

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

Nadiya Moskalyuk (631) 579-1519

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. 43/18

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

November 4, 2018 / Листопад 4, 2018

DIVINE LITURGIES SCHEDULE:

24th Sunday after Pentecost, November 4, 2018. *Joannicius Venerable.*

Tone 7: Epistle: Ephesians 2:14 – 22. / Gospel: Luke 8:41 – 56.

9:00 am – (God's Blessing upon Rev. Olvian N. Popovici & Family,
req. Oksana Vladychack) - English

10:15 am – Pro Populo – Ukrainian.

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

Monday, November 5, 2018. *The Holy Martyr Galaction.*

7:00 p.m. – God's Blessing upon all (Special Intention),
req. by Mother in Prayer

Tuesday, November 6, 2018. *Our Holy Father Paul.*

7:00 p.m. – ☩ All Deceased Members (Special Intention),
req. by Mothers in Prayer

Wednesday, November 7, 2018. *The Thirty – three Holy Martyrs of Militene (284).*

9:00 a.m. – ☩ Petro, ☩ Hanna, ☩ Vasyl, req. Sofiya Popko

Thursday, November 8, 2018. *Synaxis of the Archangel Michael and
the Others Bodiless Powers of Heaven.*

Note: It's a Holy Day.

9:00 am – Pro Populo – English.

7:00 p.m. – Pro Populo – Ukrainian.

Friday, November 9, 2018. *The Holy Martyrs Onisiphorus and Porphyry.*

9:00 a.m. – Good health for Anna Czupryk,
req. Kateryna Pliszak and Diane Sullivan

Saturday, November 10, 2018. *The Holy Apostle Erastus, Olympus, Rodion and
Those with Them.*

5:00 p.m. – ☩ Hanna/Panakhuda/ {Anniv.}, req. Andriy Fostakovskyy

6:00 p.m. – Vespers (Вечірня)

25th Sunday after Pentecost, November 11, 2018. *The Holy Martyrs
Menas, Victor and Vincent.*

9:00 am – Pro Populo - English

10:15 am – (☩ Anastasia {20th Anniv.}, req. Oksana Vladychack) – 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 held Every Saturday from 9:15 am until

1:35 p.m. For more information please call the Rector 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 (6 – 9) 1:40 p.m. – 3:10 p.m.; ages (10 – 14) 3:10 p.m. –
4:40p.m.; ages (15 – 19) 3:10 p.m. – 6:10 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: 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 **December 7, 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 on **Sunday, November 4, 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 \$3.00 per person.**

Sunday Collection – October 28, 2018. Donation: \$300,
“Give to the Most High as He has given to you, generously, for the Lord is one who always repays, and He will give back to you sevenfold.” (Sir. 35: 9 – 10).

Candles: \$205, Tetrapod: \$3, Coffee: \$230, Church Debt: \$15, World Mission: \$10,
Pledge: \$725.00, Sunday Offering: \$1,096.00, Total - \$2,818.00

**Dear Parishioners: Sincere thanks for the offerings made on Sunday’,
 October 28th, 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
 October/November our best wishes and many happy healthy years!
 Mnohaya Lita and God’s Blessing.**

Our Church News:

1. Congratulations are extended to Adrian Jacob Sushchak, son of Vitaliy & Khrystyna Sushchak who received the sacraments of Baptism, Chrismation and First Holy Eucharist on Sunday October 28, 2018 at 12:30 p.m.

2. We welcome M/M Vitaliy & Oksana Graur and their new born daughter, Sophia as new parishioners of Holy Family Church.

3. Pyrohy for sale with potatoes, meat, cheese, or kapusta (onions included). This is a church fund raiser.

4. November collections:

A. Regular church cleaning: The next voluntary second collection will be collected on Sunday, November 18, 2018.

5. Upcoming events:

A. Dear Parishioners, we would like to invite you to take part in our parish Stewardship Council meeting on Tuesday, November 13, 2018 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.**

B. Gifts for Orphanages: The Christmas season is approaching and every year we prepare special packages to send to 2 orphanages in Ukraine. We would like to prepare and ship the packages so they arrive in time for Christmas. *Also we implore any parishioners able to make an extra monetary donation to defray the shipping costs to please mark the envelope “Shipping Charges, Orphanage”.* Please remember all God’s children. **Dear Parishioners! We have received donations from the following parishioners:** Mr. Adrian Saluk (Phoenix, Arizona) - \$500; Anonymous - \$20. May God reward you with choicest blessings!

C. Outreach Program for the Thanksgiving Holiday. The Apostleship of Prayer/Rosary Society is again sponsoring this drive for the needy in our community. However, **we will only collect grocery store gift cards or cash donations.** Please put all donations in an envelope separate from your weekly parish donation. Mark the envelope as “Outreach Program” with your name. (You can also donate anonymously if you wish.) All cash donations will be used to purchase grocery store gift cards. **We will accept donations through November 22, 2018.** M/M Ihor & Olesia Warywoda are in charge of this program.

D. Chinese Auction: Our parish will be sponsoring a Chinese Auction on Saturday, November 10, 2018 from 6:30 pm until 10:30 pm. All parishioners are urged to attend this important fundraiser.

E. NEW YEAR’S EVE DANCE, “ZABAVA” – 2018/2019
 Sponsored by Holy Family Church, Monday, December 31, 2018 beginning at 9:00 p.m. *Live music provided by “My Ukraints”.*

More information is attached to our Church bulletin.

6. We wish to express our sincere thanks to:

a. Mr. Anndriy Fostakovskyy who recently volunteered to perform needed work in our parish center.

b. Three parish families who each donated \$100.00 for the restoration of our new altar crucifix. They are: **M/M Nicholas Warywoda, M/M Andriy Khrobak, and Anonymous.**

c. Mrs. Lesya Klos who voluntarily baked a few cakes for our Sunday coffee. *May God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.*

7. Panakhyda in Memory of the 1932/33 Victims of forced famine in Ukraine will be offered on Sunday, November 18th after Ukrainian Divine Liturgy.

News from other Parishes or Organizations: On Saturday November 17, 2018, the Ukrainian-American Community of the tri-state Metropolitan area will hold its annual commemoration of the [forced] Great Famine in Ukraine with a solemn ecumenical memorial prayer service at St. Patrick’s Cathedral in Manhattan at 4:00 p.m. Please make every effort to commemorate this solemn occasion.

Please Note: 33 Holy Martyrs of Melitene - Commemorated on November 7

The holy martyr Hieron was born in the city of Tiana in great Cappadocia. Raised by a pious mother, he was a kindly and good Christian.

The co-ruling emperors Diocletian (284-305) and Maximian (284-305) sent a large military detachment headed by Lysias to Cappadocia to eradicate Christianity there, and also to conscript healthy and strong men into the imperial army. Among those pressed into service, Lysias also ordered his men to draft Hieron, who was distinguished by his great physical strength and dexterity. But Hieron refused to serve emperors who persecuted Christians. When they attempted to seize him by force and bring him to Lysias, he took a stick and started beating the soldiers who had been sent to bring him. The soldiers scattered, ashamed of being defeated by a single man. Hieron then hid himself in a cave with eighteen other Christians. Lysias would not risk losing his soldiers by storming the cave. Upon the advice of Cyriacus, one of Hieron’s friends, Lysias lifted the siege of the cave and withdrew his detachment. Then Cyriacus persuaded Hieron not to offer resistance to the authorities. He and the other new conscripts and accompanying soldiers were sent to the nearby city of Melitene. Soon Hieron had a vision in his sleep, in which his impending martyrdom was foretold. Lysias told the soldiers gathered at Melitene to offer sacrifice to the pagan gods. Hieron and another thirty-two soldiers refused to do this, and openly confessed their faith in Christ. Then the persecutor gave orders to beat the martyrs, and to cut off Hieron’s arm at the elbow. After cruel tortures they threw the martyrs into prison barely alive, and they beheaded them four days later. A certain rich and illustrious Christian by the name of Chrysanthus ransomed Hieron’s head from Lysias. When the persecutions finally ceased, he built a church on the place where they executed the holy martyrs, and he placed the venerable head in it. The bodies of all the executed saints were secretly buried by Christians. In reign of the emperor Justinian, during the construction of the church of Hagia Eirene (Holy Peace), the venerable relics were uncovered and found incorrupt. The other martyrs are: Hesychius, Nicander, Athanasius, Mamas, Barachius, Callinicus, Theogenes, Nikon, Longinus, Theodore, Valerius, Xanthius, Theodoulos, Callimachus, Eugene, Theodochus, Ostrychius, Epiphanius, Maximian, Ducitius, Claudian, Theophilus, Gigantius, Dorotheus, Theodotus, Castrichius, Anicletus, Themelius, Eutychius, Hilarion, Diodotus and Amonitus.

The Icon of the Annunciation of the Most Holy Theotokos



... from previous Bulletin....

And note something else - that the head is not depicted in profile, or face-on. The depiction is a three-quarter view of the face, so that we can see both his eyes. What is of interest to us, is to see both his eyes. And we can see this in images of all the saints. The Angel is also holding a staff. The staff signifies that the Angel has come to announce something. The frugality of the vestments, without any additions, without an excess of imagery on them and a multitude of colours... Our Church prefers frugality in all these things. But our job here is to observe the hagiography and remember that frugality, which is expressed here with this staff and the Angel's outstretched arm. The Angel also has a stripe on his garment - we can see this stripe on Christ's garments also - which states that as an officer, he has received instructions. He has been given a power from a higher authority. He is stating that an Angel is not independent. He does not function independently. He does not function per the measures of personal desires, but is obeisant to God. That stripe-insignia denotes the authority given to him. With Christ, the authority given to Him is also denoted by a band, but at the same time, we can see Him - almost always - holding in his hands a scroll. The Scriptures in the past were not in the form of books; they were in the form of those rolled-up scrolls of papyrus. Christ was given the authority by the Father, to do what He was to do. In short, no-one is independent. Other than that, angels are portrayed the way we have seen them. We have seen them human in appearance, we have seen them with wings. They are not a concoction of ours. We portray whatever we have seen, in a theological manner. The troparia chants of our Church mention them as "secondary lights". The primary light is God. Everyone else - the saints and the angels - are secondary lights because they obtain their light from God. No-one has their own light. Even the halos depicted on the heads of saints are an expression of that secondary light. It is God's light, which illuminates their whole head. You should remember that we always honour all the angels on Mondays. Every time it is Monday, we honour the angels. Just as Sunday is the day of the Resurrection. Monday is for the angels. Tuesdays are for Saint John the Baptist. Wednesdays are for the Crucifixion and the Holy Mother. Thursdays are for the Holy Apostles and always for Saint Nicholas, in the status of a Hierarch. Fridays are again for the Holy Mother and at the same time for the Cross. Saturdays are for the reposed and Sundays are for the Resurrection. Of course, these are in addition to the saints that are commemorated each day. Thus, if you notice, all of the troparia

hymns on Mondays - if you open up the Book of Supplications called "Parakleteke" - always include references to angels. Theological troparia on angels can also be found in the Midnight services, and Sunday mornings, when the triadic dogma of our Church is expressed, in which angels participate with their ministering, as secondary lights. I am saying all this, so that you may acquire a broader experience, as we do not have segmental arts. A hagiographer is born and develops within the life of the Church. He has to see things more broadly. A hagiographer who is not a churchgoer, who does not partake of the mystery of the Church, will never be able to undertake hagiography. Much less a hagiographer who doesn't know any elementary theological things. Let us now take a look at the Holy Mother. We can see that She is seated. The Holy Mother or Christ can usually be portrayed as seated. The seated position denotes certainty. Her outstretched arm is a gesture of acceptance. It means "I accept". We aren't dealing with comic strips here, where we need to insert expressions and words. Acceptance is also denoted by a lowered head. We can see a minimal, very slight bowing of the head, which, together with the hand gesture, is a statement of acceptance. Thus, wherever we see or want to express acceptance of an event, we portray a bowed head. A minimal, tiny move of humility which is not overly apparent; that is, not an explosive humility. That would have also been a romantic or "deafening" element. An open palm also denotes acceptance. In He other hand the Holy Mother is holding another object. It is a spindle for making yarn. This denotes something else that the Holy Mother is - Who is more precious than the Cherubim and incomparably more glorious than the Seraphim; Who resembles the angelic hosts and is far more precious than all of them - but Who simultaneously remains human and is preoccupied with human work. That is why She is holding that spindle. No-one in the life of the Church is an exclusively spiritual person. Given that people bear everything carnal and a carnal nature - which is not a sin per se - they must also perform human labours. Work. And you should remember that ascetic theory in its entirety. That is why the Holy Mother is holding a spindle. And is seated. The stars are 8-pointed; they each have 8 rays. **The triple star denotes that the Holy Mother is ever-virginal. She was, is and forever will be a Virgin - before, during and after the Birth.** The 8-pointed star with its 8 rays denotes the mystery of the "eighth day". The mystery of the eighth day is the mystery that God had inaugurated with His plan of divine providence (oekonomia) in order to save mankind; because on the "seventh day", the last "day" of Creation, we failed in that which God created us for. We too by participating the way the Holy Mother does, are likewise participating in the plan of divine providence (oekonomia). The Fathers of the Church have theologized about the Person of the Holy Mother; this was during the third Ecumenical Synod. During the Ecumenical Synod of Ephesus, where certain persons such as the heretic Nestorius had maintained that the Holy Mother is not a "Theo-tokos" (who had given birth to God), but a "Christo-tokos" (who had given birth to Christ. You might ask: What is the difference? The difference is huge. "Theotokos" is one thing, and "Christotokos" is another. What does this difference mean? Well, Nestorius had asserted the She was the "Christotokos" - that She had given birth to Christ, and nothing more. According to Nestorius, She was merely a pipeline, which Christ had merely passed through.to be continued.....