

St. Nicholas Ukrainian Catholic School News

Phone: 973-779-0249 * Fax: 973-779-6309

E-mail: snucs.news@gmail.com

Web: www.stnicholaschool.com



Weekly Eastern Catholic Faith Formation (ECF) 2020 -- 2021
Religious Catechetical Classes for Public School Children,
preparing for their

First Penance with Solemn Holy Communion

ecf.njsnucc@gmail.com

Virtual Google Classroom Meet classes for 1st & 2nd year students

will begin on **Thursday, October 8th** @ 4:15—5:15pm.

Virtual Google Classroom Meet classes for 3rd year students

will begin on **Tuesday, October 6th** @ 4:15—5:15pm.



Sr. Cecelia extends a big "Thank You!" to parents who have registered their children, made the Gmail accounts and came for the textbooks.

Our Ukrainian Catholic children receive their First Holy Communion when they are Baptized and Chrismated. Then upon reaching the "age of reason" a child's conscience needs to be well prepared to receive the Sacrament of Penance/Reconciliation in preparation to responsibly receive Our Eucharistic Lord in Holy Communion.

Therefore, **3 full years of dedicated Religious Instruction is now required at our parish -- NO EXCEPTIONS.**



NINETEENTH SUNDAY AFTER PENTECOST

Gospel: Luke 6, 31-36:

The Lord said: Do unto others, as you would have them do unto you. If you only love those who love you, what credit is that to you? For even sinners love those who love them. If you only do good to those who do good to you, what credit is that to you? For even sinners do the same. If you only lend to those from whom you expect to receive repayment, what credit is that to you? Even sinners lend to sinners in order to receive back the same amount. But love your enemies, and do good; and lend, expecting nothing in return; and your reward will be great, and you will be children of the Most High; for He Himself is kind even to ungrateful and evil people. Therefore, be merciful, just as your Father is merciful.

Glory be to You, O Lord! Glory be to You!

Why must I love my enemy? That I may be a child of the Father. "Love your enemies... and you will be sons of the Most High." God wants me to be what He is, He loves His enemies. He does good to those who hate Him. He prepares green pastures for us when our just reward would be a desert. He leads us by still waters when we might have expected a land of drought. While we were yet sinners, God loved us and died for us. Shortly before He died Jesus told His disciples: "A new commandment I give unto you; that you love one another, even as I have loved you."

We are to love people not because they are attractive but because they need love. Thus, two major reasons why we should love our enemies is first that they need love; and second, love is the only force capable of transforming an enemy into a friend.

The ultimate reason why we should love our enemies is expressed in the words of Jesus: "Love your enemies... And you will be sons of the Most High." We are all potential sons of God. Through love that potentiality becomes actuality. We must love our enemies because only by loving them can we know God and experience the beauty of His holiness.

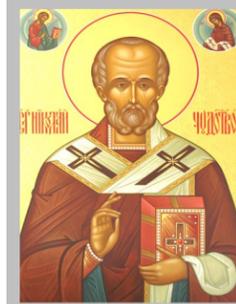
Jesus says, "Pray for them who...persecute you." Remember them on your knees. Name them quietly and kindly in the most secret place. Offer them the highest privilege it is in your power to grant—the privilege of being remembered when you are face to face with God. No person can pray for another and still hate him. One of the best ways of killing bitterness is to pray for the man we are tempted to hate.



THE GOLDEN RULE
Do Unto Others
As You Would Have
Them Do To You

Luke 6:31

Knowing-Jesus.com



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 Mykietyk - 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

Sincere Thank You
to Tom and Kristine Hrubec for their donation of \$2,500.00 for our Festival. Though our Festival was cancelled this year, our monthly expenses are not. Such generosity helps to maintain our parish and school through these uncertain times.

Flood Victims in Ukraine Donations

To date, our Parish has donated **\$3,180.00** to the Archeparchy Facebook Drive to Aid Flood Victims in Ukraine. Once again our parishioners are witnesses to God's commandment to love one another by sharing their good fortune with those in need. We thank everyone for their donations and pray for all for good health and happiness.



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.

09-20-2020 Collections:

Parish - \$2,295.00.

Candle- \$130.00.

Diocesan -\$95.00.

Renovation -\$340.00.

TOTAL - \$2,820.00



St. Nicholas Ukrainian Catholic Church

Sunday - October 11th - Sunday of the Fathers of the 7th Ecumenical Council
Неділя Отців 7-го Вселенського Собору

8:30 am +Jan Petruk (with Panakhyda) Family
 +Viktor, Volodymyr, Olha, Olexiy (with Panakhyda) Zarecki Family
 10:30 am God's Blessings for our Parishioners

Monday - October 12th

No services
МОЛИТВА НА ВЕРВИЦІ І БІБЛІЙНЕ КОЛО

Tuesday - October 13th

7:00 am +Slawka Skala(with Panakhyda) Helen Newmerzyckyj
 +Orest Romaniuk (with Panakhyda) Yuriy Swaryczewski

Wednesday - October 14th

7:00 am +Bohdan (with Panakhyda) - 40 Day Family
 +Yosypa Tyra (with Panakhyda) Family

Thursday - October 15th

7:00 am +Myron Domaradz (with Panakhyda) Wislocki Family
 +Walter Smolak (with Panakhyda) Filewycz Family

Friday - October 16th

7:00 am +Ludwig Jackiw (with Panakhyda) Jaroslaw, Luba, Myroslawa
 +Jonathan Kowalczyk (with Panakhyda) Family

Saturday - October 17th

8:00 am +Leonia Mykietyn (with Panakhyda) Stephanie Mykietyn
 5:00 pm +Irena Oliarnyk (with Panakhyda) Family
 +Justyna Sztokalo (with Panakhyda) Family

Sunday - October 18th - 20th Sunday After Pentecost - 20-та Неділя після Зіслання Св. Духа

8:30 am +Stefan Kapitula (with Panakhyda) Domaradz Family
 +Michael, Anna & Olga Kowalczyk (with Panakhyda) Family
 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.



ЯКЕ ЗНАЧЕННЯ МАЄ СВІЧКА, ЯКУ ВІРУЮЧІ ЗАПАЛЮЮТЬ ПЕРЕД ІКОНАМИ В ХРАМІ?

Запалюючи свічку перед образом, ми супроводжуємо цей жест молитвою до Господа або молитвою про заступництво Богородиці і святих, і продовжуємо нашу молитву: полум'я свічки символізує цю безперервність молитви. Іноді, зайшовши в храм, ми хотіли б залишитися в ньому на якийсь час, але не можемо: тоді, запалюючи свічку, ми ніби залишаємо її на знак нашої молитовної присутності.

Крім того, запалена свічка означає визнання віри: ми залишаємо цей знак, даємо свідчення нашої віри, щоб спонукати інших до молитви і віри.

Запалена свічка означає також прохання, звернене до Господа, про якісь особливі ласки, про благословення і захист. Як правило, запалюючи свічку, ми залишаємо невеличкий внесок – це наша маленька особиста пожертва, яка покликана нагадувати нам, що кожна молитва, кожне прохання про допомогу Господа повинне супроводжуватися і справами. Молячись за отримання благодаті, ми повинні своїм життям і справами бути налаштовані до отримання цієї благодаті. Залишаючи пожертву, ми позбавляємо себе чогось, віддаючи це Господу. Але, зрозуміло, ми запалюємо свічку і залишаємо пожертву не в обмін на отримання благодаті, - яка у багато разів перевищує і наші очікування, і наші пожертви, – а на знак нашої надії на Господа, на знак нашого шанування Пресвятої Діви Марії і святих, до заступництва яких ми звертаємось. Ласки, які дає нам Господь, багаторазово перевершують те, про що ми просимо, – хоча іноді це стає очевидним не відразу.



The refusal to depict Christ is a rejection of the fullness of His humanity, which is real, solid, and “circumscribed”, i.e., subject to limitations, and therefore capable of being expressed in an image. His humanity is the means of our redemption and salvation, as we confess in the Creed every Sunday, “For us men and for our salvation He came down from Heaven etc.” In the eighth and final session, the Council therefore also anathematized all who do not confess that “Christ our God is circumscribed according to His humanity.” The Greek word “perigrapton – circumscribed” is related to the verb “graphein – to write”, the term which is traditionally used in Greek to refer to the painting of icons. None of this is accidental. (Excerpt from article by Gregory Dipippo—New Liturgical Movement.org)

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

ECUMENICAL COUNCIL : Page 196, Section 589-591; Page 204, Section 618; Page 230, Section 703

EIGHTEENTH SUNDAY AFTER PENTECOST
SUNDAY OF THE 7TH COUNCIL OF THE FATHERS OF THE CHURCH

Epistle - 2 Corinthians 11: 31-12: 9 ~ Gospel - Luke 7:11-16

Pope Francis homily given on 17.09.19 at Santa Marta

Compassion is like "the lens of the heart" that makes us understand the dimensions of reality, it is also the language of God, whereas so often human language is indifference. Open your hearts to compassion and do not to close yourselves in indifference. Compassion, in fact, takes us on the path of true justice, thus saving us from closure in ourselves.

Luke's Gospel (Luke 7: 11-17) tells of Jesus' encounter with a widow in the city of Nain who is mourning the death of her only son as he taken to the grave. The evangelist does not say that Jesus had compassion but that "the Lord was moved with compassion," as if he had been overwhelmed with the sentiment.

There was the crowd that followed him, there were the people accompanying that woman but Jesus sees his reality: she is alone, she is a widow, she has lost her only child. It is compassion, in fact, that makes us understand reality deeply.

Compassion allows you to see reality; compassion is like the lens of the heart: it really makes us to take in and understand the true dimensions. In the Gospels, Jesus is often moved by compassion. And compassion is also God's language.

Compassion makes its appearance in the Bible long before the arrival of Christ: it was God who said to Moses, "I have witnessed the pain of my people," and it is thanks to the compassion of God that He sends Moses to save the people.

Our God is a God of compassion, and compassion - we can say – is the weakness of God, but also His strength. It was compassion that moved Him to send His son to us. Compassion is the language of God.

Compassion is not a feeling of pity, a sentiment one would feel for example when seeing a dog die on the road. But it is getting involved in the problems of others.

In the parable of the multiplication of the loaves Jesus told the disciples to feed the crowd that followed him, whereas they wanted to dismiss those present and send them off to buy something to eat themselves. The disciples were prudent. I believe that at that moment Jesus was angry, in his heart, considering the answer "Give them food!" His invitation is to take charge of the people, without thinking that after a day or so they could go to the villages to buy bread.

The Lord had compassion because he saw these people as sheep without a shepherd. The Gospel speaks, on the one hand, of Jesus' gesture of compassion, and on the other of the selfish attitude of the disciples who seek a solution without compromise, who do not get their hands dirty, as if to leave these people to get on with it:

If compassion is the language of God, so often human language is that of indifference

One of the photographers, from the Roman Observer, took a picture that is now in the Hemosineria, which is called "Indifference". I've talked about this before. One winter night, in front of a luxury restaurant, a lady who lives on the street reaches out to another well dressed lady who comes out from the restaurant, and this other lady looks the other way. That is indifference. Go and look at that photograph: this is indifference. Our indifference.

We must ask ourselves "How many times do we look away...?" By doing so we close the door to compassion. Can we examine our conscience and ask ourselves "Do I habitually look somewhere else? Or do I let the Holy Spirit lead me on the path of compassion? That it is a virtue of God.

I am touched by the words from today's Gospel when Jesus says to this mother "Do not weep". A caress of compassion. Jesus touches the coffin, telling the young man to stand up. Then, the young man sits down and starts talking. "And Jesus returned him to his mother."

He returned him: an act of justice. This word is used in justice: to give back.

Compassion takes us along the path to true justice. We must always return what rightfully belongs to someone else, and this always saves us from selfishness, from indifference, from self-closure. Let us continue with this word: "The Lord was taken with great compassion". May He also have compassion for each of us: We need it.

FEAST OF THE HOLY FATHERS OF THE SEVENTH ECUMENICAL COUNCIL

In the Byzantine tradition, today is the commemoration of the Holy Fathers of the Seventh Ecumenical Council, the second held in the city of Nicaea, at which the Iconoclast heresy was condemned, and the sacred images restored to their rightful places for the veneration of the Christian faithful. At the seventh session of Second Nicaea, the definitive decree on the veneration of images was promulgated, on October 13, 787; the commemoration is fixed according to various traditions to a Sunday close to that date. At the Russicum here in Rome, the homilist reminded us of an important truth about Second Nicaea, namely, that it did not decree that sacred images are merely good and useful, but that they are necessary!

The rejection of the sacred images, particularly those of Christ, is ultimately a denial of the Incarnation. The very choice of location for the council expressed this idea; at the time it was called, the two previous ecumenical councils and the important synod 'in Trullo' had all been held in Constantinople. The Empress Irene, who as regent of her young son Constantine VI, arranged for a council to condemn iconoclasm, had tried to hold it in the imperial capital, but it was broken up by soldiers friendly to the iconoclast heresy. It was therefore moved to Nicaea, where the first ecumenical council had gathered 462 years earlier to condemn the Arian heresy that denied the true divinity of Christ. (To put this in chronological perspective, a greater distance in time than that between Trent and Vatican II.)

