

Українська Католицька Церква Св.Родини

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Holy Family Ukrainian Catholic Church

225 N. 4th St., Lindenhurst, NY 11757

Pastor: Fr. Olvian Nicolae Popovici

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Trustees: Silvia Smith (516) 712 - 5526

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Choir Director: Iryna Popovych 943-3348

Nataliya Popovici – English cantor

Web Page: 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. 23/18

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

June 10, 2018 / Червень 10, 2018

DIVINE LITURGIES SCHEDULE:

June 10, 2018, 3rd Sunday after Pentecost. *Timothy Bishop Martyr.*

Tone 2: Epistle: Romans 5:1 – 10. / Gospel: Matthew 6:22 – 34.

9:00 a.m. – Pro Populo – English

10:00 am - Panakhyda in Memoriam †Gerardo Pozzaglia {Anniv.},
req. Smith Family

10:15 am – (Good health for Tomyk Omernik,
req. Marta Skrypoczka) - Ukrainian.

12:00 Noon – Starts Ukrainian Festival.

Monday, June 11, 2018. *Bartholomew and Barnabas Apostles.*

9:00 a.m. – Special Intention, req. Mendyuk 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 12, 2018. *Onuphrius and Peter Venerables.*

9:00 a.m. – God's Blessing upon Maksym Sisawang, req. Nataliya P.

Wednesday, June 13, 2018. *Aquilina Martyr.*

9:00 a.m. – † Gloria Tolopka, req. Nataliya P.

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

Thursday, June 14, 2018. *Elisha Prophet.*

9:00 a.m. – God's Blessing upon Peter Tomeo, req. Nataliya P.

Friday, June 15, 2018. *Amos Prophet.*

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

Saturday, June 16, 2018. *Tychon the Wonderworker Bishop.*

9:00 a.m. – † Serafyma Rykshynska {Anniv.}, req. Bohdan Fedun

11:00 a.m. - The Holy Sacraments of Initiation (Baptism,
Chrismation and Holy Eucharist) for Anthony Yuriy Buchak

6:00 p.m. – Vespers (Вечірня)

7:00 p.m. – † All Deceased Father's – Old Slavonic

June 17, 2018, 4th Sunday after Pentecost. *Manuel, Sabel and Ishmael Martyrs.*

9:00 am – Pro Populo – English.

10:15 am – (All Living Father's) – 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 9:15am-1:35pm

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 18, 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 3, 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, Tetrapod: \$5, Church Debt: \$20, Pyrohy: \$36, Donation Families of First Communicants: \$330, **Donation: \$750**, Coffee: \$100, **Bishop's Appeal - \$260**, **Pledge: \$1,200, Sunday Offering: \$1,105.00, Total - \$3,996.00.**

Dear Parishioners: *Sincere thanks for the offerings made on Sunday', June 3rd, 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.*

Our Church News:

1. Please Note: Father's Day is Sunday, June 17, 2018.

If parishioners would like to honor living or deceased fathers, please provide the name(s) to Fr. Popovici as soon as possible.

Deceased fathers will be remembered during the English Divine Liturgy on Saturday, June 16th at 7pm. Living fathers will be remembered during the Ukrainian Divine Liturgy on Sunday, June 17th at 10:15 a.m. Please use the envelope provided in your boxed donation envelopes for 2018.

2. 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.

3. Upcoming events:

A. Today June 10th, 2018 – our Parish will hold our second annual Ukrainian Cultural Dance Festival.

B. June collections: Regular church cleaning: The next second collection will be collected on Sunday, June 17th, 2018.

4. We wish to express our sincere thanks to:

a. Self Reliance FCU (NY), Board of Directors who made a special donation of \$5,000 to defray the cost of the new sound system for our Church, which will be shortly installed.

b. Mr. Mikhail Kubarich who continues voluntary at least once a week to tend to the church ornamental bushes, roses and others flowers.

c. Mr. Roman Kotyk, Mr. Volodymyr Anishchenko, Mr. Thomas Laraia, Mr. Peter Dankov, Mr. Vadym Atamanov who recently volunteered to perform needed work at our Church, Parish center or on our playground.

d. Mr. Sergey Shelestov's cleaning service which voluntarily cleaned our Church and parish center on Thursday June 7, 2018. Through his voluntary services our parish has saved extra expenses.

e. the Parents of the First Communicants made a special Donation of \$330.00 a thanksgiving to God for All the Graces bestowed upon their children on the First Holy Pennane and Holy Eucharist held last Sunday.

f. M/M Vadym and Laryssa Atamanov who recently donated \$600.00 and M/M Andriy & Oksana Leshko who donated \$150 for the needs of our Church.

g. Mrs. Iryna Gereta who recently volunteered much needed work for our Parish.

h. Ms Maria Lylyk from Phoenix , Arizona who recently donated 40 ft emroided Ukrainian racks for the 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. Dear Parishioners! Join us for our next Pilgrimage: "Steps of the Saints" – Italy (Rome, Padua, Asisi, etc). Save the dates: September 16 – 27, 2018. More information is attached to our Church Bulletin.

Dear Parishioners of the Holy Family Ukrainian Catholic Church,

I want to send my sincerest gratitude to everyone who made my 20th Anniversary of Priesthood a special day, in every way. From the decorations, to the food and cake, to the gifts and to the guests especially, the party has definitely made the entire night a special one. I really appreciate all of the parishioners, who made time into their daily schedules and put in their hard work to make my party happen because without the help of the church and parishioners, the party wouldn't have been successful. I want to thank everyone who has supported me for the 20 years since I've become a priest and helping me in every way possible. From important events, like the Parish Picnic, Chinese Auction, Christmas parties and more, you guys have been by my step through it all. I am truly grateful for the lovely gifts that the Apostleship of Prayer and Rosary Society have given me for my anniversary. I want to thank Bishop Paul Chomnycky, for his thoughtful gifts and prayers throughout my priesthood. I especially want to thank my wife, Nataliya Popovici for her incredible hard work in making this special event perfect. She has been the biggest supporter of my dreams since I became a priest in 1998. I want to thank our Trustees, Mrs. Nadiya Moskalyuk and Mrs. Silvia Lombardo-Smith for organizing the amazing party. I would like to thank all of the guests for attending my lovely party and making that day a memorable one. Beautiful gifts, beautiful people, beautiful moments, beautiful toasts and a beautiful day – Thanks for coming and making my party a magnificent one. My brothers and sisters in Christ, I thank all of our parishioners for the wonderful donations and I greatly appreciate your thoughts and prayers. I wish to share my treasures with God, and will use the \$7,500 (worth in gifts) to be given to the church. I have opened a separate account for the new building of the church. May God Bless you all with choicest blessings!

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 – Apostleship of Prayer;

**\$50.00 – M/M James & Barbara Fromel;
M/M Vasil & Nataliya Galyluiko;**

**\$20.00 – Ms. Sandy Motekew;
Mr. Andrew Maceiko
Mr. Peter Tomeo**

(To date - \$610.00 toward the Parish Goal of \$3,000.00)

May God bless you for your generosity with choicest Blessings!

Homily of St. John Chrysostom on St. Ignatius the God-Bearer.

...continued from previous Bulletin...

.... 5. In order then that all who dwell in Rome might learn that these things are a reality, God allowed that there the saint should be perfected, and that this was the reason I will guarantee from the very manner of his death. For not outside the walls, in a dungeon, nor even in a court of justice, nor in some corner, did he receive the sentence which condemned him, but in the midst of the theatre, while the whole city was seated above him, he underwent this form of martyrdom, wild beasts being let loose upon him, in order that he might plant his trophy against the Devil, beneath the eyes of all, and make all spectators emulous of his own conflicts. Not dying thus nobly only, but dying even with pleasure. For not as though about to be severed from life, but as called to a better and more spiritual life, so he beheld the wild beasts gladly. Whence is this manifest? From the words which he uttered when about to die, for when he heard that this manner of punishment awaited him, may I have joy, said he, of these wild beasts. For such are the loving. For they receive with pleasure whatever they may suffer for the sake of those who are beloved, and they seem to have their desire satisfied when what happens to them is more than usually grievous. Which happened, therefore, in this man's case. For not by his death alone, but also by his readiness he studied to emulate the apostles, and hearing that they, after they had been scourged retired with joy, himself too wished to imitate his teachers, not only by his death, but by his joy. On this account he said, may I have joy of your wild beasts, and much milder than the tongue of the tyrant did he consider the mouths of these; and very reasonably. For while that invited him to Gehenna, their mouths escorted him to a kingdom. When, therefore, he made an end of life there, yea rather, when he ascended to heaven, he departed henceforward crowned. For this also happened through the dispensation of God, that he restored him again to us, and distributed the martyr to the cities. For that city received his blood as it dropped, but you were honoured with his remains, you enjoyed his episcopate, they enjoyed his martyrdom. They saw him in conflict, and victorious, and crowned, but you have him continually. For a little time God removed him from you, and with greater glory granted him again to you. And as those who borrow money, return with interest what they receive, so also God, using this valued treasure of yours, for a little while, and having shown it to that city, with greater brilliancy gave it back to you. You sent forth a Bishop, and received a martyr; ye sent him forth with prayers, and you received him with crowns; and not only ye, but all the cities which intervene. For how do ye think that they behaved when they saw his remains being brought back? What pleasure was produced! How they rejoiced! With what applause on all sides they beset the crowned one! For as with a noble athlete, who has wrestled down all his antagonists, and who comes forth with radiant glory from the arena, the spectators receive him, and do not suffer him to tread the earth, bringing him home on their shoulders, and besetting him with countless praises: so also the cities in order receiving this saint then from Rome, and bearing him upon their shoulders as far as this city, escorted the crowned one with praises, celebrating the champion, in song; laughing the devil to scorn, because his artifice was turned against him, and what he thought to do against the martyr, this turned out for his behoof. Then, indeed, he profited, and encouraged all the cities; and from that time to this day he enriches this city, and as some perpetual treasure, drawn upon every day, yet not failing, makes all who partake of it more prosperous, so also this blessed Ignatius fills those who come to him with blessings, with boldness, nobleness of spirit, and much courage, and so sends them home.

Not only today, therefore, but every day let us go forth to him, plucking spiritual fruits from him. For it is, it is possible for him who comes hither with faith to gather the fruit of many good things. For not the bodies only, but the very sepulchres of the saints have been filled with spiritual grace. For if in the case of Elisha this happened, and a corpse when it touched the sepulchre, burst the bands of death and returned to life again (2 Kings 13:21). Much rather now, when grace is more abundant, when the energy of the spirit is greater, is it possible that one touching a sepulchre, with faith, should win great power; thence on this account God allowed us the remains of the saints, wishing to lead by them us to the same emulation, and to afford us a kind of haven, and a secure consolation for the evils which are ever overtaking us. Wherefore I beseech you all, if any is in despondency, if in disease, if under insult, if in any other circumstance of this life, if in the depth of sins, let him come hither with faith, and he will lay aside all those things, and will return with much joy, having procured a lighter conscience from the sight alone. But more, it is not only necessary that those who are in affliction should come hither, but if any one be in cheerfulness, in glory, in power, in much assurance towards God, let not this man despise the benefit. For coming hither and beholding this saint, he will keep these noble possessions unmoved, persuading his own soul to be moderate by the recollection of this man's mighty deeds, and not suffering his conscience by the mighty deeds to be lifted up to any self conceit. And it is no slight thing for those in prosperity not to be puffed up at their good fortune, but to know how to bear their prosperity with moderation, so that the treasure is serviceable to all, the resting place is suitable, for the fallen, in order that they may escape from their temptations, for the fortunate, that their success may remain secure, for those in weakness indeed, that they may return to health, and for the healthy, that they may not fall into weakness. Considering all which things, let us prefer this way of spending our time, to all delight, all pleasure, in order that rejoicing at once, and profiting, we may be able to become partakers with these saints, both of their dwelling and of their home, through the prayers of the saints themselves, through the grace and loving-kindness of our Lord Jesus Christ, with whom be glory to the Father with the Holy Spirit, now and always forever and ever amen.

Please Note:

Alleluia: The word "Alleluia" or "Hallelujah" (from Hebrew) which at its most literal means "Praise Yah", is used in different ways in Christian liturgies. In the spelling "Alleluia", the term is used also to refer to a liturgical chant in which that word is combined with verses of Scripture, usually from the Psalms. This chant is commonly used before the proclamation of the Gospel.

History: The Hebrew word *Halleluya* as an expression of praise to God was preserved, untranslated, by the Early Christians as a superlative expression of thanksgiving, joy, and triumph. Thus it appears in the ancient Greek Liturgy of St. James, which is still used to this day by the Patriarch of Jerusalem and, in its Syriac recension is the prototype of that used by the Maronites. In the Liturgy of St. Mark, apparently the most ancient of all, we find this rubric: "Then follow *Let us attend*, the Apostle, and the Prologue of the Alleluia."—the "Apostle" is the usual ancient Eastern title for the Epistle reading, and the "Prologue of the Alleluia" would seem to be a prayer or verse before Alleluia was sung by the choir.

Western Use: Roman Rite: In the Roman Rite, the word "Alleluia" is associated with joy and is especially favoured in Paschal time, the time between Easter and Pentecost, perhaps because of the

association of the *Hallel* (Alleluia psalms) chanted at Passover. During this time, the word is added widely to verses and responses associated with prayers, to antiphons of psalms, and, at least during the Octave of Easter, to the dismissal at the end of Mass ("Ite missa est"). On the other hand, the word "Alleluia" is excluded from the Roman liturgy during Lent and, in earlier forms of the Roman Rite, during Septuagesima. In those earlier forms, the word was also excluded in Masses for the Dead. In those periods, the word was replaced, in particular after the Gloria Patri at the beginning of each Hour of Divine Office, by the phrase "*Laus tibi, Domine, rex aeternae gloriae*" (Praise to thee, O Lord, king of eternal glory). In the present normal form of the Roman Rite, the word is simply omitted. The term "Alleluia" is used also to designate a chant beginning and ending with this word and including a verse of Scripture, in particular for such a combination sung before the proclamation of the Gospel as an expression of greeting and welcome to the Lord who is about to speak in the Gospel to those taking part. In traditional Gregorian chant, this responsorial chant opens with the cantor singing "Alleluia", after which the choir repeats it, and adds a long melisma on the final vowel (called a "jubilus"). (The Liber Usualis notates the repeat with the Roman numeral "ij" and continues with the jubilus.) The cantor then sings the main part of the verse, and the choir joins in on the final line. At the end of the chant, the opening Alleluia is repeated, but instead of the choir repeating the word, they repeat only the jubilus. When a Sequence follows the Alleluia, this final repeat is omitted, as it was in other cases in the Middle Ages. The musical style of a plainchant Alleluia is generally ornate, but often within a narrow range. The Alleluia for Christmas Eve, for instance, has an ambitus of only a perfect fifth, but this example is rather extreme. Alleluias were frequently troped, both with added music and text. It is believed that some early Sequences derived from syllabic text being added to the jubilus, and may be named after the opening words of the Alleluia verse. Alleluias were also among the more frequently used chants to create early organa, such as in the Winchester Troper. The Roman Rite Mass, as revised in 1969, envisages participation by all the people present, with the choir or the cantor introducing the Alleluia and singing the accompanying verse or verses — even a whole psalm^[3] - but with the general body of the faithful repeating the Alleluia itself to music with a less elaborate melodic line than in the plainchant setting. The verse or verses can be those given in the Lectionary for Mass, or can be taken from Roman Gradual.^[4] If singing is not used, the Alleluia and its verse may be omitted rather than being merely recited. In the time or times when the word "Alleluia" is excluded from use in the liturgy (Lent and, in earlier forms of the Roman Rite, Septuagesima), the pre-Gospel chant either replaces the word "Alleluia" with another acclamation (in the present normal form of the Roman Rite), or (in earlier forms) is itself replaced by a Tract, while, on the other hand, those earlier forms of the Roman Rite replace the Gradual with an Alleluia chant during Eastertide, thus putting not one but two such chants before the Gospel reading.

Eastern Uses: Byzantine Rite: In the Eastern Orthodox and Greek-Catholic Churches, after reading the Apostle (Epistle) at the Divine Liturgy, the Reader announces which of the Eight Tones the Alleluia is to be chanted in. The response of the choir is always the same: "Alleluia, alleluia, alleluia." What differs is the tone in which it is sung, and the stichera (psalm verses) which are intoned by the Reader. The Alleluia is paired with the Prokeimenon which preceded the reading of

the Apostle. There may be either one or two Alleluias, depending upon the number of Prokeimena (there may be up to three readings from the Apostle, but never be more than two Prokeimena and Alleluia). The Alleluia is intoned in one of the two following manners (depending upon the number of Prokeimena).

Lenten Alleluia: Among the Eastern Catholics, the chanting of Alleluia does not cease during Lent, as it does in the West. This is in accordance with the Eastern approach to fasting, which is one of sober joy. During the weekdays of Great Lent and certain days during the lesser Lenten seasons (Nativity Fast, Apostles' Fast, and Dormition Fast), the celebration of the Divine Liturgy on weekdays is not permitted. Instead, Alleluia is chanted at Matins. Since this chanting of Alleluia at Matins is characteristic of Lenten services, Lenten days are referred to as "Days with Alleluia." The Alleluia at Matins is not related to scripture readings or Prokeimena; instead, it replaces "God is the Lord..." It is sung in the Tone of the Week and is followed by the Hymns to the Trinity (Triadica) in the same tone (see Octoechos for an explanation of the eight-week cycle of tones). During the Sacred Mystery (Sacrament) of Baptism, in addition to the Alleluia before the Gospel, the choir also chants an Alleluia while the priest pours the Oil of Catechumens into the baptismal font. (**Encyclopedia**).

Prayer: When we say "In the name", we express the truth that there is only one God; when we say "of the Father and the Son and of the Holy Spirit", we express the truth that there are three distinct Persons in God; and when we make the form of the cross on ourselves, we express the truth that the Son of God became man and redeemed us by His death on the cross.

Jesus Christ not only prayed Himself, but He also taught us how we must pray. The prayer "Our Father" is the best prayer, because it is the Lord's Prayer, because Jesus Christ Himself taught it to us, and therefore it is a prayer of perfect and unselfish love. The "Our Father" is a prayer of perfect and unselfish love because in saying it we offer ourselves entirely to God, and we ask from Him the greatest benefits not only for ourselves but also for our neighbor. We know that God hears our prayers if we pray properly, because Jesus Christ told us this in the words: "If you ask the Father anything in My name, He will give it to you." We do not always obtain what we pray for, either because we have not prayed properly, or because God sees that we are asking that which would not be for our benefit. *Distractions during prayer are not displeasing to God, unless they are willful.

"He who prays will be saved, and he who does not pray will be lost." – **St. Alphonsus Liguori, C.S.S.R.**

Prayers: + In the name of the Father, and of the Son, and of the Holy Spirit. Amen. "Our Father..., Hail Mary, etc.

My Daily Prayer: "I Believe in one God. I believe that God rewards the good and punishes the wicked. I Believe that in God there are three Divine Persons – God the Father, God the Son, and God the Holy Spirit. I Believe that God the Son became Man, without ceasing to be God. I believe that He is my Lord and my Saviour Jesus Christ, the Redeemer of the human race, Who was crucified and died on the Cross for the salvation of many and Who died also for me. I believe in God's authority, everything that He has taught and we have received. O My God, give me a strong faith. O My God, help me to believe with a lively faith."