

**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

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. 11/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

March 12, 2017 / Березень 12, 2017

DIVINE LITURGIES SCHEDULE:

2nd Sunday of Great Fast (Commemoration of St. Gregory Palamas), March 12, 2017. *Our Venerable Father and Confessor Theophanes.*

Note: *Liturgy of St. Basil the Great.*

Tone 2: Epistle: Hebrews 1:10 - 2:3./ **Gospel:** Mark 2:1–12.

9:00 a.m. – Pro Populo – English.

10:15 a.m. – (God's Blessing upon Nataliya Popovici & Family; Nadiya Moskalyuk & Family, req. Moskalyuk Family) – Ukrainian.

Note: **This week's Sanctuary Candle Light for God's Blessing upon Stefania Bojuk, req. Family.**

4:00 p.m. – Lenten Vespers

Monday, March 13, 2017. *Translation of the Relics of Nicephorus Patriarch.*

9:00 a.m. – Akathistos to the Passion of Christ.

Tuesday, March 14, 2017. *Benedict Venerable.*

6:00 p.m. – Vespers (Вечірня)

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

Wednesday, March 15, 2017. *Agapius and Others Martyrs.*

9:00 a.m. – Liturgy of the Presanctified Gifts.

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

Thursday, March 16, 2017. *Sabinus and Papas Martyrs.*

9:00 a.m. – ☩ Marta Bojuk, req. Stefania Bojuk

Friday, March 17, 2017. *Alexis, Man of God Venerable.*

9:00 a.m. – Holy Cross of the Way / Хресна Дорога

7:00 p.m. – Holy Cross of the Way / Хресна Дорога

Saturday, March 18, 2017. *All Souls Saturday. Our Holy Father Cyril.*

6:00 p.m. – Vespers (Вечірня)

7:00 p.m. – ☩ Divine Liturgy for all the deceased followed by Panakhyda (Sorokousty) {3}

3rd Sunday of Great Fast (Veneration of the Holy Cross), March 19, 2017. *The Holy Martyrs Chrysanthus and Daria.*

9:00 a.m. – (☩ Anastasia Oleshko, req. Gloria Tolopka) - English.

10:15 a.m. – 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 held **Every Saturday from 9:00 am until 1:30 p.m.** For more information please call the Rectory or contact the Director, Mrs. Izolda Maksym at (631) 225 -1203 or visit our web page: ukrainskaschkola.com.

Ukrainian Cultural Dances for children ages 5 to 12 are provided by Mr. Gregory Momot of Paramus, NJ, every Saturday, by groups: ages (5 – 8) 1:35 p.m. – 3:05 p.m.; ages (8 – 12) 3:05 p.m. – 4:35p.m.

Religious Education: Classes for religious education 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 **April 7, 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: Monday - Friday: 9:00 am to 5:00 pm; Saturday: 10:00 am – 2:00 pm; Evenings by appointment. **Attention: Tuesday** 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 today **Sunday April 2, 2017 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 – March 5, 2017. Sorokousty - \$20.00

"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: \$295, Terapod: \$10, Rice Bowl: \$15, Poor: \$20, Coffee: \$295, Annual support: \$100, Sundry: \$5, Pyrohy: \$20, Sower: \$30, Donation: \$50,
Pledge: \$1,320.00, Sunday Offering: \$1,174.00, Total - \$3,354.00.

Dear Parishioners: Sin cere thanks for the offerings made on Sunday, March 5, 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 **March**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:

1. Paschal Flower Donations: You are invited to make a donation between now and Palm Sunday so that flowers may be purchased for the Good Friday bier, and for Paschal Liturgies (April 14, 2017)

2. Fresh Pyrohy for sale with: potatoes, cheese kapusta (onions included.), the price for one dozen is \$6.00; holubtsi (stuff cabbage) for sale: with mushrooms – (six for \$6.00). This is a church fundraiser.

3. Upcoming events:

a. Next Parish Retreat with Father Ihor Boyko, Rector of the Seminary in Lviv, Ukraine, scheduled for March 17-19, 2017 (in both Ukrainian and English). Please mark this date on your calendars. See more information attached to our Bulletin.

b. March collections: Regular church cleaning: The next free will donation will be collected on Sunday, March 19, 2017.

c. Dear Parishioners: Fish Fry Luncheon – scheduled for Sunday, April 2, 2017, which is the Fifth Sunday of Lent. Mark this date on your calendars! More information is attached to our church bulletin.

4. We wish to express our sincere thanks to: **a.** Twenty-three parishioners who donated their time and energy to make an assortment of pyrohy on Wednesday, March 8th. **b.** An anonymous parishioner who always volunteers to provide his skilled services as a free will offering to our parish this past week. **c.** those ladies from the Rosary Society who volunteered this past week to make holubtsi (stuffed cabbage) with mushrooms for sale. May God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.

5. SPECIAL LENTEN COLLECTION: There will be a special collection marked "Rice Bowl and Poor" throughout the Period of Lent (both calendars.) Special collection containers may be found in our vestibule and at the Tetrapod.

6. Fundraiser events of the Parish:

a. Outreach Program. M/M Ihor & Olesia Warywoda have volunteered to be responsible for the parish outreach program and are asking parishioners to participate in a canned food drive for the needy in our community. Items needed are: canned vegetables, fruit juice, gravy, coffee, tea, tuna fish, baked beans, pasta sauce, etc. Please bring your items to the church vestibule between today and April 10th in order that we may prepare Easter baskets for the needy.

b. The Members of the Rosary Society are asking parishioners to bring children's clothes and shoes (ages 5–14), snacks, candies or a monetary offering to help ship packages to the orphanage in Ukraine. Our funds are limited so we rely on your special donations. Thank you, in advance, for your attention and donation.

PLEASE NOTE: Psalm 50

Have mercy on me, God, in accord with your merciful love; in your abundant compassion blot out my transgressions. Thoroughly wash away my guilt; and from my sin cleanse me. For I know my transgressions; my sin is always before me. Against you, you alone have I sinned; I have done what is evil in your eyes. So that you are just in your word, and without reproach in your judgment.

Behold, I was born in guilt, in sin my mother conceived me. Behold, you desire true sincerity; and secretly you teach me wisdom.

Cleanse me with hyssop, that I may be pure; wash me, and I will be whiter than snow.

You will let me hear gladness and joy; the bones you have crushed will rejoice.

Turn away your face from my sins; blot out all my iniquities.

A clean heart create for me, God; renew within me a steadfast spirit.

Do not drive me from before your face, nor take from me your holy spirit.

Restore to me the gladness of your salvation; uphold me with a willing spirit.

I will teach the wicked your ways, that sinners may return to you. Rescue me from violent bloodshed, God, my saving God, and my tongue will sing joyfully of your justice.

Lord, you will open my lips; and my mouth will proclaim your praise.

For you do not desire sacrifice or I would give it; a burnt offering you would not accept.

My sacrifice, O God, is a contrite spirit; a contrite, humbled heart, O God, you will not scorn.

Treat Zion kindly according to your good will; build up the walls of Jerusalem.

Then you will desire the sacrifices of the just, burnt offering and whole offerings; then they will offer up young bulls on your altar.

An 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 are 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 Power of Prayer: When you call me, when you go to pray to me, I will listen to you. When you look for me, you will find me. Yes, when you seek me with all your heart, you will find me with you, said the Lord, and I will change your lot. (Jeremiah 29:13-14)

News from St. Basil College Seminary: Special course for all who would like to attend: Cantors Program titled, "Services of the Holy Week" PROGRAM AT ST. BASIL SEMINARY to be held between March 24 – 26, 2017. For more information and a schedule of the program please visit at www.stamorddio.org.

Why do Eastern Catholic priests marry and Roman Catholic priests do not?

A married priesthood is based upon the Holy Scriptures (I Timothy 3). In the early church, even bishops were married. With the rise of monasticism, in the Eastern Orthodox and Roman Catholic Churches, bishops were not permitted to marry. The Roman Catholic Church instituted Canon Laws to require celibacy among their priests. Our Ukrainian Catholic Church has a Byzantine Tradition and through the Union of Brest (1595) with the Roman Catholic Church, many of our clergy were married except Bishops and monk. In the Eastern Catholic Churches, priests and deacons have always been permitted to marry; however, they must marry before they receive Major Holy Orders. Otherwise they must remain celibate. If a married priest or deacon is widowed, he can never remarry. There was always a provision in Canon Law for a married man to become a bishop. The priest and his wife would grant each other "Letters of Freedom." These letters stipulated that while each of them took monastic vows and could not longer live as husband or wife or even live within the same house, then the priest, now a monastic, could be elected and consecrated a bishop. This option has rarely been utilised since the Eastern Churches are still attempting to maintain a celibate episcopate. The Scriptures (I Timothy 3, *et. al.*) have never been rescinded by God nor by the Church, no could they ever be. Obviously, a bishop is entitled to be a monk or celibate. He is the father to his brother priests and is subordinate to the Holy See. In the

Eastern Tradition, in keeping with the Holy Scriptures, no Canon Laws were ever created to permit a married Bishop.



Christ is the only sacrifice worthy to praise God

“Our life sacrificed is with our neighbor. If we gain our brother, we have gained God, but if we scandalize our brother, we have

sinned against Christ.” Saint Anthony the Great.

Why do we use flowers to decorate crosses in the Church?

Christ's death will bring us new life and flowers give the aroma of new life. Flowers are a vision of the resurrection. When speaking of Jesus Christ, death and resurrection are together. By death He conquered death and gave us life.

Flowers remind us that: Human life began in the garden;

- . Jesus suffered in the garden
- . Jesus was buried in the garden
- . Mary sees the risen Lord in the garden
- . Rev. 2:7 says that paradise will be in a new garden
- . Through sin we have cut ourselves away from the garden of life, and through death and resurrection Jesus is restoring the garden to us (Rev. 22:2). *“To Your Cross, O Master, we bow in veneration, and we glorify Your Holy Resurrection!”*

As we pass through Great Lent, memorize the *Prayer of St. Ephrem* so that you may recite it during the ascetical fast.

Lord and Master of my life,
spare me from the spirit of indifference, despair,
lust for power, and idle chatter.
Instead, bestow on me, your servant,
the spirit of integrity, humility,
patience, and love.

Yes, O Lord and King,
let me see my own sins
and not judge my brothers and sisters;
for you are blessed forever and ever. Amen.

The power of Prayer (*Jeremiah 29:13-14*)

When you call me, I will listen to you. When you look for me, you will find me. Yes, when you seek me with all your heart, you will find me with you, says the Lord, and I will change your lot.

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. To those who continue to attend the Eastern Catholic Liturgy, it becomes apparent the Eastern Catholic Christians worship with much singing with their whole being. Worship was not a passive event as in the Roman Catholic or other Western Christians churches. Sunday worship became alive to once again, as it did when we are present at the Church.

The entire person is involved in worship

Eastern Catholics, as the parishioners of Holy Family Church, Lindenhurst, NY **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 Catholic background, all of this action may seem 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 of God. The Sunday Holy Liturgy is composed of three parts: Proskomidia, the Liturgy of Preparation (preparing the Eucharistic elements), the Divine and Holy Liturgy and the Receiving the Holy Eucharist. One of the first things you might notice when you enter the Eastern Catholic Churches is there is 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 in front of the altar), reverencing (kissing) the icons, lighting candles. The parish priest is hearing confessions before or after the Liturgy to prepare. Then a few minutes before the Holy Liturgy is to start, a sudden hush comes over the entire congregation, as they prepare themselves to enter into the Divine Mysteries. In the Eastern Catholic churches, the congregation does a lot of kissing: when they enter the church, some

of the people might greet one another with the Kiss of Peace (a sign of mystical unity within the Body of Christ, reverence (kiss) the icons (Jesus on His feet, Saints on their hands), those who not receive communion might bow, quietly standing or kneeling in place in their pew to pray a spiritual communion, and at the end of the Holy Liturgy, the congregation approaches the tetrapod and kisses the cross and the icon. The usual greeting during the Kiss of Peace is **“Christ is in our midst!”** And the response is “He is and shall always be!” The custom is to kiss on both cheeks (two kisses); Slavic people kiss three times (right cheek, left cheek, right cheek).

Standing and prostrations during the Holy Liturgy

In some Eastern Catholic churches there are no pews. This is because, in this Catholic tradition, standing is the most appropriate physical attitude for prayer and worship. Many Eastern Catholic churches have pews, however, the faithful stand or kneel 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 (they kneel, place their hands on the floor, and touch their forehead down between their hands. This is an external sign of reverence before Almighty God.

The Sign of the Cross

One of the first things you will see throughout the course of the Holy Liturgy is people crossing themselves or making 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 and the Eastern Orthodox Churches 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 entered time as the God-Man Jesus Christ. The sign of the cross begins and ends with the right hand touching the centre of the chest (heart), then the forehead, the centre of the chest (heart), then the

right shoulder, then 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.

The use of Candles

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, carry them in processions, and 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.

The use of Incense

We can also notice that incense is used throughout the Holy Liturgy. Psalm 141 declares: “let my prayer arise in Thy sight as incense; lifting up of my hands as an evening sacrifice.” Incense is linked to prayer; you see the New Testament connection to incense in the Book of Revelation 8: 1-5. You will notice that the Holy Altar (a sign of the throne of Christ), the Gospel Book (a sign of the verbal image of Christ) upon the Holy Altar, the icons (representing the presence of the holy men and women and the events of the History of Salvation), and finally all the faithful people who have come to the church to worship are censed. We humans, who are made in the image and according to the likeness of God (Genesis 1:27) are also icons.

The use of Icons

The inside of Eastern churches are filled with 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 Catholics quite often reverence (kiss) the icons when they enter and depart from the church. This is due to the belief that human beings have a God-given need to express their love and feelings which 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 place a kiss upon an icon, the Altar Gospel Book, or when they exchange the Kiss of Peace, it is a sign of humility and deep devotion before Almighty God Who acts through the Sacraments of the Altar, the Holy Scriptures and through individuals, so that all of His people may be brought back into Paradise. This is not idolatry as some Protestants have attempted, in their ignorance, to label the Catholic Church. They might ask if we worship our father, our mother, our spouse, son or daughter when we give that person a kiss. This is not the case, of course; 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 draperies on the wall behind the Holy Altar, the covering in front of the Altar of Prothesis, the covering before the Holy Altar and behind the icons on the Iconostasis are all red, to remind us of the shed Blood of Our Lord Jesus Christ which brought out the redemption of the world.

Singing the Holy Liturgy

The priest and the congregation with the choir sing the Holy Liturgy. The human voice is at its very best in worshipping songs. 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 mystical Body of Christ but also with the Holy Liturgy. So much so that you can not wait until its time to go to Liturgy once again.