

**Українська Католицька
Церква Св.Родина**

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

Web Page: Saturday School: ukrainskaschkola.com



**Holy Family Ukrainian
Catholic Church**

Pastor: Fr. Olvian N. Popovici

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

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. 31/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

August 13, 2017 / Серпень 13, 2017

DIVINE LITURGIES SCHEDULE:

August 13, 2017, 10th Sunday after Pentecost. – *Leave – taking of the Feast of the Holy Transfiguration; Our Venerable Father Maximus the Confessor (662).*

Tone 1: Epistle: 1 Cor. 4:9 - 16. / **Gospel:** Matthew 17:14–23.

9:00 am – († Harkisham Singh,
req. Diane Sullivan and Walter Pliszak) – **English.**

10:00 am – **Pro Populo** – **Ukrainian.**

Monday, August 14, 2017 – *Translation of the Relics of Theodosius of the Cave Venerable.*

7:00 p.m. – God's Blessing upon all (Special Intention),
req. Mothers in Prayer

Tuesday, August 15, 2017 – **Dormition of the Theotokos.**

Note: It's a Holy Day of obligation.

9:00 am – **Pro Populo** – **English.**

7:00 p.m. – (God health for Marta Skrypoczka, req. Nataliya Popovici)

Wednesday, August 16, 2017 – *Translation of the Icon of Our Lord.*

9:00 a.m. – † Claudia Pozzaglia, req. Martin Smith

10:00 a.m. - Panakhyda in Memoriam for † **Bishop Richard Seminack**

Thursday, August 17, 2017 – *Myron Martyr.*

9:00 a.m. – God's Blessing upon Maria & Noy Sisawang & children,
req. Samilo Family

Friday, August 18, 2017 – *Florus ad Laurus Martyrs.*

9:00 a.m. – † Deceased Members (*Special Intention*)/Panakhyda/
req. Mothers in Prayer

7:00 p.m. - (*Divine Liturgy for Saturday*) – God's Blessing upon
Slawomir & Helen Samilo, req. Nataliya Popovici - **Ukrainian**

Saturday, August 19, 2017 – *Andrew and Others Martyrs.*

9:00 am – **Pro Populo** – **Ukrainian.**

6:00 p.m. – **Vespers (Вечірня)**

August 20, 2017, 11th Sunday after Pentecost. *The Holy Prophet Samuel.*

9:00 am – (God's Blessing upon all Members of the Apostleship
of Prayer, req. Nataliya Popovici) – **English.**

10:00 am – **Pro Populo** – **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 closed for the summer and will

resume on September 9, 2017. For more information please call the Rectory at
(631) 225 -1203 or visit our web page: ukrainskaschkola.com.

Ukrainian Cultural Dances will be closed for the summer and will
resume on September 9, 2017.

Religious Education: Classes for religious education will resume on
September 11th, 2017 and will be held every Monday from 5:00 p.m. until 6:00
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 **September 1, 2017 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 September 3, 2017 at
11:30 a.m.** 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 – August 6, 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: \$205, Tetrapod: \$5, Holy Days: \$5, Sundry: \$5, Coffee: \$130,
Church Debt: \$25, **Bishop's Appeal - \$20.00,**

Pledge: \$790.00, Sunday Offering: \$1,053.00, Total - \$2,218.00.

Dear Parishioners: Sincere thanks for the offerings made on Sunday, August 6, 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 August, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:

1. Please Note: on Sunday, August 27th, 2017 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.

2. Dear Parishioners: Please refrain from lighting candles during the Divine Liturgy. The Divine Liturgy is the reenactment (in an unbloody manner) of the sacrifice of our Lord on the Cross at Golgotha. Recall what God said to Moses: Moses, remove your sandals because the place in which you stand is holy. Out of respect for Christ and to avoid distracting movements during Liturgy, please light all candles either before the Liturgy has begun or after the final blessing. Thank you for your cooperation.

3. Dear Parishioners: Requests for Divine Liturgy. The Divine Liturgy book for 2018 is available. 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.

4. Upcoming events:

A. Today August 13, 2017 - pilgrimage to Sloatsburg, N.Y

B. August collections: Regular church cleaning: The next free will donations will be collected **on August 20, 2017.**

C. August 27, 2017 - our Parish Picnic. See attached information to the Bulletin.

5. We wish to express our sincere thanks to:

a. Mr. Michael Kubarich who, since last two years, has continued to voluntarily prune and take care of all the rose bushes around the front and sides of our church.

b. a parishioner who wishes to remain anonymous who generously purchased 889.00 Gallons of heating oil in the amount of \$1,800.00. As is written by the Ap. Paul in 2 Cor. 9:6-7, 10-11: Now this I say: He who soweth sparingly, shall also reap sparingly: and he who soweth in blessings, shall also reap blessings. Everyone as he hath determined in his heart, not with sadness, or of necessity: for God loveth a cheerful giver. May God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.

6. 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. Please mark your donation "Vestment Cleaning".

The 2017 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 have already contributed:

\$20.00 - M/M Petro & Halyna Kovaliv.

(To date - \$3,215.00 toward the Parish Goal of \$3,000.00)

Of the 176 families in our parish, 56 participated in this appeal, which is about 30%. The total amount donated was \$3,215.00. If any other family would like to contribute, all donations of any amount are greatly appreciated. Please remember to pray for vocations to the priesthood and religious life.

May God bless you for your generosity with choicest Blessings!

News from our Diocese and other Parishes:

1. 42nd branch of ODFFU, Long Island invites All members and their families and the Ukrainian community for Picnic to celebrate The Savior of the Apple Feast Day (Svyato Spasa) on Sunday, August 20, 2017 from 12 Noon to 7P.m at St. Josaphat Monastery, 1 East Beach Dr., Glen Cove, NY 11542. More information is attached to our Church Bulletin.

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.

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 11, 2017. 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. 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 (631) 225 1168.

Its Faith and Life. By Anthony M. Coniaris

..Continued from previous Bulletin.

The same thing happens in the liturgy. We come to give God a gift. We can't just do it in silence – we begin by talking to God. We say, "Kyrie eleison" "Dear God, have mercy on us." We say, "God, how wonderful You are! How great and strong! How blessed is Your kingdom!" We say, "God, forgive us!" We pray for peace, good weather, the sick, etc. We say, "Please, God, give us all things that will be good for our souls." Thus we begin by sending our words up to God. And then God replies. He sends His words down to us. He speaks to us through one of His apostles in the reading of the Epistle (Apostolos). Then He speaks to us through His only-begotten Son, our Lord, in the reading of the Gospel. After this He speaks to us through His minister, the priest, in the sermon. Thus we hear the epistle, the gospel and the sermon – each called "The Word of God." What is all this but an exchange of words? We talk to God and He talks to us. We have a friendly talk with God. "WISDOM, LET US ATTEND"

Thus, the first part of the liturgy is talking with God. We begin by praying for the world and its needs. Then Jesus comes to talk to us. To remind us that Jesus is coming to talk to us the priest does something to make us pay attention. He takes the Gospel book and carries it out to the people. He holds it high so that everyone can see it and says WISDOM. LET US PAY ATTENTION. He is telling us that Jesus is now about to come to speak His wise words to us. We are to pay complete attention to Him as He speaks to us. Jesus comes in every liturgy to speak to us and to show us the way. .

... to be continued....

St. John Vianney's sermon on sin...

...continued from previous Bulletin.....

God discovers Himself to us armed with a scourge, but He does so in order to see us penitent and contrite for the offences which we are committing against Him: *Thou hast given a warning to them that fear Thee: that they may flee before the bow: that Thy beloved may be delivered.* He appears with the bow already bent, upon the point of sending off the arrow, but He does not send it off, because He wishes that our terror should bring about amendment, and that thus we should escape the chastisement. *That Thy beloved may be delivered.* I wish to terrify them, says God, in order that struck by fear they may rise from the bed of sin and return to Me. *In their affliction they will rise early to Me.* ---- Osee 6:1. Yes, the Lord, although He sees us so ungrateful and worthy of punishment, is eager to free us from it, because how ungrateful soever we be, He loves us and wishes us well. *Give us help from trouble.* Thus, in fine, prayed David; and thus we ought to pray. Grant, O Lord, that this scourge which now afflicts us, may open our eyes, so that we depart from sin; because if we do not here have done with it, sin will lead us to eternal damnation, which is a scourge enduring forever. What shall we then do, my brethren? Do you not see that God is angered? He can no longer bear with us. *The Lord is angry.* Do you not behold the scourges of God increasing every day? Our sins increase, says St. John Chrysostom, and our scourges increase likewise. God, my brethren, is wroth: but with all His anger He has commanded me to say, what He formerly commanded to be said by the prophet Zachary: *And thou shalt say to them, Thus saith the Lord of Hosts: Turn ye to Me saith the Lord of Hosts, and I will turn to you saith the Lord of Hosts.* ----Zach. 1:3. Sinners, saith the Lord, you have turned your backs upon Me, and therefore have constrained Me to deprive you of My grace. Do not oblige Me to drive you forever from My face, and punish you in Hell without hope of pardon. Have done with it: abandon sin, be converted to Me, and I promise to pardon you all your offences, and once more to embrace you as My children. *Turn ye to Me, saith the Lord of Hosts, and I will turn to you.* Why do you wish to perish? (mark how tenderly the Lord speaks.) *And why will you die, O house of Israel.* Why will you fling yourselves into that burning furnace? *Return ye and live.* ----Ezech. 18:31, 32. Return to me, I await you with open arms ready to receive and pardon you. Doubt not of this, O sinner, continues the Lord. *Learn to do well . . . And then come and accuse Me, saith the Lord . . . if your sins be as scarlet, they shall be made white as snow.* ----Is. 1:17 Take courage, saith the Lord, change your life, come to Me, and if I do not pardon you, accuse Me. As if he were to say, Accuse Me of lying and bad faith; but, no, I shall not be unfaithful: your conscience now so black, shall be My grace become as white as snow. No; I will not chastise you if you reform, says the Lord, because I am God, not man. *I will not execute the fierceness of My wrath, . . . because I am God and not man.* ----Osee 6:9. He says besides, that men never forget an injury, but that when He sees a sinner penitent, He forgets all his offences. *I will not remember all his iniquities that he hath done.* ----Ezech. 18:2. Let us then at once return to God, but let

it be at once. We have offended Him enough already, let us not tempt His anger any further. Behold Him, He calls us, and is ready to pardon us if we repent of our evil deeds, and promise Him to change our lives.

What to Confess? A guide to Examination of Conscience

I John 5:16-17: He that knoweth his brother to sin a sin which is not to death, let him ask: and life shall be given to him who sinneth not to death. There is a sin unto death. For that I say not that any man ask. All iniquity is sin. And there is a sin unto death. As said above, one only *needs* to confess mortal sins ("sins unto death"), so a good grasp of what this means is imperative. For a sin to be mortal, it has to meet three conditions: **grave matter:** does it involve breaking one of the 10 Commandments, committing one of the Sins that Cry out to Heaven, or failing to uphold the 6 Precepts of the Church?

full knowledge: did you know or *should you have known* that the act was sinful? **deliberate consent:** was your consent to this act sufficiently deliberate so as to be a choice? Were conditions present that influenced your ability to choose?

If you are unclear as to whether a sin meets all of the requirements above for a mortal sin, be safe and confess it, telling the priest of your lack of clarity. As to venial sins (sins that don't meet the above requirements), you are free to confess them or not. *Confessing them is definitely encouraged*, but do be mindful of the priest's time and the time others need who may be standing in line behind you. If your Confession is before Mass, time is running short before Mass begins, there is a long line behind you, and you are wanting to confess venial sins only, you might want to hold off so that others who might have mortal sins to confess can see the priest before Mass starts. If you are plagued by feelings of "not being forgiven" or being "unworthy" of the Sacrament of Penance, don't confess venial sins *that you are doubtful about* lest you find yourself with a case of "the scruples." A "scrupulous" person is one who has "an unfounded apprehension and consequently unwarranted fear that something is a sin which, as a matter of fact, is not" (Catholic Encyclopedia). This doesn't refer to isolated incidents, but to a habitual way of feeling or thinking, an unwarranted fear, a sort of emotional obsession; it doesn't refer to true questions as to whether such and such a behavior is a sin or not.

What We Believe About Salvation

A question that is often addressed to us is: "Are you saved?" There are those who delight in using this question in their Christian witnessing. It is really not a bad question, for it directs our thinking to an all-important subject. But repeated too often it can become overbearing. There is a story of a man at a baseball game who was looking for an opportunity to share his Christian faith. Finally someone spoke to him. "Is this seat saved?" "No," said the man, "are you?"

THE THREE STAGES OF BEING SAVED

A very godly bishop was walking down the street one day when a little girl, a very zealous Christian, no doubt, asked him, "Bishop, are you saved?" The bishop, a very kind man, smiled and said,

"My dear friend, might I just inquire a little more exactly as to what it is you are asking me. Are you asking me, have I been saved? Or are you asking me, am I now being saved? Or are you asking me, shall I yet someday be saved?" Well, that pretty well flustered the little girl. She didn't respond. "Honey," said the bishop, "all three are true. I have been saved. I am being saved; and I shall yet be saved." You see, salvation is comprehensive. It has to do with our past – we have been saved from sin and death through baptism. This we call justification. It has to do with the present – we are being saved.

This has to do with our daily walk and growth in the life of Christ and the Spirit. This we call sanctification. And salvation has to do also with our final glory in Christ. As Paul said, "When Christ Who is our life appears, then you also will appear with Him in glory" (Col. 3:4). That we call glorification.

Another bishop when asked the question, "Have you been saved?" replied, "I have." "And when were you saved?" he was asked. The bishop replied immediately "On a Friday afternoon at three o'clock in the spring of the year 33 A.D. on a hill outside the City of Jerusalem."

That is when we were all saved, but God will not force this salvation upon us. We must – each of us – accept it personally as the great gift of God's love. We were saved in baptism which is our personal Golgotha. Baptism is the *tomb* where "we were baptized into His death" (Rom. 6:3); it is also the *womb* from which we were born anew receiving within us the life of Christ.

WORK OUT YOUR SALVATION

We were saved at baptism but we must continue to "work out" our salvation for the rest of our lives by daily serving, loving, obeying, and following Jesus.

When you stand before God's altar to be married, you are pronounced man and wife in the Lord. You are married right then and there. No one can argue that point. But it is equally true that you will work out your marriage from that moment on till the end of your life together. As two wills seek to become one, your marriage becomes what God ordained it to be.

In Jeremiah 3:14 the Lord said to His people, "I am married to you." Our relationship to God is like a marriage relationship. More than anything else God wants our love, our heart. He wants us! In the Christian life, as in marriage, two wills are involved; God's will and ours. Jesus constantly yielded His will to the Father. It was the last thing He did before He went to the cross. That kind of obedience is not easy. And it is not something we can do once and forget. It is a way of life – a constant yielding of our will to God's will daily. Each time we choose God's will we are working out our salvation. In the words of St. Paul, "Therefore, my beloved . . . work out your own salvation with fear and trembling" (Phil. 2:12).

DAILY CONVERSION

The great saints of the Church were humble men and women who radiated grace and love. They were not converted once. Nor did they repent just once. Their life was a daily conversion and a constant repentance. They were saved once on the cross at Golgotha, but they were also being saved daily in the yielding of their will to Jesus. Daily they sinned and daily they repented. Daily they fell and daily they rose. We have been saved but we *are also being saved*. "For the word of the cross is folly to those who are perishing but *to us who are being saved* it is the power of God" (I Cor. 1:18).

In the parable of the Pharisee and the Tax Collector, the proud Pharisee thought he was saved. His prayer was, "Thank God, I have made it! I am where I am supposed to be. Everyone else is below me on the ladder somewhere. I am not like other men. Would that they were all as good as I am." It was that kind of spiritual pride that condemned the Pharisee. The poor tax collector, on the other hand, was on a much lower level of spirituality and virtue, and he knew it. He acknowledged his sinfulness and, realizing the unlimited possibilities for growth, he moved on.

A CONSTANT MOVING TOWARD GOD

In Eastern theology salvation is not static but dynamic; it is not a completed state, a state of having arrived, a state of having made it, but a constant moving toward theosis, toward becoming like Christ, toward receiving the fullness of God's life. And it can never be achieved fully in this life.

The more the great saints of the Church grew in their knowledge of Jesus, the more they realized their imperfection and sinfulness. When a saint was told, "You are a thief," he would agree that he was. "You are a liar." He would agree that he was. "You are a fornicator." He would agree that he was. The saints realized that we can lie, steal and fornicate in thought as well as in deed. Like the sinful tax collector they prayed the Jesus Prayer constantly: "Lord Jesus, Son of God, be merciful to me a sinner." They were saved at Golgotha, having died and risen with Christ in baptism. And they were being saved daily through repentance and the yielding of their mind, heart and will to God. And they looked forward to their glorification with Jesus at the Second Coming.

A CRY FOR SALVATION

People today are not running to church with the question: "What must I do to be saved?" But when they run to psychiatrists, when they take large doses of drugs, when they drown themselves with alcohol, when they try to resign from the human race, when they complain that life is not worth living and try to commit suicide, what are they doing but confessing a need – a need to be saved from themselves, from the sin and death of their daily existence.

AN INNER SALVATION

The salvation we are looking for is not to be found in education, or politics, or economics but in Christ. It is a spiritual, an inner salvation, which in turn produces an outer salvation. Changed people produce a changed society. The peace and the fulfillment we are all searching for can be found in a relationship to God that only Jesus can bring. "Peace I leave with you," He said, "my peace I give to you; not as the world gives do I give to you (John 14:27).

Jesus did not come to condemn us because we had become enslaved to sin. He came to save us by breaking the bonds of sin and death.

Recall the words of St. Gregory of Nyssa: "Our nature was sick and needed a doctor. Man had fallen and needed someone to raise him up. He who ceased to participate in the good needed someone to bring him back to it.

He who was shut in darkness needed the presence of life.

The prisoner was looking for someone to ransom him.

The captive for someone to take his part.

He who was under the yoke of slavery was

looking for someone to set him free." **...to be continued....**
