

**Українська Католицька
Церква Св.Родини**

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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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Parish Center: (631) 225 - 1203

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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. 3/19

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

January 20, 2019 / Січень 20, 2019

DIVINE LITURGIES SCHEDULE:

35 Sunday after Pentecost, January 20, 2019. *Our Venerable and God – bearing Father Euthemius the Great.*

Tone 2: Epistle: Colossians 3:12 – 16. / Gospel: Luke 18:18 – 27.

9:00 a.m. – Pro Populo - English.

10:15 a.m. – (God's Blessing upon Myroslav Sabadylo & Family, req. Sabadylo Family) - Ukrainian.

Monday, January 21, 2019. *Maximus the Confessor Venerable.*

7:00 p.m. – God's Blessing upon Mariya & Family

Tuesday, January 22, 2019. *Timothy – Apostle; Anastasius - Martyr.*

9:00 a.m. – † Ken Hoglund /Panakhyda/, req. Sandy Motekew

Wednesday, January 23, 2019. *Clement of Ancyra Martyr.*

9:00 a.m. – Divine Liturgy (Special Intention), req. Diane Sullivan

Thursday, January 24, 2019. *Xenia Venerable.*

9:00 a.m. – † All Deceased Members of Pliszak and Sullivan Families, req. Diane Sullivan

Friday, January 25, 2019. *Gregory the Theologian Bishop.*

9:00 a.m. – † John and Mary Kilyk/Panakhyda/, req. Steszyn Family

Saturday, January 26, 2019 – Xenophon and Mary Venerables.

5:00 p.m. – † Gloria Tolopka {1st Anniv.}, req. M/M Martin Smith

6:00 p.m. – Vespers (Вечірня)

– Part I (Special Blessing of the Holy Altar)

36 Sunday after Pentecost, January 27, 2019. *Translation of the Relics of John Chrysostom.*

10:00 a.m. – Pro Populo – English/Ukrainian

- Pontifical Divine Liturgy celebrated by our Bishop Paul Chomnycky (Special Blessing of the Holy Altar – Part II).

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 (6 – 9) 1:40 p.m. – 3:10 p.m.; ages (10 – 14) 3:10 p.m. –

4:40 p.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 **February 1, 2019 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, February 10, 2019 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 13, 2019.

Caroling: \$100.00,

“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: \$195, Coffee: \$225, Tetrapod: \$5, Nativity: \$20, Church Debt: \$40, Holy Days: \$75, Christmas: \$50, Annual Parish Support: \$125, Initial: \$35, Energy: \$275, Refund: \$15,

Pledge: \$225.00, Sunday Offering: \$1,013.00, Total - \$2,378.00.

Dear Parishioners: Sincere thanks for the offerings made on Sunday, January 13th, 2019. 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 January 2019 our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:

1. We will make pyrohy on Wednesday, January 23, 2019 starting at 7:00 pm. We will make them with potatoes and cabbage for our Prospora Luncheon as well as for sale. Dear parishioners, please make every effort to come to help.

2. We wish to express our deepest condolences and sympathy for M/M Andrii & Halyna Shypak and their daughter Tetyana Shypak and her family for the loss of their son/brother, † Andriy Shypak, who recently fell asleep in the Lord in Ukraine. May his memory be everlasting.

3. Upcoming events and January 2019 collections:

A. Regular church cleaning: The next voluntary second collection will be collected on Sunday, January 20, 2019.

B. Dear Parishioners, we would like to invite you to take part in our first Parish Council meeting for 2019 which will take place on Tuesday, January 29th at 7:15 p.m. Important parish matters will be discussed. Please make every effort to attend.

C. Dear Parishioners: Our Prospora (end of the Christmas season) Luncheon will be held on January 27, 2019 after the 10:00 am Ukrainian Divine Liturgy. **Bishop Paul will be our guest visiting the Parish and will Bless the Holy Altar on this day.** Admission will be \$20.00 per person. More information will follow in our next Bulletin.

D. Dear Parishioners: On the second Saturday of the Month, February 9, 2019 at 7:00pm, we will offer a Divine Liturgy for the Deceased. If you would like to submit the names of your Deceased loved ones for the Liturgy, submit them by February 8th so that I am able to celebrate the Cumulative Liturgy, (General), for the Deceased that evening.

4. We wish to express our sincere thanks to:

a. the following parish families who made an extra donation for the needs of our Church: an Anonymous Donor - \$500.

b. M/M Stepan & Oleksandra Herych who donated \$100.00 toward our 2019 caroling donations.

c. M/M Martin & Silvia Smith who recently prepared necessary end of the year paperwork in our rectory.

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

5. House Blessings with a special Prayer: It is a long standing custom among Ukrainians to have their homes blessed with the holy water sanctified during the Feast of Theophany (the feast which commemorates the Baptism of Jesus in the Jordan River.) If you would like to have your home blessed, please contact Fr. Popovici or call the office to arrange the time of your home blessing. If you have any questions, please ask Fr. Popovici. See attachment to our Bulletin.

6. Dear Parishioners: Please refrain from lighting candles during the

Divine Liturgy. The Divine Liturgy is the reenactment (in an unbloody manner) of the sacrifice of our Lord on the Cross at Golgotha. Recall what God said to Moses: Moses, remove your sandals because the place in which you stand is holy. Out of respect for Jesus Christ and to avoid distracting movements during the Liturgy, please light all candles either before the Liturgy has begun or after the final blessing. Thank you for your cooperation.

7. Reminder to all parishioners and friends: no animals or pets are permitted to enter our church property because of the proximity of the sanctuary and the Blessed Sacrament. In accordance with the limits of our liability insurance policy. The only animals that are permitted in the church are 'service animals' such as Seeing Eye dogs. Thank you for your understanding and cooperation in this regard.

THE LORD'S PRAYER:

The Fourth Petition:

28 Q. Why do we say: Give us bread, and not: Give me bread? A. We say: Give us, rather than, Give me, to remind us that as everything comes from God, so if He gives us His gifts in abundance, He does it in order that we may share what we do not need with the poor.

29 Q. Why do we add: Daily?

A. We add, Daily, because we should desire that which is necessary to life, and not an abundance of food and other goods of the earth.

30 Q. What more does Daily signify in the Fourth Petition?

A. The word Daily signifies that we should not be too solicitous regarding the future, but that we should simply ask what we need at present.

The Fifth Petition

31 Q. What do we ask in the Fifth Petition; And forgive us our trespasses, as we forgive them that trespass against us?

A. In the Fifth Petition: And forgive us our trespasses as we forgive them that trespass against us, we ask God to pardon us our sins as we pardon those who offend us.

32 Q. Why are our sins called debts?

A. Our sins are called debts, because we must satisfy God's justice for them either in this life or in the next.

33 Q. Can those who do not forgive their neighbor hope that God will pardon them?

A. Those who do not forgive their neighbor have no reason to hope that God will pardon them; especially since they condemn themselves when they ask God to forgive them as they forgive their neighbor.

The Sixth Petition

34 Q. What do we ask in the Sixth Petition: And lead us not into temptation?

A. In the Sixth Petition: And lead us not into temptation, we ask God to deliver us from temptation either by not allowing us to be tempted, or by giving us grace not to be conquered.

35 Q. What are temptations?

A. Temptations are an incitement to sin that comes from the devil, or from the wicked, or from our own evil passions.

36 Q. Is it a sin to have temptations?

A. No, it is no sin to have temptations; but it is a sin to consent to them, or voluntarily to expose oneself to the danger of consenting to them.

37 Q. Why does God allow us to be tempted?

A. God allows us to be tempted so as to test our fidelity, increase our virtue, and augment our merits.

38 Q. What should we do to avoid temptations?

A. To avoid temptation we should fly dangerous occasions, guard our senses, receive the sacraments frequently, and have recourse to the practice of prayer.

Prayer Reminder: Please remember God created each of us to know Him, to love Him and to obey Him. Knowledge precedes love. We cannot love that which we do not know. Through diligent and thoughtful prayer, we receive the Graces necessary to know God and to be worthy of His great love for us. Jesus taught that if we deny God the love and honor due Him, He will deny us before His Father at the Seat of Judgment. Jesus waits for us in the tabernacle. You are invited to pray in our church or at home to be united with us in prayer at 9:00 pm every evening. It is hoped that at least one parish family will pray in church each evening. Those who remain home or who are otherwise occupied should remember to pray at about the same time each evening so that we may make our supplication to God together

Altar Table



In the center of the Sanctuary there is the Altar Table. This symbolically represents the altar in heaven before the Throne of God. This notion of a heavenly altar is biblical (Isaiah 8, Revelation 8, Heb 13:10). The Holy Altar has multiple symbolic meanings. First, it represents the Throne of God. Through the sacraments celebrated upon this altar God's saving and sanctifying grace is bestowed upon all Catholic people. It is also Golgotha, the place where Jesus was crucified. It is upon this altar that we participate in the Passion of our Lord and Saviour. Finally, it represents the Tomb of Christ. It's through Christ's death that eternal life was granted to all His people. This final representation is highlighted in the Resurrection Matins service celebrated every Sunday because the morning Gospel is proclaimed from the right or southern side of the altar symbolising the angel announcing the risen Christ to the myrrh bearers.

We have mentioned how the entire church building is centered around the altar. The Book of the Gospels is perpetually enthroned on the altar. It is on the altar that we offer the bloodless sacrifice of Christ to the Father. And from the altar we receive Jesus' Body, Blood, Soul, and Divinity. In Eastern Tradition the altar is often carved of wood or stone. It is usually vested with colorful material to show its divine and heavenly character. On the altar one always finds the antiminsion. This is the cloth depicting Christ in the tomb which contains the signature of the bishop and is the permission for the local community to gather as the Church. "Antiminsion" means literally "instead of the table." Since the bishop is the proper pastor of the Church, the antiminsion is used instead of the bishop's own table which is, obviously, in his own church building, the cathedral—the place where the bishop has his chair (cathedra). The antiminsion contains a relic (normally a part of the body) of a saint which shows

that the Church is built on the blood of the martyrs and the lives of God's holy people. This custom comes from the early Church practice of gathering and celebrating the Eucharist on the graves of those who have lived and died for the Christian faith. Usually, a relic of a saint is embedded in the altar itself as well. Also on the altar there is a tabernacle, often in the shape of a church building, which is a repository for the Blessed Sacrament reserved for the sick and the dying.

On the Altar which we notice:

1. The "**Artoforion**", or Tabernacle, in which is contained the Blessed Sacrament or Host. This Host is prepared once annually during the Day of the institution of the Sacrament, Holy Thursday. The Host, which is Holy Communion is deposited in the Artoforion for all emergencies, for people to receive when there is no time to celebrate the complete Liturgy. Because the Lord is fully present in the Tabernacle we must always bless ourselves and bow every time we cross the middle aisle.

2. The **Golden Book of the Gospels**, from which the Deacon or Priest reads the Gospel Lesson of the day.

3. The **Antiminsion**, or imprinted Cloth depicting the Burial of the Lord and in which are contained Relics of a Saint. This Antiminsion is unfolded at the beginning of the Liturgy of the Faithful and without it the Liturgy cannot be celebrated.

4. The **Blessing Cross**, which the Priest uses for blessing the Congregation.

5. The **Prayer Book**, from which the Priest reads the Prayers of the Divine Liturgy.

6. The **Eternal Vigil Light or lamp**, which burns olive oil and is always lit in front of or on top of the Artoforion.

7. The **Candle Sticks** which are used for adornment of the Altar.

House Blessing:

*It is the custom among many Ukrainian and Eastern Christians to have their homes blessed with the holy water sanctified on the feast of Theophany (the feast which commemorates the Baptism of the Lord in the Jordan River). **The Purpose:** The annual blessing of homes is a custom of special beauty and significance. We again ask Christ to bless and enter into our homes and our lives. We ask Him to be with us, as we desire to be with Him. We ask that by the sprinkling of blessed water, the Holy Spirit renew us, our families and our lives in our homes. As Christ brought salvation to the house of Zacchaeus; we ask the same for all those who dwell in our homes. Theologically speaking, the blessing of home constitutes an invocative blessing, meaning that by prayer and by the sprinkling of the Holy Water the priest invokes God's protection upon the home and those living in it. One of the prayers used in the blessing of homes declares: "Now, You, O Lord, protect also all those who dwell in this house from all harm and injury; grant them Jordan's blessing, purifications, which are for their salvation and life eternal." As our souls, so also our homes become tainted by the sins of those living in them and, consequently, lose God's Grace. Every year then, at the Feast of Theophany, they should be blessed again to secure for them God's blessings and protection.*

If you would like your home blessed, please write your name and daytime contact telephone number on a sheet of paper and drop it in the Sunday collection or call Fr. Popovici for an appointment. House blessings can be done through February 15, 2019.

Holy Prayers and Practices: The faithful have the obligation of worshipping God publicly, as in church, and privately, as in their homes. Public worship is expressed when the whole congregation assists at the many liturgical forms of the various church services; the most important being the Divine Liturgy or the Mass. We worship God privately when we pray and **perform pious practices as individuals. Individual worship** of God may be practiced in the home or even in church, but as individuals and in that form which we have chosen by ourselves and of our free wills. Christians have adopted many private forms of prayer all over the world. Amongst such private forms of prayer, which have been generally accepted, are: **Daily Prayers** (Our Father, Hail Mary, Creed, Angel Guardian, etc), **Church Hymns** and other **Pious prayers and practices**.

Many, if not most, private prayers have originated directly or indirectly from the forms of public church services. The Church does not prescribe the form our private prayers should take, but encourages the use of various private prayers and practices which She has approved and authorized. Private prayer fulfills our obligation of expressing our faith and belief in God externally.

Daily Prayers are those, which we are accustomed to say in the morning, evening, and various time of the day. The Church does not prescribe the order or numbers of times these prayers are said. These prayers may be quickly found in the collections of prayers of any of the various prayer books, which have been published with ecclesiastical approval for the private use of the faithful. The prayers most commonly used are: Our Father, Hail Mary, and prayers to the Trinity, to the Holy Spirit, to the Angels, and to the Saints. **The Lord's Prayer** or the Our Father is the best known and most widely used of all private forms of prayer. It occurs in almost all the divine services used in church. It was composed by Our Lord Himself (Luke 11, 1). It is a perfectly balanced prayer, for the first half consists of praise of God, and the second half is given over to petitions for things to be received. The Our Father consists of seven short petitions of praise and requests, each full of meaning. They include the most important material and spiritual needs of a human being. The prayer is introduced with the words, 'Our Father', for God is the Father of all (and) excluding none. Not only is He the Lord and Creator of all creatures, but also He is the loving Father over all His children. **The Lord's Prayer** or the Our Father is the best known and most widely used of all private forms of prayer. It occurs in almost all the divine services used in church. It was composed by Our Lord Himself (Luke 11, 1). It is a perfectly balanced prayer, for the first half consists of praise of God, and the second half is given over to petitions for things to be received. The Our Father consists of seven short petitions of praise and requests, each full of meaning. They include the most important material and spiritual needs of a human being. The prayer is introduced with the words, 'Our Father', for God is the Father of all (and) excluding none. Not only is He the Lord and Creator of all creatures, but also He is the loving Father over all His children. Through the sacrament of Baptism we have become His children with the right to heaven, our true fatherland. This is why we add the words, "**Who art in Heaven**", for heaven is God's home, and some day it will be our eternal home also. The first petition addressed to the Heavenly Father is, '**Hallowed be Thy name**'. This petition reveals our desire for God's name to be praised and glorified by all men. The second, '**Thy kingdom come**', indicates that the aim and purpose of our lives is to become members of God's kingdom, a kingdom of truth and grace to which we have been called without any merit on our part. The third petition, '**Thy will be done**', shows

us that one can reach God's kingdom by submitting to His divine will as revealed in His commandments. After these statements of praise, humility, and submission, the prayer continues with formal petitions. '**Give us this day our daily bread**', is not only a request for bread, but for all material sustenance, of which bread is the symbol. We continue with, '**Forgive us our trespasses as we forgive those who trespass against us**'. Sin is a debt before God. If God did not forgive us our sins, we would never be able to achieve heaven. If we wish God to be merciful to us by forgiving us our sins, we must be merciful in the face of the trespasses of our neighbors. The last two petitions are requests asking God to protect us from the danger of sin. The words '**Lead us not into temptation**'; reveal that every temptation is an opportunity to sin or an occasion for sin. Temptation alone is not a sin, but without God's help we would easily succumb to temptation and so fall into sin. The last words, '**But deliver us from evil**', mean that only the grace of God can protect us from the devil who is the source of all temptation and evil in the final analysis. If one prays the Lord's Prayer with understanding and reflection, it is easy to see why it is the most beautiful of all prayers. The short powerful petitions include everything, which should be said and requested of God. This is why it is the most used daily prayer.

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

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

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

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

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

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

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