



**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
February 9, 2020

Sunday of the Prodigal Son, Leave-taking of the Feast of the Encounter of Our Lord;
the Holy Martyr Nicephorus



Epistle 1 Corinthians 6:12-20 Gospel: Luke 15:11-32 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 this Sunday: Brethren, let us learn the meaning of this mystery.

For when the Prodigal Son ran back from sin to his Father's house, his loving Father came out to meet him and kissed him. He restored to the Prodigal the tokens of his proper glory, and mystically he made glad on high, sacrificing the fatted calf. Let our lives, then, be worthy of the loving Father who has offered sacrifice, and of the glorious Victim who is the Savior of our souls.

Bread and Wine Offering - None Offered

2/8	Saturday	4:00PM	+Harry Gela req. by Dorothy Duda
2/9	Sunday	8:30AM 10:00AM	+Adele Comcowick Pro Populo (For All Parishioners) - За Всіх Парафіян
2/10	Monday	9:00AM	+Myron Russell Brochinsky 40 th day req. by family
2/11	Tuesday		No Liturgy
2/12	Wednesday	9:00AM	+Mary Elizabeth Koalchic Garahan req. by Nancy Mlynar Sherman
2/13	Thursday	6:00PM	+Julia, Piotr, Stefan, Michal & Piotr Gebuza req. by Jan & Stefania Gebuza
2/14	Friday	9:00PM	+Michael Comcowich
2/15	Saturday	9:00 AM 4:00PM	First All Souls Saturday Divine Liturgy offered for All the Faithfully departed followed by the reading of the names of our beloved Deceased +Melania Lypen req. by M/M John Zanowiak
2/16	Sunday	8:30AM 10:00AM	+Stefan, Maria, Aleksyj, Anna & Machajlo req. by Julia Gyba Pro Populo (For All Parishioners) - За Всіх Парафіян

ETERNAL LIGHT		<i>None Offered</i>
BLESSED VIRGIN MARY LAMP		<i>None Offered</i>
SACRED HEART of JESUS LAMP		<i>None Offered</i>

Bread and Wine Offering Reserved Dates 2/17-2/23/2020 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 05/11-05/17/2020 08/3-8/9/2020 9/21-9/27/2020 11/23-11/29/2020 12/21-12/27/2020	BLESSED VIRGIN MARY LAMP OFFERING RESERVED DATES 2/17/20-2/23/20 03/2/20-3/07/20 03/16/20/03/21/20	SACRED HEART OF JESUS LAMP OFFERING RESERVED DATES None Offered
---	---	--	---

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!!***

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

ANNUAL PARISH CORPORATION MEETING of Saint Peter & Saint Paul Ukrainian Catholic Church

is scheduled for **Sunday, February 16th, 2020**
in the church hall immediately following the 10 AM Divine Liturgy.
Snow date February 23rd, 2020.
All parishioners in good standing are urged to attend



TODAY Valentines for Veterans: All youth are invited to participate in a service project on February 9th 2020

Come decorate a Valentine for a Veteran currently hospitalized in the West Haven, Veterans Hospital.

**Where: Church hall after
10am Sunday Divine Liturgy**









The First All Souls Saturday will be 15 February 2020

The names of our beloved deceased will be read after 9:00 AM Divine Liturgy

Перша Заупокійна субота Поминальна Субота, 23 лютого 2018 The First of Saturday of the Dead, All Souls Saturday, before the Sunday of the Last Judgment will be Saturday, 16 February 2020 The day before the Sunday of the Last Judgment marks a commemoration of all those who have departed this life and Gone to their rest. The other All Souls Saturdays will be March 7, 14, and 21st and then May 30, 2020. On these Saturdays will be Celebrate the Divine Liturgy for the Faithfully Departed followed by the reading of the names of our beloved deceased. Please, if you have names to add to your deceased list, please see that Father Edward has these names no later than Sunday, February 9, 2020.
All Souls Saturdays

OUR JOURNEY TO PASCHA! 2020

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week FEBRUARY 2nd	 <i>TRIDION WEEKS</i> Publican and the Pharisee Reading: 2 Timothy 3: 10-15 Gospel: Luke 18: 10-14	Trust in God, not yourself! Ask for His help before every task this week!
Normal Fast Week FEBRUARY 9th	 The Prodigal Son Returns! Reading: 1 Corinthians 6: 12-20 Gospel: Luke 15: 11-32	Schedule a Confession. Use up/freeze meats this week.
Meatfare FEBRUARY 16th FAREWELL TO MEAT TODAY	 The Last Judgment Reading: 1 Corinthians 8: 8-9; 2 Gospel: Matthew 25: 31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare FEBRUARY 23rd FAREWELL TO CHEESE TODAY	 Adam and Eve are cast from Paradise! <i>FORGIVENESS SUNDAY</i> Reading: Romans 13: 11-14:4 Gospel: Matthew 6: 14-21	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent MARCH 1st	 <i>GREAT FAST BEGINS WITH FORGIVENESS VESPERS</i> SUNDAY of ORTHODOXY Reading: Hebrews 11: 24-26, 32-12:2 Gospel: John 1: 43-51	Bring an icon to church for a procession.
2nd Sunday of Lent MARCH 8th	 ST GREGORY PALAMAS Reading: Hebrews 1:10-2:3 Gospel: Mark 2: 1-12	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent MARCH 15th	 VENERATION OF THE HOLY CROSS <i>HALF WAY TO PASCHA!</i> Reading: Hebrews 4: 14-5: 6 Gospel: Mark 8:34-9: 1	Wear your cross to church and kiss the cross each morning with a bowl!
4th Sunday of Lent MARCH 22nd	 ST JOHN of the LADDER Reading: Hebrews: 6:13-20 Gospel: Mark 9: 17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent MARCH 29th	 ST MARY of EGYPT Reading: Hebrews 9: 11-14 & Heb 2:11-18 Gospel: Mark 10: 32-45 & LK 1:24-38	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY! APRIL 5th GREAT WEEK BEGINS	 <i>GREAT AND HOLY WEEK</i> ENTRY OF OUR LORD INTO JERUSALEM Reading: Philippians 4: 4-9 Gospel: John 12: 1-18	Place your palm branches and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY APRIL 10th	 GREAT AND HOLY FRIDAY <i>JESUS DIES ON THE CROSS</i> CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet, & Phones to honor Christ's Death.
FEAST OF FEASTS! APRIL 12th NO FASTING!	 <i>BRIGHT WEEK</i> HOLY PASCHA! (CHRIST IS RISEN!) Epistle: Acts 1:1-8 Gospel: John 1: 1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!

THE GREAT LENT A TRADITIONAL CUSTOM OF THE BYZANTINE RITE

THE GREAT FAST or the FORTY DAYS FAST

Fast is one of the oldest and most venerable practices in the Church which came to us through an "interrupted tradition." (St. Basil, Hom. on Fast I, 5)

We have various days and seasons of Fast in the Byzantine Rite but, in this pamphlet, we will limit our presentation to the pre-Paschal Fast known as the Great Fast. It is called the Great Fast not only on account of its duration (seven weeks) but mainly on account of its importance for the spiritual renewal of the faithful. In the Old Slavonic, the Great Fast is called "Svjata Chetyredesjatnica," meaning the Holy Forty Days while in English, it is called Lent from the Anglo-Saxon Lencten, meaning spring. The Great Fast can be described as a forty-day period of prayer, penance, and spiritual exercises in preparation for the proper celebration of Easter.

1. The Great Fast, as we know it today, is the result of a most complicated historical development, not all stages of which have been, so far, sufficiently explained. It seems that in the second century, the Church knew only a very short fast (a day or two) before the Pasch. During the third century, the prepaschal fast was extended to the entire week known to us as the Passion or Holy Week. (cf. Oidascaia XXI, 24) The first mention of the Forty Days Fast is made in the fifth canon of the Council of Nicaea (325). From that time, the Forty Days Fast is discussed by many Church Fathers and St. Athanasius (d. 373) does not hesitate to say: "Anyone who neglects to observe the Forty Days Fast is not worthy to celebrate the Easter Festival." (cf. Festal Letters XIX, 9)

The Synod of Laodicea (about 360) imposed the strict obligation of fasting for forty days before Easter for the first time. By the end of the fourth century, the Great Fast, known to the Greeks as the "Tessaracoste" (Forty Days) and to the Romans as "Quadragesima," was generally observed by the entire Church.

2. Historically, we trace the institution of the Great Fast to the fourth century but it is impossible to determine when, where, and why this venerable practice was established. Its origin must be sought in connection with the institution of the catechumenate.

The primitive Church, having established Easter as a solemn day of Baptism, submitted the candidates (catechumens) to an intensive spiritual training during the pre-paschal period. To encourage them, the sponsors, relatives, and friends of the catechumens gradually began to take part in their daily exercises, as witnessed by St. Justin Martyr:

"Those who believe in the truth of our teaching, first of all, promise to live according to that teaching.

Then we teach them how to pray and entreat God with fasting for the remission of their sins; and we (the faithful) pray and fast with them, too." (cf. I Apology, 61)

Moses (Ex. 24, 18; 34, 28) and after him Elijah (I Kg. 19, 8) prepared themselves to meet the Lord with prayer and fasting for forty days. In imitation of them, the training of catechumens was also extended to forty days, as witnessed by Eusebius of Caesarea (d. 339): "We submit ourselves to the forty days exercise as a preparation for the Easter Festival in imitation of SS. Moses and Elijah." (cf. Pasch. Solemn. 4)

A decisive influence on the institution of the prepaschal fast was the example of our Savior Who spent forty days fasting in the desert (Mt. 4, 1-11) as suggested by the fourth century document: "The forty-days fast is to be observed as a memorial of Our Lord's way of life and His legislation." (cf. Apost. Const. V, 13)

3. Originally, the forty day period was computed from Good Friday, the day the Pasch of Crucifixion was celebrated, and then extended to six weeks. In Constantinople, when they transferred the solemn Baptism from Easter to the Saturday of Lazarus, the Lenten season of preparation also had to be anticipated by one week. Thus, according to the Byzantine practice, the Great Fast began seven weeks before Easter and ended on the Friday before the Saturday of Lazarus. At the Vespers of Lazarus we sing: "We have concluded the beneficial Forty Days (Lent) and we implore You, O Lover of Mankind, make us see the Holy Week of Your Passion and praise Your work (of redemption)." Liturgically, then, our Great Fast ends on the Friday before the Saturday of Lazarus and is exactly forty days long.

Holy Week, in the Byzantine Rite, is considered as a "special week" and, strictly speaking, is not included in the Forty-Days Fast as St. John Chrysostom indicates: "At last we have arrived at the end of the Holy Forty Days and, with the help of God, we reached this Great (Holy) Week. Why do we call this week Great? Because of the great and indescribable benefits that have befallen us during this week." (cf. Hom. on Gen. XXX, 1)

In the Roman Rite, Holy Week was included into the Lenten season and the Lenten season was of six week duration. But later, when the Sundays in Lent were exempt from fasting in the West, Lent became only thirty-six days long. This situation was remedied in the seventh century by adding four more days of fasting at the beginning of the Lenten season with the first day of Lent on Ash Wednesday. This is the reason for the difference in the first day of Lent between the Byzantine Rite and the Roman Rite.

4. According to Byzantine tradition, the Lenten discipline consists of three separate parts; 1. Corporal or External Fast, including the abstinence from certain foods, drink and amusements; 2. Spiritual or Internal Fast which consists of abstinence from "all evil"-sin; 3. Spiritual Renewal achieved by the practice of the virtues and good works.

Corporal Fast, also called ascetical fast, developed mostly under the influence of monastic discipline and became very rigid, as described by St. Theodore Studite (d. 826): "During the Great Fast, we eat only once at about the ninth hour (i.e. 3 :00 P.M.) taking only dry food and vegetables without oil ; we do not drink wine, either, except on Saturday and Sunday, when we are also permitted to eat fish.

During the Great (Holy) Week we observe, as much as possible, a complete fast without wine and oil until (Holy) Saturday night." (cf. Chron. Catech. 9)

St. Theodore, who followed a moderate monastic discipline, gives the following advice : " Concerning the quantity and quality of food, you should fast as much as your body can endure." (cf. Epistolary, 1. II , ep. 135) The same principal should be applied today since our Lenten Regulations prescribe only a token of fasting.

In order to create a prayerful atmosphere during Lent, the Fathers insisted on a complete abstinence from all kinds of amusements, i.e. music, dances, parties during Lent (cf. Hom. Against Drunks, 1-2) and st. John Chrysostom chastised those who during the Great Fast " dared to attend horse-races." (cf. Hom. on Gen. VI , 1) This point of fast should be stressed today with the mania of entertainment besetting our younger generations.

5. Spiritual or Internal Fast, which is the abstinence from all evil-especially from serious sin-is the most essential part of fast. St. John Chrysostom taught that the " value of fasting consists not so much in abstinence from food but rather in withdrawal from sinful practices." (cf. Hom. on Statutes III, 11) St. Basil the Great explains: "Turning away from all wickedness means keeping our tongue in check, restraining our anger, suppressing evil desires, and avoiding all gossip, lying and swearing. To abstain from these things-herein lies the true value of fast!" (cf. Hom. on Fast II , 7) This is harmony with the Prophet's cry: " Return from your evil ways and reform your bad deeds!" (Jer. 18, 11) Hence St. John Chrysostom decries the folly of those Christians who " abstain all day long from food but fail to abstain from sin." (cf. Hom. on Gen. VI , 6) We are all sinners and "if we say that we have no sin in us, we are deceiving ourselves." (I In. 1, 8)

Divine law prescribes that we do penance, for " unless we repent we shall all perish. " (Lk. 13, 3) Lent was always a special season of repentance and penitential practices by which Christians sought reconciliation with God and expiation for their sins. It was a time set aside for a worthy fulfillment of one's Easter duty, as explained by St. John Chrysostom :

"In ancient times, many Christians received the Holy Mysteries (Communion) at random and without discrimination, especially on the day of their institution (Le. Holy Thursday). Seeing the great harm that comes from the careless reception of Communion, the Fathers have set aside forty days (of Lent) for prayer, listening to God's word, and attending services in order that, after proper purification of our heart by prayer, fasting, almsgiving, night-vigils and confession, we may receive Holy Communion with a clear conscience as many times as possible." (cf. Hom. against Jews III, 4)

6. Spiritual Renewal, with the practice of the virtues and doing good works, must be the main objective of our fasting as suggested by St. Basil in his homily on fasting : " Accept fast as an experienced educator by whom the Church teaches us piety." (cf. Hom. on Fast II , 3)

The Fathers of the Church insisted that during Lent the faithful attend the Lenten church services which were enriched with moving liturgical hymns, penitential prayers and prostrations. One such penitential prayer with prostrations, ascribed to St. Ephraem (d. 373), is still used in our churches today. (cf. Back Cover) Special Lenten sermons were preached every night during Lent (cf. St. Chrysostom, Hom on Gen. XI , 3) exhorting the faithful to "die to sin and to live to God in Christ Jesus." (Rom. 6, 11)

To live " in Christ" also meant frequent Holy Communion. St. John Chrysostom encouraged his people to receive Holy Communion "as many times as possible" (cf. Hom. against Jews III, 4) and St. Basil recommended daily Communion as a "most beneficial practice." (cf. Ep. 93)

To give the faithful the opportunity to receive Holy Communion every day of Lent, even on the aliturgical days, the Fathers introduced the Liturgy of the Presanctified Gifts. (cf. Council of Trullo, can. 52) This Liturgy also fostered all-day fasting since it was celebrated late in the day (after 3:00 P.M.) and the faithful had to keep the "Eucharistic fast" to receive Communion. In recent centuries, unfortunately, a true renewal of Christian life was replaced by a formal "fulfillment of the Easter Duty" without stressing a sincere "change of heart" (Gr. metanoia, used for repentance) and the practice of penitential works. And yet we must admit, with St. John Chrysostom, that "Fast has no advantage to us unless it brings about our spiritual renewal." (cf. Hom. on Gen. XI, 3)

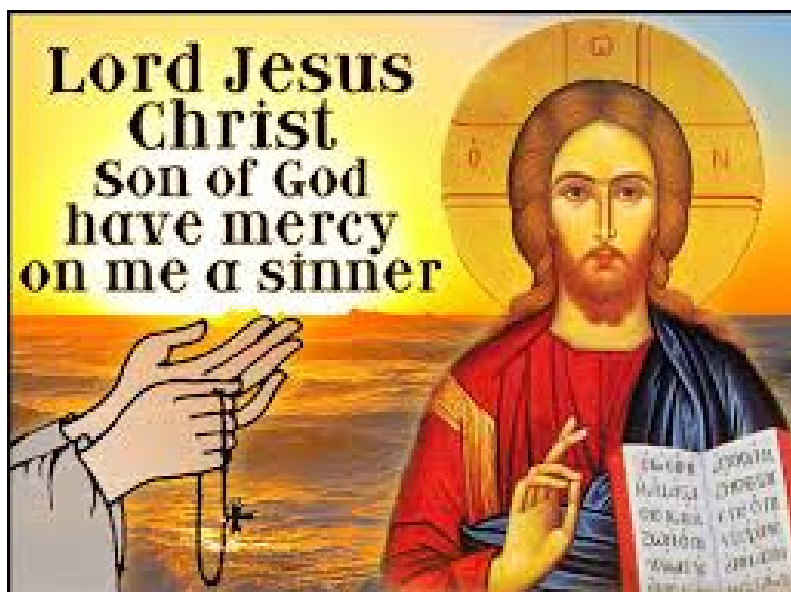
7. In the course of the centuries, our fasting discipline has undergone numerous and radical changes. The observance of the Holy Forty Days (Lent) is but a mere formalism, reduced to abstinence on certain days and without any stress on one's spiritual renewal or the amending of one's life.

It is urgent that we return to the pristine spirit of the Great Fast as advised by the great Doctor of the Church, St. John Chrysostom : " It is necessary that, while fasting, we change our whole life and practice virtue." (cf. Hom. on Statutes 111, 19) It is in this spirit that the Church, in recent years, has considerably relaxed the external aspects of fast, hoping that the faithful would correct their misconception of the spirit of Lent and devote more attention to the practice of the virtues and in doing good works. (cf. Pope Paul VI , Apost. Const. " Repent. " Feb. 17, 1966. This same spirit of Lent was stressed by St.

Theodore Studite in the ninth century in his Epistolary: "While fasting, let us purify our hearts, sanctify our souls, and trample down all vices." (cf. Epistolary, 1. II, ep.147)

A return to the true spirit of fasting is urgently needed in todays world. It is urgently needed to help us recover that vision of the New Life which we, in our secularistic world, so often betray and so easily lose.

<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>
	<p>WAKELEE MEMORIAL FUNERAL HOME John S. Zaleski Director Virginia K. Hylwa Administrator 203.734.1490 <i>Parishioners Serving Parishioners Over 80 Yrs</i></p> 	<p>Support those who advertise in our bulletin!</p>
<p>Support those who advertise in our bulletin!</p>		<p>Support those who advertise in our bulletin!</p>
<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>



EPARCHIAL SOBOR 2020



OUR Immigrations, Migrations, Settlement & Unity in the Church

Saturday March 28th, 2020 Ukrainian Catholic Eparchy of
Stamford 161 Glenbrook Road, Stamford CT
Information/Registration (203)324-7698 or
stamfordeparchy@optonline.net