

## Українська Католицька Церква Св.Родина

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## Holy Family Ukrainian Catholic Church

225 N. 4<sup>th</sup> St., Lindenhurst, NY 11757

Pastor: Fr. Olvian Nicolae Popovici

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Nataliya Popovici – **English cantor**

Advisor: Gloria Tolopka (631) 667-6483

Web Page: [www.holyfamilyucc.com](http://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. 42/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

October 29, 2017 / Жовтень 29, 2017

### DIVINE LITURGIES SCHEDULE:

**October 29, 2017, 21<sup>st</sup> Sunday after Pentecost.** *Anastasia Venerable Martyr.*

Tone 4: Epistle: Galatians 2:16 – 20. / Gospel: Luke 8:26 – 39.

9:00 am – Pro Populo – English.

10:15 am – (✠ Ann Romaniuk, req. Maria Shafranski) - **Ukrainian.**

**Monday, October 30, 2017** – *Zenobius and Zenobia Martyrs.*

7:00 p.m. – God's Blessing upon All Members of the

Apostleship of Prayer, req. Nataliya Popovici

**Tuesday, October 31, 2017** – *The Holy Apostle Stachys; Blessed Theodore Romza Martyr.*

9:00 a.m. – God's Blessing upon Ihor & Olesia Warywoda, req. Family

7:00 p.m. – (Bination Liturgy) - ✠ Anna Balaban {Anniv}/Panakhyda/  
req. Balaban Family

**Wednesday, November 1, 2017** – *Cosmas and Damian Unmercenaries.*

9:00 a.m. – Служба Божа за прославу слуги Божого

✠ Митрополита Андрея Шептицького

7:00 p.m. – God's Blessing upon John & Olga Donalds & Family,  
req. Nataliya Popovici

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

**Thursday, November 2, 2017** – *Akindynos and Others Martyrs.*

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

**Friday, November 3, 2017** – *Acephimas and Others Martyrs.*

7:00 p.m. – ✠ 40<sup>th</sup> day for Walter Batih/Panakhyda/  
req. Apostleship of Prayer

8:00 p.m. – Special Devotion – Ukrainian.

**Saturday, November 4, 2017** – *Joannicius Venerable.*

8:00 a.m. – ✠ 40<sup>th</sup> day for Ann Romaniuk/Panakhyda/, req. Family

6:00 p.m. – Vespers (Вечірня)

**November 5, 2017, 22<sup>nd</sup> Sunday after Pentecost.**

9:00 am – Pro Populo – English.

10:15 am – (✠ Anna, Fedir, Domenika, Dmytro, Stefania, Petro, req.  
Mariya Dankova) - **Ukrainian.**

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

**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 **November 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: 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 on **Sunday November 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 – October 22, 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: \$170, Tetrapod: \$5, Annual Support: \$475, Coffee: \$120, Mission/Ukraine: \$75, Energy: \$45, Church Debt: \$16, World Mission: \$125, Pyrohy: \$18, Refund: \$5,  
**Pledge: \$235.00, Sunday Offering: \$1,134.00, Total - \$2,418.00.**

**Dear Parishioners:** *Sincere thanks for the offerings made on Sunday, October 22, 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 months of **October/November**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

**Our Church News:**

**1. Dear Parishioners: Daylight Savings Time begins this year on Sunday, November 5<sup>th</sup>.** Don't forget to set your clocks back one hour on Saturday night, otherwise you may be early for the Divine Liturgy.

**2. Dear Parishioners,** we would like to invite you to take part in our **Parish Council meeting**, which will be held on Tuesday, November 7, 2017 at 7:15 p.m. **Note: If 55% of the members are present at the meeting, any decision made at the meeting is valid for the benefit and life of our Church.**

**3. Upcoming events:**

**A. November collections: Regular church cleaning:** The next free will donations will be collected on **November 19, 2017.**

**B. NEW YEAR'S EVE DANCE, "ZABAVA" – 2017/2018**  
**Sponsored by Our Parish, Sunday, December 31, 2017 starts at 9:00 p.m. Live music provided by band "Zemlyaky". More information is attached to our Church bulletin.**

**4. We wish to express our sincere thanks to:**

**A.** Mr. Taras Borykailo who recently continued to support our parish with his skills.

**B.** Those parish family who recently volunteered to prepare two (2) packages of clothing items totaling 150.5 lbs. and were shipped to an orphanage in Ukraine.

**C.** the ladies and gentlemen (25 were present) of the parish who, on Tuesday and Wednesday, October 24<sup>th</sup> and 25<sup>th</sup> donated their time & energy toward the making of an assortment of pyrohy for parish fundraising. **May God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.**

**5. Dear Parishioners!** At this time, we are asking anyone who can help defray the cost of shipping 150.5 lbs of clothing and shoes to the orphanage in Drohobych, Ukraine, to please provide a separate donation marked "Drohobych Orphanage". The total shipping cost for this shipment was \$150.00 which the church has paid. We rely on your kind donations to help with this expense for the children.

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

**through November 20, 2017.** M/M Ihor & Olesia Warywoda are in charge of this Program.

**7. We have for sale fresh pyrohy** with potatoes, meat, cheese and kapusta – \$6.00 per dozen. All proceeds go to our church. This is a fund raiser.

**Parish Registration:** Registration means "completing a census card". Unless you have registered, we have no record of your presence in our parish. If you get no mail from the rectory, you can conclude you have not registered. Please stop at the rectory at your convenience, during regular rectory hours, and complete a census card. Please also consider using the weekly envelopes, which you can order at the same time. For those who do not choose to use envelopes, we have no record of contributions and can give no end-of-year statement regarding contributions.

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

**Please Note:**

**Servant of God Metropolitan Andrew Sheptytsky – November 1<sup>st</sup>**

"The Metropolitan lay calmly with eyes shut and breathed with difficulty, as he had before. Then he started to pray again. He opened his eyes and began to speak to us: 'Our church will be ruined, destroyed by Bolsheviks, but you shall persevere. Do not renounce the faith, the Catholic Church. A difficult trial will fall on our church, but this will pass. I see the rebirth of our church: it will be more beautiful, more glorious than before, and it will embrace all our people. Ukraine' – the Metropolitan continued – will rise again from her destruction and will become a mighty state, united, great, and comparable to other great nations. Peace, well-being, happiness, a great culture, mutual love and harmony will rule here. It will be as I say. However, it is necessary to pray that the Lord and the Mother of God will care for our poor, tired people who suffered so much, and that God's care will last forever.'" From an interview with Fr. Joseph Kladochnyj about Metropolitan Sheptytsky's last moments of earthly life.

**We ask a priest:** *Is it a requirement of all priests to say (or concelebrate) Liturgy daily, whether in private or in assembly, on vacation, or their days off? There is no requirement that a priest celebrate Liturgy every day. But one would hope he would. There is no greater privilege on earth. Why can't priests hear confessions through electronic media such as telephone, e-mail, or Internet? Confession on the telephone or by e-mail is not permitted by the Church for a couple of reasons. First, the sacrament of confession is a personal encounter with Jesus in which he: personally addresses every sinner: "My son, your sins are forgiven." He is the physician tending each one of the sick who need him to cure them. He raises them up and reintegrates them into fraternal communion. Personal confession is thus the form most expressive of reconciliation with God and with the Church. (CCC 1484) Second, maintaining secrecy is essential. The "Church declares that every priest who hears confessions is bound under very severe penalties to keep absolute secrecy regarding the sins that his penitents have confessed to him" (CCC 1467). Email, the Internet, and telephones are never completely private. Can a penitent give the priest permission to discuss what was said in the confessional? Specifically, could I allow him to use a situation I confessed as an example in a homily or in everyday conversation if he does not reveal my name? Also, does the seal of confession hold even after the death of the penitent? No, one may not give the priest permission to break the seal. But you can discuss the matter with him outside of confession, and then he could talk about that conversation. The seal holds even after the death of the penitent.*

**A Dictionary of Liturgical Terms ...continued from previous Bulletin...**

**MITRE:** The jewelled crown worn by Bishops, Archmandrites and Mitered Archpriests during Divine Services.

**MYSTERY:** The term for "Sacrament", the means by which God's Grace is imparted to us by His Holy Church.

**NARTHEX:** The western section of the Church. Also called the Vestibule or Porch. Some services begin in the Narthex.

**NAVE:** The large center area of the Church where the Faithful stand and pray worshipping the Lord God.

**OBLATION TABLE:** The table located on the northern wall of the altar. Here the Holy Gifts are prepared during the Service of the Proskomedia.

**ORARION:** the stole worn by the Deacon over his left shoulder.

Archdeacons and Protodeacons wear a longer, crossed orarion. Subdeacons wear a Deacon's orarion that is crossed in front and back.

**Panagia:** The oval Icon worn by Bishops. The term means "All-Holy" and refers to the Mother of God.

**Pascha:** The Greek word for "Passover", commemorating the Christ's Resurrection from the dead. Pascha ranks above all Holy Days and is termed "The Feast of Feasts."

**Pectoral Cross:** The cross worn by Priests and Bishops. The style of a Priest's cross represents his rank within the Church.

**Phelonion:** The outer garment of the Priest.

**Priest:** The second rank of the Ordained Clergy.

**Procession:** The liturgical movement of the Clergy, Altar-Servers, Choir and Faithful usually around the outside of the Church. Processions are held during Holy Week, Pscha, Bright Week, and on Parish Feast Days.

**Prokiemenon:** These are verses from the Psalter sung immediately before Scripture Lessons, primarily at Liturgy, Vespers and Matins.

[Except for Feasts and during Great Lent, the Scripture Lessons themselves have generally fallen out of use at Vespers.] The Prokeimenon sung immediately before the Gospel Lesson is called the Alleluia.

**Proskomedia:** The first part of the Divine Liturgy, preceding, "*Blessed is the Kingdom...*" and the Hours. The Liturgy of Preparation is performed on the Table of Oblation.

**Prosphora:** The Loaves of Holy Bread that are prepared for the celebration of the Divine Liturgy. They are of two layers with a seal upon the upper layer. In some of the Eastern Churches tradition we use five loaves.

**Prostration:** A reverential bow. A Full Prostration is performed by crossing oneself and touching the knees, hands and forehead to the ground. A Half or Waist Prostration is performed by crossing oneself and bending over and touching the right hand (fingers) to the ground. The Waist Prostration (called a Metania) replaces the full prostration on the days we do not fully bow.

**Pulpit:** (Gr.; Sl. Amvon, "an elevated place, podium"). A small raised platform or elaborate podium at the left (north) side of the soleas and in the front of the iconostasis. Decorated with representations of the four Evangelists, it is the place on which the deacon or priest reads the Gospel and delivers his sermon.

**Reader:** A man tonsured by the Bishop into the lesser ranks of the clergy. He has the dignity to wear a cassock and to receive Holy Communion in his Stikharion.

**Royal Doors:** The center double doors on the Iconostasis. Only Ordained Clergy may pass through these doors, and only at certain times in the Divine Services.

**Seraphim:** The many-eyed Angels that are closest to God at His Heavenly Throne.

**Solea:** The elevated area in front of the Iconostasis.

**Star:** The liturgical utensil that sets above the Diskos and symbolizes the Star of Bethlehem that "stood over the place where the Young Child lay."

**Stikheron (Stikhera):** A Stikheron is a stanza sung between verses taken from the Psalms, primarily at Vespers (at Lord, I have called... and the Apostikha) and Matins (at the Apostikha).

**Stikharion:** The first robe used by the Clergy. The Deacon's Stikharion is ornate. The Stikharion of the Altar-Servers is modeled after the Deacon's robe.

**Theotokion:** These are Troparia or Stikhera sung in honor of the Theotokos. On Wednesdays and Fridays, these Theotokia usually take the theme of the Theotokos at the Lord's Crucifixion, and thus are called Cross-Theotokia (or Stavro-Theotokia).

**Theotokos:** The Most Holy Mother of God meaning "Birth-Giver of God."

**Tone:** There are 8 Tones or types of general melody used during the Church Year.

**Trikirion:** The triple candle holder carried by the Bishop in his right hand, symbolizing the Holy Trinity.

**Trisagion:** The Thrice Holy (HOLY God, HOLY Mighty, HOLY Immortal...) Prayers are chanted before the Prokiemen and Epistle Reading. The Thrice Holy Prayers are also part of the usual beginning of all our Orthodox prayers.

**Troparion:** The short hymn sung at Vespers, Matins and the Divine Liturgy commemorating the Feast or Saint. This is simply a short musical composition similar in length and style to the Kontakion. They are sung at the end of Vespers, after God is the Lord... and the Apostikha at Matins, at the Liturgy and other services.

**Typikon:** (Gr. following the order; Sl. Sluzhebnik). Liturgical book which contains instructions about the order of the various church services and ceremonies in the form of a perpetual calendar. **Vespers:** (Gr. Esperinos; Sl. Litiya). An important service of the Eastern Church, held in the evening, which is mainly a Thanksgiving prayer for the closing day and a welcome of the new one to come the following morning. On the eve of an important holiday, the Vesper Service includes Artoclasia or the blessing of the five loaves (Gr. artos; Sl. Litiya) for health and the well-being of the faithful.

**Vestment:** The special Holy Robes worn by all Ordained and Lesser Clergy and Altar-Servers

**Ypakoe:** This is a short Troparion sung at Matins on Great Feasts and Sundays.

**Zeon:** The hot water brought to the Priest at the time of receiving of Holy Communion. Also called *Teplota*

**Please Note: Quotes, of Saint Anthony of Padua:**

*...continued from previous Bulletin...* In his Sermons, Anthony says: "The saints are like the stars. In his providence Christ conceals them in a hidden place that they may not shine before others when they might wish to do so. Yet they are always ready to exchange the quiet of contemplation for the works of mercy as soon as they perceive in their heart the invitation of Christ."

**THE FEAR FACTOR AND CONFESSION:** *From the Counsels of St. Theophan the Recluse*--There are some people who fear Confession. But why? The priest is merely a witness, the Lord forgives the sins. It is He who commands the priest to give absolution to the person who confesses. It is the Lord who is merciful. He is just waiting for a person

to confess his sins, and as soon as he does, the Lord immediately forgives him. What is there to fear from such a Lord?

### **GOD, OUR TEACHER**

According to an old story, it was a cold December day in New York City. A little boy about 10 years old was standing before a shoe store on Broadway wearing exceptionally old, dirty shoes, peering through the window, shivering with cold. A lady approached the boy and said, "My little fellow, why are you looking so earnestly in that window?" "I was asking God to give me a pair of shoes," was the boy's reply. The lady took him by the hand and went into the store, and asked the clerk to get a half dozen pairs of socks for the boy. She then asked if he could give her a basin of water and a towel. He quickly brought them to her. She took the little fellow to the back part of the store and, removing her gloves, knelt down, washed his little feet, and dried them with a towel. By this time the clerk had returned with the socks. Placing a pair upon the boy's feet, she then purchased him a pair of shoes, and tying up the remaining pairs of socks, gave them to him. She patted him on the head and said, "No doubt, my little fellow, you feel more comfortable now?" As she turned to go, the astonished lad caught her by the hand, and looking up in her face, with tears in his eyes, answered the question with these words: "Are you God's wife?" Neither you nor I are "God's wife." But, we are indeed His children. Matthew 25:40 tells us "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." How do those around you see you today?

### **TO CONQUER THE ENEMY IS TO CONQUER OURSELVES**

*By St. Leo the Great (†461)*

In the days of Saul and David, it was when the Israelites fell into sin that the Lord allowed the Philistines to oppress them. In order to regain their ascendancy over their enemies, the people were ordered to fast. The Israelites understood that there was no use for them to try to win their freedom by taking up arms; they first had to rid themselves of their sins. So they began to discipline themselves and to conquer the desire of the flesh to be able to conquer their opponents. When they fasted their oppressors gave way before them, when they indulged all their appetites the enemy held them in subjection. It is the same with us today. We have our own struggles and conflicts, and we can win by using the same tactics. The Israelites were attacked by human beings; we are attacked by spiritual enemies. We can conquer by bringing our lives into line with God's will for us; then our enemies will give way before us. It is not their power but our lack of self-discipline that makes a threat to us, and we shall weaken them by overcoming ourselves. We must ask God's help in this warfare, because our only means of conquering the enemy is to conquer ourselves.

### **ABOUT CHURCH ATTENDANCE**

The teaching of our Ukrainian Catholic Church still holds that, for those who consider themselves to be "practicing members in good standing" of our Church, attendance on Holy Days of Obligation is not optional — members are bound to attend Liturgy on those days, or else they bring upon themselves a serious or mortal sin and thus cannot receive Holy Communion, until they have first gone to Confession and received absolution. Obvious exceptions are if one is sick, or has an unavoidable conflict, such as their employment.

#### **What God has Promised:**

God has not promised, skies always blue, / Flower-strewn pathways, all our lives through. / God has not promised sun without rain, / Joy without sorrow, peace without pain. But God has promised strength for the day, / Rest for the laborer, light on the way; / Grace for the trials, help from above, / Unfailing sympathy, undying love.

### **WHY PEOPLE LEAVE THE CHURCH**

*By Archimandrite Basil Kazan*

I met many people whose faces I have never seen in Church since my arrival in Toledo. I asked them why they do not come to Church. Some of them told me they work on Sunday. Others explained the reason saying that the wife is of a different faith, and each one goes his own way. And others confessed that they are lazy. These are the reasons given for not attending church. Now, let us consider these reasons and see if we can find a solution which would enable these people to participate in the Divine Liturgy.

1. *From those who work on Sunday*, I do not accept any excuse. For, God created man and gave him to work during six days, and to repose on the seventh day, as our God Himself did in creating the whole world. On Sunday we have to rest bodily and spiritually and this may be done only by attending the Divine Liturgy one hour every week. The week consists of one hundred sixty-eight hours. Would we not be able to sacrifice one hour, *only one hour*, to listen to the Liturgy on the day which God fixed for this purpose? It is reasonable to assume that a man who is employed can not take time off without the consent of his employer. So, therefore, his excuse is a legitimate one. But he who has his own business and he that stays home to work around the house has no excuse whatsoever. I explained my viewpoint and proved to these people that they were wrong to work on Sunday, the day of God. And they promised me that they would try to come to church.

2. *As for the mixed marriage*, I noticed in some families a miserable spiritual situation. On Sunday the wife takes her children and goes to the church of her faith, because she has been raised in the bosom of her church while the husband goes to his Church. One of my parishioners told me, that, one day, his son asked him this question: "Can you tell me, Daddy, why you and Mommy do not go to one church together?" "Does each one of you believe in a different God and a different religion?" "In which God do we, my brothers and I, believe since our parents each go in a different way?" This parishioner added: "Believe me, Father, my son put me in a difficult position so that I felt ashamed and unable to answer him." Does the wife believe that only her church has the power to lead its believers straight to heaven? If she believes so, then why did she accept to unite herself to a husband? It is a shame to meet such a fanatic spirit in the twentieth century, and especially in America, the country of liberty, sciences, and the tower of civilization. With fervent heart we pray that the future generations of Christian's youth will be able to meet this challenge of mixed marriage and will stand staunchly in their belief in the true faith. Here is the teaching of our Church upon this subject: Wives, submit yourselves unto your own husbands, as unto the Lord, for the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." (St. Paul to the Ephesians)

3. *As for those who confessed that they are lazy*, they need only a little courage to think attentively and carefully in their life. God fixed to each one of us a certain time to live upon this earth. He taught us how to spend our life according to His will. He wants us to be with a pure heart and a clear soul. For, in running constantly after the material things we lose our souls and consequently our lives in this temporary life and in the future one. In attending the Sunday Liturgy we feel that we approach *heaven and everlasting happiness* Brothers and sisters, I want you every Sunday to hold your sons' hands and to bring them to the Divine Liturgy. Mothers, I want you also to hold your daughters' hands and to bring them for the same purpose. I want every one of you men and women of the parish to bring your neighbors to church. I will not accept any excuse. I want the Church to be full of the parishioners and then we will be able to be called the faithful people, and the grace of God will be upon us.

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