

**Українська Католицька
Церква Св.Родини**

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**Holy Family Ukrainian
Catholic Church**

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

Pastor: Fr. Olvian Nicolae Popovici

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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**

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. 44/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

November 12, 2017 / Листопад 12, 2017

DIVINE LITURGIES SCHEDULE:

**November 12, 2017, 23rd Sunday after Pentecost. The Holy Priest –
Martyr Josaphat of Polotsk (1623).**

Tone 6: Epistle: Ephesians 2:4 – 10. / Gospel: Luke 10:23 – 57.

9:00 am – Pro Populo – English.

**10:15 am – (God's Blessing upon Ihor, Nadiya, Andriy, Volodymyr &
Family, req. Nadiya Koretska) - Ukrainian.**

Monday, November 13, 2017 – Our Holy Father John Chrysostom.

7:00 p.m. – † Oleksiy Pistun /Panakhyda/ {Aniv}, req. by Family

Tuesday, November 14, 2017 – Philip Apostle.

9:00 a.m. – † Maria Vityk; † Katherine Dubil, req. Stefania Bojuk

Wednesday, November 15, 2017 – Gurias, Samonas and Habib Martyrs.

Note: Today after the Divine Liturgies we begin the Christmas Fast.

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

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

Thursday, November 16, 2017 – Mathew Apostle - Evangelist.

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

Friday, November 17, 2017 – Gregory Wonderworker Bishop.

**9:00 a.m. – † Fr. Christopher Woytyna, OSBM/Panakhyda/
req. Nataliya Popovici**

Saturday, November 18, 2017 – Plato and Roman Martyrs.

6:00 p.m. – Vespers (Вечірня)

**7:00 p.m. – † Fr. Joseph; † Irena; † Kateryna, .../Panakhyda/
req. Nataliya Yaroshevsky**

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

9:00 am – Pro Populo – English.

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

Requests: 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 5, 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: \$205, Tetrapod: \$6, Annual Support: \$225, Coffee: \$175, Mission/Ukraine: \$20, Church Debt: \$11, Sanctuary Light: \$15, Refund: \$15, Pyrohy: \$6,
Pledge: \$805.00, Sunday Offering: \$1,042.00, Total - \$2,419.00.

Dear Parishioners: Sincere thanks for the offerings made on Sunday, November 5, 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. We will be making pyrohy with kapusta/mushrooms and potatoes for sale on Wednesday November 15, 2017 starting at 7:00 p.m. Everyone is invited to help us! (This is a fund raiser).

2. Upcoming events:

A. November collections: Regular church cleaning: The next free will donations will be collected **November 19, 2017.**

B. 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.

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.

3. We wish to express our sincere thanks to:

A. Mr. Mychailo Moskalyuk who recently volunteered to perform needed work in our parish center.

B. Mr. Igor Burak & Mrs. Yaroslava Smolenets who donated \$300.00 to support some of the financial needs of one seminarian in Lvov, Ukraine for one year.

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

4. Gifts for Orphanages: Dear Parishioners!

We have received donations from the following parishioners:

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

5. Outreach Program for the Thanksgiving Holiday.

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. (You can also donate anonymously if you wish.) 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 donation from the following parishioners: Anonymous - \$200.00; Mothers in Prayer (Lindenhurst) - \$100.00; M/M Ihor & Olesia Warywoda - \$100;

Mrs. Nataliya Popovici - \$100; M/M Smith - \$20; Mr. Peter Tomeo - \$20. May God reward you with choicest blessings!

6. We have for sale pyrohy with potatoes, meat and cheese – \$6.00 per dozen. All proceeds go to our church. This is a fund raiser.

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

8. We extend our sympathy to Mrs. Asya Rymer & Vitrovvy Family for her father † Wiczeslaw Rymer, a resident of Poland who has recently fallen asleep in the Lord. May his soul rest in peace and everlasting be his memory.

Parish Registration: Registration means "completing a census card". **Unless you have registered, we have no record of your presence in our parish. If you get no mail from the rectory, you can conclude you have not registered. Please stop at the rectory at your convenience, during regular rectory hours, and complete a census card. Please also consider using the weekly envelopes, which you can order at the same time. For those who do not choose to use envelopes, we have no record of contributions and can give no end-of-year statement regarding contributions.**

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

What is Philip's Fast? Philip's Fast: A Time of Repentance

In the Roman Catholic Church Advent is called a "little Lent," because, like Lent, it is a time of repentance. In the Roman Catholic Church, Advent is a period of preparation, extending over four Sundays, before Christmas. The word *Advent* comes from the Latin *advenio*, "to come to," and refers to the coming of Christ. This refers, first of all, to our celebration of Christ's birth at Christmas; but second, to the coming of Christ in our lives through grace and the Sacrament of Holy Communion; and finally, to His Second Coming at the end of time. Traditionally, all great feasts have been preceded by a time of fasting, which makes the feast itself more joyful. Sadly, Advent today is supplanted by "the Christmas shopping season," so that by Christmas Day, many people no longer enjoy the feast. Our preparations, therefore, should have all three comings in mind. We need to prepare our souls to receive Christ worthily. Both the Western and Eastern Churches used to observe Advent with the traditional Lenten practices: fasting and abstinence, prayer, and almsgiving. While fasting during Advent has fallen by the wayside in the West, the Eastern Orthodox and the Eastern Catholic Churches continue to observe an Advent fast: Philip's Fast, named after the Apostle Philip, because it begins on November 15, the day after his feast day (November 14, in the Eastern calendar). It runs through Christmas Eve, December 24—a period of 40 days, mirroring Lent. Like most fasts in the Eastern Church, Philip's Fast is fairly strict and includes abstinence from meat, eggs, and dairy products on all weekdays, and fish, oil, and wine on most days. On Sundays and certain feast days, fish, oil, and wine are allowed; different Eastern Churches observe the fast more or less strictly. (Because extreme fasting can affect your health, you should never increase the strictness of a fast beyond what your particular Church prescribes without consulting with your priest.) While Roman Rite Catholics are no longer bound to fast during Advent, reviving the tradition of repentance during this season can help us better appreciate our Christmas celebration. Pope John Paul II called on Western Catholics to learn more about the traditions of the Eastern church by doing the same sorts of things the Eastern rites do—abstaining from meat (especially on Fridays), not eating between meals, restricting the amount of food that we eat. Combining these practices with almsgiving (this time of year is particularly hard for the poor) and efforts to increase our prayer (and perhaps to spend a bit of time in front of the Blessed Sacrament or to attend weekday Liturgy when we can), and we can begin to return Advent to its proper role as a season of preparation. And when Christmas Day finally arrives, we may find that our fast has increased the joy of our feast.

CARING FOR THE LONELY*Written by the Very Rev. John Breck*

A woman in the parish recently buried her husband after his long and losing battle with cancer. A thirteen-year old girl still cries herself to sleep each night several months after her parents' bitter divorce. A man off the streets, recently chrismated into the Orthodox Church, is waging a tentative battle with alcoholism, trying with too little support to keep himself in recovery. The priest's wife, determined to serve everyone's needs but her own, is slipping slowly but surely into depression, overcome by a sense of abandonment. As Christmas approaches, each of these people is anticipating the coming festivities less with joy than with dread. Nostalgia this time of year can be overwhelming. In the experience of these and so many other people, that nostalgia can become a crushing weight of loneliness. Gluttony, greed, and anger, lust: the spiritual literature speaks eloquently to these and other passions, and it offers invaluable advice to those who are waging warfare with these particular demons. The Fathers, however, rarely speak of loneliness, which is one of the most pervasive and pernicious of all the passions. There is much wisdom to be found in their words about accedia, for example, or sloth. Yet as relevant as those words are to the problem of loneliness, it is difficult if not impossible for someone burdened by a sense of abandonment to find solace in them. Words on a page need to be translated into spoken words of grace and gestures of tenderness that will lift the burden of loneliness, and restore to the bereaved and the abandoned a genuine sense of hope. American pop culture, with a powerful assist from the devil, has turned the Christmas season (beginning somewhere around Halloween) into a commercial romp. Those who wish to celebrate the birth in the flesh of the eternal Son of God, the Nativity of our Lord and Savior, have an uphill battle on their hands. Everything militates against proper respect and peaceful celebration of the feast. Yet we need to hold fast to its theological and spiritual significance, if anticipation of joyful celebration is not to end in the loneliness of the long-distance runner. That may not be as difficult as it first seems. Within the parish, as within our circle of friends and acquaintances, we can start simply by looking around. Being attentive to the state and needs of other people, without being intrusive, is basic to our life in Christ. Listening closely to the voices of those we encounter, while observing their faces and body language, provides clues to their spiritual and psychological condition, perhaps especially at this time of year when so many are so vulnerable. It may help us get in touch with our own sense of loneliness and our need to find fellowship and love among those who are closest to us. The most effective care and support we can offer others comes from the depths of our own experience, especially when it involves suffering. The invitation, then, is simply to care. Care particularly in this Nativity season for those who are going through a period -- or a lifetime -- of abandonment and consequent loneliness. A little poem on silence and solitude seems relevant here. It ends, And solitude, so often faced with

dread, Reveals an unseen Presence that would bless The solitary with the gift instead To be alone, yet know no loneliness. To care adequately and appropriately for those, including ourselves, who suffer the pangs of loneliness, it is perhaps enough to take the advice offered by Theophan the Recluse in his revised version of Unseen Warfare. "Recall also to your mind Christ our Lord, Who, through His immeasurable sufferings felt Himself abandoned by His heavenly Father in the garden of Gethsemane and on the cross, and when you feel yourself, as it were crucified in your present position, cry from your heart: 'Thy will be done, O Lord!' 'Not as I will, but as Thou wilt' (Matt. xxvi.39). If you do this, your patience and your prayer will rise on high to God's presence, as the flame of your heart's sacrifice. And you will prove yourself filled with love as strong as death, and ardent readiness of will to shoulder your cross and follow after Christ our Lord on any path, by which He chooses to call you to Himself. This is true life in God!"

Reflection on St. Gregory : St. Gregory Palamas learned much through heavenly revelations. After he had spent three years in stillness in a cell of the Great Lavra, it was necessary for him to go out among men and benefit them with his accumulated knowledge and experience. God revealed this necessity to him through an extraordinary vision: One day, as though in a light sleep, Gregory saw himself holding a vessel in his hand full to overflowing with milk. Gradually, the milk turned into wine which likewise spilled over the rim, and drenched his hands and garments. Then a radiant youth appeared and said: "Why would you not give others of this wonderful drink that you are wasting so carelessly, or are you not aware that this is the gift of God's grace?" To this Gregory replied: "But if there is no one in our time who feels the need for such a drink, to whom shall I give it?" Then the youth said: "Whether there are some or whether there are none thirsty for such a drink, you are obligated to fulfill your debt and not neglect the gift of God." Gregory interpreted the milk as the common knowledge (of the masses) of moral life and conduct, and the wine as dogmatic teaching. The second time Gregory secluded himself in a monastery he was writing his Principles of Orthodoxy. On the eve of the Feast of St. Anthony the Great, the monks summoned him to the all-night vigil service, but he remained at his work in the cell while all the brethren went to church. St. Anthony suddenly appeared to him and said: "Perfect stillness is good, but sometimes it is necessary to be with the brethren." Convinced by this revelation, Gregory immediately went into church to the joy of all the monks.

GIVE FIRST, MANAGE THE REST SECOND

If God comes first in our lives, then giving to God should also come first. The person who says, "After I pay my bills I can't afford to give," may be telling the truth. But these people have made a grave error. They have put the cart before the horse! None of us could afford to give with what's left. We must put God first and then manage the rest of our income in a way by which we will still pay all our bills. This is easier than we think because by doing so, we will have God's blessing!

THE EARTH IS THE LORD'S AND THE FULLNESS THEREOF (PSALM 24:1)

The principle behind stewardship is that every material thing, though you may call it yours...actually belongs to God. God owns it all: your land, your property, your income, your life. This is God's world. When you give a truly significant portion of your money, you are only setting apart for God's use a portion of the money that has been entrusted to you by God. The person who gives sacrificially does so because he or she knows whose world this is!

REVERENCE FOR LIFE IS GIVEN TO US - developing our talents and increasing time spent on meaningful pursuits are worthy goals. However, the noblest use of time that will give meaning to our lives is practicing reverence for life by personal involvement with those who need our help desperately. True greatness lies in qualities of the heart, in charity and in love. Have you noticed that our happiest times are those in which we forget ourselves, usually in being kind to someone else?

Please Note:

Please Note: *When you are seeking Good, then God will come to you. (Knock and it shall be opened unto you...seek and ye shall find...) Never depend only on yourself. God's plan involves more than you are able to see, hear or understand today. Although our Lord knows all that you need, you must pray and ask to Him to assist you.*

Prayer: "O Divine Master, grant that I may Seek not so much to be consoled as to Console; to be understood as to understand; to be loved as to love; for it is in Giving that we receive; it is pardoning that we are pardoned, and it is in Dying that we are born to Eternal Life. Amen." - St. Francis of Assisi

Question: *What should I do if I think that I may not have confessed a sin fully? How specific should I be in confession?*

Answer: The question of how specific to be in confession is a difficult one. But before we consider it, we must remember that confession is more therapeutic than it is juridical. Confession is about being healed, not appeasing an angry God. We want to expose the sin fully so we can be healed from it. Like going to the doctor, it doesn't profit us if we conceal our ailments.

As a general rule it is good to be as specific as necessary but no more. Here's an example, which might make things easier to understand: If someone killed another person in a fight, and then went to confession, they should not simply say for instance, "I got in a fight and hurt someone" that would be concealing what really happened. But at the same time, they should not give a blow by blow account of the murder; that would be too much information. They should just simply and honestly give an account of what happened, why it happened, when it happened, who was killed, if they turned themselves in, etc., revealing all those things necessary for the priest to understand the nature of the sin so that if required he might give a penance in order to help heal the spiritual wound.

The person giving the confession will have to determine the level of detail that is necessary to fully disclose the nature of the sin. This is sometimes hard to do. But if after the confession, we realize that there are important details related to the sin that we forgot to confess or perhaps weren't spiritually attune enough to realize at the time, then we should confess that as soon as possible. For instance, in the situation described above, if the murder was committed because of envy but the person didn't realize that at the time of confession, he

should confess the sin of envy later, saying that it led to murder. One thing to remember is that as God works with us, we will become more sensitive spiritually. We will want to confess as much as is necessary so that we can receive the proper spiritual guidance. We should seek to preserve the sanctity of the sacrament with holy conversation. And it is important to remember that, as with any good thing, if our spiritual sensitivity becomes too extreme (leading to despair or false humility by exaggerating our confession) then it has become unhealthy. This is referred to being overly scrupulous. This extreme should be avoided as should the outright concealment of a sin be avoided. Finally, if we ever have a specific question about how much to say, it is always a good idea to just simply ask the priest.

GUIDELINES FOR PRAYERFUL CONSIDERATION

Giving in proportion to what God has done for each of us: Luke 12:48.

Giving regularly (weekly, monthly), as encouraged in: 1 Corinthians 16:2.

Giving "first fruits" (or the promised amount) first: Nehemiah 10:35.

Giving sacrificially: 1 Chronicles 21:24.

Giving cheerfully and joyfully: 2 Corinthians 9:8.

Giving to care for the needs of others: Galatians 6:10.

Giving likens us to God: John 3:16.

On the Surface of the Deep

Knowing about Jesus and knowing Him are not the same. Being a Christian and following Christ are not synonymous. Who is it we are actually following? We like to create Christ in our own image; a Christ to justify our lives, who thinks and acts like us, who doesn't challenge our assumptions and certainly doesn't question us or disagree with us or demand anything of us. In other words, a Christ we can ignore. So, how do we know who He really is? How do we come to truly know Him as He is? Relationships must never be forced, particularly divine ones. Mary did this. She sat at his feet and listened. She did not say prayers, or ask questions, or discuss theology with him. She bonded with him in silence. This, Jesus proclaimed, is the one, needful thing. She sought to know him as He is. "What do you see," St. Symeon asks, "When you look within?" "Chaos," Symeon replied to his own question. What is the solution to this chaos? Do not be discouraged or distracted by what you see. Stay there, breathe in and out and watch and try not to trouble the water anymore. "Soon," he says, "a great space will open within." It is a place of peace and calm. It is the place Mary discovered as she sat at the Lord's feet and listened. To follow Christ we must desire to know Him as He truly is, not as we think or believe Him to be, or worse, want Him to be, like Pharisees, like Judas, and like Satan who tried to manipulate Him to care only for himself desiring the false comforts of power and earthly glory, tempting Him to betray himself, as we so often fall to the temptation to betray ourselves. This path demands much courage and faith for it is the path of transformation. Priorities will change. The way we think, feel and act will change. This is why we resist. Change is hard and if we are comfortable as we are or imagine we are, then we will never take this road. We will resist the truth, preferring ignorance over communion. "All my righteousness is as filthy rags," the apostle cried when he encountered the Lord, just as Thomas Aquinas declared at the end of his life, "All I have written is straw" and retreated into solitude. This road is not easy. It is the Way of the Cross.
