

**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**

**Advisor:** Gloria Tolopka (631) 667-6483

**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. 03/18**

**CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК**

**January 21, 2018 / Січень 21, 2018**

**DIVINE LITURGIES SCHEDULE:**

**January 21, 2018, Sunday of the Publican and Pharisee.** *Our Venerable Father Maximus the Confessor.*

**Tone 8: Epistle: 2 Timothy 3:10–15. / Gospel: Luke 18:10– 14.**

**9:00 am – Pro Populo - English.**

**10:00 a.m. – Special Blessing upon John & Olga Donalds on the occasion of their 30<sup>th</sup> wedding Anniversary.**

**10:15 am – (God’s Blessing upon Mychailo Shustak & Family; Stepan Jr. Shustak & Family, req. Halyna Shustak) - Ukrainian.**

**Sanctuary Candle: This week’s Sanctuary Candle Light for God’s Blessing upon John & Olga Donalds, req. Anonymous**

**Monday, January 22, 2018 – Timothy Apostle.**

**9:00 a.m. – God’s Blessing upon George and Nadia Wasylciow, req. Gloria Tolopka**

**11:00 a.m. – Funeral Services for † Omelan Steszyn**

**Tuesday, January 23, 2018 – Clement of Ancyra Martyr.**

**9:00 a.m. – Special Intention, req. Mendyuk Family**

**Wednesday, January 24, 2018 – Xenia Venerable.**

**9:00 a.m. – Special Intention, req. Mendyuk Family**

**Thursday, January 25, 2018 – Gregory the Theologian Bishop.**

**9:00 a.m. – Good health for Gloria Tolopka and Peter Tomeo**

**Friday, January 26, 2018 – Xenophon and Mary Venerables.**

**7:00 p.m. – God’s Blessing upon All (Special Intention), req. by Mothers in Prayer**

**Saturday, January 27, 2018 – Translation of the Relics of John Chrysostom.**

**8:00 a.m. – † All Deceased Members (Special Intention), req. by Mothers in Prayer**

**6:00 p.m. – Vespers (Вечірня)**

**January 28, 2018, Sunday of the Prodigal Son.** *Our Venerable Father Ephrem the Syrian.*

**9:00 am – († Joan Semkow, req. Gloria Tolopka) - English.**

**10:15 am – Pro Populo - 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 (5 – 9) 1:40 p.m. – 2:25 p.m.; ages (10 – 14) 2:25 p.m. – 3:55 p.m.; ages (15 – 19) 3:55 p.m. – 5:25 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 **February 2, 2018 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 today **Sunday, February 4, 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 – January 14, 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: \$170, Tetrapod: \$15, Coffee: \$201, Nativity: \$10, Initial: \$25, Holy Days: \$80, Annual Support: \$100, **Christmas: \$85**, Energy: \$495, Sundry: \$15, **Pledge: \$630.00, Sunday Offering: \$1,053.00, Total - \$2,879.00.**

**Dear Parishioners:** Sincere thanks for the offerings made on Sunday, January 14, 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 months of **January 2018**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

**Our Church News:**

**1. We will make pyrohy on Thursday, January 25, 2017 starting at 7:00 pm. We will make them with potatoes and cabbage for our Prospora Luncheon as well as for sale. Dear parishioners, please make every effort to come to help.**

**2. Parishioner † Omelan Steszyn, fell asleep in the Lord this past week. We wish to express our sincere condolences to Andrew and Peter Steszyn and to Christine Zakowrotny & family on the recent loss of their father. Funeral services will be offered on Monday, January 22<sup>nd</sup>, 2018 at 11:00 am at Holy Family Church. May his memory be everlasting.**

**3. Upcoming events:**

**A. January 2018 collections:** The next free will donation will be collected today Sunday, January 21<sup>st</sup>, 2018 after both Divine Liturgies. (Bishop Paul Chomnycky has approved a monthly, voluntary, second collection for the purpose of collecting funds designated for parish maintenance projects and programs.)

**B. Dear Parishioners:** Our Prospora (end of the Christmas season) Luncheon will be held on January 28, 2018 after the 10:15 am Ukrainian Divine Liturgy. Admission will be \$20.00 per person. More information is attached to our Bulletin.

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

**A.** Mr. Volodymyr Gereta who voluntarily performed needed work recently in our parish center.

**B.** M/M Mariya & Mychailo Kubarich; M/M Serhiy & Halyna Kaplun who each family donated \$100.00 toward our 2018 caroling donations.

**C.** Mr. Martin Smith and Mr. Thomas Laraia who recently prepared necessary end of the year paperwork in our rectory.

**D.** Mr. Andriy Fostakovskyy who volunteered his time to make needed electrical repairs and other work in our parish center.

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

**5. House Blessings with a special Prayer:** It is a long standing custom among Ukrainians to have their homes blessed with the holy water sanctified during the Feast of Theophany (the feast which commemorates the Baptism of Jesus in the Jordan River.) If you would like to have your home blessed, please contact Fr. Popovici or call the office to arrange the time of your home blessing. If you have any questions, please ask Fr. Popovici. This can be done no later than February 15<sup>th</sup>. See the attachment to our Bulletin.

**6. Dear Parishioners,** we would like to invite you to take part in our first Parish Council meeting for 2018 which will take place on Tuesday, January 30<sup>th</sup> at 7:15 p.m. Important parish matters will be discussed. Please make every effort to attend.

**7. Dear Parishioners! In a short time we will have information about our next Pilgrimage: "Steps of the Saints" – Italy (Rome, Padua, Asisi, etc). Save the dates: September 16 – 28, 2018.**

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

**Who is God?**

Without the belief in God there is no belief in the rest of the Catholic faith. *But who is God? From where did God come? We'll explore those questions by taking a look at our profession of faith that we recite each time we are at Liturgy, the Nicene Creed.* I'm willing to bet that you have this whole thing memorized, but never really stopped to take a good look at what you're saying during Liturgy. All right, so not everyone is like that, but there are many people who go through the motions and never take a moment to reflect on what it is they are actually saying or the reasons they are really at Liturgy. At the beginning of the Nicene Creed we profess that "We believe in one God." God is the only god in which we believe and follow as Christians. There is no other god besides God even though we sometimes fail to recognize God as the ruler of our lives. As it pertains to the faith we only worship the one true, Trinitarian God, not anyone or anything else. God is at the center of our faith (or at least he should be). The Creed continues "the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen." **God is the divine being from which all things come** ' even the things we cannot see or do not know. God made heaven, earth, angels, saints, our bodies, our souls, everything! This part of the Creed also tells us that there is a physical realm that we can see and that there is a spiritual realm that we cannot see. God created it all. So, who is God? He is our Heavenly Father who formed us and everything else. We share in all, both parts of this creation because we have both a body and a soul. That is just the first four lines of the Nicene Creed and they sure are packed with knowledge of our Creator. One question remains, however, "from where did God come?" Well, we believe that **God always existed** and, in fact, God did not come from anything! Everything came from God. This is stated in our belief that God is the "maker of heaven and earth, of all that is seen and unseen." This isn't all that Catholics believe about God though. There is even more! We believe that there is one God, but is manifested in three persons. We call this the Mystery of the Trinity. In short, there is God the Father, God the Son and God the Holy Ghost, each having distinct personalities. **Belief in God is necessary for salvation.** No one can essentially prove that God exists by using methods of science or other means. **Believing in God is an act of faith. How can I come to know God?** Coming to know God is life's most precious joy(s) because you enter into a relationship with your Creator ' the one who created you out of love and desires for you to share with him all his glory. The Church believes that people desire God and only in God will they find the truth and peace that we constantly seek. **God is always pouring out his love for us** and it's up to us to turn to God. He will never stop loving you! Knowing God takes all of one's heart, mind and soul. It also can take time. Knowing God is not one of having scientific proof that God exists, but by the seeking out of God, one's heart becomes more and more convinced that God exists. It requires patience and weeding out the distractions in your life. Often times we spend much of our lives with a complete lack of silence, always having the radio or the TV on. Just take a moment to pause in silence and listen for God. He is there. **What about all the needless suffering?** A popular argument against God is that if he really loves us so much then why is there all the suffering and pain in the world. One answer is that there is pain and suffering in the world not due to God, but due to sin that humanity brought into the world. **It is humankind that has chosen to separate itself from God** and therefore causing the pain and suffering was not in the initial plan of Creation as outlined in the story of Adam and Eve in the Garden of Eden. God made everything wonderful and perfect for us, but by the sin of Adam we now suffer. Another response, and one that fits well into the first one, is that through pain and suffering we find God, we finally see the need to seek God and thereby form a closer relationship with him. Have you ever had an experience where you were really injured and you have a lot of free time while recovering you started to **read the Bible more?** Chances are you have not, but that is just one example of how suffering brings people closer to God. *Our lives can be filled with many distractions that take away our time from God and suffering and hardships in this world remind us that we cannot do it alone.* We need the love and grace of God which we seek and he freely gives. Jesus reminds us that even though we may be suffering now it is later that we will get our reward (Mt. 5:3-12). **We should not be angry with God for suffering**, but use it as a chance to seek him and develop a closer relationship with him.

**God is true Love!** When God created us to share in His glory, He gave us free will, so that we would be capable of true love. But with free will comes the ability to renounce love. That is what amounts to sin. It's a renunciation of love; it's a turning away from moral responsibility to others that ultimately results in a separation from God. So here we are. We're not bad persons. And yet we have the freedom to do bad things to others without even seeing it.

**How, then, shall we ever see the truth? How shall we ever know true love?**

**Finding the Truth: True Love:** God is love. And God created Heaven and Earth to share in His love. God did not create toys or slaves. He created creatures who could share in His love. He gave us His love so we could be loved. Because of the blindness that characterizes our separation from God, however, we can see nothing but our own self-indulgent illusions. Left to ourselves, we have nothing but an empty world of social constructions to give us comfort. Left to ourselves, we have nothing but pride, and in that pride we are easily deceived by evil. Left to ourselves, therefore, we are lost in slavery to sin. Therefore, only God Himself can show us what is true love. Now, if God were to appear to us in His full glory, we would surely drop down before Him in terror. But we wouldn't necessarily love Him. True love, after all, is an act of self-sacrifice offered in free will, not something engendered by fear. So, in order to teach us true love, God chose to show it to us through the life of a simple, poor man—a life which ended with the most humiliating execution known to humanity. It was as if God said to all bystanders, those present and those yet to be, "If you can love Him, My Son, this humble, broken man hanging in weakness on that cross out of love for you, you will finally begin to know Me." Christ took all of the insults patiently and quietly, without retaliation, all so that we could see the truth of the sin in our hearts and in sorrow, repent for our sins against God and Faith. And that's why Saint Paul said (1 Corinthians 1:23) that the crucifixion of Christ seemed like folly to the Greeks who valued the "wisdom" of natural philosophy; and to the Jews, who looked for powerful prophetic signs, the crucifixion was a stumbling block. For neither natural wisdom nor power can illuminate their own darkness. Baptism into Christ, therefore, calls us to a radical change in our being. In the language of computer technology, it's like saying that true Christian faith is not just an "application" that we can run on our existing "operating systems"; *true faith is a process that creates an entirely new operating system.*

**"Why did Christ have to die?"** Still, there are those who ask, "But why did Christ have to die? What does this have to do with love? Why was there bloodshed?"

**Blood and Life:** Keep in mind that blood, being an essential biological aspect of life, is therefore a symbol of life itself. Consequently, to shed blood for another person means to give up one's own life in order to rescue or preserve the life of that other person. When Christ shed His blood for us, then, He did so in order to give us life—that is, freedom from our bondage to sin. Christ's death was a glorious mystery that reverberated from Heaven down to earth, for "obliterating the bond [of Original Sin] against us, with its legal claims, which was opposed to us, He also removed it from our midst, nailing it to the cross" (Colossians 2:14). And so, before His death, Christ prayed, "Father, the hour has come. Give glory to Your Son, so that Your Son may glorify You, just as You gave Him authority over all people, so that He may give eternal life to all You gave Him" (John 17:1–2).

**Our "Broken" Hearts:** The redemption worked in Christ's death was an example to us. It *showed us* how we are capable of killing God Himself

in order to preserve our own self-interests. It showed us, in a way that no event in the world has ever shown before or since, how we, in our hearts—the very hearts God has created—and through our own free will, constantly injure others and defile, mock, and execute divine love in every moment of our lives. *It showed us the ugliness and sin we nurture in our own broken hearts.* So unless we choose to accept the redemption offered in His sacrifice for us—and, in humble, freely willed obedience to the will of God, die to the self-indulgent worldly attachments that nailed Him to the cross—we will never know purity of heart and true love. God loves everyone, and He calls everyone into His love. But to accept this call we must give up everything that is *not* love. This is a hard thing to accept. Many disciples abandoned Christ because of it. Even today there are those who try to make the Church "relevant" to a corrupt modern world. But Christ never said that He came to make life convenient. He came to preach the truth. Christ was not a sentimentalist. Christ called everyone—and still calls everyone—to repentance. In His own time, many persons heard His call and obeyed. But there were many persons Christ refused to heal because they refused to acknowledge and repent their sins. There were many persons He refused as disciples because they sought worldly glory instead of Heavenly peace. There were many persons He criticized as hypocrites—Pharisees, Saducees, and Herodians. **Christ was not a sentimentalist who accepted everyone "as they are."** He revealed the truth of our brokenness and called everyone to repent their sins.

**And, ultimately, many of those gathered up their grudges against Him and crucified Him.** Christ, however, with the purity of being true God and true man, offers us forgiveness from our sins and whose real presence remains with us always through the Sacraments. Only in the broken bread of the Eucharist can our psychological brokenness be healed.

**Obedient Service:** Christ died also in order to be raised again, to show us that God raises into his glory *only* those who, without obstinacy or presumption, without cunning or intrigue, without strife or schism or protest, empty themselves in humble service before Him. There will always be those who resist this, those who attack the Church from without and those who sabotage it from within. Yet the choice is simple: *will you freely and totally accept the redemption from your own emptiness that is being offered to you, or will you reject it for the sake of your own convenience?* Yet, as simple as it is, the choice still requires hard work. It requires constant effort to monitor your feelings and the impulses that arise with your feelings, and to override those impulses—those signs of what *you* want personally—with a firm decision to live a holy lifestyle by doing *God's will*. It's all far easier to serve the devil by doing whatever you want. So if you fail to approach your salvation with fear and trembling (see Philippians 2:12b) because you aren't willing to sacrifice everything for it—as in the parables of the treasure buried in a field and the pearl of great price (Matthew 13:44–46)—then you probably don't want it that much to begin with. *But if you accept the work of your salvation, you will then, for the rest of your life, bear the sadness of a heart broken by the ignorance, apathy, and sacrilege that surround you. And yet, in the very midst of this pain, you will bear the joy of being able to say to Christ, "Thank you Lord; now I feel what You felt." And that is true love.*

***My God, I believe, I adore, I hope, and I love You. I ask Your pardon for those who do not believe, do not adore, do not hope, and do not love You.*** — Fátima, 1917