

**IMMACULATE CONCEPTION UKRAINIAN CATHOLIC CHURCH
ПАРАФІЯ НЕПОРОЧНОГО ЗАЧАТТЯ ПРЕЧИСТОЇ ДІВИ МАРІЇ**

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**СІМНАДЦЯТА НЕДІЛЯ ПІСЛЯ П'ЯТДЕСЯТНИЦІ
24ГО ВЕРЕСНЯ 2023**

**«НЕБАЙДУЖІСТЬ — ЦЕ ВИЯВ ХРИСТИЯНСЬКОЇ ЛЮ-
БОВІ, ЯКА РОБИТЬ НАС СИЛЬНИМИ», — ОТЕЦЬ РО-
БЕРТ ЛИСЕЙКО, ЧСВВ**



Український народ дуже яскраво виявляє силу та спосіб, як разом переносити терпіння і випробування війни, коли він об'єднується, він солідарний із нашими воїнами, допомагаючи їм у нелегкій праці оборони Батьківщини, дбаючи про поранених, переселенців, різних жертв війни. Ця небайдужість — вияв християнської любові, яка робить нас сильними.

Про це розповів о. Роберт Лисейко, протоархимандрит Василіанського чину святого Йосафата у «Живому інтерв'ю» на «Живому телебаченні».

Отець Роберт, розповідаючи про те, звідки українцям черпати силу під час війни, зазначив, що в будь-якому стражданні дуже важливо не почуватися самотнім. Віра, що дає змогу нам відчувати дбання Бога про нас, робить нас сильнішими. За словами протоархимандрита, український народ сьогодні особливо сильний у своєму єднанні.

«Я вірю, що деколи Бог саме для того допускає в життя людини терпіння, щоб ми відчували цю взаємну солідарність і любов, яка в такі моменти виявляється дуже яскраво», — зізнався о. Роберт.

Природно, що найбільш зранені у війні українські діти. Однак, на думку о. Роберта Лисейка, діти війни можуть стати найкращим поколінням українців: «Це діти, які бачили жорстокість, бачили велику трагедію свого народу. Коли вони відчують, зуміють оцінити, наскільки великою силою є взаємна солідарність, об'єднаність, то в майбутньому ця війна сформує в них відчуття солідарності до інших терплячих. Це може бути покоління, яке дбатиме про кожного в його терпінні, — дуже солідарне, об'єднане, небайдуже і повне християнської любові».

SEVENTEENTH SUNDAY AFTER PENTECOST SEPTEMBER 24TH, 2023

ПОРЯДОК БОГОСЛУЖЕНЬ (25го вересня до 1го жовтня, 2023) ORDER OF SERVICES (September 25th to October 1st, 2023)

Понеділок – Mon. 25	8:00 A.M.	Special Intention
Вівторок – Tues. 26	8:00 A.M.	Tina Grieco – family Peace in Ukraine
Середа – Wed. 27	8:00 A.M.	Taras Kocur - family Sanctification of clergy
	7:00 P.M.	Health of the ill
Четвер – Thurs. 28	8:00 A.M.	Peace in Ukraine
П'ятниця - Fri. 29	ДЕНЬ МОЛИТВИ / DAY OF PRAYER	
	8:00 A.M.	Special Intention
	7:00 P.M.	Moleben
Субота – Sat. 30	9:00 A.M.	Rev. Andrii Kuzniak (B-day), Luba, Nadya – L. Lukomskyj +Vera, Luba – Luba Lukomskyj Sanctification of clergy
Неділя – Sunday 1	8:00 A.M.	Rev. Petro Galadza
	9:45 A.M.	for our parishioners
	11:30 A.M.	Mothers in Prayer

ВАШ ДАР БОГОВІ ТА ПАРАФІЇ – YOUR GIFT TO GOD & PARISH

10 вересня / September 10th – \$3,994.00

Будівельний Фонд / Building Fund) - \$2,610.00

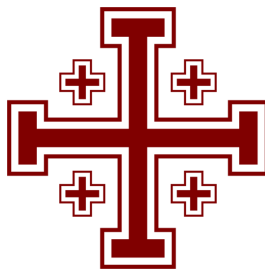
Кава і вареники / Coffee & varenyky - \$670.00

Ікона в грото / Grotto Icon - \$11,360.00

Donations can be made on the website or by Zelle [email:icukrainianchurchpalatine@gmail.com](mailto:icukrainianchurchpalatine@gmail.com)

ПРОСИМО МОЛИТИСЯ ЗА: о. Андрія Чировського, о.Френка і Сузан Авант, о.Богдана, о. Михайла Кузьму, Миколу Гнатиска, Василя Наняка, Мирона і Лесю Куропась, Дебі Плішку, Мардж Матвіїв, Любу Чорну, Любу Лукомську, Євгенію Яхнів, Джекі Мишкієвич, Анну Назар, Келвина Макмена, Наталію Лісову, Левка Сенечка, Любу Кузьму, Джим МекМен, Мирона Добровольського і за всіх недужих.

PLEASE PRAY FOR: Fr. Andriy Chirovsky, Fr. Frank & Susan Avant, Fr. Bohdan, Fr. Mykhailo Kuzma, Mykola Hnatysko, Wasyl Naniak, Myron & Lesia Kuropas, Debbie Plishka, Marge Matviuw, Luba Chorney, Luba Lukomskyj, Betty Jachniw, Jackie Myshkiewicz, Anna Nazar, Calvin McMahan, Nataliya Lisova, Leo Senechko, Luba Kuzma, Jim McMahan, Myron Dobrowolsky and all in need of our prayers.



ОГОЛОШЕННЯ

1. Реєстрація для приготування то Першого Торжественного Причастя і Першої Сповіді після кожної Святої Літургії починаючи 8го жовтня в парафіяльній канцелярії. Навчання почнуть 5го листопада. Конечно принести посвідку хрещення дитини.
2. Починаємо незадовго катехетичну школу для дітей по неділях. Пані Марія Лапка сьогодні збирає анкети бажаючих родин. Катехизаційні класи відмінні від приготування до Першого Торжественного Причастя і Першої Сповіді.
3. Запрошуємо усіх на каву і солодке після Святої Літургії.
4. Молимося що тижня за духовенство нашої Єпархії. В особливий спосіб молимося цього тижня за отця диякона Івана Новосільського.
5. Щоб бути духовно добре підготовленими до наших важких часів, моліться щодня на вервиці та відвідайте Христа, присутнього в скіннях нашої церкви чи будь-якої католицької церкви. ХРИСТОС ЗНАХОДИТЬСЯ В СКИНІЇ, І САМЕ ТАМ МИ ПОВИННІ ПОКАЗАТИ ЙОМУ НАШЕ ПОКЛОНІННЯ І НАШУ ЛЮБОВ.
6. Катедра наша потребує нашої підтримки щоб довершити потрібний ремонт. Поможім. Церква св. Миколая набула статусу головного єпархіального храму після встановлення на теренах Середнього Заходу і Заходу Сполучених штатів Єпархії св. Миколая у 1961 році. З того часу вона є осідком усіх наших 5ох єпархіальних єпископів.
7. XIV ВСЕАМЕРИКАНСЬКИЙ З'ЇЗД СПІЛЬНОТИ «МАТЕРІ В МОЛИТВІ» відбудеться в Чикаго. Тема: «Мати під Хрестом, Син на Хресті» 13-15 жовтня, 2023 р.Б.
8. Ікона для нашого молитовного грото буде збережена під навісою та матиме склопакет подвійне що відбиває ультрафіолетові промені. Спеціальні фарби та натуральне золото буде вживане в писанні ікони. Розмір ікони 95 x 75 інчів. Кошт \$25,000.00 плюс установка. Підтримайте цей важливий проєкт. Досі позбирані \$13,670.00 Дякуємо.
9. Запрошуємо дітей віком від 6 до 11 років на акторський гурток "Кіномалютко". Запис на співбесіду: Режисер Оксана Свідрук 773-332-7108. Основною метою наших відео-проєктів є розвиток Християнської Віри та виражатий в творчій формі.

ANNOUNCEMENT

1. Registration for classes for First Solemn Communion and First Confession will take place after each Divine Liturgy starting October 8th in the church office. Classes begin on Nov. 5th. Please bring your child's baptismal certificate when you register.
2. We will soon begin a catechetical program for our youngsters on Sundays. See Maria Lapka who will be available after the Liturgy to collect applications. The catechism classes are separate from classes to prepare for First Solemn Communion and First Confession.
3. Please join us for coffee and cake after the Divine Liturgy in our church hall.
4. We pray weekly for the priests of our Eparchy. This week let us pray in a special way for Fr. Deacon John Novocilsky.
5. To be spiritually prepared well for our difficult times pray a daily Rosary and visit Christ present in the tabernacles of our church or any Catholic Church. CHRIST IS IN THE TABERNACLE AND IT IS THERE THAT WE MUST SHOW HIM OUR ADORATION AND OUR LOVE.
6. Our Cathedral needs our support to complete the necessary renovations. Please be generous. Thank you in advance for your assistance.
7. The icon of our Lady Queen of Peace that is being prepared for our Prayer Grotto will measure 95 x 75 inches. It will have a metallic overhand protecting the icon. There will be a double glass covering of special materials to reflect ultraviolet rays. Real gold leaf will be used in the icon. The total cost of the project is \$25,000.00 plus installation. To date we have collected \$13,670.00 Please help this project become a reality soon. Thank you for your assistance and prayers.

CONFERENCE ON SACRIFICE AND PRAYER

Meditation: Outwardly, your sacrifice must look like this: silent, hidden, permeated with love, imbued with prayer. I demand, My daughter, that your sacrifice be pure and full of humility, that I may find pleasure in it. I will not spare My grace, that you may be able to fulfill what I demand of you (*Diary*, 1767).

My Prayer Response: Lord Jesus, may my sacrifice be silent, hidden, loving, prayerful, and joyful! May it be pure and humble, so it may please You. Fulfill Your purpose for my life.

NINE BENEFITS OF GOING TO CONFESSION FREQUENTLY

FR. WADE L. J. MENEZES, CPM

During my priestly ministry, I have discerned several reasons why people hesitate to approach the Sacrament of Confession. Here are the most common:

Fear: Though the vast majority of priests are kind and understanding confessors, many potential penitents fear being judged or scolded.

Pride: Confessing sins means confronting that we've genuinely done wrong and need God's help to heal. Our personal pride rebels against this.

Shame: Though a well-ordered guilt should impel us to the Sacrament of Confession, shame can keep us away because of the realization that we have to admit our sins to another—and speaking our sins out loud feels unbearable.

Ignorance: This is twofold. First, we can be ignorant of the reality of sin in our lives and its devastating consequences if it goes unchecked. Second, we can be ignorant of the necessity of sacramental Confession for the forgiveness of mortal sins.

Unavailability: Too often there simply aren't enough times offered for Confession at local parishes, or there is no option for anonymity, which is the right of every penitent according to the Church's discipline of this sacrament.

A different kind of objection to the sacrament is the claim that we can and should go "straight to God" with our sins to have them forgiven. Well, you can do that for venial sins, but mortal sins require the Sacrament of Confession. Furthermore, did we go "straight to God" for our Baptism? Did we go "straight to God" for our Confirmation? Matrimony? The Anointing of the Sick or the other sacraments?

The truth—that Catholics usually understand in other contexts—is that the Church, Her ministers, and sacraments mediate God's grace, and this is as God designed it. Consider the Old Testament, which is shot through with mediation in the form of the prophets, who bring God's saving message to the people. And in the New Testament, God sends the chief Mediator, the God-Man, Jesus Christ, as Savior of the world.

On how to approach Confession faithfully and confidently, St. Faustina tells us: As regards Holy confession ... before I approach the confessional, I shall first enter the open and most merciful Heart of the Savior. When I leave the confessional, I shall rouse in my soul great gratitude to the Most Holy Trinity for this wonderful and inconceivable miracle of mercy that is wrought in my soul. And the more miserable my soul is, the more I feel the ocean of God's mercy engulfing me and giving me strength and great power. (*Diary*, 225) Indeed, we should not be afraid to return again and again to the Tribunal of Mercy. Some of the following is a review from our first chapter, but it's worth repeating given that the Sacrament of Confession is closely related to growth in self-knowledge and a strong spiritual life.

Recall that the grace of the sacrament can protect us from sin by strengthening our resolve and reforming our habits. So, although we are required by Church law to go to Confession at least once a year if we are conscious of mortal sin, we still benefit from the time-honored tradition of going monthly (say, on First Friday in honor of the Sacred Heart of Jesus, or on First Saturday in honor of the Immaculate Heart of Mary). A faithful, monthly penitent most likely never, or at least infrequently, has mortal sin to confess, because the fervent practice of monthly Confession

keeps him from committing mortal sin. And remember that Pope Pius XII recommended the practice of frequent Confession, even if only venial sins are in question:

By it, genuine self-knowledge is increased, Christian humility grows, bad habits are corrected, spiritual neglect and tepidity are resisted, the conscience is purified, the will strengthened, a salutary self-control is attained, and grace is increased in virtue of the Sacrament itself.

Here we see nine benefits of the sacrament, whether it be just venial sins or mortal sins, or a combination, that are confessed.

Let's look briefly at each of these benefits:

Self-knowledge is increased.

Many saints make clear in their writing and teaching that self-knowledge is needed to grow in holiness. This means knowing and admitting your virtues so you can advance them in your life, and knowing and admitting your vices so you can uproot them out of your life.

Christian humility grows.

Humility is the "moral virtue that keeps a person from reaching beyond himself. It is the virtue that restrains the unruly desire for personal greatness and leads people to an orderly love of themselves based on a true appreciation of their position with respect to God and their neighbors," (Fr. John Hardon, *Modern Catholic Dictionary*).

Not only does the practice of frequent Confession help us to grow in humility, but the very act of making a good examination of conscience (required before even stepping into the confessional) is humbling—and it helps us to grow in self-knowledge.

Bad habits are corrected.

Little by little, through frequent Confession and honesty with one's confessor, who will offer advice accordingly, bad habits can be overcome. Frequent, worthy reception of the Sacrament of Confession means frequent graces received from that sacrament for those bad habits.

Spiritual neglect is resisted.

Let's say you are struggling to establish the practice of praying the daily Rosary or daily Chaplet of Divine Mercy, or even just making a Morning Offering upon rising each day. Your failures to practice these devotions would be examples of "spiritual neglects" that cause your spiritual life to suffer. Frequent Confession can help you get back on track, especially if your confessor assigns them to you as a penance and so you begin to carry them out more faithfully on your own.

Spiritual tepidity is resisted.

Let's say you do, indeed, carry out such spiritual practices—but only infrequently. In other words, you carry them out in a tepid or lukewarm manner. The graces from frequent Confession can help ignite a renewed spiritual fervor that will help make your daily spiritual life grow stronger and more committed every day.

Conscience is purified.

Confession of one's sins brings with it a purification and, importantly, peace of conscience. This is tied to the healing aspect of Confession. Indeed, Confession is one of two "healing" sacraments, along with the Sacrament of the Anointing of the Sick.

The will is strengthened.

Whereas our intellect is what helps us "to know," our will is what helps us "to choose" (based on properly ordered love). Through the practice of frequent Confession, our wills become strengthened to help us more frequently choose good over evil, virtue over vice, and the beneficial over the malicious.

A salutary self-control is achieved.

Only you can control you. Frequent Confession makes us simply want to "do better" in all aspects of daily living. It's the grace of the sacrament that propels us to control our lives better by practicing an ordinate love toward persons, places, and things and not an inordinate, or disordered, love toward them.

Grace is increased in virtue of the sacrament itself.

Every sacrament, when it is received worthily, increases sanctifying grace in the soul. For Eucharist and Confession—the only two sacraments that can be received both repetitiously and frequently—this is especially true. In fact, the Sacrament of Confession can even help to perfect the grace of our Baptism. This is because Baptism, while wiping away the Original Sin we inherit from our first parents, also wipes away any personal sin (also called “actual sin”) we might have (i.e., any venial or mortal sin). Confession always helps rid us of personal sin.

We should add, though, that going to Confession out of scrupulosity is not helpful to the penitent, nor is it the intention of the sacrament. Scrupulosity is seeing sin where there is no sin at all but rather, say, a simple fault; or, seeing mortal sin when, in reality, it is a venial sin. Indeed, scruples can stunt one’s growth in the spiritual life. Don’t be your own savior; let Jesus Christ be your Savior.

OUR LADY OF MEDJUGORJE, QUEEN OF PEACE

“Medjugorje is the spiritual center of the world”

Dear Family of Mary!

You must pray with the heart!

To pray well, prayer needs a proper setting. So many do not progress in prayer, because they never get ready to pray.

The first prop needed for prayer is a proper atmosphere: silence. That is why Our Lady suggested we have a prayer corner in our home or a prayer room. Silence is simply the stilling of one voice to hear another.

You can sit or kneel, which ever suits you better.

Your heart, too, has to be at rest to pray. That is why Our Lady urges us to get rid of sins by confession and to dump worries through abandoning ourselves to God



One caution: when you pray, pray slowly, not hastily. Pray like a child secure in its mother's arms.

Once Fr. Vlasic asked Our Lady through Jelena: "Dear Mother, how was Jesus able to pray all night?" Our Lady replied: **"He had a great desire for God the Father and the salvation of souls."**

That is one key to prayer: desire! Do you want to pray? How strong is your wanting? The strength of your desires will determine whether or not you will pray, how often you will pray, and how well you will pray. We might even define prayer as the expression of desire.

How can one best learn to pray? There is no best way to learn. Just be yourself! Prayer cannot be learned by techniques, but only by praying. You learn to pray by praying.

However, Our Lady did describe a best way to pray. She said: **"Pray from your heart!"** Again and again she asked for this kind of prayer. **"Dear children...I invite you to prayer of the heart and not only by habit..."**(5/2/85).

What is Our Lady asking for? It is simply that our prayers be heartfelt. That we really mean them.

Our Lady further explained heart-prayer this way. She said in effect, **"Don't just stand before me or beside me. Take me into your hearts."** Unless love for the Madonna prompts us to pray and unless prayer is the expression of that love, then our prayer is but words: it comes not from the heart, but from a sense of duty.

Such prayer draws no one closer to God, nor deepens one's love for Him. Unless prayer reaches the heart, it leaves on untouched. Our Lord warned against this kind of praying: **"Unless your holiness surpasses that of the scribes and Pharisees you shall not enter the kingdom of God."** (Mt. 5:20)

Similarly, with prayer. It must be more than a duty or habit for you. It must be an encounter of love. It must come from your heart, be heartfelt- a dialogue between lovers.

In Jesus, Mary and Joseph!

Cathy Nolan (c) Mary TV 2023

ПРИГАДУЄМО УСІМ ПАРАФІЯНАМ

Щоб гідно приймати Святі Тайни парафіянин повинен жити за правилами віри та серйозно підготуватися. Добрі (віддані) парафіяни є ті котрі:

- 1 В неділі й свята беруть участь в Святій Літургії
- 2 Жертвують час, таланти і матеріально підтримують парафію
- 3 Записані до парафії
- 4 Знають загальні правди й молитви нашої віри

A REMINDER TO ALL PARISHIONERS

Reception of the Sacraments requires the committed practice of the faith and serious preparation. Committed parishioners are those who:

1. Attend Divine Liturgy on Sunday's and Feast Days
2. Give of their time, talents and financial resources
3. Have enrolled in the parish
4. Know and understand the basic prayer and tenets of our faith