

**Українська Католицька
Церква Св.Родина**

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**Holy Family Ukrainian
Catholic Church**

Pastor: Fr. Olvian N. Popovici

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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. 36/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

September 17, 2017 / Вересень 17, 2017

DIVINE LITURGIES SCHEDULE:

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

The Holy Martyr Sophia and her three daughters: Faith, Hope and Love.

Tone 6: Epistle: Galatians 2:16 - 20. / Gospel: Mark 8:34 – 9:1.

9:00 am – Pro Populo – English.

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

Monday, September 18, 2017 – Eumenius Bishop.

9:00 a.m. – God's Blessing upon Gloria Tolopka, req. Ruslan Paniush

Tuesday, September 19, 2017 – Trophimus and Others Martyrs.

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

Wednesday, September 20, 2017 – Eustace and Others Martyrs.

7:00 p.m. – God's Blessing upon Donalds Family, req. Ruslan Paniush

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

Thursday, September 21 2017 – Codratus Apostle.

9:00 a.m. – Pro Populo – Ukrainian

7:00 p.m. – God's Blessing upon Moskalyuk Family, req. Ruslan Paniush

Friday, September 22, 2017 – Phocas Bishop Martyr.

9:00 a.m. – God's Blessing upon All of Our Parishioners, req. Ruslan Paniush

Saturday, September 23, 2017 – Conception of John the Baptist.

6:15 p.m. – Vespers (Вечірня)

7:00 p.m. – ☩ Omelan Warywoda/ Panakhyda/ {Anniv.}, req. Ihor Warywoda & Family

September 24, 2017, 16th Sunday after Pentecost. The Holy Martyr Thekla.

9:00 am – Pro Populo – English.

10:15 am – (☩ Yuriy Kachmar/Panakhyda/ {4th Anniv.}, req. Kachmar & Grynyk Families) - Ukr.

Confessions: Can be heard by appointment daily and on Sundays before or after the Divine Liturgy.

Baptism and Chrismation: By appointment. Sponsors must be practicing Catholics.

Marriage: Please contact the Pastor at least six (6) months in advance. Attendance at pre - Cana is required.

Ukrainian Culture School will be held Every Saturday from 9:15 am until 1:35 p.m. For more information please call the Rectory or contact the Director, Mr. Roman Vaskiv at (631) 225 -1203 or visit our Facebook:

<https://www.facebook.com/HFUkrainianSchool>.

Ukrainian Cultural Dances for children ages 5 to 12 are provided by Mr. Gregory Momot and Khrystyna Momot of Paramus, NJ, every Saturday, by groups: ages (6 – 9) 1:40 p.m. – 3:10 p.m.; ages (10 – 14) 3:10 p.m. – 4:40p.m.; ages (15 – 19) 3:10 p.m. – 6:10 p.m.

Religious Education: Classes for religious education will resume on September 18, 2017 and will be held every Monday from 5:00 p.m. until 5:55 p.m./6:00 p.m. – 6:55 p.m. Please contact the rectory for further information.

Ministry to the Sick: Rev. Popovici will make visits to the sick on the first Friday of the month. It is the responsibility of an immediate family member to kindly notify Rev. Popovici at the Rectory office about any sick or aged individual who is hospitalized or confined at home or in a nursing home, and he will gladly visit and administer the sacraments. In case of emergencies please call any time.

Pray the Rosary: The Apostleship of Prayer requests members and parishioners pray the Rosary on the **First Sunday** of each month, beginning 20 minutes before Divine Liturgy. The Rosary Society requests members and parishioners pray the Rosary on the **Third Sunday** of the Month beginning at 10:00 a.m. before Ukrainian Divine Liturgy.

Mothers in Prayer: Next prayer group will be held on **October 6, 2017 at 8:00 p.m.**

St. Joseph's Men's Prayer: group will be held every Thursday at 8:00 p.m.

Rectory Office Hours: Tuesday - Friday: 9:00 am to 5:00 pm; Saturday: 10:00 am – 2:00 pm; Evenings by appointment. **Attention: Monday** is a free day for the priest. In case of an emergency, please call at any time.

Divine Liturgy: Dear Parishioners! Remember your faith; please come every Sunday and Holy Days to Church.

Divine Liturgy for Children: Special Divine Liturgy (English/Ukrainian language) for family/children will be held on **Sunday October 1, 2017 at 12:00 Noon.**

All parents are requested to bring their children to church to celebrate the Holy Divine Liturgy. **After Divine Liturgy, there will be a special Blessing for all children and youth of our parish for the start of the school year.**

Sunday Bulletin Deadline: Notices should be phoned in or brought to the Parish Office **NO LATER** than 12:00 noon on the Friday prior to the Sunday of publication.

Bequests: In making out your will, kindly remember your church. Holy Family Ukrainian Catholic Church of Lindenhurst, N.Y. is our legal title.

New Parishioners: Welcome to Holy Family Church! To all who are tired and need rest, to all who mourn and need comfort, to all who are friendless and need friendship, to all who are discouraged and need hope, to all who are hopeless and need sheltering love, to all who sin and need a Savior, this Church opens wide its doors in the name of the Lord Jesus Christ. Please stop by the Rectory to introduce yourselves and register. We look forward to meeting you.

Change in address or telephone? Parishioners, kindly provide the rectory with your new address and telephone numbers as soon as possible.

Parishioners and guests: after each Divine Liturgy, coffee, rolls, & cakes are served in the Parish Center for a donation of \$3.00 per person.

Sunday Collection – September 10, 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: \$140, Tetrapod: \$2, Exaltation: \$15, Coffee: \$130, Liability Ins.: \$170,
Pledge: \$400.00 Sunday Offering: \$818.00, Total - \$1,675.00.

Dear Parishioners: *Sincere thanks for the offerings made on Sunday, September 10, 2017. May God bless you all for your generosity.*

Our Prayer: *Please remember all those parishioners who are ill or elderly within your families. They are part of our parish and need to receive Jesus in the Holy Sacraments of Confession and Communion. To schedule a visit by the priest, please call the rectory for an appointment.*

Attention: To all who celebrate their birthday during the month of **September**, our best wishes and many happy healthy years!
 Mnohaya Lita and God's Blessing.

Our Church News:

1. Bishop Paul has requested that each Parish in our Diocese, on the following Sunday, September 24, 2017, will have a special second collection to aid the many who desperately need it from the aftermath of Hurricanes Harvey in Texas and Irma in Florida as well as some neighboring states. We ask that everyone of you to be understanding to this request of dairy needs and be generous as possible to plight of their brothers and sisters in Christ.

2. Upcoming events:

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

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

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

3. We wish to express our sincere thanks to:

A. M/M Yuriy & Marta Tupyshak that donated two icons as a donation to our Church in thanksgiving to God for the beginning of their new life in Christ Jesus.

B. Mr. Martin Smith who came this past week and voluntary offered his skills in restoring damage frames ("our memoirs"), than reinstalled all of them into the wall on the second floor of our Parish center after renovation.

C. those ladies and gentlemen of our Parish who see the work that needs doing around our church and who volunteer their skill and time but wish to remain anonymous benefactors. May God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.

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

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

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

News from our Diocese and other Parishes: The Diocese of Stamford will organize an Eparchial Family Day Retreat "The Christian Family in Today's World" on October 1st, 2017 at Sisters Servants of Mary Immaculate, Sloatsburg, NY. More information is attached to our Church Bulletin.

Please Note:

Question: *What should I do if I think that I may not have confessed a sin fully? How specific should I be in confession?*

Answer: The question of how specific to be in confession is a difficult one. But before we consider it, we must remember that confession is more therapeutic than it is juridical. Confession is about being healed, not appeasing an angry God. We want to expose the sin fully so we can be healed from it. Like going to the doctor, it doesn't profit us if we conceal our ailments. As a general rule it is good to be a specific as necessary but no more. Here's an example, which might make things easier to understand: If someone killed another person in a fight, and then went to confession, they should not simply say for instance, "I got in a fight and hurt someone" that would be concealing what really happened. But at the same time, they should not give a blow by blow account of the murder; that would be too much information. They should just simply and honestly give an account of what happened, why it happened, when it happened, who was killed, if they turned themselves in, etc., revealing all those things necessary for the priest to understand the nature of the sin so that if required he might give a penance in order to help heal the spiritual wound. The person giving the confession will have to determine the level of detail that is necessary to fully disclose the nature of the sin. This is sometimes hard to do. But if after the confession, we realize that there are important details related to the sin that we forgot to confess or perhaps weren't spiritually attune enough to realize at the time, then we should confess that as soon as possible. For instance, in the situation described above, if the murder was committed because of envy but the person didn't realize that at the time of confession, he should confess the sin of envy later, saying that it led to murder. One thing to remember is that as God works with us, we will become more sensitive spiritually. We will want to expose everything in all its ugly details so that we can be fully healed. This is good, of course. Yet at the same time we should seek to preserve the sanctity of the sacrament with holy conversation. And it is important to remember that, as with any good thing, if our spiritual sensitivity becomes too extreme (leading to despair or false humility by exaggerating our confession) then it has become unhealthy. This is referred to being overly scrupulous. This extreme should be avoided as should the outright concealment of a sin be avoided. Finally, if we ever have a specific question about how much to say, it is always a good idea to just simply ask the priest.

Scripture Provides Guidelines: • Whatever we give, we should never boast about it, as we see in Mat. 6: 1 - 4.

• We should give regularly and consistently. St. Paul tells the faithful of Corinth to "put something aside... on the first day of every week" for the Church [1 Corinthians. 16:2]

• We should give cheerfully. St. Paul keenly illustrates this point when he writes, "The point is this: he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver" [2 Corinthians. 9: 6 - 7].

TAKE THE KIDS TO CHURCH by George Strickland, Ph. D.,

Based on new studies conducted by Baylor University, children from more religious families and from families with higher rates of religious attendance are better behaved and more well adjusted at home and at school. Better educated people generally had parents who attended church services twice or more a month. Among people with graduate level educations, two-thirds had mothers who were from frequent church attendees, compared to just under half of people with only a high school education. The difference is just as significant when looking at the frequency of church attendance by both parents and even larger when looking at fathers' attendance. This evidence is highly correlated with other studies that show church attendance during adolescence helps reduce a number of the damaging long-term risk factors of disadvantaged children and leads to better education success overall. There are a number of reasons why parents' religious attendance might improve children's educational and developmental outcomes. First, children may be more likely to learn wholesome values and moral commitment if they go to church. Second, a parish can provide an important sense of community that can help develop commitment to voluntarism, social responsibility and a sense of self-worth. Third, having children who attend church together can help assure that a child grows up in an intact family. The Baylor studies show: The average person is 50 percent less likely to be divorced or separated if he or she attends religious services at least twice a month. The divorce rate among those who never attend worship is close to double that of weekly church goers. If parents go to church—especially if they go together—children are likely to grow up in intact families. Having an intact family has numerous benefits, both financial and social-psychological: higher household income, better health care, more involvement by parents, result in children who are less likely to smoke, less likely to be promiscuous, and more likely to be happy. Any of these benefits could explain why children are more likely to get a good education when their parents attend church often. Since the parents church attendance is highly correlated with educational outcomes, the Baylor studies indicate some fascinating observations. Among people with children, the more educated their occupational classification, the higher level of church attendance. But among the childless, things go in the opposite direction—the less educated is slightly more likely to attend church at least twice a month. What is really fascinating is that people in high and mid-range education dramatically increase their church attendance when they have children—while those in the less educated occupations do not. The connection between family and church is quite strong. Despite the perennially announced decline in the church's importance—its announcement being greeted with cheers among the "cultured despisers of religion"—the church remains vital and intact. Often overlooked in various studies are the ways in which the values expressed by the church infiltrate and influence countless lives for the better. When parents go to church and take their children, the kids get more education, and have more satisfying and happy lives.

Please Note: When you are seeking Good, then God will come to you. (Knock and it shall be opened unto you...seek and ye shall find...) Never depend only on yourself. God's plan involves more than you are able to see, hear or understand today. Although our

Lord knows all that you need, you must pray and ask to Him to assist you.

Citations from the works of Archbishop Sergius:

...Continued from previous Church Bulletin...

*** It is our task to turn our attention not to the external, but to search in ourselves and others for what we have from God.

*** Our souls are created for eternity, but we take absolutely no care for them. We strive to acquire all possible treasures, except for the treasures of eternity. We are poor merchants. We put a cheap price on our souls.

*** The Christian's direct task is the realization of divine life on earth.

*** It is impossible to find goodness if we don't walk on the path of Christ. Only by following Christ can a person find his own goodness.

*** Divine life is not a theoretical ideal, but a practical requirement.

*** Unity among people is the thread tossed up from earth to heaven, to God, to the Unifying Center. The unity coming from one heart to another is directed to one center—to God; for unity among people is life, while division is death.

*** With sin, a person is as if afraid of another person, and does not step joyfully on the earth. He thinks to himself how not to meet up with one or another person... By having conquered sin, a person can easily approach another person and infect him with goodness.

*** We have to know how to illumine our mutual relationships with the light of Christ's truth, so that we might bring them goodness. By searching out what is common to us from God, we become God's co-workers on earth.

*** What is from God is the real goodness here, on earth—it is joy in the Holy Spirit. Then heavenly life will open up for us.

CANDLES – SMALL PIECES OF LIGHT By Natalie Ashanin

Lighting Candles: Light. Bright, beautiful light was created by God before all other things. It was only after He created light that He looked at His creation and saw that it was good. Without light we cannot see and we cannot do very much. Light is God's first and greatest gift, for with it we can see all the other beautiful things He has given to us. A candle is a small piece of light. Long ago candles and oil lamps were the only ways people could have light at night. They would bring these bits of light to the first Christian gatherings in catacombs and other secret places so they could see what was taking place and to bring joy and warmth into the meeting. Soon the candles became a way of praying, of giving something back to God. Candles are used in all Catholic churches. When we enter the church, we stop to make an offering and light a candle. It's our sacrifice. In days gone by, people made their own candles. Some had a bees hive at home. Candles were made from pure wax, then, without any mixtures. Bees were thought of almost like saints, because of their purity. When we light the candle before an icon and say a prayer for someone; we tell God that we are praying for that person and as long as our candle burns our prayer will be there before God. We say to our friends who are sick or troubled that we will light a candle for them. We light candles for someone who has died. Sometimes we light a candle to say "thank you" to God. In some churches people kiss the candle before lighting it.

Candlelight In The Home: In many homes, especially Christian and much more Ukrainian ones, it is the custom to have a "beautiful corner" where the family icons are placed with a candle or an oil lamp burning before them. This light is a reminder that the family's prayers are going before God. It reminds them of Christ and the saints who watch over them. The Serbian people honor the family's patron saint with a special celebration called a Slava during which they burn a large candle called the "Slava Candle". It is said that as long as the candle burns the saint will be at the celebration. Candles are especially important during holidays for Carpathian, Russians, Bulgarians and Albanians. At Christmas time, it is the custom to light a special decorated candle or place it in a round loaf of bread for the feast day meal. Among the Romanians, groups of children go from house to house on Christmas Eve, singing carols and carrying a beautifully decorated lantern in the shape of a star, to recall the Bethlehem star that showed the Wise Men where the Christ Child was lying. Those who have converted to Holy Faith have a rich treasury of customs to choose from to brighten their home celebrations.

Candle Light During Services: Candles are an important part of many services. They are used during the service for a funeral, a baptism, wedding, and holy unction. When a bishop serves, he uses two candleholders to bless the faithful at the Divine Liturgy. Candles play an important part in the services of Holy Week and Pascha. During the midnight Paschal Matins, the priest calls to the people to "Come, take the light that is never overtaken by night and glorifies Christ Who is Risen from the dead." Altar servers carry candles during the Little Entrance and for the reading of the Holy Gospel, to represent the Light which shines upon the world.

Light In Our Life: Even today when we have electric lights we do not want to give up praying with those small bits of living light; God's first creation. Candles are pictures of our prayer to God. But they also stand for us. They remind us that our souls should burn with love for God and our neighbor, for we are called to be living candles. Christ says, "You are like a light to the world. You are like a candle in a dark room. Don't hide your light. Let your light shine for everyone to see!" When we see so many candles everywhere, we know that Christ is everywhere in the whole church, our homes, and He is in us, too.

TO CONQUER THE ENEMY IS TO CONQUER OURSELVES

By St. Leo the Great (†461)

In the days of Saul and David, it was when the Israelites fell into sin that the Lord allowed the Philistines to oppress them. In order to regain their ascendancy over their enemies, the people were ordered to fast. The Israelites understood that there was no use for them to try to win their freedom by taking up arms; they first had to rid themselves of their sins. So they began to discipline themselves and to conquer the desire of the flesh to be able to conquer their opponents. When they fasted their oppressors gave way before them, when they indulged all their appetites the enemy held them in subjection. It is the same with us today. We have our own struggles and conflicts, and we can win by using the same tactics. The Israelites were attacked by human beings; we are attacked by spiritual enemies. We can conquer by bringing our lives into line with God's will for us; then our enemies will give way before us. It is not their power but our lack of self-discipline that makes a threat to us, and we shall weaken them by overcoming ourselves. We must ask God's help in this warfare,

because our only means of conquering the enemy is to conquer ourselves.

WHY DO WE WEAR A CROSS?

In pre-Christian times, the Cross was the instrument of a shameful and horrible death. The Romans used it in order to intimidate the peoples whom they had subjugated. Everyone looked on this instrument of execution - the shameful Cross - with horror. But a remarkable change took place with respect to the Cross after Our Lord Jesus Christ was crucified on it. The Lord suffered and died on the Cross. He took horrible sufferings upon Himself in order to redeem us. The Cross received great glory, such as no other object made by the hands of man has possessed. The Cross became the sign of our salvation, through which we receive the grace of God. The Cross is the first and greatest Christian sacred object. When the priest sanctifies water, he immerses the Cross in it, and the water becomes holy. When we wear the Cross on our breast, our body constantly touches it, and from this touch it, too, is sanctified. The Cross that we wear protects us from all kinds of danger. In Communist Russia, Christians wore a Cross at great risk, since there could be much to suffer from those people who did not worship God but another being; those we call Godless. Those who wore the Cross wore it perhaps with at least some fear & trepidation but they did so nonetheless; perhaps as an act of defiance, perhaps out of love, etc. One ought not to look upon the Cross as some kind of jewelry like a bracelet or brooch. The Cross must adorn our soul and not our clothing, and must constantly remind us that we are Catholic Christians, called to live according to our faith, which is founded on the Savior's sufferings on the Cross.

GIVE FIRST, MANAGE THE REST SECOND

If God comes first in our lives, then giving to God should also come first. The person who says, "After I pay my bills I can't afford to give," may be telling the truth. But these people have made a grave error. They have put the cart before the horse! None of us could afford to give with what's left. We must put God first and then manage the rest of our income in a way by which we will still pay all our bills. This is easier than we think because by doing so, we will have God's blessing!

THE EARTH IS THE LORD'S AND THE FULLNESS THEREOF (PSALM 24:1)

The principle behind stewardship is that every material thing, though you may call it yours...actually belongs to God. God owns it all: your land, your property, your income, your life. This is God's world. When you give a truly significant portion of your money, you are only setting apart for God's use a portion of the money that has been entrusted to you by God. The person who gives sacrificially does so because he or she knows whose world this is!

REVERENCE FOR LIFE IS GIVEN TO US - developing our talents and increasing time spent on meaningful pursuits are worthy goals. However, the noblest use of time that will give meaning to our lives is practicing reverence for life by personal involvement with those who need our help desperately. True greatness lies in qualities of the heart, in charity and in love. Have you noticed that our happiest times are those in which we forget ourselves, usually in being kind to someone else?
