

**Українська Католицька
Церква Св.Родини**

Парох: о. Микола Попович
225 N. 4th St.

Lindenhurst, NY 11757

Phone: (631) 225-1168 / **Fax:** (631) 225-1177

E-mail: popovici1 @ aol.com

Web Page: www.holyfamilyucc.com

Facebook: Saturday School:

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



**Holy Family Ukrainian
Catholic Church**

Pastor: Fr. Olvian N. Popovici

225 N. 4th St., Lindenhurst, NY 11757
Phone:(631) 225-1168 / **Fax:**(631) 225-1177

Parish Center: (631) 225 - 1203

E-mail: olvianpopovici@yahoo.com

Trustees: Silvia Smith (516) 712 - 5526

Nadiya Moskalyuk (631) 579-1519

Choir Director: Iryna Popovych 943-3348

Nataliya Popovici – **English cantor**

Advisor: Gloria Tolopka (631) 667-6483

Sunday Divine Liturgies: 9:00 am - English / 10:15 am - Ukrainian

Weekday Divine Liturgies: 8:00 am or 9:00 am or 7:00 pm

Holy Days Liturgy: 9:00 am or Previous Day at 7:00 pm

No. 40/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

October 15, 2017 / Жовтень 15, 2017

DIVINE LITURGIES SCHEDULE:

October 15, 2017, Sunday of the Fathers of the 7th Ecumenical Council.

Our Venerable Father Euthymius.

Tone 2: Epistle: 2 Corinthians 11:31 – 12:9. / Gospel: John 17:1 – 13.

9:00 am – Pro Populo – English.

10:15 am – (God's Blessing upon Natalia and Pawel Chornomydza & Family; God's Blessing upon Julia Popovych & Family; God's Blessing upon Adam & Family, req. Nadia Chornomydza; Iryna Popovych and Olha Malanchak) - Ukrainian.

**Sanctuary Candle: This week Sanctuary Candle is lit in Memory of
✠ Ivan Sabadylo, req. by Sabadylo Family**

Monday, October 16, 2017 – Longinus Martyr.

**7:00 p.m. – God's Blessing upon Andriy Koretsky & Family,
req. Koretsky Family**

Tuesday, October 17, 2017 – Hosea Prophet.

**9:00 a.m. – God's Blessing upon Robert & Leticia Nalewayko,
req. Family**

Wednesday, October 18, 2017 – Luke Apostle Evangelist.

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

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

Thursday, October 19, 2017 – Joel Prophet.

7:00 p.m. – God's Blessing upon Brian & Tracey Ziele, req. Family

Friday, October 20, 2017 – Artemis Great Martyr.

**9:00 a.m. – God's Blessing upon Maksym Sisawang & Family,
req. Family**

Saturday, October 21, 2017 – Hilary the Great Venerable.

6:15 p.m. – Vespers (Вечірня)

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

October 22, 2017, 20th Sunday after Pentecost. *Our Venerable Father Euthymius.*

9:00 am – Pro Populo – English.

10:15 am – (God's Blessing upon Bohdan and Olha and Shafranski & Family, req. Maria Shafranski) - 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 9:15 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 **November 3, 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 November 5, 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 – October 8, 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: \$165, Tetrapod: \$3, Pyrohy: \$12, Luncheon: \$325.00
Exaltation: \$20, Church Debt: \$25, Energy: \$472.00, Free will Coll.:250.00
Pledge: \$280.00, Sunday Offering: \$1,428.00, Total - \$2,980.00.

Dear Parishioners: Sincere thanks for the offerings made on Sunday, October 8, 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 **October**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:

1. Pyrohy for sale with potatoes and kapusta (onions included); price for one dozen is \$6.00. This is a church fund raiser.

2. Upcoming events:

A. October collections: Regular church cleaning: The next free will donations will be collected **today October 15, 2017.**

B. Sunday October 22nd, 2017 is World Mission Sunday. Specially marked envelopes for this collection are available in your boxed envelopes. All donations are greatly appreciated.

3. We wish to express our sincere thanks to:

A. Mr. Brian Ziele who volunteered to prepare and cook all food for Bishop Paul's visit last Sunday. Also, to M/M Ihor & Olesia Warywoda, M/M Krysztof & Valentine Falkowski, Mr. Sergey Shelestov, Mr. Vadym Atamanov, Mrs. Helen Samilo and Ms. Gloria Tolopka, who set up and served parishioners after both Divine Liturgies. The free will donations collected amounted to \$325.00 which nearly covered the expenses.

B. an anonymous parishioner who has made a \$100 donation to defray the cost of two, red, altar boy Dalmatica which were recently purchased from Ukraine, as well as a \$100 donation to purchase goodies to be sent to the orphanages in Ukraine.

C. those parishioners who offered free will donations last Sunday as a gift of thanksgiving to His Excellency Archbishop of Canada Lawrence Hutsulyak; \$250.00 was donated.

D. Mr. Andriy Fostakovskyy who volunteered last week to perform needed electrical repairs for our church and parish center.

E. M/M Slawomir & Helen Samilo who volunteer on weekdays to order flowers to adorn the altar for liturgy last Sunday; purchasing lighters for our candle stands, and tidying up our parish center. **May God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.**

4. Reminder: October is the month of the Holy Rosary. We will pray the rosary each evening at 8:00 pm during October, to enrich and sustain our spiritual life and to obey the Blessed Virgin Mary's request given at Fatima that Catholics pray the Rosary each day. Please make every effort to come to church.

5. Gifts for Orphanages: The Christmas season is approaching and every year we prepare special packages to send to 2 orphanages in Ukraine. We would like to prepare and ship the packages so they arrive in time for Christmas. Also we implore any parishioners able to make an extra monetary donation to defray the shipping costs to please mark the envelope "Shipping Charges, Orphanage". Please remember all God's children.

6. Parish Registration: Registration means "completing a census card". Unless you have registered, we have no record of your presence in our parish. If you get no mail from the rectory, you can conclude you have not registered. Please stop at the rectory at your convenience whenever it is open and fill out a census card. Please also consider using the weekly envelopes, which you can order at the same time. For those who do not choose to use envelopes, we have no record of contributions and can give no statement regarding contributions.

Dear Parishioners: In light of world events, let us pray more every day for God's forgiveness and mercy and for His guidance.

Please Note: Why do Catholics Pray the Rosary?

Certain parts of the rosary are known to have been prayed before St. Dominic's time. As part of their prayer and meditation, the early monks practiced the Divine Office, during which they recite all 150 Psalms throughout the course of the day. It is thought that the rosary was established as a similar meditation aide for the laity. **This repetitious devotion would have given the lay community something that they could easily learn and practice in the course of their daily lives.** As many of the lay community at the time could not read and had no access to a personal bible, the devotion would have to be made up of short, well known prayers (like the Our Father and Hail Mary). In fact, **the first prayer to be commonly recited in this way in the private prayer lives of the laity was the Our Father. The faithful would recite between 50 and 100 Our Fathers (or Paternosters) using a set of prayer beads similar in concept to our modern day rosary beads.** The use of beads in this form of meditation is ancient as well. Many cultures throughout history (including pre-Christian and non-Christian cultures) have used a form of "prayer beads;" and many still use them. **The English word "bead" is actually etymologically linked to "bede," an Old English noun meaning "prayer." In their original Christian context, the beads were first called Paternosters rather than rosaries to reflect the prayer that was said with them.** It is thought that the shift in use of these beads to say Hail Marys (or Ave Marias) began in the 12th Century. They eventually became known as "rosaries" from the Latin term "rosary"—which means "garland of roses"—and the recognition of the rose as a symbol of Our Lady. Over time, the rosary in the form we have it today—including Our Fathers, Glory Be's, and meditative "mysteries" for each decade—was formed. Now we have this beautiful devotion to aide us in our prayer and meditation. **The foundations of Catholic devotion to Mary can be found in both Scripture and Tradition.** The rosary is just one of the beautiful devotions to Mary that Catholics practice. Our Protestant brothers and sisters generally denounce this and other Marian devotions as idolatry, or, at the very least, a distraction from our personal and direct relationship with God. However, as Pope Pius XII once said, **"The Rosary is the compendium of the entire Gospel."** That is to say, that each decade is dedicated to a single and significant moment in salvation history. The structure of the rosary, with its well-known, repetitious prayer should not be mistaken for the meaningless repetition denounced by Christ in the gospel of Matthew. **It is instead a format that cultivates mental peace and interior space for meditation on these moments in the life of Christ that encapsulate the mystery of the Incarnation, the person of Christ, and the beautiful relationship that has been built between our God and his creation. So, although the prayers of the rosary are Marian, the devotion is very Christocentric and nourishes our interior and spiritual life in a way that non-meditative prayer does not.** Through the study of books one seeks God; by meditation one finds him." **This quote from Padre Pio testifies to how important it is for the faithful to find opportunities to incorporate meditation into their prayer life. The rosary is a wonderful way to do this.** You can start with saying a single decade every day and work toward a full rosary. Many people build such a deep devotion to the Rosary that they pray all the mysteries every day. **Regardless, working the rosary, with its meditative nature, into your daily prayer will bring result in abundant graces and spiritual benefits. Do you pray the rosary daily?**

A Dictionary of Liturgical Terms*...continued from previous Bulletin...*

Chasuble: (Gr. felon[on]; Sl. felon). A sleeveless garment worn by the presbyter in the celebration of the liturgy. Short in front, with an elongated back, and an opening for the head, it is one of the most ancient vestments of the Church, symbolizing the seamless coat of Christ.

Cherubic Hymn: (Gr. "the song of the angels"). Liturgical hymn sung after the Gospel-reading and during the Great Entrance. Its text in English is as follows:

We, who mystically represent the Cherubim, And chant the thrice-holy hymn to the Life-giving Trinity, Let us set aside the cares of life That we may receive the King of all, Who comes invisibly escorted by the Divine Hosts.

Cherubim: The second highest rank of the Angelic Order.

Chrism: (Gr. Myrron). Sanctified oil composed of several ingredients and fragrances, used in the sacrament of Chrismation (after Baptism). The Holy Chrism in the Catholic Church is exclusively prepared by the sisters, blessed only on Holy Thursday. Holy Thursday is customarily the day of its consecration.

Chrismation: (see Baptism and Chrism).

Chrisom: (Gr. Ladopano; Sl. kryzhma). A piece of white linen for the wrapping of the infant after Baptism. The Eastern Catholics preserve it as a sacred object, since it signifies the purity and holiness of the baptized Christian.

Churching: (Gr. Sarantismos). A service of thanksgiving and blessing of women after childbirth. In the Eastern Catholic church, this rite is performed on the fortieth day after birth and is reminiscent of the Old Testament ceremony of purification (Lev. 12:2-8) and the presentation of Jesus at the Temple (Luke 2:22-29) or before the baptism of the infant.

Clergy: Three ranks ordained with the Laying-on-of-Hands. The three are Bishop, Priest and Deacon.

Communion: (Gr. koinonia). The receiving of the Mystery (sacrament) of the Holy Eucharist after proper preparation, fasting, and confession. Catholic Christians are encouraged to receive communion as often as possible, even daily and redeem their confessions every month or after primordial sin renew confession. The Bread and Wine become the Body and Blood of Christ through the Holy Spirit during the Anaphora.

Communion Hymn: A psalm verse appointed to be sung during the communion of the clergy.

Communion of Saints: The Catholic Church believes that all the people of God, members of the Church, either the living on earth or the departed in heaven, are in constant communion and fellowship with each other in faith, grace and prayers, since they constitute one Body in Christ, the Church.

Compline: (Gr. Apodeipnon; Sl. Velikoye Povecherniye). A worship service performed after dusk. It is often combined with Vespers, to form an all-night vigil. There is a Great Compline and its abridgement, known as Little Compline.

Confession: (Gr. Exomologisis). The act of confessing or acknowledgment of sins by an individual before God in the presence of a priest, who serves as a spiritual guide and confessor (pneumatikos) authorized to ask for forgiveness and to administer a penance.

Consecration: (Gr. Heirotonia). The ordination of an individual to priesthood through the sacrament of Holy Orders.

Consecration of a Church: (see Engainia).

Creed: The Symbol of Faith that was formulated at the 1st and 2nd Ecumenical Councils, held in the cities of Nicea and Constantinople.

Crowns: (Gr. Stephana). A metal crown or wreath made of cloth in the shape of lemon blossoms, with which the priest "crowns" the newlyweds during the sacrament of Matrimony. The crowns are white, signifying purity, and represent the power that is given to the newlyweds to become "king and queen" of their home.

Deacon: (Gr. "assistant, servant"). The first of the three orders of priesthood. A deacon is not permitted to perform the sacraments, but assists the bishop and the presbyter in the Eucharist and other services or ministries of the church.

Dikrotrikera: (Gr. "set of two and three candles"). A set of two candleholders, one double-branched candlestick and another triple-branched, both used by the bishop in blessing at the liturgy. The Dikeron (double candleholder) signifies the two natures of Christ, while the Trikeron (triple candleholder) signifies the Holy Trinity.

Diptychs: (Gr. "folding boards"). 1) Lists of names for living and dead, written on cardboard for their commemoration in the liturgy. 2) An official roster of the names of the heads of Church jurisdictions read during the liturgy by concelebrating bishops, or the head of an ecclesiastical jurisdiction.

Diskos: The round metal dish on a pedestal, sometimes called "Paten", upon which is placed the Holy Bread.

Dismissal: (Gr. Apolysis; Sl. Otpust). The closing prayers and benediction, including the dismissal hymn (Apolytikon) in church service

Dismissal Theotokion: The theotokion appointed to be sung after the troparia at the end of Vespers, after *God is the Lord...* at Matins and at the end of Matins.

Dogmaticon: The principle theotokion of each tone. It is always used at Sunday Vespers (Saturday evening) at *Lord, I have cried...* It is used at the same place at Vespers on Friday evening (in the tone of the week) and at Doxology, Polyeleos, and Vigil services (in the tone of the preceding sticheron).

Dormition: (see assumption)

Doxology: A hymn of great antiquity, beginning with the words of the angels, *Glory to God in the highest...* Its use is appointed at Compline, Midnight Office and Matins. There are two variations, one of which is sung (also known as the "Great Doxology"), the other of which is read.

Ektenial: (See also Litany) (Gr. "long" or "elongated"). Petitions or litanies used in Orthodox services, particularly in the liturgy. They refer to the world in general, peace, leadership and those in need. The response to an ektenial petition is: "Lord have mercy"

Engainia: (Gr. "blessing for renewal"). The ceremony of consecration of a new church, conducted only by a bishop. It is performed before the Eucharist, and it mainly consists of the washing of the Holy Table of the altar, the depositing of relics in it, and the blessing of the church icons.

Entrance: A procession, exiting the Sanctuary through the north door, and entering the Sanctuary through the Royal Doors. Entrances occur at Vespers, before the chanting of *O Gentle Light...* and twice at Liturgy.

EPIKLESIS: The act of the "consecration" of the Holy Gifts into the Body and Blood of Christ by the action of the Holy Spirit.

EPISTLE: One of the Letters in the New Testament, read before the Gospel by the Reader or an appointed person.

EPITAPHIOS: A large cloth icon of the Savior entombed which is used during the Holy Friday and Saturday services.

EPITRAKHILION: The "stole" wore around the neck by the Priest and Bishop. All services are performed with this vestment.

EVANGELISTS: Saints Matthew, Mark, Luke and John: the authors of the Four Gospels.

EVLOGITARIA: Troparia sung at Matins after the kathismata; they are accompanied by the refrain, *Blessed art Thou, O Lord, teach me Thy statutes*. They take two forms: (1) Evlogitaria of the Resurrection, which are used on Sundays. (2) Evlogitaria of the Departed, which are used at Matins for the departed, and at Pannykhidas. ...to be continued

Saint Luke, Evangelist – October 18th

While two books of the Bible (the Gospel of Luke and the Acts of the Apostles) are traditionally ascribed to Saint Luke, the third of the four evangelists is mentioned only three times by name in the New Testament. Each mention is in a letter from Saint Paul (Colossians 4:14; 2 Timothy 4:11; and Philemon 1:24), and each indicates that Luke is present with Paul at the time of his writing. From this, it has been assumed that Luke was a Greek disciple of Saint Paul and a convert from paganism. That the Acts of the Apostles speaks frequently of the Church in Antioch, a Greek city in Syria, seems to confirm extrabiblical sources that say that Luke was a native of Antioch, and Luke's Gospel is written with the evangelization of the Gentiles in mind. In Colossians 4:14, Saint Paul refers to Luke as "the most dear physician," from which arises the tradition that Luke was a doctor. When Saint Paul was imprisoned for two years at Caesarea Philippi, Luke either remained there or visited him frequently. Most scholars believe that it was around this time that Luke composed his gospel, and some believe that Luke then assisted Saint Paul in writing the Letter to the Hebrews. When Saint Paul, as a Roman citizen, appealed to Caesar, Luke accompanied him to Rome. He was with Saint Paul throughout much of his first imprisonment in Rome, which may have been when Luke composed the Acts of the Apostles. Saint Paul himself (in 2 Timothy 4:11) testifies that Luke remained with him at the end of his second Roman imprisonment ("Only Luke is with me"), but after Paul's martyrdom, little is known of Luke's further travels.

Traditionally, Saint Luke himself has been regarded as a martyr, but the details of his martyrdom have been lost to history.

The Gospel of Saint Luke

Luke's gospel shares many details with Saint Mark's, but whether they share a common source, or whether Mark himself (whom Saint Paul mentions each time he mentions Luke) was Luke's source, is a subject of debate. Luke's gospel is the longest (by word count and by verse), and it contains six miracles, including the healing of the ten lepers (Luke 17:12-19) and of the high priest's servant's ear (Luke 22:50-51), and 18 parables, including the Good Samaritan (Luke 10:30-37), the Prodigal Son (Luke 15:11-32), and the Publican and Pharisee (Luke 18:10-14), that are found in none of the other gospels. The narrative of the infancy of Christ, found in Chapter 1 and Chapter 2 of Luke's gospel, is the primary source of both our images of Christmas and the Joyful Mysteries of the Rosary. Luke also provides the most coherent and comprehensive account of Christ's journey toward Jerusalem (beginning in Luke 9:51 and ending in Luke 19:27), culminating in the events of Holy Week (Luke 19:28 through Luke 23:56). Luke is the only Gentile to have written books in the Bible. He is the writer of the third Gospel and the Acts of the Apostles and his writings have been proven to be historically accurate. In the third Gospel, Luke emphasizes Christ's compassion for sinners and for those who suffer. One will also find in Luke's account of the gospel, a strong emphasis on the role women played in Christ's ministry. Luke's Christian ministry can be followed in the

book of Acts. Up until the sixteenth chapter the story of Acts is written in third person, much like an historian recording facts. The voice of the narrator then changes to first person and scholars believe this is done at the time Luke first joined Paul at Troas in the year 51. The book of Acts switches back to third person and scholars believe that this reflects a period in time when Luke was not present during the events that are recorded. It is believed that Luke lived a long life and died c. 74 in Greece. He was the first Christian physician and was venerated by the Catholic Church as the patron saint of physicians and surgeons. Saint Luke is also considered the patron saint of painters because according to tradition, he had painted images of Mary and of Jesus.

Why Pray the Rosary in October?

The month of October is dedicated to the Holy Rosary. According to an account by fifteenth-century Dominican, Alan de la Roch, Mary appeared to St. Dominic in 1206 after he had been praying and doing severe penances because of his lack of success in combating the Albigensian heresy. Mary praised him for his valiant fight against the heretics and then gave him the Rosary as a mighty weapon, explained its uses and efficacy, and told him to preach it to others. "Since the prayers of the Rosary come from such excellent sources — from Our Lord Himself, from inspired Scripture, and from the Church — it is not surprising that the Rosary is so dear to our Blessed Mother and so powerful with heaven. "If we consider the power of the Rosary as seen in its effects, we find a great abundance of proofs of its wonderful value. Many are the favors granted to private individuals through its devout recitation: there are few devoted users of the Rosary who cannot testify to experiencing its power in their own lives. If we turn to history, we see many great triumphs of the Rosary. Early tradition attributes the defeat of the Albigensians at the Battle of Muret in 1213 to the Rosary. But even those who do not accept this tradition will admit that St. Pius V attributed the great defeat of the Turkish fleet on the first Sunday of October, 1571, to the fact that at the same time the Rosary confraternities at Rome and elsewhere were holding their processions. Accordingly, he ordered a commemoration of the Rosary to be made on that day. Two years later, Gregory XIII allowed the celebration of a feast of the Rosary in churches having an altar dedicated to the Rosary. In 1671, Clement X extended the feast to all Spain. A second great victory over the Turks, who once, like the Russians, threatened the ruin of Christian civilization, occurred on August 5, 1716, when Prince Eugene defeated them at Peterwardein in Hungary. Thereupon Clement XI extended the feast of the Rosary to the whole Church. October 7th is the Memorial of Our Lady of the Rosary and the month of October is traditionally the month of the rosary. Why did the Blessed Mother ask us to pray the rosary at many of her approved apparitions such as at Fatima? Why should we pray at all? We know that God is perfect and perfectly happy, so he doesn't need our prayers or affections... but he loves us and wants us to be happy. And he wants to have a loving relationship with us both now and for eternity. God is potentially the greatest source of happiness we can possibly have, as God is the greatest, the most beautiful, most loving, all-powerful and all-knowledgeable being in existence... much greater than we can even imagine. We can get glimpses of what God is like through the good things he has created, hopefully without letting them sidetrack us from loving and putting God first as we should. Prayer is a way to help us get in touch with God and to develop a relationship with him. In prayer we not only talk with God, but God communicates with us. As we continue to pray, our relationship with God grows, and we are transformed more into the people we are meant to be.
