

**Українська Католицька
Церква Св.Родина**

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**Holy Family Ukrainian
Catholic Church**

Pastor: Fr. Olvian N. Popovici

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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. 9/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

February 26, 2017 / Лютий 26, 2017

DIVINE LITURGIES SCHEDULE:

Sunday of Cheese – Fare (Forgiveness), February 26, 2017. *Our Holy Father Porphyrius.*

Tone 8: Epistle: Romans 13:11-14:4. / Gospel: Matthew 6:14–21.

9:00 a.m. – Pro Populo – English.

**10:15 a.m. – (God's Blessing upon Ihor Koretsky & Family,
req. Family) Ukrainian.**

**Note: This week's Sanctuary Candle Light for God's
Blessing upon Luchka Family, req. Mariyanna Luchka**

6:00 p.m. – Forgiveness Vespers – English/Ukrainian.

Monday, February 27, 2017. *First Day of the Great Fast. Porphy of Gaza – Bishop.*

Note: *Today is a day of abstinence from both meat and dairy products. Three full prostration with the singing Preterpivij ...are made following every service during Lent, except those services which are celebrated on Friday evening to the start of Sunday Vespers. Recommendation: On Wednesday's and Fridays of Lent, the Liturgy of the Presanctified Gifts is to be celebrated. Aliturgical day, Divine Liturgy of John Chrisostom is not prescribed.*

9:00 a.m. – Akathistos to the Passion of Christ.

Tuesday, February 28, 2017. *Basil Venerable - Confessor.*

- Clergy Retreat – Mt. Alvernia

Wednesday, March 1, 2017. *Eudoxia Venerable – Martyr.*

- Clergy Retreat – Mt. Alvernia

Thursday, March 2, 2017. *Theodosius Bishop Martyr.*

- Clergy Retreat – Mt. Alvernia

7:00 p.m. – Akathistos to the Passion of Christ.

Friday, March 3, 2017. *Eutropius & Others Martyrs.*

7:00 p.m. – Holy Cross of the Way / Хресна Дорога

Saturday, March 4, 2017. *Commemoration of the Miracle of the Great – Martyr Theodore.*

6:00 p.m. – Vespers (Вечірня)

**7:00 p.m. – ☩ Divine Liturgy for all the deceased followed by
Panakhya (Sorokousty) {1}**

1st Sunday of Great Fast (Orthodoxy), March 5, 2017.

9:00 a.m. – Pro Populo – English.

**10:15 a.m. – (God's Blessing upon Khrystyna, Svitlana, Yuriy, Zakhar,
req. Family) - 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 19, 2017. Sorokousty - \$195.00

"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: \$165, Terapod: \$5, Andrew's Pence: \$188, Sower: \$20, Coffee: \$180, Sanctuary Light: \$15, Vulluntary Collection: \$111, Candle/Presentation: \$15,
Pledge: \$250.00, Sunday Offering: \$845.00, Total - \$1,989.00.

Dear Parishioners: Sin cere thanks for the offerings made on Sunday, February 19, 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 and March**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:**1. Please Note from February 27th to March 2nd, 2017,**

Fr. Popovici will be attending a clergy retreat at the Mt. Alvernia Retreat Center, Wappinger Falls, NY. Tel. (845) 297 – 5706 ext 12.

2. We extend our sympathy to Mr. John Donalds and his family for his father † John Donalds a resident of Lindenhurst, NY, who has recently fallen asleep in the Lord. May his soul rest in peace and everlasting be his memory.

3. The Apostleship of Prayer and Rosary Society cordially invite all their members and any parishioners to join them in their Annual Meetings for today Sunday, February 26, 2017 after the English Divine Liturgy (Apostleship of Prayer) and after the Ukrainian Divine Liturgy (Rosary Society).

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

5. Upcoming events: a. Parish Retreat with Father Roman Mirchuk from Ukraine, scheduled for **March 2-15, 2017 (in both Ukrainian and English)**. Please mark this date on your calendars. See more information attached to our Bulletin.

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

6. We wish to express our sincere thanks to: **a.** Mr. Serhiy Shelestov's cleaning services for cleaning our church and parish center on Weds., Feb. 22, 2017, saving our parish \$150. **b.** Mr. Martin Smith who voluntarily performed needed repair work in our church as a free will offering this past Thursday. **c.** An anonymous parishioner who always volunteers to provide his skilled services as a free will offering to our parish. **d.** Those parishioners who donated to the "Andrew's Pence Collection" to support our Cathedral in Kiev, Ukraine and our Patriarch, his Excellency Sviatoslav Shevchuk. Total donations \$188. **e.** Those parishioners who donated funds last Sunday for the regular cleaning of our church. The sum of \$115.00 was collected. May God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.

7. SPECIAL LENTEN COLLECTION STARTS TODAY (Cheesefare Sunday): *Rice Bowl and Poor Collection*. Containers may be found in our vestibule and beside the Tetrapod.

8. MARIAN PILGRIMAGE TO THE HOLY SITES OF EUROPE. We are pleased to announce that 50 individuals, including Bishop Paul Chomnycky, will go on pilgrimage to Europe this spring. We look forward to a blessed and spiritually enriching trip.

9. Fundraiser events of the Parish: a. Outreach Program.

M/M Ihor & Olesia Warywoda which are responsible for the parish outreach program and are asking parishioners to participate in a

canned food drive for the needy in our community. Items needed are: canned vegetables, fruit juice, gravy, coffee, tea, tuna fish, baked beans, pasta sauce, etc. Please bring your items to the church vestibule between today and April 10th, 2017 in order that we may prepare Easter baskets for the needy.

b. The Members of the Rosary Society are asking parishioners to bring children's clothes and shoes (ages 5–14), and snacks, candies or a monetary offering to help ship packages to the orphanage in Ukraine. Our funds are limited so we rely on your special donations. Thank you, in advance, for your attention and donation.

PLEASE NOTE: The Sign of the Cross is an important expression of the Holy Faith. In fact, it has been said, that as long as the Eastern Catholic teach their members to properly make the sign of the cross, the Holy Faith will remain safe



and secure. The Sign of the Cross is made with the right hand. The thumb and the first two fingers are joined at the tip, symbolizing the Holy Trinity. The remaining two fingers are closed on the palm symbolizing the Eternal Word of God, the Second Person of the Holy Trinity, who entered time as the God-Man Jesus Christ. The sign of the cross begins and ends with the right hand touching the forehead, the centre of the chest (heart), then the right shoulder, then and finally the left shoulder. The sign of the cross is typically made at the

beginning of the Blessed Trinity, when the priest blesses the congregation, at the beginning and ending of the Holy Gospel, and in response to the petitions in the litany, after the reception of Holy Communion. Often a reverence or a bow, while making the sign of the cross, is frequently made when entering or leaving the church, passing in front of the Holy Tabernacle, Holy Altar, and holy icons. The bow is a sign of respect and submission to God and sometimes as a symbol of repentance and forgiveness. During Lent, the bow begins with the right hand touching the floor before making the sign of the cross; sometimes, the members of the church make a full prostration. You will also notice that there are a lot of candles: since Jesus Christ taught that He was the Light of the World (**John :12**), our candles and lamps refer to His radiance, the Light of Christ illuminates all humanity and all of the world. The faithful light candles as a sign of their fervent prayer unto God. We light candles and lamps before icons, we carry them in processions, and they are on the Holy Altar. The prayer is that any wickedness in us will vanish as the wax of the candle vanishes and is consumed by the flame. Inside the church we are surrounded by icons based upon Hebrews 12: 1-4: we are surrounded by a great cloud of witnesses (literally, the martyrs), who watch after us and urge us on in our race of faith towards Our Lord Jesus Christ. Eastern Christians quite often reverence (kiss) the icons when they enter and depart from the church. This is due to the belief that human beings have a deep God-given need to express their love and what they feel inside when those feelings are good and pure. They have a great respect and veneration for the historical and biblical scenes which the icons represent, because they are a part of God's plan for salvation for the life of the world. When they bow before and/or kiss an icon, the Altar Gospel Book, when they exchange the Kiss of Peace, it is a sign of humility and deep devotion before Almighty God Who acts through individuals, Holy Scriptures, the Eucharist, so that all of His people may be brought into Paradise. This is not idolatry as some Protestants have attempted, in their ignorance, to label the Eastern Christian Churches; are you worshipping your father, your mother, your spouse, son or daughter when you give that person a kiss? Of course not; it is our belief that the outward honour we pay to the material reality goes far beyond the prototype. There is a vast distinction between honour (i.e.: veneration or respect) and worship. We worship God alone and may have no others before Him (Exodus 20). The priest and the congregation with the choir sing the Holy Liturgy. The human voice is at its very best in songs of worship. The human voice is a musical instrument which was created by God. The voice is one instrument which is the most fitting for the Praise of Almighty God and which every member of the church possesses. All of these elements bring to mind the Tabernacle Worship prescribed by God the Father and brought into completion by Our Lord Jesus Christ during the Last Supper and His life. By active participation, you grow not only in love with Our Saviour, with His Church and the Body of Christ but also with the Holy Liturgy.

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.

Holy Spirit: In Catholicism, the **Holy Spirit** (or **Holy Ghost**) is the Spirit of God. In mainstream (Trinitarian) Christian beliefs He is the third person of the Trinity. As part of the Godhead, the Holy Spirit is equal with God the Father and with God the Son. The Christian theology of the Holy Spirit was the last piece of Trinitarian theology to be fully developed. There is also greater diversity in Christian theology of the Spirit (pneumatology) than there is in the theology of the Son (Christology) or of the Father. Within mainstream Christianity the Holy Spirit is one of the three *persons* of the Trinity. As such he is personal and also fully God, co-equal and co-eternal with God the Father and God the Son. He is different from the Father and the Son in that he *proceeds* from the Father (or from the Father and the Son) as described in the Nicene Creed. His sacredness is reflected in the New Testament gospels which proclaim blasphemy against the Holy Spirit as unforgivable. The Holy Spirit is believed to perform specific divine functions in the life of the Christian and the church. These include:

Conviction of sin. The Holy Spirit acts to convince the unredeemed person both of the sinfulness of their actions, and of their moral standing as sinners before God.

Bringing to conversion. The action of the Holy Spirit is seen as an essential part of the bringing of the person to the Catholic faith. The new believer is "born again of the Spirit".

Enabling the Catholic life. The Holy Spirit is believed to dwell in the individual believers and enable them to live a righteous and faithful life.

As a **comforter** or *Paraclete*, one who intercedes, or supports or acts as an advocate, particularly in times of trial.

Inspiration and interpretation of Holy Scripture. The Holy Spirit both *inspires* the writing of the scriptures and *interprets* them for the Church and the Catholic..

The Holy Spirit is also believed to be active especially in the life of Jesus Christ, enabling him to fulfil his work on earth. Particular actions of the Holy Spirit include: **Cause of his birth.** According to the Gospel accounts of the birth of Jesus, the "beginning of His incarnate existence", was due to the Holy Spirit.

Anointing him at his baptism. Empowerment of his ministry. The ministry of Jesus following his Baptism (in which the Holy Spirit is described in the Gospels as "descending on Him like a dove") is conducted in the power and at the direction of the Holy Spirit.

Holy Spirit: The Holy Spirit is frequently referred to by metaphor and symbol, both doctrinally and biblically. Theologically speaking these symbols are a key to understanding of the Holy Spirit and His actions, and are not mere artistic representations.

Water - signifies the Holy Spirit's action in Baptism, such that in the manner that "by one Spirit [believers] were all Baptized", so they are "made to drink of one Spirit" Thus the Spirit is also personally the living water welling up from Christ crucified as its source and welling up in Catholics to eternal life.

Anointing - The symbolism of anointing with oil also signifies the Holy Spirit, to the point of becoming a synonym for the Holy Spirit. The coming of the Spirit is referred to as His "anointing". In the Eastern Catholic rite anointing is practiced in Confirmation; ("chrismation"). Its full force can be grasped only in relation to the

primary anointing accomplished by the Holy Spirit, that of Jesus. Christ (in Hebrew, *messiah*) means the one "anointed" by God's Spirit.

Fire - symbolizes the transforming energy of the Holy Spirit's actions. In the form of tongues "as of fire", the Holy Spirit rested on the disciples on the morning of Pentecost.

Cloud and light - The Spirit comes upon the Virgin Mary and "overshadows" her, so that she might conceive and give birth to Jesus. On the mountain of transfiguration, the Spirit in the "cloud came and overshadowed" Jesus, Moses and Elijah, Peter, James and John, and "a voice came out of the cloud, saying, 'This is my Son, my Chosen; listen to him!'"

The dove. When Christ comes up from the water of his Baptism, the Holy Spirit, in the form of a dove, comes down upon him and remains with him.

Wind The Spirit is likened to the "wind that blows where it will" (John 3:8), and described as "a sound from heaven like the rush of a mighty wind" (Acts 2:2-4).

Catholicism: According to Roman Catholic theology the primary work of the Holy Spirit is through the church. According to the Catechism: "*The mission of Christ and the Holy Spirit is brought to completion in the Church, which is the Body of Christ and the Temple of the Holy Spirit. [...] Through the Church's sacraments, Christ communicates his Holy and sanctifying Spirit to the members of his Body.*" Around the sixth century, the word *Filioque* was added to the Nicene Creed, defining as a doctrinal teaching that the Holy Spirit "proceeds from the Father and the Son." While the Eastern Catholic churches are required to believe the doctrinal teaching contained in the *Filioque*, they are not all required to insert it in the Creed when it is recited during services

Worship in the Eastern Catholic Church: The Eastern Catholic worship is different in form. The Liturgy is composed of two parts: the Liturgy of Preparation (preparing the Eucharistic elements) and the Divine and Holy Liturgy. One of the first things you might notice when you enter an Eastern Catholic Church is that there is a lot of joy evident in the congregation. Before the holy Liturgy, people walk up to the front of the church, praying in front of the Iconostasis (the standing icons on the side of the altar), reverencing (kissing) the icons, lighting candles. The parish priest is hearing confessions before or after the Liturgy. In the Eastern Catholic churches, the congregation does a lot of kissing: when they enter the church, they kiss the icon on the Tetrapod. The usual greeting during the Kiss of Peace is "**Christ is in our midst!**" And the response is "**He is and shall always be with us!**" Slavic people kiss three times (right cheek, left cheek, right cheek). In some Eastern Catholic churches there are no pews but only a few chairs for the elderly and infirm to use. This is because, in the Eastern Christian tradition, standing is the most appropriate physical attitude for prayer and worship. Many Eastern Catholic churches do have pews; but even then the congregation stands during the reading of the Holy

Gospel, the singing of the Creed, the Anaphora (the prayer of consecration) and singing of the Lord's Prayer. Many Eastern Christians prostrate during Lent (kneel, place hands on the floor, and touch the forehead on the floor between the hands). One of the first things you will see us do throughout the course of the Holy Liturgy is to make the sign of the cross.

GLOSSARY OF TERMS:

Altar – A large table in the sanctuary of a church that is used by the priest during services.

The tabernacle is kept on the altar.

Bible - The sacred scriptures of Christians. The bible is composed of the Old Testament; covering the time before Christ was born; and the New Testament, which covers the time after Christ was born.

Censer or kadilo - A covered incense burner often is hanging on a chain. It is swung by the priest at specified times during a liturgy.

Chalice – A tall cup used to hold sacramental wine during the Eucharist. It often has icons enameled or engraved on them, as well as a cross.

Confessional - A small, enclosed booth used for the Sacrament of Penance, often called confession

Crucifix - A representation of Christ on the cross.

Gospel stand - A book stand used to hold the gospel book as it is being read.

Holy water font - A basin at the entrance of a church or home containing holy water for Catholics to dip their fingers into before making the Sign of the Cross on entering or leaving.

Icon – A stylized religious picture typically painted onto a wooden panel.

Iconostas - A screen or grating that separates the sanctuary from the body (nave) of the church. In Greek, iconostas means "icon stand."

The iconostas has three doors: the royal doors in the center which are used by the priest during some ceremonies; and two deacon's doors which are located on either side of the royal doors. On the iconostas are icons of Jesus Christ, Mary, saints and Biblical Scenes.

Incense - A spice or resin that is burned during a liturgical service to give off a sweet, flowery, or spicy fragrance.

Kneeler - A low platform, often padded, that is used for kneeling in church.

Mnohaya Lita - Literally means "Many Years". This is traditionally sung for special occasions to express best wishes.

Myrovannia – Myrovannia is the blessing we receive on our forehead in the sign of a cross with Holy Oil. When you approach the priest for anointing, cross yourself, and if he is holding the hand cross, you are to kiss it. The priest will say, "Christ is among us" and you would reply, "He is and always will be." Often, blessed cubes of bread called antidoron are consumed after the anointing.

Nave – The main section of a church.

Parable – A short story that illustrates a moral. Jesus told many parables to instruct his followers.

Paska – A rich Easter bread that is usually round with a glossy designed top.

Paten – In the Latin Rite, a plate, usually made of precious metal, used to carry the bread at the Eucharist. In Eastern Churches it is called discos (Greek for "disk") and it usually has a short stand attached.

Pew - A long bench with a back used for seating in churches. In the past, most churches had no pews and people either stood or knelt during the liturgy.

Plaschenyia - A holy shroud having a picture of Christ. This shroud is venerated from Good Friday until Easter matins.

Prokimen - A verse from the Old Testament.

Pulpit - An elevated enclosure used for preaching or announcements during a liturgical service.

Pysanky - Easter eggs that are intricately hand painted. This symbol dates back to pagan times in Ukraine when the painted egg represented the resurrection of nature to a new life at the beginning of springtime.

Sanctuary – The part of a church that surrounds the altar. Also called the apse.

Steeple – A tower on a church which is usually topped by a cross.

Tabernacle – An ornate large vessel, usually made of wood or polished metal and shaped like a church, that is used to hold consecrated hosts on the altar.

Tetrapod – A small table that stands in front of the iconostas. Tetrapod means "four feet" in Greek. A cross, candles and an icon are typically placed on the Tetrapod.

Tropar (Troparion) - A short song describing the deeds and the virtues of Jesus, Mary, or Saints.

Vespers - A church service performed in the evening usually of a major holy day.

Vestibule – A room or area near the main entrance of a church building.

Votive Lights – Lit candles that are symbolic of the continuation of a prayer that has been said

As Great Lent approaches, memorize the *Prayer of St. Ephrem* so that you may recite it during the ascetical fast.

**Lord and Master of my life,
spare me from the spirit of indifference, despair,
lust for power, and idle chatter.
Instead, bestow on me, your servant,
the spirit of integrity, humility,
patience, and love.
Yes, O Lord and King,
let me see my own sins
and not judge my brothers and sisters;
for you are blessed forever and ever. Amen.**
