

St. Nicholas Ukrainian Catholic School News

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Dear Parents, Guardians,
and Parishioners,

The Parent Teacher Association of St. Nicholas Ukrainian Catholic School would like to thank everyone for their continued support of the church and school. As you recall, prior to the Covid-19 lockdown, we were selling 50/50 Cash Raffle tickets. Unfortunately, due to the lockdown, our sales were halted. However, abiding with the Legalized Games of Chance Control Committee, we would like to inform you that the 50/50 Cash Raffle drawing scheduled for Saturday, June 6, 2020 has been postponed to Saturday, June 5, 2021. Those of you who have purchased tickets are already placed in the June 5, 2021 drawing and there have been no changes to your chances to win. You don't need to do anything other than hold on to your little pink ticket and wait for the new drawing date. In addition, **we will resume selling** our 50/50 Cash Raffle tickets in the upcoming weeks. Please look out for information which suggests how to purchase our tickets. In the event that another lockdown is mandated, we will be in communication via our church and school social media and weekly bulletin. If you have questions or concerns, please email us at the email address listed at the head of our letter. Once again, thank you for your support and may God bless you and your families.

Thank you,
PTA Board 2019-2020

GRAND
50/50
RAFFLE

St. Nicholas Ukrainian Catholic School PTA

1st Prize \$5,000 or 50% of the proceeds
2nd Prize \$2,500 or 25% of the proceeds
3rd Prize \$1,300 or 13% of the proceeds
4th - 9th Prizes \$200 or 2% of the proceeds

Donation: \$50
Drawing Saturday, June 5, 2021
NEW DATE!

9 Cash Prize Winners
(based on the sale of 400 tickets)

Tickets will be sold after select Liturgies on Saturday and Sunday

VERY IMPORTANT MESSAGE !!! HELPING FLOOD VICTIMS IN WESTERN UKRAINE!



The Hierarchy of the Archeparchy of Philadelphia have issued an appeal to the faithful in the United States, to help people in flood areas in Western Ukraine, as have the Bishops of other Eparchies in the US and abroad. Monetary donations can be made through FACEBOOK, private donations, and through parish collections.



Here at St. Nicholas, we will also be **collecting gently used clothing, home goods (linens, towels, etc.) that will be forwarded to CARITAS-UKRAINE or directly to the local parish**, for distribution to those who have lost so much in these devastating floods—many had their homes washed away, their farms and fields destroyed and much more. Know that there is a great need for children's clothing. As you are cleaning out your closets, drawers etc., consider this donation of clothing and if you are able, a monetary donation to help defray the shipping costs would be greatly appreciated.

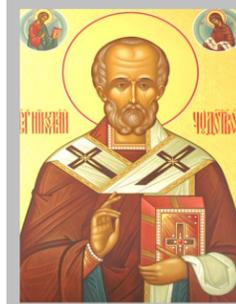


Please know that your donations of used clothing etc. can be placed in black plastic bags and delivered to the rear of the building at 212 President Street, Passaic, NJ.

Check out the Facebook page of the Archeparchy for photos of the devastation and also of the help being given in the villages from the funds already raised in the Archeparchy: <https://www.facebook.com/>

Guests and Visitors Welcome to all our visitors and guests who participate in our celebration of the Divine Liturgy today. We are glad you are here. In this extraordinary time, please use of face coverings and hand sanitizer. Let us remember to pray for those who are sick in our families and in the parish, and for those whom we promised to keep in our prayers. To everyone who is currently enjoying their summer vacations, we wish you a good rest. May God bless everyone in our parish celebrating their birthdays, anniversaries, and jubilees this week.

Guests & Visitors



Українська Католицька Церква Св. Миколая слава Ісусу Христу!

Pastor: Rev. Andriy Dudkevych



Pastoral Care:

In emergencies, please call Fr. Andriy directly - mobile **267-269-4990** if you, a family member, or someone you know who cannot attend church, is homebound, hospitalized, or gravely ill and will need the Eucharist or Anointing of the Sick.
DO NOT WAIT TO THE LAST MINUTE.

Church Mailing Address:

60 Holdsworth Ct.

Passaic, NJ 07055

Phone: 973-471- 9727

FAX: 973-473- 7197

www.stnicholasucc.org

email: stnicholasucc@gmail.com

Pyrohy: 973-778-9734

Parish School:

Sr. Eliane, SSMI - Principal

Phone: 973-779-0249

Convent: 973-778-0208

Cantors :

Anatoli Dolyk - Ukrainian

Jerome Mykietyn - English

СВЯТІ ЛІТУРГІЇ:

Неділя: 8:30 р., [АНГЛ].

10:30 р., [УКР]

На будні: 7:00 р.,

Субота:

8:00 р., і 5:00 пп.

Свята: 9:00 р., і 6:00 пп.

DIVINE LITURGIES:

Sunday: 8:30 am, [ENG]

10:30 am, [UKR]

Weekday: 7:00 am,

Saturday:

8:00 am, & 5:00 pm.

Holy Days:

9:00 am, & 6:00 pm.

СПОВІДЬ:

Перед Св. Літургіями - в Суботу вечером.

Неділі - Святочні дні.

CONFESSIONS:

Before Liturgies - Saturday evening.

Sundays & Holy Days.



ЗАПРОШУЄМО НА КАВУ

3 Днем Незалежності!

3 огляду на «COVID-19» - традиційне, всегромадське відзначення Дня Незалежності України біля City Hall в Кліфтоні не відбудеться. В нашій парафії ми вшануємо День Незалежності України в неділю, 23-го серпня св. Літургією о год. 8:30 рано а відтак піднесенням Національного Прапора біля церкви.

Запрошуємо!



A gentle reminder that our Parish expenses will continue during this difficult time. Kindly mail your weekly contribution to the St. Nicholas parish office at 60 Holdsworth Court, Passaic, NJ 07055.

Announcement from the Pyrohy Ladies: A reminder to all parishioners. The Pyrohy Ladies continue to collect gently worn clean clothing - men's, women's, children's, as well as towels, sheets, blankets, quilts etc. As you are doing your Summer cleaning of your closets and drawers, preparing for the Fall, consider donating for their project that benefits the Parish. Your donation is greatly appreciated. Thank You! Any questions, please phone Oksana Hrubec at 201-587-1343.

THANK YOU to everyone who continues to support our parish financially in our weekly collections.

I realize that the economic impact hurts some households greatly, and please know of my prayers and genuine offer of any support the parish can provide for you. Please don't worry if you can't contribute. Trust in God and know of my prayer. If you staying home, and are able to still send any amount, it would be a blessing.



St. Nicholas Ukrainian Catholic Church

Sunday - August 23rd - 12th Sunday after Pentecost - 12-та Неділя після Зіслання Св. Духа
 8:30 am + Oleh Maksymiw (with Panakhyda) Family
Піднесенням Національного Прапора
 10:30 am +Klementyna & Michael Bukalo (with Panakhyda) Children & Grandchildren
 God's Blessings for our Parishioners

Monday - August 24th
 No services

Tuesday - Augusts 25th
 7:30 am +Stefan Kapitula (with Panakhyda) Julia & Petro Wislocki

Wednesday - August 26th
 7:30 am +Slawka Skala Maria Tynio

Thursday - August 27th
 7:30 am +Sr. Rose Margaret Kansky, SSMI

Friday - August 28th
 7:30 am +Mychaylo Newmerzyskyj Luba Zazulkewycz
 +Myron Domaradz Lecia & Walter Peltyszyn

Saturday - August 29th
 8:00 am +Mykolay Diakun (with Panakhyda) -40 Day Daughter & Family
 5:00 pm +Myron-Bohdan Domaradz (with Panakhyda) Mother & Family
 +Anthony Mykych (with Panakhyda) Daughter & Family
 +Bohdan Dolozyski (with Panakhyda) Maria & George Harhaj

Sunday - August 30th - 13th Sunday after Pentecost - 13-та Неділя після Зіслання Св. Духа
 8:30 am God's Blessings for Michael Parents
 God's Blessings for Stan Koziol Joseph Stepien
 10:30 am God's Blessings for our Parishioners

ROSARY PRAYER GROUP

Invites everyone to join us in the recitation of the rosary every Sunday, immediately after the 8:30 AM Divine Liturgy. Let us ask the Mother of God to intercede for us before Her Son, Our Lord Jesus Christ. The Parish family that prays together, stays together.

МОЛИТОВНА ГРУПА
 запрошує всіх молитися на вервиці кожної неділі після першої Служби Божої. Просімо у молитві Матір Божу, щоб заступалася за нас перед Ісусом Христом. Парафіальна родина, коли молиться разом стоїть завжди разом.



TWELFTH SUNDAY AFTER PENTECOST

Epistle - 1 Corinthians 15:1-11 ~ Gospel - Matthew 19:16-26

We all need a good wake-up call from time to time. It is easy to shut our eyes to the truth and to become blind to what is actually going on in our lives. On the question of where we stand in relation to God, it sometimes takes a real shock to wake us up. And once our eyes are opened a bit to truths we do not particularly like, we have to be careful not to run away in shame and despair.

“Good Master, what good must I do to win life everlasting?”

In today's Gospel reading we hear a story that many of us are familiar with, the story in which a young man who had much wealth approached Christ and asked Him what he must do to inherit eternal life. St. John Chrysostom notes that this man was sincere and was not trying to trick Christ by his question or else he would not have left sorrowing. Christ answered the young man's question saying, “**keep the commandments.**” The young man, after saying he has kept all the commandments from his youth until now, inquired further, because, as St. John writes, he “supposes that there are some other commandments besides the law which should procure him eternal life.” Christ told him that if he would give up all of his riches he could be perfect. Upon hearing this, he walked away sorrowful because of the grip that the love of possessions had on his soul.

Another important point in this story that shouldn't be missed is how Christ loved the rich young man despite his love of money.

Let us note how Christ responds to this young man and how much Christ loves him. He does not only say “go and sell what thou hast, and give to the poor” but includes the “prize” as St. John says, the prize of first, being perfect and second, which speaks exactly to this young man's passion, “Thou shalt have treasure in heaven.”

The rich young ruler in today's gospel text had apparently fallen into the illusion that he had perfectly obeyed God's requirements. He must have had a very superficial understanding of them, of course, to say that he had already mastered them. We know from Christ's interpretation of the commandments in the Sermon on the Mount that they call us to be perfect as our Heavenly Father is perfect. And who can claim to have achieved that? The Lord shocked this fellow out of his illusions of holiness by giving him a commandment that he would find impossibly hard to obey. “Sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.” The Savior gave him this test because the man loved his wealth so much. He went away in sorrow because his eyes had been opened to how he was devoted more to himself and his money than to God and his neighbors. The Lord did not condemn him, but told the surprised disciples that “with God all things are possible,” even the salvation of someone so strongly tempted to the idolatry of wealth.

St. Paul had something in common with the superficial righteousness of the rich young ruler, for he had been a Pharisee who had persecuted the Church. He had been an expert in the kind of self-righteous, hypocritical legalism that Christ so clearly rejected. The Lord opened his eyes to the truth by blinding him on the road to Damascus, and He then empowered Paul for a ministry no one could have anticipated for a former Pharisee as the apostle to the Gentiles. The Lord had made Paul an apostle by miraculously appearing to him, even though Paul knew that he in no way deserved such a high honor. Indeed, he referred to himself as the chief of sinners (1 Tim. 1:15).

When we hear such high descriptions of a holy life or learn about the good example of the Saints, we may be overcome with shame at the brokenness of our lives and with a sense of hopelessness that we could ever become pleasing to God. We may become just like the rich young ruler who could not accept the severe tension between Christ's command and his own desires and habits. St. Paul shows us a far better way to respond to our deep regret about our sins and personal brokenness.

But instead of being paralyzed by shame, Paul accepted that “by the grace of God I am what I am, and His grace toward me was not in vain.” He knew that whatever he accomplished was not somehow his own achievement, but the grace of God working through him.

If we pay attention at all to the prayers, services, teachings, and readings of the Church, we will know that we are nowhere near mastering what God requires of us. Our vocation to holiness is infinite, for we are called to become radiant with the transforming energies of our Lord, shining like an iron left in the fire of the divine glory. And since the fullness of that transformation means being perfect as our Heavenly Father is perfect, this is obviously not a goal that we can ever say that we have met. Whenever we need a guard against self-righteousness, we do not have to look very hard in order to find it.

Instead of judging himself by his own standards, Paul used the awareness of his grave sins to open himself to receive the unfathomable mercy of the Lord, which extended even to the likes of him. He gave up self-righteous illusions about making himself worthy and instead relied on the mercy of the One at work through him. “With God, all things are possible,” even for someone like St. Paul to become radiant with holiness by grace. To become like Paul, we must crucify our shame and despair, confessing with that “it is no longer I who live, but Christ who lives in me” (Gal. 2:20).

If we choose obsession with our own failures instead of humble faith in the Lord's mercy, we turn away from the healing of our souls that the Savior extends to those who come to Him with faith, repentance, and love. How tragic it would be for us to reject Him out of the wounded pride that is our shame. How truly blessed it is to say with Paul that “by the grace of God I am what I am,” even as we trust in the divine mercy that we definitely do not deserve. That is the only way not to walk away in sorrow when we see the truth of where we stand before the Lord.

(Excerpts from Ancient Faith Ministry homily by Fr. Philip LeMasters and from Holy Cross Monastery)

CATECHISM - CHRIST OUR PASCHA - TODAY'S GOSPEL LESSON :

HOPE: Page 184, Section 554; Page 250, Section 767; Page 251, Section 771-773

APOSTLE: Page 28, Section 54; Page 217, Section 668

APOSTLE PAUL: Page 17, Section 25; Page 25, Section 46; Page 28, Section 54

**ІСПИТ СУМЛІННЯ
 «ДОБРОГО ПАРАФІЯНИНА»**

Усвідомлюючи, що моя віра в Господа Бога проявляється у моєму житті не «просто так і сама по собі», але у Церкві, яка присутня у тій чи іншій парафіяльній спільноті і, що моя приналежність до Церкви ґрунтується на частій і побожній участі у Святих таїнствах, на активній участі у молитовному житті та пасторальній діяльності, а також переживаючи за добро моє і парафіяльної родини, роблю собі такий іспит сумління:

1. Чи знаю я назву церкви, парафії, єпископа і пароха моєї парафії, до якої я належу?
2. Чи я дійсно переживаю за спільне добро парафіяльної родини, чи, може я просто є обсерватором, споглядальником, або, не допусти Боже, критиком всього, що відбувається у парафії?
3. Скільки часу я відляю для спільного добра - моєї парафіяльної родини?
4. Чи я ділюся моїми талантами, здатностями, вміннями, фінансами, професійними навиками, якими Господь мене обдарував?
5. Чи я готовий пожертвувати особистим добром заради спільного добра, відмовитися від чогось, щоб комусь було добре?
6. Чи за останній Богом даний рік життя, я, будучи лікарем, вчителем, столяром, бізнесменом зробив хоч одне добре діло « просто так» для добра парафії?
7. Чи я спричинився до краси храму, в якому я молюся Господеві?
8. Чи я запропонував мою допомогу і послуги моєму пароху?
9. Чи я беру активну участь у всіх парафіяльних заходах -богослужіннях, паломнишвах, прошах, таборах, «Школи віри», катехизаціях, навчаннях?

Why fold hands during prayer? Religious historians trace the gesture back to the act of shackling a prisoner's hands with vine or rope: joined hands came to symbolize submission. In ancient Rome, a captured soldier could avoid immediate death by joining the hands together. Just as waving a white flag today, the message was clear, 'I surrender.' Centuries later, subjects demonstrated their loyalty and paid homage to their rulers by joining their hands. In time, clasping the hands together communicated both an acknowledgement of another's authority and one's own submission to that authority. This type of joining hands to profess loyalty is still evident in the liturgy of ordination. A bishop will clasp the hands of the priest he is ordaining and say, “Do you promise respect and obedience to me and my successors?” Another aspect of the folding of hands includes crossing the thumbs, which many have been instructed to do in the form of a cross. All of this results in a gesture that represents loyalty to God, pointing our prayers to heaven and being reminded of the cross of Christ. While Christians are not bound to pray with hands folded, it is a meaningful option, with ancient roots and profound symbolism.

