

Українська Католицька Церква Св.Родина

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Holy Family Ukrainian Catholic Church

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

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Nataliya Popovici – English cantor

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. 33/18

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

August 19, 2018 / Серпень 19, 2018

DIVINE LITURGIES SCHEDULE:

13th Sunday after Pentecost, August 19, 2018. *Andrew and Others Martyrs.*

Tone 4: Epistle: 1 Corinthians 16:13 – 24. / Gospel: Matthew 21:33–42.

9:00 am – Pro Populo – English.

10:15 am – (God's Blessing upon Maria Shafranski & Family,
req. Shafranski Family) – Ukrainian.

12:00 Noon – Special Divine Liturgy for Family/Children – Eng. /Ukr.

Monday, August 20, 2018. *The Holy Prophet Samuel.*

– Special Prayer in the Church.

Tuesday, August 21, 2018. *Thaddeus Apostle.*

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

Wednesday, August 22, 2018. *Agathonicus and Others Martyrs.*

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

Thursday, August 23, 2018. *Lupus Martyr.*

6:45 p.m. - Panakhyda in Memoriam for † Bishop Walter Paska

7:00 p.m. - Divine Liturgy - General Intention (Let's pray together for our Parish Picnic event; ask God to send His Grace and Mercy upon all of us)

Friday, August 24, 2018. *Eutyches Bishop Martyr.*

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

10:00 a.m. – Panakhyda in Memory of † All the Heroes of Ukraine who continue to fight for Independence of our Country – Ukr.

Saturday, August 25, 2018. *Return of the Relics of Bartholomew.*

6:00 p.m. – Vespers (Вечірня)

7:00 p.m. – Divine Liturgy – Pro Populo (Old Slavonic)

14th Sunday after Pentecost, August 26, 2018. *Adrian and Natalie Martyrs.*

9:00 am – Pro Populo – English.

10:15 am – Divine Liturgy in † Memoriam of Heroes of Ukrainian Independence/ Panakhyda / - Ukrainian.

12:30 p.m. - Note: Celebration of 27th Independence of Ukraine (Parish Picnic).

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 closed for the summer and will resume on September 8, 2018. 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) 1:30 p.m. – 2:15 p.m.; ages (8 – 11) 2:15 p.m. – 3:55p.m.; ages (10 – 14) 3:45 p.m. – 5:15 p.m.

Religious Education: Classes for religious education will resume on September 17, 2018 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 **August 3, 2018 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, August 19, 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 – August 12, 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: \$75, Pyrohy: \$20, Holy Days: \$55, Home Mission: \$20,

Bishop's Appeal: \$100,

Pledge: \$75, Sunday Offering: \$560.00, Total - \$905.00.

Dear Parishioners: Sincere thanks for the offerings made on Sunday', August 12th, 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 month of August our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:

1. On Friday, August 24, 2018 we will commemorate the 27th Anniversary of Ukraine's independence. The day will start with a special Panakhyda in **Memory of † All the Heroes of Ukraine who continue to fight for Independence for our Country (Ukraine) at 10:00 am.** At 11:00 a.m. we'll go to the Lindenhurst Village Hall for the raising of the Ukrainian flag. Dear Parishioners, please make every effort to attend this event.

2. **Dear Parishioners:** We will start preparations for our Picnic on Friday August 24th at 5:00 p.m. by preparing sauerkraut (kapusta) and later, that evening, we will make holubtsi and prepare hamburgers. Divine Liturgy will be offered on Thursday, August 23rd at 7:00 p.m. **On Saturday, August 25th, we ask all men (especially young men) of our parish to come to the Church by 11:00 am to prepare tables, chairs, and raise the canopies for our Picnic. ALL ARE INVITED TO PARTICIPATE in organizing and running our parish Picnic so that we are able to raise the needed funds for our Church expenses.** We are relying on everyone to lend a hand and mostly ask our youth to help us on Sunday with children activities and moon bounces.

3. Upcoming events:

A. August collections: Regular church cleaning: The next voluntary second collection will be collected on Sunday, August 19, 2018.

B. August 26, 2018 – Holy Family Parish Picnic.

4. **We wish to express our sincere thanks to** Mrs. Halyna Podolska who arranged our parish Pilgrimage to Sloatsburg, NY. After donation was made, \$710 was used from the Church to pay out the entire expenses of the trip (Rent a Bus, etc). **May God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.**

4. **On Sunday September 2, 2018 at 12:00 Noon** a Special Divine Liturgy for children will be offered when Fr. Popovici will bless all the children and youth of our Parish on the occasion of the beginning of the school year. Please bring your children to church so they can receive a special Blessing and Grace from God who said: "Let the children come to me...."

5. **Dear Parishioners a few sets of Vestments require cleaning.**

Please make an extra donation to keep our vestments in good condition. Thank you in advance for your generosity at this time.

6. **LITURGY BOOK: There are dates still available in the 2018 Liturgy Book. Those wishing to request a Liturgy to be offered for deceased or living loved ones may do so. If you do not want any names to be mentioned in your Liturgy, it is entirely possible. In**

this case it will be listed in the Bulletin simply as "Divine Liturgy."

REMINDER: If you wish to have Fr. Popovici offer the weekday Divine Liturgy for your intentions, please make such requests as far ahead as possible and at least 2-3 weeks before the date in which you are interested.

7. Please Note: **on Sunday, August 26th, 2018 a special Home Mission Collection will be taken.** Please use the envelopes provided in your boxed envelopes or use the "Special Offering" envelopes in the vestibule. The Home Mission collection helps to support the needs of our Diocese. Thank you in advance for your generosity.

The 2018 Stamford Bishop's Appeal. Each member of our Parish is also a member of the Eparchy (Diocese) and should participate by supporting the Stamford Eparchy. The following parishioners recently contributed:

\$50.00 – M/M Vasyl & Nadiya Prystupa,

– M/M Oleksandr & Olena Shchomak.

(To date - \$3,020.00 toward the Parish Goal of \$3,000.00)

May God bless you for your generosity with choicest Blessings!

For Yours Attention:

Dear Parents: Blessed are the children who hear God's word given to them and learn more about His commandments, love and care. If your child does not attend a Ukrainian Saturday Cultural School, I invite you to come and register your child for Religious classes which will begin on September 10, 2018. The Religious classes are for children ages 5 – 14 and will be held every Monday from 5:00 p.m. to 6:00 p.m./6:00 p.m. - 7:00 p.m. Children will be grouped by age. **Remember that your children are growing in this distracted and debauched modern era, which is distant from God and His truth. As Catholic parents, you have the duty to do all you can to convey Catholic Patrimony and Tradition to your children. Please bring your children to Church so they can receive the knowledge of God.** Thank you. If you need more information please call our Parish Rectory at (631) 225 1168.

What is the Role of Godparents in the Church?

Regrettably, it's very difficult in our modern day to find two practicing Catholics, both male and female, who we confidently believe would attend to our children's spiritual development in our absence. So what exactly is a Godparent supposed to do or be? How can we discern a good fit for our children, and why do we have Godparents, anyway?

History Of The Naming Of Godparents In The Catholic Church

In the early centuries after Jesus' death and Resurrection (about 300 A.D.), "the Church was under the persecution of the Roman Empire and had to be cautious in conducting its affairs so as to prevent pagan infiltration and persecution" (Fr. William Saunders). In addition, during Medieval times, the Sacraments of Initiation were administered concurrently (e.g., Baptism, Eucharist, and Confirmation), so the role of Godparents really was twofold. First, Godparents were essential in attesting to the integrity of the individual who was joining the Catholic faith, often because s/he was an adult receiving the Sacraments of Initiation (as in RCIA today). Second, Godparents had to protect the doctrine of the Faith from paganism and persecution in the early days. Finally, Godparents were critical spiritual guides if parents of a child were martyred and had no direction in the Faith.

Around the year 800 A.D., infant Baptism became commonplace, and it was then that the role of Godparent (or more accurately "sponsor") significantly changed to what we understand it to be today. Sponsors were intended to be adults who committed themselves to assist parents of children to teach them the Catholic Faith.

The Icon: History, Symbolism and Meaning by: *Anonymous*
....continued from previous bulletin....

The spiritual meaning of the icon: Iconography is an art that springs from the liturgical celebration of the new covenant, the Eucharist, established between God and man through the Incarnation of Jesus Christ who says: *"Behold I make all things new"* (2 Cor. 5:17).

The material used for the icons: wood, paint, stone, fabric, glass, metal, elements of the created world, are brought into the reality of the church and like every person of the community undergo a transformation. The transformation of the matter takes place at the same time with the transfiguration and divinization of man. Why is the mystery of the incarnation so great and so important for us to understand: Through His incarnation God has taken all the elements of this earth in his body as we have them in ours; by His suffering, death and Resurrection He has purified them and made them anew. By His ascension He has taken them into heaven. In the icon we see what will be in the future by what is already here present. History and eschatology are brought together. Everything is depicted as existing beyond time and space. Everything in the icon is on one single plane, figures are long and thin, the center of gravity is upwards and not downwards. The icon is able to witness to the liberation of what is evil and oppressing in this world and reveals human beings as created in the image and likeness of God. This tells us that man has the capacity to know and change creation, because man, like God is able to love. Through love man establishes relationships with other persons and things. In fact man has been entrusted with caring for the life of creation. The idea can be further enhanced by what St. Maximos the confessor says about the cosmological Liturgy, how everything and everyone is sanctified by the act of the Eucharist. When the liturgy is served by the priest and the people in the temple, there is an angelic Liturgy taking place as the priest asks that the angels simultaneously be present and enter the Holy of Holies together. Then there is the Liturgy taking place on the altar of each of the faithful's hearts. According to St. Maximos the whole nature, birds, trees and animals celebrate together and rejoice in this celebration. By this the paradisiac harmony is accomplished, so that all things may remain and grow in God.

The beauty, harmony, unity and joy of life — as God has intended it for us — is disrupted by ugliness, division, alienation, misery and death. Through sin we embark on a course of self-destruction therefore communication with God is interrupted. In such a state man begins a process of self-preservation, misusing everyone and everything including God as St. Paul says in the epistle to the Romans: *"For we have already charged that all, both Jews and Greeks, are under the power of sin as it is written: None is righteous, no, no one; no one understands, no one seeks for God. All have turned aside, together they have gone wrong, no one does good not even me. Their throat is an open grave, they use their tongues to deceive. The venom of asps is under their lips. Their mouth is full of curses and bitterness. Their feet are swift to shed blood, in their paths are ruin and misery, and the way of peace they do not know, there is no fear of God before their eyes"* (3:9-18).

If the icon is to be a means of contemplation and prayer the one standing in front of it must be willing to enter a process of repentance which can be painful. Standing before the icon and seeing it for what it is, makes us realize the state of brokenness we are in and our

alienation from God. Contemplating the icon requires repentance which is a conversion from that self-destruction to life. If we can contemplate the icon in silence we will enter into a state of sorrow and joy. Sorrow for we realize the poor state of our spiritual life and the need for change. As we establish a relationship with the icon then we perceive with our minds and senses how the inner light of the icon exposes the inner darkness of our souls and encourages us to enter that light. Once we come to this understanding we enter the joy of the Resurrection that comes to us when we no longer live for ourselves but are willing and ready to give up our lives for our neighbor, we are ready to say with St. Paul: *"...It is no longer I who live but, Christ lives in me"* (Gal. 2:20).

In the presence of a good icon we move from contemplation to prayer. In fact it is said that a good icon is one that inspires prayer. Prayer requires asceticism. Prayerful asceticism becomes a healing process in which whatever has estranged us from God is transformed into becoming a means of communion with God. The mind, soul, heart, body and will of the person who prays becomes still, attentive, attuned, and peaceful, constantly receptive to the presence of God.

As we pray before an icon we enter in communion with the icon's prototype. This becomes the fulfillment of Christ's prayer: *"so that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in us..."* (Jn 17:21). St. Isaac the Syrian describes the person who prays as one who possesses uncontainable love and intense compassion. Such a person's heart is aflame for all creation, for man, birds, animals, demons and all creatures. The icon and the one who enters the reality depicted in the icon witness to the eradication of evil which has infected man's achievements. To the ascetic who prays the icon communicates the meaning of life. Matter and Spirit, heaven and earth, are both united in the icon and in the one who has entered the reality it communicates. Already in the present they begin to manifest the future of creation when God will be all in all.

**St. Thaddeus the Holy Apostle of the Seventy -
 Commemorated on August 21**

Saint Thaddeus, Apostle of the Seventy, was by descent a Hebrew, and he was born in the Syrian city of Edessa. The holy Apostle Thaddeus of the Seventy must be distinguished from St. Jude, also called Thaddeus or Levi (June 19), who was one of the Twelve Apostles. When he came to Jerusalem for a feastday, he heard the preaching of John the Forerunner. After being baptized by him in the Jordan, he remained in Palestine. He saw the Savior, and became His follower. He was chosen by the Lord to be one of the Seventy Disciples, whom He sent by twos to preach in the cities and places where He intended to visit (Luke. 10: 1). After the Ascension of the Savior to Heaven, St. Thaddeus preached the good news in Syria and Mesopotamia. He came preaching the Gospel to Edessa and he converted King Abgar, the people and the pagan priests to Christ. He backed up his preaching with many miracles (about which Abgar wrote to the Assyrian emperor Nerses). He established priests there and built up the Edessa Church.

"And Thaddeus said to him, Therefore I place my hand upon you in his name. And when he had done it, immediately Abgarus was cured of the disease and of the suffering which he had." And Abgarus marvelled, that as he had heard concerning Jesus, so he had received in very deed through his disciple Thaddeus, who healed

him without medicines and herbs, and not only him, but also Abdus the son of Abdus, who was afflicted with the gout; for he too came to him and fell at his feet, and having received a benediction by the imposition of his hands, he was healed. The same Thaddeus cured also many other inhabitants of the city, and did wonders and marvelous works, and preached the word of God.

And afterward Abgarus said, You, O Thaddeus, do these things with the power of God, and we marvel. But, in addition to these things, I pray you to inform me in regard to the coming of Jesus, how he was born; and in regard to his power, by what power he performed those deeds of which I have heard. And Thaddeus said, Now indeed will I keep silence, since I have been sent to proclaim the word publicly. But tomorrow assemble for me all your citizens, and I will preach in their presence and sow among them the word of God, concerning the coming of Jesus, how He was born; and concerning His mission, for what purpose He was sent by the Father; and concerning the power of His works, and the mysteries which He proclaimed in the world, and by what power He did these things; and concerning His new preaching, and His abasement and humiliation, and how He humbled himself, and died and debased His divinity and was crucified, and descended into Hades, and burst the bars which from eternity had not been broken, and raised the dead; for He descended alone, but rose with many, and thus ascended to his Father. Prince Abgar wanted to reward St Thaddeus with rich gifts, but he refused: "If we have forsaken that which was our own, how shall we take that which is another's? Then St. Thaddeus preached in other cities, converting many pagans to the Christian Faith. He went to the city of Beirut to preach, and he founded a church there. It was in Beirut that he peacefully died in the year 44. (The place of his death is indicated as Beirut in the Slavonic MENAION, but according to other sources he died in Edessa. According to an ancient Armenian tradition, St Thaddeus, after various tortures, was beheaded by the sword on December 21 in the Artaz region in the year 50. **Prayer: O Holy Apostle Thaddeus, intercede with the merciful God that He grant unto our souls forgiveness of offences. The Apostle's joyous feast is come with radiant splendour; let us keep it on this day with jubilation and gladness. For to them who ever honour him in sincere faith, it doth grant their sins' forgiveness and true divine health; for he hath great boldness as a divine initiate of Christ's omnipotent grace. Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy on us and save us! Amen.**

Q. Is it a Christian practice to pray in one's own words? Or do we only pray with prayer books?

A. This is an excellent question, and the answer to the first question is definitely "yes"; as Christians we should learn to pray in our own words. But before prayer in one's own words can develop properly, one must first learn how to pray and for what to pray. This is why the disciples asked Christ to teach them to pray, so that they could pray in spirit and truth. Now, as we know, prayer to God can take on a variety of forms, but as St. Basil the Great said there are four types of prayer which are absolutely necessary for the Christian to develop in order to have a healthy relationship with God: **1) praise** – in which we glorify God; **2) confession** – in which we repent and confess our sins; **3) petition** – in which we ask for those things necessary for salvation; **4) thanksgiving** – in which we offer to God our gratitude for all He has done for us. Since the prayers of the Church include all four of these types of prayer, they help us become well rounded

Christians. They help us not only avoid unhealthy types of prayer such as complaining or self-justification, but they also help us move beyond only asking God for things in a selfish way, and to giving Him thanks for everything He gives us, confessing our sins before Him, and praising Him for His great goodness. These prayers of the Church which we find in prayer books were written by the saints who are those men and women who passed through all the stages of the spiritual life on their way to union with God. One could even say that the saints have left us their prayers as a spiritual roadmap to heaven, because they teach us not only how to pray and why to pray on our Christian journey, but also what our hearts should feel and how our minds should think. When we make the prayers of the Church our own through attention and feeling we put ourselves on that same straight and narrow path from earth to heaven, which the saints themselves took. Now it will happen that after time, when we start to become accustomed to praying in the manner of the saints, we will feel prayer taking on its own life within us, and even when we do not have our prayer books before us we will start to feel the need *to 1) praise God, 2) ask His forgiveness, 3) seek those things necessary for salvation, and 4) offer Him thanksgiving.* At these times, when we are moved by the Holy Ghost, our prayers may be in our own words and be very pleasing to God.

Q. How should we pray in our own words?

A. Prayer in our own words should be simple and direct. There is no need for eloquence or verbosity. In fact, at times there is no need for words at all. God knows what is in our minds and hearts even before we have a chance to verbalize our thoughts and feelings. It is enough simply to say, "Lord, have mercy" or "Thank You, Lord". Or to say the Jesus Prayer, "Lord Jesus Christ have mercy on me" or in the plural form, "Lord Jesus Christ have mercy on us". Whatever our pray is, it should be spiritual not intellectual and it should come from the heart, wherein resides the Holy Ghost who cries unto God, "Abba, Father!"

Q. What is the best way to develop this spiritual prayer?

A. Each person is an individual. Therefore the prayer life of each individual is not received by God in the same way. However, generally speaking we should apply ourselves to both prayer with books as well as prayer in our own words. In the morning and evening, and before and after meals, we should use the prayers given to us by the Church; those prayers which we find in prayer books that have the imprimatur of the Catholic Church. And at all other times of day, whether we are at home or work, we should seek to remember God through short simple prayers such as The Lord's Prayer, The Hail Mary, the Glory Be to the Father, and the Guardian Angel prayer – (Angel of God, my guardian dear, to whom His love commits me here, ever this night be at my side, to light and guard, to rule and guide. Amen.) At night before going to sleep, we should make a habit of offering God our Act of Contrition – (O MY GOD, I am heartily sorry for having offended Thee, and I detest all my sins because I dread the loss of Heaven and the pains of Hell; but most of all because they offend Thee, my God, Who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life. Amen.) The more we apply ourselves to continual prayer, the more we will start to see a change in our lives. We will become aware of God's presence and of his presence in our brothers and sisters in Christ and our neighbor. The more we receive God the more we will want to be nearer to God and to know our individual destiny is to live in love with God and with our brothers & sisters in Christ.
