

**Українська Католицька
Церква Св.Родина**

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**Holy Family Ukrainian
Catholic Church**

Pastor: Fr. Olvian N. Popovici

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Trustees: Silvia Smith (516) 712 - 5526

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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. 14/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

April 2, 2017 / Квітень 2, 2017

DIVINE LITURGIES SCHEDULE:

5th Sunday of Great Fast (St. Mary of Egypt), April 2, 2017. *Our Venerable Father Titus the Wonderworker. Passing into Eternal Life (1959) of Blessed Nykolai Chamemsky.*

Note: *Liturgy of St. Basil the Great.*

Tone 5: Epistle: Hebrews 9:11 - 14. / Gospel: Mark 10: 32 – 45.

9:00 a.m. – Pro Populo – English.

10:15 a.m. – (God's Blessing upon Nataliya Yanyshyn, req. Khrystyna Nykolyn) - Ukrainian

12:00 Noon – Special Divine Liturgy for children/Family – E/U.

Note: **This week's Sanctuary Candle Light for God's Blessing upon Ivan, req. Family.**

4:00 p.m. – Lenten Vespers

Monday, April 3, 2017. *Nicetas Venerable Confessor.*

9:00 a.m. – Akathistos to the Passion of Christ.

Tuesday, April 4, 2017. *Joseph and George Venerables.*

6:00 p.m. – Vespers (Вечірня)

8:00 p.m. - Bible Study (Reading, Explanation, etc) – Eng.

Wednesday, April 5, 2017. *Theodulus, Agathopodes and Others Martyrs.*

9:00 a.m. – Holy Cross of the Way / Хресна Дорога

6:00 p.m. – Liturgy of the Presanctified Gifts.

7:00 p.m. – Holy Cross of the Way / Хресна Дорога

8:00 p.m. - Bible Study (Reading, Explanation, etc) – Ukr.

Thursday, April 6, 2017. *Death of Methodius Apostles to the Slavs.*

9:00 a.m. – ☩ Marta Bojuk, req. Stefania Bojuk

Friday, April 7, 2017. *Euthyches Archbishop.*

9:00 a.m. – Pro Populo - Ukrainian

7:00 p.m. – Divine Liturgy - Ukrainian

Saturday of Lazarus, April 8, 2017.

8:30 a.m. – ☩ Nestor Hudziy, req. M/M Yuriy Tulba

6:00 p.m. – Rosary

Palm Sunday, April 9, 2017. *The Holy Martyr Eupsichius.*

9:00 a.m. – (God's Blessing upon Fr. Popovici & Family, req. Samilo Family) – English.

10:30 a.m. – Pro Populo – Ukrainian

After Liturgies – Anointing with Blessing Oil and distributing palms and pussy willows.

3:00 p.m. – Holy Cross of the way – Our Lady of the Island, East Moriches, NY (weather permitting).With this devotion we begin Holy Week.

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 – 8) 1:35 p.m. – 3:05 p.m.; ages (8 – 12) 3:05 p.m. – 4:35p.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 **April 7, 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 today **Sunday April 2, 2017 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 – March 26, 2017.

"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: \$235, Terapod: \$5, Rice Bowl: \$10, Poor: \$15, Coffee: \$170, Holy Days: \$165, Annual support: \$50, Sundry: \$105, Pyrohy: \$170, Church in Need: \$130, Flowers: \$80, **Pledge: \$392.00, Sunday Offering: \$916.00, Total - \$2,443.00.**

Dear Parishioners: Sincere thanks for the offerings made on Sunday, March 26, 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 **April**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:

1. Paschal Flower Donations: You are invited to make a donation between now and Palm Sunday so that flowers may be purchased for the Good Friday bier, and for Paschal Liturgies (April 14, 2017)

2. Fresh Pyrohy for sale with: potatoes, cheese, kapusta (onions included). The price for one dozen is \$6.00; holubtsi (stuff cabbage) with mushrooms – (six for \$6.00). This is a church fundraiser, so feel free to donate as you please.

3. Upcoming events:

a. Stewardship Council / Pastoral Council will have a monthly meeting on Monday, April 3, 2017 at 7:15 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 take part in preparations for our festival on June 11, 2017.

b. Dear Parishioners: Fish Fry Luncheon – scheduled for today on Sunday, April 2, 2017, which is the Fifth Sunday of Lent. Due to many fundraisers held this past week in our Parish Fish Fry Luncheon was moved to be held after each Divine Liturgy as a brunch \$7.00 per person. Because we have not enough time to prepare for the Luncheon. Sorry for inconvenience but I hope that you will affirm positively to attend this brunch.

c. On the fifth Sunday of Lent, today April 2, 2017, there will be a benevolent Collection after each Divine Liturgy to raise necessary funds for support (Rice Bowl and Poor Collection); and to partially support the trips for missionary priests. They come for confessions at our parish and preach the Lenten Retreat in preparation for Easter. It's so that the resurrection of Christ can enrich and fulfill our Christian life.

d. April collections: Regular church cleaning: The next free will donation will be collected on Sunday, April 23, 2017.

4. We wish to express our sincere thanks to:

a. those ladies and gentlemen, (21) from our parish for donating their time and energy in making an assortment of pyrohy on Monday March 27th for sale and for the needs of our Parish events.

b. Mr. Roman Vaskiv who volunteered last Sunday to teach those parishioners and children who were interested in how to decorate and make pysanky as a parish fundraiser for the needs of our parish Plast troop (Ukrainian scouts).

c. four ladies from the Rosary Society who yet again this past week came together on Tuesday and Wednesday and started

baking Paskas for sale.

d. M/M John & Olga Donalds who donated \$500.00 to support the financial needs of one seminarian in Lvov, Ukraine for one year.

God bless all those who volunteer or make donations and may He reward you with His choicest Blessings.

5. Fundraiser events of the Parish:

a. Outreach Program. M/M Ihor & Olesia Warywoda have volunteered to be responsible for the parish outreach program and are asking parishioners to participate in a canned food drive for the needy in our community. Items needed are: canned vegetables, fruit juice, gravy, coffee, tea, tuna fish, baked beans, pasta sauce, etc. Please bring your items to the church vestibule between today and April 10th so that we may prepare Easter baskets for the needy.

b. The Members of the Rosary Society are asking parishioners to bring children's clothes and shoes (ages 5–14), snacks, candies or a monetary offering to help ship packages to the orphanage in Ukraine. Our funds are limited so we rely on your special donations. Thank you, in advance, for your attention and donation.

6. Ladies from the Rosary Society invite us to come, this coming week, after 7:00 p.m. to help to bake paska for sale as our Annual Easter Fundraiser.

PLEASE NOTE:

HYMN OF PRAISE to SAINT MARY THE EGYPTIAN

Penitent wonderful, self-tormentor,

Mary hid herself from the face of men.

Oh yes, sinful me, By passion, darkened.

Passions are beasts which eat at our heart,

In us as serpents, secretly they weave a nest.

Oh yes, sinful me, By passion consumed!

In order to save sinners, You suffered O Christ,

Now, do not loathe impure me!

Hearken to the cry of Mary, Of all, the most-sinful!

The Lord showed compassion, Mary He healed,

Her darkened soul, He whitened as snow.

Thanks be to You, O All-Good One,

Oh Lord, most dear!

An impure vessel You cleansed and,

With gold you gilded it,

Filled it to overflowing with Your grace –

That is true mercy,

To you O God, be glory!

And Mary became radiant with the Spirit

As an angel of God, by strength girded,

By Your power, O Christ Mercy, Most pure!

What smells so in the awesome wilderness,

As beautiful incense in a chest of the temple?

That, Mary breathes – With holiness, she exudes!

Prayer: Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

The Fifth Sunday of Great Lent: The Sunday of Saint Mary of Egypt

On the Fifth Sunday of Lent the Orthodox Church commemorates our Righteous Mother Mary of Egypt. The feast day of Saint Mary of Egypt is April 1, however, she is also commemorated on this Sunday due to her recognition by the Church as a model of repentance.

Life of the Saint

Our holy mother Mary was born in Egypt. She had left her parents at the age of twelve to go to Alexandria, where she spent the next seventeen years in debauchery and the greatest profligacy. Living on charity and linen-weaving, she nevertheless offered her body to any man, not being forced to it by dire necessity as were so many poor women, but as though she were consumed by the fire of a desire that nothing was able to appease. One day, seeing a crowd of Lybians and Egyptians moving towards the port, she followed them and set sail with them for Jerusalem, offering her body to pay her fare. When they arrived in the Holy City, she followed the crowd that was thronging towards the Church of the Resurrection, it being the day of the Exaltation of the Cross. But, when she reached the threshold of the church, an invisible force prevented her entering in spite of repeated efforts on her part, although the other pilgrims were able to go in without hindrance. Left alone in a corner of the narthex, she began to realize that it was the impurity of her life that was preventing her approaching the holy Wood. She burst into tears and smote her breast and, seeing an icon of the Mother of God, made this prayer to her: "O Sovereign Lady, who didst bear God in the flesh, I know that I should not dare to look upon thine icon, thou who are pure in soul and body, because, debauched as I am, I must fill thee with disgust. But, as the God born of thee became man in order to call sinners to repentance, come to my aid! Allow me to go into the church and prostrate before His Cross. And, as soon as I have seen the Cross, I promise that I will renounce the world and all pleasures, and follow the path of salvation that thou wilt show me." She felt herself suddenly freed from the power that had held her and was able to enter the church. There she fervently venerated the Holy Cross and then, returning to the icon of the Mother of God, declared herself ready to follow the path that the Virgin would show her. A voice replied to her from on high: "If you cross the Jordan, you will find rest." Leaving the church, she bought three loaves with the alms a pilgrim had given her, discovered which road led to the Jordan and arrived one evening at the Church of Saint John the Baptist. After having washed in the river, she received Communion in the Holy Mysteries, ate half of one of the loaves and went to sleep on the riverbank. The next morning, she crossed the river and lived from that time on in the desert, remaining there for forty-seven years without ever encountering either another human being or any animal. During the first seventeen years, her clothes soon having fallen into rags, burning with heat by day and shivering with cold by night, she fed on herbs and wild roots. But more than the physical trials, she had to face violent assaults from the passions and the memory of her sins and, throwing herself on the ground, she implored the Mother of God to come to her aid. Protected by God, who desires nothing but that the sinner should turn to Him and live, she uprooted all the passions from her heart by means of this extraordinary asceticism, and was able to turn the fire of carnal desire into a flame of divine love that made it possible for her to endure the implacable

desert with joy, as though she were not in the flesh. After all these years, a holy elder called Zosimas (April 4), who, following the tradition instituted by Saint Euthymios, had gone into the desert across the Jordan for the period of the Great Fast, saw one day a human form with a body blackened by the sun and with hair white as bleached linen to its shoulders. He ran after this apparition that fled before him, begging it to give him its blessing and some saving words. When he came within ear-shot, Mary, calling by name him whom she had never seen, revealed to him that she was a woman and asked him to throw her his cloak that she might cover her nakedness. At the urging of the monk, who was transported at having at last met a God-bearing being who had attained the perfection of monastic life, the Saint recounted to him with tears the story of her life and conversion. Then, having finished her account, she begged him to come the following year to the bank of the Jordan with Holy Communion. When the day arrived, Zosimas saw Mary appearing on the further bank of the river. She made the sign of the Cross and crossed the Jordan, walking on the water. Having received Holy Communion weeping, she said: "Lord, now lettest Thou Thy servant depart in peace according to Thy word; for mine eyes have seen Thy salvation" (Luke 2:29). She then took leave of Zosimas, asking him to meet her the following year in the place where they had first met. When the year was past, Zosimas, going to the agreed spot, found the Saint's body stretched on the ground, her arms crossed and her face turned towards the East. His tearful emotion prevented him from noticing at once an inscription traced on the ground by the Saint, which read: "Abba Zosimas, bury here the body of the humble Mary; give what is of dust to dust, after having prayed for me. I died on the first day of April, the very night of the Passion of our Lord and Savior Jesus Christ, after having partaken in the Holy Eucharist." Consoled in his grief by having learned the Saint's name, Zosimas was amazed to discover that she had, in several hours, covered a distance of more than twenty days' march. After having vainly tried to break up the earth with a stick, he suddenly saw a lion approaching Mary's body and licking her feet. On the orders of the Elder, the beast dug a hole with its claws, in which Zosimas devoutly placed the Saint's body. On his return to the monastery, he recounted the marvels that God had wrought for those who turn away from sin and move towards Him with all their hearts. From the hardened sinner that she had been, Mary has, for a great many souls crushed under the burden of sin, become a source of hope and a model of conversion. This is why the Holy Fathers have placed the celebration of her memory at the end of the Great Fast as an encouragement for all who have neglected their salvation, proclaiming that repentance can bring them back to God even at the eleventh hour.

THE PRIVILEGE OF A RELIGIOUS VOCATION

Vocation, or the call to consecrate oneself to God, is a *privilege*: a privilege which does not depend on personal merit, but on God's good pleasure alone. God chooses whom He wills, when He wills, and as He wills. "All men take not this word," said Jesus, speaking of perfect chastity, "but only they to whom it is given" (Matt. 19:11). This prerogative has been given only because it pleased God and He so willed. "You have not chosen Me, but I

have chosen you" (John 15:16). God's choice is the basis of every vocation; it is wholly gratuitous, inspired solely by His love. Each one so chosen should justly consider himself as a privileged one of God, privileged without any merit on his own part, privileged only because the Most High has so decreed in the unfathomable designs of His will. Each one so chosen can and should feel that God might have selected others far more deserving, more virtuous, more gifted; and confronted with this mystery of God's choice and his own insufficiency, he should be unable to do otherwise than prostrate himself in gratitude and humility. Together with Mary, the most privileged of all creatures, every consecrated soul can sing its *Magnificat*: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior, because He hath regarded the humility of His handmaid" (Luke 1:46-48). The story of every vocation can be summarized by saying that God's glance has rested with special love on one of His creatures. That this creature is poor, weak and wretched does not matter. God knows what it is made of. He sees its poverty and draws it to Himself: "I have loved thee with an everlasting love; therefore have I drawn thee, taking pity on thee" (Jeremias 31:3). God's choice is absolutely free and cannot be determined either by the merits or by the characteristics of His creatures, nor does He seek them; rather His choice often falls on the weakest, on those whom the world despised. God only seeks hearts capable of corresponding to His love of predeliction, hearts capable of giving themselves to Him without reserve and with complete generosity. – *Divine Intimacy*, Fr. Gabriel of St. Mary Magdalen, OCD, p. 219.

"Why do you confess your sins to a priest in Church?"

Before we answer this question, which is the focus of this lesson, let's answer some other questions.

- Have you ever been so sick that you had to go to the doctor?
- Has there ever been a time when the doctor gave you a shot?
- Has there ever been a time when the doctor gave you some medicine that was pretty disgusting?

All of us can recall having an experience like this. When we think back on it, we should ask ourselves another question: Why? Why did we go to the doctor? Why did we take medicine that we didn't like? The answer is very simple: We wanted to get well, and we couldn't do it by ourselves. As serious as many sicknesses can get, and as much as they need skilled doctors to heal them, there is a sickness worse than all of them combined. This sickness is sin. As we have said before, sin is failing to be who God has created us to be. It is falling short, missing the mark. While the viruses that we catch from each other can send us to the doctor, they only hurt our bodies. Sin hurts our souls (and sometimes hurts our bodies, too). There is only one cure for sin—forgiveness from our Lord Jesus Christ. We go to a priest and confess our sins to the alter-Christus for the same reasons that we go to a doctor and tell him how we are feeling—so that we can start getting better, because we can't get better by ourselves. When we confess our sins to a priest, the priest lets us know that God has forgiven us of our sins and gives us a "prescription" for how to get better. If we really want to grow

closer to our Lord Jesus Christ, we will follow the priest's prescriptions. If we are not sure whether or not we have sinned, we can look to the Ten Commandments (Exodus 20:1-17) and Christ's Sermon on the Mount (Matthew 5-7) as a guide. There is no sin so bad that it cannot be forgiven.

As you feel the love of God, you ought to respond positively to His love

The Lord goes up to Jerusalem in order to suffer. And all of us who, in one way or another, show that we are of Christ, must understand that there is no other road except that we be **crucified with** him in order to rise with him. However, one constantly realizes that we, who are supposed to be following the Lord, instead seek other things. Ultimately, each man seeks for his own will to be done. We don't seek Christ with the sense that we will suffer with him. This is not our longing, nor our deepest desire. We don't want to understand that this is the utmost: to follow Christ to his passion and to his resurrection, and not to put a thousand different things that we seek and desire above this. Grace is this: to pass with Christ from his passion, from his cross, and to suffer with Christ. All other roads, however good and beautiful they are imagined to be, do not lead to **resurrection**, to salvation. Our God calls us to imitate the Lord and to suffer, to go through the death of the old man and the death of sin, so that we may rise with Christ in the new 'in Christ' life. Just as the Lord sacrificed his human life because of his infinite love for each man, likewise each man, as he feels this love, ought to be moved to respond positively to His love and to sacrifice the "Old Man" along with its many wills and desires.

According to psychology of unconscious, ten percent of the human soul is conscious. This refers to that which we see, know, and control. But ninety percent is unknown. One part, perhaps thirty percent, is **subconscious**. This is the part which is just a little below the surface of consciousness and we have some idea of what happens there. Sixty percent of a person's soul, though, is **unconscious**, is a dark basement, and is totally unknown to us. Man is troubled, struggles for years, he tries this and he tries that in order to achieve something, but he sees no progress in the spiritual life. Since we have within us an uncontrolled part that does what it wants, how will we succeed? But it's not just that we don't progress in our Christian life, in our spiritual life. It is also that something else happens. While we are Christians for years and we hear and read so much, and have a good disposition, we start **pretending** to be pious. Not that anyone *plans* to do this, no. We take this situation where someone has a good disposition, but he doesn't manage ultimately to be a spiritual person as he'd like, as he hears and reads in the lives of the saints. Instead, he starts to pretend. So not only is a person ignorant about himself and his entire inner state, not only is he not able to accomplish great deeds, but furthermore he becomes a **hypocrite**.

Now how can a person **be healed**? Life passes just like this. It ends, we leave this world, and what have we done? Only God knows. God knows, but He wants us to know too, even during our time in this world. He wants us to do what is required so as to become holy.