

**Українська Католицька
Церква Св.Родини**

Парох: о. Микола Попович
225 N. 4th St.

Lindenhurst, NY 11757

Phone: (631) 225-1168 / **Fax:** (631) 225-1177

E-mail: popovici1 @ aol.com

Web Page: www.holyfamilyucc.com

Facebook: Saturday School:

<https://www.facebook.com/HFUKrainianSchool>



**Holy Family Ukrainian
Catholic Church**

225 N. 4th St., Lindenhurst, NY 11757

Pastor: Fr. Olvian Nicolae Popovici

Phone:(631) 225-1168 / **Fax:**(631) 225-1177

Parish Center: (631) 225 - 1203

E-mail: olvianpopovici@yahoo.com

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. 01- 2018

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

January 7, 2018 / Січень 7, 2018

DIVINE LITURGIES SCHEDULE:

January 7, 2018, Sunday after Epiphany. Synaxis of John the Baptist.

Tone 6: Epistle: Ephesians 4:7–13./ **Gospel:** Matthew 4:12– 17.

9:00 am – Pro Populo - English.

10:15 am – Pro Populo - Ukrainian.

Sanctuary Candle: This week Sanctuary Candle is lit in ☩ Memory of All Deceased Members of Sabadylo Family (☩ Hanna, ☩ Mychailo, ☩ Anna), req. Sabadylo Family

Monday, January 8, 2018 – Our Venerable Father George.

9:00 a.m. – Divine Liturgy – Ukrainian

10: 15 a.m. – Panakhyda in Memoriam

☩ **Metropolitan Constantine Bohachevsky**

Tuesday, January 9, 2018 – Polyeuct Martyr.

9:00 a.m. – Divine Liturgy – Ukrainian

Wednesday, January 10, 2018 – Gregory of Nyssa Bishop.

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

Thursday, January 11, 2018 – Theodosius Venerable.

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

Friday, January 12, 2018 – Tatiana Martyr.

7:00 p.m. – ☩ Vladyslav Voitovych /Panakhyda/, req. Neli Voitovych

Saturday after Theophany, January 13, 2018 – Hermolaus and

Stratonicus Martyrs.

8:00 a.m. – ☩ June May, req. Jack and Rutha

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

6:00 p.m. – Vespers (Вечірня)

January 14, 2018, Sunday after Epiphany. Venerable Fathers of Sinai and Raitho.

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.

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 – December 31, 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: \$140, Tetrapod: \$2, Coffee: \$75, Nativity: \$16, Flowers: \$50, Church Debt: \$20, Donation: \$200, Christmas: \$500,

Pledge: \$150.00, Sunday Offering: \$978.00, Total - \$2,131.00.

Dear Parishioners: Sincere thanks for the offerings made on Sunday, December 31, 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 **January 2018**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:

1. We would like to inform you that M/M Martino & Lyudmyla Grlic have recently generously donated \$1,000 to memorialize a church pew.

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 will follow in our next Bulletin.

3. We wish to express our sincere thanks to:

A. Mr. Andriy Fostakovskyy who recently donated his time and talent and purchased all necessary supplies toward needed electric repairs in the exterior on the front entrance of our church.

B. those of our parishioners who took part in the baby bottle campaign in support of pro life activities here on Long Island. A total of \$90.00 was donated.

C. those parishioners who for the year 2017 volunteered their time (nine times over the course of the year) to make pyrohy, holubtsi, pilmeni, etc. (500 dozen pyrohy were used for the festival). **Total income was \$5,570.00, expenses were \$2,859.00, and our net profit was \$2,711.00.**

D. Mr. Ihor Warywoda, Mr. Petro Dankov, Mr. Volodymyr Gereta, Mr. Roman Svets, Mr. Taras Suhorovsky who voluntarily performed needed work this past week in our parish center.

E. those ladies from the parish especially to: Mrs. Olesia Warywoda, Mrs. Mariya Dankova, Ms. Nadiya Chornomydza, Ms. Ganna Maksymova, Ms. Svitlana Klym, Mrs. Halyna Podolska, Mrs. Olena Suhorovska, Mrs. Olena Yakubovska, Mrs. Iryna Gereta, Mrs. Nataliya Popovici, Mrs. Olha Mysak, Mrs. Larysa Atamanov, Mrs. Ruslana Rybak, who continued to help on Saturday and Sunday to prepare needed food, served for the New Year's Eve party. Also many thanks to those people, who stayed afterwards to clean, straighten up, and re-install the pews and the chairs in our church and who came the following day to wash all the chair covers and table cloths. **A net profit of \$6,500 was realized.**

F. the Rotary Club of Lindenhurst who recently donated \$100.00 for our outreach program.

G. Mr. Sergey Shelestov and his cleaning service who voluntarily cleaned our Church and parish hall on Wednesday, January 3rd, 2018. Which has saved our parish from extra expenses.

H. Ms. Elena Popovici, Mrs. Nataliya Popovici and children: Andrew and Andreea, who voluntarily shoveled snow blocking the entrance and walkways to our Church after the storm on Thursday. **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.

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....

Cyril of Jerusalem: "[The Church] is called catholic, then, because it extends over the whole world, from end to end of the earth, and because it teaches universally and infallibly each and every doctrine which must come to the knowledge of men, concerning things visible and invisible, heavenly and earthly, and because it brings every race of men into subjection to Godliness, governors and governed, learned and unlearned, and because it universally treats and heals every class of sins, those committed with the soul and those with the body, and it possesses within itself every conceivable form of virtue, in deeds and in words and in the spiritual gifts of every description" (*Catechetical Lectures* 18:23 [A.D. 350]). "And if you ever are visiting in cities, do not inquire simply where the house of the Lord is—for the others, sects of the impious, attempt to call their dens 'houses of the Lord'—nor ask merely where the Church is, but where is the Catholic Church. For this is the name peculiar to this holy Church, the mother of us all, which is the spouse of our Lord Jesus Christ, the only-begotten Son of God" (*ibid.*, 18:26).

The Apostles' Creed: "I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen" (*Apostles' Creed* [A.D. 360 version, the first to include the term "Catholic"]).

Council of Constantinople I: "I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father, who together with the Father and the Son is worshiped and glorified, who spoke through the prophets; in one, holy, catholic, and apostolic Church" (*Nicene Creed* [A.D. 381]).

"Those who embrace orthodoxy and join the number of those who are being saved from the heretics, we receive in the following regular and customary manner: Arians, Macedonians, Sabbatians, Novatians, those who call themselves Cathars and Aristeri, Quartodecimians or Tetradites, Apollinarians— these we receive when they hand in statements and anathematize every heresy which is not of the same mind as the holy, catholic, and apostolic Church of God" (Canon 7).

Augustine: "We must hold to the Christian religion and to communion in her Church, which is catholic and which is called Catholic not only by her own members but even by all her enemies. For when heretics or the adherents of schisms talk about her, not among themselves but with strangers, willy-nilly they call her nothing else but Catholic. For they will not be understood unless they distinguish her by this name which the whole world employs in her regard" (*The True Religion* 7:12 [A.D. 390]). "We believe in the holy Church, that is, the Catholic Church; for heretics and schismatics call their own congregations churches. But heretics violate the faith itself by a false opinion about God; schismatics, however, withdraw from fraternal love by hostile separations, although they believe the same things we do. Consequently, neither heretics nor schismatics belong to the Catholic Church; not heretics, because the Church loves God, and not schismatics, because the Church loves neighbor" (*Faith and Creed* 10:21 [A.D. 393]). ""If you should find someone who does not yet believe in the gospel, what would you [Mani] answer him when he says, 'I do not believe'? Indeed, I would not believe in the gospel myself if the authority of the Catholic Church did not move me to do so" (*ibid.*, 5:6). In the Catholic Church . . . a few spiritual men attain [wisdom] in this life, in such a way that . . . they know it without any doubting, while the rest of the multitude finds [its] greatest safety not in lively understanding but in the simplicity of believing. . . . *..to be continued....*

Why Do We Have Our Homes Blessed?

by Phyllis Meshel Onest, M.Div.

The Greek definition of the word "blessed" comes from *makários*. This describes a believer as being in an enviable position for receiving God's provisions (favor) – as being an extension of his grace. This happens with receiving the Lord's inbirthings of faith (*HELPS Word Studies*).

Begin Everything with Prayer

Since we are reminded in Scripture to begin whatever we do with prayer, it has been the practice of Eastern Christians for centuries to have new dwellings blessed either before or just after settling in. This has been extended to one's business or office, and even college dorm rooms. "The prayers offered by the priest to bless the new dwelling is somewhat similar to the consecration of a church in that holy water, holy oil, and incense are used and a lesson from the holy Gospel is read. All the rooms of the house are sprinkled with holy water and each of the four outer walls are anointed with the sign of the Cross with holy oil, a candle placed before them, and after the censuring of the house, the lesson from the Holy Gospel is read. At the conclusion of the blessing, the inhabitants are blessed with holy water: "the husband first, followed by the wife and then the children - the oldest first. Relatives and friends present are then blessed." (*Marriage and the Christian Home*, by Rev. Michael B. Henning, p.24.)

Back to "The Fall"

From Scripture we know that whatever God created was good, but with "the Fall", evil entered the world, corrupting the creation. God the Father sent His Son Jesus to save it by effecting a "new creation". This is celebrated at Theophany, specifically with the Great Blessing of Water. "The consecration of the waters on this feast places the entire world - through its 'prime element' of water - in the perspective of the cosmic creation, sanctification, and glorification of the Kingdom of God in Christ and the Spirit." (*The Orthodox Faith, Vol. II, Worship*, by Fr. Thomas Hopko, p.127.) All the readings, hymns, prayers, and actions of the day speak of God's presence in our entire world, His creation. Through water all of the creation is once again sanctified by God, becoming good again, the way God had intended.

The Feast of Theophany

The Feast of Theophany (or Epiphany) commemorates the Baptism of our Lord in the Jordan River by John the Baptist. We know from the troparion of the day that "the Trinity was made manifest" to us. But there's more to it than this. "When Jesus descends into the depths of the river, there occurs a profound upheaval. It is not the one baptized who is purified, for he is spotless; but it is the water that is transfigured and illumined. This water, which was believed to be transparent and purifying, is in fact polluted, inhabited by evil spirits, servants of the old gods. ... By purifying the elements, by sanctifying matter, Jesus frees the cosmos from the powers of evil." (*The Incarnate God, Vol. I*, Catherine Aslanoff, French edition editor, translated by Paul Meyendorff, p.163.)

The Great Blessing of Water and the Home

The Great Blessing of Water takes place at the end of that day's Liturgy. Since our homes cannot be brought to the Church, the

Church - through the priest and cantor - go to the homes. There the service of blessing, which began in the church, is finished with the sprinkling of water in the home. Traditionally, in most Orthodox parishes, the priest personally visits all his parishioners each year to pray with them in the place where they live, and to bless their surroundings with the newly sanctified water of Theophany. By sanctifying our living quarters, our private place, we extend the grace of God to our individual dwellings. We also bring the blessed water to our homes to use throughout the year to bless our homes and to drink whether we are ill or as part of our daily prayer life. "There are many occasions in family life when a sip of holy water can help to remind us of the blessing that was given 'to bestow sanctification', 'unto healing of soul and body', 'to be a fountain welling forth unto life eternal', as the priest prayed in the litany of Epiphany day." (*Little Falcons: Water*, Vol. 5, No. 2, 1998, p.33.)

Weaving Christ into Our Lives"

The blessing of homes by these holy waters maintains the spiritual association between the 'family church' and the parish, as well as again providing for the sharing of God's spiritual gifts. ... This annual blessing is not as elaborate as the blessing of the new dwelling, but because of this it should not be overlooked, for it is in this way that the grace of God is extended to individual dwellings." (*Marriage and the Christian Home*, p.25.)

If the priest comes to bless the home when the children are present, they have the opportunity to see the parish priest in a different and personal situation. If the priest permits, they can lead the way through the house, or hold a candle. They can show him their rooms or pets or favorite toys. They receive a blessing with water. For children, the house blessing shows the connection of the Church to the home.

In Summary

What does it mean to ask God to bless something? All things in the world have been spoiled right along with us. God must bless His world again in order for it to be the way that He wants it to be. For this reason God sent His Son Jesus and the Holy Spirit to the world: to bless everyone and everything that He made, to make all things good again. When the priest comes to bless our homes, he asks God to have mercy on the house, to rid it of every evil and to fill it with every blessing. What a wonderful way to begin the New Year!

Please Note:

BOWS AND BLESSINGS: We bow and make the Sign of the Cross many times during the Liturgy, as a sign of our faith, and the receiving and accepting of God's blessings. Following the making of the Sign of the Cross, reverence to God is further expressed by bowing the head. We bless ourselves every time we mention the Persons of the Trinity by name, or whenever the priest blesses the congregation. We also bow and sign ourselves whenever we enter or leave the church.

Our Father, the Lord's Prayer: In the Our Father, the object of the first three petitions is the glory of the Father: the sanctification of his name, the coming of the kingdom, and the fulfillment of his will. The four others present our wants to him: they ask that our

lives be nourished, healed of sin, and made victorious in the struggle of good over evil. By asking, 'hallowed by Thy name' we enter into God's plan, the sanctification of His name – revealed first to Moses and then in Jesus – by us, in every nation and in each man. By the second petition, the Church looks first to Christ's return and the final coming of the Reign of God. It also prays for the growth of the Kingdom of God in the 'today' of our own lives. In the third petition, we ask our Father to unite our will to that of his Son, so as to fulfill His plan of salvation in the life of the world. In the fourth petition, by saying 'give us', we express, in communion with our brethren, our filial trust in the heavenly nourishment necessary to everyone for sustenance, and also trust in the Bread of Life: the Word of God and the Body of Christ. It is received in God's 'today', as the indispensable, (Super-) essential nourishment of the feast of the coming Kingdom anticipated in the Eucharist. The fifth petition begs God's mercy for our offences, mercy, which can penetrate our hearts only if we have learned to forgive our enemies, with the example and help of Christ. When we say 'lead us not into temptation' we are asking God not to allow us to take the path that leads to sin. This petition implores the spirit of discernment and strength; it requests the grace of vigilance and final perseverance. In the last petition, 'but deliver us from evil,' Christians pray to God with the Church to show forth the victory, already won by Christ, over the ruler of this world, Satan, the angel personally opposed to God and to his plan of salvation. By the final 'Amen', we express our 'fiat' concerning the seven petitions: "So be it."

The Bible in relation the reader: The Bible is different from all other book. People write other books; the Bible, however, not only contains the sayings and commandments of God but was also written entirely under His divine inspiration. So we might say that it is God's book that was given to us to lead us into everlasting life. Although the dialogue, events, history, and stories in the Old and New Testament center on man, it is in fact God who is veiled in them, for the Bible describes God and reveals Him through events. The Bible gives us a simplified mental image of God by relating His direct dealings with His people over a period of five thousand years. So we see that the Bible as a whole reveals God mysteriously and prepares us to receive Him in our hearts, that we may live with Him from this moment on as a preparation for what will be at the end of time, when God will be revealed openly and we shall meet Him face to face to live with Him forever. The Bible may be read as when a man reads and puts himself and his mind in control of the text, trying to subject its meaning to his own understanding and then comparing it with the understanding of others. Or the Bible may be read as when a man puts the text on a level above himself and tries to bring his mind into submission to its meaning, and even sets the text up as a judge over him, counting it as the highest criterion.

Please Note: To Communicate Better: To share my feelings honestly, to look for safe ways to express my anger and to work at solving problems peacefully.

To Listen: To listen carefully to one another, especially those who disagree with me and to consider the feelings and needs of others rather than insist on having my own way; and to charitably

correct my brother when what is said is in opposition to the laws of God.

To Forgive: To apologize and make amends when I have hurt another, to forgive others, and to keep from holding grudges.

To Be Courageous: To challenge violence in all its forms whenever I encounter it, whether at home, at school, at work, or in the community, and to stand with others who are treated uncharitably.

Quotations to Stir the Soul. Repent: If we review the various ages of history, we will see that in every generation the Lord has offered the opportunity of repentance to anyone willing to turn to him. CLEMENT, 1c, *A Letter to the Corinthians*.

The Friendship of God: Our Lord, the Word of God, first drew men to God as servants, but later he freed those made subjected to him; He himself testified to this: I do not call us servants any longer, for a servant does not know what his master is doing. Instead I call you friends, since I have made known to you everything that I have learned from my Father. Friendship with God brings the gift of immortality to those who accept it. IRENAEUS, 2c, *Against heresies*.

But Deliver Us From Evil: When we say: 'Deliver us from evil' there is nothing else left for us to ask. Invoking the protection of God against evil means asking for everything we need. CYPRIAN, 3c, *On the Lord's Prayer*.

And Lead Us Not Into Temptation: Abraham was tempted and Joseph was tempted. But neither yielded to the temptation, because neither said 'yes' to the Tempter. Praying the Lord's Prayer means asking God to "give us the strength to overcome the temptations you permit us to encounter." (1 Corinthians 10:13). CASSIAN, 4c, *On the Lord's Prayer*.

A Few Drops of Blood Renews the Whole World: Many indeed are the wondrous happenings of that time; God hanging from a cross, the sun made dark and again flaming out; for it was fitting that creation should mourn with its Creator. The temple veil rent, blood and water flowing from His side; the one as from a man, the earth shaken, the rocks shattered because of the rock; the dead risen to bear witness to the final and universal resurrection of the dead. The happenings at the sepulcher and after the sepulcher, who can fittingly recount them? Yet no one of them can be compared to the miracle of my salvation. A few drops of blood renew the whole world, and do for all men what the rennet does for the milk: joining us and binding us together. GREGORY NAZIANZEN, 4c, *On the Holy Pasch*.

St. Alphonsus Liguori (Doctor of the Church): "Whoever prays is certainly saved. He who does not is certainly damned. All the blessed (except infants) have been saved by prayer. All the damned have been lost through not praying. If they had prayed they would not have been lost. And this is, and will be their greatest torment in hell: to think how easily they might have been saved, just by asking God for His grace, but that now it is too late - their time of prayer is gone."

God Is always Ready to Hear Us: St. Bernardine of Sienna says that prayer is a faithful ambassador, well-known to the King of heaven, and having access to his private chamber, and able by his importunity to induce the merciful heart of the King to grant every aid to us his wretched creatures, groaning in the midst of our conflicts and miseries in this valley of tears.
