

**Українська Католицька
Церква Св.Родини**

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Web Page: *Saturday School:* ukrainskaschkola.com



**Holy Family Ukrainian
Catholic Church**

Pastor: Fr. Olvian N. Popovici

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Trustees: Silvia Smith (516) 712 - 5526

Bogdan Shafranski (516) 250-8009

Choir Director: Iryna Popovych 943-3348

Nataliya Popovici – **English cantor**

Advisor: Gloria Tolopka (631) 667-6483

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. 7/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

February 12, 2017 / Лютий 12, 2017

DIVINE LITURGIES SCHEDULE:

Sunday of the Prodigal Son, February 12, 2017. *Our Holy Father Meletius.*

Tone 6: Epistle: 1 Corinthians 6:12-20. / **Gospel:** Luke 15:11–32.

9:00 a.m. – Pro Populo – English.

**10:15 a.m. – (God's Blessing upon All of Our Parishioners,
req. Samilo Family) – Ukrainian.**

Monday, February 13, 2017. *Our Venerable Father Martinian.*

**9:00 a.m. - † 40th day for Nestor Hudziy/Panakhoda,
req. Apostleship of Prayer**

Tuesday, February 14, 2017. *Death of the Cyril Apostle to the Slavs.*

9:00 a.m. - God's Blessing upon Stefania Bojuk, req. Family

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

Wednesday, February 15, 2017. *Onesimus Apostle.*

9:00 a.m. - † George Fedun, req. Bohdan Fedun – Ukrainian.

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

Thursday, February 16, 2017. *Pamphilius and Others Martyrs.*

9:00 a.m. - † Alex Oleshko; † William Oleshko, req. Gloria Tolopka

Friday, February 17, 2017. *Thodore the Recruit Great Martyr.*

**7:00 p.m. – God's Blessing upon 2nd birthday of Ivan Tanchak,
req. Nataliya Popovici**

1st All Souls Saturday, February 18, 2017. *Our Holy Father Leo.*

6:00 p.m. – Vespers (Вечірня)

**7:00 p.m. - † Divine Liturgy for all the deceased followed by
Panakhoda (Sorokousty) – English/Ukrainian**

Sunday of the Last Judgment (Meat-Fare), February 19, 2017. *The Holy
Apostle Archippus.*

9:00 a.m. - († Gerardo Pozzaglia, req. Smith Family) – English.

10:15 a.m. – Pro Populo – Ukrainian

Confessions: Can be heard by appointment daily and on Sundays before or after the Divine Liturgy.

Baptism and Chrismation: By appointment. Sponsors must be practicing Catholics.

Marriage: Please contact the Pastor at least six (6) months in advance.
Attendance at pre - Cana is required.

**Ukrainian Culture School will be held Every Saturday from 9:00 am
until 1:30 p.m.** For more information please call the Rectory or contact the Director, Mrs. Izolda Maksym at (631) 225 -1203 or visit our web page: ukrainskaschkola.com.

Ukrainian Cultural Dances for children ages 5 to 12 are provided by Mr. Gregory Momot of Paramus, NJ, every Saturday, by groups: ages (5 – 8) 1:35 p.m. – 3:05 p.m.; ages (8 – 12) 3:05 p.m. – 4:35p.m.

Religious Education: Classes for religious education 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 **March 3, 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: Monday - Friday: 9:00 am to 5:00 pm; Saturday: 10:00 am – 2:00 pm; Evenings by appointment. **Attention: Tuesday** 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 March 5, 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 – February 5, 2017. Sorokousty - \$370.00

"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: \$310, Terapod: \$15, Poor: \$3, Epiphany: \$3, Coffee: \$217, Sower: \$185, Pyrohy: \$20, Annual Support: \$175, Christmas: \$23, Refund: \$15, Sundry: \$25,
Pledge: \$1,035.00, Sunday Offering: \$1,295.00, Total - \$3,691.00.

Dear Parishioners: *Sin cere thanks for the offerings made on Sunday, February 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 month of **February**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:

1. Dear Parishioners "Annual Parish Support". Please remember to use the "Annual Parish Support" envelope in your box of donation envelopes! All parishioners should make this donation to ensure we have funds to help us through the long winter months. The yearly amount is \$25 for an individual and \$50 for a family.

2. Pyrohy for sale with: potatoes, cheese kapusta (onions included.) The price for one dozen is \$6.00. This is a church fundraiser.

3. Upcoming events:**a. 2017 World Marriage Day Parish Celebrations:**

2017 World Marriage Day occurs on the 2nd Sunday of February, February 12, 2017. The theme for this celebration is "The Joy of Love". It speaks simply but challengingly to all of us in our daily situations and decisions about Marriage and Family life. This is an opportune day to focus on the positive aspects of marriage during this special Sunday that is dedicated to recognizing, renewing and changing present day attitudes and viewpoints on the Mystery of Matrimony. World Marriage Day honors and recognizes husbands and wives as the head of the family – the basic unit of society. It salutes the beauty of their commitment, faithfulness, sacrifices and joys in daily married life. If this year some of our Married Couples celebrates Jubilarian Marriage as 5th, 10th or 25th & 50th please let me know if you wish to receive a special Certificate from our Bishop Paul.

b. February collections: Regular church cleaning: The next free will donation will be collected on Sunday, February 19, 2017.

c. February is Catholic Press month, a time when we renew our annual subscription and support for The Sower. Please help The Eparchy to continue to provide this valuable source of information by placing your donation of \$20 dollars in the envelope provided by our parish.

d. On February 26, 2017, there will be a benevolent collection for the "Andrew's Hrish (Pence) to support our St. Resurrection Cathedral Church in Kiev (Patriarchal Sobor)". Envelopes for this collection are available in our box envelopes with inscription "St. Andrews' Pence. Your donations and support for this collection will be greatly appreciated.

4. We wish to express our sincere thanks to:

a. Ms. Marta Skrypoczka, Mr. Stepan Shustak and Mrs. Nataliya Danyliuk who removed and stored in the basement for use next year the Christmas trees and all Christmas decorations from our parish hall this past week.

b. Mr. Andriy Fostakovskyy who voluntarily fixed our electric and updated rectory electric bulbs with energy saving LEDs from his own supplies which has saved the parish needed funds.

c. Mr. Martin Smith who voluntarily repaired office equipment for our rectory.

d. Mrs. Nataliya Popovici and children, Andrew and Andreea, who voluntarily shoveled snow blocking the entrance and walkways to our Church after the storm on Thursday. May God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.

5. Dear Parishioners: We have scheduled a **Valentine's Day Luncheon** on Sunday February 12, 2017 after both Divine Liturgies sponsored by the Rosary Society. Admission is \$6.00, children under 7 are free. Please come and join us on this day.

6. Traditionally **Sorokousty** (both calendars) begins on the Saturday before the Sunday of Meat fare (Carnevale), which this year falls on February 18, 2017. During Lent, Sorokousty will be held on Saturdays. Kindly provide the names of your loved ones whom you wish to have remembered in our prayers.

7. MARIAN PILGRIMAGE TO THE HOLY SITES OF EUROPE. We are pleased to announce that 49 individuals, including Bishop Paul Chomnycky, will go on pilgrimage to Europe this Spring. We look forward to a blessed and spiritually enriching trip.

Please Note: *The Church took the simple act of offering bread and wine as Jesus had commanded, and over a period of years, developed a truly beautiful form of worship around that act called **The Divine Liturgy***

The most important prayer in the Eastern Church is the Divine Liturgy – it is God's perfect worship during which Christ comes to believing Catholics.

The purpose of these inserts is to help us better understand our worship service - when God comes and dwells among us. Frequent reading of this deep and mystic ritual will help you to participate in the Liturgy by increasing your understanding of the words and actions. The Liturgy is **not** something done for you, but something you must do for yourself. It is not a "*performance*". You must participate in this drama! To be involved you must have knowledge of all the ceremonies, prayers, hymns and the meaning of our worship. Through knowledge – your thoughts and feelings will be moved and your whole life will have more meaning. You will not participate in a thoughtless, merely external, habitual way with a feeling of burdensome duty – but you will come to a deeper knowledge of our conversation with God. May God bless you and help you experience the beauties and treasures of the Divine Liturgy that it will inspire you to participate "**actively**" so that together we may be worthy to have Christ, the Son of God, with us!

News from St. Basil College Seminary: Two special courses for all who would like to attend: BIOETHICS CERTIFICATE PROGRAM AT ST. BASIL SEMINARY to be held between March 9 – 12, 2017 and a Cantors Program titled, "Services of the Holy Week" to be held between March 24 – 26, 2017. For more information and a schedule of the program please visit at www.stamorddio.org.

A short prayer in reparation for blasphemies and breaking the second Commandment: "Admirable is the Name of God."

Meaning of Article 1 of the Nicene Creed:

"Almighty": The Sacred Scriptures, in order to mark the piety and devotion with which the most Holy Name of God is to be adored, usually express His supreme power and infinite majesty in a variety of ways; but firstly, almighty power is most frequently attributed to Him. Thus He says of Himself: I am the Almighty Lord. And again, Jacob when sending his sons to Joseph thus prayed for them: May my Almighty God make him favourable to you. In the Apocalypse also it is written: The Lord God, who is, and who was, and who is to come, the Almighty; and in another place, the last day is called the great day of the Almighty God. Sometimes the same attribute is expressed in many words; thus: No word shall be impossible with God; Is the hand of the Lord unable? Thy power is at hand when Thou wilt, and so on.

Meaning Of The Term Almighty

From these various modes of expression it is clearly perceived what is comprehended under this single word Almighty. By it we understand that there neither exists nor can be conceived in thought or imagination anything which God cannot do. For not only can He annihilate all created things, and in a moment summon from nothing into existence many other worlds, an exercise of power which, however great, comes in some degree within our comprehension; but He can do many things still greater, of which the human mind can form no conception. But though God can do all things, yet He cannot lie, or deceive, or be deceived; He cannot sin, or cease to exist, or be ignorant of anything. These defects are compatible with those beings only whose actions are imperfect. But God, whose acts are always most perfect, is said to be incapable of such things, simply because the capability of doing them implies weakness, not the supreme and infinite power over all things which God possesses. Thus we so believe God to be omnipotent that we exclude from Him entirely all that is not intimately connected and consistent with the perfection of His nature.

Why Omnipotence Alone Is Mentioned In The Creed

The Creed omits all other names of God other than Almighty as the object of our belief, for by acknowledging God to be omnipotent, we also of necessity acknowledge Him to be omniscient, and to hold all things in subjection to His supreme authority and dominion. When we do not doubt that He is omnipotent, we must also be convinced of everything else regarding Him, the absence of which would render His omnipotence altogether unintelligible.

Nothing tends more to confirm our faith and animate our hope than a deep conviction that all things are possible for God; for whatever may be afterwards proposed as an object of faith, however great, however wonderful, however raised above the natural order, is easily and without hesitation believed, *once the mind has grasped the knowledge of the omnipotence of God*. Moreover, the greater the truths which the divine oracles announce, the more willingly does the mind deem them worthy of belief. And should we expect any favour from heaven, we are not discouraged by the greatness of the desired benefit, but are cheered and confirmed by frequently considering that there is nothing which an omnipotent God cannot affect.

Advantages Of Faith In God's Omnipotence

With this faith, then, we should be specially fortified whenever we are required to render any extraordinary service to our neighbour or seek

to obtain by prayer any favor from God. Its necessity in the one case we learn from the Lord Himself, who, when rebuking the incredulity of the Apostles, said: If you have faith as a grain of mustard seed, you shall say to this mountain: Remove from hence thither, and it shall remove; and nothing shall be impossible to you; and in the other case, from these words of St. James: Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, which is moved and carried about by the wind. Therefore let not that man think that he shall receive any thing of the Lord. This faith brings with it also many advantages and helps. It forms us, in the first place, to all humility and lowliness of mind, according to these words of the Prince of the Apostles: Be you humbled therefore under the mighty hand of God. It also teaches us not to fear where there is no cause of fear, but to fear God alone, in whose power we ourselves and all that we have are placed; for our Saviour says: I will shew you whom you shall fear; fear ye him, who after he hath killed, hath power to cast into hell. This faith is also useful to enable us to know and exalt the infinite mercies of God towards us. For he who reflects on the omnipotence of God, cannot be so ungrateful as not frequently to exclaim: He that is mighty, hath done great things to me.

"Creator"

For God formed the world not from materials of any sort, but created it from nothing, and that not by constraint or necessity, but spontaneously, and of His own free will. Nor was He impelled to create by any other cause than a desire to communicate His goodness to creatures. Being essentially happy in Himself He stands not in need of anything, as David expresses it: I have said to the Lord, thou art my God, for thou hast no need of my goods. As it was His own goodness that influenced Him when He did all things whatsoever He would, so in the work of creation He followed no external form or model; but contemplating, and as it were imitating, the universal model contained in the divine intelligence, with infinite wisdom and power-attributes peculiar to the Divinity -- created all things in the beginning. He spoke and they were made: he commanded and they were created.

"Of Heaven and Earth"

The words heaven and earth include all things which the heaven's and the earth contain; for besides the heavens, which the Prophet has called the works of his fingers, He also gave to the sun its brilliancy, and to the moon and stars their beauty; and that they might be for signs, and for seasons, and for days and years. He so ordered the celestial bodies in a certain and uniform course, that nothing varies more than their continual revolution, while nothing is more fixed than their variety.

Creation Of The World Of Spirits

Moreover, He created out of nothing the spiritual world and innumerable angels to serve and minister to Him; and these He enriched and adorned with the admirable gifts of His grace and power. That the devil and the other rebel angels were gifted from the beginning of their creation with grace, clearly follows from these words of the Sacred Scriptures: He (the devil) stood not in the truth. On this subject St. Augustine says: In creating the Angels He endowed them with good will, that is, with pure love that they might adhere to Him, giving them existence and adorning them with grace at one and the same time. Hence we are to believe that the holy

Angels were never without good will, that is, the love of God. As to the knowledge the angels possess we have this testimony of Holy Scripture: Thou, my Lord, O king, art wise, according to the wisdom of an angel of God, to understand all things upon earth.' Finally, the inspired David ascribes power to them, saying that they are mighty in strength, and execute His word; and because of this they are often called in Scripture the powers and the armies of the Lord.

But although they were all endowed with celestial gifts, very many, having rebelled against God, their Father and Creator, were hurled from those high mansions of bliss, and shut up in the darkest dungeon of earth, there to suffer for eternity the punishment of their pride. Speaking of them the Prince of the Apostles says: God spared not the angels that sinned, but delivered them, drawn by infernal ropes to the lower hell, unto torments, to be reserved unto judgment.

Formation Of The Universe

The earth also God commanded to stand in the midst of the world, rooted in its own foundation, and made the mountains ascend, and the plains descend into the place which he had founded for them. *That the waters should not inundate the earth, He set a bound which they shall not pass over; neither shall they return to cover the earth.* He next not only clothed and adorned it with trees and every variety of plant and flower, but filled it, as He had already filled the air and water, with innumerable kinds of living creatures.

Production Of Man: Lastly, He formed man from the slime of the earth, so created and constituted in body as to be immortal and impassible, not, however, by the strength of nature, but by the bounty of God. Man's soul He created to His own image and likeness; gifted him with free will, and tempered all his motions and appetites so as to subject them, at all times, to the dictates of reason. He then added the admirable gift of original righteousness, and next gave him dominion over all of the animals.

"Of all Things Visible and Invisible [Seen and Unseen]"

What we have said, then, of the creation of the universe is to be understood as conveyed by the words heaven and earth, and is thus briefly set forth by the Prophet: Thine are the heavens, and thine is the earth: the world and the fullness thereof Thou hast founded. Still more briefly the Fathers of the Council of Nice expressed this truth by adding in their Creed these words: of all things visible and invisible (seen and unseen). Whatever exists in the universe, whatever we confess to have been created by God, either falls under the senses and is included in the word "visible", or is an object of mental perception and intelligence and is expressed by the word "invisible".

Advantages Of Faith In This Article

That wonderful and superabundant are the blessings which flow to the human race from the belief and profession of this Article we learn from these words of St. John: Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God; and also from the words of Christ the Lord, proclaiming the Prince of the Apostles blessed for the confession of this truth: Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it to thee, but my Father who is in heaven. For this Article is the most firm basis of our salvation and redemption. The fruit of these blessings is best known by considering the ruin brought on man by his fall from that most happy state in which God had placed our first parents. When Adam had departed from the obedience due to God and had violated the prohibition, of every tree of paradise thou shalt eat: But of the tree of knowledge of good and evil, thou shalt not eat, for in what day soever thou shalt eat of it, thou shalt die the death, he fell into the extreme misery of losing the sanctity and righteousness in which he

had been placed, and of becoming subject to all those other evils which have been explained more fully by the holy Council of Trent. *The guilt and punishment of original sin were not confined to Adam, but justly descended from him, as from their source and cause, to all posterity.* The human race, having fallen from its elevated dignity, no power of men or Angels could raise it from its fallen condition and replace it in its primitive state. To remedy the evil and repair the loss it became necessary that the Son of God, whose power is infinite, clothed in the weakness of our flesh, should remove the infinite weight of sin and reconcile us to God in His blood.

Necessity of Faith in this Article

The belief and profession of this our redemption, which God declared from the beginning, is now, and always has been, necessary to salvation. In the sentence of condemnation pronounced against the human race immediately after the sin of Adam the hope of redemption was held out in these words, which announced to the devil the loss he was to sustain by man's redemption: *I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.* The same promise God again often confirmed and more distinctly manifested to those chiefly whom He desired to make special objects of His favour; among others to the Patriarch Abraham, to whom He often declared this mystery, but more explicitly when, in obedience to His command, Abraham was prepared to sacrifice his only son Isaac. Because, said God, thou hast done this thing, and hast not spared thy only-begotten son for my sake; I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore. Thy seed shall possess the gates of their enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. From these words it was easy to infer that He who was to deliver mankind from the ruthless tyranny of Satan was to be descended from Abraham; and that while He was the Son of God, He was to be born of the seed of Abraham according to the flesh. Not long after, to preserve the memory of this promise, God renewed the same covenant with Jacob, the grandson of Abraham. When in a vision Jacob saw a ladder standing on earth, and its top reaching to heaven, and the angels of God ascending and descending by it, as the Scriptures testify, he also heard the Lord, who was leaning on the ladder, say to him: I am the Lord God of Abraham thy father, and the God of Isaac; the land, wherein thou sleepest, I will give to thee and to thy seed. And thy seed shall be as the dust of the earth. Thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and thy seed all the nations of the earth shall be blessed. Nor did God cease afterwards to excite in the posterity of Abraham and in many others, the expectation of a Saviour, by renewing the recollection of the same promise. Types signified and men foretold what and how great blessings the Saviour and Redeemer, Christ Jesus, was to bring to mankind. And indeed the Prophets, whose minds were illuminated with light from above, foretold the birth of the Son of God, the wondrous works which He wrought while on earth, His doctrine, character, life, death, Resurrection, and the other mysterious circumstances regarding Him, and all these they announced to the people as graphically as if they were passing before their eyes. With the exception that one has reference to the future and the other to the past, we can discover no difference between the predictions of the Prophets and the preaching of the Apostles, between the faith of the ancient Patriarchs and that of Christians.
