

**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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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**

Advisor: Gloria Tolopka (631) 667-6483

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. 02/18

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

January 14, 2018 / Січень 14, 2018

DIVINE LITURGIES SCHEDULE:

January 14, 2018, Sunday of Zacchaeus. *Venerable Fathers of Sinai and Raitho.*

Tone 7: Epistle: 1 Timothy 4:9–15. / **Gospel:** Luke 19:1– 10.

9:00 am – Pro Populo - English.

10:15 am – God’s Blessing upon All of Our Parishioners

(Pro Populo), req. Samilo Family - Ukrainian.

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

Sanctuary Candle: This week Sanctuary Candle is lit in Memory of
✠ Laryssa V. Falkowski, req. Falkowski Family

Monday, January 15, 2018 – Paul & John Venerables.

9:00 a.m. – Special Intention, req. Mendyuk Family

Tuesday, January 16, 2018 – Veneration of the Chains of Peter.

7:00 p.m. – 40th day for ✠ Olga Hrycak /Panakhylida/

Wednesday, January 17, 2018 – Anthony the Great Venerable.

9:00 a.m. – 40th day for ✠ Dorothy Chupa/Panakhylida/
req. Gloria Tolopka

7:00 p.m. - (Bination Liturgy) – ✠ Iryna Jatsiv {Anniv.},
req. Iryna Popovych

Thursday, January 18, 2018 – Athanasius & Cyril Archbishops.

6:00 p.m. – ✠ Laryssa V. Falkowski {Anniv.}, req. Falkowski Family

Friday, January 19, 2018 – Macarius Venerable.

9:00 am – Pro Populo - Ukrainian.

Saturday, January 20, 2018 – Our Venerable and God – bearing Father
Euthemius the Great.

8:00 a.m. – Special Intention, req. Mendyuk Family

6:00 p.m. – Rosary (Вервиця)

January 21, 2018, Sunday of the Publican and Pharisee. *Our Venerable
Father Maximus the Confessor.*

9:00 am – Pro Populo - English.

10:15 am – (God’s Blessing upon Mychailo Shustak & Family; Stepan
Jr. Shustak & Family, req. Halyna Shustak) - **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 9:15 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 (5 – 9) 1:40 p.m. – 2:25 p.m.; ages (10 – 14) 2:25 p.m. –
3:55p.m.; ages (15 – 19) 3:55 p.m. – 5:25 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: 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 **February 2, 2018 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: Tuesday - Friday: 9:00 am to 5:00 pm; Saturday:
10:00 am – 2:00 pm;** Evenings by appointment. **Attention: Monday** is a free
day for the priest. In case of an emergency, please call at any time.

Divine Liturgy: Dear Parishioners! Remember your faith; please come every
Sunday and Holy Days to Church.

Divine Liturgy for Children: Special Divine Liturgy (English/Ukrainian
language) for family/children will be held today **Sunday, January 14, 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 – January 7, 2018.

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

Candles: \$355, Tetrapod: \$2, Coffee: \$50, Nativity: \$55, Initial: \$95, Holy Days: \$140, Church Debt: \$30, Annual Support: \$150, **Christmas: \$2,851.00**, Donation: \$150, **Pledge: \$540.00, Sunday Offering: \$935.00, Total - \$5,381.00.**

Dear Parishioners: *Sincere thanks for the offerings made on Sunday, January 7, 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 months of **January 2018**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:

1. Congratulations were extended to David Petryk, son of Oleh & Nataliya Petryk, who received the Sacraments of Baptism, Chrismation and First Holy Eucharist on Saturday, January 13, 2018 at 2:00 p.m.

2. Upcoming events:

A. January 2018 collections: The next free will donation will be collected on Sunday, January 21st, 2018 after both Divine Liturgies.

B. Dear Parishioners: Our Prospora (end of the Christmas season) Luncheon will be held on January 28, 2018 after the 10:15 am Ukrainian Divine Liturgy. Admission will be \$20.00 per person. More information is attached to our Bulletin.

3. Parishioner ☩ Mary Ann Levin, fell asleep in the Lord this past week. We wish to express our sincere condolences to Carla Levin on the loss of her mother. May her memory be everlasting.

4. We wish to express our sincere thanks to:

A. the following families from our Parish who made an extra donation for the needs of our Church: Yanyak & Kuzminskyy Families - \$150.00; M/M Oleh & Myroslava Kaplun - \$100.00;

B. all our parishioners and all those who made special gifts to our church for Christmas Day (Julian Calendar), January 7, 2018 in a total amount of **\$3,756.00**. We also thank those who participated in our annual parish caroling event and those who made offerings for carolers to come to their homes. The total offerings were **\$4,370.00**.

C. Mr. Petro Dankov and Mr. Serhiy Shelestov who stored all of the chairs after Julian Christmas services and cleaned and prepared the church for the Sunday Liturgy.

D. M/M Slawomir & Helen Samilo who always come on Mondays to see what cleaning and/or maintenance work needs doing in our church and parish center.

E. Mrs. Olena Fostakovska who volunteered and prepared Vertep with children from our parish who performed a Nativity pageant on Christmas Day (Julian calendar), on January 7th.

F. Mr. Mychailo Moskalyuk and Rostyslav Moskalyuk who voluntarily performed needed work this past week in our parish center.

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

4. 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.

5. 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 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.

Dear Parishioners: In light of world events, let us pray more every day for God's forgiveness and mercy and for His guidance.

What "Catholic" Means?

...continued from Previous Bulletin...

Augustine: There are many other things which most properly can keep me in her bosom. The unanimity of peoples and nations keeps me here. Her authority, inaugurated in miracles, nourished by hope, augmented by love, and confirmed by her age, keeps me here. The succession of priests, from the very see of the apostle Peter, to whom the Lord, after his resurrection, gave the charge of feeding his sheep [John 21:15-17], up to the present episcopate, keeps me here. And last, the very name Catholic, which, not without reason, belongs to this Church alone, in the face of so many heretics, so much so that, although all heretics want to be called 'Catholic,' when a stranger inquires where the Catholic Church meets, none of the heretics would dare to point out his own basilica or house" (*Against the Letter of Mani Called "The Foundation" 4:5 [A.D. 397]*).

Vincent of Lerins

"I have often then inquired earnestly and attentively of very many men eminent for sanctity and learning, how and by what sure and so to speak universal rule I may be able to distinguish the truth of Catholic faith from the falsehood of heretical depravity; and I have always, and in almost every instance, received an answer to this effect: that whether I or anyone else should wish to detect the frauds and avoid the snares of heretics as they arise, and to continue sound and complete in the Catholic faith, we must, the Lord helping, fortify our own belief in two ways: first, by the authority of the divine law [Scripture], and then by the tradition of the Catholic Church. But here some one perhaps will ask, 'Since the canon of Scripture is complete, and sufficient of itself for everything, and more than sufficient, what need is there to join with it the authority of the Church's interpretation?' For this reason: Because, owing to the depth of holy Scripture, all do not accept it in one and the same sense, but one understands its words in one way, another in another, so that it seems to be capable of as many interpretations as there are men. . . . Therefore, it is very necessary, on account of so great intricacies of such various errors, that the rule for the right understanding of the prophets and apostles should be framed in accordance with the standard of ecclesiastical and catholic interpretation" (*The Notebooks 2:1-2 [A.D. 434]*).

Council of Chalcedon

"Since in certain provinces readers and cantors have been allowed to marry, this sacred synod decrees that none of them is permitted to marry a wife of heterodox views. If those thus married have already had children, and if they have already had the children baptized among heretics, they are to bring them into the communion of the Catholic Church" (Canon 14 [A.D. 451]).

Keep Your Sins Before You: The Desert Fathers tell the story of a monk who took a sack, filled it with sand, and carried it on his back over his shoulder. He also put a little sand into a tiny bag, which he carried in front of him. When asked what this meant, he said, "In the sack over my shoulder there is much sand. These are my sins and they are many. I have put them behind me so as not to see them, not to be troubled by them and not to weep for them. And in this tiny bag in front of me I keep the sins of my brothers and sisters. I keep judging them all the time. But this is not right. I ought to carry my sins in front of me where I can see them and do something about them, and the sins of my brothers and sisters on my shoulder behind me. When the other fathers heard this they said, "Truly, this is the way of salvation." This was the way of the publican, who kept his own sins constantly before him: "God, be merciful to me a sinner."

History of Sunday Observance

“Remember to keep holy the Sabbath day” (Ex. 20, 8)

In the Old Testament a separate commandment of God prescribed the observance of the Sabbath day. This day was to serve as a continual reminder to the Israelites of the creation of the world, of all that God had done for them and of the covenant He made with the people. As has been noted above, in the New Testament this obligation of worshipping God was transferred to Sunday. The Sabbath law commanded above all rest from all physical labor. The chief Sunday obligation of the first Christians was to worship the risen Christ by participating in the sacrifice of the Holy Eucharist and uniting with Him in Holy Communion. Small wonder, then, that Sunday from very beginning was kept as an important feast of the Lord and the foundation of the Liturgical Year. Sunday should not be considered as merely a substitute for the Old Testament Sabbath. As a creation of Christianity it is filled with a profoundly Christian meaning. The last day of the week, Saturday, was sacred to the Jews, it was the symbol of God's rest after creating the world, whereas the first day of the week was sacred to the Christians, for it was the symbol of the new creation begun in the Resurrection of Christ. The ancient Romans, following the Egyptians, called Sunday the “Day of the Sun”, from which comes the English name “Sunday”. As early as the second century, Christian's writers began calling Sunday the “eight day”. This name, which appears for the first time in the Book of Revelation of St. John (1; 10), and was quickly taken up by Christians, and in time replaced the name “day of the sun” – “The Day of the Lord” refers to Christ. The observance or celebration of Sunday from the very beginning was one of joy and festivity, for every Sunday reminded the first Christians of the joyous event of Christ's Resurrection. Participation in the Divine Liturgy is the chief characteristic of keeping holy the Lord's Day. At first, the presence of all the faithful at the Sunday Divine Liturgy was not an obligation imposed upon the faithful by the Church. Custom and zeal led them to observe an unwritten law. The second characteristic of sanctifying Sunday is rest from strenuous physical work. During the first centuries Christians did not enjoy freedom of religion and were persecuted. From this, it is evident that the celebration of Sunday is the oldest and a very sacred Christian tradition, which originated with the Apostles themselves. Consequently, participation in the Divine Liturgy and the observance of Sunday rest should be for us a natural practice of evident spiritual value. We must not forget that obligation to keep Sunday holy is not only a Church law, but basically also a divine law from which dispensation can not be given. Even if for grave reasons we cannot be present in Church for Sunday services, nevertheless, we are obliged to keep Sunday holy in our own way. But the third commandment is such, that no burden no inconvenience and no authority whatever has the power to dispense from it; because the third commandment is also in the New Testament a commandment of God; that is an obligation of the natural law, that is, an obligation that is inviolable and infallibly and indiscriminately binding on all. This obligation is also an obligation of the natural law, that is, an obligation which every person can know from natural reason and experience in his conscience. The failure to

observe that commandment will always be a sin, and consequently, a great loss and injury to the soul.

The Veneration of the Martyrs

“The blood of the martyrs is the seed of Christianity.”

(Tertullian)

The Liturgical Year can be compared to the skies in which during the day the brilliant sun shines, radiating warmth and light, while at night the moon shines brightly and millions of stars glitter. Similarly, in the skies of the Liturgical Year the most brilliant Sun of Justice, Jesus Christ, always shines, with His Most Blessed Mother beside Him, like the bright moon, and round them, like heavenly stars, the immense multitude of saints. Besides the festivals in honor of Jesus Christ and the Mother of God, every day of the Church Calendar is dedicated to the honor of various saints of greater or lesser importance.

Among the various groups of saints, the holy martyrs hold a special place. The reason for this is that they are the most beautiful flowers in the garden of Christ's Church, and the first-fruits of the Christian faith, that God has chosen for Himself as a holocaust or burnt offering.

Why do we venerate the Martyrs?

The term “martyr” is derived from the Greek word “martyr” which means “a witness”. Truly, a martyr is a witness of heroic love of God, a witness of unbending faith and a holocaust. The Second Vatican Council in the “Constitution on the Church” gives the following meaning of martyrdom: “Since Jesus, the Son of God, manifested His charity by laying down his life for us, so too no one has greater love than he who lays down his life for Christ and His brother... By martyrdom, a disciple is transformed into an image of his Master by freely accepting death for the salvation of the world, as well as by his conformity to Christ in the shedding of his blood. The Church then considers martyrdom as an exceptional gift and as the fullest proof of love.”

We honor the Martyrs not only as heroes of the holy faith, but also as our intercessors before God. Their innocent blood and wounds are a most powerful and appealing prayer, which the Lord cannot resist.

How did the Cult of martyrs develop?

The earliest information we have concerning the liturgical celebration in honor of the martyrs comes from the second century. For the early Christians, the anniversary of the death of a martyr was a day of joy and festivity. On that day, they would offer the Unbloody Sacrifice over his tomb, sing various hymns, read and account of his sufferings and death, and then hold an agape or banquet of love.

Noteworthy is the fact that the first Christians regarded the day of the death of a martyr as the day of his birth into eternal life. This was the reason that afterwards, when the Church Calendar was being formed, it did not give the day of early birth of the martyr and saints, but gave the day of heavenly birth, that is, birth into eternal life. The only exceptions were the nativity of our Lord, that of the most Holy Virgin Mary, and St. John the Baptist.