

**Українська Католицька
Церква Св.Родина**

Парох: о. Микола Попович
225 N. 4th St.

Lindenhurst, NY 11757

Phone: (631) 225-1168 / **Fax:** (631) 225-1177

E-mail: popovici1 @ aol.com

Web Page: www.holyfamilyucc.com

Facebook: Saturday School:

<https://www.facebook.com/HFUkrainianSchool>



**Holy Family Ukrainian
Catholic Church**

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

Pastor: Fr. Olvian Nicolae Popovici

Phone:(631) 225-1168 / **Fax:**(631) 225-1177

Parish Center: (631) 225 - 1203

E-mail: 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

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. 04/18

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

January 28, 2018 / Січень 28, 2018

DIVINE LITURGIES SCHEDULE:

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

Tone 1: Epistle: 1 Corinthians 6:12–20. / **Gospel:** Luke 15:11– 32.

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

10:15 am – **Pro Populo - Ukrainian.**

Sanctuary Candle: This week's Sanctuary Candle Light for God's Blessing upon Tsybalytsky Family (Andriy, Ruslana, Vyachyslav, Diana), req. Family

Monday, January 29, 2018 – *Translation of the Relics of Ignatius, Martyr.*

9:00 a.m. – God's Blessing upon Susan Oleshko and William Jr.

Oleshko, req. Gloria Tolopka

Tuesday, January 30, 2018 – *Three Holy Hierarchs.*

9:00 a.m. – (Special Intention) God's Blessing upon all Members of the Apostleship of Prayer, req. Apostleship of Prayer

Wednesday, January 31, 2018 – *Cyrus and John Unmercenarys.*

7:00 p.m. – (Special Intention) God's Blessing upon all Members of the Rosary Society, req. Rosary Society

Thursday, February 1, 2018 – *Tryphon Martyr.*

7:00 p.m. – † Mariya {Anniv.} /Panakhyda/, req. Stepan Shustak

Friday, February 2, 2018 – *Presentation of Our Lord and God and Savior Jesus Christ.*

Note: *It's a major Holy Day.*

9:00 a.m. – **Pro Populo** (after Ambo Prayer blessing of the candles) – **English.**

7:00 p.m. – † Andriy, † Kathyryna, req. Katyryna Pliszak

1st All Souls Saturday, February 3, 2018.

8:00 a.m. – † Panakhyda in Memoriam All Deceased Members

5:00 p.m. – Good health for Myron and Maria (Special Intention)

6:00 p.m. – **Vespers (Вечірня)**

7:00 p.m. – (Bination Liturgy) - † 40th day for Bohdan Kuzminsky

February 4, 2018, Sunday of Meat fare.

9:00 am – **Pro Populo - English.**

10:15 am – (Thanksgiving to God for All Graces bestowed upon Mychailo Shafranski & Family, req. Family) - **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. – 3:55p.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 21, 2018. Voluntary 2nd Collection - \$240.00

“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: \$200, Tetrapod: \$10, Coffee: \$115, Nativity: \$18, Initial: \$10, Holy Days: \$57, Annual Support: \$100, Christmas: \$120, Energy: \$50, Sundry: \$16, Ad Bulletin: \$75, **Pledge: \$300.00, Sunday Offering: \$980.00, Total - \$2,291.00.**

Dear Parishioners: Sincere thanks for the offerings made on Sunday, January 21, 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 extend Congratulation to M/M John & Olga Donalds on their 30th wedding Anniversary. They wished to share their happiness with our parishioners last Sunday by providing a special celebratory luncheon after both Divine Liturgies. May God Bless them and reward them with choicest Blessings for their kind intentions and support of our parish.

2. Upcoming events:

A. Dear Parishioners: Our Prospora (end of the Christmas season) Luncheon will be held **today 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.

B. February 2018 collections: The next free will donations will be collected on Sunday, February 18, 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.)

3. We wish to express our sincere thanks to:

A. the following families from our Parish who made an extra donation for the needs of our Church: M/M Michael & Kristina Holzweiss - \$350.00; Ms. Katherine Fallon - \$200.00; M/M Roman & Julia Trojanowski - \$100.00.

B. all our Parishioners who participated in the second voluntary collection this past Sunday for regular church cleaning. The total amount collected was \$240.00.

C. M/M Yuriy & Svitlana Tulba who donated \$100.00 toward our 2018 caroling donations. To date, the total caroling donations are \$4, 650.00.

D. the ladies and gentlemen (**19 people**) from the parish who, this past Thursday, prepared all the fixings and put together an assortment of pyrohy for the parish's fundraising efforts. Thank you to all who donated their time and energy for the good of the parish.

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

4. Those parishioners who desire to have their homes blessed after Epiphany, kindly telephone Father Popovici at (631) 225-1168 to schedule a date and time. **House blessings can be done through February 15, 2018.** See the attachment to our Bulletin.

5. 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 30th at 7:15 p.m. Important parish matters will be discussed. Please make every effort to attend.

6. Traditionally **Sorokousty** (Gregorian calendar) begins on the Saturday before the Sunday of Meat fare (Carnevale) which this year is February 3, 2018. During Lent, Sorokousty will be held on Saturdays. Kindly provide

the names of your loved ones whom you wish to have remembered in our prayers.

7. Dear Parishioners: If you have any unopened and unused merchandise (**with tags and in new condition**) that you don't need, consider donating it for our "Chinese Auction" scheduled for November.

8. We have fresh a variety of **pyrohy** for sale (separate container of onions included) – the cost for one dozen is \$6.00. All proceeds go to our parish. This is a Fund Raiser.

9. Dear Parishioners: in your box of Weekly Envelopes there is an envelope marked "**Annual Parish Support**". Please remember to make this donation which is a minimum donation for registered parishioners. Collected funds will be used to keep our Church in good standing.

10. 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. More information is attached to our Church Bulletin.

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

St. Thomas Aquinas, Summa Theologica, 13th Century.

"...ignorance is said to be voluntary, when it regards that which one can and ought to know...and ignorance of this kind happens either when one does not actually consider what one can and ought to consider. This is called "ignorance of evil choice" and arises from some passion or evil habit: or when one does not take the trouble to acquire the knowledge one ought to have."

The purpose of Human Life

God created us in order to show us His goodness and to give us eternal happiness in heaven. In order to earn for ourselves the eternal happiness of heaven we must know God, love Him, and serve Him in this world. Jesus Christ through His Church teaches us how to know and love God and serve Him. We find the chief truths, which Christ revealed and which the Church teaches, in the prayer "The Symbol of Faith" –**I believe in one God, the Father...**

Sacred Scripture – Sacred Tradition – The Church

We can know by our natural reason God exists, for our natural reason tells us that all we see about us could have been created only by a self – existing Being, all – wise and Almighty.

Besides knowing God by our natural reason, we can also know God by the help of supernatural revelation, that is, from truths found in Sacred Scripture and in Sacred Tradition, which God has revealed to us.

Sacred Scripture (or The Bible) is divided into the Old Testament and the New Testament.

The Old Testament are those books inspired by God written **before** the coming of Jesus Christ (*46 in number*); and the New Testament are those books inspired by God written **after** the coming of Jesus Christ (*27 in number*).

Not all the truths revealed by God are found in Sacred Scripture some of them are found only in Sacred Tradition. By Sacred Tradition is meant the revealed truths taught by Christ and His Apostles, which were given to the Church orally (by word of mouth) and not through Sacred Scripture, although they were later put in writing, principally by the Fathers of the Church (of the first eight centuries).

The Catholic Church gives us the true meaning of the doctrines contained in Sacred Scripture and Sacred Tradition, because Christ authorized the Church to explain His teaching, and the Holy Spirit in a special way preserves the Church from error as the Church teaches the people.

THE BLESSING OF CANDLES: ON THE FEAST OF THE PRESENTATION OF OUR LORD.

Let us celebrate the feast (of the Presentation) in a solemn way, illuminating the mystery of the day with lights.”-St. Cyril of Alexandria

Jerusalem, a Holy City! It is holy because it was consecrated by the suffering and death of Our Lord Jesus Christ.

The Church of Jerusalem is the Mother Church of all Christians, since the liturgical year had its beginning there and the liturgical services of the Christians were formulated there. The Christian Community of Jerusalem commemorated the main events of the life of Christ with liturgical celebrations in their historic settings. These solemn festivities, however, were greatly enhanced by the participation of pilgrims who began to throng the Holy Places after the Constantinian Peace of 313 A.D.. The festive celebration of the Presentation of Our Lord in the Temple, as described by the Evangelist Luke, had its beginning in Jerusalem in the fourth century.

1. The oldest written account of the solemn celebration of the Feast of the Presentation of Our Lord dates back to the fourth century and is the work of a Spanish Nun, Egeria, who kept a diary of her pilgrimage to the Holy Land toward the end of that century. In it she writes: “The fortieth day after Epiphany (read : Christmas) is indeed celebrated here (in Jerusalem) with the greatest solemnity. On that day there is a procession into the Anastasis (Basilica of the Resurrection), and all assemble there for the liturgy, and everything is performed in the prescribed manner with great solemnity.” (Egeria, *Diary of a Pilgrimage*, ch. 26). It seems that at that early date, the Feast did not have a specific name and was simply called The Fortieth Day After the Nativity. Later it was called The Encounter of Our Lord (Gr. Hypapante; O. Sl. Stritenije), referring to the encounter of St. Simeon with Jesus in the Temple which is the theme of the oldest homily on the Feast, ascribed to Hesychius of Jerusalem (d. after 450 A.D.). In the West, the Feast was called The Purification from Mary’s compliance with the legal purification prescribed by the Law (Lk. 2, 22). In the English speaking world, however, the term of Presentation was adapted since on that day Jesus was presented (offered) to God in the Temple (Lk. 2, 22). In other places the Feast was called The Candles, since on that day the solemn blessing of candles was prescribed.

In the fifth century, the solemn celebration of the Feast was transferred from Jerusalem to Egypt (cf. St. Cyril’s Homily), Syria and Asia Minor (cf. Homily of Theodore of Ancyra). In 542 A.D., Emperor Justinian I established the celebration of “Hypapante” (Stritenije) as a Solemn Feast in the entire Byzantine Empire. (cf. Nicephorus Call., *History of the Church*, XVII, 28). At the turn of the sixth century, Pope Gregory the Great (590-604) introduced the celebration of the Feast in Rome from where it spread throughout the entire West.

2. When St. Simeon took the Child Jesus into his arms, he was inspired by the Holy Spirit and chanted the hymn, “Now You can let Your servant go in peace, O Master ...” (Lk. 2, 29-32), which was integrated into the service of Vespers. In his inspired hymn, St. Simeon referred to Jesus as the “Light to the Gentiles,” it prompted the first Christians to carry a lighted candle or lamp in

the procession that day, symbolizing the mystical presence of the “True Light” (In. 1, 9), Jesus. The solemn procession itself symbolized the journey of Joseph and Mary to Jerusalem in fulfillment of the Law.

The Spanish Pilgrim Egeria made no mention of the use of candles in the procession in Jerusalem, since this custom was introduced later, toward the middle of the fifth century, by a Roman matron, Ikelia. Both St. Cyril of Alexandria (d. 444 A.D.) and Theodore of Ancyra (d. 446 A.D.) mention the use of lights in the procession of the Feast in their homilies.

The Chronicle of Theophanes attests to the candlelight processions in Constantinople in the sixth century.

In all the religions of the world, the symbol of the deity is the light and the lit candle symbolizes the Divine Presence. This is more pronounced in the Christian religion in which God is referred to as the “Light” (In. 1, 5) and that He dwells in the “inaccessible light.” (I Tim. 6, 16) In the Old Testament, God Himself ordered the Israelites to burn lamps as a sign of His presence among the people. (Lev. 24, 14)

In the New Testament, the Christians followed the same prescription as attested to by St. Epiphanius (d. 403 A.D.) in his letter to the monk John of Jerusalem.

As the Saint was passing through the country around Anablatha, he passed by a building in which he noticed a “lamp burning.” In answer to his inquiry, he learned that the building was a “Christian Church.” In our churches today, the Presence of a burning vigil-light indicates the Real Presence of Our Lord Jesus Christ in the Holy Eucharist on the altar.

St. John the Evangelist presents Our Lord Jesus Christ to us in his gospel as the “Light of Life” (In. 8, 12), a spiritual life, a life of grace. In this context, the burning candle presented to us at Baptism is a symbol of the new spiritual life we receive through the sacrament.

St. Matthew refers to light as a symbol of Christ’s teaching: “The people that lived in darkness (of ignorance) have seen a great light ...” (Mt. 4, 16) Hence the custom of having two lighted candles, one on each side of the Gospel, when it is read during a liturgical service, as explained by St. Jerome in 378 A.D. “In all the churches of the East, whenever the Gospel is to be read, candles are lit although the sun is already shining. Of course, it is not done to dispel the darkness but to express our joy ... Under the material light, the light of which the Psalmist speaks: ‘Your Word, O Lord, is a lamp to my feet and a light to my path ‘” (St. Jerome, *Against Vigilantius*, 7). The burning candles, then, flanking the Gospel during the readings remind us that the teaching of Christ should enlighten us and guide us on our way to salvation as indicated by the words of Our Lord Himself: “I am the light of the world; anyone who follows Me will not be walking in the dark, but will have the light of life.” (In. 8, 12)

3. In the East, this custom is mentioned for the first time in the biography of St. Sabas which was written in 556 A.D.. It seems that this practice was introduced during the sixth century by the hermits who, in order to create a prayerful atmosphere in their caves, burned oil lamps or candles in front of the icons. (J. Moschus, *Spiritual Meadow*, 155) St. Germanus, the Patriarch of

Constantinople (715-733 A.D.) and a great defender of the veneration of icons, explained to one of his bishops: "Let it not scandalize some that lights and incense are burnt before the holy images, for these rites were devised in their honor, ... since visible lights are a symbol of their gift of divine grace and the burning incense is a symbol of pure inspiration and the fulness of the Holy Spirit." (Epistle to Bp. Thomas)

In 787 A.D., the Council of Nicaea II approved the custom of offering lights (candles or oil lamps) in honor of the icons of Our Lord, the Blessed Mother of God, the Angels and all the Saints, as well as in honor of the Holy Cross and the Book of Gospels, for "this was a pious custom since ancient times." (cf. The Decree of the I Nicaean Council).

The burning candles and lights placed in front of the holy icons should remind us of the light of the exemplary lives they lived and inspire us to model our lives after theirs in imitation of their "good works." (Mt. 5, 16)

4. The custom of blessing candles on the Feast of the Presentation was introduced to fill the "needs of the people." Its introduction into our Rite was relatively recent, during the seventeenth century, but its roots reach venerable antiquity. As recorded in The Chronicle of St. Theophanes, Emperor Justinian I had issued an order in 541 A.D. that on the Feast of the Presentation, a candle-light procession be held throughout the city to implore Divine protection against pestilence and the numerous earthquakes that plagued the city.

And in answer to this holy gesture, God caused the pestilence and the earthquakes to subside. This gave rise to having similar processions on other occasions when the common welfare of the people was in danger.

These solemn processions, which eventually developed into Litia services in the fourteenth and fifteenth centuries, were later discontinued and limited only to the churches. The faithful, however, continued to use the candles as the means of Divine protection. This prompted the blessing of candles on the Feast of the Presentation which then were distributed to the faithful.

In homes, the blessed candles are lighted and placed before a holy icon in time of serious sickness or the threat of a storm to implore Divine protection, as the family is gathered in prayer. The blessed candle is popularly called the "hromnicja" or "hromnichka" from our Ruthenian word "hrom" (thunder), because it is used at the time of a thunder storm. It is also used by the parents to dispel the fear in children caused by darkness or thunder. The candle blessed on the Feast of the Presentation is also used when the Last Rites of the Church are administered to a member of the family. It should also be placed into the hand of the dying as the priest recites The Prayers for the Departure of the Soul, sending him to God as the "champion of Faith" (St. John Chrysostom, Hom. on Hebr., IV, 7).

CONCLUSION

The blessing of candles on the Feast of the Presentation is closely related to the Gospel narrative, introducing Jesus as the "Light of the people" (Lk. 2, 32) The burning candle symbolizes the abiding presence of Jesus Christ in the midst of the Christian community as He, Himself, had promised: "Where two or three are gathered in My Name, there I am in their midst." (Mt. 18, 20) For this reason, the ritual of the Church prescribes that at least two candles be lit on the altar at all liturgical services, and the greater the solemnity, the greater the number of candles used.

The burning candles also create a more prayerful atmosphere in the churches. They remind us that our prayers should come from a heart burning with love of God and they should be directed toward heaven, where God abides in the "inaccessible light." In this manner, candles make a positive contribution to the fervor of our prayers. The burning of a votive candle in church, besides its sacrificial value (donation), has also a symbolic meaning, namely, the continuation of our prayers after we leave the church. Lighted candles are also carried in procession for the "Glory of God" (cf. // Prayer of Blessing) as well as for the support of our prayers, imploring Almighty God to show us His mercy. (cf. // Prayer of Blessing).

From this "intercessory" character of processions, the protective power was ascribed to the candles blessed on the Feast of the Presentation.

Therefore, at the present time, the faithful use them to implore God's help in their every sickness and distress.

Liturgics: The Meaning of Liturgics

The words Liturgics, Liturgy are Greek origin. In Ukrainian the word Liturgy refers to an act or deed performed by all people. In a religious sense Liturgy is identified with the public worship of God by means of divine service. In the everyday use of the word Liturgy we usually mean the Mass that is Unbloody Sacrifice of the New Testament. The correct and proper use of the word Liturgy denotes not only the Mass, but also includes the many other forms of divine services, prayers and devotions, which the faithful use under the leadership of a priest to offer honor and praise to God. The divine services, which take place in our churches, have an outward form or appearance. They are performed in a prescribed way, with many rites or ceremonies, with the help of various furnishings and appointments, and combined with an intricate number of motions, sings, songs and ejaculations. Jesus Christ Himself established divine services or they were formed and developed by the apostles, the Disciples of Christ, the church fathers, bishops, spiritual writers, and others in obedience to the wishes, directions, or commands of Jesus Christ. The Church has organized, arranged, and adapted the many divine services to meet the requirements of the various holy days and seasons in a way that is most convenient and suitable for the spiritual edification of the people. Every Christian has the moral obligation to praise and glorify God and to pray to Him publicly as well as privately. To pray to God publicly means to do so along with other people such as a church community and in a holy place as in a church. It is because of our obligation to worship publicly that it is necessary for us to know as much as possible about church rites, prayers, rubrics, sings and ejaculations. This is the purpose of Liturgics, which is the science of worship; the history; doctrine, and interpretation of liturgies. Liturgics will enable us to understand church services, what they mean, how they originated, and inform us to the time, order and purpose. Liturgics covers a wide field because the Church has many divine services. The most important of these is the Mass (Divine Liturgy). In addition to the mass, Liturgics instructs us regarding the administration of the sacraments and the season, time, place or very hour of the day when divine services should be held. Because divine services necessarily are held in consecrated places, such as churches, cathedrals, chapels, etc. Liturgics gives us information on the Holy Times of the year.