

**Українська Католицька  
Церква Св.Родини**

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**Holy Family Ukrainian  
Catholic Church**

**Pastor:** Fr. Olvian N. Popovici

225 N. 4<sup>th</sup> St., Lindenhurst, NY 11757  
**Phone:**(631) 225-1168 / **Fax:**(631) 225-1177

**Parish Center:** (631) 225 - 1203

**E-mail:** [olvianpopovici@yahoo.com](mailto:olvianpopovici@yahoo.com)

**Trustees:** Silvia Smith (516) 712 - 5526

Bogdan Shafranski (516) 250-8009

**Choir Director:** Iryna Popovych 943-3348

Nataliya Popovici – **English cantor**

**Advisor:** Gloria Tolopka (631) 667-6483

**Sunday Divine Liturgies:** 9:00 am - English / 10:15 am - Ukrainian

**Weekday Divine Liturgies:** 8:00 am or 9:00 am or 7:00 pm

**Holy Days Liturgy:** 9:00 am or Previous Day at 7:00 pm

**No. 6/17**

**CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК**

**February 5, 2017 / Лютий 5, 2017**

**DIVINE LITURGIES SCHEDULE:**

**Publican and Pharisee Sunday, February 5, 2017.** *Translation of the Relics of Great Martyr Ignatius the God – bearer of Antioch.*

**Tone 5: Epistle: 2 Timothy 3:10-15. / Gospel: Luke 18:10–14.**

**9:00 a.m. – Pro Populo – English.**

**10:15 a.m. – (God's` Blessing upon Oksana and Moskalyuk Family, req. Moskalyuk Family) – Ukrainian**

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

**Monday, February 6, 2017.** *Leave – taking of Encounter. The Venerable Father Boucolus.*

**7:00 p.m. – † Hanna/Panakhyyda/ {Anniv}, req. Mariya Galevych**

**Tuesday, February 7, 2017.** *Our Venerable Father Pathernius. Passing into Eternal Life (1957) of Blessed Petro Verhun.*

**7:00 p.m. - God's Blessing upon All (Special Intention), req. by Mothers in Prayer**

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

**Wednesday, February 8, 2017.** *The Holy Great Martyr Theodote the General.*

**9:00 a.m. – God's Blessing upon Maksym Sisawang**

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

**Thursday, February 9, 2017.** *The Holy Martyr Nicehorus.*

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

**Friday, February 10, 2017.** *The Holy Martyr Charalampias.*

**9:00 a.m. – † All Deceased Members (Special Intention), req. by Mothers in Prayer**

**Saturday, February 11, 2017.** *The Holy Priest Martyr Blaise.*

**6:00 p.m. – Vespers (Вечірня)**

**7:00 p.m. – † Nestor Hudziy, req. Thomas Laraia & Family**

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

**9:00 a.m. – Pro Populo – English.**

**10:15 a.m. – (God's` Blessing upon All of Our Parishioners, req. Samilo 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](http://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 February 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 – January 29, 2017. Prospora - \$1,025.00**

*"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, Initial: \$5, Epiphany: \$10,  
Pyrohy: \$6, Annual Support: \$975, Circumcision: \$5, Church Debt: \$10,  
**Pledge: \$150.00, Sunday Offering: \$1,044.00, Total - \$2,375.00.**

**Dear Parishioners:** Sincere thanks for the offerings made on Sunday, January 29, 2017. May God bless you all for your generosity.

**Our Prayer:** Please remember all those parishioners who are ill or elderly within your families. They are part of our parish and need to receive Jesus in the Holy Sacraments of Confession and Communion. To schedule a visit by the priest, please call the rectory for an appointment.

**Attention: To all who celebrate their birthday** during the month of **February**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

**Our Church News:**

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

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

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

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

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

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

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

**4. We wish to express our sincere thanks to** the ladies and gentlemen of our parish who offered their time in preparing food at the Parish Center for our Prospora which was held this past Sunday. Thank you again to all workers at the party: those ladies who served and those who cleaned afterward and stored items. The net profit realized was **\$1,025.00**. Heartfelt thanks to the children from our parish who took their membership oaths in a new branch of Plast

(Ukrainian scout) officially begun in our parish. Mr. Roman Vaskiv will be responsible for the coordination and education of our Plast group. May God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.

**5. Those parishioners who desire to have their homes blessed after Epiphany, kindly telephone Father Olvian Nicolae Popovici at (631) 225-1168 to schedule a date and time - through February 15, 2016.**

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

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

**Dear Parishioners: ANNOUNCING our 2nd parish pilgrimage: A MARIAN PILGRIMAGE TO THE HOLY SITES OF EUROPE is scheduled from April 23<sup>rd</sup> to May 4<sup>th</sup>, 2017. Only 43 seats are available.** Join us on a ten day spiritual journey focusing on the apparitions of the Mother of God in Lourdes and Fatima. As St. Louis Marie DeMontfort, author of *True Devotion to Mary* said, "To Jesus Through Mary." **VISIT 3 COUNTRIES – STAY IN 10 CITIES – ALLOW YOURSELF TO BE SHOWERED WITH GOD'S BLESSINGS!** We invite you, not just on another trip, but a spiritual journey you will never forget. **For more information ask Fr. Popovici.**

**Please Note:** There are more Eastern rites than Western rites: The Eastern rites are: **1. Alexandrian** (Egyptian or Coptic) used by the Christians of Egypt. **2. Ethiopian or Abyssinian** used by Christians of Ethiopia. **3. Antiochian (Eastern Syrian)** for the Christians of Syria and Palestine. **4. Chaldean (Western Syrian)** which is used by the Christians of ancient Chaldea (Mesopotamia) or today's Iraq. **The Malabar rite** evolved from the Chaldean rite and is used by the Christians of Indian on the island of Malabar. **5. Maronite** used by the Christians in Lebanon. **6. Armenian** for Armenian people. **7. Byzantine** which originated in Constantinople (Byzantium) and it's followed by most of the Eastern rite Christians. From the parent Byzantine rite evolved many secondary rites. The secondary Byzantine rites are: Greek, Arabic, Georgian, Romanian, Slavic under which latter rite comes the Ukrainian rite. The Western rites are: Roman or Latin, Ambrosian, Mozarb and Celtic. The Celtic and Gallic rites do not exist any more. The Ambrosian rite is used by a small number of Western Christians. Most Christians of the West use the Latin rite. Members of the Latin rite frequently call themselves Roman Catholics because they recognize the Holy Father, the Bishop of Rome, as head of the Church although they are not members of the Roman rite. The work "Roman" is descriptive of the rite and not the faith or the church. The expression Roman Catholic is restricted to one rite only and should not be applied to the universal Church. In the eyes of the Church all rites are good, holy and beautiful. It is wrong to consider the Latin rite as the entire of the Catholic Church or as the "catholic rite". The Catholic Church consists of many rites, races and nations and excludes the idea of one rite within it's universality. The Church through the centuries has given its blessing to its many rites and the watchword of the Popes has always been "Variety in rite but unity in faith!"

**News from St. Basil College Seminary:** Two special two courses for all who would like to attend: **BIOETHICS CERTIFICATE PROGRAM AT ST. BASIL SEMINARY** to be held between March 9 – 12, 2017 and **Cantors Program "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](http://www.stamorddio.org).

**Commemoration of the dead.** Our earthly life is a preparation for the future life, and this preparation ends with our death. "It is appointed unto man once to die, but after this the judgment" (Heb 9:27). Then a man leaves all his earthly cares; the body disintegrates, in order to rise anew at the General Resurrection. Often this spiritual vision begins in the dying even before death, and while still seeing those around them and even speaking with them, they see what others do not see.

But when it leaves the body, the soul finds itself among other spirits, good and bad. Usually it inclines toward those which are more akin to it in spirit, and if while in the body it was under the influence of certain ones, it will remain in dependence upon them when it leaves the body, however unpleasant they may turn out to be upon encountering them. For the course of two days the soul enjoys relative freedom and can visit places on earth which were dear to it, but on the third day it moves into other spheres. At this time (the third day), it passes through legions of evil spirits which obstruct its path and accuse it of various sins, to which they themselves had tempted it. According to various revelations there are twenty such obstacles, the so-called "toll-houses," at each of which one or another form of sin is tested; after passing through one the soul comes upon the next one, and only after successfully passing through all of them can the soul continue its path without being immediately cast into gehenna. How terrible these demons and their toll-houses are may be seen in the fact that the Mother of God Herself, when informed by the Archangel Gabriel of Her approaching death, answering Her prayer, the Lord Jesus Christ Himself appeared from heaven to receive the soul of His Most Pure Mother and conduct it to heaven. Terrible indeed is the third day for the soul of the departed, and for this reason it especially needs prayers then for itself. Then, having successfully passed through the toll-houses and bowed down before God, the soul for the course of 37 more days visits the heavenly habitations and the abysses of hell, not knowing yet where it will remain, and only on the fortieth day is its place appointed until the resurrection of the dead. Some souls find themselves (after the forty days) in a condition of foretasting eternal joy and blessedness, and others in fear of the eternal torments which will come in full after the Last Judgment. Until then changes are possible in the condition of souls, especially through offering for them the Bloodless Sacrifice (commemoration at the Liturgy), and likewise by other prayers.

How important commemoration at the Liturgy is may be seen in the following occurrence: Before the uncovering of the relics of St. Theodosius of Chernigov (1896), the priest-monk (the renowned Starets Alexis of Goloseyevsky Hermitage, of the Kiev-Caves Lavra, who died in 1916) who was conducting the re-vesting of the relics, becoming weary while sitting by the relics, dozed off and saw before him the Saint, who told him: "I thank you for laboring with me. I beg you also, when you will serve the Liturgy, to commemorate my parents" — and he gave their names (Priest Nikita and Maria). "How can you, O Saint, ask my prayers, when you yourself stand at the heavenly Throne and grant to people

God's mercy?" the priest-monk asked. "Yes, that is true," replied St. Theodosius, "but the offering at the Liturgy is more powerful than my prayer."

Therefore, panikhidas (i.e., Trisagion Prayers for the Dead) and prayer at home for the dead are beneficial to them, as are good deeds done in their memory, such as alms or contributions to the church. But especially beneficial for them is commemoration at the Divine Liturgy. There have been many appearances of the dead and other occurrences which confirm how beneficial is the commemoration of the dead. Many who died in repentance, but who were unable to manifest this while they were alive, have been freed from tortures and have obtained repose. In the Church prayers are ever offered for the repose of the dead.

Every one of us who desires to manifest his love for the dead and give them real help, can do this best of all through prayer for them, and particularly by commemorating them at the Liturgy, when the particles which are cut out for the living and the dead are let fall into the Blood of the Lord with the words: "Wash away, O Lord, the sins of those here commemorated by Thy Precious Blood and by the prayers of Thy saints." We can do nothing better or greater for the dead than to pray for them, offering commemoration for them at the Liturgy. Of this they are always in need, and especially during those forty days when the soul of the deceased is proceeding on its path to the eternal habitations. The body feels nothing then: it does not see its close ones who have assembled, does not smell the fragrance of the flowers, does not hear the funeral orations. But the soul senses the prayers offered for it and is grateful to those who make them and is spiritually close to them. O relatives and close ones of the dead! Do for them what is needful for them and within your power.

Use your money not for outward adornment of the coffin and grave, but in order to help those in need, in memory of your close ones who have died, for churches, where prayers for them are offered. Show mercy to the dead, take care of their souls. Before us all stands the same path, and how we shall then wish that we would be remembered in prayer! Let us therefore be ourselves merciful to the dead. As soon as someone has reposed, immediately call or inform a priest, so he can read the prayers appointed to be read over all Orthodox Christians after death. Try, if it be possible, to have the funeral in church and to have the Psalter read over the deceased until the funeral. Most definitely arrange at once for the serving of the forty-day memorial, that is, daily commemoration at the Liturgy for the course of forty days.

(NOTE: If the funeral is in a church where there are no daily services, the relatives should take care to order the forty-day memorial wherever there are daily services.) It is likewise good to send contributions for commemoration to monasteries where there is constant prayer at the holy places. Let us take care for those who have departed into the other world before us, in order to do for them all that we can, remembering that "Blessed are the merciful, for they shall obtain mercy."

**The Meaning of the Rites in the Catholic Church.** Therefore the rite of the Mass (Divine Liturgies) the rite of any sacrament, the rite of matins (utrenia), the rite of vespers (vecirnia), etc., can be called rites individually, or the sum total of them can be called a rite as one of the variety of rites as found within the folds of Christ's Church. It is in this latter sense that we speak of the Latin, Armenian, Syrian, Byzantine, Coptic, Ethiopian, Chaldean, Mozarb, Malabar, Maronite, Ambrosian rites, etc. These are the rites which we are to present to you with a special attention being given to our own Ukrainian Catholic rite.

**The Origin of Rites within the Church:** Every religion even a pagan religion, has its own inherent rites. The early pagans had rites on the proper manner of worshipping their gods and of bringing them sacrifices. The Ukrainians before accepting Christianity practiced their pagan rituals as described in history books and in ethnological studies. In the Old Testament the Jews were obliged to follow the prescribed rituals scrupulously whether they found themselves in the temple or in the privacy of their own homes. The Jews received many of their prescriptive laws on rite from God through His holy patriarchs, through the great prophet Moses and many other prophets or under the influence of Jewish teachers. The Jews were so punctilious in the observance of their ritual law that Jesus Christ Who came to save the world and His Mother, the Virgin Mary, obeyed the law literally and exactly, for they were Jews and treasured the rite and laws of their forefathers. Christ came on earth not only to preserve the Old Testament given to the Jews by God but to fulfill it in the New Testament. Christ also came to bring the world the Unbloody Sacrifice of the New Testament in place of the bloody sacrifice of the Old, and the sacraments to aid the salvation of souls. Christ is the founder of the Christian religion, of Christian morals, and the Christian cult. One can say that Christ is the founder of Christian rites as found in the Church of Christ. It should be pointed out that Christ did not found one rite and one rite only as the vehicle of transmission of His teachings for the faithful. Christ could have done as God did in his prescriptive law for the Jews of the Old Testament. Christ was content to found the general forms of worship He required from His faithful and left the details to His apostles and their successors, or in other words, to His Church. The elements of Christian cult come then from Christ Himself, and the development or unfolding of rites came from the apostles, bishops, and Fathers of the Church who received their authority from Christ Himself. This, then, is the origin of the rites. The Church over the centuries in harmony with the teaching of Christ and guided by His lawful successors on earth developed many rites within the Church, giving these equal status, with none subordinate to the other, and authorized their use in the Christian cult. Variety in rite but unity in faith has been the watch – word of the popes for many centuries.

The growth of rites within the Church was the result of a process involving many holy men: popes, church writers, poet – composers, saintly monks, and each and every contribution to the developing rites were duly authorized by the Church.

**Variety in Rite and Unity in Faith:** Experience shows that many Christians confuse rite with faith: that is, these people become so familiar with one rite only that when they meet another rite strange to them, they look upon it with suspicion as something not a part of the Catholic Church. This very common error on the part of many Catholics leads to much confusion and misunderstanding in our everyday life, especially in those areas where Catholics can be found who are members of one or some other rite. It is important therefore to learn to distinguish the difference between rite and faith.

**Rite and faith are not one and the same thing:** Faith is always one and the same for all Christians, for faith which is God's truth revealed by Our Lord for the salvation of mankind is preserved for us by the Church. It is therefore impossible for the Church to change, omit or substitute any article or portion of our faith. This cannot be done by any priest, bishop, or even the Vicar of Christ on earth, the Pope, Faith is unchangeable. On the other hand, rite which is an external form of worship is capable of change. Rite does not necessarily have to be one and the same over the whole Catholic world, for such an interpretation is not demanded either by our faith or the very meaning of the word rite. Rite can be compared very well with human languages. Men can express their ideas in words, but these ideas may be and are spoken in various languages because there is no one universal language which is used by all the people of the world. When our faith is one because there is 'one God, one faith, and one baptism' (Ephes. 4:6), the external form of worship (rite) may be varied. This variety in rite makes for one of the beauties of the Catholic Church. If we looked at a garden filled with nothing but red roses, we would think it somewhat monotonous. This is why the Church has had many rites from its earliest beginnings, from the very first centuries, and these are the many ways the various people of the world, whatever their race or color, show external worship of God. Just as every nation loves and treasures its own language while respecting the language of foreign countries, every Christian is obliged to revere and respect all rites within the Catholic Church while retaining his own as a priceless treasure.

**The Eastern and Western Rites:** All rites are good and beautiful in so far as they are approved by the Church and contain nothing in opposition to our faith. There are Eastern rites and Western rites. The Eastern rites are those, which are now used in such countries as: Palestine, Syria, Egypt, Persia, Greece, Ukraine, Russia, Serbia, Bulgaria, Romania, parts of Chechia and Slovakia, etc. The Western rites are those used in Western Europe and in countries of the New World, such as: North and South America, Australia, New Zealand, etc. One or two Western rites which were once in existence have now disappeared. However it is difficult to distinguish the Eastern and Western rites by geographical division alone, for rites are not necessarily fixed by sites or location, but are bound to the people who were born and bred within the rite which the Providence of God has assigned to them.