

**Українська Католицька
Церква Св.Родина**

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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

Nadiya Moskalyuk (631) 579-1519

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. 32/18

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

August 12, 2018 / Серпень 12, 2018

DIVINE LITURGIES SCHEDULE:

Saturday, August 11, 2018. *Euplus Martyr.*

5:00 p.m. - Pro Populo – English. (Divine Liturgy for Sunday)

6:00 p.m. – Vespers (Вечірня)

7:00 p.m. - Pro Populo – Ukrainian. (Divine Liturgy for Sunday)

Sunday August 12, 2018, 12th Sunday after Pentecost. *Photius and Anicetus Martyrs.*

Tone 3: Epistle: 1 Corinthians 15:1 – 11. / Gospel: Matthew 19:16 – 26.

No Divine Liturgies....

Note: Today is the Pilgrimage to Sloatsburg, NY.

Note: This week's Sanctuary Candle Light for God's Blessing upon Mariya Lesyk, req. Nadiya Moskalyuk

8:00 p.m. - Panakhyda in Memoriam for † Bishop Richard Seminack

Monday, August 13, 2018. *Leave – taking of the Feast of the Holy Transfiguration; Our Venerable Father Maximus the Confessor (662).*

- God's Blessing for Mariya Lesyk upon her 70th birthday. req. Family

Tuesday, August 14, 2018. *Translation of the Relics of Theodosius of the Cave Venerable.*

- **Special Prayer in the Church.**

Wednesday, August 15, 2018. *Dormition of the Theotokos.*

Note: This is a Holy Day of obligation.

6:00 p.m. – Pro Populo – English.

Thursday, August 16, 2018. *Translation of the Icon of Our Lord.*

- **Special Prayer in the Church.**

Friday, August 17, 2018. *Myron Martyr.*

6:00 p.m. – God's Blessing upon Maria & Noy Sisawang & children, req. Samilo Family

Saturday, August 18, 2018. *Euplus Martyr.*

6:00 p.m. – Special Prayer in the Church.

13th Sunday after Pentecost, August 19, 2018. *Andrew and Others Martyrs.*

9:00 am – Pro Populo – English.

10:15 am – (God's Blessing upon Maria Shafranski & Family, req. Shafranski Family) – Ukrainian.

12:00 Noon – Special Divine Liturgy for Family/Children – Eng. /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 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 **August 3, 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 on **Sunday, August 19, 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 – August 5, 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: \$160, Tetrapod: \$2, Coffee: \$150, Church Debt: \$15, Pyrohy: \$24,
Holy Days: \$25, Refund: \$15, **Bishop's Appeal: \$225, Bequest: \$20,**
Pledge: \$665, Sunday Offering: \$848.00, Total - \$2,149.00.

Dear Parishioners: Sincere thanks for the offerings made on Sunday', August 5th, 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 August our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:

1. Congratulations are extended to **Pavlo Lubomyr Tanchak** son of Andriy & Mariya Tanchak who received the sacraments of Baptism, Chrismation and First Holy Eucharist on Sunday August 5, 2018 at 3:00 p.m.

2. Upcoming events:

A. August collections: Regular church cleaning: The next voluntary second collection will be collected on Sunday, August 19, 2018.

B. August 26, 2018 – Holy Family Parish Picnic.

3. We wish to express our sincere thanks to:

a. Mrs. Sandy Motekew, for coming to church on Friday, August 1st and teaching the children of our summer camp how to bake. Mrs. Motekew baked carrot cakes with the children.

b. Mr. Myroslav Rusnak, for providing needed plumbing repair services in the church on Monday August 6th.

c. An anonymous parishioner, who has given of her to time to perform needed works to benefit our parish, such as bringing an icon from Ukraine and various other services.

d. M/M Slawomir & Helen Samilo and various anonymous parishioners for beautifying our church over the past few weeks with lovely flowers.

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

4. Dear Parishioners: *Please refrain from lighting candles during the Divine Liturgy.* The Divine Liturgy is the reenactment (in an unbloody manner) of the sacrifice of our Lord on the Cross at Golgotha. Recall what God said to Moses: Moses, remove your sandals because the place in which you stand is holy. Out of respect for Christ and to avoid distracting movements during Liturgy, please light all candles either before the Liturgy has begun or after the final blessing. Thank you for your cooperation.

5. Dear Parishioners a few sets of Vestments require cleaning.

Please make an extra donation to keep our vestments in good condition. Thank you in advance for your generosity at this time.

6. LITURGY BOOK: There are dates still available in the 2018 Liturgy Book. Those wishing to request a Liturgy to be offered for deceased or living loved ones may do so. If you do not want any names to be mentioned in your Liturgy, it is entirely possible. In this case it will be listed in the Bulletin simply as "Divine Liturgy." REMINDER: If you wish to have Fr. Popovici offer the weekday Divine Liturgy for your intentions, please make such requests as far ahead as possible and at least 2-3 weeks before the date in which you are interested.

7. Please Note: on Sunday, August 26th, 2018 a special Home

Mission Collection will be taken. Please use the envelopes provided in your boxed envelopes or use the "Special Offering" envelopes in the vestibule. The Home Mission collection helps to support the needs of our Diocese. Thank you in advance for your generosity.

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 recently contributed:

\$100.00 – M/M Jonathan & Alicia Soriano,

M/M Orest & Nancy Baransky

\$25.00 – M/M Sehiy & Halyna Kaplun.

(To date - \$2,920.00 toward the Parish Goal of \$3,000.00)

May God bless you for your generosity with choicest Blessings!

Repent, for the kingdom of heaven is at hand... (Luke 4:16-22)

By Fr. Robert J. Carr

...continued from previous Bulletin..... Yet, with him we can bring out changes of hearts so powerful that they are beyond the comprehension of the worldly folks. We can love to a level of holiness that we actually do God's work, we actually do God's will; yet only if we are connected to Him. When we walk the path alone, we not only walk into sin, we help spread it. If we truly want to understand social sin, we need to look at our world with the eyes of the passion of Christ and see where the love of Christ is needed. This does not just mean money; it means His transforming love and passion that each of us are commanded to live. Jesus taught over and over again that when the leaders no longer serve the purpose of their God they are replaced with those who do. In this gospel He reminds us that the Spirit has fallen on all the people. That means you and me from Catechumen to Cardinal. Let us allow our hearts to be on fire for God; let us become branches to his vine. Let us allow Him to show us where repentance is needed. Let us be open to the act of repentance for the kingdom of God is at hand. Which side are we on?

What's the Church's Goal?

So why did Christ establish one, holy, catholic, and apostolic Church? Because God is *reigning*. He has established his Kingdom. Jesus is the new king David (Luke 1:32), ruling the nations (Rev. 12:5) as "the King of kings and Lord of lords" (Rev. 19:16). As the new Messianic King, he treats his mother with at least as much honor as Solomon and all the other Davidic kings treated their mothers (1 Kings 2:19-20; Rev. 12:1). As the new David, Jesus requires not only a cabinet of twelve ministers (1 Kings 4:7), the Twelve Apostles (Matt. 10:2-4), but also a Prime Minister (Isaiah 22:15-25), Saint Peter (Matt. 16:15-19). As King, Christ promised to be with us "to the end" (Matt. 28:20). Jesus ascended into the heavens and left his Catholic Church to finish the mission because he is bringing glory to his Father in Heaven—and he wants us, empowered with the Holy Spirit, to join him. Christ created the Catholic Church to give God "praise, reverence, and service; to give him glory." The goal is glory, the family of God enjoying and sharing the glory of God. The apostolic succession is a living sign of Christ's unending mediation as "the one mediator between God and men, the man Jesus Christ" (1 Tim. 2:5). By grace, the Church is Christ's mystical Body; by love she is his glorious Bride. She is "his body, the fullness of him who fills everything in every way" (Eph. 1:23). She is "a chosen race, a royal priesthood, a holy nation, God's own people" (1 Pet. 2:9). The Catholic Church is "the pillar and foundation of the truth" (1 Tim. 3:15) because she is led by the Holy Spirit "into all truth" (John 16:13). She is built by Christ on the "rock" that is Peter (Matt. 16:17-19), built as a City with "twelve foundations, and on them the names of the twelve apostles" (Rev. 21:14), "built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone" (Eph. 2:20), built on the foundation of Jesus Christ (1 Cor. 3:11). The Catholic Church is "built as a city that is at unity with itself" (Ps. 122:2) because the goal is the supreme exultation of the most adorable Trinity. The mission is salvation—not because we're kind-of-a-big-deal, but because God's a big deal. As Catholics, we are finishing the mission. God is bringing glory to himself through his Church, and we are called to be a part of it. The only question is, will you finish the mission?

The Icon: History, Symbolism and Meaning by: *Anonymous**....continued from previous bulletin....*

Creation of an Icon: Preparation to work on an icon is similar to the preparation for going to church: with prayers and fasting. Painting an icon is a liturgical work. Preparing to paint an icon is like preparing for Liturgy. Always start with prayer. The following is the iconographer's prayer: *"O Divine Lord of all that exists, You have illumined the Apostle and Evangelist Luke with Your Most Holy Spirit, thereby enabling him to represent the most Holy Mother, the one who held You in her arms and said: 'the Grace of Him Who has been born of me is spread throughout the world'. Enlighten and direct our souls, our hearts and our spirits. Guide the hands of your unworthy servant, so that we may worthily and perfectly portray your icon, that of Your Holy Mother and of all the saints, for the glory and adornment of Your Holy Church. Forgive our sins and the sins of those who will venerate these icons, and who, standing devoutly before them, give homage those they represent. Protect them from all evil and instruct them with good counsel. This we ask through the prayers of the Most Holy Theotokos, the Apostle Luke, and all the saints, now and ever and unto ages of ages."* The materials used to create an icon are of several kinds. The most widely used is wood. The wood has to be hard and non-resinous, such as birch, lime or cypress. In most wood panels two wedges of hard wood are inserted horizontally in the back to prevent warping. The surface of the wood panel is then covered with a sheet of linen that is glued to the wood and on top of it are applied many layers of gesso. (Gesso is a special mixture of plaster and glue that when it hardens it is very strong.) In general seven layers of gesso are applied, and each layer is sanded after it has dried. Because the drying process can take a while, it may take a week or more to prepare the surface of one icon before painting can begin. The final sanding is very important; the surface must remain silky smooth. The next step is that of tracing on paper the drawing of the prototype that will be used. Once this is done, the drawing is transferred to the icon board with the aid of carbon paper. The drawing is now on the board, and with what is called a stylus, the contours of the drawing are etched lightly onto the surface of the board. This is done so that the contours do not disappear under the different layers of paint that will be successively applied. If the surface on which the icon will be painted does not have gesso and the contours of the drawing cannot be etched onto it, then the contours are run over with a dark paint, so that they can be seen under the many layers that will be put over. What follows is the application of the gold leaf. Gold leaf must be applied before anything else. To apply the gold leaf, the area that is to receive the gold leaf is covered with a thin layer of special glue, over which the gold leaf is carefully applied. There are different kinds of gold leaf, the most widely used is 23k gold, but there are also 22k, 18k and 14k gold leaf, and there is of course also gold paint that some may use for economic reasons. Once the gold leaf is done, the work proper on the icon begins. Contrary to what may be taught in art schools, the painting on the icon is built from bottom up, starting with dark colors and working up to very light colors. In general there are seven layers of paint. After the base layer has been applied, the outlines are redrawn and the subsequent layers are what are called highlights. When the icon is finished, the inscriptions are added and then it is left to dry. Depending on the medium used, drying time can take up to a couple of months. After the icon is dry, a fine layer of varnish or oil is applied to the surface. If the icon is painted in acrylic,

then the varnish is brushed on the icon and is left to dry, creating a fairly resistant surface. If the painting medium is egg tempera, then boiled linseed oil is applied to the surface and left to penetrate the painted surface and the wood, it too creating a protective coating on the face of the icon and giving it brightness and depth.

In the beginning God created the heaven and the earth: The earth was without form and void, and darkness was upon the face of the deep: and the Spirit of God was moving upon the face of the waters. And God said: "Let there be light" and there was light. In these three verses of the Book of Genesis are reflected both the beginning and the end of the making of the icon. Here we have the spiritual meaning of icon writing: the process of writing an icon, as the movement from being without form to Being of Light; Light means the light of life. The icon develops in the hands of the iconographer from a pure white surface on which there is no form to the general outline of the image of man to a full transfigured figure with a name written on the icon. The whole process of creation is repeated in each icon: from shadow toward light, adding layer after layer of paint and lines, and from a face darkened to the Face transfigured, transformed, the Face of a holy figure resembling God. Man is the crown of God's creation and He revealed Himself, made Himself known by taking the form of man in the Incarnation of His Beloved Son, Jesus Christ, the Word of God. The Word. *"In the beginning was the Word and the Word was God and the Word was with God"* (John 1:1). The concept of the word refers not only to the gift of speech, thinking, but also to the gift of hearing and sight. Therefore theology can be expressed not only by the word as in the Holy Scripture but also in sound as in sacred music and in image as in holy icons. We may say that iconography is theology through God the Word as Image, therefore, the icon is regarded as a form of Christian doctrine. It is the Word of God, the Holy Scripture, in color. The icons displayed in the church are more than attractive pieces of art, or decorative items; they are not even considered religious art, but because icons do present religious subjects they can be classified as religious art. In fact an icon is a link between the eternal and the temporal aiding the worshiper in his own pilgrimage through this earthly life. The role of icons in the home of every believer is not to be taken lightly. Icons in the home are an extension of the presence of the liturgical mystery which we experience in church. The icon is an integral part of our worship life style.

The spiritual meaning of the icon: Humanity simultaneously moves towards self-destruction while yearning for restoration or more specifically salvation. While evil still remains a reality infecting man's way of living, the icon points to a new mode of existence. The person depicted in the icon is a new person who regardless of sex is a reflection of the New Man Jesus Christ. Through the incarnation the invisible became visible and the undepictable became perceptible and therefore depictable. By taking on human nature the Son of God opens the way for all mankind to be renewed. By taking on human nature the Son of God reveals the true identity of every man as being created in the image and likeness of God. The icon, therefore, depicts each person as a new being who has been restored to God's image and likeness. For this the icon is able to become an object evoking contemplation and prayer from the one who views it. Because of this, Orthodox iconography can only be properly appreciated in the context of communal prayer which provides the basis for its content and form. *.to be continued....*