christ is with us." And the co-celebrant priest responds, after receiving the kiss of peace, "He is with us and always will be."

There are those who object, saying, "Christianity is not a creed. Christianity is not liturgy. Christianity is power." We agree but we also ask: "Where does this power come from if not from our creed and from our liturgy?"

P. Evdokimov sums it all up when he writes, "During the liturgy, through its divine power, we are projected to the point where eternity cuts across time, and at this point we become true contemporaries with the events we commemorate." to be continued....

The Sinners Repentance

Can a sinner, in the space of ten days, make full repentance of his sins? By the immeasurable grace of God, he can. In the time of Emperor Maurice, there was a well-known bandit in the region around Constantinople. Both in the countryside and in the capital itself, he inspired fear and trembling. Then the Emperor himself sent him a cross, as a pledge that he would not punish him if he gave himself up. The bandit took the cross, and did indeed give himself up. Arriving in Constantinople, he fell at the Emperor's feet and begged his forgiveness. The emperor kept his word, had mercy on him and let him go free. Immediately after that, the bandit fell gravely ill and sensed that death was near. He began to repent bitterly of all his sins, and implored God with tears to forgive him as the Emperor had. He shed many tears in his prayer, so that the handkerchief with which he wiped them became soaked, and he died after ten days of prayerful weeping. The night of his death, the doctor who had been attending to him had a strange vision in a dream: When the bandit on the bed breathed his last, a number of little black men gathered around him, flourishing bits of paper on which his sins were written, and two glorious angels also appeared. A scale was placed between them, and the little black men gleefully put all the bits of paper on it, so their side of the scale was loaded, while the other was empty. "What can we put in?" the angels asked each other. "Let's look for something good in his life." Then there appeared in the hand of one of the angels the handkerchief soaked with tears of repentance. The angels quickly placed it on their side of the scale, and it at once outweighed the other with all the papers. Then the little black men fled, howling in anguish, but the angels took the man's soul and carried it to Paradise, glorifying God's love for mankind.

How much should I give to the Church?

This question can be answered in two ways:

- 1) theologically
- 2) practically.

Theologically speaking, there are two standards: the Old Testament tithe and the New Testament sacrificial offering. In the Old Testament, the Israelite people gave the first 10 percent of their wealth to God; this 10 percent offering, known as the tithe was mandatory for the rich and poor alike. In the New Testament, the bar is set higher because Christ teaches us by His own example to give sacrificially. Giving sacrificially means adjusting our lives, making practical changes to how we spend our time, energy, and money, in order to give more in service to the Lord. For instance, a sacrificial offering to the Lord might be: instead of going to a movie on Saturday night, we participate in the Vespers service, and we take the money we would have spent on the movie and snacks and give it to the Church or the poor. This type of offering is the most pleasing to God because it comes from a change in the way we live our lives. Now the more we sacrifice in this way, the more we distance ourselves from the example of the rich young man who chose not to follow Christ because he loved the world and its material enticements, and the more we draw close to the example of the widow who with two little mites gave her whole livelihood to God out of her great love for Him. This is the manner in which the Lord wants us to give because it helps to bring about our own salvation – it is sacrifice that is the key. God loves a cheerful giver. And God understands that some are able to give more than others.

However, many would give more if they truly understood what God expects. God requires sacrifices—some small, some large — from those who call themselves His followers and members of His Church.

In the case of our parish, a minimum of \$165,000 is required each year simply to keep the doors open. This doesn't include outstanding debts to the Mortgage and ongoing maintenance projects, etc.

My concern is only 75 out of 165 families make regular, monthly donations to pay our monthly parish mortgage payments. I ask myself, "Why?" This is Christ's Church. It is not our Church. Christ is the Head of the Church and we are the body of His Church. As we came into this world with empty hands, so shall we return to God with empty hands. Only our deeds will follow us into the next life. How will we stand before God when He judges us? Will we be able to tell God we did all that we could do for His mystical body? Will we be able to tell God we were cheerful givers who sacrificed willingly because we knew it pleases Him? Practically speaking as well as theologically speaking, God requires sacrifice; a willing sacrifice for the benefit of His mystical body on earth. We need God. God does not need us. Let us do our utmost to change our lives to please God who has given us this life so that we can then live with Him eternally in a place of peace, truth, and light.