



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

**105 CLIFTON AVE
ANSONIA, CT 06401**

Rectory Phone 203-734-3895

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Fr. Ed Cell 413-218-6404

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Web Site: www.stspucc.org.

Very Rev. Archpriest Edward Canon Young, Pastor

July 26, 2020

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.



Eighth Sunday after Pentecost, The Holy Priest-Martyr Hermolaus and those with him (286-305); Holy Venerable-Martyr Parasceve

Epistle: 1 Corinthians 1:10-18 Gospel: Matthew 14:14-22 Tone: 7

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)

Prayer for our Nation (U.S.A): God our Father, Giver of life, we entrust the United States of America to Your loving care. You are the rock on which this nation was founded. You alone are the true source of our cherished rights to life, liberty and the pursuit of happiness. Reclaim this land for Your glory and dwell among Your people. Send Your Spirit to touch the hearts of our nation's leaders. Open their minds to the great worth of human life and the responsibilities that accompany human freedom. Remind Your people that true happiness is rooted in seeking and doing Your will. Through the intercession of Mary Immaculate, Patroness of our land, grant us the courage to reject the "culture of death." Lead us into a new millennium of life. We ask this through Christ Our Lord. Amen.

Bread and Wine Offering - None Offered

07/25	Saturday		NO LITURGY
07/26	Sunday	10:00 AM	+Raya Grigoryan req. by Lucy and Jerry Hac
07/27	Monday		NO LITURGY
07/28	Tuesday		NO LITURGY
07/29	Wednesday		NO LITURGY
07/30	Thursday		NO LITURGY
07/31	Friday		NO LITURGY
08/01	Saturday		NO LITURGY
08/02	Sunday	10:00 AM	+Stefan, Katirina, Toma, Semen, Mary Nenesska req. by Julia Gyba

ETERNAL LIGHT		<i>None Offered</i>
BLESSED VIRGIN MARY LAMP		<i>In loving memory of +Leo & +Marilyn Michel by Karen & Alan Wilson</i>
SACRED HEART OF JESUS LAMP		<i>In loving memory of +Leo Michel by Karen & Alan Wilson</i>

Bread and Wine Offering Reserved Dates	Eternal Light Offering Reserved Dates	BLESSED VIRGIN MARY LAMP OFFERING RESERVED DATES	SACRED HEART OF JESUS LAMP OFFERING RESERVED DATES
8/3-8/9/20	8/3/-8/9/2020	8/10/20-8/16/20	8/3/20-8/9/20
8/31/20-9/6/20	8/17/20-8/23/20	8/17/20-8/23/20	8/17/20-8/23/20
9/7-9/13/20	8/24/20-8/30/20	8/31/20-9/6/20	8/24/20-8/30/20
10/5-10/11/20	8/31/20-9/6/20	9/28/20-10/4/20	11/9/20-11/15/20
11/2-11/8/20	9/7/20-9/13/20	10/12/20-10/18/20	12/7/20-12/13/20
11/9/20-11/15/20	9/14/20-9/20/20	11/9/20-11/15/20	12/21/20-12/27/20
12/7-12/13/20	9/21-9/27/20	11/23/20-11/29/20	
12/14/20-12/20/20	10/5/20-10/11/20	12/21-12/27/20	
12/21/20-12/27/20	10/12/20-10/18/20		
	11/2/20-11/8/20		
	11/9/20-11/15/20		
	11/23/-11/29/20		
	12/14/20-12/20/20		
	12/21-12/27/20		

2020 & 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, 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!!

Divine Liturgy will still be Live streamed on Fr. Edward Young Facebook Page at 10:00 AM very Sunday.

Thanks to Wakelee Memorial Funeral Home for renewing their bulletin ad.

Flood Aid to Ukraine

July 16, 2020

Prot. # 124/20 O

Dear Reverend Fathers, Deacons, Religious Men & Women and Beloved Faithful of the Eparchy of Stamford:

Слава Ісусу Христу!

As most of you are aware, in June, parts of western Ukraine were hit by torrential rains that caused devastating floods over wide areas. The Oblasts of Ivano-Frankivsk and Chernivtsi were the worst affected. As a result of the rains, over 4600 homes were lost or flooded, and 550 km of roads and 90 bridges were washed out. Three people lost their lives and thousands of others were forced to evacuate their homes and leave behind their possessions.

Our suffering brothers and sisters in Ukraine need our help. Our Patriarch, His Beatitude, Sviatoslav has written an appeal letter on their behalf, asking us: “to show Christian solidarity and social service, so that those who are suffering might receive assistance as soon as possible. I appeal to all communities of our Church in Ukraine and throughout the world, to act in the spirit of the Good Samaritan of the Gospel, to support those who are deprived of their homes and have come face-to-face with misfortune.”

In response to our Patriarch’s request, I ask you dear Fathers to conduct a special collection in your parish to help our brothers and sisters in need. The funds collected will be sent to ‘Caritas’ organizations active in our Church in Ukraine. They have already been purchasing and distributing food, clothing and other necessities and will continue to do so because the need is still great.

Please forward your donation to the Stamford Eparchy Office located at 161 Glenbrook Road, Stamford, CT, 06902 and make all checks payable to the “Eparchy of Stamford” with the notation “Flood in Ukraine”.

Your donation, no matter how small or large, will change someone’s life for the better. And please remember the people of the affected areas in your prayers. God bless you for your generosity.

Sincerely in Christ,

Most Rev. Paul Chomnycky, OSBM

Bishop of the Ukrainian Catholic Diocese of Stamford

Please be so kind to donate to the flood relief of Western Ukraine. On your check please write, “**Flood Aid to Ukraine**” or on an envelope on which you are giving cash. We are most grateful for your generosity.

EIGHTH SUNDAY AFTER PENTECOST

Epistle - Corinthians 1: 10-18; ~ Gospel - Matthew 14: 14-22

In one way or another, we are all pretty good at letting ourselves off the hook. There are pressing matters that require our attention, but we would rather ignore them so that we do not have to go to the effort of actually doing something about them. We easily find ways to justify leaving it to others to do the heavy lifting because we do not want to be inconvenienced.

That is precisely what the disciples tried to do when the Savior had compassion on the sick people in a crowd of thousands in the wilderness. They had not made provision for feeding them and asked Him to send them away so that the people could be their own food. Christ did not let them shirk their responsibility, however, and responded, "They need not go away; you give them something to eat." He was not finished ministering to the people that day and put the responsibility back on the disciples, who complained that they had only five loaves of bread and two fish. It was perfectly realistic for them to wonder how they could possibly provide a meal for so many people with so little food. But when they obeyed His command "Bring them here to me," the Lord blessed their small amount of food such that there was far more than enough to satisfy everyone.

Christ not only fed a large crowd that day, but also revealed His identity as the Messiah by miraculously supplying food for hungry Jews in the desert in a way that is reminiscent of the manna from heaven in the Old Testament. The five loaves remind us of the five books of law in the Hebrew Bible, while the two fish recall the two tablets of God's commandments received by Moses. From these small amounts of food came such an abundance that twelve basketfuls were leftover, which reminds us of the twelve tribes of Israel. Five thousand men and their families were fed, which again recalls the five Old Testament books of law. The Lord miraculously satisfied the hunger of a multitude in a way that showed He is the Messiah Who fulfills the promises to the children of Israel.

One of the lessons to learn from this prophetic sign is that Christ brings His salvation to the world in way that requires us to make an offering. For Him even to be born, a young Palestinian teenager had to agree freely to become His virgin mother: "Behold the handmaid of the Lord. Let it be to me according to your word." She offered herself fully to God in that moment and held nothing back in such a profound way that we cannot tell the story of salvation without mentioning the Virgin Mary, the Theotokos. She is the first to receive Christ into her life and, upon her death, the first to follow Him—body, soul, and spirit—into the heavenly kingdom.

Likewise, the disciples had to make the offering of leaving behind their occupations and families in order to play their unique role in serving Christ and His Church. Had they refused to abandon their fishing nets in order to follow the Savior, Peter, James, and John would not have been on Mt. Tabor where they beheld the divine glory of the Lord at the Transfiguration. And had the disciples not brought their small collection of loaves and fish for Christ's blessing, thousands of people would have gone home hungry and been deprived of the miraculous sign that showed He was the Messiah.

We see in these examples the necessity of offering ourselves to Christ in order to become transfigured in holiness through personal union with Him. That requires mindfully turning away from pleasing ourselves by offering our attention, time, and resources to serve Him in His Body, the Church, and in our neighbors. We never earn or deserve the divine mercy, but we must respond to His grace with faith and faithfulness if we want to participate personally in His fulfillment of the human person in God's image and likeness. It may be tempting to think that nothing we could do could ever have such significance. We know our sins and personal brokenness, and how selfishness has so often kept us from offering ourselves in obedience to the Lord. The problems and needs of the people of our culture and world are so great, and we are so small and limited in our influence.

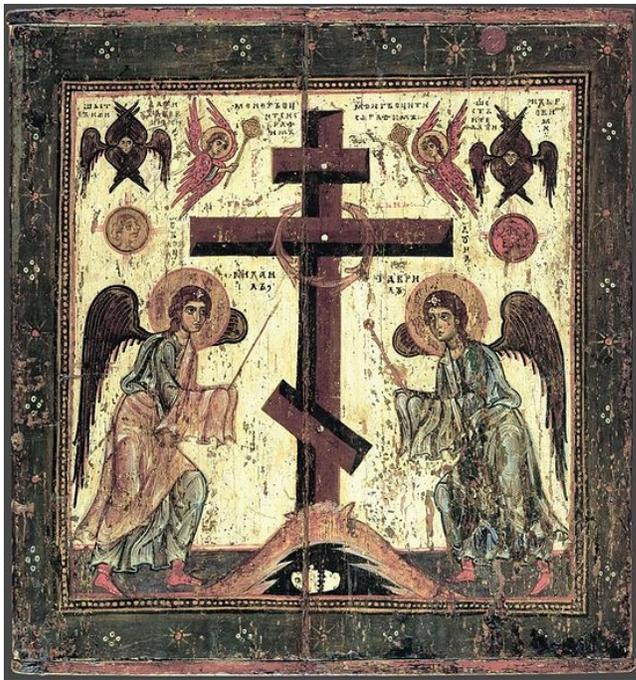
Before the great problems of our day, anyone with any sense will feel like the disciples with a few loaves of bread and two fish before a hungry crowd of thousands. If left to our own devices, we could not make a difference worth noticing. Thankfully, our trust is not in our own ability to accomplish anything in this world, much less to heal our own souls. It is, instead, in the One Who has conquered death for our sake, offering His own Flesh and Blood in order to make us participants by grace in the eternal life of the Holy Trinity. When we celebrate the Divine Liturgy, we lift up our hearts and offer not only bread and wine, but ourselves, for union with the Lord's great Self-Offering for the salvation of the world. His Body and Blood strengthen us to offer our loaves and fish, our lives and humble talents, in order to feed those who are hungry both physically and spiritually, and to manifest an icon of the restoration of all people, and the creation itself, in the eschatological reign.

One of the worst things we can do spiritually is to denigrate the importance of the few minutes a day we spend in prayer, of the small acts of self-denial that we perform in fasting, of the seemingly insignificant offerings of a kind word to a troubled person, of a gesture of friendship to a stranger, or the sincere Confession of our sins. It may count for nothing in the eyes of the rich and famous of this world, but small gestures such as simply taking the time to attend the Divine Liturgy, conveying forgiveness to someone who has wronged us, or limiting our greed by putting a few coins in the collection plate may shape our souls in profound ways and become channels for Christ to bring abundant blessing upon others in ways that we could not possibly predict or control. Remember that He can feed thousands with a few loaves and fish and even makes us participants in the Messianic Banquet through our Communion in His Body and Blood in the Divine Liturgy celebrated in this small parish.

Let us never diminish the importance of the seemingly small offerings that we are capable of making in our daily lives. Christ continues to feed the world, both spiritually and physically, through the humble gestures of those who do what they can "in the fear of God and faith and love." Because we celebrate His Liturgy, let us live in Communion with His great Self-Offering for the salvation of the world. Let us offer ourselves to Christ in the service of His Body, the Church, and in all the neighbors in whom we encounter Him every day. (Excerpt from Ancient Faith Blogs - Fr. Philip LeMasters)

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

OBEDIENCE : Page 261, Section 811 COOPERATION: Page 243, Section 744-746



AUGUST 1 Procession of the Precious Wood of the Life-giving Cross of the Lord (1164)
First of the three "Feasts of the Savior" in August. Beginning of the Dormition Fast.

The Procession was established in the time of the Emperor Manuel Paleologos. In Constantinople, the wood of the Cross was brought forth from the Imperial Treasury on July 31 and placed on the altar of the Great Church, where it remained until the Dormition feast, being carried in procession every day for the people's veneration. And the remembrance of the Baptism of Rus' - Ukraine which is said to have taken place on August 1, 988



Holy Seven Maccabees, their mother Solomonica, and their teacher Eleazar (168 BC)

The story of the Maccabees, and their heroic struggle to free the Hebrew nation from the godless rule of Antiochus Epiphanes, is told in the Old Testament books of the Maccabees. (If your Bible does not contain these books, get one that does!) The wicked king once commanded all the Jews to eat pork, in violation of the Law of Moses. The seven pious youths, together with their teacher Eleazar and their mother Solomonica, were arrested and, when all of them refused to transgress the Law, were subjected to the cruelest tortures. Eleazar died first, by burning, then each of the youths, from the eldest to the youngest. All stood firm in their faith until the end. When Solomonica saw her youngest son, a mere boy, seized for burning, she threw herself into the fire, commending her soul to God. This was in the year 168 BC.

The Dormition Fast and the Eastern Catholic Churches: It Starts 1 August 2020

Did you know that Catholics of the non-Latin Rites, for two weeks prior to the Feast of the Assumption? It's called the Dormition Fast, it's similar to Great Lent, and it begins 1 August 2020

Why is there a Fast? What are the Rules?

The Eastern churches (both Catholic and Orthodox) traditionally observe a period of fasting prior to the Great Feast of the Dormition of the Theotokos – one of the four great fasts that are part of the Church year in the East, the others being the Nativity Fast, the Great Lent Fast and the Apostles Fast. This fast is also called “Our Lady's Fast” or the “Assumption Fast.”

For those on the new calendar (Gregorian), this fast begins just before the Vespers of the Feast of the Procession of the Holy Cross (1 August) on 31 July evening. This fast ends just before Vespers for the Great Feast of the Dormition of The Theotokos (15 August) on 14 August evening. For those on the old calendar (Julian) , this fast begins on August 14 and ends on August 28.

The Dormition Fast is short, but is stricter than all the other fasting periods except Great Lent. THIS IS A VALUNTARY FAST One should fast on all days from the usual non-Lenten foods, such as all animal products (meat, poultry, milk, cheese, etc.) and olive oil and wine. In addition, one also traditionally abstains from fish on all days of the fast, including weekends, except for the feast of the Holy Transfiguration of Our Lord (August 6) , when fasting may be eased by having fish, wine and olive oil. On the two weekends which fall during the fast (Saturday and Sunday), the fast is also relaxed a little bit, and one may have wine and olive oil, but no fish. The Scriptural foundation for the practice of Fasting is found in the Synoptic Gospels, when the Pharisees criticized the Apostles for not fasting, Jesus said to them, “Can the wedding guests mourn as long as the bridegroom is with them? The days will come, when the bridegroom is taken away from them, and then they will fast.” Our Lord, in this passage, was referring to his being taken to be crucified; but in the larger sense these words of the Lord are understood in terms of his Ascension into heaven, and his command to preach the Gospel, which can only be accomplished with prayer and fasting. The New Testament mentions the practice of fasting many times.

According to Eastern Christian teaching, by fasting we observe this time-honored Apostolic practice. We can also unite our lives more closely to the Mother of God through the Dormition Fast. By fasting, we can join in and show our appreciation for the sacrifices of the the Theotokos. The Theotokos sacrificed much to give birth to Holy God the Son within the Holy Trinity – Our Lord, God and Savior, Jesus Christ, to raise Him, and to be with Him during His ministry, His crucifixion, and His resurrection.

But What is the Dormition?

The Dormition of the Theotokos is a Great Feast of the Eastern Orthodox, Oriental Orthodox and Eastern Catholic Churches which commemorates the “falling asleep” or death of the Theotokos (Mary, the mother of Jesus; literally translated as God-bearer). It is celebrated on August 15 (August 28 for those following the Julian Calendar) as the Feast of the Dormition of the Mother of God.

In the Eastern churches, as in the language of Sacred Scripture, death is often called a “sleeping” or “falling asleep.” A prominent example of this is the name of this feast; another is the Dormition of Anna, Mary's mother. According to the ancient tradition of the East, the Orthodox and Eastern Catholics believe that Mary, having spent her life after Pentecost supporting and serving the nascent Church, was living in the house of the Apostle John when the Archangel Gabriel revealed to her that her repose would occur three days later. The Holy Apostles, scattered throughout the world, are said to have been miraculously transported to be at her side when she died. The sole exception was the Apostle Thomas, who was characteristically late. He is said to have arrived three days after her death, grief-stricken, and asked to see her grave so that he could bid her goodbye. Mary had already been laid to rest. When they arrived at the grave, her body was gone, leaving a sweet fragrance. An angel is said to have appeared and confirmed to the Apostles that Christ had taken her body to heaven after her soul.

Dormition or Assumption? What's the difference?

The Dormition of the Theotokos is celebrated on August 15 (August 28, for those following the Julian Calendar), the same calendar day as the Roman Catholic Feast of the Assumption of Mary. The Dormition and the Assumption are different names for essentially the same event, the Mother of God's departure from this earth, although the beliefs are not entirely the same.

The Eastern churches teach that Mary died a natural death, like any human being; that her soul was received by Christ upon death; and that her body was resurrected on the third day after her repose, at which time she was taken up, bodily only, into heaven. Her tomb was found empty on the third day.

Roman Catholic teaching holds that Mary was “assumed” into heaven in bodily form. Some Roman Catholics agree with the Eastern Christian teaching that this happened after Mary's death, while some hold that she did not experience death. Pope Pius XII, in his Apostolic constitution, *Munificentissimus Deus* (1950), which dogmatically defined the Assumption, appears to have left open the question of whether or not Mary actually underwent death in connection with her departure, but alludes to the fact of her death at least five times in the document.

Both traditions agree that she was taken up into heaven bodily. The Eastern Christian beliefs regarding Mary's falling asleep are expressed in the liturgical texts used for the feast of the Dormition (August 15) which is one of the Twelve Great Feasts of the Eastern Church, and is held by all pious Eastern Christians. The Eastern Catholic observance of the feast corresponds to that of their Orthodox counterparts, whether Eastern Orthodox or Oriental Orthodox.

The Dormition is known as the Death of the Virgin in Roman Catholic art, where it is a reasonably common subject, mostly drawing on Byzantine models, until the end of the Middle Ages. The Death of the Virgin by the Italian master Caravaggio, of 1606, is probably the last famous Western painting of the subject.



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<p>For your AD info, message Call 203-734-3895 or YoungE8073@aol.com</p>		<p>For your AD info, message Call 203-734-3895 or YoungE8073@aol.com</p>



Newsletter of the Sisters Servants of Mary Immaculate

Journeying with Josaphata

66th Annual Holy Dormition/Assumption Pilgrimage 2020
A Virtual Experience due to the Covid -19 Pandemic



Dear Pilgrims,

Due to the pandemic, our 66th Annual Holy Dormition/Assumption Pilgrimage will be a very different experience for you, our pilgrims, as well as for our Sisters and Clergy. Although physically separated from one another, we will remain “united” under the Omophor of the Mother of God, who we honor each year at this time. The holy grounds of Sloatsburg will be barren of pilgrims standing in lines for Confession, for the Healing of the Sick, for the spiritual nourishment of the Holy Eucharist, as well as standing in line for pyrohy and holubchi. However, the Sisters Servants hope to fill that “pilgrimage void” by coming into your homes through live-streaming the Divine Liturgies and other services throughout the Pilgrimage week.

The theme of this year’s Pilgrimage is **“Mother of Tenderness, be our Strength.”** If there was ever a time in our country and our world when we need the tenderness and strength of Our Lord and the Theotokos to help us respect, care for and support each other, it is **NOW**, during these challenging times!

Listed in this *Special Issue*, are the schedule of Pilgrimage services and the access links to them. We have also provided you with a form so that you may request a Divine Liturgy and/or light a candle for your special intentions. The request forms will also be available on-line on our website: www.ssmi-us.org.

Sister Kathleen Hutsko, SSMI Provincial Superior

66th Annual Holy Dormition/ Assumption Pilgrimage

Our Annual Holy Dormition/ Assumption Novena will be prayed from Aug. 1-9 according to the following schedule:



66 Річна Успенська Проца

Наша щорічна перед Успенська Дев’ятниця за ваші намірення буде відправлена з 1-9 серпня наступним розкладом:

Aug. 1-7

Divine Liturgy 9:00 am at St Mary’s Chapel

Saturday, August 8th

3:00 pm Divine Liturgy - Rev. James Hayer,
Byzantine Eparchy of Passaic
Blessing of Water

6:30 pm Panahyda followed by
Moleben to the Mother of God
Bishop Kurt Burnette, Eparch of Passaic

Sunday, August 9th

9:00 am Akathist - Fr. Bohdan Tymchyshyn,
Rector of St. Basil’s Seminary

10:00 Pontifical Divine Liturgy - Bishop Paul Chomnycky,
OSBM, Eparch of Stamford, CT
choir: Seminarians from Stamford, CT
Blessing of Flowers,
Blessing of the Sick

1:30 Stations of the Cross — Basilian Fathers

3:00 pm — Moleben to Mother of God — Fr. Andriy Dudkevych,
St. Nicholas Parish, Passaic, NJ

1-7 серпня

Божественна Літургія в 9:00 ранку в каплиці св. Марії

8 серпня (субота)

3:00 pm Божественна Літургія — о. Джеймс Гаер,
Візантійської Епархії Пассейку
Чин Водосвяття

6:30 pm Панахида
Молебен до Пресвятої Богородиці
Преосвященний Владика Керт Бернетт,
Епарх Пассейку

9 серпня (неділя)

9:00 Акафіст до Богородиці — о. Богдан Тимчишин,
ректор духовної семінарії св. Василя Великого в Стемфорді

10:00 Архирейська Божественна Літургія -
Преосвященний Владика Павло Хомницький, ЧСВВ, Епарх
Стемфордський
Співає Хор Семинаристів Стемфордських
Благословення квітів
Благословення хворих

1:30 Хресна Дорога - оо. Василяни

3:00 Молебен до Богородиці - о. Андрій Дудкевич,
Парафія св. Миколая, Пассейк, НДЖ

ACCESS LINKS:

To access the links for the Pilgrimage celebrations and novenas, you will need to go to our website: www.ssmi-us.org and the links will be posted on the HOME page beginning August 1st.

ПОСИЛАННЯ НА ДОСТУП НА ОН-ЛАЙН:

Для доступу до посилання на Дев’ятницю та Процу, вам потрібно буде зайти на наш веб-сайт: www.ssmi-us.org, а посилання будуть розміщені на ГОЛОВНІ сторінці, починаючи з 1 серпня.

You do not need to watch the streamed services live, the links will give you access to the services at any time. Вам не потрібно дивитись служби в прямому ефірі, посилання дають вам доступ до послуг у будь-який час.

My Intentions - Мої Намірення

Name / Ім'я- Прізвище _____

Address / Адреса _____

Divine Liturgy Donation / Пожертва за Божественну Літургію \$ _____

Donation for Candles / Пожертва за Свічки \$ _____

My Intentions - Мої Намірення

Divine Liturgy for: Божественну Літургію за:

Candles for: Свічки за:

Living/
Живий(а)

Deceased/
Померлий(а)

Living/
Живий(а)

Deceased/
Померлий(а)

Grotto _____

Blessed Josaphata Shrine _____

Statue of Mother of God _____

Stations of the Cross _____

St. Joseph Statue _____

Пожертва за Божественну Літургію \$15
Donation for Divine Liturgy \$15

Пожертва за Свічку \$5
Donation for Candle \$5



Candle Locations -- Місця де можна засвітити Свічки



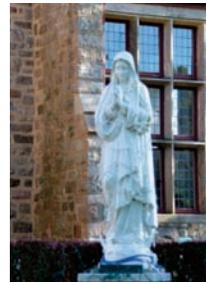
Grotto - Грото



Blessed Josaphata Shrine -
Святиня Блаженної Йосафати



Stations of the
Cross -
Хресна Дорога



Blessed Mother Statue -
Статуя Богородиці



St. Joseph Statue -
Статуя св. Йосифа

ACCESS LINK:

To access the link for the Pilgrimage celebrations and novenas, you will need to go to our website: www.ssmi-us.org and the links will be posted on the HOME page beginning August 1st.



ПОСИЛАННЯ НА ДОСТУП НА ОН-ЛАЙН:

Для доступу до посилання на Дев'ятницю та Прощу, вам потрібно буде зайти на наш веб-сайт: www.ssmi-us.org, а посилання будуть розміщені на ГОЛОВНІ сторінці, починаючи з 1 серпня.

Liturgical services and Meditations will be available on the access link live at the designated times and then anytime, at your convenience. Літургійні служби та молитовні розважання будуть доступні за посиланням на пряму трансляцію у визначений час, а потім у будь-який час, коли Вам буде зручно.

This year, we have been given the special blessing of being able to pray together every day of the Novena through the gift of on-line streaming. Please consider taking the time to join us as we pray for your intentions and those of the world and of our Church. Take advantage of the blessing of water and flowers, and of the blessing of the sick. Have water and flowers with you as you view the Divine Liturgies. Take time to pray with our meditations that will be made available throughout the weekend. Make this a special time of prayer with your family and friends and God willing, we will all be able to be together again at the 67th Pilgrimage on Aug. 14-15, 2021.



Цього року нам дано особливе благословення. Проте можливо духовно єднатися молитиві кожен день перед-Успенською Дев'ятницю через дар он-лайн молитви. Просимо Вас єднатися духовно в молитві за ваші наміри, наміри світу та нашої Церкви. Скористайтеся благословенням води та квітів та благословення хворих. Приготуйте воду і квіти, щоб під час Божественних Літургій ви могли б посвятити. Знайдіть час, щоб помолитися з нашими розважаннями, які будуть доступні протягом Прощі. Зробіть це особливим часом молитви з вашою родиною та друзями, і дай Боже, щоб ми всі змогли бути разом знову на 67-ій Успенській Прощі, 14-15 серпня 2021 року.

Holy Dormition/Assumption Pilgrimage
150 Sisters Servants Lane, P. O. Box 9
Sloatsburg, NY 10974-0009

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email: ssminy@aol.com