

**Українська Католицька
Церква Св.Родина**

Парох: о. Микола Попович
225 N. 4th St.

Lindenhurst, NY 11757

Phone: (631) 225-1168 / **Fax:** (631) 225-1177

E-mail: popovici1@aol.com

Web Page: www.holyfamilyucc.com

Facebook: Saturday School:

<https://www.facebook.com/HFUkrainianSchool>



**Holy Family Ukrainian
Catholic Church**

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

Pastor: Fr. Olvian Nicolae Popovici

Phone:(631) 225-1168 / **Fax:**(631) 225-1177

Parish Center: (631) 225 - 1203

E-mail: olvianpopovici@yahoo.com

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. 46/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

November 26, 2017 / Листопад 26, 2017

DIVINE LITURGIES SCHEDULE:

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

Tone 8: Epistle: Ephesians 4:1 – 6. / **Gospel:** Luke 13:10 – 17.

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.**

Monday, November 27, 2017 – *James the Persian Martyr.*

7:00 p.m. – God's Blessing upon Vitaliy, Ieseniia, Viktor and Savchuk Family, req. Mariya Savchuk

Tuesday, November 28, 2017 – *Stephen Venerable Martyr.*

9:00 am – God's Blessing upon Stepan, Iryna, Zoryana, Eduardo, Daniel, Diana, req. Stepan Brynkalovych

Wednesday, November 29, 2017 – *Paramon and Philemon Martyrs.*

9:00 am – God's Blessing upon Susan Oleshko and William Oleshko, req. Gloria Tolopka

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

Thursday, November 30, 2017 – *St. Andrew Apostle.*

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

Friday, December 1, 2017 – *Nahum Prophet.*

7:00 p.m. – (Special Intention) God's Blessing upon all Members of the Rosary Society, req. Rosary Society

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

Saturday, December 2, 2017 – *Habakkuk Prophet.*

8:00 a.m. – † Bishop Andriy Sapylak/Panakhayda/, req. Nataliya Popovici

6:00 p.m. – Vespers (Вечірня)

December 3, 2017, 26th Sunday after Pentecost.

9:00 am – († Lyubov Fedun, req. Bohdan Fedun) – English.

10:15 am – Pro Populo - Ukrainian.

12:00 Non - Special Divine Liturgy for children and youth – E./U.

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 19, 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: \$107, Tetrapod: \$2, Annual Support: \$50, Coffee: \$100, Donation: \$145, Church Debt: \$8, Sundry: \$15, Flowers: \$20, Pyrohy: \$85, Voluntary Collection: \$45, **Pledge: \$625.00, Sunday Offering: \$821.00, Total - \$2,015.00.**

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

Our Church News:**1. Congratulations:**

A. Congratulations are extended to **Nicholas Mark Soriano** son of Jonathan & Alicia Soriano who received the sacrament of Baptism on November 19, 2017 at 12:00 Noon.

B. Congratulations are extended to **Viktor Savchuk** son of Vitaliy Zhuk & Ieseniia Savchuk who received the sacraments of Baptism, Chrismation and First Holy Eucharist on Saturday November 25, 2017 at 12:00 Noon.

2. Upcoming events:**A. Twelfth Annual Thanksgiving Luncheon sponsored by the Parish.**

All parishioners are invited today **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. Dear Parishioners, we would like to invite you to take part in our **Parish Council meeting**, which will be held on Tuesday, December 5, 2017 at 7:15 p.m. **Note: If 55% of the members are present at the meeting, any decision made at the meeting is valid for the benefit and life of our Church.**

C. Bake Sale: Dear parishioners on December 10th and 17th after Divine Liturgies we will have home made baked cakes for sale as a fundraiser to help pay the remainder of the parish liability insurance for 2017. Mark the dates on your calendars to sweeten your Advent or Christmas Day.

D. December collections: The next free will donations will be collected on Sunday, December 17th after both Divine Liturgies.

E. St. Nicholas Party – December 10th at 1:00 p.m. More information is attached to our Church bulletin.

F. 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. all our parishioners who participated in the voluntary collection this past Sunday after the English Divine Liturgy. The total collected was **\$45**. The monies collected will be used toward church cleaning.

B. OUTREACH UPDATE: The following donations were received for the Thanksgiving packages for the needy: M/M John & Olga Donalds \$200; Daycare \$200. Total collected \$1,130.00. Thank you also to Kiwanis Club of Lindenhurst who this year donated packaged goods. M/M Ihor & Olesia Warywoda spent all day this past Monday afternoon shopping for items and then preparing 12 packages which were distributed to people in need.

C. M/M Martin & Silvia Smith who, this past week, purchased and donated items needed for an upcoming parish fundraiser.

D. M/M Vasyi & Anna Ivasyuk who donated \$100.00 in Thanksgiving to God towards the needs of our Church.

E. Mrs. Olena Yakubovska purchased necessary items and donated for the needs of our parish center.

F. Mr. Ihor Warywoda who volunteered necessary work needed in our parish kitchen this past week.

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

4. We have for sale 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.

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

6. Dear Parishioners: It was brought to our attention that sometimes parishioners bring garbage to our dumpster. Please do so only on Tuesday evening (the carter picks up each Tuesday evening) to ensure we have room for the waste and refuse from parish activities.

7. We welcome Miss Yulia Horak as new parishioner of our Church.

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

Holy Practices: There are other pious practices, which deserve attention for they are also private forms of prayer through which we show external worship of God. Amongst these are the practices of: saying grace before and after meals, the praying before icons and holy pictures, the uncovering of one's head when passing by a church, or the custom of blessing oneself before undertaking any work or duty, visits to the Blessed Sacrament, praying over the graves of the dead, the praying of the Rosary, making the Way of the Cross, the making of pilgrimages to shrines, and many others. These pious practices help greatly in deepening and strengthening our faith. The Church does not prescribe these practices, but praises and encourages them for they implant the spirit of religion and enrich our Christian life.

Concerning the Sacraments: A Sacrament is an outward sign instituted by Jesus Christ to give invisible grace. Jesus Christ instituted seven sacraments: **Baptism, Confirmation** (also called Chrismation), **Penance** (also called Confession or Reconciliation), **Holy Eucharist** (also called Holy Communion), **Anointing of the Sick** (formerly called Extreme Unction), **Holy Orders, and Matrimony** (also called Marriage). The sacraments receive the power to give grace from God through the merits of Jesus Christ. The sacraments give sanctifying grace. Each sacrament also gives a special grace called sacramental grace, which helps one to carry out the particular purpose of that sacrament. The sacraments always give grace, provided that we receive them with the right spiritual dispositions. Baptism, Confirmation, and Holy Orders can be received only once in a lifetime, because these sacraments imprint on the soul a spiritual mark (called a character) which lasts forever.

A Few Drops of Blood Renews the Whole World: Many indeed are the wondrous happenings of that time; God hanging from a cross, the sun made dark and again flaming out; for it was fitting that creation should mourn with its Creator. The temple veil was rent, blood and water flowing from Jesus' side; the earth shaken, the rocks shattered because of the rock; the dead risen to bear witness to the final and universal resurrection of the dead. The happenings at the sepulcher and after the sepulcher, who can fittingly recount them? Yet no one of them can be compared to the miracle of my salvation. A few drops of blood renew the whole world, and do for all men what the rennet does for the milk: joining us and binding us together. GREGORY NAZIANZEN, 4c, *On the Holy Pasch*.

Why Should I Pray? *by Fr. Michael Keiser*

The other Sunday, a friend of mine who is a pastor took an informal survey of his congregation during the homily. "How many of you struggle with your prayer life?" he asked. Every hand in this parish of nearly three hundred shot up! The priest admitted that prayer was his own greatest spiritual struggle. The fact is, practicing effective prayer is like fighting on the front lines in a war. Our greatest challenge is to pray! This is an interesting time to be Eastern Catholic. Our secular world provides little certainty for people's lives, and the faith issues an unchanging message of truth and stability. Eastern Catholicism may be the last firm footing on which to stand, yet it would be fair to say that very few Christians are aware of the depth and richness of the Church's spiritual tradition when it comes to personal devotion. We Catholics are big on externals.

Our liturgical worship is a drama of striking beauty and color, of scent and sound. Besides being beautiful, the icons, vestments, chanting, and incense together constitute an important statement about God. He has created us as physical beings in a material world, and we approach Him using the elements of that material world. The way in which we Eastern Catholics worship involves all of our senses and physical nature, so that we may respond to God with all of our being—our bodies as well as our minds and souls. However, there is something else that is as essential to our spiritual growth as outward worship, and that is personal prayer. Anyone who wants to grow closer to God **must develop a disciplined prayer life.**

What Is Prayer?

Public worship and personal prayer are the twin support beams of the spiritual life for any believer. All our growing will take place within the framework they provide. But they are not the same thing, and they are not interchangeable. Certainly we pray when we come to church, but we do other things as well—we sing, we learn, we offer. Worship is what we do as a group, when we gather as Christ's Body. The prayer that is offered by the Church is a united offering of prayer, "on behalf of all and for all," to the Father, in Christ, by the Holy Spirit.

One-on-One

Personal prayer is just that, personal and individual. It is my own personal conversation with God, in which no one else will be involved. In personal prayer I will pray for others, but not with others. Jesus' teaching about prayer makes it clear: "But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly" (Matthew 6:6). Personal prayer is our own private time with our Father. Everyone feels the need for a little personal attention at times, and in prayer we get that; but it never replaces our worship in church. The oneness of being in the Body of Christ, united in faith and love with other believers, is both glorious and necessary. But an individual relationship with God is just as important. In order to be a complete Christian one must relate to the members of the Body of Christ together, and relate to God as a person. St. John of Kronstadt (1829–1908) wrote, "Why is it necessary to pray at home, and to attend divine services in church? Well, why is it necessary for you to eat and drink, to take exercise, or to work every day? In order to support the life of the body and strengthen it." Worship and prayer are the food and drink, the work

and workout, of our life with God. Your relationship with God is what private prayer is all about. There are many things required for our growth, such as reading, study, and good works. But they will bear no real fruit unless they are supported by the life of worship and prayer.

Tools for an Effective Job

Why should we be concerned about being effective? Because we do not want to waste time when it comes to something as important as prayer. God has given us a job to do, and the job description is a dandy. "*Therefore you shall be perfect, just as your Father in heaven is perfect*" (Matthew 5:48).

What could be simpler? We just have to be perfect! If we are to meet such a challenge, we cannot waste time spinning our wheels. We must do the most efficient job of praying as we are able. Being concerned about efficiency does not mean only making decisions about style and technique. To be effective we must also be concerned about results. Is your prayer life helping you to reach the goal of Christian perfection?

If not, then it may be worse than no prayer at all, because it is a waste of time! *Prayer is not an end in itself, but a means by which we draw closer to God.* Jesus said, "If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit" (John 15:7, 8). Our Christian growth can be measured, just as you would measure the quality of a vine by the fruit it bears. Our grapes are our thoughts and actions. Are they like Christ's thoughts and actions? Are we becoming more like Christ?

The more like Christ in word, and in deed, the more fruit we will bear. Being concerned about the effectiveness of our prayer also prevents, or at least helps us avoid misdirection, and it allows us to correct mistakes as they occur. The problems we will encounter will not be new problems; untold numbers of people have faced them before us. We have good directions: in Holy Scripture, and in the writings of holy people who have cultivated God's Word abiding in them and have borne much fruit. We call these holy persons "saints." They are our fathers and mothers in the Faith, and their experience can prevent us from fumbling around if we pay attention to it.

The Love Connection

Americans are practical people. We like to know what is involved before committing ourselves to a program. It only makes sense to do things this way. Jesus certainly expressed this idea when He said, "For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it?" (Luke 14:28). So we need to count the cost. Why bother with the effort of a disciplined prayer life at all?

There are several possible answers to the question, but I find two to be persuasive: We pray as a response to love, and we pray in order to love. "Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. . . . In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins" (1 John 4:7, 10). God always takes the first step! We do not have to worry about getting in touch with Him, because He has already established contact with us by sending His Son to die for us. God is the primary Lover of the creation and

everything in it—the One who sweeps us off our feet the first time we truly ask Him to be with us. And He does this not so much by what He does as by who He is.

Remember when you fell in love?

Everyone has done so at some time or another. It may have been with your second-grade teacher or a high-school sweetheart. Your new love probably did nothing in particular to get your attention, except show up! But when you discovered that person, you did not know what had hit you. That is the kind of Lover our God is. He doesn't try to grab our attention with fancy clothes or a flashy car. The approach is more subtle. God is; He is here, always here. If we cooperate with the graces of the Holy Spirit we know that we cannot live without Him! He is the Great Lover, and when you cooperate with the love of the Holy Spirit, it includes responding with prayer. Prayer is our act of response. When we love someone, we want to be with him, do things with him, and respond to him.

Please notice the words “act” and “do.” For a Catholic, love is action, not feeling. Catholic love is not the warm rush of desire and joy that can be experienced in a love affair, political rally, or charismatic power meeting. That is romanticism, not Catholicism. *So responding to God with warm feelings is not what prayer should be about.* As we shall see, the Orthodox tradition is very cautious about such things. Love experienced on the deep level of reality results in a conscious decision to act toward someone in a charitable way and to communicate with that person. *So God acts by sending His Son, the Eternal Word, to us. This is the ultimate declaration of love. We respond to the sending of His Word with our words. We pray.*

The Act of Loving

Prayer is more than just our response to the way God loves us. It is part of how we love Him. Love breaks down separation because we want to be one with the person we love. If we love God, we want to become one with Him. St. Dimitri of Rostov wrote, “No unity with God is possible without an exceeding great love.” Loving and joining go together. But you cannot become one with someone if you never talk to him. *You cannot be in love with someone you do not know.*

Genuine lovers are always discovering things about each other. The more you know about the one you love, the more you will be in love. Our relationship with God is like that, and it is not hard to understand what happens. In order to love Him, we have to trustingly open ourselves to Him, and He will open Himself to us. We become one with our Lover. “Draw near to God and He will draw near to you” (James 4:8). He already knows about us (since he created us), but He will open Himself to us so that we can learn as much as possible about Him. This does not mean that we will learn everything there is to know about God, but we will learn all that we can possibly absorb. We can ask no more of any lover. Our love will express itself in a desire for knowledge and union. Prayer is the way we express our desire and the way we achieve it. To understand the need for prayer, we must realize how much we need a relationship with God. Prayer is the conversation between two loving persons seeking to become one: God in us, and we in Him. “My beloved is mine, and I am his” (Song of Solomon 2:16). God walks among the hills and valleys of His creation with something in His glance that pulls us toward Him. “You have ravished my heart . . . / With one look of your eyes” (Song of Solomon 4:9). Do not be afraid to respond to God. Never be afraid to love Him! He is calling for us: “Rise up, my love, my fair one, / And come away” (Song of Solomon 2:10).

What are you waiting for? Start to pray!

The Catechism of Catholic Church in Question and Answers: The Profession of Faith ...continued from previous Bulletin....

A. Why does the being of all creation attest to God's existence? (CCC 34)

The being of all creation attests to God's existence, because creation does not contain within itself its first principle or its final end. Thus, there must be a reality that is the first cause and final end of creation. This reality is called God.

B. Why is it not enough to know God through the proofs for His existence? (CCC 35)

It is not enough to know God through the proofs for His existence, because these proofs can only predispose man to Faith and help him see that Faith is not opposed to reason. Man, however, is meant to have a personal and intimate relationship with God, which these proofs cannot give.

C. What Council defines the possibility of a natural knowledge of God? (CCC 36)

Vatican I (AD 1869-70) defines in the Dogmatic Constitution *Dei Filius* the possibility of a natural knowledge of God.

Natural knowledge of God means that man can know God by the light of human reason alone.

D. Why does God reveal religious and moral truths which don't exceed human reason? (CCC 38)

God reveals religious and moral truths which don't exceed human reason so that these truths can be known by all men:

1. with ease
2. with certainty
3. with no admixture of error.

There is no absolute need to reveal a truth that can be known by the power of human reason alone.

E. On what basis can we speak about God with all men even pagans and atheists? (CCC 39)

We can speak about God with all men, even pagans and atheists, on the basis of human reason as through reason alone all men are capable of attaining knowledge of God.

F. Why is our language about God limited? (CCC 40)

Our language about God is limited, because:

1. our knowledge of Him is limited
2. we can name God only by taking creatures as our starting point.

G. How does natural theology proceed in order to obtain knowledge of God? (CCC 41-43)

In order to obtain knowledge of God natural theology proceeds in three steps from the effect (creatures) to the cause (creator):

1. it names God by taking His creatures' perfections as the starting point
2. it denies of God whatever imperfection it finds in His creatures
3. it affirms of God in a supereminent way the perfections found in His creatures.

These three steps are also called in Latin: *via p̄s̄itiva*, *via n̄ḡativa* and *via emin̄entiae*.

H. Why are the perfections of creatures a starting point in speaking about God? (CCC 41)

The perfections of creatures are a starting point in speaking about God, because “from the greatness and beauty of created things comes a corresponding perception of their Creator” (Wis 13:5).

I. Of what must our language be purified when speaking about God? (CCC 42)

When speaking about God, our language must be purified of everything in it that is limited, image-bound or imperfect.

J. Can human language apprehend God Himself? (CCC 43)

Yes, human language can apprehend (in the CCC: attain to) God Himself, but it is unable to express Him in His infinite simplicity.

Lateran IV (AD 1215): “Between Creator and creature no similitude (resemblance) can be expressed without implying an even greater dissimilitude (non-resemblance).”
