

**Українська Католицька
Церква Св.Родини**

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**Holy Family Ukrainian
Catholic Church**

Pastor: Fr. Olvian N. Popovici

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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. 18/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

May 7, 2017 / Травень 7, 2017

DIVINE LITURGIES SCHEDULE:

May 7, 2017 – Sunday of the Paralytic Man. *Comemoration of the Appearance of the Sign of the Precious Cross over Jerusalem at the third hour of the Day during the Reign of Constantine. The Holy Martyr Acacius.*

Tone 3: Epistle: Acts 9:32 - 42. / Gospel: John 5: 1 – 15.

9:00 am – (God’s Blessing upon All Members of the Apostleship of Prayer (Special Intention) – English.

10:15 am – Pro Populo – Ukrainian.

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

2:00 p.m. - The Holy Sacraments of Initiation (Baptism, Chrismation and Holy Eucharist) for Emma Sajardo

8:00 p.m. – Akatistos to the Mother of God

Monday, May 8, 2017- The Holy Apostle and Evangelist John the Theologian and Our Venerable Father Arsenius the Great.

9:00 a.m. – Good health for Stefania Bojuk, req. Family

7:00 p.m. – (Bination Liturgy) – God’s Blessing upon Mark and Paul Popovici, req. Family

Tuesday, May 9, 2017 – The Transfer of the Relics of Our Holy Father Nicholas the Wonderworker from Myra to Bari. .

9:00 a.m. – ☩ Marta Bojuk, req. Stefania Bojuk

8:15 p.m. – English Bible Study (Reading, Explanation, etc.)

Wednesday, May 10, 2017 – Mid - Pentecost. The Holy Apostle Simon the Zealot.

7:00 p.m. – ☩ Nataliya Khrobak {Anniv.}, req. Khrobak Family

8:15 p.m. – Ukrainian Bible Study (Reading, Explanation, etc.)

Thursday, May 11, 2017 – The Holy Cyril and Methodius, teachers of the Slavs.

9:00 a.m. – God’s Blessing upon Olha Samilo, req. Samilo Family

Friday, May 12, 2017 – Our Holy Fathers Epiphanius and Germanus.

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

Saturday, May 13, 2017 – The Holy Martyr Glyceria.

6:00 p.m. – Vespers (Вечірня)

7:00 p.m. – ☩ All Deceased Mothers (Special Intention)

May 14, 2017 – Sunday of the Samaritan Women.

9:00 am – Pro Populo – English.

10:15 am – (God’s Blessing upon all Living Mothers – Special Intention) - 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.

Ukrainian Cultural Dances for children ages 5 to 12 are provided by Mr. Gregory Momot of Paramus, NJ, every Saturday, by groups: ages (5 – 9) 1:35 p.m. – 3:05 p.m.; ages (9 – 12) 3:05 p.m. – 4:35p.m.; ages (13 – 18) 4:35 p.m. – 6:10p.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 **June 2, 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 on **Sunday May 7, 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 – April 30, 2017.

"Give to the Most High as He has given to you, generously, for the Lord is one who always repays, and He will give back to you sevenfold." (Sir. 35: 9 – 10).

Candles: \$120, Terapod: \$2, Pyrohy: \$12, Coffee: \$75, Holy Days: \$10, Easer: \$25,
Pledge: \$795.00, Sunday Offering: \$727.00, Total - \$1,766.00.

Dear Parishioners: Sincere thanks for the offerings made on Sunday, April 30, 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 **May**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:

1. Reminder: The Month of May is devoted to the Blessed Virgin Mary, Mother of God. Moleben or Akatistos is celebrated every evening at 8:00 p.m. Please make a special effort to attend and participate in this Moleben (Devotional) service.

2. Dear Parishioners, if anyone desires to have Rev. Popovici visit the grave sites of your loved ones for Panakhyda, please call the Rectory for an appointment. This may be done until June 4th, 2017.

3. Please Note: Next Sunday, May 14, 2017 is Mother's Day.

Anyone who wishes to honor his/her mother please submit her name to the rectory as soon as possible. The names of mothers who are deceased will be mentioned during an English Divine Liturgy on Saturday, May 13th at 7:00 pm. The names of mothers who are living will be mentioned during the Ukrainian Divine Liturgy on Sunday May 8th at 10:15 a.m. (Mother's Day envelopes are included in your boxed envelopes).

4. Mother's Day plant and flower sale, sponsored by the Apostleship of Prayer, will be held next weekend, May 13th and 14th. We depend on your generosity for this fundraiser. Please consider purchasing plants/flowers for your mother, grandmother, aunt, etc.

5. Upcoming events:

A. We will make various Pyrohy for sale and for our Festival on Thursday, May 11, 2017 starting at 6:30 pm. Parishioners, please make every effort to come help us!

B. May collections: Regular church cleaning: The next free will donation will be collected on Sunday, May 21, 2017.

C. Please note that you will soon receive information by mail, about the annual Bishop's Appeal campaign, which will begin on May 15th, 2017.

6. We extend our sympathy to: Mrs. Nadiya Pankiv and her Family for her father † Ivan Blahyy, a resident of Ukraine, who has recently fallen asleep in the Lord. May his soul rest in peace.

7. We wish to express our sincere thanks to:

a. the ladies from the Apostleship of Prayer and the ladies from the Rosary Society who sponsor and prepared delicious food for our Sviachene after both Divine Liturgies on April 23rd. They assisted the Church in fundraising activities which are needed for parish maintenance. The net profit was \$500.00.

b. all our parishioners who participated in the second free will collection on Sunday April 23rd (to support cleaning of our Church). The total amount collected was **\$100.00**. God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.

8. Upcoming Parish Events:

A. June 11, 2017 – our Parish will hold our first Ukrainian Cultural Dance Festival.

B. Ukrainian Saturday Cultural School is planning to have their annual trip to Mystic, CT (aquarium, entertainments, and nautical museum) on Saturday and Sunday, June 24/25, 2017. More information is attached to our Church Bulletin.

Which is better? The way of Mary or the way of Martha?

An anonymous Desert Father was questioned about whether it is better to live the solitary life of contemplation and poverty or to devote one's life to helping others and providing material support to the needy. His answer goes to the heart of the debate whether it is better to follow the way of Mary or that of Martha. The brethren said, "There were two brothers who were the sons of a merchant and their father died and they divided their inheritance between themselves. Unto each one, there came five thousand dinars. One of the brothers divided his inheritance among the churches, and the monasteries, and the poor, and he himself became a monk, and he chose for himself a life of continual silence, and fasting, and prayer. Now the other one built a monastery for himself, and gathered brethren to him, and he took care of the strangers, and the poor, and the sick, whom he received and relieved. "When the two brothers were dead, there was questioning among the brethren about them, and they went to Abba Pambo and asked him, 'Which manner of life and conduct was the more excellent and exalted?' And having learned from God, he said unto them, 'They were both perfect, and in my sight they appear to be of equal merit.' Explain to us now the old man's words, for how can the man who is destitute and the man who hath possessions be equal in merit?' The old man said, 'Since the whole life of these brethren was please to God, and since whatsoever they did they did for God, with an upright aim, and since the aim of each was the same, they appeared to be in the old man's opinion of equal merit before God.'"

The Beatitudes: The gifts of the Holy Spirit produce as effects the nine fruits of the Holy Spirit and the eight beatitudes. The eight beatitudes are:

1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.
2. Blessed are they who mourn, for they will be comforted.
3. Blessed are the meek, for they will inherit the land.
4. Blessed are they who hunger and thirst for righteousness, for they will be satisfied.
5. Blessed are the merciful, for they will be shown mercy.
6. Blessed are the pure of heart, for they will see God.
7. Blessed are the peacemakers, for they will be called sons of God.
8. Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

Please Note: Every Christian has the moral obligation to praise and glorify God and to pray to Him publicly as well as privately. To pray to God publicly means to do so along with other people such as a church community and in a holy place as in a church.

ON CHARITY The bread you do not use is the bread of the hungry. The garment hanging in your wardrobe is the garment of the person who is naked. The shoes you do not wear are the shoes of the one who is barefoot. The money you keep locked away is the money of the poor. The acts of charity you do not perform are the injustices you commit... Yet, at the same time, God considers Himself constantly obligated to repay you for whatever charities you do to your fellow men.

- St. Basil the Great.

Quiet in Church: The Church is a place for prayer and Christian Life. Also note that before or after Divine Liturgy we need to keep our silence in the church. The Church is a place where we worship God and we need to pray and ask God for forgiveness and not to disturb other parishioners in their prayers by talking. Your cooperation is appreciated.

May is the Month of Mary



Hail, holy Mother, thou who didst bring forth the King who rules heaven and earth forever and ever.

Prayer of the Month Act of Consecration to the Blessed Virgin Mary:
Holy Mary, Mother of God and Virgin, I choose thee this day for my queen, patron, and advocate, and firmly resolve and purpose never to abandon thee, never to say or do anything against thee, nor to permit that aught be done by others to dishonor thee. Receive me, then, I conjure thee, as thy perpetual servant; assist me in all my actions, and do not abandon me at the hour of my death. Amen.

— St. John Berchmans

The Mother of God?

Many balk at hearing Mary referred to as “Mother of God.” They ask, “How can God, who had no beginning or end, have a mother?” Yet, this merely brings us face-to-face with the great mystery of the Incarnation. In referring to Mary as the Mother of God, the Church’s primary focus and intention has always been to preserve the identity of Jesus. If Jesus is God Incarnate, the Second Person of the Blessed Trinity taking up a human nature, then the woman who gave birth to Him, Jesus, is His mother — the Mother of God. In the fifth century, some sought to separate the human Jesus from the divine Christ. But to attempt some separation of the human nature and the Divine Person is to cut Jesus in two and to risk a denial of the reality of the Incarnation. In response, the fifth-century Council of Ephesus gave Mary the title *Theotokos*, “Mother of God,” not as a compliment to Mary but rather as a means of reinforcing the dogma of the unity of the identity of her Son, Jesus, as the God-Man.

Mary, Our Mother

The broad Christian tradition of the first Christian millennium saw in Mary not only the Mother of Jesus, and hence the Mother of God, but also the Mother of all who believe in Jesus. In Jn 19:26–27, Jesus entrusts His beloved disciple to Mary and Mary to His beloved disciple with the words, “Woman, behold your son” and “to the disciple, ‘Behold, your mother.’” The historical reality here is that Jesus was providing for the material care of His mother by entrusting her to His favorite disciple, very likely, St. John. Very quickly it became commonplace to see the “beloved disciple” as a kind of scriptural “everyman” or at least “every believer.” Every believer could place himself or herself in St. John’s shoes, gaze upon Jesus

crucified, and receive this last bequest — to be given into Mary’s care and to take Mary into his or her own home and heart. Jesus gives each of us who believe in Him, His own mother, to be our mother in our life with Him.

The idea of Mary as both Jesus’ mother and our mother can also be understood in the Pauline image of the Church as the Body of Christ. St. Paul describes the Church as the Body of Christ where Jesus is the Head of the Body and we are the members (cf. Eph 5:23, 29; Col 1:18). Now in the natural world we would consider it monstrous if one woman gave birth to the head of a child and another gave birth to the body or members. So, too, in the order of grace, Mary gave birth to the Head of the Body and she continues, in a spiritual manner, to give birth to and nurture those men and women who come to be members of Christ’s Mystical Body, the Church.

Up to this point, I have largely been making rational arguments based on various points of doctrine or interpretations of Scripture. Yet the issue of Mary is not simply a rational one. It is an issue of the heart. Jesus loved His mother. Should we not imitate Jesus? Imagine for a moment that you could have created your own mother. How would you have made her? Wouldn’t you have made her beautiful, smart, holy, loving, and compassionate? Jesus had this opportunity. Do you think He made her anything other than the best?

Seeking Mary’s Help

Perhaps, in some ways, the reason one might seek Mary’s intercession has already been given, but it is probably a good idea to unfold it a little bit more here. The New Testament is abundantly clear that we ought to pray for one another constantly. Therefore, the concept of intercession for fellow believers ought not to be foreign to any Christian. Jesus is quite clear that those who have passed through death live on in God. He says this quite pointedly in criticizing the Sadducees, who do not believe in the resurrection of the body (cf. Mt 22:22–32). Those who have died continue to live and, now being purified, they love us *more* not less than they did when alive on this earth. My mother loved me, and she has gone to God. It would surely be strange if she did not continue to pray for me that I persevere in the Faith to the end. And Mary, too, being our spiritual mother, continues to be concerned, one might say desperately concerned, that all the members of her Son’s Body, the Church, make it through to Heaven.

At the Wedding Feast at Cana, Jesus seems reluctant to act. “What have you to do with me?” He says. Yet, with confidence, Mary speaks the last words she will speak in Scripture, “Do whatever he tells you” (Jn 2:4–5). Mary’s request moves Jesus to act, to perform His first miracle, and set in motion the events that will lead to His Passion, Death, and Resurrection. I don’t know about you, but I certainly want Mary to be on my side when I am asking Jesus to do things for me. One of my favorite images was developed in the seventeenth century by St. Louis De Montfort. St. Louis called Mary the “Mold of God.” He describes God pouring Himself into Mary as we might pour wax into a mold. After nine months in Mary’s womb, Jesus is born. In this way, Mary becomes a Jesus-mold. If we pour ourselves into her, we will be shaped by her to be just like her Son, Jesus. Is this not the goal of every Christian life? Is this not the very meaning of the word “Christian — to be a “little Christ,” to make Christ present in the world?

Honoring Mary Gives Glory to God

Many, even some Catholics, seem to fear that if we honor Mary we are detracting from Jesus. But that would be as if praising an artist's paintings detracts from praise of the artist. However, it has been proven repeatedly that the quickest way to Jesus is through and with Mary. It is a basic truth of Scripture that God is unchanging. If God chose to come into the world once through Mary, this sets a pattern for us. If God is to be born in us, in our hearts, then this, too, will be a work done most quickly and most completely in cooperation with Mary.

Conclusion

In closing, I think it is safe to say that a devout Christian has nothing to fear in letting Mary into his or her life. We can never forget that Mary's last recorded words in Scripture are, "Do whatever He [Jesus] tells you" (Jn 2:5). When we let Mary into our lives, we can be assured that she will make it her direct business to draw us quickly into a deep, intimate, personal relationship with Jesus, so that we are doing what He tells us every day of our lives.

Actual, or Personal Sin

Original sin is not the only kind of sin. There are still other sins, which are called actual, or personal sins; these are sins, which we ourselves commit. Actual sin is any willful thought, desire, word, action, or omission forbidden by the commandments of God. Actual sins can be divided into mortal and venial. Mortal sin is a grievous violation of the commandments of God. Such a sin is accordingly called mortal, because it deprives the sinner of sanctifying grace, the supernatural life of the soul. Besides that, mortal sin makes the person an enemy of God. It takes away from the person all the merits, which he (she) had earned to that point for good works. It deprives the person of the right to everlasting happiness in heaven and makes him (her) deserving of everlasting punishment in hell. A sin is mortal when these three conditions are present: 1) *The thoughts, desires, words, actions, or omissions must be seriously wrong or considered seriously wrong.* 2) *The sinner must be mindful of the serious wrong.* 3) *The sinner must fully consent to the serious wrong.*

Venial sin is a slight violation of the commandments of God. It does not deprive the soul of sanctifying grace. A sin is venial when the offense is not serious; or when the offense is serious, but the sinner is not aware of this or does not fully consent to it. Venial sin harms us inasmuch as it lessens our fervor in the service of God. It weakens our power to resist mortal sin. It also brings down on us punishment in this life or in purgatory. The sacrament of Penance (also called Confession or Reconciliation) is the sacrament by which the priest in the name of Jesus Christ absolves the sinner of sins (committed after Baptism), if the latter is sincerely repentant and confesses these sins.

Sunday of the Paralytic

On this, the fourth Sunday of Pascha, we make commemoration of the Paralytic and, as is meet, we celebrate the miracle wrought for him. On this day the Church remembers the man who lay by the Sheep's Pool in Jerusalem for thirty-eight years, waiting for someone to put him into the pool. The first one to enter the pool after an angel troubled the water would be healed of his infirmities, but someone always entered the pool before him.

Seeing the man, the Lord felt compassion for him and healed him. Jesus healed the Paralytic at the Sheep's Pool, located near the Sheep's Gate of Jerusalem, where people sacrificed their beasts and

washed their insides. The pool had five sides, with a porch and arch on each. A number of people, afflicted with various diseases, passed through them, waiting at the water for an angel to come down and stir it. Once it moved, whoever stepped into the water first was instantly healed. One poor man, whose story is recounted in today's Gospel lection in the Divine Liturgy, waited 38 years for someone to lower him into the water, because he was unable to move into the water himself. However, the Savior merely commanded the man to get up and walk, and he was healed. With His one word alone, the Lord healed an invalid who had lain for 38 years near a healing pool, hoping to be made well, but vainly. And raising him up from his sick bed, He cautioned him respecting the future: "Sin no more, lest a worse thing come unto thee" (St. John 5:14). With these portentous words, the Lord indicated that the cause of the unfortunate man's fearful infirmities lay in the sins who had previously committed. "Sin no more!" — it is the words of Christ's warning that should be the principle, founding motto, of our human existence. He who forgets this great God-given truth will have vainly wasted his efforts in making his own life as well as the lives of other people peaceful, joyous, prosperous, and happy. He who loves sinning will inevitable sooner or later fall prey to the oppressive affliction of the spiritual and physical feebleness. The sufferings of body and of soul will be his lot, and in the life hereafter — everlasting, unremitting torment. Is it not in this position of the infirm man, lying helplessly by the Sheep's Gate pool, that all mankind finds itself today, madly rejecting Christ the Savior, refusing to acknowledge the existence of sin as such, and seeking various paths of life and salvation other than those which Christ, Our Lord, point out to us?

Sin reigns ruthlessly among the people of today, smiting both the body and soul with its death-wielding venom. And for so long as sin maintains its dominion, there can be no liberation or deliverance from the world from all the evils that best it, and it is even meaningless to talk of its prosperity and preservation.

It would seem that experience in life should long since have made this clear and comprehensible to everyone, but Alas! engulfed in the depths of sinful life, led about by diabolical pride and culpable self-love, self-confident people, who put their trust in themselves alone, easily forget the lessons which life itself teaches them, and no matter how many blows they receive in the course of their existence, whereby the Lord Himself instructs them, nevertheless it is frequent among them that, as God's Word instructs us, "according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (II Peter 2:22).

According to Church tradition, that is exactly what happened to the invalid upon whom the Lord had shed His bounty. He did not heed the warning, "Sin no more, lest a worse thing come unto thee." The lesson for the fourth week after Pascha, the week of the invalid, says that this infirm man, so wondrously healed by the Lord, was the very man who struck Our Lord Jesus Christ upon the cheek during the trial before the High Priest (St. John 18:22), for which he obtained "a trial worse than the weakening of limbs"— that eternal fire, not for eight and thirty years alone, but unto time everlasting, should torment him." You see to what extreme can come to those who do not remember the mercy and generosity of God. Pride and sinful self-esteem can lead the person who is unmindful of himself to the state of a madman, acting rashly, and doom him forever! The desire to ingratiate someone, to gain someone's favor, attention, and thereby some personal reward, frequently drives those who become infatuated with their sinful selves to such truly insane deeds that trail in their wake the most frightening and incorrigible consequences!

By Thy boundless mercy, O Christ our God, have mercy on us.
Amen.