

**Українська Католицька
Церква Св.Родина**

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**Holy Family Ukrainian
Catholic Church**

225 N. 4th St., Lindenhurst, NY 11757

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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

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. 45/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

November 19, 2017 / Листопад 19, 2017

DIVINE LITURGIES SCHEDULE:

November 19, 2017, 24th Sunday after Pentecost. *The Holy Prophet Obadiah.*

Tone 7: Epistle: Ephesians 2:14 – 22. / **Gospel:** Luke 12:16 – 21.

9:00 am – Pro Populo – English.

10:15 am – (God's Blessing upon Petro, Mariya, Iryna, Volodymyr, Viktoria, Elizabeth, Krystyna, req. Mariya Dankova) - **Ukrainian.**

12:00 Noon - The Holy Sacrament of Baptism for Nicholas Mark Soriano

Monday, November 20, 2017 – *Gregory the Decapolite Venerable.*

9:00 a.m. – God's Blessing upon James & Joan Danehy,
req. Sandra Motekew

Tuesday, November 21, 2017 – **The Entrance into the Temple of our Most Holy Lady, the Mother of God.**

Note: It's a Holy Day.

9:00 am – Pro Populo – English.

7:00 p.m. – Pro Populo – Ukrainian.

Wednesday, November 22, 2017 – *Philemon and Others Apostles.*

9:00 am – ☩ Alex Oleshko/Panakhya, req. Gloria Tolopka

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

Thursday, November 23, 2017 – *Amphilochius and Gregory. Postfeast Entrance.*

Note: Civil holiday – Thanksgiving Day

9:00 a.m. – Pro Populo (Divine Liturgy)

- Thanksgiving to God for All Our Parishioners – E/U.

Friday, November 24, 2017 – *Catherine Great Martyr.*

9:00 a.m. – God's Blessing upon Dr. Clintron and Dr. Gil,
req. Sandra Motekew

Saturday, November 25, 2017 – *Leave – taking of the Entrance. Clement and Peter Pope and Bishop.*

9:00 a.m. – ☩ Fr. Peter Gronski/Panakhya, req. Nataliya Popovici

12:00 Noon – The Holy Sacrament of Initiation (Baptism, Confirmation and Holy Eucharist) for Viktor Sauchiuk

6:00 p.m. – Rosary (Вервиця)

November 26, 2017, 25th Sunday after Pentecost. *Our Venerable Father Alypius the Stylite (610).*

9:00 am – Pro Populo – English.

10:15 am – God's Blessing upon the occasion of his 45th Vladimir Popovych & Family; God's Blessing upon Andriy Fostakovskyy & Family; God's Blessing upon Mychailo Shafranski & Family, req. Iryna Popovych; Olena Fostakovka; 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 (5 – 9) 1:40 p.m. – 2:25 p.m.; ages (10 – 14) 2:25 p.m. – 3:55p.m.; ages (15 – 19) 3:55 p.m. – 5:25 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: 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 **December 1, 2017 at 8:00 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 held today **Sunday, December 3, 2017 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 12, 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: \$166, Tetrapod: \$6, Annual Support: \$275, Coffee: \$150, Mission/Ukraine: \$40, Church Debt: \$20, Sundry: \$10, Flowers: \$45, Pyrohy: \$36, Voluntary Coll.: \$373.00
Pledge: \$250.00, Sunday Offering: \$1,018.00, Total - \$2,389.00.

Dear Parishioners: *Sincere thanks for the offerings made on Sunday, November 12, 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 months of **November**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:

1. Upcoming events: A. Twelfth Annual Thanksgiving Luncheon sponsored by the Parish. All parishioners are invited on **Sunday November 26, 2017 after both Divine Liturgies.** This is an opportunity to share a meal as a parish family. Adults \$6 and youth (ages 11-16) \$3. This charge is to cover our expenses.

B. December collections: The next free will donation to be announced.
C. St. Nicholas Party – December 10th at 1:00 p.m. More information is attached to our Church bulletin.

D. NEW YEAR'S EVE DANCE, “ZABAVA” – 2017/2018
Sponsored by Our Parish, Sunday, December 31, 2017 starts at 9:00 p.m. Live music provided by band “Zemlyaky”. More information is attached to our Church bulletin.

2. We wish to express our sincere thanks to:

A. all our Parishioners who participated in the second voluntary collection this past Sunday (Regular Church cleaning; The Life Center of Long Island). The total amount collected was **\$373.00**

B. the ladies and gentlemen (20 people) from the parish who, this past Tuesday, prepared all the fixings and then returned on Wednesday to put together an assortment of pyrohy and holubtsi (stuffed cabbage with meat) for the parish's fundraising efforts. Thank you to all who donated their time and energy for the good of the parish.

C. M/M Slawomir & Helen Samilo who last week came and perform needed work at our parish center.

D. M/M Roman Beno & Oksana Pena who donated \$100.00 for the needs of our Church.

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

3. Gifts for Orphanages: Dear Parishioners! Through a generous donation of \$500 made by Mr. Adrian Saluk we have met our goal for the orphanages for Christmas. Three hundred (\$300) will be used to purchase Christmas goodies in Ukraine and donated to the orphanage in Drohobych and two hundred (\$200) will go for Christmas goodies for the children in the Staryy Rozdil orphanage. Donations were received from the following parishioners:

Mr. Adrian Saluk - \$500.00; Mr. Andrew Steszyn - \$150; M/M John & Christina Zakoworotny - \$150.00; Mothers in Prayer (Lindenhurst) - \$100; Mrs. Nataliya Popovici - \$100; M/M Mychailo & Nadiya Moskalyuk - \$100; M/M Thomas & Valerie Laraia - \$25; Mr. Peter Tomeo - \$15; M/M Myroslav & Nadiya Sabadylo - \$10. May God reward you with choicest blessings!

4. Thanksgiving Outreach Program. The Apostleship of Prayer/Rosary Society is again sponsoring this drive for the needy in our community. However, **we will only collect grocery store gift cards or cash**

donations. Please put all donations in an envelope separate from your weekly parish donation. Mark the envelope as “Outreach Program” with your name. (If you wish, you may donate anonymously. All cash donations will be used to purchase grocery store gift cards. **We will accept donations through November 20, 2017.** M/M Ihor & Olesia Warywoda are in charge of this Program. **We have received a donations from the following parishioners: Anonymous - \$200.00; Mothers in Prayer (Lindenhurst) - \$100.00; M/M Slawomir & Helen Samilo - \$100; M/M Ihor & Olesia Warywoda - \$100; Mrs. Nataliya Popovici - \$100; M/M Martin & Silvia Smith - \$20; Mr. Peter Tomeo - \$20; M/M Myroslav & Nadiya Sabadylo - \$20.** May God reward you with choicest blessings!

5. We have for sale fresh pyrohy with potatoes, kapusta/mushrooms, meat, cheese and holubtsi (stuffed cabbage with meat) – \$6.00 per dozen/package. All proceeds go to our church. This is a fund raiser.

6. Panakhyda in Memory of the 1932/33 Victims of forced famine in Ukraine will be offered on Sunday, November 19th after Ukrainian Divine Liturgy.

Dear Parishioners: In light of world events, let us pray more every day for God's forgiveness and mercy and for His guidance.

Entrance of the Mother of God into the Temple. November 21st:

The feast of the Entrance of the Mother of God into the Temple praises and glorifies God for His plan of salvation. God prepares for Himself a holy dwelling place. The Byzantine Church never tires of praising the Mother of God for her role in our salvation. She is called the “Heavenly Tabernacle” in the Kontakion of the Feast, and the “Living Tabernacle of God” in the Hirmos. She is given these titles because in her womb the Word of God has taken flesh and dwelt among us. Her body is the living tabernacle of the incarnate Word and, through her, God has taken on our human nature and elevated us to become “sharers of the divine nature” (2 Peter 1: 4). God, Who is beyond our reach and beyond our grasp, comes to dwell among us. This is God's plan, and in the Virgin Mary, this plan of salvation was achieved.

Please Note:

St. John Fisher ~ He who goes about to take the Holy Sacrifice of the Mass (Divine Liturgy) from the Church plots no less than if he tried to snatch the sun from the universe.

St. Alphonsus ~ The devil has always attempted, by means of heretics, to deprive the world of the Mass, making them precursors of the antichrist, who before anything else, will try to abolish and will actually abolish the Holy Sacrifice of the Mass as a punishment for the sins of men, according to the prediction of Daniel, “And strength was given him against the continual sacrifice.” (Daniel 8:12)

St. John Vianney ~ All the good works together are not of equal value with the Sacrifice of the Mass because they are the works of man, and the Holy Mass is the work of God.

Martin Luther ~ Take away the Mass (Divine Liturgy), destroy the Church.

St. Basil the Great - ON CHARITY: The bread you do not use is the bread of the hungry. The garment hanging in your wardrobe is the garment of the person who is naked. The shoes you do not wear are the shoes of the one who is barefoot. The money you keep locked away is the money of the poor. The acts of charity you do not perform are the injustices you commit... Yet, at the same time, God considers Himself constantly obligated to repay you for whatever charities you do to your fellow men.

How to stand in church

While standing in church attend diligently to the reading and singing. This gives birth to compunction, true prayer, heartfelt singing and thanksgiving. Avoid, then, standing bodily in church while wandering outside the church in mind, and standing bodily before God while wandering about in spirit in worldly affairs, lest that saying be applied to you, *These people draw near to Me with their mouth, and honor Me with their lips; but their heart is far from Me* (Mt. 15:8). While standing bodily in church, then, stand with heart and spirit as you stand before God. When you look upon the icons of the saints, call to mind that He Who created them also created you, and that His purpose was the same for them as it is for you, that is, to save both them and you. They are glorified, and before you lies the same glory, only imitate their lives and you shall be saved.

TAKE THE CHILDREN TO CHURCH

by George Strickland, Ph. D.,

Based on new studies conducted by Baylor University, children from more religious families and from families with higher rates of religious attendance are better behaved and more well adjusted at home and at school. Better educated people generally had parents who attended church services twice or more a month. Among people with graduate level educations, two-thirds had mothers who were from frequent church attendees, compared to just under half of people with only a high school education. The difference is just as significant when looking at the frequency of church attendance by both parents and even larger when looking at fathers' attendance. This evidence is highly correlated with other studies that show church attendance during adolescence helps reduce a number of the damaging long-term risk factors of disadvantaged children and leads to better education success overall. There are a number of reasons why parents' religious attendance might improve children's educational and developmental outcomes. First, children may be more likely to learn wholesome values and moral commitment if they go to church. Second, a parish can provide an important sense of community that can help develop commitment to voluntarism, social responsibility and a sense of self-worth. Third, having children who attend church together can help assure that a child grows up in an intact family. The Baylor studies show: The average person is 50 percent less likely to be divorced or separated if he or she attends religious services at least twice a month. The divorce rate among those who never attend worship is close to double that of weekly church goers. If parents go to church—especially if they go together—children are likely to grow up in intact families. Having an intact family has numerous benefits, both financial and social-psychological: higher household income, better health care, more involvement by parents, result in children who are less likely to smoke, less likely to be promiscuous, and more likely to be happy. Any of these benefits could explain why children are more likely to get a good education when their parents attend church often. Since the parents church attendance is highly correlated with educational outcomes, the Baylor studies indicate some fascinating observations. Among people with children, the more educated their occupational classification, the higher level of church attendance. But among the childless, things go in the opposite direction—the less educated is slightly more likely to attend church at least twice a

month. What is really fascinating is that people in high and mid-range education dramatically increase their church attendance when they have children—while those in the less educated occupations do not. The connection between family and church is quite strong. Despite the perennially announced decline in the church's importance—its announcement being greeted with cheers among the "cultured despisers of religion"—the church remains vital and intact. Often overlooked in various studies are the ways in which the values expressed by the church infiltrate and influence countless lives for the better. When parents go to church and take their children, the kids get more education, and have more satisfying and happy lives.

WHERE IS THE SOUL: IN THE HEAD OR THE HEART?

By the Very Rev. Vladimir Berzonsky

"Within the next few decades medical science will come up with techniques that...will result in physical rejuvenation...a continuous cycle of aging and rejuvenation until the secret of immortality is found" (*Mortal Coil: A Short History of Living Longer*, by David Boyd Haycock, Yale Press) Something within our human psyche creates a yearning to live forever. We have been like this for centuries, according to the author of the above book. Early scientists thought that alchemy would do it. Later on it was thought that monkey glands were the key to longevity. The Russian intellectual, Nikolai Federov, predicted a time when humans would learn a way to reconstruct humans and bring them back to life by using a few cells from the deceased. Before that we would postpone death and then revive the recently dead, until the key to immortality was discovered. The book just published, *Mortal Coil*, reviews the latest advances in the ongoing endeavor to find a way to first pro-long life and eventually make human beings live eternally. The present approach is not to await an immanent end of the world, but to extend our lives - ultimately to make humans live forever. The contemporary solution is cryonics, freezing of the person near death just before it happens, or before brain damage occurs. "Resurrection" will come, it is hoped, sometime in the unforeseeable future, when modern or rather future science figures a way to solve that nasty last enemy, death. Somewhere - Yellow Pages? - one can find the services that will provide the means for that elusive search for a renewal of life beyond death. This is how it works: Not the entire body, only the head, is kept frozen yet alive. Euphemistically it's termed "popsicle." The head is to be eventually thawed out. The expectation is that medical science by then will have perfected a human robot on which the head is attached. Science fiction buffs know that in Robo Man and Cryonic Man this has been achieved - at least in fiction. What would happen if the thawed 'noggin' is still not quite in the age of immortality?

Just refreeze him...or her...or it...and hold out for another unknown era? Eventually science will arrive at the time when degeneration and decomposition is a thing of the past, and human cells do not atrophy with time. Among my reactions, the first is: Where is the soul? Is there a soul at all? Typical of post-Christian and even actual Christian influence Orthodox Christianity separates from such a prescription that would locate the most human part of the person in the head. We are people of the heart. We get the idea from our Lord Himself: "For out of the abundance of the heart the mouth speaks"

(Matthew 12:34). It's not just Orthodox Christianity -- it's basic Christianity. The greatest rulers of old Europe, the Hapsburg Dynasty, would remove the heart from the dead member of their family and place it in a lead container; the body would be buried, but the heart would be stored in a special location. It is much easier to change your mind than the feelings of the heart. To transform your heart from one way of thinking to another is done by repentance. Our souls spend a lifetime sorting out right from wrong, good from bad, and virtue from vice. One lifetime is barely adequate to get it all right. If it were not so, the Creator would have given us more time to look at ourselves and to change what we are, repent from our sins, and open ourselves not to a reincarnation of life on earth, but to a place waiting for us in the Kingdom of Heaven.

THE SACRAMENT OF HOLY UNCTION

(From "These Truths we Hold")

The Church's practice of anointing with holy oil for the healing of soul and body dates back to apostolic times. (James 5:14) This Sacrament is described in Holy Scripture by St. James: Is any among you sick? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven (James 5:14-15). From the above text, we see that this Sacrament has a twofold purpose bodily healing and the forgiveness of sins. The two are joined, for man is a unity of body and soul and there can be no sharp distinction between bodily and spiritual sicknesses. Of course, the Church does not believe that this anointing is automatically followed by recovery of health, for God's will and not man's prevails in all instances. Sometimes the sick person is healed and recovers after receiving the Sacrament, but in other cases he does not recover, but the Sacrament, nonetheless, gives him the spiritual strength to prepare for death. The Sacrament is formally performed over a period of seven days by three priests, reflecting an ancient practice each day having its own prayers, although, if due to necessity, may can be performed by one Priest. At each of the anointings the following prayer is repeated: Holy Father, Physician of souls and bodies, Who sent Thine Only-begotten Son, our Lord Jesus Christ Who healed every illness and delivered from death, heal Thy servant from the weakness that holds his/her body, of either body or soul, and enliven him/her by the grace of Thy Christ, by the prayers of the All-holy Lady Theotokos and all the Saints. Three Epistle and Gospel readings are said and three anointings are performed. After the third, the open Gospel Book is placed over the head of the one receiving the Sacrament, during which the Priest reads the Absolution Prayer containing the following: I do not lay my sinful hands on the head of him who comes...but Thy mighty and powerful hand, which is in the Holy Gospel. This replaces an ancient practice of laying-on of hands. We must note that this Sacrament is not only for those on their deathbed, but for anyone who is sick. It may also be performed over the healthy as well (as is the custom on Holy Wednesday in many places), since the rite also contains elements of repentance, although it should be noted that this does not replace the Sacrament of Confession.

The Catechism of Catholic Church in Question and Answers: The Profession of Faith

A. Why is there in man a desire for God? (CCC 27)

There is in man a desire for God, because:

1. man is created *by* God
2. man is created *for* God.

Notice that these two reasons are related to man's origin and to his final end.

B. What in history shows that man is a religious being? (CCC 28)

The many manifestations of religious beliefs in history, notwithstanding the ambiguities found therein, show that man is a religious being. Such manifestations of religious beliefs in history are e.g.: prayers, sacrifices, rituals, meditations.

C. What does St Augustine say in his Confessions about man's restless search for God? (CCC 30)

Speaking to God St Augustine says in his Confessions about man's restless search for God: "Our heart is restless until it rests in You."

The Confessions are a book that St Augustine († A.D. 430) wrote as his spiritual autobiography.

D. What do we call the ways of coming to know God from His creation? (CCC 31)

We call the ways of knowing God from creation the proofs for the existence of God.

E. What is a proof for the existence of God? (CCC 31)

A proof for the existence of God is a converging and convincing argument that there is a God.

F. What is the twofold point of departure for the proofs for God's existence? (CCC 31)

The twofold point of departure for the proofs for the existence of God are:

1. the physical world
2. the human person.

G. Why can God be known by proofs beginning from the world? (CCC 32)

God *can* be known by proofs beginning from the world, because some realities contained in the world cannot have their origin or end in themselves and thus require a creator who precedes them and/ or is their end.

Such realities are movement, becoming, contingency, the world's order or beauty.

H. What is the contingency of all created being? (CCC 32)

The contingency of all created being is the fact that these realities contain within themselves neither their first principle (= the reason why they exist) nor their final end (= the reason for which they exist) and thus must depend on somebody who created them for some purpose.

I. What is the *locus classicus* for the possibility of knowing God from His creature? (CCC 32)

The *locus classicus* for the possibility of knowing God from His creature is Rom 1:19.

"For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world His eternal power and divine nature, invisible though they are, have been understood and seen through the things He has made. So they are without excuse."

J. Why can God be known through proofs beginning from man's spiritual soul? (CCC 33)

God can be known through proofs beginning from man's spiritual soul, because this soul is irreducible to the merely material and therefore can have its origin and end only in the spiritual God.....