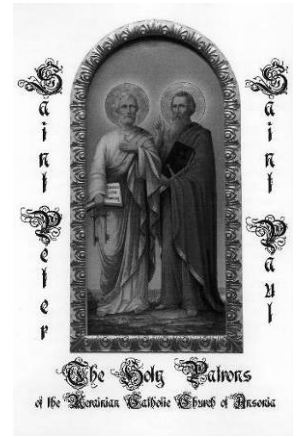




**ST. PETER & ST. PAUL
UKRAINIAN CATHOLIC CHURCH**

**105 CLIFTON AVE
ANSONIA, CT 06401
Rectory Phone 203-734-3895
Church Hall 203-732-2414
Fax 203-732-3191
Fr. Ed Cell 413-218-6404
Email: YoungE8073@aol.com**



Leaders of the Apostles and teachers of the world, pray to the Master of all to grant peace to the world and great mercy to our souls.

Web Site: www.stspucc.org.

Very Rev. Archpriest Edward Canon Young, Pastor

January 5, 2020

Sunday before Theophany, Tone 5; **Theophany Eve**;

The Holy Martyrs Theopemptus and Theonas (284-305); the Venerable Synclitica

Epistle: *2 Timothy 4:5-8* Gospel: *Mark 1:1-8* Tone: Sheet

DIVINE LITURGY SCHEDULE

WEEKDAYS: MONDAY–FRIDAY 9:00AM

SATURDAY: 4:00PM (Vigil Sunday-Eng.)

SUNDAY: 8:30 AM (Ukr.) & 10:00 AM (Eng.)

Confessions are heard before each Divine Liturgy:

Saturday 3:00PM to 3:30 PM

Sunday 8:00AM to 8:30AM and
9:30AM until 10:00AM

Religious Education – Saturday 10:00AM – 11:00AM
Call Alice O'Doy @203-734-3055 for more information.

Preservation – Please use the form in church vestibule, mail it to the church or bring it to Bob Jaskilka, Michael Wysowski, Jr. or Fr. Edward Young

Address or Name Change/New Phone Number – Please update your records. See Bob Jaskilka, or Michael Wysowski, Jr. to update this info. Returned checks are subject to a **\$35.00 fee**.

Bulletin Notices – Notices for the bulletin must be **in writing** by Wednesday @6PM to be included in that week's bulletin.

Parish Council meets every 3rd Wednesday of every month @7:15pm in the church hall.

Rectory Office Hours - Thursday 10AM – Noon
or by Appointment on other days

****Please Note ****

Mass Offerings , Sorokousty
Mother's Day, Father's Day

**Checks must be made out to the Fr. Young
not the Church ! Thank You...**

Baptism Arrangement for baptism is to be made personally at the Parish Office. Please call rectory for an appointment.

Marriage – Arrangements for marriage are to be made at least **6 months prior** to the Wedding date. Please call rectory for an appointment.

Sick Calls – To arrange for Sacraments for the elderly and sick at home, please call Parish Office Fr. Young at 203-734-3895, **Please advise the rectory of any hospitalization.**

In your Estate planning – Remember Sts. Peter & Paul Church in your will.

Stewardship - "As each one has received a gift, use it to serve one another as good stewards of God's varied grace" (1 Peter 4:10). All Catholics, should give generous support—time, money, prayers, and personal service according to their circumstances—to parish and diocesan programs and to the universal Church

Special Share in the Eucharist *- Bread & Wine

offered for a week, month, or year. Donations: one week - \$20.00 Donors/intentions will be listed.

Bob Jaskilka, or Michael Wysowski, Jr or Fr. Edward Young

Eternal Light *- offered to light for a week \$10.00.

Bob Jaskilka, or Michael Wysowski, Jr. or Fr. Edward Young

Virgin Mary's Lamp and Sacred Heart Lamp* also available for offering! Offered to light for a week is 10.00, each.

Bob Jaskilka, or Michael Wysowski, Jr. or Fr. Edward Young

All start on Monday to Sunday!

***Offering must be made when dates are reserved!**

A Welcome to St. Peter and St. Paul Parish to all who are worshipping with us today. If you are over twenty-one years of age and have not yet registered, have moved or will be moving, or have a new telephone number, **please fill out the form below**. Each household **must be registered** at St. Peter and St. Paul and every adult receives a set of stewardship envelopes. Registration also entails an annual dues to the parish. If a parishioner is not registered, it is difficult for church authorities to issue him or her a sponsor certificate, reference, or any other certification.

Name _____ Phone# _____

Address _____ E-mail _____

City _____ State _____ Zip _____




(Please come down to the Basement to be properly registered after or before liturgy)

From the Vespers of Theophany Eve: Make ready, O River Jordan!* For, lo! Christ God comes to be baptized by John,* that in your waters He might crush the heads of the invisible serpents by His divinity!* Rejoice, O desert of Jordan!* You mountains, leap up with gladness;* for our eternal Life comes to restore Adam!* O forerunner John, you are the voice of one crying in the wilderness:** "Prepare the ways of the Lord and make straight His paths!" *Gloria... Now...* Let the desert of Jordan rejoice, and let it blossom like a lily;* for therein has been heard the voice of one crying in the wilderness:* "Prepare the way of the Lord!"* For He Who set forth the mountains with a measure* and the forested places with His scales,* Who as God fills all things, is baptized by a servant,* granting rich gifts at the beginning of His impoverishment.* Eve once heard: "In pain you shall give birth to children;"* but now the Virgin has heard:* "Rejoice, O you who are full of grace! The Lord is with you,** Who has great mercy!"



Bread and Wine Offering - In Thanksgiving for God's Blessing for Living & Deceased family of +Mary Homokowicz & +Michael Smerznak by Michael T.W. Smerznak

1/04	Saturday	4:00PM	+ Mary Comcowich
1/05	Sunday Vigil of Theophany	8:30AM 10:00AM	No Meat Permitted "PIST BEZ M'IASA" Pro Populo (For All Parishioners) - За Всіх Парафіян +Jerry Kasprzyk req. by Melania Kasprzyk the Greater Blessing of Water
1/06	Monday Holy Day Obligation Fast Free	9:00AM 7:00 PM	Feast of the Epiphany of our Lord. Baptism of our Lord Jesus Christ Divine Liturgy and the Greater Blessing of Water Pro Populo (For All Parishioners) - За Всіх Парафіян
1/07	Tuesday		No Liturgy
1/08	Wednesday		No Liturgy
1/09	Thursday	9:00AM	+ EVELYN, +HELEN, +JOHN KOCIABA AND DECEASED FAMILY MEMBERS
1/10	Friday	9:00AM	Special Intention
1/11	Saturday	9:00 AM 4:00PM	+Michael Horbal & Deceased of family Deceased of the Parish
1/12	Sunday	8:30AM 10:00AM	Pro Populo (For All Parishioners) - За Всіх Парафіян +Melania Lypen req. by Luba Pisarczyk Our Parish Christmas Dinner Following Liturgy

ETERNAL LIGHT		<i>In loving memory of +Peter, +Maria, +Jan & +Maria by Wasyl & Jaroslawa Sembrat & Family</i>
BLESSED VIRGIN MARY LAMP		<i>None Offered</i>
SACRED HEART of JESUS LAMP		<i>None Offered</i>

Bread and Wine Offering Reserved Dates 2/3-2/9/2020 2/17-2/23/2020 3/2-3/8/2020 4/6-4/12/2020 5/4-5/10/2020 6/1-6/7/2020 7/6-7/12/2020 8/3-8/9/2020 9/7-9/13/2020 10/5-10/11/2020 11/2-11/8/2020 12/7-12/13/2020	Eternal Light Offering Reserved Dates 01/13/-1/19/2020	BLESSED VIRGIN MARY LAMP OFFERING RESERVED DATES 1/27/-2/02/2020	SACRED HEART OF JESUS LAMP OFFERING RESERVED DATES None Offered
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2019 & Past Church Dues (Blue Book) (Kollekta)

During Lent & every Saturday & Sunday dues current & past will be collected in the church hall after the 4:00 PM Vigil and 8:30 AM & 10AM Sunday Liturgies.

Please bring your dues book to the church hall *dues will not be collected in the rectory* Back on January 25, 2005 the Parish Council voted to increase the yearly dues to \$75.00 per member. This is the first increase since 1998. The number of upcoming projects that are needed to keep the church building in good repairs, such as painting windows, doors, walls, fixing the roof, warranted this increase.

Do not place dues in your weekly envelope offering !
Please remember - this is not our church but YOUR church!
Please fulfill your responsibility to your Church!!

PARISH COUNCIL
Meeting
January 15, 2020



Monthly Meeting of St Peter & St Paul Board of Directors
Wednesday evening January 15, 2020
@ 7:15 pm in the church hall
All Board members are requested to attend !!!!!

*HOLY NAME
ANNUAL
MEETING*



**Annual Meeting of St Peter & St Paul
Holy Name Society – Sunday January 19, 2020 right after
the 10AM liturgy in the church hall...
Election of Officers - all members are urged to attend !**

ION BANK DONATIONS: Parishioners and friends who have a savings account at Ion Bank are encouraged to vote during the month of February or March, 2020 for Saint Peter and Saint Paul Church, so that our church would be able to receive a donation from the Ion Bank Foundation Community Awards Program. Ion Bank is a Connecticut Bank with a main office in Naugatuck and branches in Ansonia and Oxford. For information, please contact Michael Smerznak @ 203 734 6201



2020 ENVELOPES and CALENDARS

The **envelopes** for **2020** are in the church hall.
Please pick them up; **they will not be mailed.**

Any friends/relatives may also pick up their envelopes for delivery.

Also, **2020 calendars are here – one per family as long as they last.** The calendars were generously donated by John Zaleski of **Wakelee Memorial Funeral Home** **Thank you and mnohaya lita!**



+In Memory

Please remember in your prayers parishioner **+Myron Russell Brochinsky** ("Bro"), age 92 of Orange, died January 1, 2020. A Mass of Christian Burial was celebrated at 10:00 AM on January 4, 2020. Interment will be in the church cemetery.

Vichnaya jomu Pam'iat.

Following Divine Liturgy our Parish Christmas Dinner



ANNUAL PARISH COMMUNITY PROSPHORA- HOLY SUPPER Sunday, 12th January 2020

This is wonderful tradition of our parish. The Church Council has reserved Sunday, January 12th 2019, this event will take place following the 10:00 A.M. Divine Liturgy. As in the past, we ask all attending to bring a dish to pass. Suggested "meatless pot luck" dishes are: Borscht & Mushroom Soup; Halushky (noodles & sauerkraut); Herring; crab cake or fish fillets; Macaroni & cheese; Pyrohy-Pierogi; Mushrooms sauce; Stewed fruits; other traditional items from Holy Supper and dessert items. Please assistance with this family event of our parish, the contact persons are: **Jaroslawa Sembrat** at 203-929-4813 or **Father Edward Young** 413-218-6404. All members of the parish should be present at this event



Epiphany Theophany



The sixth of January is the feast of the Epiphany. Originally it was the one Christian feast of the “shining forth” of God to the world in the human form of Jesus of Nazareth. It included the celebration of Christ’s birth, the adoration of the Wisemen, and all of the childhood events of Christ such as His circumcision and presentation to the temple as well as His baptism by John in the Jordan. There seems to be little doubt that this feast, like Easter and Pentecost, was understood as the fulfillment of a previous Jewish festival, in this case the Feast of Lights.

Epiphany means shining forth or manifestation. The feast is often called, as it is in the Greek Catholic service books, Theophany, which means the shining forth and manifestation of God. The emphasis in the present day celebration is on the appearance of Jesus

as the human Messiah of Israel and the divine Son of God, One of the Holy Trinity with the Father and the Holy Spirit.

Thus, in the baptism by John in the Jordan, Jesus identifies Himself with sinners as the “Lamb of God who takes away the sin of the world” (Jn 1.29), the “Beloved” of the Father whose messianic task it is to redeem men from their sins (Lk 3.21, Mk 1.35). And he is revealed as well as One of the Divine Trinity, testified to by the voice of the Father, and by the Spirit in the form of a dove. This is the central epiphany glorified in the main hymns of the feast:

When Thou, O Lord, wast baptized in the Jordan the worship of the Trinity was made manifest! For the voice of the Father bares witness to Thee, calling Thee his Beloved Son. And the Spirit, in the form of a dove, confirmed the truthfulness of his Word. O Christ our God, who hast revealed Thyself and hast enlightened the world, glory to Thee (Troparion).

Today Thou hast appeared to the universe, and Thy Light, O Lord, has shone on us, who with understanding praise Thee: Thou hast come and revealed Thyself, O Light Unapproachable! (Kontakion).

The services of Epiphany are set up exactly as those of Christmas, although historically it was most certainly Christmas which was made to imitate Epiphany since it was established later. Once again the Royal Hours and the Liturgy of Saint Basil are celebrated together with Vespers on the eve of the feast; and the Vigil is made up of Great Compline and Matins.

The prophecies of Epiphany repeat the God is with us from Isaiah and stress the foretelling of the Messiah as well as the coming of His forerunner, John the Baptist:

The voice of one crying in the wilderness: Prepare the way of the Lord, make His path straight. Every valley shall be filled and every mountain and hill brought low, and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God (Is 40.3–5; Lk 3.4–6).

Once more special psalms are sung to begin the Divine Liturgy of the feast, and the baptismal line of Galatians 3.27 replaces the song of the Thrice-Holy. The gospel readings of all the Epiphany services

tell of the Lord's baptism by John in the Jordan River. The epistle reading of the Divine Liturgy tells of the consequences of the Lord's appearing which is the divine epiphany.

For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright and godly lives in this world, awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds (Titus 2.11–14).

The main feature of the feast of the Epiphany is the Great Blessing of Water. It is prescribed to follow both the Divine Liturgy of the eve of the feast and the Divine Liturgy of the day itself. Usually it is done just once in parish churches at the time when most people can be present. It begins with the singing of special hymns and the censing of the water which has been placed in the center of the church building. Surrounded by candles and flowers, this water stands for the beautiful world of God's original creation and ultimate glorification by Christ in the Kingdom of God. Sometimes this service of blessing is done out of doors at a place where the water is flowing naturally.

The voice of the Lord cries over the waters, saying: Come all ye, receive the Spirit of wisdom, the Spirit of understanding, the Spirit of the fear of God, even Christ who is made manifest.

Today the nature of water is sanctified. Jordan is divided in two, and turns back the stream of its waters, beholding the Master being baptized.

As a man Thou didst come to that river, O Christ our King, and dost hasten O Good One, to receive the baptism of a servant at the hands of the Forerunner [John], because of our sins, O Lover of Man (Hymns of the Great Blessing of Waters).

Following are three readings from the Prophecy of Isaiah concerning the messianic age:

Let the thirsty wilderness be glad, let the desert rejoice, let it blossom as a rose, let it blossom abundantly, let everything rejoice . . . (Is 35.1–10).

Go to that water, O you who thirst, and as many as have no money, let them eat and drink without price, both wine and fat . . . (Is 55.1–13).

With joy draw the water out of the wells of salvation. And in that day shall you say: Confess ye unto the Lord and call upon his Name; declare his glorious deeds . . . his Name is exalted . . . Hymn the Name of the Lord . . . Rejoice and exult . . . (Is 12.3.6).

After the epistle (1 Cor 1.10–14) and the gospel reading (Mk 1.9–11) the special great litany is chanted invoking the grace of the Holy Spirit upon the water and upon those who will partake of it. It ends with the great prayer of the cosmic glorification of God in which Christ is called upon to sanctify the water, and all men and all creation, by the manifestation of his saving and sanctifying divine presence by the indwelling of the Holy and Good and Life-creating Spirit.

As the troparion of the feast is sung, the celebrant immerses the Cross into the water three times and then proceeds to sprinkle the water in the four directions of the world. He then blesses the people and their homes with the sanctified water which stands for the salvation of all men and all creation which Christ has effected by his "epiphany" in the flesh for the life of the world.

Sometimes people think that the blessing of water and the practice of drinking it and sprinkling it over everyone and everything is a "paganism" which has falsely entered the Christian Church. We know, however, that this ritual was practiced by the People of God in the Old Testament, and that in the Christian Church it has a very special and important significance.

It is the faith of Christians that since the Son of God has taken human flesh and has been immersed in the streams of the Jordan, all matter is sanctified and made pure in Him, purged of its death-dealing qualities inherited from the devil and the wickedness of men. In the Lord's epiphany all creation becomes good again, indeed "very good," the way that God Himself made it and proclaimed it to be in the beginning when "the Spirit of God was moving over the face of the waters" (Gen 1.2) and when the "Breath of Life" was breathing in man and in everything that God made (Gen 1.30; 2.7).

The world and everything in it is indeed "very good" (Gen 1.31) and when it becomes polluted, corrupted and dead, God saves it once more by effecting the "new creation" in Christ, his divine Son and our Lord by the grace of the Holy Spirit (Gal 6.15). This is what is celebrated on Epiphany, particularly in the Great Blessing of Water. The consecration of the waters on this feast places the entire world—through its "prime element" of watering the perspective of the cosmic creation, sanctification, and glorification of the Kingdom of God in Christ and the Spirit. It tells us that man and the world were indeed created and saved in order to be "filled with all the fullness of God" (Eph 3.19),

the "fullness of him who fills all in all" (Eph 1.22). It tells us that Christ, in Who in "the whole fullness of deity dwells bodily," is and shall be truly "all, and in all" (Col 2.9, 3.11). It tells us as well that the "new heavens and the new earth" which God has promised through His prophets and apostles (Is 66.2; 2 Peter 3.13; Rev 21.1) are truly "with us" already now in the mystery of Christ and His Church. Thus, the sanctification and sprinkling of the Epiphany water is no pagan ritual. It is the expression of the most central fact of the Christian vision of man, his life and his world. It is the liturgical testimony that the vocation and destiny of creation is to be "filled with all the fullness of God" (Eph 3.19).

From a sermon by Saint Gregory Nazianzen Theologian

The baptism of Christ

Christ is bathed in light; let us also be bathed in light. Christ is baptized; let us also go down with him, and rise with him.

John is baptizing when Jesus draws near. Perhaps he comes to sanctify his baptizer; certainly he comes to bury sinful humanity in the waters. He comes to sanctify the Jordan for our sake and in readiness for us; he who is spirit and flesh comes to begin a new creation through the Spirit and water.

The Baptist protests; Jesus insists. Then John says: I ought to be baptized by you. He is the lamp in the presence of the sun, the voice in the presence of the Word, the friend in the presence of the Bridegroom, the greatest of all born of woman in the presence of the firstborn of all creation, the one who leapt in his mother's womb in the presence of him who was adored in the womb, the forerunner and future forerunner in the presence of him who has already come and is to come again. I ought to be baptized by you: we should also add, "and for you," for John is to be baptized in blood, washed clean like Peter, not only by the washing of his feet.

Jesus rises from the waters; the world rises with him. The heavens, like Paradise with its flaming sword, closed by Adam for himself and his descendants, are rent open. The Spirit comes to him as to an equal, bearing witness to his Godhead. A voice bears witness to him from heaven, his place of origin. The Spirit descends in bodily form like the dove that so long ago announced the ending of the flood and so gives honor to the body that is one with God.

Today let us do honor to Christ's baptism and celebrate this feast in holiness. Be cleansed entirely and continue to be cleansed. Nothing gives such pleasure to God as the conversion and salvation of men, for whom his every word and every revelation exist. He wants you to become a living force for all mankind, lights shining in the world. You are to be radiant lights as you stand beside Christ, the great light, bathed in the glory of him who is the light of heaven. You are to enjoy more and more the pure and dazzling light of the Trinity, as now you have received – though not in its fullness – a ray of its splendor, proceeding from the one God, in Christ Jesus our Lord, to whom be glory and power for ever and ever. Amen.

Sometimes so Busy **St. Francis de Sales**

"We are sometimes so busy being good angels
that we neglect to be good men and women."

A New Year **William Arthur Ward**

"Another fresh new year is here ...
Another year to live!
To banish worry, doubt, and fear,
To love and laugh and give! This bright new
year is given me
To live each day with zest ...
To daily grow and try to be
My highest and my best! I have the
opportunity Once more to right some
wrongs, To pray for peace, to plant a tree,
And sing more joyful songs!"





Вітаю з Новим 2020 роком!

Хай Мати Божа Вас оберігає
Від зла, хвороби і журби!
Нехай Господь доброти посилає
Сьогодні завтра і завжди!

<p>CUTTING EDGE LANDSCAPING, LLC</p>		<p>Little Angels Home Care LLC Agency EWA BORS Providing Elderly Care By the Hour, Companion, Live-in- Caregivers, Weekends 240 Myrtle Street Shelton, CT 06484 Phone 203-278-1436 Email: littleangelshomecare48@yahoo.com</p>
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