

**Українська Католицька
Церква Св.Родина**

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**Holy Family Ukrainian
Catholic Church**

Pastor: Fr. Olvian N. Popovici

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Trustees: Silvia Smith (516) 712 - 5526

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Choir Director: Iryna Popovych 943-3348

Nataliya Popovici – **English cantor**

Advisor: Gloria Tolopka (631) 667-6483

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. 35/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

September 10, 2017 / Вересень 10, 2017

DIVINE LITURGIES SCHEDULE:

September 10, 2017, Sunday before the Exaltation of the Cross.

Post – feast of the Nativity of the Mother of God. The Holy Martyr Menodora, Metrodora and Nymphodora. (301)

Tone 5: Epistle: Galatians 6:11 - 18. / Gospel: John 3:13 – 17.

9:00 am – Pro Populo – English.

10:00 a.m. – Panakhya in Memoriam victims of 9/11/01

10:15 am – († Dariya, † Myron, req. Nadia Chornomydza) - Ukr.

Monday, September 11, 2017 – Theodora Venerable.

7:00 p.m. – Akathistos to St. John the Baptizer - Ukrainian

Tuesday, September 12, 2017 – Autonomous Bishop Martyr.

– God's Blessing upon Peter Tomeo, req. Family

Wednesday, September 13, 2017 – Dedication of the Church of the Resurrection.

9:00 a.m. – Good health for Stefania Bojuk, req. Nataliya Popovici

7:00 p.m. – Special Devotion of the Appearance of the Mother of God in Fatima on the 13th – English

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

Thursday, September 14, 2017 – Exaltation of the Holy Cross.

9:00 a.m. – Pro Populo – English.

7:00 p.m. – God's Blessing upon Mychailo, Paulina and Paul Abramchuk, req. Ruslan Paniush

Friday, September 15, 2017 – Nicetas Great Martyr.

9:00 a.m. – God's Blessing upon Leticia & Robert Nalewayko, req. Family

Saturday after the Exaltation, September 16, 2017 – Euphemia Great Martyr.

6:15 p.m. – Vespr (Вечірня)

7:00 p.m. – † Nestor; † Stefania Steszyn, req. Steszyn Family

September 17, 2017, Sunday after the Exaltation of the Cross.

9:00 am – Pro Populo – English.

10:15 am – (God's Blessing upon Demetri, Maksym and Sisawang Family, req. Samilo Family) - Ukr.

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: 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 **October 6, 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 October 1, 2017 at 12:00 Noon.** All parents are requested to bring their children to church to celebrate the Holy Divine Liturgy. **After Divine Liturgy, there will be a special Blessing for all children and youth of our parish for the start of the school year.**

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 – September 3, 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: \$245, Tetrapod: \$6, Poor: \$5, Assumption: \$5, **Donation: \$1,000**, Church Debt: \$15.00, Sundry: \$35, Coffee: \$205, Liability Ins.: \$305, Home Mission: \$15, **Pledge: \$555.00 Sunday Offering: \$870.00, Total - \$3,261.00.**

Dear Parishioners: *Sincere thanks for the offerings made on Sunday, September 3, 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 month of **September**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

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

A. September collections: Regular church cleaning: The next free will donations will be collected **on September 17, 2017.**

B. The Next Stewardship Council Meeting: Tuesday, September 19, 2017 at 7:15 p.m. Please make plans to attend.

C. Dear Parishioners, please note: October 8, 2017, at 9:00 a.m. - Pontifical Divine Liturgy offered by our Eparch, Bishop Paul Chomnycky.

2. We wish to express our sincere thanks to:

A. M/M Slawomir & Helen Samilo who recently changed altar cloths in preparation for the Marian holidays on Church calendar.

B. an anonymous parishioner who recently traveled to Ukraine; she purchased and donated a few prayer books in the Ukrainian language for the needs of our parish

C. an anonymous parish family who donated \$1,000.00 toward our new icon project to begin in late Fall. We plan to have a few icons painted in Ukraine for our Church.

D. those parishioners who made voluntary donations during August toward the support of a seminarian in Lviv, Ukraine; \$255.00 was donated.

E. Mr. Sergey Shelestov and his cleaning services who voluntarily cleaned our Parish center and prepared classes for Ukrainian school on Tuesday, September 5, 2017 saving our parish \$150.00.

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

3. Dear Parishioners: A friendly reminder to all those who have not yet used their Annual Parish Support envelope for 2017; the envelopes are part of your boxed envelopes. Family support is \$50 and individual support is \$25. This is a minimal support level as a parish member. Thank you for your assistance.

4. Today Sunday, September 10, 2017, Fr. Mihai Dubovici, will come to our parish. Dear Parishioners we have an opportunity to prepare ourselves for the Sacrament of Confession before or after Divine Liturgies.

5. Dear Parishioners: Those of you who wish to offer the lighting of the sanctuary light, please see Fr. Popovici after Liturgy or call the rectory for more information.

6. On Monday, September 18th, 2017 at 6:30 p.m. we will be making pyrohy with potatoes and kapusta for sale. Please make an extra effort to come to help us make pyrohy.

News from our Diocese and other Parishes:

1. The Connecticut State Ukrainian Day Committee wishes to invite our parishioners to attend their annual Ukrainian Day Festival to be held on the grounds of St. Basil's Ukrainian Catholic Seminary, 195 Glenbrook Rd., Stamford, CT today Sunday, September 10, 2017.

2. The Diocese of Stamford will organize an Eparchial Family Day Retreat “The Christian Family in Today’s World” on October 1st, 2017 at Sisters Servants of Mary Immaculate, Sloatsburg, NY. More information is attached to our Church Bulletin.

Please Note:

I labored much but never saved money; whatever was left I distributed to the needy. But one day the thought came to me, “What if I get old and fall sick? Who will help me then, and take me in? How will I live?” That is what I thought, and began putting away money for “a rainy day”, at first a little bit from my work, and then more and more, so that I stopped helping others altogether as I had done before. With time I had saved up not a little for “a rainy day”.

And what happened? Just as I thought, so it happened. My “rainy day” arrived. A terrible wound appeared on my leg and I couldn't work. I had to lie in bed and seek help from the doctors. But no matter how much I treated my illness, to the point where all my saved up money ended, it didn't help. Finally the doctors said to me, “We will have to amputate the leg, otherwise you'll die.” There was nothing to do about it, and I decided to lose my leg, if only to stay alive. Meanwhile at night I was sunk in thought. I remembered my former working life, when I had no sorrows and only joy that I could help the needy with my labors, and as if forgot to think about myself. I began asking God for help, repenting that I had become miserly, hoping in money to deliver me from every calamity. Then in a dream an angel of God appeared to me and said, “Where is your money you saved up for “a rainy day”? I began weeping. “I have sinned,” I said. “O Lord, forgive me, I won't do it any more!” Then the angel touched my sick leg, and suddenly all sickness left me. From that time on I considered it a sin to save up money for “a rainy day.” What do I need money for when the Lord Himself takes care of me? — *St. Theophan the Recluse*
The miser has learned one word, “I don't have anything; I won't give you anything, because I myself am poor.” Truly you are poor and wanting of every virtue; you are poor in love, poor in love for mankind, poor in faith in God, poor in eternal hope. —*St. Basil the Great*

Don't be afraid of impoverishment

Don't be afraid of impoverishment in anything, for before this you had nothing—now you have; and if you don't have, you will have. For the One Who created everything has not become impoverished, and never will. Believe this firmly.

Don't chase after plenty, but be thankful for little. For everyone chases after plenty, everyone looks for abundance, everyone takes care for much, but you can't take anything with you once you've left everything, not even the least. It is better to be thankful for little than to unreasonably chase after plenty... For everything that you gain here will be left on earth; having left everything behind, you will settle into your grave with your soul bared.

—*St. Dimitry of Rostov*

Labour not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

- Proverbs, 23:4-5 .

Its Faith and Life. By *Anthony M. Coniaris*

..Continued from previous Bulletin.

THE PROCESSIONS

The liturgy is full of processions or movements. These processions show what is happening in the liturgy. God is moving toward man, and man is moving toward God. We are all moving closer to the Second Coming of Jesus. For the Christian, life is not going around in circles. It is movement toward a goal. The goal is the kingdom of God. At the very outset the goal of the liturgy is announced. The first words of the liturgy are: "Blessed be the kingdom of the Father and of the Son and of the Holy Spirit. . ." As a bus driver announces at the beginning where the bus is going, so the priest announces at the very beginning that the goal of the liturgy is to take us to the Kingdom of Heaven. We hear this and we reply by saying, "Amen." This means, "O.K. That is where we want to go."

THE FIRST PROCESSION

The first procession of the liturgy begins even before we come to church. When we wake up on Sunday morning and decide to come to church we are making our first movement to God. Getting up out of bed, going to the bathroom to wash, climbing into the family car, driving to church is part of the first procession we are making to come to God. These processions at home are just as religious as any that take place in the liturgy. We are moving toward God.

SECOND PROCESSION

Another important procession or movement of the liturgy is the bringing of the bread and the wine to the altar for the liturgy to be offered for All Parishioners on Sundays. We are moving to come to God with a sacrifice: a gift that expresses our life. We are making a procession to God to lay our life on His altar in complete obedience and commitment to Him. We come to give first. Only after we have given do we receive.

THE PROCESSIONS OF THE SMALL ENTRANCE AND THE GOSPEL

Another procession is the small entrance. The priest brings the Gospel book out to us, holds it high and says, WISDOM. LET US PAY ATTENTION. He comes to announce the coming of Christ to speak to us and calls on us to pay attention to His wise words of life and peace. Three other processions follow: the coming of a lay person to the front of the altar area to read the *Apostolos*, a reading from the Epistles. The coming of the priest to read God's word from the Gospel book, and thirdly, the coming of the priest to the pulpit to bring us God's word in sermon. All these movements show God coming to us time and again as He did in the history of salvation to speak to His people. He sent Moses, the prophets, the patriarchs and finally His own Son to speak to us. This is expressed today in the many processions God makes in the liturgy to come out from the altar to speak and to be with us.

THE PROCESSION OF THE GREAT ENTRANCE

The Great Entrance is one of the more impressive processions of the liturgy. As candle and standard bearers go before him, the priest carries our gifts of bread and wine in a solemn procession and places them on the holy table. This procession reminds us of Jesus on His way to suffer on the cross for our salvation. As He proceeds by us we pray the prayer of the thief who repented, "Remember me, Lord, when You come into Your kingdom."

The second meaning of the Great Entrance is that it is a procession that leads us into the very presence of God. It is a movement forward and upward, an ascension toward God, a procession of the Church to where it belongs, i.e., the Throne of God. Christ takes us with Him in His glorious Ascension to His Father. He enters the heavenly sanctuary and we enter with Him to stand before the Throne of God. In carrying our gifts to God's altar, our bread which signifies our life, the priest is carrying all of us into the presence of God. Mystically the whole congregation enters God's presence with the priest and stands before God singing the hymn of the angels, "Holy, holy, holy, Lord God of Sabaoth. . ."

THE PROCESSION FOR HOLY COMMUNION

The next procession is the priest proceeding out to us from the holy table with the chalice. We are at the Last Supper. Christ is the Host. He invites us with the same invitation He used for His disciples, "Take, eat... Drink ye all of it..." The movement of the priest from the altar to the people with the holy cup shows Christ coming to each one of us today with the Bread of Life.

In our desire to be one with Him, we make a movement to go forward at this moment. It signifies our going to God. In His great love, God has chosen to take the first step to come to us. We respond by going to Him. No liturgy is complete unless we take part in the procession to the altar to be united with Jesus. "He who eats my flesh and drinks my blood lives in me and I in him," said Jesus. We are never "worthy" to come to Jesus. We come because only He can make us worthy. We come in obedience to Jesus who invites us to come. We come praying, "I am not worthy, Master and Lord, that You should come to me ... yet since You in Your love for all men, wish to dwell in me in boldness I come..."

THE PROCESSION TO COLLECT OUR GIFTS

Still another movement or procession of the liturgy is the offering that is taken to support God's work in the world through His Church. When the offering plate comes before us it is like the paten which contains the gift of our life to God. Only this time we place on the paten not bread but the fruit of our labor and sweat – an offering of money to be used to translate our faith into deeds of love for Christ. We truly give ourselves to God through this gift. It is part of our sacrifice of love to God. In fact, the more one loves, the more one gives.

THE MOVEMENT OF LOVE

Another movement or procession of the liturgy comes at the time the priest says, "Let us love one another that we may with one mind confess." At this moment the priests at the altar exchange the kiss of peace. In the early Church the entire congregation did the same. Each person reached out to the nearest person(s) to express by a handshake or kiss the love of Jesus, to show that there were no resentments. The greeting used was – and still is – "Christ is in our midst." The response is: "He is and ever will be." There can be no movement to receive the Body and Blood of Jesus unless there is first a movement of love and reconciliation toward our fellow humans. Before we bring our gift at the altar, said Jesus, we must first go and be reconciled to our neighbor.

THE PROCESSION BACK TO THE WORLD

The final movement or procession of the liturgy can best be described as a RETURN, our return from heaven to earth, from the

Kingdom of God back to our kitchen, or school, or home. But as we return we are different from what we were when we began the movement toward God at the beginning of the liturgy. We are not the same. For, "We have seen the True Light. We have received the Heavenly Spirit. We have found the true faith." We come to the liturgy wounded, and we leave healed. We come hopeless, and we leave with hope. We come weak, and we leave strong. We come as sinners, and we leave as saints. We come in darkness, and we leave in light. We come hungry, and we leave filled with the Bread of Life. We come in sadness, and we leave in joy. Now Christ sends us back as witnesses of what we have seen and heard, to proclaim the good news of His Kingdom, and to continue His work. We are His people. He is in us and we are in Him. We return to the world as "other Christs" to transform and change it for Him. The true liturgy begins when we return to the world to work for Christ, to make real His love through our acts of mercy.

This is "the liturgy after the liturgy" that is described so beautifully by Bishop Anastasios Yannoulatos, professor at the University of Athens:

"The Liturgy has to be continued in personal, everyday situations. Each of the faithful is called upon to continue a personal liturgy on the secret altar of his own heart, to realize a living proclamation of the good news 'for the sake of the whole world'. Without this continuation the Liturgy remains incomplete. Since the eucharistic event we are incorporated in him who came to serve the world and to be sacrificed for it, we have to express in concrete diakonia, in community life, our new being in Christ, the Servant of all. The sacrifice of the Eucharist must be extended in personal sacrifices for the people in need, the brothers for whom Christ died. Since the Liturgy is the participation of the great event of liberation from the demonic powers, then the continuation of Liturgy in life means a continuous liberation from the powers of the evil that are working inside us, a continual reorientation and openness to insights and efforts aimed at liberating human persons from all demonic structures of injustice, exploitation, agony, loneliness, and at creating real communion of persons in love."

FOUR LITURGIES

There are four different liturgies in the Orthodox Church:

- 1) The Liturgy of St. John Chrysostom which is the most common liturgy celebrated on Sundays and weekdays.
- 2) The Liturgy of St. Basil the Great which is celebrated only ten times a year, mainly during the Sundays of Lent. St. Basil's liturgy is very much like that of St. John Chrysostom with the exception of the prayers offered privately by the priest. These are much longer.
- 3) The Liturgy of St. James, the Brother of the Lord, which is celebrated only once a year on the Feast Day of St. James, October 23, and only in certain places such as Jerusalem, Rome.
- 4) The Liturgy of the Pre-Sanctified Gifts which is used only on Wednesdays and Fridays of Lent and on the first three days of Holy Week. It is called *pre-sanctified* because no consecration takes place. The communion elements distributed are reserved from the Eucharist of the previous Sunday. Thus, the *Pre-Sanctified* is not a eucharistic liturgy but rather an evening Vesper Service that includes the distribution of pre-consecrated elements of Holy Communion. Its purpose is to offer us more frequent opportunity during Lent to receive Holy Communion. It

is used during Lent because the normal liturgy is an extremely joyful expression of the Resurrection and is considered to be inappropriate to the deeply penitential season of Lent.

SUMMARY

The liturgy is full of movements of God to man and man to God:

1. We wake up and get ready for church; first Procession.
2. We bring a gift of bread to express the giving of our life to God.
3. The processions of the Small Entrance, the reading of the Epistle, Gospel and sermon that show Christ as coming to speak to us today.
4. We go to the altar to receive the Body and Blood of Jesus.
5. We give our offering of money to God to help the poor and the needy; to continue the work of His Church in the world today.
6. The movement of love and reconciliation to our neighbor through a handshake or the kiss of peace.
7. The movement back to the world to serve as witnesses of the resurrection.

God has made and continues to make many movements to come to us, but He will not forcefully break down the door of our heart; He awaits our response: "Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need" (Hebr. 4:16).

Citations from the works of Archbishop Sergius:

*** Man was created for happiness, and only through everyday victories can he obtain joy and a state that brings light to everyone and himself...

*** All of life is in people's interpersonal relationships. We have to illumine them with the light of Christ's Truth.

*** If there is peace in the soul, that joy will never be taken away.

Lack of peace will never bring happiness.

*** Life is a great labor. We have to learn to live wisely in Christ, and then everything around us will make sense and acquire value for eternity.

*** Every victory over sin is a victory over ourselves and others for the mutual understanding of the life of all people.

*** The cultivation of the inner man is done not in the world of astounding, but in everyday life.

*** The presence of happiness in life lies in the presence of our spiritual life. No matter how beautiful the forms of life may be, if a person does not conquer sin in himself, he will not obtain true happiness.

*** The matter is not our littleness, but in our lack of desire to take on responsibility.

*** People are God's flowers—we, like the bees, have to know how to gather honey from these flowers, to enrich ourselves with the individuality of others, and reveal our own individuality to others.

*** There is beauty in every person, and only our sinfulness prevents us from seeing it.

*** Community life is God's gift, and it is an ascetic labor to make ourselves sociable if we are not sociable for the sake of supplementing our [personality's] poverty.

*** We have to find the hidden treasure in every heart. People often search for treasures, but not those of the soul; but we need to search for the treasures of the soul. Some may ask, what for? We reply, in order to become rich.