

**DIVINE LITURGIES FOR THIS WEEK****3<sup>rd</sup> Sunday After Pentecost, June 9, 2013**

9:00 AM Lit. Special Intention

11:30 AM Lit. For God's Blessings on Our Parishioners

**Monday, June 10, 2013**

No Liturgy Scheduled

**Tuesday, June 11, 2013**

7:20 AM Lit. + Helen &amp; Frank Morgan - Legate

7:00 PM Moleben to the Sacred Heart of Jesus

**Wednesday, June 12, 2013**

7:20 AM Lit. + John Ilek r/by Helen &amp; Jeff

**Thursday, June 13, 2013**

7:20 AM Lit. + Frank Koval r/by Linda Coyne

**Friday, June 14, 2013**

8:45 AM Lit. + Rozalia Lojko r/by ACS Faculty &amp; Staff

**Saturday, June 15, 2013**8:00 AM Lit. + John, Catherine, Andrew, Mary Bodnar;  
Rose Chanel - Legate

5:00 PM Lit. + Ruth Kohut r/by Anna Kohut Slecicka

**4<sup>th</sup> Sunday After Pentecost, June 16, 2013****Father's Day***Epistle -Rom 6:18-23; Gospel - Mt 8:5-13*

9:00 AM Lit. Living Fathers of Our Parish

Pan. + Deceased Fathers of Our Parish

11:30 AM Lit. For God's Blessings on Our Parishioners

**Moleben to the Sacred Heart of Jesus**

Moleben will be sung on Tuesdays in June at 7:00 p.m. Come to Church and join us in praise of the love of Jesus for us.

**St. Ann's Society**

A meeting will be held on Tuesday, June 11, following the Moleben to the Sacred Heart of Jesus. Hostesses for the meeting are Helen Cheloc, Chris Czoch, Dawn Domingues and Melanie Fedynshyn.

**Senior Citizens Club**

A meeting will be held on Thursday, June 13 at 12:00 noon in the church hall, followed by the Mothers/Fathers Day luncheon.

**Sunday Liturgy Schedule and Coffee Hour**

Coffee Hour will continue through Father's Day, June 16. After June 16 Coffee Hour will be suspended until September. The Sunday Liturgy schedule will not change for June. For the months of July and August, the Sunday schedule will be 9:00 a.m. (Ukrainian) and 11:00 a.m. (English).

**ACS Brick Fundraiser**

Memorial Bricks are being sold to raise funds for the parish school. Each brick can be personalized as a memorial for a family or loved one. The cost is \$50.00 per brick. For information call the rectory, 732-826-0767, or chairman Rozalia Czaban, 973-763-4273. Please order your bricks as early as possible; the deadline is September 2013.

**Tom Hawrylko,**

MISSIONARY SISTERS OF MOTHER OF GOD

ORA ET LABORA

**Linda Cruz,**

IN LOVING MEMORY, JOE &amp; ROSE MASTROENI

**Volodymyr & Nadiya Bilichak,**

THANK YOU FOR GREAT EDUCATION

BILICHAK FAMILY

**Attention Graduates**

Please let us know by June 12th of any of our parishioners who are graduating this spring from high school, college, or graduate school. We would like to honor all of them at the 5:00 p.m. Divine Liturgy on Saturday, June 15. After the Liturgy we invite them with family to come downstairs to the church hall for pizza and fellowship. Please let us know by sending us a note or emailing us the information.

**Ukrainian Cultural Festival - Spread the word!**

Our Parish will hold a Ukrainian Cultural Festival on the parish grounds on Saturday, June 22, from 12 noon until 8 p.m. The Festival will feature church and school tours, live entertainment by musician and singer Vasyl Macedon of the "Zbruchany" group, dancing, children's corner, vendors, traditional Ukrainian food/drink, raffles and more. Ukrainian dance groups will perform at 2:30 p.m. in the school hall. No charge for admission.

*A meeting of the festival committee will be held on Tuesday, June 18 after the 7 p.m. Moleben to the Sacred Heart of Jesus.***MESSAGE FROM OUR FESTIVAL CHAIRMAN**

We need the support of all of our parishioners and friends of Assumption Church to make our upcoming festival a success. We need the support of young and old, those who are quick on their feet and those who would rather work sitting down. Anyone between the ages of 18 and 100 is encouraged to participate. We need folks to serve food, help in the kitchen and grill stations. We need people to be security/monitors to ensure that the facilities are clean and also to ensure that the dining area is kept clean. Also, we need people to assist in setting up the tables as well as to pick up at the end of the festival.

Please seriously consider pitching in by signing up on the Volunteer Sign Up Sheet in the church vestibule. On the top of the sheet there is "working area," chairperson/s and hour schedule. Most of our noon to 2 p.m. volunteer time slots are filled up, but we do need volunteers between the hours of 2 and 8 p.m. We have volunteer positions that are inside as well as outside. Just let us know if you can help, and we will get you placed somewhere.

On the table at the church vestibule, three new working areas were added: Set Up Crew, Clean Up Crew and Garbage/Security Team. I noticed that many people that I know could probably greatly help us, still haven't signed up. Please, consider this festival as your opportunity to share your gifts with your parish and your fellow parishioners.

The festival brings together all of our parishioners and many of our community members. Volunteering is a great way to give back to the parish and community while connecting with folks that you otherwise would not have met. Join us!

Those unable to engage in laboring due to age or infirmity are simply asked to pray for good weather and for togetherness and friendship as we perform our tasks.

**Festival Donations**

If you cannot volunteer to work at our festival, please consider making a donation to cover some of the church's festival expenses.

\$200 - Irene Dochych

**Congratulations**

Congratulations and Best Wishes are extended to RENATA MARTA SKORATKO, son of Bohdan and Anya (Nawrocky) Skoratko, upon receiving the Holy Mysteries of Christian Initiation: Baptism, Chrismation and Holy Eucharist.

**Welcome, New Parishioners!**

We extend a warm welcome to the following, who recently joined our parish family by becoming registered parishioners:

Carmelo, Beatriz, Alani and Deren Jimenez  
Eddy, Marisol, Jasmyn and Eddy Nunez



Pastor's  
Corner

## Парафіяльний Вісник ОГОЛОШЕННЯ, ПОДІЇ, НОВИНИ

### Український Фестиваль

Перший український фестиваль у нашій парафії відбудеться у Суботу, 22 червня 2013 року з 12 год. дня до 8 год. Фестиваль буде проходити на шкільній площі і в шкільному залі. Фестиваль пропонуватиме традиційну українську їду/пиво, жива музика - "Збручани" соліст Василь Македон, виступ танцювальних колективів - "Надія", "Парафіяльна Школа", "Веселка", "Барвінок", "Червона Калина", ігри для дітей, лотерею 50/50, ярмарок українських виробів. Всіх запрошуємо, щоб познайомитися із нашою культурою і церквою. **Щиро дякуємо всім хто прийме участь у приготуванні та проведенні фестивалю.**

### Кава

Повідомляємо, що починаючи із 16 Червня (після Дня Батька) кави після Літургії не буде. Щира подяка всім, хто допомагав приготувувати каву цілий рік. Зустрінемось на каві знову у Вересні.

### Зміна Часу Літургій Під час Літа.

Літо наближається і починаючи із Першої Неділі Липня час Недільних Літургій буде таким:

9:00 – Літургія по Українськи (час не змінився)

11:00 – Літургія по Англійськи (час змінився)

### ДЕНЬ БАТЬКА

#### Поминаємо Живих і Померлих Батьків-Татів

У Неділю 16 ЧЕРВНЯ, ми будемо поминати на Літургії усіх наших живих і померлих татусів. Якщо ви хочете щоб о.Іван молилися за вашого батька, то при вході церкви візьміть білий пустий конверт, і на ньому напишіть ім'я вашого живого або покійного батька. Запхайте у конверт свою датку і киньте конверт у кошик підчас Літургії або особисто дайте отцеві. Підчас Недільної Літургії, буде братися ектенія за їхнє здоров'я і за те щоб Господь продовжував їх благословляти і щоб ми далі мали їх у нашому житті.

### Просимо Допоможіть

Ми шукаємо за волонтерами, які б з великим запалом могли взятися за цей відповідальний проект на благо нашої парафії. Цей захід є важливий не тільки з боку єднання нашої громади, але також у фінансовому плані. Фестиваль може бути дуже успішним, якщо ми всі дійсно готові відгукнутися. При вході до храму є стіл на якому є форми для волонтерів у різних ділянках праці для добра і успіху Фестивалю. Запишіться на цілий день або на дві години там де ви думаєте ваш талант буде найкраще використаний. Сердечно прошу вас підтримати парафію і взяти участь у Фестивалі.



## Запитання до о. Івана?

- **Скажіть будь-ласка, що робити коли соромно священику на сповіді розповісти про свій гріх, але каюсь?**

Гріх розповісти потрібно, коли сповідаєтеся то не думайте що священику гріхи кажете, а кажете їх самому Господу Ісусові, який встановив цю святу Тайну Покаяння. Якщо не сказати гріха, то сповідь є святотацькою, інше діло, якщо ви забули сказати гріх, а потім нагадалися, тоді його скажете при наступній сповіді. В сповіді священик подає лікувальне слово і поради, щоб уникнути наступного разу такого ж гріха.

З поради: Можете поїхати до іншого священика, який Вас не знає. В нашій церкві в Перт Амбой у сповідальниці, священик вас не бачить але ви бачите його, це також повинно допомогти вам бути відважнішим при сповіді. І пам'ятайте, соромитися потрібно тоді, коли робимо гріх, а не тоді коли його позбуваємося.

- **Скажіть будь-ласка, коли ми відвідуємо померлих на могилах, їх душі є поруч, чи це просто згадка про них.**

Душа нематеріальна, а бути поруч - людське, матеріальне поняття. Ми поруч з померлими в молитві і поминаннях, незалежно від нашого фізичного розташування, але непотрібно забувати і про підтримування чистоти і порядку на кладовищах. Поминати померлих молитвою стоячи поруч місця їх поховання (гробу) це давня християнська традиція. На питання де знаходиться душа коли ми за неї молимося? Вам ніхто не дасть відповіді, бо ніхто цього на 100% не знає. Проте людині легше молитися за когось, уявляючи що небіжчик чує чи бачить нас і знає що ми за нього молимося - це ще раз підтверджує на початку сказане, ми думаємо через призму відчуттів і сенсів, по-людськи. Суть не в тому чи ви поруч і бачать нас, а в тому що своєю молитвою ми спричиняємося до їхнього спасіння.

- **Яке вино уживається у Церкві для Св. Причастя?**

Вино має бути зі стиглого винограду, переферментоване, несквасніле і чисте. З інших ягід вино є неважною матерією для освячення. Назагал відсоток алкоголю не повинен перевищувати 16%,

- **В чому різниця між милостиню і милосердям?**

Милосердя - це внутрішня готовність-настанова до допомоги ближньому в його скруті чи потребі, а

## Життя, Яке Має Значення

Від часу до часу, мені в руки попадає щось цікавого і я радий, що можу у своєму куточку в бюлетені з вами цим поділитися. Сьогодні даю вам переглянути щось, під заголовком: «Життя, яке має значення».

### Чи готові ви на це, чи ні, але одного дня життя ваше закінчиться.

Вже не буде сходів сонця, не буде хвилин, годин чи днів.

Все матеріальне, що ви за життя збрали, перейде до когось іншому.

Все ваше багатство та світська влада висохнуть на недоречність.

Не буде мати значення що і кому належить, чи що і хто кому винен.

Кінець кінців, зникнуть всі ваші образи, обурення, розчарування і ревності.

Також згаснуть ваші надії, амбіції та плани.

Всі перемоги та втрати, які колись видавалися важливими, зійдуть нанівець.

В кінці, не буде мати значення, звідки ви походите і в якому районі ви проживали.

Не буде мати значення, чи були ви красивими, чи дуже здібними.

Навіть рід ваш та колір вашої шкіри не будуть мати значення.

### Отже, що справді буде важливим?

#### Як буде оцінюватися ваше життя?

Буде мати значення не те, що ви купили але, що збудували;

не те, що ви отримали, але те, що ви від себе дали.

Буде мати значення не ваш успіх, але яку значимість мало ваше життя.

Буде мати значення не те, чого ви навчилися, але те, чого ви когось іншого навчили.

Буде мати значення кожний ваш чесний, співчутливий, відважний

та жертвенний вчинок, який захопив інших наслідувати ваш приклад.

Буде мати значення не ваша здібність, але ваш характер.

Буде мати значення не кількість людей, котрих ви знали, а скільки людей після вашої смерті відчує дійсну втрату.

Будуть мати значення не спогади, які Ви залишили, але спогади, які житимуть далі у того, хто вас любив.

Буде мати значення, не як довго вас пам'ятатимуть, але хто вас буде пам'ятати і за що.

Життя, яке має значення, не родиться випадково.

Це не є питання обставин, але власного вибору як користатися життєвими обставинами.

Наважуйтеся жити життям, яке має значення!

Будуйте і навчайте. Нехай вами захоплюються і хай вас люблять! Залишіть у спадку чесність та співчуття, яке інші наслідуватимуть, чесність та співчуття, які я вам від щирого серця бажаю. Амінь!



May the gifts... on the Lord



## Ukrainian Catholic Bishops discuss next steps in vibrant-parish plan.

The Ukrainian Catholic bishops from around the world gathered in Canada last year, to discuss how to make their parishes more vibrant -- especially through the involvement of laypeople. The head of the Ukrainian Catholic Church, Archbishop Sviatoslav Shevchuk of Kiev-Halych, Ukraine, outlined his vision in a pastoral letter to Ukrainian Catholics worldwide. In the letter, "The Vibrant Parish -- A Place to Encounter the Living Christ," he spoke of the elements needed to "grow in holiness and unity in Christ Jesus." Major-Archbishop Shevchuk said people of all ages must continue to learn about the faith -- not only from the Bible, but also from the Catechism of the Catholic Church. Priests must teach and laity have a responsibility to learn because "permanent and continuous formation for various age groups ... is an essential component of the vibrant parish."

Parishioners must participate regularly in the sacraments, and families must once again become "a school of prayer," he said. "Our parishes can become places where care is given to the orphan, protection for the widow, help for the poor, and where the suffering of the sick is shared," he said. Parishes must have active pastoral and parish councils as well as "well-formed and mature co-workers who assist the priest in leading catechetical schools, church brotherhoods, charitable works, youth organizations and prayer groups," he said. "One of the most important responsibilities of leadership in the parish community is discerning God's will and searching for the best ways of implementing it in the life of the parish." Everyone in the parish must have a missionary spirit, he said.

Archbishop Soroka told Catholic News Service that in the Philadelphia Archdiocese, he hoped to work through the people in the pews to reach those who are not coming to church. "Many have lapsed," he said, adding, "If we don't reach out to those in the pews today, to whom will we speak when they leave?" The archbishop said that, by reshuffling some clergy assignments, he has been able to designate 2.5 priest slots for work on outreach to lapsed Catholics, including on social networks like Facebook and Twitter. This fall, he said, they hope to create two short DVDs -- one on the Creed and one talking about why people go to church, what gives people a sense of belonging. The DVDs will be distributed to Ukrainian Catholics who attend church in the hopes that they will want to share them with friends and relatives who no longer come to church. He added they planned to make use of the KISS principle: "*Keep It Simple -- and Spiritual.*"

## "I Believe"



Every Sunday when we gather in church for the Divine Liturgy, we sing the Creed. This statement of faith contains the basic truths of our religion. It is a statement of what we believe. It's important — what people believe. Some say: "I don't care what a person believes as long as he is sincere." Well, suppose two people each owe you \$100. One of them believes that everybody should pay his debts, and he pays you. The other person believes that only fools pay their debts, and he doesn't pay you. Both may be equally sincere. It does matter what people truly believe; that is the foundation of their lives.

### • What do we believe?

Our statement of faith is called the Nicene Creed because the first part of it was compiled in AD 325 at the Ecumenical Council of Nicea. It was finished in 381 at the Council of Constantinople. The Creed is more than 1,600 years old and is still professed today. What was necessary for Christians to believe a thousand years ago is the same today — no more, no less. Because of the Creed's importance, it is sung at every Liturgy. We say: "I believe." The first word is *I*. Now, it is rather unusual to use this term in the Church's worship. In the prayers and hymns we usually say *we* because we are gathered together as Christ's Family, the Church, the congregation, the people of God, the Body of Christ. We pray, "*Our Father ... Give us this day our daily bread.*" In the Great Entrance we sing: "Let *us* lay aside all earthly cares." In the Ektenia we say, "In peace let *us* pray to the Lord." In other words, most of the time we pray as a group, as a family, together for all. But when it comes to the Creed, we say "*I* believe." This is so because belief is a personal thing. No one can believe for me. I cannot take shelter in the faith of my parents or my forebears. I must believe. My mother, my wife, or my priest cannot believe for me. I have to believe. And when I come to church I have to say what my belief is, so the Creed begins with the word *I*. Then we say *believe*.

### • What does it mean to believe?

We cannot prove matters of faith the way we prove so many things. We cannot touch them, see them, feel them. But we believe they are real, true. St. Paul says we, as Christians, "walk by faith not by sight." We believe in God, in Jesus Christ, in the Holy Spirit. We trust Him, we love Him, we serve Him. Remember the story of the man who once brought his sick boy to the Apostles, but they could not help the lad. Then the father came to Christ for help. Jesus said the apostles couldn't help because of their lack of faith. The man said to Jesus: "Lord, help me if you can." Our Lord responded in words that meant: "*What do you mean, 'If I can?'*" *It's up to you ... do you believe, for all things are possible for him who believes.* And so, the next time we hear the Creed in church, let us stand erect and recite it for our own personal testimony, our own personal statement, let us say this is what *I believe!*

## Fr. Ivan's Corner

- ***I am a bit confused about the title Saint Michael the Archangel. Can an angel also be a saint? Can we say all angels are saints, like our Guardian Angels? Gabriel, etc.?***

I will admit that calling Archangels and Angels saints is somewhat confusing. But it was the early church's way of saying that the angels are in heaven with God, contemplating the face of God. Human beings who made it to heaven also contemplate the face of God as well! So, everyone in heaven is a saint. As the church's understanding of the ministry of angels came into sharper focus by the inspiration of the Holy Spirit, the title saint continued to be used as a matter of tradition. So, even though Michael, Gabriel, and Rafael (Archangels named in scripture) are given the title of "saint" by early Christians, you are correct in concluding that everyone and every angel in heaven are titled "saint." But angels are quite different in spirit and ministry than us humans. Knowing that, I use the title angel or archangel when speaking of the Michael, Gabriel, and Rafael. When I speak of human beings canonized by the Church, I use the title "saint"

- ***Please, what are the scriptural basis for priestly celibacy?***

Firstly not everything we do in the Church needs to have a scriptural basis. As you would know in our Catholic Tradition, the sources of revelation are the Scriptures and the living tradition of the Church. It's because of this living Tradition that the Bible came into being as it is. It was the Church which determined which books were truly inspired and were to be included in the Bible. For the first hundred years the Church did not have the Bible as we know it now. We had to work out what was to be included. This was the Church's tradition at work. If you are looking for an example of celibacy in the Bible look no further than Jesus, Joseph and of course, Mary. In the early Church there were people who decided to live as hermits or in community, living celibate lives in as a witness to the fact that a total fascination with the Kingdom of God was possible for us. Later on this discipline of celibacy was applied to Catholic clergy. People still argue of course as to whether we should be celibate or married. I expect that argument to continue for some time yet.

- ***Why did God create hell? Being a loving and merciful creator, why would he create a place for infinite agony and torture. Wouldn't it be more merciful and loving to those who reject him to end their soul when they die rather than have them suffer for eternity?***

I think we can safely say that God didn't invent hell. Rather He created human freedom. He gave us choices and we have the power to choose badly. The consequence of our bad choices logically is hell if our choices are bad enough. The Church has never said, and can never say that anybody is "in hell." That is strictly between a person and God. To deny the existence of hell is to deny human freedom, one of God's great gifts. There is a hell. It is one of our own making and choosing.

- ***Which tradition is older, receiving communion by the hand onto the tongue or by dropping it into the mouth from a silver spoon, like some Eastern rites do?***

Almost all liturgical scholars believe that communion in the hand was the earliest practice. However, just because something is early doesn't necessarily mean that it is best for our time. In most of the Byzantine Churches, communion is administered from a spoon because the Body is soaked in the Precious Blood. From a practical perspective, a spoon is necessary. In the Melkite and Maronite Churches, the Body is dipped into the Precious Blood, and dropped into the communicants mouth by the priest or deacon's hand. The Latin Church was able to allow a return to communion in the hand because the Body is not dipped or soaked in the Blood. However, there is concern among some Latin Catholics that communion in the hand is less reverent. I can understand their concern. Nonetheless, communion in the hand is a legitimate practice.

- ***The Eastern Churches use the sacrament of holy anointing a bit differently. Could you explain?***

Amongst most Catholics, this Holy Mystery (Sacrament) is seen as something for those who are about to die. (It is often referred to as the Last Rites.) However, the Eastern Catholic Churches approach this from a more Biblical standpoint. It is seen as the Holy Mystery of Healing, and should be used at any time when somebody is sick, either physically or spiritually.