

**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

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

**Parish Center:** (631) 225 - 1203

**E-mail:** [olvianpopovici@yahoo.com](mailto:olvianpopovici@yahoo.com)

**Trustees:** Silvia Smith (516) 712 - 5526

Nadiya Moskalyuk (631) 579-1519

**Choir Director:** Iryna Popovych 943-3348

Nataliya Popovici – **English cantor**

**Web Page:** [www.holyfamilyucc.com](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. 4/19**

**CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК**

**January 27, 2019 / Січень 27, 2019**

**DIVINE LITURGIES SCHEDULE:**

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

**Tone 3: Epistle:** 1 Timothy 1:15 – 17. / **Gospel:** Luke 18:35 – 43.

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

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

**Monday, January 28, 2019.** *Our Venerable Father Ephrem the Syrian.*

**9:00 a.m. – Thanksgiving Liturgy for Fr. Olvian Nicolae Popovici & Family, req. Peter Steszyn & Family**

**Tuesday, January 29, 2019.** *Translation of the Relics of Ignatius, Martyr.*

**9:00 a.m. – ✠ Gloria Tolopka, req. Samilo Family**

**Wednesday, January 30, 2019.** *Three Holy Hierarchs.*

**9:00 a.m. – Pro Populo – English**

**7:00 p.m. – God's Blessing upon Oksana Romaniuk & Family, req. Family**

**Thursday, January 31, 2019.** *Cyrus and John Unmercenaries.*

**7:00 p.m. – God's Blessing upon Ivan Zakharyuk & Family, req. Family**

**Friday, February 1, 2019.** *Tryphon Martyr.*

**7:00 a.m. – God's Blessing upon Nataliya Antoniv & Family, req. Family**

**8:15 p.m. – Special Devotions - Ukrainian**

**Saturday, February 2, 2019 – Presentation of Our Lord and God and Savior Jesus Christ.**

**Note: It's a major Holy Day.**

**8:00 a.m. – Pro Populo (after Ambo Prayer blessing of the candles) – English.**

**6:00 p.m. – Vespers (Вечірня)**

**7:00 p.m. - (Special Intention) God's Blessing upon all Members of the Apostleship of Prayer, req. Apostleship of Prayer – Eng.**

**37<sup>th</sup> Sunday after Pentecost (Zacchaeus), February 3, 2019.** *Synaxis of the Holy Prophets Simeon and Anna.*

**9:00 a.m. – Pro Populo – English**

**10:15 a.m. – (God's Blessing upon Andriy Rybiy & Family, req. Yaroslava Rybiy) – 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 (6 – 9) 1:40 p.m. – 3:10 p.m.; ages (10 – 14) 3:10 p.m. – 4:40p.m.; ages (15 – 19) 3:10 p.m. – 6:10 p.m.

**Religious Education:** Classes for religious education will resume on September 18, 2017 and will be held every Monday from 5:00 p.m. until 5:55 p.m./6:00 p.m. – 6:55 p.m. Please contact the rectory for further information.

**Ministry to the Sick:** Father Popovici will make visits to the sick on the first Friday of the month. It is the responsibility of an immediate family member to kindly notify Rev. Popovici at the Rectory office about any sick or aged individual who is hospitalized or confined at home or in a nursing home, and he will gladly visit and administer the sacraments. In case of emergencies please call any time.

**Pray the Rosary:** The Apostleship of Prayer requests members and parishioners pray the Rosary on the **First Sunday** of each month, beginning 20 minutes before Divine Liturgy. The Rosary Society requests members and parishioners pray the Rosary on the **Third Sunday** of the Month beginning at 10:00 a.m. before Ukrainian Divine Liturgy.

**Mothers in Prayer:** Next prayer group will be held on **February 1, 2019 at 8:15 p.m.**

**St. Joseph's Men's Prayer:** group will be held every Thursday at 8:00 p.m.

**Rectory Office Hours: Tuesday - Friday: 9:00 am to 5:00 pm; Saturday: 10:00 am – 2:00 pm;** Evenings by appointment. **Attention:** Monday is a free day for the priest. In case of an emergency, please call at any time.

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

**Divine Liturgy for Children:** Special Divine Liturgy (English/Ukrainian language) for family/children will be on **Sunday, February 10, 2019 at 12:00 Noon.** All parents are requested to bring their children to church to celebrate the Holy Divine Liturgy.

**Sunday Bulletin Deadline:** Notices should be phoned in or brought to the Parish Office **NO LATER** than 12:00 noon on the Friday prior to the Sunday of publication.

**Bequests:** In making out your will, kindly remember your church. Holy Family Ukrainian Catholic Church of Lindenhurst, N.Y. is our legal title.

**New Parishioners:** Welcome to Holy Family Church! To all who are tired and need rest, to all who mourn and need comfort, to all who are friendless and need friendship, to all who are discouraged and need hope, to all who are hopeless and need sheltering love, to all who sin and need a Savior, this Church opens wide its doors in the name of the Lord Jesus Christ. Please stop by the Rectory to introduce yourselves and register. We look forward to meeting you.

**Change in address or telephone?** Parishioners, kindly provide the rectory with your new address and telephone numbers as soon as possible.

**Parishioners and guests: after each Divine Liturgy, coffee, rolls, & cakes are served in the Parish Center for a donation of \$3.00 per person.**

**Sunday Collection – January 20, 2019.**

*"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: \$175, Coffee: \$152, Tetrapod: \$5, Nativity: \$25, Church Debt: \$15, Holy Days: \$115, 2<sup>nd</sup> Collection: \$305, Annual Parish Support: \$50, Initial: \$5, Energy: \$180, Caroling: \$300.00, **Pledge: \$340.00, Sunday Offering: \$1,227.00, Total - \$2,894.00.**

**Dear Parishioners:** *Sincere thanks for the offerings made on Sunday', January 20<sup>th</sup>, 2019. May God bless you all for your generosity.*

**Our Prayer:** *Please remember all those parishioners who are ill or elderly within your families. They are part of our parish and need to receive Jesus in the Holy Sacraments of Confession and Communion. To schedule a visit by the priest, please call the rectory for an appointment.*

**Attention:** *To all who celebrate their birthday during the month of January/February 2019 our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.*

**Our Church News:****1. Upcoming events:**

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

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

**2. February collections:**

**Regular church cleaning:** The next voluntary second collection will be collected on Sunday, February 17, 2019.

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

- a. the following parish families who made an extra donation for the needs of our Church: an Anonymous Donor - \$500; M/M Michael & Christine Holzweiss - \$500.00; M/M Ihor & Sofiya Fostakovskyy - \$200.00.
- b. M/M Ihor & Nadiya Koretskyy; M/M Zenoviy & Maria Balaban; M/M Roman & Oleksandra Blyshchak who each donated \$100.00 toward our 2019 caroling donations. To date, the total caroling donations are \$5,110.00.
- c. All our Parishioners who participated in the second voluntary collection this past Sunday (Regular Church cleaning). The total amount collected **was \$305.00.**
- d. the ladies and gentlemen (**25 people**) from the parish, who, this past Wednesday, prepared all the fixings and put together an assortment of pyrohy for the parish's fundraising efforts. Thank you to all who donated their time and energy for the good of the parish.
- e. Mr. Martin Smith who recently donated his time and talent toward needed heat system repairs in our Church.
- f. **Mrs. Helen Samilo and Mrs. Maria Shafranski** who continues to bake Prospora for our Liturgical Services.

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

**3. House Blessings with a special Prayer:** Those parishioners who desire to have their homes blessed after Epiphany, kindly call Father Popovici at (631) 225-1168 to schedule a date and time. **House blessings can be done through February 15, 2019.**

**4. Traditionally Sorokousty** (Gregorian calendar) begins on the Saturday before the Sunday of Meat fare, (Carnevale), which this year

is February 23, 2019. During Lent, Sorokousty will be held on Saturdays. Kindly provide the names of your loved ones whom you wish to have remembered in our prayers.

**5. We have fresh, a variety of pyrohy** for sale, (separate container of onions included). The cost for one dozen is \$6.00. All proceeds go to our parish. This is a Fundraiser.

**6. Dear Parishioners:** in your box of Weekly Envelopes there is an envelope marked "**Annual Parish Support**". *Please remember to make this donation which is a minimum donation for registered parishioners.* The yearly amount is \$25 for an individual and \$50 for a family. Collected funds will be used to keep our Church in good standing.

**Pilgrimage - 12 Day France: October 6 – 17, 2019.**

**Paris - Versailles- Senlis- Amiens- Saulx les Chartreux-Mon-Sen-Michel-Rennes - Bordeaux-Lourdes-Rocamadour-Nevers-Paris.**

**Dear Parishioners: Our fourth parish pilgrimage to France is scheduled from October 6 - 17, 2017. Minimum 30 seats are required to hold this pilgrimage. By March 1<sup>st</sup> those who wish to follow this pilgrimsage must sign up, and by May 30<sup>th</sup>, all payments must be presented to fulfill all acomodations.** Join us on a ten day spiritual journey focusing on the life and times of certain saints and Holy Places. We invite you, not just on another trip, but a spiritual journey you will never forget. **For more information ask Fr. Popovici or see the attached flyer.**

**THE DIVINE LITURGY**

At the Last Supper, Our Savior, Jesus Christ, instituted the greatest act of Christian public worship: The Holy Eucharist through which we commune with the Precious Body and Most-Pure Blood of Christ. Eastern Christian theologians have called Communion the "medicine of immortality, the antidote to death". This Holy Mystery provides the believer with the most intimate contact with God that he may have. Christ taught us: "Whoever eats my flesh and drinks my blood lives in me, and I in him." (John 6:56). Because God created humanity in His image and likeness, there can be nothing more natural for a human being to do than to enter into this type of intimate contact with the Lord. Eastern Catholicism acknowledges the necessity of making Holy Communion an integral part of one's life by offering it every Sunday (even more often during Great Lent), and on Holy Feast Days during the year, through one of three Divine Liturgies. The Divine Liturgy of Pre- sanctified Gifts  
The Divine Liturgy of St. Basil the Great  
The Divine Liturgy of St. John Chrisostom  
The Liturgy celebrated least frequently is the Divine Liturgy of Pre-sanctified Gifts. The Church celebrates this Liturgy on all Wednesdays and Fridays of Great Lent, and from Monday to Wednesday of Holy Week (that is, the week before Easter). The Liturgy is called Pre-sanctified, because the Eucharistic Gifts, the Bread and Wine, are consecrated into the Body and Blood of Christ during celebration of the Divine Liturgy on the Sunday before the service. The Church serves the Divine Liturgy of St. Basil the Great ten times during the Church year, including the Sundays of Great Lent, and the Feast Day of St. Basil. This Liturgy is a condensed and modified version of a much older service, the Divine Liturgy of St. James, Bishop of Jerusalem (late first, early second century), which was about five hours long. The most commonly served Divine Liturgy in the Eastern Church is that of St. John Chrisostom. At first, this Liturgy may seem identical to St. Basil's; however, one will find major differences in these services in the prayers that the priest reads (in St. Basil's Liturgy the majority of these prayers are longer than the ones in St. John's Liturgy). The "theology" of the Divine Liturgy is one of spiritual ascent. ....

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

.....**Empowerment of his ministry.** The ministry of Jesus following his baptism (in which the Holy Spirit is described in the gospels as "descending on Him like a dove") is conducted in the power and at the direction of the Holy Spirit.

The Holy Spirit is frequently referred to by metaphor and symbol, both doctrinally and biblically. Theologically speaking these symbols are a key to understanding of the Holy Spirit and his actions, and are not mere artistic representations.

**Water** - signifies the Holy Spirit's action in Baptism, such that in the manner that "by one Spirit [believers] were all baptized", so they are "made to drink of one Spirit" Thus the Spirit is also personally the living water welling up from Christ crucified as its source and welling up in Christians to eternal life.

**Anointing** - The symbolism of anointing with oil also signifies the Holy Spirit, to the point of becoming a synonym for the Holy Spirit. The coming of the Spirit is referred to as his "anointing". In some denominations anointing is practiced in Confirmation; ("chrismation" in the Eastern Churches). Its full force can be grasped only in relation to the primary anointing accomplished by the Holy Spirit, that of Jesus. Christ (in Hebrew, *messiah*) means the one "anointed" by God's Spirit.

**Fire** - symbolizes the transforming energy of the Holy Spirit's actions. In the form of tongues "as of fire", the Holy Spirit rested on the disciples on the morning of Pentecost.

**Cloud and light** - The Spirit comes upon the Virgin Mary and "overshadows" her, so that she might conceive and give birth to Jesus. On the mountain of transfiguration, the Spirit in the "cloud came and overshadowed" Jesus, Moses and Elijah, Peter, James and John, and "a voice came out of the cloud, saying, 'This is my Son, my Chosen; listen to him!'"

**The dove.** When Christ comes up from the water of his baptism, the Holy Spirit, in the form of a dove, comes down upon him and remains with him.

**Wind** The Spirit is likened to the "wind that blows where it will" (John 3:8), and described as "a sound from heaven like the rush of a mighty wind" (Acts 2:2-4).

**Catholicism:** According to Roman Catholic theology the primary work of the Holy Spirit is through the church. According to the Catechism: "*The mission of Christ and the Holy Spirit is brought to completion in the Church, which is the Body of Christ and the Temple of the Holy Spirit. [...] Through the Church's sacraments, Christ communicates his Holy and sanctifying Spirit to the members of his Body.*" Around the sixth century, the word *Filioque* was added

to the Nicene Creed, defining as a doctrinal teaching that the Holy Spirit "proceeds from the Father and the Son." While the Eastern Catholic churches are required to believe the doctrinal teaching contained in the *Filioque*, they are not all required to insert it in the Creed when it is recited during services.

### 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. Only at a much later date did the days of their birth begin to be celebrated.

**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 petitions 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 others 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...*

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