



**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.*

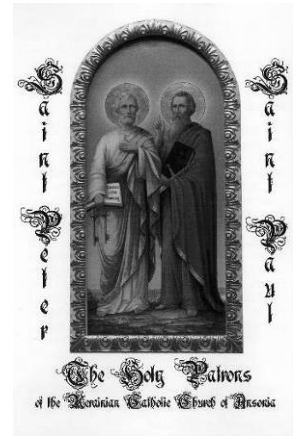
**Web Site: [www.stspucc.org](http://www.stspucc.org).**

**Very Rev. Archpriest Edward Canon Young, Pastor**  
February 16, 2020

**Meatfare Sunday (of the Fearful Judgement),**

**The Holy Martyrs Pamphilus the Priest (c. 309) and Porphyrius and Their Companions**

Epistle: 1 Corinthians 8:8-9:2; Gospel: Matthew 25:31-46 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 3<sup>rd</sup> 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:** When the thrones are set up and the books are opened, and God sits in judgment, O what fear there will be then! When the angels stand trembling in Your presence and the river of fire flows before You, what shall we do then, guilty of many sins? When we hear Him call the blessed of His Father into the Kingdom, but send the sinners to their punishment, who shall endure His fearful condemnation? But Savior, who alone love mankind, King of the ages, before the end comes turn me back through repentance and have mercy on me.

*Bread and Wine Offering - In loving memory of +Leo & +Marilyn Michel  
by Karen & Alan Wilson*

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 Всix Парафіян
2/17	Monday	9:00AM	Deceased of the Brenia, Fetzko & Horney families req. by Family
2/18	Tuesday	9:00AM	+Stefania Besaha req. by family
2/19	Wednesday		No Liturgy
2/20	Thursday	9:00AM	+Alexander Comcowich
2/21	Friday		No Liturgy
2/22	Saturday	4:00PM	+Jerry Kasprzyk req. by Melania Kasprzyk
2/23	Sunday	8:30AM 10:00AM	Pro Populo (For All Parishioners) - За Всix Парафіян Offered for the Health of Helen Stuban req. by Thomas & Susan Monks & Family


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

<b>Bread and Wine Offering Reserved Dates</b> 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	<b>Eternal Light Offering Reserved Dates</b> 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	<b>BLESSED VIRGIN MARY LAMP OFFERING RESERVED DATES</b> 03/2/20-3/07/20 03/16/20/03/21/20	<b>SACRED HEART OF JESUS LAMP OFFERING RESERVED DATES</b> None Offered
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**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!!***

<b>HOLY NAME MEETING</b> 	<b>Meeting of St Peter &amp; St Paul Holy Name Society – Sunday March 8, 2020 right after the 10AM liturgy in the church hall... Palm Sunday and Easter Sunday Plans</b>
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**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

**Minimum Prescriptions for Fasting: According to the decision of the Episcopal Synods of the Ukrainian Greek-Catholic Church, the minimal prescriptions regarding fasting are the following: Those Bond by Fast and Abstinence are those who are reached their 14 year of age till one has completed their 59<sup>th</sup> year of age.** To abstain from meat on all Fridays of the year, except when a feast of the Lord or the Mother of God falls on a Friday, or during the Fast Free zahalnytsi, that is, periods when, owing to the nature of that period, we do not fast. These periods Fast-Free (zahalnytsi) are: The period from Christmas to Theophany From the Sunday of the Publican and Pharisee to the Sunday of the Prodigal Son From Pascha (Easter Sunday) to Thomas Sunday From Pentecost to the following Sunday (of All Saints). To abstain from meat and dairy products on the first day of Lent (**Monday 24 February 2020**) and on Good Friday (**Friday 10 April 2020**). To abstain from meat products (dairy products may be consumed) -according to local customs – on the following days: The eve of Christmas (December 24/January 6) and Theophany January 5/18) Exaltation of the Cross (September 14/27) Beheading of Saint John the Baptist (August 29/September 11) and all the Fridays of Great Lent. **Traditional Fast Periods:** While the prescriptions for fasting listed above constitute a kind of minimum requirement for Ukrainian Greek-Catholics, all Eastern Christians are encouraged to observe- to the best of their abilities- the following traditional periods of fasting. Lent- the Great Fast: Lent begins forty days before Flowery (Palm) Sunday, on the Monday after Forgiveness Sunday (Cheese-Fare Sunday), and lasts until the Friday preceding Palm Sunday. Holy Week is a special Fast in honor of our Lord's Passion, and lasts from the evening of Palm Sunday until Holy Saturday inclusive. The Fast of the Holy Apostles: The Fast of the Holy Apostles begins on the Monday after All Saints Sunday (the Sunday after Pentecost) and lasts until June 29 (July 12), the Feast of the Holy Apostles Peter and Paul. This Fast varies in length depending on the date of Easter. The Dormition Fast: The Fast which precedes the feast of the Dormition of the Most Holy Mother of God begins on August 1 (14) and lasts until the eve of the Feast, which is celebrated August 15 (28). St. Phillip's Fast: The Fast before Christmas begins November 15 (28) and lasts until the eve of the Feast of the Nativity, December 24 (January 5).



# **CORNERED BEEF AND CABBAGE DINNER**

## **Fundraiser**

**March 15, 2020**

Following the 10:00 Liturgy

**Tickets \$15.00**

**Children 5-10 years old \$5.00**

Tickets will not be sold the day of the event!

Take Out Available

**MONETARY DONATIONS TO PURCHASE NEEDED**  
**ITEMS ARE GREATLY APPRECIATED!!!!**

**PLEASE BAKE DESSERTS FOR THIS EVENT!!!!**





For TICKETS contact **Michael Smerznak 203-734-6201**

or **Josephine Sembrat 203-929-4813**





# OUR JOURNEY TO PASCHA! 2020

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week <b>FEBRUARY 2nd</b>	 <i>TRIDION WEEKS</i> <b>Publican and the Pharisee</b> 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 <b>FEBRUARY 9th</b>	 <b>The Prodigal Son Returns!</b> Reading: 1 Corinthians 6: 12-20 Gospel: Luke 15: 11-32	Schedule a Confession. Use up/freeze meats this week.
Meatfare <b>FEBRUARY 16th</b> FAREWELL TO MEAT TODAY	 <b>The Last Judgment</b> 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 <b>FEBRUARY 23rd</b> FAREWELL TO CHEESE TODAY	 <b>Adam and Eve are cast from Paradise!</b> <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 <b>MARCH 1st</b>	 <i>GREAT FAST BEGINS WITH FORGIVENESS VESPERS</i> <b>SUNDAY of ORTHODOXY</b> 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 <b>MARCH 8th</b>	 <b>ST GREGORY PALAMAS</b> 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 <b>MARCH 15th</b>	 <b>VENERATION OF THE HOLY CROSS</b> <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 <b>MARCH 22nd</b>	 <b>ST JOHN of the LADDER</b> 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 <b>MARCH 29th</b>	 <b>ST MARY of EGYPT</b> 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! <b>APRIL 5th</b> GREAT WEEK BEGINS	 <i>GREAT AND HOLY WEEK</i> <b>ENTRY OF OUR LORD INTO JERUSALEM</b> 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 <b>APRIL 10th</b>	 <b>GREAT AND HOLY FRIDAY</b> <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! <b>APRIL 12th</b> NO FASTING!	 <i>BRIGHT WEEK</i> <b>HOLY PASCHA! (CHRIST IS RISEN!)</b> Epistle: Acts 1:1-8 Gospel: John 1: 1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!

## THE HOLY LITURGY OF THE PRESANCTIFIED GIFTS ACCORDING TO BYZANTINE RITE TRADITION

In the Byzantine Rite, besides the Liturgies of St. John Chrysostom and of St. Basil the Great, we have a third liturgical formulary, known as the Holy Liturgy of the Presanctified Gifts. As the very name suggests, the Eucharistic Gifts given in the communion at this service are pre-sanctified, consecrated beforehand. Strictly speaking, this office is not considered a "complete Liturgy," but is only a service of a solemn Holy Communion.

The Liturgy of the Presanctified Gifts is celebrated during Lent on those days when the ordinary Liturgy is not celebrated. Its origins historically are covered with some haze. Nevertheless, its use reaches back to the venerable antiquity of Christian worship.

1. All the Liturgies, before having been put in writing, were in use for a long period of time and were handed down by oral tradition. It was only much later that some particular formularies were recorded and thus were preserved for posterity. For this reason it is very hard, if not impossible, to establish an exact date and place of their origin, or to discover all the factors that influenced the evolution of these liturgical formularies.

The same should be said about the Liturgy of the Presanctified Gifts, which, in all probability, came into existence at the beginning of the sixth century in Antioch, Syria. There the other Byzantine Liturgies also originated. At some point during the sixth century the Presanctified Liturgy was transferred from Antioch to Constantinople, where it underwent further liturgical evolution and received its definite shape. The first certain information about the celebration of the Liturgy of the Presanctified Gifts in the capital of the East comes to us in an anonymous work, *Paschalion*, written in 616. There we read: "In the fourth year of Emperor Heraclius (614), under Patriarch Sergius of Constantinople (610- 638), commencing with the first week of Lent, the people, following the Psalm 'Let my prayer ascend to You' and the celebrant's invocation 'Through the gift of Christ: while the Presanctified Gifts were being carried to the altar, immediately started to sing 'Now the Powers of heaven'. This hymn is sung not only during Lent, but every time the Presanctified Gifts are celebrated." (cf. P.G., 92, 989)

From this first reliable source concerning the Liturgy of the Presanctified Gifts we can conclude:

1) that at the beginning of the seventh century (about 614) this Liturgy was well developed and celebrated in Constantinople ; 2) that starting with Lent of 614, a new, most inspiring hymn "Now the Powers of heaven" was introduced ; and 3) that at that time the Liturgy of the Presanctified Gifts was celebrated not only during Lent, but also on some other occasions. It was limited to the Great Lent by the Council of Trullo (692), which stated :

"Let the sacred Liturgy of the Presanctified (Gifts) be performed on all days of the holy Forty Days' Fast, except Saturday and the Lord's day, and the holy Day of Annunciation." (canon 52) More recent legislation limited its celebration to the Wednesdays and Fridays of Lent, and to Monday, Tuesday and Wednesday of Holy Week. (cf. A. Mikita, *Cerk. Typykon*, 1901 , p. 174) But even on those days the celebration of the Divine Liturgy of St. John Chrysostom is permitted (*Ibid.* ; *Ordo Celebrationis*, Rome 1944, n. 216).

2. The oldest text of the Presanctified Liturgy as celebrated in the Byzantine Rite today can be found in the often mentioned *Codex Barberini*, from the eighth century. Its author is not mentioned.

Only later manuscripts from the 11th- 12th centuries ascribe its authorship to various Fathers, like St. Basil (d. 379), St. Epiphanius (d. 403), St. Gregory the Great-the *Dialogus* (d. 604) , St. Germanus (d. 732), or even to some of the Apostles. But all these testimonies lack a historical basis or spring from apocryphal sources.

As such, therefore, they all are today rejected by the liturgists, who unanimously agree that the original author of the Liturgy of the Presanctified Gifts remains unknown.

The oldest description of the Presanctified Liturgy belongs to St. Theodore Studite (d. 826), who wrote a short essay entitled "Explanation of the Divine Liturgy of the Presanctified." (cf. P.G., 99, 1687-1690) The ritual as described by St. Theodore in his work is very similar to the one used at the present time.

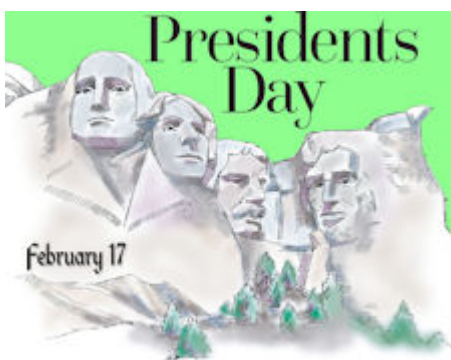
The Carpathian particular usage of the celebration of the Presanctified Gifts is given to us by Canon Alexander Mikita, in his *Cerkovnyj Typykon*, printed in Uzhorod, 1901 (p. 200-207), while its commentary is presented to us by Father Eugene Fencik, in his *Liturhika* (Budapest 1878, p. 197-208), and by Prof. Nicholas Russnak, in his Hungarian work "A Keleti Egyhaz Miser" (Budapest 1915, p. 114-120).

The ordinary Divine Liturgy was considered by the Fathers a joyous celebration, which usually was followed by the love feast-agape as mentioned by St. Paul (I Cor. 11 :20-22). A Syrian commentator and contemporary of St. John Chrysostom, Theodore of Mopsuestia (d. 426), in his recently (1933) discovered *Catecheses* writes: "To participate in the Mysteries (Liturgy) is to commemorate the death of the Lord, which procures for us the resurrection and the joy of immortality." (ct. *Catech.* 15, 7) .

Since Lent was a time of mourning and repentance, the celebration of the Divine Liturgy during the lenten period was limited to Saturdays and Sundays, as legislated already by the Synod of Laodicea (about 365) : "In Lent it is not lawful to offer the Bread (Holy Eucharist), except on the Sabbath and the Lord's Day alone." (canon 49) Hence the custom arose that on the other Lenten days the Liturgy of the Presanctified Gifts was celebrated to give to the people an opportunity to receive Holy Communion daily.

3. The Liturgy of the Presanctified Gifts is composed of three clearly distinguishable parts, namely: 1) Vespers, 2) Liturgy of the Catechumens, and 3) Holy Communion of the faithful.

During Lent, according to ancient tradition, a complete abstinence from food, a true fast, was observed by the faithful until 3:00 P.M. from Monday through Friday (cf. Byzantine Leaflet Series, No. 13). But before taking their evening meal the faithful used to assemble in their churches for Evening Prayers which, eventually, developed into liturgical services of Vespers. These then form the first part of the Liturgy of the Presanctified Gifts, concluding with the entrance and singing of the vesper time hymn, O Joyful Light. The second part, the Liturgy of the Catechumens, is a reminder of the public instructions given to the candidates for Baptism, called Catechumens. These instructions were given during Lent by the bishop in church every day, and were combined with special prayers, exorcisms and blessings. They also were often attended by the faithful. Thus, the second part of the Presanctified was formed, consisting of scriptural readings, solemn blessing with the incense and candle, and intonation "The light of Christ enlightens every man who comes into the world" (In. 1 :9), as well as the Ekteny of the Catechumens with its prayer (unfortunately now-a-days omitted). All these elements are so many remnants of the venerable institution of the ancient Catechumenate. The third part of the office consists of a solemn communion with the Holy Eucharist consecrated at the regular Divine Liturgy ahead of time. It begins with the Ekteny of Supplication and follows the patterns of the Divine Liturgy, except for the Anaphora with the consecration. After the prayers for the faithful there follows the Great Entrance with the Presanctified Gifts, while the hymn Now the Powers of heaven is being sung. Then the Ekteny of Impetration and the recitation of the Our Father prepare the faithful for Holy Communion. The prayers of thanksgiving and the prayer behind the ambo with a dismissal properly conclude the services. 4. On the Lord's Day the Christians of the first centuries and, later, the monks of the desert assembled for the celebration of the Holy Eucharist, which was followed then by the "meal of love" (agape). On this occasion they received Holy Communion and also took some consecrated particles for their daily communion during the week in their homes. This custom is known in church history as private or monastic communion, and was confirmed by a "long-continued custom" (cf. St. Basil, Epistle 93). In the same epistle St. Basil mentions that "in Egypt every person, even the laity, has the (Holy) Eucharist in his own home and receives it with his own hand every time when he wishes to communicate." Later, because of some abuses, private communion was forbidden. To the question, "Whether the monk or nun can take Holy Communion by themselves?," St. Theodore Studite (d. 826) replies: "It is not licit even to touch the Holy Gifts by those who are not priests, except in the case of necessity." (cf. P.G., 99, 1661) Thus private communion was gradually substituted with a solemn communion in church, which subsequently developed into the Holy Liturgy of the Presanctified Gifts. The famous Byzantine canonist, the hieromonk Matthew Blastares, in his work Syntagma, comments: "During Lent we partake of the Presanctified Gifts towards evening in order to strengthen ourselves against the assaults of the enemy (of our salvation). Certainly spiritual food is most sui table in a spiritual combat. For this reason it was ordered that the office of the Presanctified be mystically celebrated in the evening." (cf. P.G., 145, 149) The prayer behind the ambo, recited at the end of the services, beautifully describes the spiritual fruits of the Presanctified Liturgy. It should also be noted that according to the ancient, if not apostolic "unwritten tradition" (St. John Damascene in P.G., 95, 69), on Good Friday no Liturgy, not even that of the Presanctified Gifts is celebrated in the Byzantine Rite churches, since, according to the testimony of St. Gregory the Great (d. 604), on that day "our Lord offered Himself in sacrifice. And His sacrifice is sufficient for the salvation of all the faithful." (cf. PL, 78, 893) The only exception made is when the feast of the Annunciation falls on Good Friday. The reason of this exception was recently given by Pope John Paul II: "If the Word of God would not become flesh in the virginal womb of Mary then the passion and the death of Christ would not have been realized." (cf. L'Osservatore Romano, March 26, 1980, p. 2)




### **Prayer for the Nation . . . Pres. George Washington:**

**Almighty God: We make our earnest prayer that Thou will keep the United States in Thy holy protection; that Thou will incline the heads of the citizens to cultivate a spirit of subordination and obedience to government, and entertain a brother-affection and love for one another and for their fellow-citizens of the United States at large. And finally that Thou will most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that**

**charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion and with a humble imitation of whose example in these things we can ever hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ our Lord. Amen."**



<p><b>CUTTING EDGE LANDSCAPING, LLC</b></p>		<p><b>Little Angels Home Care LLC Agency</b> 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><b>WAKELEE MEMORIAL FUNERAL HOME</b> John S. Zaleski Director Virginia K. Hylwa Administrator  <b>203.734.1490</b> <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>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>

<b>Cheese Fare Week</b>	
Monday	3 John 1:1-14 Luke 19:29-40; 22:7-39
Tuesday	Jude 1-10 Luke 22:39-42, 45-23:1
Wednesday <i>(This is an aliturgical day. Readings are for the hours.)</i>	Joel 2:12-26 Joel 3:12-21
Thursday	Jude 11-25 Luke 23:2-34, 44-56
Friday <i>(This is an aliturgical day. Readings are for the hours.)</i>	Zechariah 8:7-14 Zechariah 8:19-23
Saturday Commemoration of All the Holy and God-bearing Fathers Who Shone Forth in the Ascetic Life	Romans 14:19-23, 16:25-27 (Saturday) Galatians 5:22-6:2 (Ascetics) Matthew 6:1-13 (Saturday) Matthew 11:27-30 (Ascetics)
<b>Forgiveness Sunday (Cheesefare)</b> <i>(Seventh Sunday before Pascha / Easter)</i>	Romans 13:11b-14:4 Matthew 6:14-21



# GREAT FAST PASTORAL OF THE UKRAINIAN CATHOLIC HIERARCHY OF THE U.S.A.



## GREAT FAST PASTORAL OF THE UKRAINIAN CATHOLIC HIERARCHY OF THE U.S.A. TO OUR CLERGY, HIEROMONKS AND BROTHERS, RELIGIOUS SISTERS, SEMINARIANS AND BELOVED FAITHFUL

*“Open to me the doors of repentance, O Giver of Life. As we worship in Your temple this morning, teach us how to purify the temple of our bodies, and in Your compassion, purify me by the goodness of your mercies.”  
Matins, Sunday of Publican and Pharisee*

With these words, we are invited to embark on the Lenten pilgrimage. The doors of repentance are opening! The Great Lent is beginning! Every year Great Lent is repeated, and each time it brings us great benefit if we as individuals, our families and church community entrust ourselves to start this journey. It is a preparation for the life to come and, more immediately, a preparation for the Bright Resurrection. Repentance for us as individuals is the conscious transformation of our hearts, our minds, and the very essence of our lives. This is at the heart of the Great Lent.

Through this Lenten pilgrimage, we begin our preparation for the glorious feast of the Resurrection of Our Lord. Daily we acknowledge our need to repent as we recite the Lenten prayer of Saint Ephrem of Syria. “Yes, O Lord and King, let me see my own sins and not judge my brothers and sisters for you are blessed for ever and ever. Amen.” We pray acknowledging that it is only when we enter the “wilderness of the desert of our heart” and focus inward that we take the first step on the road to repentance and the journey to and beyond the empty tomb on the day of Pascha.

During the Lenten days, we are offered the opportunity to seek release from those things we have allowed, often unconsciously, to hold us captive, yet which in and of themselves have no real power over us. Now, during the forty days, we are challenged to do away with our passions, our preoccupations, our pride, our jealousy and anger. Now, we are assured that the doors of repentance are opened to those who knock.

Now, during the Lenten journey our prayer, fasting and almsgiving have the power to transform our lives and the lives of those around us. Repentance, however, must never be regarded as our spiritual activities that prepare us only for the feast of Pascha. Repentance stands at the very heart of our spiritual lives. Repentance is our ongoing, continuing and daily pursuit.

We enter this Lenten journey as individuals, but we are not alone, at the same time we enter this pilgrimage with our families and our church community. Together we stand at the doors of repentance. Together, we knock and implore the Giver of Life to lead us from the desert of our life into the joy of being with God.

On this journey with our eyes opened, and our hearts free to follow Christ, we will be able to see in the new light people around us. We will be able to listen attentively to those in need, those who are less fortunate than us in our community. We will be able to live our Christian vocation to preach the Good News of Christ, to be missionaries and missionary community, a welcoming and hospitable community both for its faithful and for strangers. We can manifest this spirit of service toward those who are closest to us – our brothers and sisters, mothers and fathers, fellow

parishioners, and even to total strangers, whom we meet for the first time. We should remember that in our midst there are many, who have left the Church for a variety of reasons, or they do not attend simply because no one has ever said to them: “Come and see!” (John 1:46).

Great Lent is a perfect time to strive to live for our church community in unity, a community that is resplendent with evangelical joy and godly life. Our spiritual life will be a sign of God’s presence in the world, through our prayer and our service to others, we will proclaim the Good News. This Lenten journey allows us to touch all aspects of our inner life, our church community and in a broader sense encompasses the fullness of Christian life. Let us be not afraid with joy to enter this Lenten pilgrimage, so on the Great Monday of Holy Week we can with a renewed spirit and sincere heart sing: “I see your bridal chamber completely engulfed with light, O my Savior, and I do not have a wedding garment to enter and enjoy Your brightness, fill the garment of my soul with light, and save me, O Lord, save me.” Exapostilarion, Matins of Great Monday.

May God bless our Lenten pilgrimage toward the glorious Feast of the Resurrection!

**+Borys Gudziak**

Archbishop of Philadelphia for Ukrainians  
Metropolitan of Ukrainian Catholics in the United States

**+Paul Chomnycky, OSBM**

Eparch of Stamford

**+Benedict Aleksiychuk**

Eparch of St. Nicholas in Chicago

**+Bohdan J. Danylo (author)**

Eparch of St. Josaphat in Parma

**+Andriy Rabi**

Auxiliary Bishop of Philadelphia

Great Fast, 2020

