

**Українська Католицька
Церква Св.Родина**

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**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

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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. 30/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

August 6, 2017 / Серпень 6, 2017

DIVINE LITURGIES SCHEDULE:

August 6, 2017, 9th Sunday after Pentecost. – Transfiguration of Our Lord.

Festal Tone: Epistle: 2 Peter 1:10–19. / Gospel: Matthew 17:1–9.

9:00 am – († Patricia Klose, req. Nataliya Popovici) – **English.**

Note: Blessing of fruits following the Ambon Prayer.

10:00 am – Pro Populo – **Ukrainian**

Monday, August 7, 2017 – *Domitius Venerable Martyr.*

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

Tuesday, August 8, 2017 – *Emilian Bishop Confessor.*

9:00 a.m. – Good health for Leticia and Robert Nalewayko,
req. Family

Wednesday, August 9, 2017 – *Matthias Apostle.*

7:00 p.m. – Good health for Marta Skrypczka, req. Stefania Bojuk

Thursday, August 10, 2017 – *Lawrence Archdeacon - Martyr.*

9:00 a.m. – God's Blessing upon Martin & Silvia Smith, req. Family

Friday, August 11, 2017 – *Euplius Martyr.*

9:00 a.m. – God's Blessing upon Peter Tomeo, req. Family

Saturday, August 12, 2017 – *Photius and Anicetus Martyrs.*

6:00 p.m. – **Vespers (Вечірня)**

7:00 p.m. – † Our Patriarch and Cardinal Lyubomyr Husar,
req. Omelan Steszyn

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

9:00 am – († Harkisham Singh,
req. Diane Sullivan and Walter Pliszak) – **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 August 6, 2017 at 11:30 a.m.** 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 – July 30, 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: \$150, Tetrapod: \$4, Holy Days: \$15, Sundry: \$10, Coffee: \$100,

Bishop's Appeal - \$250.00,

Pledge: \$205.00, Sunday Offering: \$1,075.00, Total - \$1,809.00.

Dear Parishioners: Sincere thanks for the offerings made on Sunday, July 30, 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. Congratulations are extended to **Elizabeth Veronica Shvets** daughter of Lyubomyr Televyak & Oksana Shvets who received the sacraments of Baptism, Chrismation and First Holy Eucharist on Saturday August 5, 2017 at 1:00 p.m.

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. **We extend our sincere sympathy** to Mr. Ivan Zakharyuk and his Family for the loss of his father † Mychailo Zakharyuk, a resident of Ukraine, who has recently fallen asleep in the Lord. May his soul rest in peace and everlasting be his memory.

4. **Dear Parishioners: Requests for Divine Liturgy.** 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.

5. Upcoming events:

A. August 12 – 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.

6. We wish to express our sincere thanks to:

a. Mr. Borys Khodyn for his devoted support of our Church in securing, over the past few years, many donations from his employer which included a few large boxes of paper goods which have been a great benefit to 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.

c. **Mr. Martin Smith** who voluntarily made necessary repairs last week in our Parish center. May God bless all those who volunteered

or made donations and may He reward you with His choicest Blessings.

7. **Dear parishioners**, we look forward to the Pilgrimage in Sloatsburg, scheduled for August 13, 2017. The available transportation for the trip is both our church minivan that seats 15, and my own minivan that seats 7. Please contact Mrs. Halyna Podolska if you would like to attend. We ask for a \$10.00 donation per person to help defray the cost of the trip. However, if more people were to go, we would have to order a bus. This will result in a \$30 charge per person.

8. **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:

\$150.00 - M/M Andriy & Mariya Tanchak

\$100.00 - M/M Jonathan & Alicia Soriano

\$50.00 - M/M Bogdan & Maria Galyluiko

M/M Vasyl & Anna Ivasyuk

\$20.00 - M/M Bogdan & Liliya Betsko.

(To date - \$3,195.00 toward the Parish Goal of \$3,000.00)

May God bless you for your generosity with choicest Blessings!

News from our Diocese and other Parishes:

1. **St. John the Baptist Ukrainian Catholic Church will hold a Chicken Barbecue on Sunday, August 6, 2017 between 3:00 p.m. and 5:00 p.m.** St. John the Baptist is located at 820 Pond View, Riverhead, N.Y. 11901. 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.**

Banns of Marriage (3rd Banns)

Taras Fedyna son of Roman Fedyna and Svittana Turchyn from Holy Family Church and Iana Ivantsov daughter of Petro and Liliya Ivantsov from Holy Family Church. Marriage will take place on August 12, 2017 at Sts Peter and Paul Ukrainian Catholic Church in Lviv, Ukraine at 2:00 p.m.

Its Faith and Life. By Anthony M. Coniaris

..Continued from previous Bulletin..

A MULTI-FACETED PRESENCE

Although Jesus is truly present in the consecrated bread and wine at the liturgy, to focus exclusively on the presence there is to miss some vital aspects of the mystery of the Eucharist. At the liturgy Christ is also truly present in the readings of the Word of God as well as in the sermon. Listening to these, we are truly listening to Jesus. Christ is also present in the celebrant priest who symbolizes in a special way Christ's presence in our midst. Christ is present as well in all those taking part in the Eucharist, i.e., God's people. The same Christ dwells in all of us. As we minister and serve each other, we serve Christ. Seeing the Eucharist in this way we can see that Holy Communion is more than the consecrated bread and wine; it is truly a sacred event, a moment of encounter with the living Christ.

THE GOSPEL BOOK — GOD TALKS TO US

When a young man offers a box of candy to the girl he loves, he begins by saying, "Hello, dear! I've brought you a present and I hope you'll like it." And she replies, "What is it? Oh! How marvelous! You are a perfect dear to have thought of it" – or something like that. They begin by talking to one another; they exchange words. After they talk, they exchange gifts.

... to be continued....

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

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

The Saint says, that God often appears in wrath because He wishes to deal mercifully with us; and threatens, not with the intention of chastising but of delivering us from chastisement. St. Augustine adds, that when anyone cries out to you "take care," it is a sign he does not mean to injure you. And thus exactly does God act in our regard: He threatens us with chastisement, says St. Jerome, not that He means to inflict it, but to spare us if we profit by the warning. Thou, O Lord, says St. Augustine, art severe, but then most so when Thou wishest to save us; Thou threatenst, but in so threatening Thou hast no other object than to bring us to repentance. *In Ps. 55.* The Lord could chastise sinners without warning by a sudden death, which should not leave them time for repentance; but no, He displays His wrath, He brandishes His scourge, in order that He may see them reformed, not punished. The Lord said to Jeremias: thou shalt say to them ----- *If so be, they will hearken and be converted every one from his evil way: that I may repent Me of the evil which I think to do unto them.* --Jer. 26:2. Go, He says, and tell the sinners if they wish to hear you, that if they cease from their sins, I shall spare them the chastisements which I intended to have inflicted on them. And now, my brethren, mark me. The Lord addresses you in a similar way out of my mouth. If you amend, He will revoke the sentence of punishment. St. Jerome says: "God is wroth, not with us, but with our sins;" and St. John Chrysostom adds, that if we remember our sins God will forget them. He desires that we being humbled should reform, and crave pardon of Him. *Because they are humbled I will not destroy them.* -2 Par. 12:7. But, in order to amend, we must be led to it by fear of punishment, otherwise, we never should be brought to change our lives. True it is, God protects him who places hope in His mercy. *He is the protector of all who trust in Him.* --Ps. 17:31. But he who hopes in the mercy of the Lord is always the man who fears His justice. *They that fear the Lord have hoped in the Lord. He is their protector and their helper.* ---Ps. 13:11. The Lord often speaks of the rigor of His judgments, and of Hell, and of the great number who go thither. *Be not afraid of them who kill the body: . . . fear ye Him who, after He hath killed, hath power to cast into Hell.* ---Luke 12:5. *Broad is the way that leadeth to destruction, and many there are who enter thereat.* ---Matt. 7:13. And why does the Lord so often speak thus? In order that fear may keep us from vice, and from the passions, and from occasions; and that thus we may reasonably hope for salvation, which is only for the innocent, or the penitent, who hope and fear. Oh, what strength has not the fear of Hell to rein us in from sin! To that end has God created Hell. He has created us, and redeemed us by His death, that we might be happy with Him; He has imposed upon us the obligation of hoping for eternal life, and on that account encourages us, by saying that all those who hope in Him shall be saved. *For none of them that wait on Thee shall be confounded.* -----Ps. 24:2. On the other hand, it is His wish and command that we should be in fear of eternal damnation. Some heretics hold, that all who are not in sin should consider themselves as assuredly just and predestined; but

these have with reason been condemned by the Council of Trent (Sess. 6 can. 14, 15), because such a presumption is as perilous to salvation as fear is conducive to it. *And let Him be your dread, and He shall be a sanctification unto you.* ----Is. 8:13. The holy fear of God makes man holy. Wherefore David begged of God the grace of fear, in order that fear might destroy in him the inclinations of the flesh. *Pierce Thou my flesh with Thy fear.* ---Ps. 118:120. We should then fear on account of our sins, but this fear ought not to deject us: it should rather excite us to confidence in the Divine mercy, as was the case with the prophet himself. *For Thy name's sake, O Lord, Thou wilt pardon my sin, for it is great.* -----Ps. 24:11. How is that? Pardon me because my sin is great? Yes, because the Divine mercy is most conspicuous in the case of greatest misery; and he who has been the greatest sinner is he who glorifies most the Divine mercy, by hoping in God, Who has promised to save all those who hope in Him. *He will save them, because they have hoped in Him.* -----Ps. 36:40. For this reason it is, Ecclesiasticus says, that the fear of the Lord bringeth not pain, but joy and gladness: *The fear of the Lord shall delight the heart, and shall give joy and gladness.* Thus this very fear leads to the acquisition of a firm hope in God, which makes the soul happy: *He that feareth the Lord shall tremble at nothing, and shall not be afraid, for He is his hope. The soul of him that feareth the Lord is blessed.* -----Eccclus. 34:17. Yes, blessed, because fear draws man away from sin. *The fear of the Lord driveth out sin,* -----Eccclus. 1:27, and at the same time infuses into him a great desire of observing the commandments: *Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments.* -----Ps. 111:1. We must, then, persuade ourselves that chastisement is not what the nature of God inclines Him to. God, because by His nature He is infinite goodness, says St. Leo, has no other desire than to bless us, and to see us happy. When He punishes, He is obliged to do so in order to satisfy His justice, not to gratify His inclination. Isaias says, that punishment is a work contrary to the heart of God. *The Lord shall be angry. . . .t hat He may do His work, His strange work; . . . His work is strange to Him.* -----Is. 28:21. And therefore does the Lord say, that He sometimes almost feigns the intention of punishing us. But why does He do so? For this reason: Let every man of you return from his evil way. -----Jer. 18:11. He does so in order to our reformation, and consequently our exemption from the chastisement deserved by us. The Apostle writes, *that God Hath mercy on whom He will, and whom He will He hardeneth.* -----Rom. 9:18. With regard to which passage, St. Bernard says, that God of Himself wishes to love us, but that we force Him to condemn us. He calls Himself the Father of mercies, not of vengeance. Whence it comes that His tenderness all springs from Himself, and His severity from us. And who has ever been able to comprehend the greatness of the Divine mercies? David says, that God, even while yet angry, feels compassion for us: *Thou hast been angry, and hast had mercy on us.* -----Ps. 59:3. "O merciful wrath, which art enkindled but to succor, and threatenest but to pardon," exclaims the abbot Beroncosius. "Thou hast shown," continues David, "thou hast shown Thy people hard things, Thou hast made us drunk with the wine of sorrow." . . . **.....to be continued.....**

Worship in the Eastern Catholic Church

The Eastern Catholic Worship is different! Some of the differences are quite obvious, while other become less noticeable over time. The Eastern Catholic Christians, of whom I am now one, **listen** to the words and the music of the Holy Liturgy and the sounds of the liturgical action, **speak and sing** with our voices united, observe the liturgical actions, icons, and vestments, etc. with our eyes, **smell** the incense, reverence and touch the icons, bible, cross, and other symbols of our faith, **partake and taste** the Body and the Blood of Christ in the Holy Elements of the Holy Communion, **think** with our minds, **grow** intellectually in the Holy Faith, **respond** from our hearts and **participate** with our bodies. If you are coming from a western church background, all of this action may seem very strange and might make you feel uncomfortable at first. However, before long, you will begin to experience the awesome beauty of this way of worshipping, and the Holy Liturgy will draw you into the reverential and mystical worshipping God. The Liturgy is composed of two parts: the Liturgy of Preparation (preparing the Eucharistic elements) and the Divine and Holy Liturgy. One of the first things you might notice when you enter the Eastern Catholic Churches is that there is a lot of joy evident in the congregation. Before the Holy Liturgy, people walk up to the front of the church, praying in front of the Iconostasis (the standing icons on the side of the altar), reverencing (kissing) the icons, lighting candles. The parish priest is hearing confessions before or after the Liturgy. In the Eastern Catholic churches, the congregation does a lot of kissing: when they enter the church, they kiss the icon on the Tetrapod. The usual greeting during the Kiss of Peace is **“Christ is in our midst!”** And the response is “He is and shall always be with us!” Slavic people kiss three times (right cheek, left cheek, right cheek). In some Eastern Catholic churches there are no pews but only a few chairs for the elderly and infirm to use. This is because, in the Eastern Christian tradition, standing is the most appropriate physical attitude for prayer and worship. Many Eastern Catholic churches do have pews; but even then the congregation stands during the reading of the Holy Gospel, the singing of the Creed, the Anaphora (the prayer of consecration) and singing of the Lord's Prayer. Many Eastern Christians prostrate during Lent (kneel, place hands on the floor, and touch the forehead on the floor between the hands). One of the first things you will see us do throughout the course of the Holy Liturgy is to make the sign of the cross. **The Sign of the Cross** is an important expression of the Holy Faith. In fact, it has been said, that as long as the Eastern Catholic teach their members to properly make the sign of the cross, the Holy Faith will remain safe and secure. The Sign of the Cross is made with the right hand. The thumb and the first two fingers are joined at the tip, symbolizing the Holy Trinity. The remaining two fingers are closed on the palm symbolizing the Eternal Word of God, the Second Person of the Holy Trinity, and entered time as the God-Man Jesus Christ. The sign of the cross begins and ends with the right hand touching the forehead, the centre of the chest (heart), then the right

shoulder, then and finally the left shoulder. The sign of the cross is typically made at the mention of the Blessed Trinity, when the priest blesses the congregation, at the beginning and ending of the Holy Gospel, and in response to the petitions in the litany, after the reception of Holy Communion. Often a reverence or a bow, while making the sign of the cross, is frequently made when entering or leaving the church, passing in front of the Holy Tabernacle, Holy Altar, and holy icons. The bow is a sign of respect and submission to God and sometimes as a symbol of repentance and forgiveness. During Lent, the bow begins with the right hand touching the floor before making the sign of the cross; sometimes, the members of the church make a full prostration. You will also notice that there are a lot of candles: since Jesus Christ taught that He was the Light of the World (**John :12**), our candles and lamps refer to His radiance, the Light of Christ illuminates all humanity and all of the world. The faithful light candles as a sign of their fervent prayer unto God. We light candles and lamps before icons, we carry them in processions, and they are on the Holy Altar. The prayer is that any wickedness in us will vanish as the wax of the candle vanishes and is consumed by the flame. Inside the church we are surrounded by icons based upon Hebrews 12: 1-4: we are surrounded by a great cloud of witnesses (literally, the martyrs), who watch after us and urge us on in our race of faith towards Our Lord Jesus Christ. Eastern Christians quite often reverence (kiss) the icons when they enter and depart from the church. This is due to the belief that human beings has a deep God-given need to express their love and what they feel inside when those feelings are good and pure. They have a great respect and veneration for the historical and biblical scenes which the icons represent, because they are a part of God's plan for salvation for the life of the world. When they bow before and/or kiss an icon, the Altar Gospel Book, when they exchange the Kiss of Peace, it is a sign of humility and deep devotion before Almighty God Who acts through individuals, Holy Scriptures, the Eucharist, so that all of His people may be brought into Paradise. This is not idolatry as some Protestants have attempted, in their ignorance, to label the Eastern Christian Churches; are you worshipping your father, your mother, your spouse, son or daughter when you give that person a kiss? Of course not; it is our belief that the outward honour we pay to the material reality goes far beyond the prototype. There is a vast distinction between honour (i.e.: veneration or respect) and worship. We worship God alone and may have no others before Him (Exodus 20). The priest and the congregation with the choir sing the Holy Liturgy. The human voice is at its very best in songs of worship. The human voice is a musical instrument which was created by God. The voice is one instrument which is the most fitting for the Praise of Almighty God and which every member of the church possesses. All of these elements bring to mind the Tabernacle Worship prescribed by God the Father and brought into completion by Our Lord Jesus Christ during the Last Supper and His life. By active participation, you grow not only in love with Our Saviour, with His Church and the Body of Christ but also with the Holy Liturgy.
