

**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**

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. 39/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

October 8, 2017 / Жовтень 8, 2017

DIVINE LITURGIES SCHEDULE:

October 8, 2017, 18th Sunday after Pentecost. *Our Venerable Mother Pelagia.*

Tone 1: Epistle: 2 Corinthians 9:6 – 11. / **Gospel:** Luke 7:11 – 16.

9:00 am – Pro Populo – English.

10:15 am – (God's Blessing upon 25th birthday for Volodymyr Moskalyuk, req. Moskalyuk Family) - Ukrainian.

Sanctuary Candle: This week Sanctuary Candle is lit for God's Blessing upon Susan Oleshko, req. by Gloria Tolopka

Monday, October 9, 2017 – James Alpheus Apostle.

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

Tuesday, October 10, 2017 – Eulampius and Eulampia Martyrs.

9:00 a.m. – God's Blessing upon All (Special Intention), req. by Mothers in Prayer

Wednesday, October 11, 2017 – Philip – Deacon Apostle; John XXIII pope.

9:00 a.m. – †Mykola Bojuk, req. Stefania Bojuk

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

Thursday, October 12, 2017 – Probus and Others Martyrs.

9:00 a.m. – Good health for Slawomir Samilo, req. Nataliya Popovici

Friday, October 13, 2017 – Carpus and Others Martyrs.

9:00 a.m. - †Fr. Leo Goldabe, OSBM, req. Nataliya Popovici

7:00 p.m. – (Divine Liturgy for Saturday) - † All Deceased Members (Special Intention), req. by Mothers in Prayer

Saturday, October 14, 2017 – Paraskevia Venerable.

8:00 am – Pro Populo – Ukrainian

6:15 p.m. – Vespers (Вечірня)

October 15, 2017, Sunday of the Fathers of the 7th Ecumenical Council.

Our Venerable Father Euthymius.

9:00 am – Pro Populo – English.

10:15 am – (God's Blessing upon Natalia and Pawel Chornomydza & Family; God's Blessing upon Julia Popovych & Family; God's Blessing upon Adam & Family, req. Nadia Chornomydza; Iryna Popovych and Olha Malanchak) - 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 (6 – 9) 1:40 p.m. – 3:10 p.m.; ages (10 – 14) 3:10 p.m. – 4:40p.m.; ages (15 – 19) 3:10 p.m. – 6:10 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 **November 3, 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: **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 on **Sunday November 5, 2017 at 12:00 Noon.** All parents are requested to bring their children to church to celebrate the Holy Divine Liturgy. **After Divine Liturgy, there will be a special Blessing for all children and youth of our parish for the start of the school year.**

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 – October 1, 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: \$160, Tetrapod: \$20, Coffee: \$175, Pyrohy: \$36, Liability Insurance: \$5, Sower: \$25, Sanctuary Light: \$30, Church Debt: \$15, Donation: \$20,

Pledge: \$720.00, Sunday Offering: \$943.00, Total - \$2,149.00.

Dear Parishioners: Sincere thanks for the offerings made on Sunday, October 1, 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 **October**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:

1. Parishioner †Theodore Horyczun has recently fallen asleep in the Lord. We extend our sympathy and regards to the family. May his soul rest in peace.

2. Pyrohy for sale with potatoes and kapusta (onions included); price for one dozen is \$6.00. This is a church fund raiser.

3. Upcoming events:

A. Dear Parishioners, please note: Today, October 8, 2017, at 9:00 a.m. – a Pontifical Divine Liturgy isto be offered by our Eparch, Bishop Paul Chomnycky.

B. October collections: Regular church cleaning: The next free will donations will be collected **on October 15, 2017.**

C. Sunday October 22nd, 2017 is World Mission Sunday. Specially marked envelopes for this collection are available in your boxed envelopes. All donations are greatly appreciated.

4. We wish to express our sincere thanks to:

A. Mr. Mychailo Moskalyuk who recently volunteered and performed needed work in our parish center.

B. Mr. Vasyl Bahlay who continued this past week to support our parish with his skills.

C. Mr. Taras Borykailo who recently made a special donation for the needs of our parish.

D. Mr. Martin Smith who continued to perform needed work in our parish center this past week.

E. Mr. Myroslav Rusnak who volunteered last week to perform need sanitation repairs in our parish center.

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

5. October is the month of the Holy Rosary. We will pray the rosary each evening at 8:00 pm during October, to enrich and sustain our spiritual life and to obey the Blessed Virgin Mary's request given at Fatima that Catholics pray the Rosary each day. Please make every effort to come to church. On nights when you cannot attend please pray the rosary at home at 8:00 pm or at some time during the day. A special rosary intention will be for peace in Ukraine.

6. Updating Parish Email List: Those who wish to receive our Church Bulletin via e-mail, please email your current email address to the rectory or call the rectory

7. Gifts for Orphanages: The Christmas season is approaching and every year we prepare special packages to send to 2 orphanages in Ukraine. We would like to prepare and ship the packages so they arrive in time for Christmas. Also we implore any

parishioners able to make an extra monetary donation to defray the shipping costs to please mark the envelope "Shipping Charges, Orphanage". Please remember all God's children.

8. Parish Registration: Registration means "completing a census card". Unless you have registered, we have no record of your presence in our parish. If you get no mail from the rectory, you can conclude you have not registered. Please stop at the rectory at your convenience whenever it is open and fill out a census card. Please also consider using the weekly envelopes, which you can order at the same time. For those who do not choose to use envelopes, we have no record of contributions and can give no statement regarding contributions.

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

Please Note: The first seven ecumenical councils

...continued from previous Bulletin...

Second Council of Constantinople (A.D. 553)

This council condemned certain Nestorian writings and authors. This move was instigated by Emperor Justinian in an effort to conciliate the monophysite Christians, it was opposed in the West, and the Popes' acceptance of the council caused a major schism.

Three Chapters: Prior to the Second Council of Constantinople was a prolonged controversy over the treatment of three subjects, all considered sympathetic to Nestorianism, the heresy that there are two separate persons in the Incarnation of Christ. Emperor Justinian condemned the Three Chapters, hoping to appeal to monophysite Christians with his anti-Nestorian zeal. Monophysites believe that in the Incarnate Christ there is one nature, not two. Eastern Patriarchs supported the Emperor, but in the West his interference was resented, and Pope Vigilius resisted his edict on the grounds that it opposed the Chalcedonian decrees.

Justinian's policy was in fact an attack on Antiochene theology and the decisions of Chalcedon. The Pope assented and condemned the Three Chapters, but protests in the West caused him to retract his condemnation. The emperor called the Second Council of Constantinople to resolve the controversy.

Council proceedings

The council, attended mostly by Eastern bishops, condemned the Three Chapters and, indirectly, Pope Vigilius. It also affirmed Constantinople's intention to remain in communion with Rome.

After the council

Vigilius declared his submission to the council, as did his successor, Pope Pelagius I. The council was not immediately recognized as ecumenical in the West, and Milan and Aquileia even broke off communion with Rome over this issue. The schism was not repaired until the late 6th century for Milan and the late 7th century for Aquileia.

Emperor Justinian's policy failed to reconcile the Monophysites.

Third Council of Constantinople (A.D. 680–681)

Third Council of Constantinople (A.D. 680–681): repudiated monothelitism, a doctrine that won widespread support when formulated in 638; the Council affirmed that Christ had both human and divine wills.

Quinisext Council: Quinisext Council (= Fifth-Sixth Council) or Council in Trullo (A.D. 692) has not been accepted by the Roman Catholic Church. Since it was mostly an administrative council for raising some local canons to ecumenical status, establishing principles of clerical discipline, addressing the Biblical canon, without determining matters of doctrine, the Eastern Orthodox Church does not consider it to be a full-fledged council in its own right, viewing it instead as an extension of the fifth and sixth councils. It gave ecclesiastical sanction to the Pentarchy as the government of the state church of the Roman Empire.

Second Council of Nicaea (A.D. 787)

Second Council of Nicaea. In A.D. 753, Emperor Constantine V convened the Synod of Hieria, which declared that images of Jesus misrepresented him and that images of Mary and the saints were idols. The Second Council of Nicaea restored the veneration of icons and ended the first iconoclasm.

...to be continued....

An Explanation of the Sacrament of Matrimony

In the eyes of the Church, marriage is the sacramental union between a man and a woman that is used in the Bible as the image of God's faithful love for ancient Israel (Isaiah 54; Jeremiah 3; Ezekiel 16) and Christ's sacrificial relationship to the Church (Ephesians 5). When we say that marriage is a sacrament, we use that word to convey the depths of the covenantal bond the bride and groom are about to enter into: a *sacramentum* in the ancient Roman empire was the oath of loyalty unto death that a Roman soldier took to the emperor when entering the military. As Christians, the sacrament of marriage is the oath of loyalty unto death the bride and groom make to each other and – as a couple – their oath of loyalty unto death to our Lord Jesus Christ, “the King of kings and Lord of lords.” Christian marriage is intended to be a sign of God's presence and love in this fallen and broken world.

The celebration of the Sacrament of Matrimony is made up of the Service of Betrothal and the Service of Crowning. The text of these two services summarizes in words, images, and symbols the Eastern Christian teaching regarding marriage.

The Rings

The rings are an ancient symbol of the couple's commitment to one another and their desire to enter into the covenant relationship of marriage. As the Prayer of Betrothal indicates, in the Scriptures, rings were given as signs of commitment, authority and forgiveness. After being blessed by the priest the rings are exchanged between bride and groom. This exchange signifies that in married life the weaknesses of one partner will be compensated for by the strengths of the other.

The Candles

The bride and groom are given candles to hold during the service. The candles symbolize Christ, “the light of the world,” and the gift of the Holy Spirit at Pentecost that must burn in the hearts of the bride and groom to light and guide their path throughout life.

The Joining of Hands

The priest joins the right hands of the bride and groom while saying a prayer asking God to unite them in oneness of mind and heart. The bride and groom keep their hands joined throughout the rest of the service to symbolize their unity as a couple in God.

The Crowning

The crowns are symbols of the glory and honor that God bestows upon His faithful people. They are attached to each other by a white ribbon symbolizing the marital unity being entered into by the bride and groom. They are the “crowns of righteousness” spoken of by the apostle Paul in his Second Letter to Timothy, given on the Day of Judgment to those who are faithful to Christ. The bride and groom are crowned as king and queen of their own household which they must rule responsibly, with love and wisdom. The crowns also symbolize martyrdom and sacrifice. Throughout marriage, husband and wife must be willing to sacrifice themselves for one another in imitation of Christ sacrificing Himself for us.

The Scripture Readings

As part of the wedding service, there are two specific readings from the New Testament. The first is from the apostle Paul's Letter to the Ephesians 5:20-33, which describes the relationship between the bride and groom as an image of the relationship of sacrificial love

that Christ has for the Church. The second reading is taken from the Gospel of John 2:1-11, which describes the first miracle of the Lord Jesus as taking place at a wedding in Cana of Galilee to which He, His mother Mary and His disciples had been invited. It is here, at the urging of His mother, the Theotokos, that He changes water into wine so that the celebration of the marriage feast may continue, thus beginning His ministry and the revelation of His glory.

The Common Cup

The bride and groom drink from a cup of wine given to them by the priest in remembrance of Christ's miracle of changing water into wine at the wedding in Cana of Galilee and symbolizing their sharing in the cup of life together with all its joys and sorrows.

The Dance of Isaiah

The priest leads the bride and groom around the wedding table as an expression of joy and celebration. The hymns during this procession specifically refer to the prophet Isaiah prophesying the birth of Christ, as well as the apostles and early Christian martyrs bearing witness to Christ and His Gospel by their preaching and teaching, even at the sacrifice of their own lives. Husband and wife take their first steps as a married couple in the Church, following a path marked by the good news of the Gospel.

The Removal of the Crowns

Near the very end of the service, the crowns adorning the couple are removed by the priest, as he remembers in prayer Abraham and Sarah, Isaac and Rebecca and Jacob and Rachel, charging the bride and groom to “go in peace, doing the commandments of God.” ***From the beginning, God in His providence planned the union of man and woman. There is no relationship between human beings as close as that of husband and wife if they are united as they ought to be.***

– *St. John Chrysostom (A.D. 349-407)*

A Dictionary of Liturgical Terms

Antiphon: (Gr. "alternate utterance or chanting"). 1) A short verse from the scriptures, especially the psalms, sung or recited in the liturgy and other church services. 2) Any verse or hymn sung or recited by one part of the choir or chanters in response to another part. The term is most frequently applied to Psalm 102, Psalm 145, and the Beatitudes as they are chanted at Liturgy; also to the psalm verses and refrains which replace these "antiphons" on Great Feasts. Each division of the hymns of ascents at Matins is also called an antiphon. Less commonly, the term is used synonymously with "stasis" in reference to the divisions of the kathismata.

Apodosis: (Gr., Sl. Otdanive). The last day of a festal season. On such a day, the service of the feast itself is repeated. Literally the "octave-day" of a feast day which lasts more than one day and usually occurs eight days after the actual feast day. The Apodosis of Easter occurs after forty days, on the eve of the Ascension.

Apolytikion: (Gr. "dismissal"). The dismissal hymn in honor of a saint, Christ, or Virgin Mary on the occasion of their feast day, especially at the end of the Vespers Service.

Aposticha: These are Stikhera accompanied by verses usually taken from the Psalms. The Apostikha is found at the end of Vespers and also at the end of Matins on ordinary weekdays.

Artos: The symbolic "Bread of Life" which is blessed on Pascha; left in the Church for all of Bright, and then prayerfully distributed to the people on Bright Saturday, although sometimes given on Saint Thomas Sunday.

Ascension: A movable feast day, forty days after Easter, commemorating the ascension of Christ into Heaven from the Mount of Olives (Acts, 1:12).

Assumption or Dormition: A feast day (August 15) commemorating the "falling asleep" (koimisis) of Virgin Mary.

Asterisk: (Gr. "little stars;" Sl. Zvezditsa). A sacred vessel having two arched metal bands held together in such a fashion as to form the shape of a cross. It is placed on the paten and serves to prevent the veil from touching the particles of the Eucharist.

Augmented Litany: The Litany which begins with the petition *Let us all say...* Sometimes this Litany begins with the petition *Have mercy on us...*

Axios: (Gr. "worthy"). An exclamation made at ordination to signify the worthiness of the individual chosen to become a clergyman.

Baptism: (Gr. "immersion into water for purification"). A sacrament instituted by Christ Himself, this is the regeneration "of water and the spirit" (John 3:5). An Eastern Catholic Church baptism is administered by the priest {in case of absolute emergency, however, by a layman (aerobaptismos)} through three complete immersions and by pronouncing the individual's name along with the name of the Trinity, "the Father and the Son and the Holy Spirit. Amen" Chrismation follows immediately after baptism.

Baptismal Garments: (Sl. krizhma). The garment brought by the godparent to dress the infant immediately after the immersion in Baptism.

Baptismal Name: (Gr. onoma). The individual's name given in baptism, commonly the name of a saint, who becomes the individual's Patron Saint. The baptismal names of the first-born are usually those of their grandparents.

Baptistry: A special room or area in the form a pool for baptizing in the ancient Church. Gradually it was replaced by the baptismal font (see kolymbethra).

The verse *In Thy kingdom remember us, O Lord, when Thou comest in Thy kingdom.* And then Matthew 5:3-12 (ending with "...great is your reward in heaven." The Beatitudes are typically chanted at Liturgy as the third Antiphon.

Benediction: (Lat. "blessings to glorify God"). The closing blessing offered by a clergyman at the end of a service or other activity.

Bishop: The highest order of the clergy. The Bishop is the head of the Diocese and is the only rank of the clergy who can ordain by the laying on of hands. He is commemorated in almost all of the Divine Services. Higher ranks among bishops are Archbishops, Metropolitans, and Patriarchs, Pope.

Blessing of the Loaves: (Litia /Artoclasia) A ceremony occurring at the end of Vespers at Vigils, when a Litya is served. A table is placed in the center of the church, and set on it are five loaves together with three small vessels, containing wine, oil, and grains of wheat. During the singing of the troparion, the priest goes around the table censing it; he then says the prayer of blessing and recalling the five loaves at the feeding of the five thousand in the desert.

Bright Week: The entire week after Pascha, celebrating the Resurrection of Christ, during which the Deacon and Royal Doors remain open.

Calendar: (Gr. Hemerologion). The yearly system determining the Church holidays and hours. The Church year begins on September

1. Since all feasts were arranged according to the Julian (old) Calendar, many Orthodox churches follow it to the present day, while other Orthodox churches have adopted the Gregorian (new) Calendar (since 1924). The Latin Catholic Church follows the Gregorian calendar.

Candles: (Gr. Keri[on]). Candles made of beeswax are used in the Church as a form of sacrifice and devotion to God or Saints. They are used in various Liturgical services and ceremonies and are symbolic of Christ, who is "the Light of the World." According to a different symbolism, the two elements of a candle represent the two natures of Christ: the Divine (the burning wick) and the Human (the wax body).

Canon: (Gr. "rule, measure, standard"). The Canon of the scriptures or the official list of books recognized by the church as genuine and inspired by God. The Canon of Matins (a collection of hymns consisting of nine odes, the Heirmos, and sung at the Matins Service, the Orthros). The Canon is a series of nine Canticles (or Odes) containing a number of Troparia in each, as well as a Theme Song (Irmos). The Canons are found at Matins, Compline, and certain other services in the Liturgical Cycle. Originally the nine Biblical Canticles were sung and short refrains inserted between each verse of the Canticle, but in time the Canticles themselves dropped out of general usage (except during Great Lent) and only the Theme Song (or Irmos), based on the theme of the original Canticle, and the refrains (now expanded) remained. The Second Ode is sung only as part of the Lenten Cycle and a tenth Biblical Canticle, the Magnificat is almost always sung after the Eighth Ode of the Canon. The Liturgical Canon which refers to all liturgical material, including the Creed, used for the Liturgy and the consecration of the Eucharist. (see also kanon and Typikon).

Cassock: (Gr. Raso; Sl. ryassa). The long black garment with large sleeves worn by the clergy as their distinct attire. Another such cassock with narrow sleeves (Gr. Anteri; Sl. Podrasnik) is worn under the cassock. It symbolizes the death of a clergyman to this world, and his burial and subsequent dedication to God and his heavenly kingdom.

Catechumen: (Gr. "those who learn the faith"). A convert to Christianity in the early church, who received instructions in Christianity, but was not yet baptized. Catechumens were permitted to attend the first part of the Eucharist (Liturgy of the Catechumens), but were dismissed before the Consecration of the Gifts.

Cathedra: The Bishop's raised platform in the middle of the Church, upon which he vests and stands at the beginning of the Divine Liturgy.

Cathedral: (Gr. "the main chair"). The principal church of a bishop's jurisdiction, the chief church in every diocese.

Censer: (Gr. Thymiato; Sl. kadillo). A metal vessel hung on chains, used in church ceremonies for burning incense, symbolic of the prayers we offer to God. There are twelve small bells attached to the chains, representing the message of the twelve Apostles.

Chalice: (Gr. Potirion; Sl. Vozduh). A large cup of silver or gold, with a long-stemmed base, used for the Eucharist. This is the Holy Cup in which the wine and water are put during Proskomedie, and later in which the Holy Bread (the Body of Christ) is added before the Communion of the Faithful. It is one of the most sacred vessels of the church and is handled only by the clergy.

Chant: (Gr. echos; Sl. glas, tones). The music proper to the Church services. There are eight tones or modes in the Eastern Byzantine chant, chanted by the chanters or cantors. ...to be continued
