

**Українська Католицька
Церква Св.Родина**

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**Holy Family Ukrainian
Catholic Church**

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

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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

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. 52- 01/2017 - 2018 CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК December 31, 2017-18 / Грудень 31, 2017

DIVINE LITURGIES SCHEDULE:

December 31, 2017, Sunday after Christmas. *Ten Holy Martyrs of Crete.*

Tone 5: Epistle: Galatians 1:11-19./ **Gospel:** Matthew 2:13– 23.

9:00 am – Pro Populo - English.

10:15 am – (God's Blessing upon Mychailo Shafranski & Family; Fr. Popovici & Family; Stepan Shustak & Family; Nadiya Danyliuk and her Family, req. Maria Shafranski and Halyna Shustak) - **Ukrainian.**

Sanctuary Candle: *This week Sanctuary Candle is lit in ☩ Memory of All Deceased Members of Gotra Family (☩ Yaroslav, ☩ Mariya), req. Mariya Gotra*

Monday, January 1, 2018 – Circumcision of Our Lord; Basil the Great - Archbishop.

Note: It's a Holy Day: *Civil Holiday: New Year's Day.*

- *Liturgy of St. Basil the Great.*

10:00 a.m. – Pro Populo – Eng. /Ukr.

- *Myrovannia, anointing with blessed oil and distribution of blessed Proshpora after each Divine Liturgy.*

Tuesday, January 2, 2018 – Sylvester Pope.

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

Wednesday, January 3, 2018 – Malachy Prophet.

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

Thursday, January 4, 2018 – Synaxis of the 70 Apostles.

7:00 p.m. – ☩ Nestor Hudziy /Panakhyda/, (1st Anniv.), req. Nataliya Popovici

Friday, January 5, 2018 – Vigil of Theophany.

Note: *Today is a day of fasting (meat may not be eaten, however, eggs and dairy products are permitted).*

6:00 p.m. - Great Compline with Lytia and Great Blessing of water

8:00 p.m. – Special Devotion - Ukrainian

Saturday, January 6, 2018 – Theophany of Our Lord.

Note: It's a **Holy Day of Obligation**

9:00 a.m. – Pro Populo - Divine Liturgy with Blessing of water – E.

Note: after the Liturgy will be anointing and distribution of a blessed Proshpora.

6:00 p.m. – Vespers (Вечірня)

January 7, 2018, Sunday after Epiphany. Synaxis of John the Baptist.

9:00 am – Pro Populo - English.

10:15 am – Pro Populo - Ukrainian.

Confessions: Can be heard by appointment daily and on Sundays before or after the Divine Liturgy.

Baptism and Chrismation: By appointment. Sponsors must be practicing Catholics.

Marriage: Please contact the Pastor at least six (6) months in advance.

Attendance at pre - Cana is required.

Ukrainian Culture School will be held Every Saturday from 9:15 am until 1:35 p.m. For more information please call the Rectory or contact the Director, Mr. Roman Vaskiv at (631) 225 -1203 or visit our Facebook:

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

Ukrainian Cultural Dances for children ages 5 to 12 are provided by Mr. Gregory Momot and Khrystyna Momot of Paramus, NJ, every Saturday, by groups: ages (5 – 9) 1:40 p.m. – 2:25 p.m.; ages (10 – 14) 2:25 p.m. – 3:55p.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 **January 5, 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, January 14, 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 – December 24, 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: \$170, Tetrapod: \$2, Tetrapod/Prospora: \$40, Nativity: \$5,
Church Debt: \$25, Sundry: \$5, Christmas: \$40,

Pledge: \$680.00, Sunday Offering: \$988.00, Total - \$1,955.00.

Dear Parishioners: Sincere thanks for the offerings made on Sunday, December 24, 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 months of **December and January 2018**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:

1. Congratulations were extended to Dennis Kaplun, son of Oleh & Myroslava Kaplun, who received the Sacraments of Baptism, Chrismation and First Holy Eucharist on Saturday, December 30, 2017 at 1:00 p.m.

2. Upcoming events:

A. NEW YEAR'S EVE DANCE, "ZABAVA" – 2017/2018

Sponsored by Our Parish, Sunday, December 31, 2017 starts at 9:00 p.m. Live music provided by band "Zemlyaky". More information is attached to our Church bulletin.

B. January 2018 collections: The next free will donations will be collected on Sunday, January 21st, 2018 after both Divine Liturgies.

3. We wish to express our sincere thanks to:

A. all our parishioners and to those who made special gifts to our church for Christmas Day December 25th (Gregorian calendar) in a total amount of **\$3,832.00.**

B. M/M Serhiy & Halyna Kaplun who recently donated two large pots of Christmas Flowers for our Church.

C. M/M Donald Chung & Anna Lehewych Chung who donated \$100.00 for the needs of our church in Memory of ☩ Olga Hrycak.

D. Mr. Ihor Warywoda, Mr. Roman Svets, Mr. Sergey Shelestov and Andrew Popovici who voluntarily performed needed work this past week in our parish center.

E. those ladies from the parish especially to: Mrs. Mariya Dankova, Ms. Anna Kyrymeta, Ms. Nadiya Chornomydza, Ms. Ganna Maksymova, Ms. Neli Voitovych, Ms. Svitlana Klym, Mrs. Mariya Gotra, Mrs. Halyna Podolska, Mrs. Olena Suhorovska, Mrs. Olena Yakubovska, Mrs. Iryna Popovych, Mrs. Iryna Gereta, Mrs. Nataliya Popovici, Mrs. Olha Mysak, Mrs. Larysa Atamanov, Mrs. Ruslana Rybak, who came from Wednesday through Friday to prepare needed food, baked the cakes and all decorated the parish center for our upcoming New Years Eve party.

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

4. In case of an emergency, at any time, whenever someone is in the hospital, seriously ill, or confined at home, please notify the parish office if it is the wish of the sick person or of his/her family that I should visit or administer the Holy Sacraments. I cannot visit a person who is ill without a request from the person or from their immediate family.

5. Calling All Parishioners: The **New Year's Eve Party** is the most significant, annual fundraising event for our parish. We need your help today, Sunday December 31st after 3:00 pm.

6. Parishioner ☩ Bohdan Kuzminskyy, fell asleep in the Lord this past week. We wish to express our sincere condolences to Olha Yanyak and family on the recent loss of her brother and Anna Kuzminska and family on the recent loss of her husband. Funeral

services will be offered on Wednesday, January 3rd, 2018 at 11:00 am at Lindenhurst Funeral Home. May his memory be everlasting.

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

What "Catholic" Means?

Greek roots of the term "Catholic" mean "according to (kata-) the whole (holos)," or more colloquially, "universal." At the beginning of the second century, we find in the letters of Ignatius the first surviving use of the term "Catholic" in reference to the Church. At that time, or shortly thereafter, it was used to refer to a single, visible communion, separate from others. Included in the quotes below are extracts from the first creeds to use the term "Catholic"; so that the term can be seen in its historical context, which is supplied by the other quotations.

Ignatius of Antioch: "Let no one do anything of concern to the Church without the bishop. Let that be considered a valid Eucharist which is celebrated by the bishop or by one whom he ordains [i.e., a presbyter]. Wherever the bishop appears, let the people be there; just as wherever Jesus Christ is, there is the Catholic Church" (*Letter to the Smyrneans* 8:2 [A.D. 110]).

The Martyrdom of Polycarp: "And of the elect, he was one indeed, the wonderful martyr Polycarp, who in our days was an apostolic and prophetic teacher, bishop of the Catholic Church in Smyrna. For every word which came forth from his mouth was fulfilled and will be fulfilled" (*Martyrdom of Polycarp* 16:2 [A.D. 155]).

The Muratorian Canon: "Besides these [letters of Paul] there is one to Philemon, and one to Titus, and two to Timothy, in affection and love, but nevertheless regarded as holy in the Catholic Church, in the ordering of churchly discipline. There is also one [letter] to the Laodiceans and another to the Alexandrians, forged under the name of Paul, in regard to the heresy of Marcion, and there are several others which cannot be received by the Church, for it is not suitable that gall be mixed with honey. The epistle of Jude, indeed, and the two ascribed to John are received by the Catholic Church (Muratorian fragment [A.D. 177]).

Tertullian: "Where was [the heretic] Marcion, that shipmaster of Pontus, the zealous student of Stoicism? Where was Valentinus, the disciple of Platonism? For it is evident that those men lived not so long ago—in the reign of Antonius for the most part—and that they at first were believers in the doctrine of the Catholic Church, in the church of Rome under the episcopate of the blessed Eleutherius, until on account of their ever restless curiosity, with which they even infected the brethren, they were more than once expelled" (*Demurrer Against the Heretics* 30 [A.D. 200]).

Cyprian of Carthage: "They alone have remained outside [the Church] who, were they within, would have to be ejected.

... There [in John 6:68–69] speaks Peter, upon whom the Church would be built, teaching in the name of the Church and showing that even if a stubborn and proud multitude withdraws because it does not wish to obey, yet the Church does not withdraw from Christ. The people joined to the priest, and the flock clinging to their shepherd in the Church. You ought to know, then, that the bishop is in the Church and the Church in the bishops; and if someone is not with the bishop, he is not in the Church. They vainly flatter themselves who creep up, not having peace with the priest of God, believing that they are secretly in communion with certain individuals. For the Church, which is one and catholic, is not split or divided, but is indeed united and joined by the cement of priests who adhere to one another" (*Letters* 66[67]:8 [A.D. 253]).

Council of Nicaea I: "But those who say: 'There was [a time] when he [the Son] was not,' and 'before he was born, he was not,' and 'because he was made from non-existing matter, he is either of another substance or essence,' and those who call 'God the Son of God changeable and mutable,' these the Catholic Church anathematizes" (*Appendix to the Creed of Nicaea* [A.D. 325]). *...to be continued...*

Why I Don't Go to Church Very Often

For many, the church is where people find spiritual security through communion with God. The Catholic Church teaches that the Church is the main place where we are to worship God, that it's superior and more sacred than worshipping with their family or friends or through other outlets such as work or daily life.

Today, many people don't come to Church because of God; they come to the Church to engage in social time, to meet friends, not to meet the Lord or worship the Lord which God calls us to do by the Third Commandment; "Thou shalt keep holy the Sabbath Day."

But brothers and sisters CHURCH ISN'T ABOUT YOU, IT'S ABOUT GOD. We may feel drawn to church by our very natures because our natures desire God, and of course, attendance at the Holy Sacrifice has a basis in Holy Scripture. Some people are church goes out of a sense of duty or moral responsibility. Those aren't incorrect reasons, in and of themselves, since we do have a duty to God. But for God there is no need of you, except that He loves you and wants you to be with Him. The Divine Liturgy is God's highest and best form of connection with us and vice versa.

For Example:

...*King David danced naked, not out of responsibility, but because he was temporarily driven by emotions. His son worshipped God as a philosopher, playwright and architect.*

Everybody worships differently. The church offers music. And let's face it, most of them offer the same music.

Jesus isn't crying Himself to sleep at night because somebody wants to worship Him by planting a garden more than singing a song.

But this is a much larger issue. God wants us to suffer for Him. But not suffer by reaching the poor or by being outcast, suffer, literally, by standing in a church service singing songs you don't find peace but give your heart in this song and prayer open widely your heart to God so He can hear you.

Once, parishioners I knew had witnessed an elderly Catholic woman in Mexico City, crawling on her bloody knees to the Metropolitan Cathedral. She had crawled for miles and she was in her eighties. She wanted to suffer for Jesus. Her family followed her, wiping her brow and offering her water. It was moving to see.

Must we attend the Divine Liturgy in order to have an impact on God?

When people leave the church for anything other than an unavoidable circumstance--such as moving far away--it produces a time of grief, especially for those of the parish with whom they'd been close. The first time I experienced people leaving the church I felt devastated and for months fought off a sense of "Where did I go wrong?"

I had been in the home of some of these parishioners many times, and never imagined they would stop coming to church. Their decision to leave, I discovered later, was their

unhappiness with one thing or another, but I couldn't understand why this couldn't be ironed out.

However, Jesus has given us a good example because he did not leave the people of Judea although he knew what was being prepared for Him. He begged the Father for this bitter cup to pass, but He also said, "Not My will Father, but Yours be done. Jesus took up the cross of crucifixion saying "forgive them Father, they know not what they do." It is a bit similar to when a parishioner who has been involved in the parish and then leaves and some negative feelings have to be overcome. Perhaps there was disagreement on some aspect of the new building, or the way in which funds were spent, and these negative opinions are perhaps spread among the remaining parishioners. When we moved to Lindenhurst we lost a few parishioners. Sometimes we find non parishioners on occasion, in attendance at Liturgy or other service and they may not stay because they weren't here for the right reasons but only here to check on how things are going in the parish. Regular parishioners may feel uncomfortable around the negative opinions that are spread and say nothing. It's easy to fall into the gossip that can sometimes be spread. But we need to realize this can cause discouragement to others.

As we celebrated our tenth anniversary in Lindenhurst last October, I thought it was time to delve into the reasons why some people seem to pay no attention to the obstacles and difficulties we, as a parish, needed, and have managed to overcome to maintain ourselves over these years. I searched the Word of God for some biblical answers on why some people drift away from church or why some people seem to wish to cause dissension among parishioners. I believe the Bible gives us some direction and encouragement on this very difficult subject. There are many different reasons people leave a church prematurely, but I want to address five that seem to be the most prevalent.

Reason No. 1: Roots are not established. Without roots, people "tumble in" when they want, and then "tumble out" when they want--usually taking others with them. One of the basic reasons people leave a church is that they simply never let Jesus "plant" them so their roots can go down deep and bring forth fruit. The Bible suggests that without roots, we cannot flourish: "The righteous shall flourish like a palm tree, he shall grow like a cedar in Lebanon. Those who are planted in the house of the Lord shall flourish in the courts of our God" (Ps. 92:12-13). God Himself established the local church. And people are like trees: They must develop a root system to grow and flourish. There are those who attend church services, and who even get counsel, but they always seem to be on the fence. Shepherds call sheep such as this "fence" sheep because they stay close to the fence, always looking for a way to get out. When someone attends a church only looking to get

fed and comforted, but does not develop the root system of commitment, it really is only a matter of time before they leave. They will find the "greener grass" on the other side of the fence. They will always find someone who can preach better than their own priest. Jesus is the builder of His church, and He knows where to plant us so that we will grow and flourish. Several years being here many of our parishioners who seemed hungry for God became part of our church.

Those people who have moved away from our parish must have clean hearts so the Holy Spirit will truly lead them. I think great damage can be done to their spiritual lives and to their destiny with God when they hate one place trying to find consolation in another.

Reason No. 2: Connections are not made. People often leave a parish when they never really "connect" to the vision and direction of that particular parish. Or the people who constitute the parish come from different walks of life, socio-economic backgrounds, ethnicities, etc. It is possible to attend a church where the parishioners are different from you and to receive from the ministry there if you have intentions of offering God your worship rather than concentrating on how the parishioners are not within your circle of friends. But this requires concentrating on your faith rather than your personal interest and relationships with other parishioners. Through the years I have observed people who had a real vision from the Lord, but who did not want to be part of a bigger vision in order to grow and develop their understanding of the faith. I have seen these people drift from church to church, and from pastor to pastor, without any significant growth in their faith.

Reason No. 3: Running from the truth. This reason is probably more common than we perceive it to be. When the Word of God is preached or taught, it brings with it truth and reality, about both God and ourselves. I have watched different people resisting the Holy Spirit when the truth was being presented to them. I do not believe in beating the sheep with the Word of God. The truth of God's Word I've tried to speak with fatherly love, but I'm required to admonish the sinner. Truth is the road by which conviction can flow into our lives. Truth keeps us from falsehood and deception. No one gets to the place where he does not need the Word to correct some area of his life. If we believe we have come to a place of spirituality where we no longer need truth, we are simply setting ourselves up for a fall.

Reason No. 4: Because of an offense. The Scripture tells us the stronghold that offense can bring: "A brother offended is harder to win than a strong city, and contentions are like the bars of a castle" (Prov. 18:19). When offense occurs between church members, it must be resolved, or people will almost always leave. The process might take a while to culminate, but eventually, one of the two parties will leave, frequently taking with them several people to whom they have become close. There must be repentance, forgiveness and a spirit of love to keep the people together. Jesus gave us clear direction on this subject: "Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave

your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift" (Matt. 5:23-24). Many "gifts" being offered to the Lord each Sunday do not get any further than the ceiling. Offense is so serious that God is not interested in receiving from us until it is resolved. God knows the church will suffer greatly when an offense takes root and is not resolved. People who do not get their offenses resolved will often directly or indirectly, spread their bitterness and resentment to others. Hebrews 12:15 warns: "looking carefully...lest any root of bitterness springing up cause trouble, and by this many become defiled." The Bible says, "Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke 16:11).

Reason No. 5: Loss of fervor. Sometimes people leave a church simply because they lose their zeal for the things of God. Sometimes it is the spirit of the world that needs to be abandoned or some tradition that needs to be let go. Paul experienced this when a friend and co-worker in ministry with whom he had worked closely left him for the ways of the world (see Col. 4:14; Philem. 1:24). Paul wrote: "For Demas has forsaken me, having loved this present world" (2 Tim. 4:10). I'm sure Paul wondered how this could have happened.

Conclusion: Don't leave the Church for the wrong reasons. Instead, stay close to God and let Him take care of your concerns. We need to remember that God's way of life always works. If you allow anyone or anything to come between you and God, **then you are making the biggest mistake of your life.** Leaving the Church is never an option. Staying close to God while keeping the faith is the **only** option. The gospel of Christ does **not** encourage us to be complacent with our own growth and progress, while being judgmental and demeaning towards the sins and struggles of others. One of the basic reasons people leave a church is that they simply never let Jesus "plant" them so their roots can go down deep and bring forth fruit. The Bible suggests that without roots, we cannot flourish: "The righteous shall flourish like a palm tree, he shall grow like a cedar in Lebanon. Those who are planted in the house of the Lord shall flourish in the courts of our God" (Ps. 92:12-13). Paul experienced this when a friend and co-worker in ministry with whom he had worked closely left him for the ways of the world (see Col. 4:14; Philem. 1:24). Paul wrote: "For Demas has forsaken me, having loved this present world" (2 Tim. 4:10). I'm sure Paul wondered how this could have happened. I leave you with one last scripture. **John 15:12** "This is my commandment, that ye love one another, as I have loved you". Here the words of the Book of Proverbs are pertinent: "The human mind plans the way, but the Lord directs the steps" (16:9). Be of good cheer. Don't allow yourself to fall into discouragement. Make the choice, with the help of the Holy Spirit, to be encouraged and to run the race to the finish. Remember to "lift up your eyes" to the harvest field. It is ripe unto harvest. **Amen**