



**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**



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 13, 2022**

Sunday of the Prodigal Son; Our Venerable Father Martinian

Epistle: 1 CORINTHIANS 6: 12-20 Gospel: LUKE 15: 11-32 Tone: Sheet

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 Today's Vespers: I was entrusted with a sinless and living land,* but I sowed the ground with sin and reaped with a sickle the ears of slothfulness;* in thick sheaves I garnered my actions,* but winnowed them not on the threshing floor of repentance.* But I beg You, my God, the pre-eternal husbandman,* with the wind of Your loving-kindness winnow the chaff of my works,* and grant to my soul the corn of forgiveness;* shut me in Your heavenly storehouse* and save me. 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-

In loving memory of + Cirkot & +Nyscot Families by Carol Stumpf

2/12	Saturday	10:00 AM	+Bogdan Zalusky 40 th day
2/13	Sunday	8:30 AM 10:00 AM	Pro Populo (For All Parishioners) - За Всіх Парафіян +Barbara Lypen req. by Beata & Andrew Lypen
2/14	Monday	10:00 AM	+Harry Gela req. by Dorothy Duda
2/15	Tuesday		No Liturgy
2/16	Wednesday	10:00 AM	+Michael Comcowich
2/17	Thursday	10:00 AM	Health of Alice O'Doy req. by Jean Walker & Audrey Sokol
2/18	Friday	10:00 AM	+James Comcowich
2/19	Saturday	8:30 AM 10:00 AM	First All Souls Saturday Divine Liturgy offered for All the Faithfully departed followed by the reading of the names of our beloved Deceased Religious Education
2/20	Sunday	8:30 AM 10:00 AM	Pro Populo (For All Parishioners) - За Всіх Парафіян +Szymon & Stefania Gebuza req. by Joseph & Maria Garan

ETERNAL LIGHT		<i>In loving memory of +Alan Wilson by Karen Wilson</i>	
BLESSED VIRGIN MARY LAMP		<i>In loving memory of +The Michel Family by Karen Wilson</i>	
SACRED HEART of JESUS LAMP		<i>In loving memory of +The Kowtko Family by Karen Wilson</i>	
BREAD & WINE OFFERING RESERVED DATES 3/7/22-3/13/22 4/4/22-4/10/22 5/2/22-5/8/22 6/6/22-6/12/22 7/4/22-7/10/22 8/1/22-8/7/22 9/5/22-9/11/22 10/3/22-10/9/22 10/10/22-10/16/22 11/7/22-11/13/22 12/5/22-12/11/22	ETERNAL LIGHT LAMP OFFERING RESERVED DATES 2/21/22-2/27/22 2/28/22-3/6/22 3/7/22-3/13/22 3/14/22-3/20/22 3/21/22-3/27/22 4/11/22-4/14/22 5/2/22-5/8/22 5/9/22-5/15/22 5/30/22-6/5/22 7/18/22-7/24/22 8/8/22-8/14/22 9/5/22-9/11/22	BLESSED VIRGIN MARY LAMP OFFERING RESERVED DATES 2/21/22-2/27/22 2/28/22-3/6/22 3/7/22-3/13/22 3/14/22-3/20/22 4/4/22-4/10/22 4/11/22-4/17/22 5/2/22-5/8/22 5/9/22-5/15/22 5/16/22-5/22/22 6/27/22-7/3/22 7/18/22-7/24/22 8/8/22-8/14/22 9/5/22-9/11/22 10/3/22-10/9/22	SACRED HEART OF JESUS LAMP OFFERING RESERVED DATES 2/21/22-2/27/22 4/11/22-4/17/22 5/9/22-5/15/22 9/12/22-9/18/22 11/4/22-11/20/22

2021 & Past Church Dues (Blue Book) (Kollekta)

During Lent & every Saturday & Sunday dues current & past will be collected in the church hall after 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!!

Friendly Reminder - 2022 & Past Church Dues are due during lent to support your church to pay our obligations to keep the church running such as salaries; electricity; oil ; gas; water ; and continual maintenance; repair of the church, rectory and cemetery; insurance ; chancery fees; and telephone just to name a few.

At Divine Liturgy and All other Divine Services: In the month of October Father Edward took part in the Catholic Deanery meeting for our area. The Catholic Parishes are following the Mask mandate of their cities. The City of Ansonia has no Mask mandate, Father Edward spoke personally with the mayor. Therefore, Masks are not required though those who feel safer wearing a Mask should continue to do so. Social distancing must continue to be followed. The priest must use a mask while giving out Holy Communion.

(But at this time it may be wise to think about wearing a Mask Fr. Ed)

Volunteers needed for Our 125th Anniversary

The parish will be celebrating Our 125th Anniversary in June 2022.

A committee needs to be formed to discuss ideas for this event.

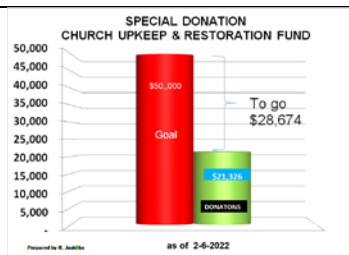
If your interested please contact Bill Platosz platosz@hotmail.com or Scott Walker sjjawalk@aol.com There has been the First meeting but more assistance is need. Thank you

The next Organizing Meeting for the 125th Anniversary of Saint Peter and Saint Paul Ukrainian Greek Catholic Church: will be **February 23**, at 6:30 PM in the church hall. This is a very important moment for our parish. We must recall those pioneers who sacrificed such much to establish this parish and build this magnificent church. We call all who will honor memory of our forefathers and foremothers in faith. We ask you to please come out and join in this important work. God Bless and Protect



Today

Sunday, at 9:30 AM there will be the Recitation of the Holy Rosary of Blessed Virgin Mary, the Mother of God. One of the intentions for our prayers will be for our parish, as we prepare to celebrate our 125th Anniversary as a Ukrainian Greek Catholic Church here in Ansonia, Connecticut.



Special Donation Church Upkeep & Restoration Fund

Goal \$50,000 –Donated to Date \$21,326 – 42.7% to go \$28,674

Donations this week - \$350.00

MICHAEL	&	JOLANTA	KOWAL JR	\$200.00
---------	---	---------	----------	----------

In Memory of +Telka Zanowiak by

PETER		JEAN	OLIJARCZYK	\$100.00
HALINA			PECYLAK	\$50.00

ION BANK DONATIONS: Parishioners and friends who have a savings account at Ion Bank are encouraged to vote during the month of February thru March 15th, 2022 for **Saint Peter and Saint Paul Ukrainian Catholic 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. If you have any questions call Ion Bank at 203-729-4442.

PARISH COUNCIL
Meeting
February 16th
2022



Monthly Meeting of St Peter & St Paul Board of Directors

Wednesday evening February 16th, 2022

@ 7:15 pm in the church hall

All Board members are requested to attend!!!!

Masks are required and social distancing will be enforced !

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

is scheduled for **Sunday, February 20th, 2022**
in the church hall immediately following the 10 AM Divine Liturgy.

Snow date February 27th, 2022.

All parishioners in good standing are urged to attend!

Masks are required and social distancing will be enforced !

Preservation Fund Donations – in memory of +Tekla Zanowiak \$1,150.00 by

M/M			BYBEL	\$50.00	JAROSLAW	&	LEOKADIA	KUNCIK	\$ 50.00
PETER			CHOMYK	\$50.00	ANDREW	&	BEATA	LYPEN	\$ 25.00
JANINA			CHOMYK	\$50.00	LUBA			LYPEN	\$ 25.00
MARIA	&	SIMON	CHOMYK	\$50.00	ANDY	&	MARIA	MEDWID	\$ 50.00
MIKE	&	OLA	DYTKO	\$20.00	STEFANIA	&	PAUL	ODOMIROK	\$ 40.00
STEFAN			GEBUZA	\$50.00	LUCY			PISARCZYK	\$ 30.00
BEATA	-		GEBUZA	\$50.00	BETH	&	MAIK	RYZYK	\$100.00
JAN	&	STEFANIA	GEBUZA	\$50.00	WASYL	&	JAROSLAWA	SEMBRAT	\$100.00
ROMAN	&	LEONILA	GEBUZA	\$50.00	MYRA	-		SZEWCZYK	\$ 30.00
JULIA			HENDRICK	\$50.00	ANDRZEJ	&	LIDIA	TCHIR	\$ 50.00
EVA			KOWAL JR	\$50.00	MICHAEL R.	&	MARIA	TELEP	\$ 30.00
MICHAEL	&	JOLANTA	KOWALCZYK	\$50.00	MICHAEL	&	LISA	WARYCHA	\$ 50.00
ANDREW	&	MARIA							

A PRAYER FOR PEACE IN UKRAINE: Heavenly Father, Your Son taught us “Blessed are the Peacemakers for they shall be called Children of God.” At this hour, we fervently pray that Your Holy Spirit may inspire an end to the violent confrontation and killing in Ukraine. May they restore tranquility to their nation and restore human rights, democratic principles and religious liberty to their troubled land. God, our Father, we beseech you to comfort the suffering, heal the wounded and accept the souls of the departed into Your Heavenly Kingdom. And may the Most Holy Mother of God, extend her Blessed Mantle of Protection over Ukraine. And may each of us always live our lives as instruments of Your Peace. *Amen.*

МОЛИТВА ЗА СПОКІЙ В УКРАЇНІ: Отче Небесний, Твій Син учив нас: “Блаженні миротворці, бо вони синами Божими назвуться”. У цей час ми гаряче молимося, щоб Твій Дух Святий Надихав щоб припинилися гостра конфронтація та убивства, Щоб на многотраждальній землі України запанував мир в народі, відродилися людські права, принципи демократії та релігійної свободи. Боже, Отче наш, молимо Тебе: заспокой страждання, зціли поранених і прийми душі полеглих у Твоєму Царстві Небесному. Пресвята Мати Божа, накрий своїм благословенним та захисним покровом всю Україну. Нехай життя буде для створення Твого Миру в Україні і світі. *Амінь.*



34th SUNDAY AFTER PENTECOST SUNDAY OF THE PRODIGAL SON

EPISTLE 1 CORINTHIANS 6: 12-20 ~ GOSPEL - LUKE 15: 11-32 TONE 5



Today is known in the Church as the Sunday of the Prodigal Son. Now just two weeks from the beginning of Great Fast / Lent, we are reminded today of who we are: beloved children of God who need to come to our senses and return to our loving, forgiving Father. No matter what we have done, no matter how we have diminished ourselves, no matter how broken we have made our relationship with God, He patiently awaits our return, runs to greet us, and welcomes us back into His family with joy and celebration.

On this Sunday the Church tells the parable of the Father who had two sons. Like all parables, it has a symbolic meaning. Who is the Father and who are the two sons?

The Father represents God the Father, the Father of all mankind.

The elder son represents the Jewish people. The elder son represents the Jews, for alone of all people the Jewish people had kept the memory of God, accurately, faithfully conserving the stories of Creation, the story of the Fall of Mankind and the prophecies of the Coming of a Savior, the Messiah. The Jews, the elder son, had remained with the Father.

On the other hand, the younger son represents the Gentiles, that is the pagan world. At the time of Christ, this meant the whole world except for the Jews. Unlike the Jews, the pagans had confused their memories of God the Creator with all sorts of false stories, myths and legends. They had confused the Creator with creation, and instead of worshipping God, they worshipped stones and rivers, the sun and the moon, kings and queens, thinking that they were gods and so making them into idols. The pagans, the younger son, had journeyed into 'a far country' and there 'wasted their substance'. In other words, they had distanced themselves from God, forgotten His Truth, so wasting their spiritual inheritance. As a result, they suffered from 'a mighty famine', in other words, from spiritual hunger, and so ate with 'swine', that is, ate with the illusions of the demons. However, they repented and turned back towards the Father, who welcomed them with open arms, running out towards them to embrace them.

This parable is in fact a warning to the Jews. In the Icon for the day, we see the Father showing love and forgiveness towards the repentant son, who lies at His feet, begging forgiveness. The elder son, however, is angry, full of bitterness and jealousy.

Perhaps we feel some sympathy with the elder son. After all, he never wasted his substance, he did remain loyal to the Father. The problem is that the elder son's service was a form of slavery, he did not stay with the Father out of love, but out of self-interest, in expectation of a reward. This was not love freely given, but an obligation fulfilled in the hope of the payment of the hireling.

We can compare this with the attitude of the Father. He instantly forgives all that the younger son, the pagan world, has done and says: 'Let us make merry'. The attitude of the Father is not gloom, but joy. The elder son, on the other hand, is full of gloom and cannot bring himself to be joyful or express love, because he has no love for his brother. **The Father says: 'All that I have is thine', and shares everything.** The elder son wishes to share nothing, for he is locked up in pride and self-love. Indeed, the elder son does not want to share in all that

the Father has. Yes, he wants to share in His wealth and His property, but he does not want to share in what the Father has above all else - in His merciful compassion and love.

Thus we are reminded of the words of the Apostle Paul, if we do not have love, then we are nothing. In this way, this parable has a meaning for us. We may have great wealth, but if we have no love, then all our wealth is worthless and our lives, like the lives of so many very wealthy people, are futile and purposeless. We may have a wonderful job, but if we do not use it to create something positive, then it only satisfies our own vanity and has no real significance. We may have a beautiful house or car, but if we use them only to flaunt our riches and feed our selfishness, then they serve no purpose. Where there is no love, there is only the emptiness of futile vanity and the gloom of selfish pride.

Therefore, let us too make merry, for Christ the King of Love makes joy even out of the most difficult problems and all we prodigals are able to return at any moment to the Father and be embraced by His love. It is only our own stubborn refusal which holds us back from entering into the joy of the Lord. Let's use this coming Great Fast / Lent to get over that stubbornness, swallow our pride, and return home to a Father who loves us more than we can even imagine. He has sent His only begotten Son to restore us to the dignity of His beloved sons and daughters. This Great Fast / Lent, let us run home to Him. **Rejoice, God is with us!** (Excerpt of homily from <http://orthodoxengland.org.uk/>)

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

REPENTANCE: [Page 189, Section 568, 569](#)

PRIDE & HUMILITY: [Page 253, Sections 777-779](#)

Great Fast Ukrainian Catholic Church.

Great and Holy Fast

The 40 day preparation for the glorious feast of Pascha beginning on Clean Monday and ending on the day before Lazarus Saturday. Associated with this fast is the week of Cheesefare and the Great and Holy Week Fast, the weeklong fast leading up to the glorious feast of Pascha. It is the most ancient fast.

Because we did not fast we were banished from paradise.

So then let us fast so as to return back to paradise.

- St. Basil, On Fasting I

Although our time has brought with it many changes in church laws, traditions, and discipline, and the Second Vatican Council has relaxed the rules for fasting, including the Great Fast, nevertheless, the Forty Days Fast still has significance for our spiritual life. For various reasons, today we may be unable to fast in the same way as our ancestors did; yet even today we are obliged to a spiritual fast - that is, we are obliged to refrain from sin, and from giving in to our evil inclinations. We are also obliged to pray and to practice virtue and good deeds. In reality then, the most important goal of the Great Fast is our spiritual renewal.

We shall speak now about the purpose of the Great Fast as recorded in three different periods of history:

1. Apostolic Times

For the Apostles and First Christians, the day of the Jewish Pasch was a sorrowful day commemorating the death of Jesus Christ, therefore, they celebrated this day with prayer, contrition and fasting. This association of the Pasch with fasting lasted a long time. Even in the second century one may find the word "Pasch" used to denote "fasting". This practice seems to echo the time when the celebration of the death and resurrection of Jesus Christ took place on one and the same day. This association of the sad event of Christ's death with the joyful event of His resurrection has left its traces in our Great Saturday services in which the Lenten service is merged with the resurrection service.

2. The Paschal Fast and the Catechumenate

The third and fourth centuries witnessed the greatest flourishing of the catechumenate. Catechumens were those who were being prepared for the sacrament of Baptism. This preparation extended over a period of three years and terminated solemnly during the Great Fast. The concluding acts of this preparation were: the giving of a name to the catechumen at the beginning of the Great Fast, an exorcism of evil spirits which took place daily throughout the whole Lenten period, the last instructions in the truths of the holy faith, the final examination and then, the Baptism itself which took place on Great Saturday. Some of these acts were incorporated into the daily service.

To become a Christian and a member of the Church through Baptism was regarded as an important event in the life of the newly-baptized and in the life of the Church. For this reason, this joyful event was usually celebrated on the great feasts of the Pasch (Resurrection), Pentecost or the Theophany. In the third century, the rite of baptism was associated above all with the feast of the Pasch. The catechumens prepared

themselves for baptism by fasting and prayer. Under the influence of the catechumenate the pre-paschal fast was extended to forty days. As time went on, the rest of the faithful also began to observe this fast together with the catechumens. St. Justin the Martyr (+167) speaks about this custom of the faithful observing the fast together with the catechumens. He says that those who embraced the Christian faith "were taught to implore God by fasting and prayer for the forgiveness of past sins, and we pray and fast together with them" (Apol. 1,61).

3. The Great Fast - An Endeavor of Soul and Body

The institution of the catechumenate contributed not only to the extension of the Great Fast to forty days, but also to the fact that, in time, all the faithful adopted this fast so that it became the pre-paschal fast for the whole Church.

Later, when the institution of the catechumenate lost some of its meaning, the Forty Days Fast became an independent ritual. Today, it is observed by the faithful as a time for special prayer, fasting and penance, and as a spiritual preparation for the feast of the Pasch (Resurrection). This attitude of the Church finds its most beautiful expression in our lenten services, customs and practices. We shall mention certain ones here.

Lenten Services

The lenten services differ from the ordinary church services in that they include more prayers, more psalms and more readings, especially from the Old Testament. During Lenten services the entire Psalter is read twice a week. Predominant throughout these services is the spirit of penance and sorrow for sins. The Lenten sticheras in Vespers and Matins either lament the fall of man into sin, summon us to penance and sorrow, extol the benefits of fasting and good works, or inspire us to master our senses and to practice virtue. "Let us fast in a manner pleasing and acceptable to God," says one of the stichera of the aposticha in the Vespers of the first Monday, "genuine fasting is alienating oneself from evil, restraining the tongue, putting aside hatred, parting company with concupiscence, falsehood and the breaking of oaths, - abstaining from all these things is real fasting." In the aposticha of Matins of the first Monday, we sing: "The fast has arrived, the mother of purity, the discoverer of sins, the preacher of penance, the companion of the Angels and the salvation of man: Let us, the faithful, cry out: O God, have mercy on us."

Lenten Penances and Prostrations

In the first centuries of Christianity the practice of public penance for various sins and offences prevailed in the Church. Following the wishes of the Church, many penitents performed their penance during the Great Fast. Just as the faithful adopted the Forty Days Fast from the catechumens, so too, under the influence of Church discipline they began to regard themselves as penitents and to perform various penitential acts during the Great Fast. From this stems the profound penitential spirit of our Lenten services.

Closely connected with our Lenten services are inclinations. These inclinations are made either by bowing from the waist or to the ground (the low, profound bow or prostration), and they are performed at all Lenten services from Monday through Friday.

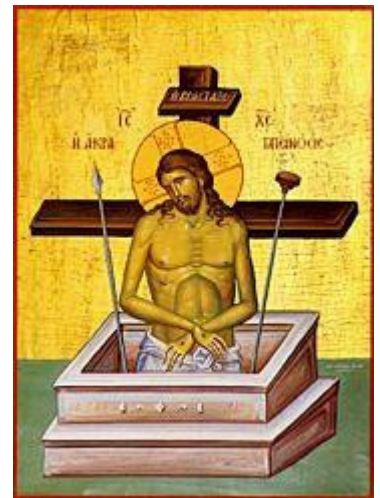
The prayer of St. Ephrem (+373) with accompanying prostrations merits special consideration. This prayer, repeated at every Lenten service, can be regarded the official lenten penitential prayer of our Church, expressing, as it does, the whole content and purpose of the Great Fast. We give it here in its entirety:

O Lord and Master of my life, drive from me
the spirit of discouragement,
negligence, ambition and idle talk. (Prostration).

"Grant me, your servant, the spirit of chastity,
humility, patience and charity. (Prostration).

"Yes, my Lord and King, grant me to see my own
sins, and not judge my brother, for
you are blessed forever, and ever. Amen. (Prostration).

The Kievan Metropolitan George (1073) in his "Rules" for priests and laity prescribes for all the faithful to make three hundred prostrations daily (during the Forty Days Fast).



The Liturgy of the Presanctified Gifts

A typical lenten service is the Liturgy of the Presanctified Gifts. Already in the first centuries there was a custom during the Forty Days Fast to omit the celebration of the Divine Liturgy because, at that time, it was still linked with agape, that is the love banquet, and this was not in keeping with the spirit of fasting. Furthermore, the Divine Liturgy was regarded as a joyful mystery; for this reason, its celebration was limited to Saturday and Sunday. On the other days of the week, to give the faithful an opportunity to receive Holy Communion, the Divine Liturgy was replaced by other services, from which the Liturgy of the Presanctified Gifts developed in time. Actually, this is not a Liturgy in the sense of the word, for it does not have the consecration of bread and wine; but rather, it is a Vespers service combined with the rite of Holy Communion, for which the bread was previously consecrated. Hence the name of Presanctified Gifts.

The Council of Laodicea (c. 364) prescribed: "It is not permitted during the Great Fast to offer up the Bread (that is the Holy Liturgy), except on Saturday and Sunday" (rule 49). The Sixth Ecumenical Council of Trullo (691) decreed: "On all the days of the Great Fast, with the exception of Saturday and Sunday, and the feast of the Annunciation, the Liturgy of the Presanctified Gifts must be celebrated." (rule 52).

When the zeal of the first Christians gradually began to diminish and the custom of daily and frequent Holy Communion was abandoned, the Great Fast became also the time of preparation for a worthy reception of Holy Communion on the feast of the Pasch.

Lenten Sermons

In former times, the faithful attended services even twice a day during the Great Fast. At these services, sermons were delivered. St. Basil the Great, during one week in lent, delivered in nine homilies a series of beautiful discourses on the "Hexameron" that is, on the six days of the creation of the world. It was then that he preached twice a day, in the morning and in the evening. He has left us two beautiful discourses on the meaning and benefits of fasting.

Taken from: Katrij, OSBM, Julian, *A Byzantine Rite Liturgical Year* (Basilian Press: Toronto, 1992), pp 92-97. ©1992 Basilian Press, 265 Bering Avenue, Toronto, Ontario, Canada, M8Z 3A5 (416) 234-1212. Used with permission.

Particular days

- Wednesdays and Fridays
- Exaltation of the Holy Cross (September 14)
- Eve of the Nativity of Christ (December 24)
- Eve of the Theophany of Christ (January 5)
- Beheading of St. John the Baptist (August 29)
-)Exempt Times from Fasting
- December 25 to January 4
- Between the Sunday of the Publican and Pharisee and the Sunday of the Prodigal Son
- From Pascha to Thomas Sunday
- from Pentecost to the Sunday of All Saints

Fasting and Abstinence

We often use the word "fasting" to refer to both fasting and abstinence. There is a difference between the two. Abstinence refers to the practice of not eating certain *types of food*. For example, on Wednesdays and Fridays, we abstain from meat. Fasting refers to the *amount of food* we eat. As a general rule, when fasting, the main meal of the day should equal in quantity less than the two other meals through the day. The "rules" for fasting and abstinence should always be regarding as means to obtaining a greater goal. Bishop Kallistos has an excellent article entitled, "[On the Nature of Fasting](#)," and Subdeacon Adam DeVille (Eparchy of Toronto) offers an excellent [Catechesis of Fasting](#). When practicing fasting and abstinence, it should always be done under the care of a spiritual father or mother or your parish priest. Ask them for assistance.

<p>CUTTING EDGE LANDSCAPING, LLC</p>		<p><i>Little Angels Home Care LLC</i></p> <p>Ewa Grzymala</p> <p>Providing Hourly and Live-In Caregivers and Companions for the Elderly</p> <p>745 Osborn Rd Naugatuck CT 06770 Phone: 203-278-1436 or 475-439-3878</p> <p>www.littleangels-homecare.com littleangelshomecare48@yahoo.com *We accept private pay, state cases, and long term life care</p> 
<p>For your AD info, message Call 203-734-3895 or YoungE8073@aol.com</p>	<p>WAKELEE MEMORIAL FUNERAL HOME John S. Zaleski Director Virginia K. Hylwa Administrator</p> <p>203.734.1490 <i>Parishioners Serving Parishioners Over 80 Yrs.</i></p> 	<p>For your AD info, message Call 203-734-3895 or YoungE8073@aol.com</p>
		 <p>JOIN SUMA F.C.U. & Save Big! Support Locally! Bank Near & Far!</p>
<p>Support those who advertise in our bulletin!</p>		<p>For all your financial needs - we are just a call, click or a text away</p> <p>914.220.4900 memberservice@sumafcu.org or visit our New Haven or Stamford branches. We are open!</p>  <p>www.sumafcu.org</p>



A Prayer for Persons Suffering from the Coronavirus: You shall not fear the terror of the night nor the arrow that flies by day, nor the pestilence that roams in darkness, nor the plague that ravages at noon. Ps 91:5-6 Merciful God, hear our fervent prayer for all who suffer from the coronavirus. May those who are infected receive the proper treatment and the comfort of your healing presence. May their caregivers, families and neighbors be shielded from the onslaught of the virus. Give solace to those who grieve the loss of loved ones. Protect and guide those who strive to find a cure, that their work may conquer the disease and restore communities to wholeness and health. Help us to rise above fear. We ask all this through the intercession of Our Lady of Lourdes, and in the name of your Son, Jesus, and the Holy Spirit, now and forever. Amen.

OUR JOURNEY TO PASCHA! 2022

Created by Fr. Jonathan Bannon (ACROD)

Adapted by Bohdan Vasyliv (UGCC) for the Gregorian Calendar

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE
Fast - Free Week FEBRUARY 6th	 Publican and the Pharisee Epistle: 2 Timothy 3: 10-15 Gospel: Luke 18: 10-14	Show compassion on the poor and distressed. Trust in God, not yourself and ask for His help before every task this week.
Normal Fast Week FEBRUARY 13th	 The Prodigal Son Returns Epistle: 1 Corinthians 6: 12-20 Gospel: Luke 15: 11-32	Schedule a Confession. Every morning say, "Today I will be humble." Use up/freeze meats this week.
Meatfare FEBRUARY 20th FAREWELL TO MEAT TODAY	 The Last Judgment Epistle: 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 27th FAREWELL TO CHEESE TODAY	 Adam and Eve are cast from Paradise FORGIVENESS SUNDAY Epistle: 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 6th	 SUNDAY OF ORTHODOXY Epistle: 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 13th	 ST GREGORY PALAMAS Epistle: 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 20th	 VENERATION OF THE HOLY CROSS HALF WAY TO PASCHAI Epistle: Hebrews 4: 14-5:6 Gospel: Mark 8: 34-9:1	Wear your cross to church and kiss the cross each morning with a bow.
4th Sunday of Lent MARCH 27th	 ST JOHN OF THE LADDER Epistle: 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 APRIL 3rd	 ST MARY OF EGYPT Epistle: Hebrews 9: 11-14 Gospel: Mark 10: 32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY APRIL 10th GREAT WEEK BEGINS	 ENTRY OF OUR LORD INTO JERUSALEM Epistle: 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 15th	 GREAT AND HOLY FRIDAY JESUS DIES ON THE CROSS CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet & Phones to honor Christ's Death.
FEAST OF FEASTS! APRIL 17th NO FASTING!	 HOLY PASCHAI (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 good night.