

**Українська Католицька  
Церква Св.Родина**

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**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

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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](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. 46/18**

**CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК**

**November 25, 2018 / Листопад 25, 2018**

**DIVINE LITURGIES SCHEDULE:**

**27<sup>th</sup> Sunday after Pentecost, November 25, 2018.** *Leave – taking of the Entrance. Clement and Peter Pope and Bishop.*

**Tone 2: Epistle: Ephesians 6:10 – 17. / Gospel: Luke 13:10 – 17.**

**9:00 am – Pro Populo - English**

**10:15 am –** (God's Blessing upon Vladimir Popovych & Family; God's Blessing upon Mychailo Shafranski & Family; God's Blessing upon Mychailo Galyluiko & Family, req. Iryna Popovych; Maria Shafranski) – **Ukrainian.**

**Sanctuary Candle:** This week Sanctuary Candle is lit in

✠ **Memory of the Catholic victims of Genocide**, req. M/M Martin Smith

**Monday, November 26, 2018.** *Our Venerable Father Alypius the Stylite (610).*

**9:00 a.m. –** God's Blessing upon Andriy Fostakovskyy & Family, req. Family

**Tuesday, November 27, 2018.** *James the Persian Martyr.*

**9:00 a.m. –** God's Blessing upon Peter Tomeo, req. Family

**Wednesday, November 28, 2018.** *Stephen Venerable Martyr.*

**8:00 a.m. –** God's Blessing upon John & Olga Donalds, req. Family

**7:00 p.m. – (Bination Liturgy) -** God's Blessing upon Oleksandra Blyshchak & Family, req. Family

**8:00 p.m. – Special Devotion - Ukrainian**

**Thursday, November 29, 2018.** *Paramon and Philemon Martyrs.*

**7:00 pm –** God's Blessing upon Mariya & Family, req. Family

**Friday, November 30, 2018.** *St. Andrew Apostle.*

**9:00 am – Pro Populo - English**

**7:00 p.m. –** God's Blessing upon Andreea and Andrew Popovici & Family, req. Nataliya Popovici

**Saturday, December 1, 2018.** *Nahum Prophet.*

**6:00 p.m. – Vespers (Вечірня)**

**7:00 p.m. – (Special Intention) ✠** for Deceased

**28<sup>th</sup> Sunday after Pentecost, December 2, 2018.** *Habakkuk Prophet.*

**9:00 am – Pro Populo - English**

**10:15 am –** (God's Blessing upon Maria Gotra & Family; God's Blessing upon Halyna Podolska & Family, req. Maria Shafranski) – **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 held Every Saturday from 9:15 am until 1:35 p.m.** 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 (6 – 9) 1:40 p.m. – 3:10 p.m.; ages (10 – 14) 3:10 p.m. – 4:40p.m.; ages (15 – 19) 3:10 p.m. – 6:10 p.m.

**Religious Education:** Classes for religious education will resume on September 18, 2017 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 **December 7, 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, December 9, 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 – November 18, 2018.** 2<sup>nd</sup> Collection - **\$205.00**,  
*“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: \$140, Tetrapod: \$3, Coffee: \$146, Church Debt: \$10, Pyrohy: \$300, Sundry: \$285,  
**Pledge: \$800.00, Sunday Offering: \$934.00, Total - \$2,618.00**

**Dear Parishioners:** *Sincere thanks for the offerings made on Sunday’, November 18<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 November our best wishes and many happy healthy years! Mnohaya Lita and God’s Blessing.*

### **Our Church News:**

**1. Congratulations are extended to Solomia Lyman, daughter** of Oleg Lyman & Kateryna Lyman - Sitnikova who received the sacraments of Baptism, Chrismation and First Holy Eucharist on Sunday November 18, 2018 at 12:00 Noon.

**2. Dear Parishioners:** **On the first Saturday of the Month, December 1st, at 7:00pm, there will be a Divine Liturgy for the Deceased.** If you would like to submit the names of your Deceased loved ones for the Liturgy, submit it by November 30th, so that I am able to celebrate the Commulative Liturgy, (General), for the Deceased, on December 1st.

### **3. Upcoming events and November/December collections:**

**A. Regular church cleaning:** The next voluntary second collection will be collected on Sunday, December 16, 2018.

**B. Gifts for Orphanages:** **The Christmas season is approaching and every year we prepare special packages to send to 2 orphanages in Ukraine.** We would like to prepare and ship the packages so they arrive in time for Christmas. *Also we implore any parishioners who are able, to make an extra monetary donation to defray the shipping costs. Please mark the envelope “Shipping Charges, Orphanage”.* Please remember all God’s children. **Dear Parishioners! We have received donations from the following parishioners:** Mr. Adrian Saluk (Phoenix, Arizona) - \$500; Mrs. Nataliya Popovici - \$100.00; Rosary Society - \$100.00; Apostleship of Prayer - \$50.00; M/M Orest & Nancy Baransky - \$35.00; M/M Vasyl & Oksana Vladychack - \$20.00; Anonymous - \$40. Total collected \$845.00. May God reward you with choicest blessings!

**C. St. Nicholas Party – December 9<sup>th</sup> at 1:00 p.m. More information is attached to our Church bulletin.**

**D. Thirteenth Annual Thanksgiving Luncheon sponsored by the Parish.** All parishioners are invited on **Sunday November 25, 2018 after both Divine Liturgies.** This is an opportunity to share a meal as a parish family. **Adults \$7 and youth (ages 11-16) \$3.** This charge is to cover our expenses.

### **E. NEW YEAR’S EVE DANCE, “ZABAVA” – 2018/2019:**

**Sponsored by Holy Family Church, Monday, December 31, 2018, beginning at 9:00 p.m. Live music provided by “My Ukraintsi”.** **More information is attached to our Church bulletin.**

### **4. We wish to express our sincere thanks to:**

**a.** Those parishioners who made donations last Sunday to the monthly free will collection for the cleaning and maintenance of our parish; a total of \$205.00 was donated.

**b. OUTREACH UPDATE:** The following donations were received for the Thanksgiving packages for the needy: Anonymous \$200; M/M John & Olga Donalds \$200; M/M Ihor & Olesia Warywoda \$100; Mrs. Nataliya Popovici \$100; M/M Slawomir & Helen Samilo \$100; Rosary Society \$100; Apostleship of Prayer \$50; M/M James & Barbara Fromel \$25;

Anonymous \$10. Total collected \$885. Thank you also to the American Legion Hall of Lindenhurst who this year donated packaged goods; and those of our parishioners who purchased six turkeys and a some trimmings towards this fundraiser. M/M Ihor & Olesia Warywoda spent all day this past Tuesday morning shopping for items and preparing 16 packages which were distributed to people in need. May God reward you with choicest blessings!

**c.** M/M Ihor & Nadiya Koretska who donated \$100.00 in Thanksgiving to God towards the needs of our Church. *May God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.*

**5. We have for sale pyrohy** with potatoes, cheese kapusta/mushrooms – \$6.00 per dozen. All proceeds go to our church. This is a fund raiser.

**6. Christmas Decorations/Flowers:** Each of us likes to decorate our homes with Christmas decorations. To beautify our Church for Christmas, we rely on your donations to purchase flowers and greenery. In your boxed donation envelopes is a “Christmas Flower” donation envelope. Please use this envelope to make your donation. Thank you in advance for your generosity!

### **Question: Why do monks and priests wear black garments?**

**Answer by Fr. Isaac:** This is one of the most common questions I get asked. It’s closely related to the question about wearing a habit at all but is slightly different. People all seem to have their own answers to the question about why wear a habit, but few people come up and ask that. They do almost always ask about the color. It makes sense that the most common questions involve the visual. Wearing a habit, and a black one at that, along with having a huge beard does set one apart visually. The main reason Eastern Catholic monks and Orthodox monastics wear black is because it reminds us of our death. A common theme in monastic literature and the monastic life is the remembrance of death. Everyone is aware that at funerals most wear black. We have phrases like ‘fade to black’ which refer to leaving. So, even in contemporary culture, black is a color associated with death and mourning. It calls to mind a soberness of spirit. It constantly calls me to the remembrance of my mortality. This reminds me who is in charge, namely God, and who is not in charge, myself. No matter what I do, I cannot add days to my life. I may think that I can, and I certainly should live responsibly, but in the end, everything, including my life, is dependant upon God. Another reason for enjoying wearing black is that, with its remembrance of death, reminds me that I should be dying to myself every day. St. Paul says “It is no longer I who live, but Christ who lives in me.” (Galatians 2:20). In 1 Corinthians 15:31 St. Paul tells us that he dies daily. There is a great quote on Mount Athos that says “If you die before you die, then you won’t die when you die.” Wearing black reminds me of this. Black calls my attention to the fact that I am to die to the world. St. Paul always hits me hard when I read Colossians. He says, “Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry.” (Colossians 3:5) Just a bit later he continues, “But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth.” (Colossians 3:8) This is a great reminder of what I need to do to die to myself. It also reminds me of what I have not done. Since I am not dying to myself, I am instead walking towards the eternal death of eternal separation from God. The list of things St. Paul tells me not to do to die to myself, is only a short bit longer than the list of sins I commit on a seemingly daily basis. The black that reminds me of these sins calls me to repentance, to a turning away from sin, and a movement towards virtue. This is where I experience that sorrowful joy that you might have read about before. It keeps me close to the sacrament of confession. It causes me to constantly (constantly here is an understatement, ironically as understatement is also an understatement) for His help. In the paradoxical world of Christianity, where death is life and life is death, black reminds me that to die to myself is to live in Christ. This causes me to see myself honestly, which is beyond frightening. In this frightening view of myself, and in seeing my sinfulness, I cry out to the Lord, the Lord who hears us whenever we call upon Him. I feel sorrow in my cry to God, and, paradoxically, God then fills me with joy and hope. Whenever you see a monastic dressed in black, it is an opportunity for you to reflect on the same issues that monastics like myself reflect on when we look down and see the black cloth covering us.

**Apostle Andrew, the Holy and All-Praised First-Called – November 30<sup>th</sup>.** The Holy Apostle Andrew the First-Called was the first of the Apostles to follow Christ, and he later brought his own brother, the holy Apostle Peter, to Christ (John 1:35-42). The future apostle was from Bethsaida, and from his youth he turned with all his soul to God. He did not enter into marriage, and he worked with his brother as a fisherman. When the holy Prophet, Forerunner and Baptist John began to preach, Saint Andrew became his closest disciple. Saint John the Baptist himself sent to Christ his own two disciples, the future Apostles Andrew and John the Theologian, declaring Christ to be the Lamb of God. After the Descent of the Holy Spirit upon the Apostles, Saint Andrew went to the Eastern lands preaching the Word of God. He went through Asia Minor, Thrace, Macedonia, he reached the River Danube, went along the coast of the Black Sea, through Crimea, the Black Sea region and along the River Dniepr he climbed to the place where the city of Kiev now stands. He stopped overnight on the hills of Kiev. Rising in the morning, he said to those disciples that were with him: "See these hills? Upon these hills shall shine forth the beneficence of God, and there will be a great city here, and God shall raise up many churches." The apostle went up around the hills, blessed them and set up a cross. Having prayed, he went up even further along the Dniepr and reached a settlement of the Slavs, where Novgorod was built. From here the apostle went through the land of the Varangians towards Rome for preaching, and again he returned to Thrace, where in the small village of Byzantium, the future Constantinople, he founded the Church of Christ. On his journeys the First-Called Apostle endured many sufferings and torments from pagans: they cast him out of their cities and they beat him. In Sinope they pelted him with stones, but remaining unharmed, the persistent disciple of Christ continued to preach to people about the Savior. Through the prayers of the Apostle, the Lord worked miracles. By the labors of the holy Apostle Andrew, Christian Churches were established, for which he provided bishops and clergy. The final city to which the Apostle came was the city of Patra, where he was destined to suffer martyrdom. The Lord worked many miracles through His disciple in Patra. The infirm were made whole, and the blind received their sight. Through the prayers of the Apostle, the illustrious citizen Sosios recovered from serious illness; he healed Maximilla, wife of the governor of Patra, and his brother Stratokles. The miracles accomplished by the Apostle and his fiery speech enlightened almost all the citizens of the city of Patra with the true Faith. Few pagans remained at Patra, but among them was the prefect of the city, Aegeatos. The Apostle Andrew repeatedly turned to him with the words of the Gospel. But even the miracles of the Apostle did not convince Aegeatos. The holy Apostle with love and humility appealed to his soul, striving to reveal to him the Christian mystery of life eternal, through the wonderworking power of the Holy Cross of the Lord. The angry Aegeatos gave orders to crucify the apostle. The pagan thought he might undo Saint Andrew's preaching if he were to put him to death on the cross.

### **Where Do Liturgical Colors Come From?**

Today, the Church uses priest and temple vestments of various colors. There is even a full-fledged system of liturgical colors where each holiday has a prescribed color. Where does this practice come from? Originally, all vestments were white, based on the following verses from the Revelation of St. John the Theologian, "[the

righteous] have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14). White vestments are mentioned by St. John Chrysostom and St. Gregory the Theologian. Worship development saw the use of vestments of other colors. However, the number of colors and their practical usage was different in various places. According to St. Symeon of Thessalonica, just two colors—white and purple—were used during the late Byzantine era. White was used on Sunday, great holidays, for baptisms and funerals. Yellow was the color for ordinary services. Clerics wore crimson robes mainly during the Great Lent or on holidays dedicated to the Lord's Cross.

However, this system had quite a few caveats, too. If there was a richly adorned set of vestments in a cathedral, they used those vestments even if they weren't of the required color.

The Typikon, compiled in mid-17th century, contains just two rules regulating vestment color: Priests have to put on white vestments on Great Saturday before reading the Gospel during the Liturgy; and they also must wear "all-brightest robes", i.e., all white, on Easter Day. We find one more rule regulating the color of clerical robes in the Lenten Triodion: "the priest changes his robe at the Vespers when Lord I Have Cried is being sung, leaves the sanctuary, and censes the church." Thus, rubrics don't specify how exactly this or that color is to be used. The final five-color system was approved by Pope Pius V in the 2nd half of the 16th century. It was due to Roman Catholic influence that the idea of various colors corresponding to various holidays gained traction. Nevertheless, there wasn't a unified system until the 20th century. Each bishop or monastery had their own system of liturgical colors. We know of a system developed and used by Saint Philaret (Drozdov). For instance, Saint Philaret used blue vestments on Sundays of the Great Lent, on Great Thursday, on Christmas and Theophany Eve. He celebrated Easter Matins wearing red vestments, and Easter Liturgy and all services during the Bright Week in white. Similar approaches were practiced in monasteries, too. St. Sebastian of Karaganda, heir to Optina Elders, described the pre-Revolution practice in Optina Pustyn. He remarked that red was the ordinary color, green was used on lenten days, and blue was used on days of commemoration of holy monks.

It was only in the 20th century that the system of liturgical colors gained its contemporary form and was recorded in the Clergy Handbook. Notwithstanding this fact, some dioceses and parishes still use their own color system. Other Local Churches may have different color systems or have no designated liturgical colors at all (e.g., Greek Orthodox Church). The Eastern Churches in various countries use vestments according to their local customs and traditions. Therefore, the contemporary system of liturgical colors belongs to the sphere of tradition rather than strict rules, and can vary from one parish to the other. This liturgical diversity isn't inherently bad, for, according to Saint Athanasius Sakharov, "Church laws strongly oppose monotonous banality."

*By Alexander Adomenas,*

**St. Silouan the Athonite: . . . the Holy Spirit, sweet and gracious, draws the soul to love the Lord, and in the sweetness of the Holy Spirit the soul loses her fear of suffering.**

"Filled with love, the holy Apostles went into the world, preaching salvation to mankind and fearing nothing, for the Spirit of God was their strength. When St. Andrew was threatened with death upon the cross if he did not stay his preaching he answered: 'If I feared the cross I should not be preaching the Cross.'" In this manner all the other Apostles, and after them the martyrs and holy men who wrestled against evil, went forward with joy to meet pain and suffering. For the Holy Spirit, sweet and gracious, draws the soul to love the Lord, and in the sweetness of the Holy Spirit the soul loses her fear of suffering."