

**Українська Католицька
Церква Св.Родина**

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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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Trustees: Silvia Smith (516) 712 - 5526

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Choir Director: Iryna Popovych 943-3348

Nataliya Popovici – **English cantor**

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. 26/18

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

July 1, 2018 / Липень 1, 2018

DIVINE LITURGIES SCHEDULE:

July 1, 2018, 6th Sunday after Pentecost. *Cosmas and Damian Unmercenarys.*

Tone 5: Epistle: Romans 12:6 – 14. / Gospel: Matthew 9:1 – 8.

9:00 am – (✙ Ivan and ✙ Luba Zakoworotny, req. Family) – English.

10:15 am – Pro Populo – Ukrainian

Note: This week Sanctuary Candle Light will be in Memory of

✙ Gloria Tolopka, req. Donalds Family.

Monday, July 2, 2018. *Deposition of the Robe of the Theotokos.*

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

Tuesday, July 3, 2018. *Hyacinth Martyr.*

7:00 p.m. – God's Blessing upon John & Olga Donalds, req. Nataliya P

Wednesday, July 4, 2018. *Andrew of Jerusalem Archbishop.*

Note: Civil holiday: Independence Day

9:00 a.m. – Thanksgiving Liturgy for All of us. – Eng. /Ukr.

Thursday, July 5, 2018. *Athanasius of Mounth Athos Venerable.*

7:00 p.m. – ✙ Gloria Tolopka/Panakhya/, req. Lesya & Yuriy Koziy

Friday, July 6, 2018. *Sisoës the Great Venerable.*

8:00 a.m. – ✙ Jan, ✙ Maria/Panakhya/, req. Samilo Family

7:00 p.m. – (Bination Liturgy) - ✙ Gloria Tolopka/Panakhya/, req. Ihor & Olesia Warywoda

Saturday, July 7, 2018. *Thomas and Acacius Venerables.*

9:00 a.m. – Pro Populo – Ukrainian.

5:00 p.m. – God's Blessing upon Sandy Motekew, req. Nataliya P.

6:00 p.m. – Vespers (Вечірня)

July 8, 2018, 7th Sunday after Pentecost. *Procopius Great Martyr.*

9:00 am – Pro Populo – English.

10:15 am – (God's Blessing upon Bohdan Shafranski & Family, req. Maria Shafranski) – Ukrainian.

12:00 Noon - Special Divine Liturgy for Family/children – Eng./Ukr.

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 closed for the summer and will resume on September 8, 2018. 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) 1:30 p.m. – 2:15 p.m.; ages (8 – 11) 2:15 p.m. – 3:55p.m.; ages (10 – 14) 3:45 p.m. – 5:15 p.m.

Religious Education: Classes for religious education will resume on September 17, 2018 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: Father 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 **July 6, 2018 at 8:15 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 on **Sunday, July 8, 2018 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 \$2.00 per person.

Sunday Collection – June 24, 2018.

"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: \$110, Tetrapod: \$2, Coffee: \$75, Church Debt: \$20, Peters' Pence: \$120, Holy Days: \$60, Sanctuary Light: \$45, Pyrohy: \$32, **Bishop's Appeal - \$70, Pledge: \$550.00, Sunday Offering: \$678.00, Total - \$1,762.00.**

Dear Parishioners: *Sincere thanks for the offerings made on Sunday', June 24th, 2018. 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 June our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.*

Our Church News:

1. Congratulations are extended to Angelina – Katherine Bator, daughter of Artur Bator & Oksana Predko who received the sacraments of Baptism, Chrismation and First Holy Eucharist on Sunday June 24, 2018 at 12:00 Noon.

2. Upcoming events:

A. July collections: Regular church cleaning: The next second collection will be collected on Sunday, July 8, 2018.

B. August 11 – 12, 2018 - Pilgrimage to Sloatsburg, N.Y. (Our Patriarch Svyatoslav and Cardinal Dolan Archbishop of NY will be present for the pilgrimage.)

C. August 26, 2018 - our Parish Picnic.

3. We wish to express our sincere thanks to: those parishioners who participated in the special collection for the works of the Holy Father (Peter's Pence) for which \$120.00 was collected this past Sunday. **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, meat, cheese or kapusta – \$6.00 per dozen/package. All proceeds go to our Church. This is a fund raiser.

5. Today Sunday July 1, 2018 at 2:00 p.m. we will travel to the Mother of the Island Shrine in East Moriches to celebrate the ending Devotion (Moleben) to Jesus Christ. Everyone is invited to attend.

6. Dear Parishioners a few sets of Vestments require cleaning.

Please make an extra donation to keep our vestments in good condition. Thank you in advance for your generosity at this time.

7. Dear parishioners, we look forward to the Pilgrimage in Sloatsburg, scheduled for August 13, 2017. The available transportation for the trip is both our church minivan that seats 15, and my own minivan that seats 7. Please contact Mrs. Halyna Podolska if you would like to attend. We ask for a \$10.00 donation per person to help defray the cost of the trip. However, if more people were to go, we would have to order a bus. This will result in a \$30 charge per person.

The 2018 Stamford Bishop's Appeal. Each member of our Parish is also a member of the Eparchy (Diocese) and should participate by supporting the Stamford Eparchy. The following parishioners recently contributed:

\$50.00 – M/M William & Elaine Eluk.

(To date - \$1,060.00 toward the Parish Goal of \$3,000.00)

May God bless you for your generosity with choicest Blessings!

Sin harms us not God

Very often, in our minds we think that the religious life has to do with God and that sin also has to do with Him. This is a mistake. The Church is a sanatorium, the disease is our own and we go there to be cured. The Doctor's well, so we haven't done Him a favour by going to hospital. His commandments are our medication. But even if we take the medication, we think we're doing it for Him, so that He'll be satisfied. Christ came into the world and showed us the mystery of the Church so that we could be cured. Very often we think that what we're doing - fasting, labouring, praying, or anything else it might be - is being done for Him. Sometimes we think that He wants something from us on His own account and that He's asking for things. It's not like that. This is a fundamental mistake. The Doctor doesn't want me, you or any other patient to follow a course of treatment because of some quirk of His; He wants the patient to get well. It's the same thing in the Church. Unless we get things into their proper order, we'll never pass from guilt to repentance and from repentance to a return to our Father's house. We have to realize that this way of life, sin, cuts us off from Life. The religious life isn't thoughts: sometimes good, sometimes not so good, sometimes guilty, sometimes penitential. This can be mere sentimentality. You go to a Presanctified Liturgy, where the lighting's dim, it's very beautiful, and you find yourself relaxing. You go to Vespers and it's quiet and solemn and you find peace. With this, we enter a way of thinking that brings relief, and, while this can sometimes be useful, it's not entirely healthy. People often go to confession burdened by their sins and when they've confessed they say 'What a relief'. Or, if they're encouraging somebody else to go to confession they say: 'Go to confession and afterwards you'll feel you're flying. You'll feel really comfortable'. This may often be the case, but you know, even if you went to a psychologist, you might feel you were flying and feel relieved. The issue of repentance in the Church, however, isn't psychological, it isn't about how you feel. Because the religious life isn't about emotionalism. It's real life. It's everyday routine. It's a way of life. Unless we understand this, we'll never really love it. Then we go around seeking relief, but relief doesn't involve any change. Repentance means I've changed the way by which I measure things. What I thought was gain, I now realize was loss, so I get rid of it.

It sometimes happens that people confess even from egotism, to set things straight with God, but not to change. It's not at all uncommon for priests to hear the request: 'Read a prayer for me, Father'. What on earth for? What does it even mean: 'Read a prayer for me'. For whom? We've got a complicated relationship and a prayer will put everything to rights and we'll sleep soundly?

This isn't repentance. Feeling better isn't a reason for anybody to become Christian and enter the Church. We need to realize what is life and what is death, and gradually learn to prefer life.

Forgetting Christianity: Baptism, Sin, and the Devil

By Nathan Duffy



While baptism exorcises sin and the devil from the baptized, the Church of England has exorcised the language of sin and the devil from its baptismal rite.

Instead of rejecting “the devil and all rebellion against God” and “repenting of the sins that separate us from God and neighbor,” the baptismal initiate now simply “rejects evil, its many forms, and all its empty promises.” A woefully deleterious change which one of the members of the General Synod rightly denounces as being “more like a benediction from the Good Fairy than any church service.”

Removing sin and the devil from the rite is not a matter of a slight alteration of emphasis or using new language to say essentially the same thing—it betrays something more serious: acquiescence to a cultural, secular rationalism. This is the sort of thing that Supreme Court Justice Antonin Scalia playfully mocked in an interview by revealing that he, as a Roman Catholic, even goes so far as to believe in the devil!

In some Christian circles, imbued with a certain worldly element, believing in the devil has come to be seen as superstitious. A predominant alternative interpretation being that ‘the devil’ is metaphorical language for evil acts, sinful desires, temptations, and the like, but not an actual, personal being. This, of course, flies in the face of the Bible and all of historic Christianity, as fitfully represented here by the language of ancient baptismal rites. In an increasingly godless England (and Europe), there are presumably pressures to make the faith more palatable in a hostile culture.

Meanwhile, speaking of sin and repentance too much—or at all—is similarly unfashionable. Late-modern, western culture so prizes individual self-determination as the ultimate good that the language of ‘sin’ itself comes into direct conflict with such ‘good.’ Of course, in some sense, it was always this way: the gospel is an offense to the world (1 Cor. 1:18). What’s somewhat novel

here is the extent to which the worldly has infiltrated the putative Christian.

Furthermore, without an explicit mention of sin, it’s not entirely obvious what the person being ‘baptized’ is doing, beyond getting wet. The scriptures are clear that baptism is for “the remission of sins” (Acts 2:38), *but being generally opposed to evil requires neither submersion into water, nor a savior.*

In addition to a renunciation of sin and the devil—similar to the pre-change rite of the Church of England—the Orthodox rite of baptism also includes exorcism of the candidate and sanctification of the waters of baptism, driving all evil spirits from them. The language of these prayers leaves no room for doubt as to who Satan is and what exactly is taking place:

Priest: *O Lord of Sabaoth, the God of Israel, who healest every malady and every infirmity: Look upon Thy servant [name]; prove him and search him, and root out of him every operation of the Devil. Rebuke the unclean spirits and expel them, and purify the works of Thy hands; and exerting Thy trenchant might, speedily crush down Satan under his feet; give him victory over the same, over his foul spirits; that having obtained mercy from Thee, he may be worthy to partake of Thy heavenly Mysteries; and may ascribe unto Thee glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to ages of ages.*

In baptism, we become partakers of Christ’s glorious victory over sin, death, and the devil. This is not incidental to what takes place in baptism; it is the very *heart* of what transpires. The candidate for baptism proceeds to “renounce Satan, and all his Angels, and all his works, and all his service, and all his pride,” turns to the west, and *literally* spits on the devil and his dominion.

Later, the waters themselves are sanctified by prayers:

Priest: *Wherefore, O King who lovest mankind, come Thou now and sanctify this water by the indwelling of Thy Holy Spirit. (Thrice)*

Choir: *Amen.*

Priest: *And grant unto it the grace of redemption, the blessing of Jordan. Make it the fountain of incorruption, the gift of sanctification, the remission of sins, the remedy of infirmities, the final destruction of demons, unassailable by hostile powers, filled with Angelic might; that those who would ensnare Thy creature will flee far from it. For we have called upon Thy Name, O Lord, and it is wonderful and glorious, and terrible unto adversaries.*

The Priest then makes the sign of the cross thrice upon the water, dipping the fingers of his right hand therein; and breathing upon it thrice, he says:

Priest: *Let all adverse powers be crushed beneath the sign of the image of Thy Cross. (Thrice)*

And a bit later:

Priest: *And we pray thee, O God, that every aerial and unseen phantom may withdraw itself from us; and that no demon of*

darkness may conceal himself in this water; and that no evil spirit which instilleth darkening of intentions and rebelliousness of thought may descend into it with him who is about to be baptized.

One suspects that those in thrall to the demons of modern rationalism would find this terribly unsettling. But none of this is negotiable for traditional, apostolic Christianity—the essence of the faith is at stake.

When we celebrate Christ's baptism (the Great Feast of Theophany, Jan. 6), in which He deigned to submit to the rite for our sake, sanctifying the waters and trampling sin, death, and the devil underfoot, let us remember that there is no life in Christ—no life at all—without repenting of the sins that have ensnared us as subjects to the “god of this world” (2 Cor. 4:4), Satan, and his dominion.

SIN IS NOT A LEGAL PROBLEM

Sin is not a legal problem because God is not a lawyer. Sin is a death problem. It's far more like a disease than anything else. St. Athanasius offers this important observation in one of the most central texts in all of patristic thought: But men, having turned from the contemplation of God to evil of their own devising, had come inevitably under the law of death. Instead of remaining in the state in which God had created them, they were in process of becoming corrupted entirely, and death had them completely under its dominion. For the transgression of the commandment was making them turn back again according to their nature; and as they had at the beginning come into being out of non-existence, so were they now on the way to returning, through corruption, to non-existence again. The presence and love of the Word had called them into being; inevitably, therefore when they lost the knowledge of God, they lost existence with it; for it is God alone Who exists, evil is non-being, the negation and antithesis of good. By nature, of course, man is mortal, since he was made from nothing; but he bears also the Likeness of Him Who is, and if he preserves that Likeness through constant contemplation, then his nature is deprived of its power and he remains incorrupt. So is it affirmed in Wisdom: “The keeping of His laws is the assurance of incorruption.” (On the Incarnation, 1.4). Though the words, “law,” “transgression,” “commandment,” are used in this passage, they do not govern its meaning. Instead, Athanasius gives them a different understanding. As many of the Fathers would do following him, St. Athanasius equates existence with goodness. God is the only truly existing One. Created in His likeness, we are created with a view towards eternal life. When we broke communion with God through sin, we let loose a principle of “corruption” (literally “rot”) in our lives. Sin is thus given the meaning of death and corruption, a movement towards non-existence, a return to the dust from which we were made. That process of death and corruption is not a punishment—it is a consequence. God does not say, “In the day you eat of it, I will kill you.” He warns, “You

will surely die.” Athanasius again: But since the will of man could turn either way, God secured this grace that He had given by making it conditional from the first upon two things—namely, a law and a place. He set them in His own paradise, and laid upon them a single prohibition. If they guarded the grace and retained the loveliness of their original innocence, then the life of paradise should be theirs, without sorrow, pain or care, and after it the assurance of immortality in heaven. But if they went astray and became vile, throwing away their birthright of beauty, then they would come under the natural law of death and live no longer in paradise, but, dying outside of it, continue in death and in corruption. This is what Holy Scripture tells us, proclaiming the command of God, “Of every tree that is in the garden thou shalt surely eat, but of the tree of the knowledge of good and evil ye shall not eat, but in the day that ye do eat, ye shall surely die.” “Ye shall surely die”—not just die only, but remain in the state of death and of corruption. (On the Incarnation, 1.3).

Again, the text here uses the term “law,” *but his sense of it is not of a rule that is broken, but of a principle at work.* Indeed, the translator uses the term “natural law,” though the Greek actually says, “*the death which is according to nature.*” Sometimes translators insert unnecessary confusion by the forensic mentality that has so governed Western Christian thought. What should be noted is the interior of Athanasius' thought. For many, the very hint of law would drive them towards the notion of rules broken and punishment incurred. As such, none of the language of death, corruption, being, non-existence, would be necessary or even come to mind. But the force of everything Athanasius is saying is predicated on ontology—the question of being. The “mechanics” of sin are understood in terms of being and the loss of communion bringing about a fall towards non-being. There is simply no use of the imagery common to forensic thought. So, you go to your doctor and say, “I can't breathe well and I'm coughing up blood.” He runs scans and tests, comes back and says, “You have cancer. I'll need to operate and do some other things.” And you complain, “But I never smoked! I was never around asbestos! I took care of myself, ate well and exercised.” So the doctor says, “Well, then. Legally you shouldn't have cancer, but you do. And if I don't treat you, you'll die.” This is the true atonement. Being made one (at-one-ment) with the Living God, we have life, not according to reward, nor according to the law, but according to the God/Man who took our dying nature upon Himself and endured death. Trampling down death, He rose again that all who are united to Him might trample down death and rise as well. Fr. Stephen Freeman

Please Note: The bread which you do not use is the bread of the hungry; the garment hanging in your wardrobe is the garment of him who is naked; the shoes that you do not wear are the shoes of the one who is barefoot; the money that you keep locked away is the money of the poor; the acts of charity that you do not perform are so many injustices that you commit.”

— Basil the Great