

**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

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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](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. 28/18**

**CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК**

**July 15, 2018 / Липень 15, 2018**

**DIVINE LITURGIES SCHEDULE:**

**July 15, 2018, Sunday of the Fathers of the Six Ecumenical Councils. Vladimir the Great Equal to the Apostles.**

**Tone 7:** Epistle: 1 Corinthians 1:10 – 18. / Gospel: Matthew 14:14 – 22.

**9:00 am – Pro Populo – English.**

**10:15 am – (God's Blessing upon Ivan Zakharyuk & Family,  
req. Nataliya P. ) – Ukrainian.**

**2:00 p.m. – Parastas in Memoriam † Vitaliy Yershov {1<sup>st</sup> Anniv.},  
req. Yershov Family.**

**Note: This week Sanctuary Candle Light will be in Memory of  
† Olha Hudziy, req. Nataliya Popovici.**

**Monday, July 16, 2018. Athenogenes Bishop Martyr.**

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

**Tuesday, July 17, 2018. Marina Great Martyr.**

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

**Wednesday, July 18, 2018. Hyacinth and Emilian Martyrs.**

**8:00 a.m. – Good health for Tetsiana Podkasik, req. Pokksasik Family**

**Thursday, July 19, 2018. Macrina Venerable.**

**7:00 p.m. – God's Blessing upon Stephanie Beeker, req. Nataliya P.**

**Friday, July 20, 2018. Elijah Great Prophet.**

**9:00 a.m. – Pro Populo - English**

**7:00 p.m. – God's Blessing upon Adrian Saluk, req. Nataliya P.**

**Saturday, July 21, 2018. Simeon and John Venerables.**

**6:00 p.m. – Vespers (Вечірня)**

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

**July 22, 2018, 9<sup>th</sup> Sunday after Pentecost. The Holy Myrrh – bearer and  
Equal-of-the-Apostles Mary Magdalene.**

**9:00 am – Pro Populo – English.**

**10:15 am – (God's Blessing upon Iryna Herych & Family,  
req. Oleksandra Herych) – 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 **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 \$2.00 per person.**

**Sunday Collection – July 8, 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: \$185, Tetrapod: \$3, Coffee: \$153, Church Debt: \$25, Peters' Pence: \$5, Holy Days: \$10, 2<sup>nd</sup> Collection: \$140, Sundry: \$40, **Bishop's Appeal - \$200, Pledge: \$225.00, Sunday Offering: \$993.00, Total - \$1,979.00.**

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

**Our Church News:****1. Upcoming events:**

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

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

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

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

a. all our Parishioners who participated in the voluntary collection this past Sunday which is used for church cleaning and lawn maintenance. The total amount collected was **\$140.00**.

b. Ms. Sandy Motekeew, Mrs. Barbara Fromel and Mrs. Olesia Warywoda who came on Saturday, July 7<sup>th</sup> and fried almost 100 LB of onions for our fundraising needs and who continued baking carrot cakes this past week for our regular Sunday coffee hour fund raiser.

c. An Anonymous donor who has donated **\$500** to be used for new icons which are to be painted this year sometimes in the late fall in Ukraine. Also for the same icons M/M Oleksandr & Olena Schomak donated \$100.00. Total cost of the icons will be up to \$1,500.

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

**3.** 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.

**4. 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.

**5. Dear parishioners,** we look forward to the Pilgrimage in Sloatsburg, scheduled for August 12, 2018. The available transportation for the trip is both our church minivan that seats 15, and Fr. Popovici's minivan that seats 7. Please contact Mrs. Halyna Podolska if you would like to attend. We ask for a \$10.00 donation per person to help defray the cost of the trip. However, if more people were to go, we would have to order a bus. This will result in a \$30 charge per person. **Please note that on August 12<sup>th</sup> we will have no Divine liturgies but we will celebrate them on Saturday August 11<sup>th</sup> as follow: at 5:00 p.m. – Divine Liturgy – English; at 7:00 p.m. Divine Liturgy – Ukrainian.**

**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:

**\$150.00 – M/M Andriy & Mariya Tanchak;**

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

**\$10.00 – M/M Vasyl & Oksana Vladychack.**

(To date - \$1,770.00 toward the **Parish Goal of \$3,000.00**)

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

**News from other Parishes:**

**1. St. Vladimir's Annual Parish Picnic to be held on Sunday July 29<sup>th</sup>, 2018 between 1:00 p.m. and 6:00 p.m.** St. Vladimir is located at 226 Uniondale Ave., Uniondale, N.Y. Ukrainian Food, Chinese Auction, Raffles, Music, Activities and Games for children. More information is attached to our Church Bulletin.

**2. St. John the Baptist Ukrainian Catholic Church will hold a Chicken Barbecue on Sunday, August 5, 2018 between 3:00 p.m. and 5:00 p.m.** St. John the Baptist is located at 820 Pond View, Riverhead, N.Y. 11901. More information is attached to our Church Bulletin.

**Prospora: An Offering to God- by Phyllis Meshel Onest, M.Div.**

Every Eastern parish must have one or more persons to make *prospora*, the bread used in the Liturgy. It could be the priest or a layperson. For those who live a devout Christian life, making *prospora* is a very special way to serve God and His Holy Church. It is a great privilege and requires a blessing from the priest. This does not mean that a family cannot make *prospora* for a special occasion, perhaps in memory of a deceased loved one. This is actually a longtime practice in the Eastern Church. Making *prospora* can be a very special family activity this summer or anytime. "Too hard," you say. "I don't have the recipe or a seal," you say. The seal can be purchased from a variety of sources or perhaps borrowed from the parish priest or the person who regularly makes *prospora* for your parish. Even if you make a loaf of *prospora* just for the purpose of a lesson with your children, it will be a blessing. If you decide to make the *prospora* as your family's offering for the Liturgy, be sure to submit a list of names of your family's living and the dead to be commemorated. Let your parish priest know what you will be doing and ask his guidance and blessing.

**What do the Scriptures Tell Us about Bread?** "He causes the grass to grow for the cattle, and vegetation for the service of man, that he may bring forth food from the earth, and wine that makes glad the heart of man, oil to make his face shine, and bread which strengthen man's heart." (**Psalm 103:14-15**, LXX [the Septuagint translation of the Old Testament, used by the Church]. Known as the Poem of Creation, **Psalm 103** is sung at Vespers.) This Old Testament psalm gives us much information: God created from nothing; He is the "Cause" of everything. He provides for the animals and for man. God has given the earth to man, and by working the earth, man can grow his food. When used appropriately, wine can lift our spirits. Oil has many uses. It adds flavor to our food. It is medicinal when used topically. In Jesus' time people would apply oil to their faces after washing. Bread is a staple in our diet, giving us the strength we need. In the Lord's Prayer Jesus told us pray "give us this day our daily bread." It is the only thing we are told to ask for since it represents all the food that we need to sustain our life. And Jesus said, "I am the living Bread which came down from heaven. If anyone eats of this bread he will live forever; and the bread which I shall give is My flesh, which I shall give for the life of the world." (**John 6:51**). At the Last Supper, Jesus used bread as a way to continue to share in the lives of His Disciples. He took a loaf of bread and broke it. Just as the loaf is broken and consumed to give us life, so His body, broken on the cross, would give us everlasting life. He asked us to do this in remembrance of Him. When we participate in the Eucharist, we do just that!

**A Little History about Bread**

For us in the twenty first century, bread is just bread. We can live without it. After all, we have bagels, English muffins, and anything else we want to make, or, more often, buy. Bread is bread! Or is it? At the time when Jesus walked among us, bread was an important staple in the diet of ordinary people. By virtue of paying taxes, each Roman citizen was entitled to a daily ration of bread. As a result it was regulated. The Romans had stringent laws about the size and weight of loaves of bread that were sold. The consequences for shortchanging the purchaser were dire. ...to be continued...

**The Icon: History, Symbolism and Meaning** *Author: Anonymous*

The Eastern Church is inconceivable without icons, lit candles and burning incense. The Eastern Church is a Church of tradition, and the presence and use of icons in Church is a reflection of this tradition. The word ICON comes from the Greek word EIKONA, meaning image. In its broadest sense an icon is any representation of a sacred personage, produced in many media and sizes. In the narrower sense it refers to a devotional painted wooden panel. The icon is the result of the synthesis of three different cultures: Greek, Roman and Christian. The technique of Byzantine art has traveled beyond the frontiers of the Empire, having a profound influence on the development of art especially in the Slavic nations. Christian art first appeared in the catacombs which were underground rock-cut burial places widely spread up to the 6th Century. Although the catacombs were not the prerogative of any particular religious group and were widely spread geographically, they are commonly associated with Christianity. The largest body of catacombs was discovered in Rome. Starting with the 3rd Century Roman Christians buried their dead in extramural subterranean tombs composed of networks of corridors and cubicles of various sizes. Some of the tombs were decorated with a painted or carved inscription identifying the occupant, while other images included scenes from the Old Testament. The images in the catacombs are simple, made with few brush strokes and a narrow range of colors. Subjects range from Christ carrying a lamb to three young men praising God from the fiery furnace, to the raising of Lazarus, to the Eucharistic meal. During the time when Christianity became tolerated, the decorations of the catacombs became quite elaborate. The Roman catacombs ceased to be used for burial in the 6th Century. The art of the catacombs was a teaching art. Pagan symbols that already existed were used by Christians along with new ones that they invented. For example: the *ship represented the Church* and also represented prosperity, while the *peacock, the dove, and the palm tree* were representations of Paradise. The *adoration of the Wise Men* represented the admission of pagans to the faith, and the *multiplication of breads* was the symbol of the Eucharistic banquet; *the vine* symbolized the mystery of God's grace for the baptized. **What could not be openly expressed by Christians, because of the fears of persecution, was portrayed in a symbolic language, a secret code used by believers in a hostile world:** This secret symbolism of the images in the catacombs was progressively taught to the catechumens. The catacombs bear witness that wherever Christians gathered, they created a visual environment to remind them of the Kingdom of God and help them pray. The most wide spread symbol used, that appeared in the 2nd Century is the fish. A sign used in antiquity to represent fecundity and later, in Roman times, eroticism, the fish became a condensed form of the Creed: the word fish in Greek is composed of five letters forming an acrostic abbreviating the dictum: *Iesous Christos Theou Yios Soter*; translated into English, it means: *Jesus Christ, Son of God, Savior*. When Christianity was no longer a forbidden religion, Christian art left the catacombs along with the pagan symbols and moved rapidly and vigorously into creating its own art, its own form of expression. After the victory of Emperor Constantine over Maxentius in 312 A.D., Christianity is

recognized as a state religion. With emperors now joining Christianity, it led to massive conversions. Constantine the Great, imitated by many others, commanded the construction of many beautifully designed and decorated churches. Indifferent to art until now, the Church becomes the strongest propagator of artistic expression, both in architecture and in image representations. Having great wealth coming from the state and also from the princes themselves, the Church has the opportunity to create and develop a separate form of art: Christian art. In the year 330 A.D., Constantinople becomes the imperial capital. In the centuries that follow it was to become *the holy city* that harmonized the profane with the sacred. In the 4th Century we find that Christ is no longer portrayed as a philosopher, but as the Master of the Universe; a new and strong bond is now being formed between State and Church, where Christ is the Sovereign of the Christian world and the Emperor is His representative on earth. Byzantium was the cross road between East and West, and included the entire Mediterranean basin. It had its capital at Constantinople, the meeting point of Europe and Asia. Though well attached to the political and social institutions of the Later Roman Empire, it evolved the new ecumenical religion — Christianity — spoke the Greek language and adopted Greek education. Justinian I (527-565), the last of the great Roman emperors, wanted to achieve political and religious unity in the Empire. His reign was called "The Golden Age." An age of high spirituality and artistic genius. The works of Byzantine art are the products of deeply held beliefs and piety, created for the most part by anonymous artists, reflecting the decorum of the Kingdom of Heaven. Through their structure and unchangeable principles, they give tangible form to the conception of the divine as received by the Orthodox doctrine. Byzantine artists were not simple copyists of the past; they had their own traditions, values and ideals. They lived in an environment that had political and institutional continuity with the past, and while the Western European states established themselves on the ruins of the Roman Empire, Byzantium was itself the Roman Empire. Also, the Byzantine society and culture was linked to ancient Greece. Byzantine language was closest to classical and post-classical Greek. The literature of classical Greece, of the Hellenistic world, and that of the Fathers of the Church, was accessible to the Byzantines, and through its literature, they absorbed the ideas and the values it expressed. The series of the works of art in Byzantium started with great masterpieces, such as the churches of Saint Sophia, Saint Irene and Saints Sergius and Bacchus in Constantinople, dating from the middle of the 6th Century, and attributed to the Emperor Justinian and his wife Theodora, while on the other side of the Mediterranean basin, in Ravenna, Italy we find the most impressive series of mural mosaics dating from the 5th and 6th Centuries; the mosaics dating from the 5th Century are found in the mausoleum of Gala Placidia, a Roman Empress, and the Orthodox Baptistery; the mosaics in the church of Saint Appollinaris the New, Saint Vitale, and Saint Appollinaris in Classe, as well as the Baptistery of the Arians, date from the 6th Century, with some additions from the 7th. The influence of the Byzantine art is found also in the Eastern parts of the Empire, as far as Egypt. In the monastery of St. Catherine, in the desert of Sinai, we find the same style of mosaic decorations as in the other corners of the Empire. ....to be continued....