



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

**105 CLIFTON AVE
ANSONIA, CT 06401
Rectory Phone 203-734-3895
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**Fr. Ed Cell 413-218-6404
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*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
March 22, 2020



Fourth Sunday of the Great Fast – John Climacus, The Holy Priest-Martyr Basil, Presbyter of Ancyra (363);

Epistle: Hebrew 6,13-20 Gospel: Mark 9,17-31 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)

Responding to the outbreak of the global pandemic virus COVID-19, Public Services: All weekday and Sunday services will be celebrated temporarily without the participation of the assembly of the faithful. Our clergy will continue to celebrate and pray for you and with you vicariously. У зв'язку з пандемією вірусу COVID-19, Усі щоденні та недільні богослужіння тимчасово служитимуться в наших церквах без фізичної присутності громади вірних. Священники продовжуватимуть молитися за Вас і заочно з Вами

Bread and Wine Offering - None Offered

03/21	Saturday	Liturgies closed to the Public	NO MISSION BECAUSE OF THE CHURCH CLOSING -CORONAVIVUS -19 Fourth All Souls Saturday The reading of the names of our beloved Deceased Divine Liturgy All the Deceased Pro Populo (For All Parishioners) - За Всіх Парафіян
03/22	Sunday		Deceased of Brenia, Fetzko & Horney Families
03/23	Monday		+Olga Lar Susla
03/24	Tuesday		+Stefania Hlywa
03/25	Wednesday		Feast of the Annunciation Readings Hebrews 2:11-18 & Luke 2: 24-38 Divine Liturgy Pro Populo (For All Parishioners) - За Всіх Парафіян
03/26	Thursday		Special Intention Health All our Parish Family
03/27	Friday		No Liturgy
03/28	Saturday		Divine Liturgy Pro Populo (For All Parishioners) - За Всіх Парафіян
03/29	Sunday		God's Blessing for Richard Koalchic
ETERNAL LIGHT		<i>None Offered</i>	
BLESSED VIRGIN MARY LAMP		<i>None Offered</i>	
SACRED HEART of JESUS LAMP		<i>In loving memory of +Jan Sembrat by Wasył & Jaroslawa Sembrat & Family</i>	
Bread and Wine Offering Reserved Dates 4/6-4/12/20 4/20/20- 4/26/20 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 11/9/20-11/15/20 12/7-12/13/2020 12/21/20-12/27/20		Eternal Light Offering Reserved Dates 3/30/20-4-5/20 4/06/20-4/12/20 4/20/20 -4/26/20 5/4/20-5/10/20 05/11-05/17/2020 08/3/-8/9/2020 9/7/20-9/3/20 9/21/-9/27/2020 11/9/20-11/15/20 11/23/-11/29/2020 12/14/20-12/20/20 12/21/-12/27/2020	
		BLESSED VIRGIN MARY LAMP OFFERING RESERVED DATES 4/13/20-4/19/20 4/27/20-5/3/20 6/1/20-6/7/20 8/10/20-8/16/20 9/28/20-10/4/20 11/9/20-11/15/20 12/21/-12/27/2020	
		SACRED HEART OF JESUS LAMP OFFERING RESERVED DATES 4/13/20-4/19/20 4/20/20-4/26/20 4/27/20-5/3/20 11/9/20-11/15/20 12/21/-12/27/2020	

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!!

Today Passing into eternal life (1924) of Fr. Isidore Dolnytsky, hymnographer, professor and spiritual father of L'viv and the Greek College in Rome

ION BANK DONATIONS: Parishioners and friends who have a savings account at Ion Bank are encouraged to vote **by March 31, 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



NO to make Pysanky THIS YEAR!!!-

There will be NO Children Liturgy THIS YEAR NO Egg Hunt NO Easter Egg Coloring.

NO EASTER BAKE SALE,

Glory to Jesus Christ, Dear parishioners of St Peter and St Paul Ukrainian Greek Catholic Church according to the directives of Ukrainian Catholic Bishops of the USA all services will be done privately until further notice. The Divine Liturgy will be celebrated by the parish priest for all parishioners but without presence of the faithful. Please seek Divine Liturgy on Line from St Basil Seminary another online resources to watch the Liturgy on Sundays. If you and your family are not able to see Divine Liturgy online you must take time read the Holy Bible and pray at home as a family. Please call me on my cell or email whenever you need a priest. Confessions can be scheduled by appointment. Church will be open daily for prayer 9:00 AM to 10:00 AM each day of the week for prayer. May Almighty God Bless and Keep you all Safe and in Good Health. **God Save and Protect!**

Memorandum of the bishops of the Ukrainian Catholic Church in the United States of America regarding of the COVID-19 pandemic

“Whatever you did for one of these least brothers of mine, you did for me.” (Mt. 25, 40)

Dear clergy, religious, and faithful!

Responding to the outbreak of the global pandemic virus COVID-19, which has been spreading with lightning speed across the globe, we, bishops of the Ukrainian Catholic Church in the United States, united in solidarity, wish to address you with assurances of our joint prayers and efforts. Bound together in our care for the spiritual and physical health of our faithful, we would like to inform you about certain norms and practices intended to confirm us in faith and truth, safeguarding all members of our communities, especially the most vulnerable, and preventing the spread of disease.

Keeping in mind the fragility of human life and acknowledging with humility the limits of human reason and resources, we are called to do all that is possible to help the national government, local authorities, and medical personnel to fight the spread of the virus.

Medical workers and scientists are unanimous in warning that this fight will be protracted, one that will require the solidarity of all people across the globe. The speed of transportation and the globalization of today's world facilitate the spread of the virus. But the quality of our interpersonal relations and our solidarity—and it is Christ who grants these gifts—are able to slow down the contagion that takes more and more lives every day. The experience of the countries that squarely faced the consequences of the virus and acted quickly and decisively shows that it is possible.

“Love your neighbor!” These times call us to faith in God, trust in each other, focused efforts, solidarity and coordinated actions. Love, we know, entails closeness, even intimacy. In today’s circumstances, however, a certain distance may be the proper expression of interpersonal love and civic responsibility. Thus, the Ukrainian Catholic Church supports governmental regulations and public health measures connected with the pandemic. We ask you, our dear faithful, to follow the advice of the Centers for Disease Control and Prevention (CDC) and take care of your personal safety and hygiene as well as of those around you.

Christ is in our midst! Unfortunately, the necessary public health norms on social distancing, including restrictions on public meetings, make it impossible for the Church to carry on our usual rhythms. At the same time, despite the difficult situation, the Church does not stop Her activity and service. We are called to be creative in living our communion. We Christians continue to bear witness to the presence of God in the created world, to His action in the life of all people, to His love for every person. It is the hour to show our love and care for the elderly in our communities, who today are most at risk and for all who experience social isolation.

These times of trial are a unique opportunity to manifest our love for God and neighbor. Today, when we are limited in public liturgical practices, our life in Christ will be measured by the authentic quality of our personal relationship with God and neighbor: in private and family prayer and in works of charity. In the midst of today’s pandemic caring for one’s neighbor calls for clear and immediate expression.

The experience of our underground Ukrainian Greek Catholic Church (1945–1989) is a source of inspiration and faith for us. In recent memory having been deprived of all of its church buildings and all other infrastructure, the Greek Catholic Church in Ukraine and elsewhere in the communist world was led by God to find creative ways to foster the spiritual life of its members for two generations. Through excruciating suffering and great losses, our Church was forged, cleansed, and prepared for a new life in a new millennium. Now is the time to prayerfully reflect upon this salvation history. The Lord will guide us again in fortitude and flexibility to praise Him and foster communion and solidarity among us.

Public Services

- 1. All weekday and Sunday services will be celebrated temporarily without the participation of the assembly of the faithful. Our clergy will continue to celebrate and pray for you and with you vicariously.** We will celebrate the Divine Liturgies and other services in behalf of and for all of you, especially for the sick and the healthcare providers. We will beseech the Lord for wise and prudent decisions on the part of government and medical authorities. We will pray for the eternal repose of the deceased. We are obligating our priests to be steadfast in prayer for their flock. Be as Moses, who raised his hands in prayer so that whole people of God could prevail over the enemy (cf. Ex 17, 11-12).
- 2. Our churches will remain open for private prayer at designated times.** We ask the pastors to guarantee the safety and frequent disinfection of our churches.
3. We renew and confirm the dispensation from the obligation to participate in Sunday services. At the same time, **we ask you to pray as a Domestic Church (as a family or household unit) on Sundays and on Holy Days.** We suggest making use of the ZhyveTV and internet resources of your eparchy or parish. Read prayerfully the Holy Scriptures, reflect upon the source and meaning of your life, on God’s love and salvific action on our behalf.
- 4. We encourage you to make best use of the quarantine time, which coincides with Great Lent,** for personal prayer, reading the Word of God, and building a more profound relationship with Our Lord, our neighbors and in our families.
5. We ask that all the Lenten practices -- e.g., missions and spiritual exercises -- be held with the aid of the internet and other means of social communication.

Sacraments and Sacramentals

1. We kindly ask that you postpone, in consultation with your pastor, the Sacraments of Christian initiation (Baptism and Chrismation) and Matrimony.
2. The faithful can avail themselves of the Sacrament of Repentance (Confession) in church, taking all necessary precautions for social distancing.
3. In cases of grave illness or danger of death, priests are obligated to administer the Sacrament of the Anointing of the Sick, while assuring safety for all involved.
4. Priests will celebrate funerals with the participation only of the immediate family members of the Deceased, according to local regulations regarding public assemblies.

Practical advice

1. Dear priests, religious, sisters and brothers! If you feel sick, we urge you to stay at home, call your doctor, and obey all medical and civil regulations.
2. We encourage our pastors to maintain personal contact with their faithful, especially with the elderly and sick by phone and via social media. Our priestly ministry continues without ceasing.
3. Confessions are to take place in the open, not in a confessional. Safety of the penitent and priest must be assured.
4. Frequently sanitize with disinfectant whatever people tend to touch in the churches: pews, door handles, etc.
5. During private prayer in church, maintain a safe distance from each other (6 feet or 2 meters).
6. Venerate icons and the Cross by bowing your head and with a sign of the cross or by prostrations. Do not kiss icons or the Cross.
7. Comply with the guidelines and prescriptions of governmental authorities (town, county, state, federal) regarding public gatherings and personal safety.

These norms are effective immediately after being published on Wednesday, March 19, 2020. We carefully follow developments, consult experts and will update our norms and regulations according to new information and circumstances.

God is calling us to a new and deeper spiritual awareness. We encourage you to stay united in the communion of the Holy Spirit! Pray! Stay vigilant! Sing, smile, and laugh! Exercise and read! Pay attention to your health and help people who are under risk in your family as well as in your neighborhood! Communicate and support each other in spirit and deed!

The blessing of the Lord be upon you!

+ 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, Eparch of St. Josaphat in Parma

+ Andriy Rabyi, Auxiliary Bishop of Philadelphia

March 19, 2020

from Metropolitan Cathedral of Immaculate Conception in Philadelphia, PA



Fourth Sunday of Great Lent

O Lord, I believe; Help my unbelief.” (Mark 9: 24), prays the man in today’s Gospel who had asked Jesus to heal his son possessed by a demon. The Apostles, too, ask Jesus to help their unbelief “Lord, Increase our faith.” (Luke 17:5)

To both Jesus responds that if you have faith the size of a mustard seed (about half the size of a poppy seed) you can accomplish miraculous results with only a word, even moving mountains or pulling a huge tree out by its roots and tossing it into the sea. It might seem normal for people today to doubt that this is/was possible,; however, the people at that time had witnessed even greater miracles themselves, the blind having their sight restored, the lame walking, and many others including today’s Gospel account of demons being expelled. So it might be expected that these marvels and Jesus’ promise of the power to perform them to those with faith, would inspire all to great faith, but in the next chapter of St Luke’s Gospel, Jesus wonders “when the Son of Man comes, will He really find faith on the earth?” (Luke 18:8), and declares “O faithless generation, how long shall I be with you? How long shall I bear with you: when He is told that His disciples could not drive the demon out of the boy. Man has always believed that there was something else (i.e., spirits) beside himself and the visible in the world, and generally divided the spirits into good ones and bad ones. Over time man has ascribed greater power to the evil ones; deifying them, building temples to them, looking to them for help in all things, fearing their wrath, bringing them sacrifices and prayers. It is shown today in the many pagan cults thriving thorough out the world, and we see this at the time of Christ, when Christ’s great power was attributed to Satan, “He casts out demons by the ruler of the demons.” (Matthew 9:34 also in Luke and Mark). Jesus came to show us that the opposite is true.

In today’s reading, the possessed boy’s father points out the disciple’s lack of power to Jesus. “I spoke to Your disciples, that they should cast it out, but they could not.” He also exposes his own contribution (lack of faith) to the disciple’s failure when he says to Jesus “if You can do anything, have compassion on us and help us.” Jesus doesn’t put the blame specifically on anyone (“O faithless generation”). Even those in the crowd are accused of the lack of faith (for Jesus acknowledged the faith of the four who lowered the paralytic to Him as the reason of his cure).

How would we have reacted if this was our child? What kind of faith would Christ find in each us if He would appear today? What evidence of faith would He see in our everyday actions? Would He see us trying to deal with everything, both the blessings and that which require us to show patience and humility, with the faith that God has sent them to us for our own benefit - “It is good for me that I have been afflicted, that I may learn Your statutes” (Psalm 119:71)? Do we have the faith to act according to His will? Do we act as though this world is only a passing phase and that His obedience (and therefore ours too) to the Father, even to death on the cross is the source of eternal life? Do we ask Him in prayer to strengthen our faith and use it in all our decisions and judgments?

As we continue our Lenten journey, let us focus our efforts on increasing our faith to the size of a mustard seed keeping in mind the words of Jesus “This kind can come out by nothing but prayer and fasting.”

Let us accept Christ’s power as supreme in our lives and allow Him to take the spirit of despair from us.



THE FEAST OF THE ANNUNCIATION OF THE MOST HOLY MOTHER OF GOD

“Today is the beginning of our salvation, the revelation of the eternal mystery.”

TROPARION For the first three centuries the liturgical worship of our Lord Jesus Christ concentrated around the feast of His glorious resurrection, the Holy Pasch, exalted by the Fathers as “the Feast of Feasts” (St. Gregory of Nazianzus). During the fourth century another fundamental mystery from the life of our Savior, namely His nativity, was introduced into the cycle of liturgical celebrations by the Church. With it the celebration of our Lord’s incarnation, the feast of the Annunciation, made its way into the liturgical year.

Originally the Annunciation was considered as a feast of our Lord, commemorating His mysterious incarnation. Later, however, after a proper evaluation of the Blessed Virgin’s role in the mystery of the incarnation, they decided to celebrate the feast on March 25, as a Marian feast.

1. When discussing the Annunciation, we must make a clear distinction between the mystery and its liturgical celebration as the feast of the Annunciation.

The mystery of the Annunciation concentrates on the incarnation of the Word of God when, by the “power of the Holy Spirit,” the Word “became flesh” (In. 1 :14) in the womb of the Blessed Virgin Mary, as described in the Gospel of St. Luke. (LK. 1 :26-38). The incarnation was always considered a principal mystery of our faith and was inserted by the Nicean Fathers into the Symbol of Faith in 325 A.D. Since then, all Christians profess that our Lord Jesus Christ “for our salvation came down from heaven, and was incarnate from the Holy Spirit and Mary the Virgin, and became man.” The liturgical celebration of this mystery as a special feast of the Annunciation came later, in connection with the feast of the Nativity of our Lord, and was simply considered as the feast of our Lord’s incarnation. Later, however, during the sixth century, the emphasis shifted to the Blessed Virgin, exalting her all-important role in the mystery of incarnation. Thus the Byzantine Church began to celebrate the feast as a Marian feast under the name the Annunciation of the Most Holy Mother of God.

2. The solemn celebration of the greater number of the feasts was initiated in Jerusalem, after the proclamation of religious freedom by Emperor Constantine the Great in 313 A.D., when numerous pilgrims began to crowd the holy places. Provided with magnificent basilicas due to imperial generosity, these holy places gradually became a stage setting of the most impressive liturgical celebrations.

In the middle of the fourth century a beautiful basilica of the Annunciation was built in Nazareth, on the spot where it is believed that the house of the Blessed Virgin stood. Thus the celebration of the feast of the Annunciation had begun.

According to time computations, the annunciation preceded the nativity of our Lord by nine months and was to be celebrated on March 25.

However, there were some liturgical difficulties in celebrating the feast on that day. Ordinarily, March 25 coincided with the Lenten season, during which all festive celebrations were forbidden by the Council of Laodicea (can. 51). Therefore, the feast

of the Annunciation was celebrated during Advent as a liturgical preparation for Christmas, placing the emphasis of the feast on the incarnation of our Lord.

3. After the recognition of the Blessed Virgin as the Mother of God by the Council of Ephesus in 431 A.D., Mary's role in the work of salvation began to come to the foreground. By the sixth century the emphasis shifted to Mary and the feast of the Annunciation was recognized as the Marian feast to be celebrated without any exception, on March 25. Thus the Council of Trullo, celebrated in 692 A.D., overrode the previous prohibition and decreed the solemn celebration of the feast of Annunciation with the Divine Liturgy on March 25, even if it coincided with Holy Week (can. 52).

The Paschal Chronicle of Constantinople, written at the beginning of the seventh century, clearly states that the entire Byzantine Church by "the tradition of the holy teachers" celebrates the feast of Annunciation of the Most Holy Mother of God on March 25 (c.f. Migne, Patrologia Graeca, vol. 92, col. 488). Therefore today, according to Byzantine discipline, we celebrate the Holy Liturgy even on Good Friday if it happens to fall on March 25.

It was Pope Sergius (687-701), of Oriental descent, that introduced the feast of the Annunciation in Rome, from where it gradually passed to the entire West as part of "Roman tradition."

4. Although St. Proclus of Constantinople (d. 446) in his //I Oration talks about the Annunciation as a "solemn celebration" (c.f. Migne, Patr. Gr., vol. 65, col. 703-708), he nevertheless concentrates his attention on the hypostatic union of the two natures (human and divine) in Christ, considering the mystery of the annunciation as the incarnation of our Lord Jesus Christ. At the same time, i.e. from the middle of the fifth century, we have another and quite long sermon of Bishop Basil of Seleucia, On the Annunciation of the All-Holy Mother of God (et. Migne, Patr. Gr., vol. 85, col. 425-452), which greatly influenced the author of the Akathistos Hymn. In his sermon, however, Basil of Seleucia is also preoccupied with the explanation of the mystery of the annunciation, without even mentioning the celebration of the feast. The oldest authentic homily dealing with the annunciation as a solemn feast celebrated on March 25 should be ascribed to St. Abraham of Ephesus (d. about 553), which was delivered at the time of Emperor Justinian. Discovered not long ago, it was published by Professor M. Jugie in 1922. In the seventh century the homilies on the Feast of Annunciation considerably increased in number; they confirm what has been said about the development of the solemn celebration of the feast.

5. The liturgical compositions for the feast are most inspiring and filled with great joy, constantly repeating the angel's greeting, Rejoice!, as they describe the incarnation of the Word of God, the divine motherhood of the Blessed Virgin Mary, and the initiation of God's plan for our salvation. It took almost three centuries until the liturgical compositions and services were properly arranged and took their definitive form.

The hymnographers who greatly contributed to the beauty and solemnity of the feast by their inspiring compositions included : St. Andrew of Crete (d. about 740), St. John Damascene (d. 749), St. Cosmas of Maiuma (d. about 760), St. Theophane Graptos (d. 845), Anatolius of Thessalonica (d. ninth century), and Emperor Leo VI the Wise (d. 912), hiding under his pen name of Byzantios. The Canon of the Matins for the Feast, composed by St. Theophane, is unique in Byzantine hymnography since it is arranged in the form of a dialogue between the Archangel and the Blessed Virgin Mary. To grasp its beauty and its deep theological thought let us turn our attention to the Eighth Ode of the Canon:

"Hearken, O pure Virgin, the handmaid of the Lord, while Gabriel tells you about the eternal plan of the Most High coming to its fulfillment: 'Make ready to receive God, for through you the Incomprehensible comes to dwell with mortal men. Therefore, rejoicing I cry out : Bless the Lord, all His works!

"The Virgin replied: 'All mortal thought is overwhelmed as it ponders the strange wonders which you are telling me. Your words are filling me with joy, yet I am afraid that you might deceive me, as Eve was deceived, and lead me astray. Yet, behold, you cry out : Bless the Lord, all His works!

" Put your mind at ease, Gabriel responded, – It is true that this matter is hard to grasp, then obey the words of your own lips. Do not doubt as though I say this to deceive you, but rather believe that I am telling the truth, for rejoicing I cry out : Bless the Lord, all His works!

"The Virgin, being without reproach, answered: 'Childbirth comes from mutual love; such is the law God has given to men. But I know not at all the pleasure of marriage, then how can you say that I shall bear a child? I am afraid that you are deceiving me, and yet you cry out : Bless the Lord, all His works!

"In reply the Angel said: 'You speak to me, o holy Virgin, of the ordinary way in which birth takes place. But I tell you of the birth of the true God. He shall take flesh from you in a way beyond any expression and understanding, in a way that He alone knows.

Therefore, I cry out' rejoicing : Bless the Lord, all His works! "It seems to me that you are telling the truth, the Virgin answered, – for you have come as a messenger, bringing joy to all.

Since the Holy Spirit has purified my soul and body, let it be done to me according to your word; and may God dwell within me. To Him I cry out together with you : Bless the Lord, all His works!"

This brief description of the feast of the Annunciation of the Most Holy Mother of God is concluded with the inspiring words of the same hymnographer:

"Today is revealed to us the mystery that is from all eternity. The Son of God becomes the Son of Man that, by sharing in what was our worst, He may make us share in what was the best. In the old times Adam was deceived ; he desired to become like God but did not succeed. Now God becomes man that He may make Adam like God. Let all the creation rejoice and let the nature exult, because the Archangel stands before the Virgin in awe and, by greeting her 'Rejoice', changes our sorrow into joy. O Son of God, Who in the mercy of Your compassion have become man, glory to You!" (Matins at the Praises). o Most Holy Mother of God, save us!

FROM THE SYNAXARION (Liturgical description of the Feast)

"Today the Son and Word of God, Our Lord, ineffably takes place in the womb of the Virgin, desiring by His incarnation to deify man, the work of His hands, and to lead him back to the ancient paradise. Today the Uncreated takes dwelling in His creature. Today the Invisible becomes visible. Today the Inaccessible is conceived in the virginal womb and becomes accessible. Today the Word of God receives the body and the Son of God becomes the son of a Virgin.

"Today the gates of paradise are opened, and the fiery sword is quickly removed, thus the human race, through faith in Christ and good deeds, reenters paradise. Today Adam rejoices , since his Creator received his (human) nature. Today Eve, having crushed the head of the serpent, her implacable tempter, invites the entire world to rejoice, saying: 'Rejoice with me, for today we have found deliverance from all sins'.

BASILICA.RO

HYMN TO LOVE

I Corinthians 13, 4:8

Love:

-  suffers long
-  is kind
-  does not envy
-  does not parade itself
-  is not puffed up
-  does not behave rudely
-  does not seek its own
-  is not provoked
-  thinks no evil
-  does not rejoice in iniquity, but
rejoices in the truth
-  bears all things
-  believes all things
-  hopes all things
-  endures all things

Love never fails.



<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>
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Fifth Week of Great Lent

Monday	Isaiah 37:33-36:6; Genesis 13:12-18; Proverbs 14:27-15:4
Tuesday	Isaiah 40:18-31; Genesis 15:1-15; Proverbs 15:7-19
Wednesday	Isaiah 41:4-14; Genesis 17:1-9; Proverbs 15:20-16:9
Thursday Canon of St. Andrew of Crete	Isaiah 42:5-16; Genesis 18:20-33; Proverbs 16:17-17:17
Friday	Isaiah 45:11-17; Genesis 22:1-18; Proverbs 17:17-18:5
Saturday Saturday of the Akathist Hymn	Hebrews 9:24-28; Hebrews 9:1-7; Mark 8:27-31; Luke 10:38-42, 11:27-28
Fifth Sunday of Great Lent: Commemoration of Saint Mary of Egypt	Hebrews 9:11-14; Mark 10:32-45

