

**Українська Католицька
Церква Св.Родини**

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

Web Page: Saturday School: ukrainskaschkola.com



**Holy Family Ukrainian
Catholic Church**

Pastor: Fr. Olvian N. Popovici

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

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. 21/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

May 28, 2017 / Травень 28, 2017

DIVINE LITURGIES SCHEDULE:

May 28, 2017 – Sunday of the Fathers of the 1st Ecumenical Council. – *Our Venerable Father Nicetas.*

Tone 6: Epistle: Acts 20:16 – 18; 28 - 38. / Gospel: John 17: 1 – 13.

9:00 am – (God's Blessing upon Omelan, Andrew and Peter Steszyn, req. Nataliya Popovici) – **English.**

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

2:00 p.m. – **Moleben Services to the Mother of God at Mother of Island, E. Moriches, NY.**

8:00 p.m. – **Akatistos to the Mother of God**

Monday, May 29, 2017 – *Theodosia Venerable Martyr.*

Note: Civil holiday: Memorial Day.

9:00 a.m. - ☩ **Panakhya in memoriam deceased heroes in US.**

7:00 p.m. – ☩ 40th day for Ivan Blahyy/Panakhya/, req. Nadiya Pankiv

Tuesday, May 30, 2017 – *Isaac Venerable.*

9:00 a.m. – God's Blessing upon Olha, req. Mariya Snyder (2)

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

Wednesday, May 31, 2017 – *Hermas, Apostle; Hermeas, Martyr.*

9:00 a.m. – ☩ Georgianne Smith/Panakhya/, req. M/M Martin Smith

8:00 p.m. – **Ending Devotion to the Mother of God (Moleben)**

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

Thursday, June 1, 2017 – *Justin and Others Martyrs.*

9:00 a.m. – **Thanksgiving to God for All recently pilgrims on Marian Pilgrimage, req. by recently Marian Pilgrims**

8:00 p.m. – **Starts Moleben to Jesus Christ**

Friday, June 2, 2017 – *Nicephor Patriarch.*

9:00 a.m. – God's Blessing upon Yuriy, Olha, req. Galina Gnip (3)

8:00 p.m. – **Akatistos to Jesus Christ- Ukrainian**

5th All Souls Saturday, June 3, 2017.

8:00 a.m. – **Panakhya for All Deceased – Memorial Services**

6:00 p.m. – **Vespers (Вечірня)**

7:00 p.m. – ☩ Mariya/Panakhya/ {1st Anniv.}, req. Igor Prystupa

June 4, 2017 – Pentecost Sunday.

9:00 am – **Pro Populo** – **English.**

10:15 am – (God's Blessing upon 30th wedding Anniversary for Andriy & Halyna Khrobak, req. Khrobak Family) – **Ukrainian.**

12:00 Noon – **Special Divine Liturgy for Family/children (First Solemn Holy Communion for 13 children)**

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 9:00 am until 1:30 p.m. For more information please call the Rectory or contact the Director, Mrs. Izolda Maksym at (631) 225 -1203 or visit our web page: ukrainskaschkola.com.

Ukrainian Cultural Dances for children ages 5 to 12 are provided by Mr. Gregory Momot of Paramus, NJ, every Saturday, by groups: ages (5 – 9) 1:35 p.m. – 3:05 p.m.; ages (9 – 12) 3:05 p.m. – 4:35p.m.; ages (13 – 18) 4:35 p.m. – 6:10p.m.

Religious Education: Classes for religious education will be held every Monday from 5:00 p.m. until 6:00 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 **June 2, 2017 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: **Monday - Friday: 9:00 am to 5:00 pm; Saturday: 10:00 am – 2:00 pm;** Evenings by appointment. **Attention: Tuesday** is a free day for the priest. In case of an emergency, please call at any time.

Divine Liturgy: Dear Parishioners! Remember your faith; please come every Sunday and Holy Days to Church.

Divine Liturgy for Children: Special Divine Liturgy (English/Ukrainian language) for family/children will be held on **Sunday June 4, 2017 at 12:00 Noon. (Also children from our Parish will receive Holy Solemn Communion during this Liturgy).** 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 – May 21, 2017. Bishop's Appeal - \$565.00

"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: \$170, Terapod: \$7, Pyrohy: \$6, Coffee: \$160, Support: \$50, Donation: \$305, Sundry: \$7, Holy Days: \$5, Liability Ins.: \$180, Voluntary Coll.: \$170, Ascension: \$85, **Pledge: \$265.00, Sunday Offering: \$869.00, Total - \$2,839.00.**

Dear Parishioners: Sincere thanks for the offerings made on Sunday, May 21, 2017. 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 **May and June**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:

1. Today, May 28, 2017 at 2:00 p.m. we will go to the Mother of the Island Shrine in East Moriches to celebrate Moleben to the Mother of God. Everyone is invited to attend.

2. Congratulations were extended to Daniel Vasyl Danysenko son of Oleh Danysenko & Liliya Dyakiv - Danysenko who received the sacrament of Baptism, Confirmation and Holy Eucharist on May 21, 2017 at 12:00 Noon.

3. Devotions to Christ the True Lover of Mankind: Moleben (Devotion) to the Sacred Heart of Jesus Christ or Akafist will be held every evening at 8:00 p.m. throughout the month of June.

We are looking forward to your participation in this inspiring service.

Dear Parishioners: Prayer makes our souls stronger and diminishes our infirmity and evil inclinations. Without prayer, it is impossible to be close to God. Please make every effort to come to pray the Moleben (Devotion) to the Sacred Heart of Jesus Christ or Akathistos during the month of June.

4. We have for sale pyrohy with potatoes, cheese or kapusta - \$6.00 per dozen. All proceeds go to our Church. This is a fund raiser.

5. Upcoming events:

A. June collections: Regular church cleaning: The next free will donation will be collected on Sunday, June 25, 2017.

B. The next monthly meeting of the Stewardship and Pastoral Council will to held on Monday, May 29th, 2017 at 7:30 p.m. This is a request and invitation for all of you who would like to take part in the life of the Church and also take part in preparations for our Ukrainian Cultural Festival on June 11, 2017.

6. We wish to express our sincere thanks to:

a. all our Parishioners who participated in the voluntary collection this past Sunday (Cleaning support and cutting the grass on our property) The total amount collected was **\$170.00; Also those who voluntarily collected funds for the needy children in Zolochiv, Ukraine, that amount was \$305.00 and will shortly be forwarded to them.**

b. to those ladies from the Rosary Society and gentlemen parishioners (a total of 35 people) for donating their time and energy this past Tuesday to make a variety of pyrohy for sale as well for our upcoming first cultural festival.

c. M/M Slawomir & Helen Samilo who voluntarily changed the altar cloths in church on Wednesday May 24th and prepared our church for Pentecost Liturgies.

d. Mrs. Silvia Smith who performed needed office work this past week. May He reward you with His choicest Blessings.

7. Upcoming Parish Events:

A. June 11, 2017 – our Parish will hold our first Ukrainian Cultural Dance Festival.

B. Ukrainian Saturday Cultural School is planning to have their annual trip to Mystic, CT (aquarium, entertainments, and nautical museum) on Saturday and Sunday, June 24/25, 2017. More information is attached to our Church Bulletin.

8. Please Note that Monday May 29, 2017 is Memorial Day, keep in your prayers the deceased who have served their country and please come to participate in a special **Panakhya prayer at 9:00 a.m.**

9. Next Sunday, June 4, 2017, Rev. Martin Canavan, Spiritual Director of St. Basil College will come to our parish. Dear Parishioners we have an opportunity to prepare ourselves for the Sacrament of Confession after 8:30 am.

The 2017 Stamford Bishop's Appeal. Each member of our Parish is also a member of the Eparchy (Diocese) and should participate by supporting the Stamford Eparchy. The following parishioners have already contributed:

\$200.00 – Mr. Sergey Shelestov;

\$100.00 – M/M Robert & Leticia Nalewayko;

\$50.00 – M/M Mykola & Dariya Tupychak; M/M Vasyl &

Nataliya Galyliuko; M/M Krzysztof & Valentina Falkowski;

\$30.00 – Mr. Russell Englot;

\$25.00 – Mr. Peter Tomeo;

\$20.00 – M/M Volodymyr & Iryna Gereta; M/M Petro & Mariya Dankov; M/M Michael & Nataliya Wachs.

(To date - \$565.00 toward the Parish Goal of \$3,000.00)

May God bless you for your generosity with choicest Blessings!

Commemoration of the Dead in the Church: Traditional days and ways of remembrance. The fortieth day after death is considered to be the most important day of commemoration.

Eastern Christians zealous to keep the memory of the departed faithfully keep these twelve times of commemoration: the 3rd day; the 9th day; the 40th day; the annual anniversary. *Meat-fare Week* (Panakhidas for our ancestors during the week, with a Universal Panakhya on the Saturday of the Departed); 2nd Saturday of the Great Fast; 3rd Saturday of the Great Fast; 4th Saturday of the Great Fast; and especially on the Saturday before Pentecost. The week before the commemoration of St. Demetrios.

Note: The day a Christian dies is counted the first day of/after death. If a Christian dies on *Sunday*, the 3rd day is *Tuesday* (Sunday, the 1st day, then Monday, Tuesday), the 9th day is a week after the day of death, in this case, *Sunday*.

Traditional ways a Christian commemorates the dead are:

The submission of the names of Christian departed *with the giving of alms* (usually a monetary donation to the church) to the priest for commemoration in the Proskomedia before every Divine Liturgy. Asking the priest to offer a Panakhya for certain of the departed. This may be served at the cemetery, or the church, on any day save Sunday. Again, *one should give alms*. Most priests do not accept "payment" for their service, but a priest will accept alms, and give them to the church or another worthy cause. Prayer for the dead in one's private prayers, in the morning and/or evening.

Sunday of the Fathers of the First Ecumenical Council

The Eastern Catholic Church today prayerfully remembers the Fathers of the First Ecumenical Council of Nicaea, which once met in the city of Nicaea in order to investigate and judge the heresy of Arius. We know that in the first centuries of Christianity, the Church endured severe persecution, first from the Jews and then from the pagan Roman imperial power. But despite the fact that the persecution was bloody, despite the fact that thousands of Christians died under torture for their confession of faith, nonetheless, it was not dangerous for the Church. The Christian of the first centuries remembered well that the Lord Jesus Christ said: *“And fear not them which kill the body, but are not able to kill the sou: but rather fear him which is able to destroy both soul and body in hell”* (Mt 10:28). And in the Apocalypse He said: *“be thou faithful unto death, and I will give thee a crown of life”* (Rev 2:10). In these bloody persecutions Christians were faithful to death, went to martyrdom, and received from the Lord Savior the crown of eternal life earned by them. When the era of persecution ended, another began. This was much more dangerous for the Church. Then, inside the Church appeared heresy, delusion, and distortion of the truth. They appeared immediately, but the first were not much noticed, and did not attract many followers. The heresy of Arius, which appeared when the persecution had ended, agitated the entire Church. Arius was a scholar and an eloquent presbyter, that is, a priest – a pastor in the city of Alexandria. The bishop of Alexandria died. At that time the flock chose its own pastors. The eloquent, educated Arius, who held a prominent position, was certain that he would be chosen, and that he would be the bishop. But the majority of the clergy and people chose another bishop, the presbyter Alexander, who was also well read, educated, and knowledgeable. He was not as outstanding and talented as Arius, but he was marked by his piety, and was truly of righteous and holy life. For this reason the clergy and flock honored him and elected him. This piqued Arius’ wounded self-love. Unfortunately, this is always the story in the history of heresies. In the beginning there lies an evil motive, an evil impulse of a personal character, which is wrapped in a robe as a kind of fidelity to truth. Thus Arius, in his self-love, decided to speak out against his own bishop – he could not accept the fact that he was not a bishop. Once Bishop Alexander spoke with his clergy about the Mystery of the Holy Trinity, about the equality of its Persons that the Holy Trinity is a Trinity of Unity, inasmuch as in three Persons there is One Divine Essence, One Divine Nature. Arius boldly stood up and began to contradict him and began to assert that the Son of God is not equal to God the Father, as Bishop Alexander had said, or not born of Him, but created by Him, as a creature, as creation. True, higher, more perfect, but still creation, a creature. Alexander tried to reason with gentle admonitions to reason with Arius, but he persevered. And since he was eloquent, this “Arian” heresy arose, and because of him it spread and eventually roused the entire Church. Alexander, as a bishop, excommunicated him from the Church. Arius left, but began to spread his doctrine further and further. In the end, the Equal-to-the-Apostles Emperor Constantine himself commissioned the Elder Hosius of Cordova, well known for his piety and deep wisdom to make out what this was. The elderly Bishop Hosius, pious and wise, arrived in Alexandria. Without any prejudice, absolutely

impartial, he investigated this question, and returned and told the Emperor that Arius was preaching a horrible heresy, which subverts all of Christianity. For if the Son of God is not equal to God the Father and is not born of Him, then He is not God, but creation, which means that he was not incarnate as the true God-Man. That means that the deed of our salvation was not accomplished as our Christian faith teaches us. In the end, an Ecumenical Council assembled. Arius had only a few bishops on his side. The overwhelming majority of bishops (and more than 300 assembled for the Council) stood firmly for the Orthodox faith, condemned the heresy of Arius, and excommunicated him from the Church, as a persistent and uncorrected heretic. This heretic died a horrible death, but his heresy agitated the Church for a long time. Only gradually did it begin to subside. It had to be fought by Basil the Great, Gregory the Theologian, and John Chrysostom, who lived after Arius. But, in the end, truth triumphed, but there was a moment when in the East, of all Orthodox bishops, only St Athanasius the Great remained, and in the West only St Hilary of Poitiers; all the other episcopal cathedras, hundreds of cathedras, were taken by bishops who were themselves Arian heretics. The Church, however, was not lost. It was difficult for St. Athanasius to fight with the heretics in the East. Many times he was exiled, but he remained unmoved. When he learned in his solitude that at last he had an ally, a successor, in St Basil the Great, did this great defender of Orthodoxy breathe a sigh of relief. After Arius there were other heretics. They were also condemned by Ecumenical Councils. But today we remember the First Ecumenical Council, which condemned Arius and his heresy.

Sources: Ora et Labora

Why do we pray for the dead?

Many people who call themselves Christians are offended when they hear that we pray for the dead. This begs the question: Why do we pray for the dead?

Most importantly, we believe in the resurrection. God is the God of the Living, and not of the dead, our Lord told us, and we believe this truth. If this is true, then the dead have not ceased to exist, because “all are alive to God.” Praying for the dead, as much as asking the dead (those whom we believe to be righteous) to intercede for us shows that we really do believe in the resurrection. We also know that “all men have sinned and fallen short of the glory of God”, and there is “not one man who liveth and sinneth not”, and we (at least as a church, if not individually) are profoundly humble. How can we know the judgments of God? They are a vast abyss. We do not presume to declare that one is blessed and another is damned. God knows, and only rarely reveals to us this with certainty. We also pray because we love. Love remembers. We continue to remember our loved ones even though they are no longer with us who have living flesh. Why do we pray for the dead? Because, knowing the weakness of flesh and man’s predilection to sin, we hope in the resurrection, leaving all judgment to God, and because we love, we remember. We pray because we love, and also prayer teaches us to love. It takes effort and time to pray for those from whom we hear no answer. Let’s face it – we rarely think of death,

and mostly think of ourselves. By making an effort to pray, we not only remember our loved ones; God also remembers us and softens our hearts and teaches us to love. Remember an important principle in the Christian life: What we do effects who we are and vice-versa!

When we remember our deceased family members and friends in prayer, we act on our belief in God's promise of resurrection and eternal life for them and for us. In **James 5:16** we read: "Pray for one another... The prayer of a righteous man has great power." Is this prayer only for the living? Given that death does not disrupt the unity of Christ's body, that is, those of us still struggling in this world and those who have already received their reward in the next, the answer is "No." Do we not believe that during the Divine Liturgy the entire Body of Christ participates? *Christians who are dead can be remembered during the preparation of the Gifts for the Divine Liturgy.* As the priest reads their names he places small particles of the bread on the paten below the large square that represents our Lord. The prayer of the righteous can help to obtain forgiveness for a sinner, even if he is already dead. By praying for the dead we hope that God will be merciful and grant them pardon of their sins. In **II Maccabees 12:44-45** we read about a sin offering made by Judas Maccabeus on behalf of his dead soldiers: "For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead. But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought. Therefore he made atonement for the dead, that they might be delivered from their sin."

Praying for the dead instructs us, the living, reminding us of our own mortality and need to prepare for our own passage from this life to the next. It reminds us of our connection with our deceased family members. In addition those fallen asleep in the Lord continue to pray for us. We pray for one another! It can be very comforting for our children to remember their beloved grandparents in prayer, and to know that their grandparents continue to pray for them.

How Do We Do This?

One way is to include the names of the dead on our list of prayer intentions, either in our icon corner or prayer book. This way we can remember them by name often. Another way is to offer Memorial Services in the Church. These are traditionally done on the third, ninth, and fortieth days after their repose, then on the year's anniversary. Some people keep the year's anniversary annually; others on the five-year multiples. According to St. Simeon of Thessalonika, *"the Third Day service is celebrated for the reason that the reposed one received his being through the Trinity."* It also reminds us that Jesus was resurrected on the third day. Often, the burial takes place on the third day. The **Ninth Day** says St. Simeon, is kept in remembrance of the nine choirs of angels: *"...that the spirits of the deceased dwell together with the holy spirits, the angels, being spirit, not matter, and naturally similar to them."* The **Fortieth Day** service dates back to the Old

Testament. Joseph mourned his father Jacob for forty days, as did the Israelites for Moses. Jesus remained on earth for forty days after His resurrection before ascending to heaven. The **Yearly Anniversary**, according to St. Simeon, *"is celebrated because it is the consummation, and our God, the Trinity, is the life of all and cause of being and shall be the restoration of all the renewal of human nature."* On these occasions we contact the priest to offer the Memorial Service which can also become a special family gathering. If the family member is buried nearby, the priest can be asked to conduct the Memorial Service at the cemetery.

When can we pray for the dead?

The Church sets aside certain days as "Saturday of the Souls." In the Slav tradition: the Saturday of Meatfare, the 2nd, 3rd, and 4th Saturdays of the Great Fast, and the Saturday before St. Demetrios (October 26/November 8). In both traditions: the Saturday before Pentecost. The Slavic tradition also includes prayers for the dead on the Tuesday after St. Thomas Sunday, and for those fallen in battle, on the Beheading of St. John the Baptist (August 29/September 11).

On the first Saturday of the Great Fast we remember the miracle of **St. Theodore of Tyre** in 362 AD with koliva. The Emperor, Julian the Apostate, had the food in the market sprinkled with the blood of animals sacrificed to pagan gods in order to defile the first week of the Great Fast. Patriarch Aphdioxios of Constantinople appeared to the saint in a dream warning him of the emperor's scheme. St. Theodore told the people to cook the wheat they had at home rather than grinding all of it into flour. Thus, they did not buy anything in the market and avoided the tainted food. There are certain days when Memorial Services are not permitted. They include Feast Days, between Christmas and Theophany, and between Palm Sunday and St. Thomas Sunday (the Sunday after Pascha/Easter). In many places it is the custom to visit the cemetery during Bright Week to place flowers, newly dyed Pascha eggs, and burning candles by the graves. If it is a parish cemetery, the priest and the faithful, adults and children, visit on St. Thomas Sunday to pray and to sing "Christ is Risen!" to all those departed this life.

Food at Memorial Services

Among some Christians, koliva (kolyva) or boiled wheat is prepared for the Memorial Service. Among others the custom is to prepare a sweetened bread or cake, or sweetened rice. The important idea in most cases seems to be that the memorial food is some sort of grain, sweetened, and distributed to all in attendance. The grain recalls Jesus' reference to His own death and resurrection: "Unless a grain of wheat falls into the ground and dies, it remains just a grain of wheat. But if it dies, it produces much fruit." **John 12:24.** Koliva appears in a variety of forms, from a bowl of glutinous, purposely overboiled, unsweetened, unidentifiable grain, to a fantasy of royal icing, paper lace, and dragee. The only constant is that the grain is boiled.