

**Українська Католицька
Церква Св.Родина**

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**Holy Family Ukrainian
Catholic Church**

Pastor: Fr. Olvian N. Popovici

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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. 27/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

July 9, 2017 / Липень 9, 2017

DIVINE LITURGIES SCHEDULE:

July 9, 2017, 5th Sunday after Pentecost. *The Holy Priest Martyr Pancratius, Bishop of Tauromenia.*

Tone 4: Epistle: Romans 10:1–10. / Gospel: Matthew 8:28–9:1.

9:00 am – († Christina Saluk {4th Anniv.}, req. Adrian Saluk) – **English.**

10:00 am – **Pro Populo – Ukrainian**

11:30 a.m. - **Special Divine Liturgy for Family/children**

Note: This week Sanctuary Candle Light will be in Memory of

† **All Deceased Members of Tomeo Family, req. Peter Tomeo**

Monday, July 10, 2017. Anthony of the Caves Venerable.

7:00 p.m. - Thanksgiving to God for Tulba Family, req. Family

Tuesday, July 11, 2017 – *Euphemia Martyr.*

7:00 p.m. – † Yuriy Hudziy, req. Gereta Family

Wednesday, July 12, 2017 – *Proclus and Hilary Martyrs.*

9:00 am – **Pro Populo – Ukrainian**

7:00 p.m. – † Ivan/Panakhya/ {Anniv.}, req. Nadiya Moskalyuk

Thursday, July 13, 2017 – *Synaxis of the Archangel Gabriel.*

9:00 am – † Yuriy Hudziy, req. Moskalyuk Family

Friday, July 14, 2017 – *Aquila Apostle.*

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

Saturday, July 15, 2017. – *Vladimir the Great Equal to the Apostles.*

6:00 p.m. – **Vespers (Вечірня)**

7:00 p.m. – † Nestor Hudziy, req. Stephanie Beeker

July 16, 2017, 6th Sunday after Pentecost. *The Holy Priest Martyr Pancratius, Bishop of Tauromenia.*

9:00 am – **Pro Populo – English.**

10:00 am – (God's Blessing upon Volodymyr Chornomidza & Family,
req. Nadia Chornomydza) – **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 1, 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 **August 4, 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 2, 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: \$120, Tetrapod: \$5, Paska: \$30, Parish Support: \$75, Voluntary Coll.: \$250, Donation: \$120, Coffee: \$125, Peter's pence: \$10, Sundry: \$120, **Bishop's Appeal - \$195.00.**

Pledge: \$550.00, Sunday Offering: \$836.00, Total - \$2,436.00.

Dear Parishioners: Sincere thanks for the offerings made on Sunday, July 2, 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 **July**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

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

A. July collections: Regular church cleaning: The next free will donations will be collected on July 16, 2017.

B. Stewardship Council and Pastoral Council will have a meeting on Tuesday, July 18th, 2017 at 7:15 p.m. This is a request and invitation for all of you who would like to take part in the life of the Church and also take part in preparations for our 2017 Parish Picnic.

C. August 12 – 13, 2017 - pilgrimage to Sloatsburg, N.Y

D. August 27, 2017 - our Parish Picnic

2. We wish to express our sincere thanks to:

a. the Rotary Club of Lindenhurst which made a special \$100 donation for our Outreach Program.

b. those parishioners who participated in the voluntary special collection last Sunday to support the needs of children of wounded Ukrainian soldiers. The total collected was \$250 which we will give to FR. Stepan Sus for distribution.

c. How wonderful it was to enjoy, together with some of our parishioners last Sunday, the Devotion to Jesus Christ at the Shrine of the Mother of the Island in East Moriches. Thankfully, good weather permitted us to pray the Moleben at the shrine. God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.

3. 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.

4. 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:

\$60.00 – M/M Alfred & Claire Iskandar

\$50.00 - M/M William & Elaine Eluk

\$40.00 – M/M Zenoviy & Maria Balaban

\$25.00 – Mr. Andrew Maceiko

\$20.00 – Ms. Marta Skrypczka

(To date - \$2,120.00 toward the Parish Goal of \$3,000.00)

May God bless you for your generosity with choicest Blessings!

News from other Parishes:

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.

Reading from the Holy Gospel according to St. Matthew. (9:1-8)

Often in the Gospel stories, when Jesus brings hope, comfort and healing, detractors often show up. Like the scribes in today's story. See them as representing the know-it-alls and the self-righteous. We all know people like that and sometimes they may even be us. We must be careful not to be like that. Jesus comes into the scene as usual, full of compassion. He sees the paralytic and focuses on him. Can't you just see him smile? Can't you just feel his heart break? He says to him so gently, "Take heart, my son; your sins are forgiven," and the know-at-alls go nuts. These great defenders of morality and truth can't control themselves! They seek to control others and cannot control themselves. They cry out, "He is a blasphemer!" St. Isaac of Syria has a unique perspective on this. "Someone who has tasted truth," he writes, "is not contentious for truth. Someone who is considered by people to be zealous for truth has not yet learned what truth is really like; once he has truly learned it, they will cease from zealotry on its behalf." So, our first lesson today is that zealotry is not a sign of faith at all, but rather a cover for the lack of it. Those who are really acquainted with truth are very much like Jesus himself. They display a remarkable and peaceful countenance always ready to listen, always open, always caring, never afraid, never contentious and never judgmental. FORGIVENESS: Forgiveness comes so easy for Jesus. No strings, no prerequisites, no preconditions. Just the assurance that "I am here and everything's alright." Isn't this the message of the Gospel? His name is Emanuel after all. God with us. And because he is and has promised that he will never leave us or forsake us, everything is going to be fine no matter what - come good or bad, come hell or high water, in darkness and in light, in joy and in sorrow. And therefore the fear we carry is only a twisted perception and a lie. The genius of Christianity is that it promises we find our peace and joy in the midst of the suffering of this world for we are only separated from God if we are in mortal sin. How often do we make that kind of mistake? "Why do you think evil in your hearts?" Jesus asked the scribes. What Jesus did was good. His good was not the cause of their evil thoughts. Jesus knew this full well, but he wanted his disciples to know as well. Why do we think evil in our hearts? Not because of what is outside of us, but because what is within us is impure. "Blessed are the pure in heart for they shall see God." Those who are not pure in heart cannot see God. The impure see only evil and then of course they blame everyone else for the evil they see because they do not know it comes from within themselves. The result is misery and suffering for all. So we must pray for the gift of discernment, to see deeply and differently than we are used to seeing. Our normal, everyday ways of perceiving will not suffice when what is needed is to see as God sees. Simply put, as St. Paul tells us, we must put on the mind of Christ. The pure, say the saints, see God everywhere and see everything as pure because the thoughts that come from them are pure. The result is peace, love, joy, theosis and all those things we so long for. A good sign that we are in need of repentance is when we think everyone else is. My dear brothers and sisters, to become pure in heart we must first recognize our own impurity and turn away from it. Doesn't the Apostle Paul warn us not to meditate on evil things, but to meditate on what is pure and lovely? How many times does he point out that many of the problems in his churches were caused by dissemblers, grumblers and the divisive people among them, that is, on those who meditate on evil things? In today's epistle St. Paul writes: "Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor." Wouldn't it be wonderful if we loved one another as much as we claim to love the Lord? Shouldn't our goal always be the alleviation of suffering, the pursuit of peace and the nurturing of love both in our own hearts and for others? If so, then we must learn to let go and let God be God.

The Divine Liturgy: An Overview



The most central aspect of the life of the Eastern Catholic Church is seen in her weekly service of Eucharist. Eucharist, which means thanksgiving, is what the Christian life is all about, so it is natural that the center of the Church's existence subsists in the celebration of thanksgiving. The Eucharist service in the Eastern Catholic Church is called The Divine Liturgy, and its primary form is that liturgy that finds its origins in the adaptations made by St. John Chrysostom in the fourth century.

Let's take a walk through The Divine Liturgy. We'll start with a basic outline the Liturgy:

Preparation

Prayers for the Faithful, Cherubic Hymn, Processions
Spiritual Litany, Fervent Supplication, and Kiss of Peace
The Profession of Faith (Creed)

Holy Anaphora

Apostolic Blessing, Dialogue, & Great Anaphora
Triumphal Hymn, Anamnesis & Institutional Words
Epiclesis and Commemorations

Holy Communion

Litany, Lord's Prayer, and Invitation
Holy Communion
Dismissal

For this post, we will more fully explore the Liturgy this way:

1. The Bringing of the Gifts (Prothesis/Proskomedia)

Preparation of the offerings of bread and wine to be used in the Eucharistic celebration.

2. The Liturgy of the Catechumens

The Great Ektania, a long prayer that sets the tone for the whole Liturgy. This litany consists of a dialogue between the deacon or priest and laity, concluding with a Trinitarian doxology.

Psalm 103/104

The Little Ektania

Psalm 145/146

The Troparion

The Beatitudes

The Little Entrance/Gospel Entrance

"Come Let Us Worship"

The Trisagion (i.e., Thrice-Holy) Hymn

Epistle

Gospel

Common Prayers for the Members of the Church (Diaconal Litany)

Catechumen Prayers and Departure

3. The Liturgy of the Faithful

Prayer of the Faithful

Cherubic Hymn, Offertory Prayer, Great Entrance

Petition for Mercy/Litany of Oblation

Deacon's exhortation: "Let us love one another...."

The Kiss of Peace

Profession of Faith: Nicene Creed

The Great Thanksgiving/Eucharistic Prayer

Also called the Eucharistic Canon, or Anaphora

Sursum Corda/Hymn: "It is meet and right..."

The Sanctus

Commemoration of the Last Supper (also known as the Mystical Supper)

The Consecration of the Gifts

– Words of Institution

– Offering of the Body and Blood/Hymn: "We glorify thee"

– The Invocation of the Holy Spirit (Epiclesis)

The Great Prayer for the Church

Commemorating the living and the dead

Megalynarion of the Theotokos

Litany of Fervent Supplication

Secret Prayers of the Priest

Lord's Prayer

Elevation and Breaking of the Lamb

Blessing of the Faithful

Sancta Sanctis: "Holy Things for the Holy"

Breaking of the Lamb and Commemoration

Preparatory Prayer

Communion of the Clergy

Elevation of the Chalice

Pre-Communion Prayer

Communion of the Faithful

Post-Communion Prayers and Dismissal

Prayer of Thanksgiving

Transfer of the Holy Body and Blood to the prothesis table

Prayer before the Ambo

Dismissal of the Faithful

Distribution of the Antidoron where the Liturgical tradition is renewed.

Why do we have Vespers and Matins? “Lately, our priest has been having something called “Vigil” on Saturday nights and on some weeknights. These were times in the day when the Jews customarily offered prayer, both privately and in the Jerusalem Temple. These hours of the day are also connected with important events in Christian history. The Holy Spirit descended at the 3rd hour. Our Lord hung on the Cross at the 6th hour, and gave up His Spirit at the 9th hour. We can see, for example, in Acts, that St. Peter was praying at Noon when he had his vision of the sheet descending from Heaven (Acts Ch. 10). As the Church spread, its first converts among the gentiles were often domestic slaves or servants. For this reason, public or communal worship had to be confined to the evening and night. Thus, it became the custom of the early believers to gather before dusk (VESPERS), to light lamps after dark and to pray through the night, observing the midpoint of the night with the blessing of loaves, boiled wheat and wine, and being anointed with olive oil. After this pre-midnight meal they would continue singing psalms, reading from the Gospels and Epistles, and offering hymns and prayers until near dawn. At this point, they would proceed with the Divine Liturgy, and then return, at early morning, to their labors. (Romans did not have a regular day of rest, so Saturdays and Sundays were normal work days for most of the people.). We can see, from this, that the early Christians considered prayer to be very important, that they prayed at certain times and a certain number of times (The Muslim prescription of five times for daily prayer was actually a relaxation of historic Christian practice.), and that this prayer was sometimes communal and, at other times, was, of necessity, private. As Christian monasticism developed, often far from a priest or temple, it tended to produce one style or tradition of daily prayer that was heavily dependent upon the Psalms, which every monk and many ordinary Christians had committed to memory. On the other hand, the communal worship of the city or village community tended to encourage a cycle of prayer which was filled, not only with psalms, which were sung antiphonally, but with “Hymns and Spiritual Songs,” as St. Apostle Paul describes. With the end of the persecution of the Church in the 4th Century, both of these traditions existed, side by side for centuries, until they gradually merged together into our present cycle of services. Some changes occurred in this process, and some variations persist up to our own time. For example, Compline or bedtime prayers came to be served or prayed communally, Midnight Office or Nocturnes fell out of common observance, except in monasteries and on certain occasions, and some of the services came to be grouped together in clusters or “Akloouths” which facilitated the organization of the workday around meals and times of prayer. Vespers, for example, was usually preceded by 9th hour. Matins, and its companion service of Lauds or “Praises,” were followed directly by 1st hour. Further, 3rd and 6th hours were usually grouped together at mid-day and were read before the daily Liturgy or Typika service which replaces the Liturgy when it is not served. At other times these services are combined differently, so that Vespers and Matins may be prescribed to be served together on the eves of Sundays and certain great feasts. By this combination of services, called “Vigil” or “All-night Vigil,” the ancient Christian pattern of prayer “Through the watches of the night” is recreated. All of this can be, and in fact is, very technical. What is simple and easy to understand, however, is

that the early Christians always observed three elements in the worship of The Lord’s Day. These elements were: Sunset- The Celebration of Salvation history from Creation to the Awaited Second Coming of Our Lord with special emphasis upon Our Lord as the “Light which Shines in the darkness,” or “Light which illuminates all”. Dawn- Which celebrates Salvation History, as it were, in reverse, carrying us from the Last Judgement back to the Creation of the Cosmos. And Eucharistic Liturgy- Which is outside of time and empties us of the constraints of temporality into the anticipated reality of the Kingdom of Heaven. The Liturgy, it should be noted, does not “stand for” anything, as it is the realization of what it figures and is, rather a liberation from earthly meaning, than some alternative meaning of its own. For this reason, the time for Liturgy in the scheme of the other services changes, depending upon the character of the day being observed.

Benefits of the Divine Liturgy.

Through the Divine Economy the Love of the Holy Trinity is expressed to mankind. “Through marvellous deeds and prophetic words God prepared man to participate once again in His Love and True Life” (St. Basil). This *true* love of God to mankind is expressed in every Holy Sacrament in the Church. Today we shall examine the following: Firstly, the fruits of the Divine Liturgy. Secondly, the preparation of the Priest prior to the Divine Liturgy, and thirdly, how the faithful can receive the fruits of the Divine Liturgy.

After the Priest has blessed the Offering Gifts, in other words the bread and wine, and the Gifts have been consecrated to become the actual Body and Blood of Christ, he continues, saying the following prayer: “So that they may be to those who partake of them forvigilance of soul, forgiveness of sins, communion of Your Holy Spirit, fulfillment of the Kingdom of Heaven, confidence before You, and not in judgement or condemnation.”

Through the Holy Sacrament of the Divine Eucharist, Christ offers to man His precious Body and Blood so that man can become one body with his Saviour. Our Lord Himself, when He spoke for the first time about this Sacrament, said: “He who eats MY flesh and drinks MY Blood abides in me, and I in him” (John 6:56). When man participates in this Holy Sacrament, he receives Christ inside of him, and Christ receives man. Christ becomes the Temple, and the Dweller therein. St. John Chrysostom teaches us: “It is necessary for us to learn about the miracle of the Sacrament, what it is, why it was instituted, and what the benefits are. We become one Body with His flesh, not only in words, but in reality. Through Holy Communion our Lord wanted to show us His longing Love for us. For this reason He united Himself with us so that we can be united with Him in one Body, namely the Church, which has Him as Head thereof.

Christ’s love for man was not only satisfied in the Incarnation, the Passion, the Crucifixion and the Resurrection, but continues and extends furthermore into the offering of the Divine Eucharist. There exists no obstacles between Christ and the faithful. St. Symeon the New Theologian teaches us that we become parts of the Body of Christ and Christ becomes part of our bodies. When the Holy Spirit descends upon the Holy Gifts, the Holy Spirit sanctifies and renews all Creation and all mankind, and so man becomes son of God by adoption. In the celebration of the Holy Eucharist we relive the Resurrection of our Lord. *..to be continued...*