

**Українська Католицька  
Церква Св.Родина**

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**Holy Family Ukrainian  
Catholic Church**

225 N. 4<sup>th</sup> St., Lindenhurst, NY 11757

**Pastor:** Fr. Olvian Nicolae Popovici

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**Parish Center:** (631) 225 - 1203

**E-mail:** [olvianpopovici@yahoo.com](mailto:olvianpopovici@yahoo.com)

**Trustees:** Silvia Smith (516) 712 - 5526

Nadiya Moskalyuk (631) 579-1519

**Choir Director:** Iryna Popovych 943-3348

Nataliya Popovici – **English cantor**

**Web Page:** [www.holyfamilyucc.com](http://www.holyfamilyucc.com)

**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. 24/18**

**CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК**

**June 17, 2018 / Червень 17, 2018**

**DIVINE LITURGIES SCHEDULE:**

**June 17, 2018, 4<sup>th</sup> Sunday after Pentecost. All Saints of Rus' – Ukraine.** *Manuel, Sabel and Ishmael Martyrs.*

**Note: Civil holiday: Fathers Day.**

**Tone 3: Epistle: Romans 6:18 – 23. / Gospel: Matthew 8:5 – 13.**

**9:00 am – Pro Populo – English.**

**10:15 am – (All Living Father's) – Ukrainian.**

**Note: This week's Sanctuary Candle Light for God's Blessing upon Ivan Zakharyuk & Family, req. Olena Yakubovska.**

**Monday, June 18, 2018.** *The Holy Martyr Leontius.*

**7:00 p.m. – God's Blessing upon Olena Yakubovska & Family,**  
req. Zakharyuk Family

**8:00 p.m. – Devotion to Sacred Heart of Jesus Christ (Moleben)**  
*- (it's held every day except Sundays during the month of June at 8:00 p.m.)*

**Tuesday, June 19, 2018.** *Jude Apostle.*

**9:00 a.m. – God's Blessing upon Sandy Motekew, req. Nataliya P.**

**Wednesday, June 20, 2018.** *Methodius Bishop Martyr.*

**9:00 a.m. – ☩ Claudia Pozzaglia/Panakhayda/, req. Smith Family**

**8:15 p.m. - Bible Study (Reading, Explanation, etc) – Ukr.**

**Thursday, June 21, 2018.** *Julian Martyr.*

**9:00 a.m. – God's Blessing upon Ihor & Olesia Waywoda & Family,**  
req. Nataliya P

**Friday, June 22, 2018.** *Eusebius Bishop Martyr.*

**9:00 a.m. – ☩ Anastasia, ☩ Alex, ☩ Wasyl, ☩ William, ☩ Gloria,**  
req. + Gloria Tolopka

**7:00 p.m. – Special Divine Liturgy in Thanksgiving to God for  
All workers and benefactors of our Second Cultural Festival**

**Saturday, June 23, 2018.** *Agrippina Martyr.*

**9:00 a.m. – (Bination Liturgy) - ☩ Yuriy Hudziy/Panakhayda/ {1<sup>st</sup> Anniv.},**  
req. Popovici Family

**3:00 p.m. - ☩ Andrew and ☩ Pauline Volk, req. Mary Ann Frikker**

**6:00 p.m. – Vespers (Вечірня)**

**June 24, 2018, 5<sup>th</sup> Sunday after Pentecost. Birth of John the Baptist.**

**9:00 am – Pro Populo – English.**

**10:15 am – (God's Blessing upon Elizabeth Gereta & Family,**  
req. Nataliya Popovici) – **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 8, 2018. 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 (5 – 9) 1:30 p.m. – 2:15 p.m.; ages (8 – 11) 2:15 p.m. – 3:55p.m.; ages (10 – 14) 3:45 p.m. – 5:15 p.m.

**Religious Education:** Classes for religious education will resume on September 17, 2018 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:** Father 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 **July 6, 2018 at 8:15 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, July 8, 2018 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 – June 10, 2018.**

*"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: \$190, Pyrohy: \$90, Tetrapod: \$7, Refund: \$15, Father's Day: \$25, Donation: \$100, Holy Days: \$60, Sanctuary Light: \$15, **Bishop's Appeal - \$230, Pledge: \$185.00, Sunday Offering: \$970.00, Total - \$1,882.00.**

**Dear Parishioners:** *Sincere thanks for the offerings made on Sunday', June 10<sup>th</sup>, 2018. 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 June our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.*

**1. Happy Father's Day to all the Fathers of our Parish.**

**2. Congratulations are extended to Anthony Yuriy Buchak, son of Serhiy Buchak & Tetyana Stetsynko** who received the sacraments of Baptism, Chrismation and First Holy Eucharist on Saturday June 16, 2018 at 11:00 a.m.

**3. Urgent:** The Next Stewardship Council Meeting to discuss our Festival needs and August picnic and other parish issues is scheduled for Tuesday June 19, 2018 at 7:15 p.m. Please make plans to attend this very important meeting.

**4. Reminder:** Moleben (Devotion) to the Sacred Heart of Jesus Christ or Akafist is held every evening except Sundays at 8:00 p.m. throughout the month of June. We are looking forward to your participation in this inspiring service.

**5. Upcoming events:**

**A. June collections: Regular church cleaning:** The next second collection will be collected **today** Sunday, June 17<sup>th</sup>, 2018.

**B. August 11 – 12, 2018 - Pilgrimage to Sloatsburg, N.Y. (Our Patriarch Svyatoslav and Cardinal Dolan Archbishop of NY will be present for the pilgrimage.)**

**C. August 26, 2018 - our Parish Picnic.**

**6. We wish to express our sincere thanks to:**

**a.** Mr. Ihor Warywoda, Mr. Roman Kotyk, Mr. Petro Dankov, Mr. Roman Vaskiv, Mr. Sergey Shelestov, M/M Yevheniya & Svyatoslav Podolskiy who helped from Monday through Friday, storing all the canopies, cleaning and rearranging items in our kitchen, basement, and storage rooms after the festival.

**b.** Mr. Taras Borykailo who, on many occasions, has helped our parish to defray the cost of many expenses for our Sunday coffee/sweets.

**c.** M/M Ihor & Nadiya Koretskyy who donated \$100.00 for the special needs of our Church.

**May God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.**

**5.** On Sunday June 24, 2018 there will be an extra collection for the Holy Father – Peter's Pence Collection; an envelope for this purpose is in your boxed envelopes.

**6.** We have for sale pyrohy with potatoes, meat, cheese or kapusta – \$6.00 per dozen/package. All proceeds go to our Church. This is a fund raiser.

**7. Bible study: Dear Parishioners** for the month of July and August we will not offer Bible study classes. Classes will resume immediately after Labor Day. Thank you.

**8. The Festival Committee has finalized the Festival Financial Report: Our Church has received a donation of \$8,000.00 from the festival income.**

**9. On Sunday July 1, 2018 at 2:00 p.m. we will travel to the Mother of the Island Shrine in East Moriches to celebrate the ending Devotion (Moleben) to Jesus Christ. Everyone is invited to attend.**

**Thank you for the Festival:**

Dear Parishioners, I want to congratulate everyone for a wonderful festival this year! Even though it was only our second festival, we did a splendid job. I want to thank everyone who made June 9<sup>th</sup> and 10<sup>th</sup> a special time for the guests, performers, and workers. I want to especially thank the parishioners of Holy Family Ukrainian Catholic Church, who helped to prepare all of the necessary food items and for decorating the parish grounds. I also want to thank the parishioners for organizing this event and for spending an entire week cleaning up afterwards. I want to offer my sincere thanks to the people who helped on the day of our festival, by serving food, selling cakes and drinks, making cotton candy, and selling popcorn. This year we had a huge turnout thanks to the hard work of our parishioners. Without their help the festival wouldn't have been the celebration and success that it was. I want to thank Self Reliance for sponsoring the festival this year and all the vendors who were able to attend as well. Thank you also to everyone who were at the Ukrainian concert on Saturday, June 9<sup>th</sup>. We had a big turnout and it was an amazing night for all. I want to thank all of the performers who made the day such a memorable one on June 10<sup>th</sup>. Without their talent our festival wouldn't have happened. Thank you to everyone who cleaned the parish center which was used for the dancers as their "dressing rooms". The time everyone spent to help make the festival a tremendous success is much appreciated. Our diligent and tireless parishioners did a great job in order for everyone to have a marvelous time. I look forward to our 3<sup>rd</sup> annual festival to be as wonderful an experience as this year has been. The net profit donated to Holy Family Church was \$8,000. A million thank yous again to all!

**From, Rev. Olvian N. Popovici**

**The 2018 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:

**\$100.00 – M/M Robert & Leticia Nalewayko;**

**\$50.00 – M/M John & Christine Zakowrotny;**

**\$20.00 – M/M Petro & Halyna Kovaliv;**

**M/M Artur & Oksana Bator;**

**M/M Vladimir & Iryna Popovych;**

**M/M Mychaylo & Nadiya Moskalyuk.**

**(To date - \$840.00 toward the Parish Goal of \$3,000.00)**

**May God bless you for your generosity with choicest Blessings!**

**SAINT JOHN THE BAPTIST, FEAST DAY JUNE 24<sup>th</sup>****John Did No Miracle**

In John 10:41 it is recorded that the people said, "John did no miracle," and there is nothing in the scripture that indicated that this is not true. John the Baptist performed no miracles. And there was a reason as we shall show in the conclusion of this study. But here is food for thought, particularly for those who place so much emphasis on miracles today. In the first place, John was one of the greatest preachers who ever lived. Jesus said of him, "among them that are born of woman there hath not arisen a greater than John the Baptist" (Mt. 11:11). Secondly, "he was filled with the Holy Ghost from his mother's womb" (Lk. 1:15). Thirdly, he was sent on his mission by the Lord: "There was a man sent from God whose name was John" (Jn. 1:6). He had all the qualifications that modern "miracle workers" claim. But he "did no miracle". Why?

**Old Testament Miracles**

The Old Testament records about fifty miracles besides the Genesis account of creation. God did most of these, either for the punishment of wicked men or nations, or in behalf of His people in times of stress or danger. Healing the sick was not among them. In fact, I can think of no instance of healing an individual except the arm or Jereboam (1 Kg. 13) and this was a case of undoing one miracle with another. The healing in connection with the brazen serpent was also of this nature. Numbers of people were killed by God's power, others were stricken in various ways, and some raised from the dead; but healings were scarce.

**The Miracles of Jesus**

The Bible says that the recorded miracles of Jesus were "written that we might believe that he was the Christ. . . and that believing we might have life through him" (Jn. 20:30, 31). Here we might just ask this question: "If miracles were to continue through the ages, why was it necessary that the miracles of Jesus be written?" If the Lord were going to give His people power to continue performing miracles, then every generation would have the same miraculous testimony that people had in the time of Christ's ministry. Hence, there would have been no need to have the miracles of Jesus recorded.

**Disciples Given Power of Miracles**

When Jesus sent the apostles out under the limited commission (only to the Jews), He said, "as you go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils. . ." (Mt. 10:7, 8). You have no doubt heard many people say they were miraculously "healed". How many have you seen or heard who were raised from the dead? In the same verse in which the Lord said to "heal the sick", He also said to "raise the dead". But ask a "miracle worker" to let you see him raise one from the dead and he will indignantly inform you that you are asking him to "tempt the Lord". But he does not mind our seeking him to work a healing "miracle". In fact, he invites us to come down on certain nights with the promise that this will be "healing night". Why does it "tempt the Lord" to work a "miracle" on a dead man but it does not "tempt the Lord" to work a "miracle" on a sick man? Jesus raised many from the dead; Peter raised Dorcas (Acts 9); Paul raised Eutychus (Acts 20). What is wrong with raising the dead? When we question their claims that

God heals miraculously today by human agency, they accuse us of trying to "limit God's power". It is they who limit God's power. I believe that God can heal a man with an artificial limb as easily as He can heal a backache. But how many people do you know who went to a "healing service" with an artificial limb and were made whole? These "miracles workers" will not take such a person before their audience and try to heal him. They screen these out before their "healing begins".

**Why John Did No Miracle**

John the Baptist did no miracle because his mission was of such nature that it did not require miraculous confirmation. Jesus performed miracles that He might confirm His deity: ". . . these are written that ye might believe and that believing ye might have life through his name" (Jn. 20:30, 31). The apostles also were given power to work miracles, both before and after Jesus' death and resurrection. The reason they could work miracles after He had risen and ascended to heaven is clearly set forth in . . .

**Mk.16:15-20**

"And he said unto them, go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. So then, after the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them and confirming the work with signs following. Amen."

This was a new message. It was different from the law of Moses. So the preachers of this message needed miracles to prove to the people that this new message was of God. The miracles (signs) that they were able to work confirmed the word that they preached. When the people saw these real miracles in connection with the preaching, they knew that these men were sent from God. But what about those miracles the apostles did before Jesus' death and during His personal ministry (Mt. 10:5-8)? It should be noted that this was during the same period when John was preaching and baptizing. Why, then, could Jesus' disciples heal the sick, raise the dead, etc., while John could not? John was sent to the Jews only—a people already in covenant relationship with God. Neither John's preaching nor his baptism changed this relationship. His work did not alter the law of Moses. John preached "the kingdom of heaven is at hand" but John did not preach the "gospel of the kingdom". John introduced Christ but Christ and His disciples preached the gospel of the kingdom. John's work was to renew the Jews to their zeal and loyalty to Jehovah and to prepare them to receive Christ. His work is clearly set forth in Lk. 1:16, 17: "And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." John's preaching was limited to Israel and designed only to turn them from their sins in repentance and get them ready to receive the Christ who was to

come. This did not require miraculous demonstrations. It was not to be a new system of religion. Very soon these people John taught and baptized would be given opportunity to obey the gospel and, along with the Gentiles, be heirs of the blessings of that "kingdom which would never end". Jesus was to replace Moses' law. And it would require more than a Galilean peasant and a group of fishermen and tax collectors to convince the Jews that this message came from the same God that gave the law from Sinai, and to turn the Gentiles from their idols. So, the word they preached was attended by and confirmed by miracles. But the word has been confirmed and God is no more going to perform them again than He is going to send Christ to die again. This is why miracles are not performed by human agency.

#### **". . . them that believe"**

Mk. 16:17 is much misunderstood and misapplied. "These signs shall follow them that believe." This does not teach that every believer would be able to work miracles. It simply says that those who performed miracles (signs) would have to be believers. Back in verse 14 He had upbraided the eleven (Judas was dead) because some of them had not believed those who had brought them word when Jesus rose from the dead. 1 Cor. 12:20, 29 shows that not all who had spiritual gifts could work miracles. But even among the apostles, those who worked miracles had to believe in Christ.

Truth Magazine XXI:37, pp. 589-590 - September 22, 1977

**St. Padre Pio:** "There are, moreover, three virtues which perfect the devout person with regard to control of his own senses. These are: **modesty, continence and chastity**. By the virtue of **modesty** the devout person governs all his exterior acts. With good reason, then, does St. Paul recommend this virtue to all and declare how necessary it is and as if this were not enough he considers that *this virtue should be obvious to all*. By **continence** the soul exercises restraint over all the senses: sight, touch, taste, smell and hearing. By **chastity**, a virtue which ennoble our nature and makes it similar to that of the Angels, we suppress our sensuality and detach it from forbidden pleasures. *This is the magnificent picture of Christian perfection. Happy the one who possesses all these fine virtues, all of them fruits of the Holy Spirit who dwells within him. Such a soul has nothing to fear and will shine in the world as the sun in the heavens.*"

#### **About the Testimony of Reliable Witnesses**

*By St. Nikolai Velimirovich*

"But we have been eyewitnesses of His mighty glory" – 2 Peter 1:16 When the apostles speak about the glorious resurrection of the Lord, they speak in plurality. For each one of them gives his testimony and the testimony of other companions. Thus, the Apostle Peter writes: "We do not follow cleverly devised myths when we made known to you the power and the coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty" (2 Peter 1:16). Nathaniel did not want to believe only by hearing. That is why the Apostle Philip invited Nathaniel to "Come and see!" (St. John 1:46). Nathaniel came, saw and believed. So it was with the other apostles, until they approached Christ, until they heard, and until they saw, they did not want to believe. Cleverly devised myths did not attract the apostles. Their common sense

sought visual facts and not myths. O my brethren, our Faith is well established and proved. The trail of God is well blazoned in the world. No one has need to doubt. Christ's resurrection is well witnessed. No one need to despair. Doubt and despair are two worms that are born of sin. He who does not sin, clearly sees the blazoned trail of God in the world and clearly recognizes the resurrection of Christ. O resurrected Lord, strengthen us by the power of Thy Holy Spirit so that we sin no more and that we do not become blinded to Thy trail in the world and to Thy glorious resurrection. To Thee be glory and thanks always.

#### **Ten Driving Commandment for Christians**

In these days when "road rage" seems to be such a problem, it might do us some good to think about our own attitudes when we drive. As in all other aspects of life, we are always responsible for our behavior and at times, indirectly responsible for the behavior of others. Driving is not too unlike every other human interaction. The perceived anonymity of driving releases in many of us certain behaviors we would not manifest outside of driving; the most notable of these is unbridled anger. We must reflect upon and ask whether our anger conforms to the behavior expected of a Christian. Despite the reasons for our anger, we need not act bitterly or with resentment, but rather should pray and ask for patience and temperance in our thoughts and behavior.

Remember also to confess and consult your confessor!

- I. Always begin a trip with prayer, making the Sign of the Cross and entrusting yourself to the Lord.
- II. Never drink or drive under the influence of narcotics.
- III. Never try to shorten the duration of a trip. If you started out late, you will arrive late. Do not speed.
- IV. Apologize to a driver with whom you have interfered even when you did not intend to do so. After all, when we are walking, and bump someone, we apologize without thinking. So why should there be a different ethic behind the wheel?
- V. Always yield to someone who is in a great hurry, or is driving aggressively. If you do not yield, it's likely the situation will become even more dangerous as the person insists on passing you.
- VI. Acknowledge courtesies other drivers extend to you by giving them a wave of thanks.
- VII. Drive in such a way that you won't fear seeing a police car. Remember that God is watching, even if the police are not.
- VIII. Stay as far away as possible from cars that have dents or show signs of accidents. But be careful not to judge, or you may share in their misfortune.
- IX. Never speed up when another driver tries to pass you, or to get into your lane. Do not treat your neighbor in a way you do not want to be treated.
- X. After every trip, thank God for its safe completion. Be thankful after any trip, and not just a successful one. After all, it almost always could have been worse!

**Saint Basil the Great \_\_Quote: "O sinner, be not discouraged, but have recourse to Mary in all your necessities. Call her to your assistance, for such is the divine Will that she should help in every kind of of necessity."**

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