



**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

Email: YoungE8073@aol.com

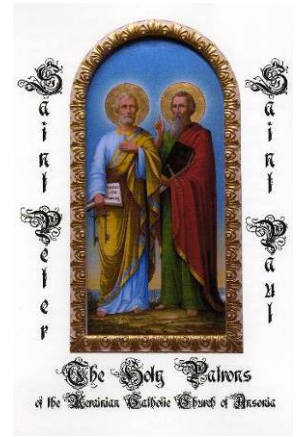
Web Site: www.stspucc.org.

Very Rev. Archpriest Edward Canon Young, Pastor

January 3, 2021

SUNDAY BEFORE THE EPIPHANY—THEOPHANY

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



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.

DIVINE LITURGY SCHEDULE

WEEKDAYS: MONDAY–FRIDAY 10:00AM

SATURDAY: Not Now! 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 Memory of +Maria & +Peter Gebuza/ +Jan & +Maria Sembrat by Wasyl & Jaroslawa Sembrat & Family

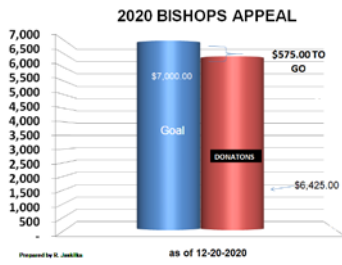
01/02	Saturday	10:00 AM	Saturday before Theophany +Stephania Gebuza 40 th day req. by M/M JanGebuza & Family
01/03	Sunday	8:30 AM 10:00 AM	Sunday, January 3, 2021 Sunday before Theophany Pro Populo (For Parishioners) - За Всix Парафіян +Helen Kuncik req. by nieces Audrey Sokol & Helene Cass & family
01/04	Monday		No Liturgy
01/05	Tuesday	6:00 PM	The Vigil of Theophany No Meat Permitted "PIST BEZ M'IASA" Divine Liturgy of St Basil and the Greater Blessing of Water For the Health of Antonina Zanowiak req. by Kit & Didrovskayy families
01/06	Wednesday	10:00 AM 7:00 PM	Feast of the Epiphany of our Lord. Baptism of our Lord Jesus Christ Holy Day Obligation Fast Free Pro Populo (For Parishioners) - За Всix Парафіян +Adele Comcowich
01/07	Thursday		No Liturgy
01/08	Friday	10:00 AM	+Mary Comcowich
01/09	Saturday	9:00 AM	Saturday after Theophany +EVELYN, +HELEN, +JOHN KOCIABA & DECEASED FAMILY MEMBERS
01/10	Sunday	8:30 AM 10:00 AM	Sunday after Theophany Pro Populo (For Parishioners) - За Всix Парафіян + Judith Walker req by Lawence & Sonia Shaub

ETERNAL LIGHT		<i>Good Health Jatsiv Family</i>	
BLESSED VIRGIN MARY LAMP		<i>In loving memory of my Grandmother +Mary Nyscot by Carol Stumpf</i>	
SACRED HEART of JESUS LAMP		<i>In loving memory of +Stephen, +Samuel & +John Cirkot from Carol Stumpf</i>	
Bread and Wine Offering Reserved Dates 1/11/21-1/17/21	Eternal Light Offering Reserved Dates 1/11/21-1/17/21 3/8/21-3/14/21	BLESSED VIRGIN MARY LAMP OFFERING RESERVED DATES 1/11/21-1/17/21 1/18/21-1/24/21 1/25/21-1/31/21 3/1/21-3/7/21	SACRED HEART OF JESUS LAMP OFFERING RESERVED DATES 1/11/21-1/17/21

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!!

******Notice ******The Men's room **is closed for renovation** till further notice. Ladies bathroom will be used by everyone.



2020 STAMFORD CHARITIES DIOCESE APPEAL

The month of December continues the Stamford Diocese Charities Appeal for **2020**. This fund provides support for many programs in the Diocese as indicated in the Sower. Our offering reminds us that we are members of a greater body of the Church that operates beyond the barriers of our local parish and that each one of us has a role to play in the Church's mission of evangelization and sanctification.

Please note: that at this time our seminary in Stamford is growing and needs your support.

You have received by mail your request for support.

Please help this fund as you have in the past.

Please do not send your donation to Stamford!!! Do not use Paypal !!!

There will be collectors to take your donation for 2020 in the church hall or mail it in to church !

Donations \$6,425.00 or 90.4% to go \$575.00 This week \$0.00.

The 2020 Stamford Diocesan Charities Appeal form has been sent. Please make checks payable to:

"The Byzantine Rite Diocese of Stamford" and send or bring your donation to the church.

Cash is acceptable form for payment.

Do not use Paypal for your donation !

Since every parish in the diocese has been assessed a target for this campaign, **please do not sent your gift directly to Stamford.** Our parish needs to be properly credited to meet its goal of seven thousand dollars. We have met our goal over the last nine years and have not had to put any additional strain on our parish's treasury. While many of our regular contributors have fallen asleep in the Lord, it is even more essential that every parishioner consider such diocesan programs as vocations, religious education, evangelization, and stewardship worthy of personal charity.

This Year 2020 because of Covid-19 we are beginning the Charities Appeal in September which is later than other years. Hopefully now by God's grace as Autumn approaches we all will be blessed with good health in our homes and our community.

NOTICE ! Please be aware that all donations, weekly or special, must be into the church to be deposited before December 31, 2020, So that proper credit can be given for the year 2020, Thank you for your support!

Church Donation - \$500.00 by **Robert & Kathleen Ferencz**



2021 ENVELOPES

The **envelopes** for 2021 are in the church hall.

Please pick them up; **they will not be mailed.**

Any friends/relatives may also pick up their envelopes for

Also, **2021 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!



delivery.

SUNDAY BEFORE THE EPIPHANY—THEOPHANY

Epistle - 2 Timothy 4:5-8 ~ Gospel - Mark 1: 1-8 Tone 6

Today is the Sunday before the Feast of Theophany or Epiphany, when we will celebrate Christ's baptism in the river Jordan and the revelation that He is truly the Son of God. His divinity is manifest, is shown openly, when—at His baptism— the voice of the Father declares "You are my beloved Son" and the Holy Spirit descends upon Him in the form of a dove. Epiphany shows us that Jesus Christ is not merely a great religious teacher or moral example. He is truly God—a member of the Holy Trinity— and His salvation permeates His entire creation, including the water of the river Jordan. Through His and our baptism, we become participants in the holy mystery of salvation.

With this morning's Gospel reading, the Church helps us to make ready for the feast. There is much to reflect upon. Theophany means the "revelation of God". Jesus is baptized by John the Baptist in the River Jordan and God reveals Himself for the first time as Holy Trinity: "When Thou,

O Lord, was baptized in the Jordan, the worship of the Trinity was made manifest. For, the voice of the Father bore witness, calling Thee His beloved Son, and the Spirit, in the form of a dove confirmed the truthfulness of His word."

Of St. John the Baptist, the Scriptures say that he was clothed with camel's hair and had a leather girdle around his waist. This is how Elijah is described. It is a way of saying that St. John the Baptist is the second coming of Elijah as prophesied by Malachi, whose coming would signal the Day of the Lord and the coming of the Messiah: "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse."

On the feast of Theophany, then, the scene before us is that of the Second Elijah baptizing the Lord's Christ, the Second Adam, whose coming signals the terrible Day of the Lord foretold by the prophets. It is a Day of judgment, as the Lord Himself says; but, it is a Day when God reveals His love, for He sends not His Son into the world to condemn the world but that the world through Him might be saved. And the judgment that we deserve is borne by Christ on the Cross when, again according to the prophets, He bears the iniquity of us all: "He has borne our griefs and carried our sorrows; He was wounded for our transgressions, He was bruised for our iniquities. Upon Him was the chastisement that made us whole, and with His stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord has laid on Him the iniquity of us all."

The feast of Theophany is the epiphany of Jesus' personal identity. He is the Son of God, the Word of the Lord that came to the prophets and compelled them to prophesy. And here He is on the feast of Theophany compelling the prophets in the person of St. John the Baptist to baptize Him in the same way we who are sinners are baptized. I think this may be at least partly why we'll hear St. John protesting and saying to Jesus: "it is I who should be baptized by you." In other words, I am your servant, you are not my servant.

St John the Baptist completes the prophetic tradition of Moses; Moses revealed the Name of God to Israel. St John the Baptist reveals to Israel God Immanuel: God the Word who has become flesh and dwelt among us as Jesus of Nazareth. Moses revealed to Israel that God is one. St John the Baptist reveals to Israel that God is one in three Persons, Father, Son and Holy Spirit. In the River Jordan, we hear the witness of St. John the Baptist, that the Holy Spirit descended on Jesus in the form of a dove. The significance of the Spirit descending on Jesus in the form of a dove, I think, is that it means the Holy Spirit has returned to the earth and now dwells in the body of Jesus as in a holy temple. And now the commandment of God given to Adam is fulfilled in Jesus, the Second Adam. He subdues the earth on His cross when He destroys death by His death and makes the world alive and good again as it was in the beginning.

The Church is the body of Christ; and you have received the Holy Spirit by having received the holy mysteries of the Church. United to Christ, you are united to the mystery of God re-creating the world in the birth, the baptism, the death and the resurrection of Christ. You participate in the Savior's subduing of the earth and His having dominion over her by His perfect obedience to the Father, culminating in His victory over death in His Holy Pascha. Like the Royal Doors of the sanctuary, the gates of Eden stand open before you in your union with Christ who united Himself to you in His Incarnation, and who has re-created you in His Holy Baptism and in His Holy Pascha. You have been saved because you have been made alive in the Spirit of Christ. Having been saved, you have received your cross by which you can destroy death by your union with Christ in His death. And, if in the Spirit of Christ, and in the victory of His Holy Pascha, you rise from the waters of your baptism to take up your cross in order to die to sin, then in the Spirit of Christ you will be united to Christ in a resurrection like His.

Christ rose from the Jordan and was revealed to be the Son of God. We come out of the waters of our baptism and we are revealed now to be children of God in Christ, living souls, alive in the Spirit of Christ. The Church teaches that our salvation and cleansing from sin is possible only by the power of the grace of the Holy Spirit. In the Church, the heavens are opened to us as we hear and see the prophetic proclamation of God as Father, Son, and Holy Spirit. In the joy of the Feast, let us take up our cross and go forth now to Holy Pascha to become partakers in Christ's victory over sin and death.

"As many as have been baptized into Christ, have put on Christ" (Gal. 3:27)

Many centuries before Jesus came, the prophet Isaiah had foretold that the Messiah would be preceded by a messenger: Behold, I send my messenger before thy face, who shall prepare thy way; the voice of one crying in the wilderness; Prepare the way of the Lord, make his paths straight ...

CANTICLE FROM THE PROPHET ISAIAH

God is with us ! Understand all nations, And submit yourselves, For God is with us !

JANUARY 5. EVE OF THE THEOPHANY—SCHEDRIJ VECHIR: On the eve of Yordan (Epiphany Eve) the family sits down to another vecherya (dinner) similar to the "svyata vecherya" prepared on Christmas Eve. This night is called "Schedrij Vechir" which, loosely translated, means "bountiful night." It calls for a more simple meal than on Christmas Eve but with kutya still as the main traditional dish.

JANUARY 6. FEAST OF THE THEOPHANY The Feast of the Holy Theophany (Epiphany) of our Lord God and Savior Jesus Christ is celebrated each year on January 6. The Feast commemorates the Baptism of Christ and the divine revelation of the Holy Trinity. At the Baptism of Christ, all three Persons of the Holy Trinity—Father, Son, and Holy Spirit—were made manifest. Thus, the name of the Feast is Epiphany, meaning manifestation, or Theophany, meaning manifestation of God. On January 6, the day of the Feast, the Divine Liturgy of Saint John Chrysostom is conducted preceded by Matins and followed by the second Blessing of the Waters. The holy water

from the church is given to the faithful to consume and to use in blessing their homes. In the weeks following the Feast, clergy visit the homes of parishioners and conduct a service of blessing using the holy water that was blessed on the Feast of Theophany.

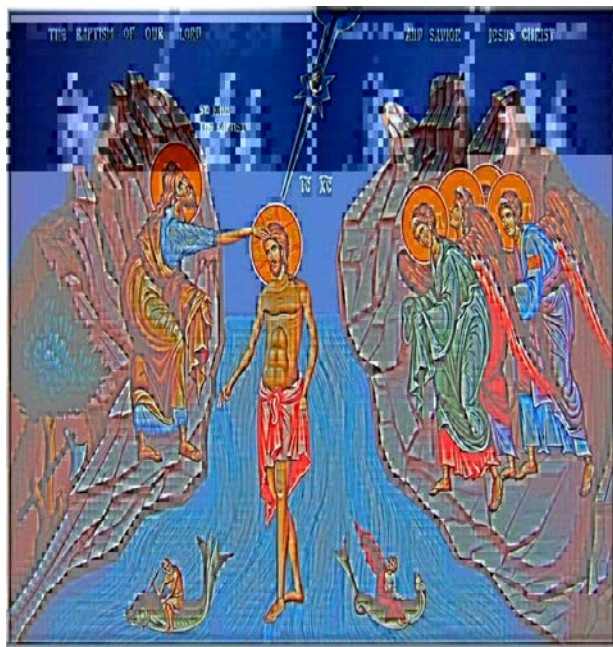
CATECHISM - CHRIST OUR PASCHA: THEOPHANY of Our Lord Jesus Christ

Page 72; Section 197 - 202

January 6 (Gregorian Calendar)

In the earliest days of the Church, Christians celebrated the manifestations of Christ in the world, the birth, the visit of the three Magi, and the baptism on January 6. This replaced the winter solstice. Instead of worshiping the sun, we worship Christ the Sun of Righteousness. At the beginning of the 4th century, the solstice was brought forward to December 25th and the Church brought forward the birth of Jesus to that date by 354 A.D. in Rome.

In the Western Church, Epiphany means the manifestation of Christ to the world. Jesus was visited by the Magi who followed a star to find Him. They represent the Gentiles. Theophany is the word used in the Eastern Church because the baptism is the manifestation of God, of the Holy Trinity. God the Father spoke, "This is my beloved son in whom I am well pleased" (Matthew 3:17). The Holy Spirit, in the form of a dove, confirmed



these words as true, as Jesus came up from the waters of the Jordan River.

One of the verses of the Feast of Theophany is "Light of Light, Christ our God, God made manifest, has shone upon the world. O people, let us worship Him." In the Gospel of John, Jesus proclaimed Himself to be the Light of the world.

This great feast, like the Nativity of the Lord, has a fore-feast. All creation, especially the river Jordan in the deep cleft of the earth, is summoned to be ready to receive its Creator who comes in humility to be baptized by the Forerunner, so that all of humanity may be saved.

Our life on earth is especially dependent upon water and light. Water covers most of the earth and interacts with the entire cycle of nature to help things grow. In a comparable way, light is essential to photosynthesis, the miracle behind everything that is green. It causes creative changes in the atmosphere and on the surface of the earth. Light allows us to appreciate nature's rich colours. And these two elements—water and light—are the chief symbols for the Feast of Theophany.

TROPAR (Tone 1)

At Your baptism in the Jordan, O Lord, * worship of the Trinity was revealed, * for the Father's voice bore witness to You, calling You His beloved Son, * and the Spirit in the form of a dove confirmed the truth of these words. * O Christ God, who appeared and enlightened the world, * glory be to You!

KONDAK (Tone 4)

Today, You have revealed Yourself to the universe, * and Your light, O Lord, has shone upon us * who spiritually sing to You. * You have come and revealed Yourself, O Inaccessible Light!

THE ICON

St. John the Baptist

The Holy Spirit in the form of a dove.

The voice of the Father in the semi-circle at the top of the icon.

The tree of sin. The axe is Jesus who cuts down sin by His death and resurrection.

Angels witnessing the event.

Jesus Christ. He blesses the River Jordan.

WHAT CAN I DO AT HOME OR IN MY CLASSROOM?

Bring holy water for each student with which to bless him or herself.

Explain to the children that holy water protects us when we are afraid and brings us closer to God.

Ask the parish priest to come and bless your home or your classroom.

Explain the meaning of the Icon to the children.

Read the Gospel story and ask the children questions about what happened.

Learn to sing the Tropar and Kondak of the Feast Day.

Attend the Blessing of Water in your parish.

THE BLESSING OF WATER

The final day of the Christmas season and one of the greatest feasts of the Eastern Church is Theophany or Epiphany. In the Byzantine Ukrainian Catholic Church, we celebrate this feast on the eve of Theophany (January 5) and on January 6. A whole series of traditions practiced by Ukrainians for many centuries are linked with this major feast day. First and foremost among the traditions is the Solemn Blessing of Holy Water. Wherever circumstances permit, this solemn blessing of water takes place by a river, lake, or pond. However, if none of these are near, the liturgical rites of the blessing are held in church. This blessing commemorates our Lord's baptism by John the Baptist in the Jordan River when the Blessed Trinity was revealed to the people for the first time. As Jesus was standing in the water, the Holy Spirit in the appearance of a dove was seen above Him, while the voice of God the Father was heard to say, "This is my beloved Son in Whom I am well pleased!"

During the ceremony the incensing of the water signifies the descent of the Holy Spirit. The three candles that are immersed and snuffed out in the water, remind us that through Christ's baptism our sins are destroyed and forgiven.

The many benefits we derive from holy water are suitably expressed in the inspiring prayers of the blessing itself. In these prayers, the priest asks God to endow the water with the power to sanctify us, to forgive sins, to cure the sick, to purify the souls and bodies of those who draw and drink this water, to alleviate their suffering, to sanctify their homes and to protect them from the incursions of the devil and from other afflictions.

It is for this reason that the faithful take this holy water home. It is fitting and right to have the home blessed by a priest or deacon. However, the head of the household can sprinkle all the rooms in the home as well as the surrounding yard. The remaining water is kept for future use.

Among its many uses, holy water may be used to bless oneself or others before undertaking a long journey, or we may bless our children with it before putting them to bed to protect them from possible harm. Sick people may drink some of the holy water or be sprinkled with it, humbly asking God for the grace of recovery. In times of grave temptation or family difficulties and afflictions, the use of holy water often brings strength and consolation.

It is evident, therefore, that in many events in our lives, holy water, as a sign of and petition for God's grace, can be very beneficial if taken and used with God's assistance.

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LANDSCAPING, LLC**

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