



**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](http://www.stspucc.org).**

**Very Rev. Archpriest Edward Canon Young, Pastor**

**April 17, 2022**

**Pascha: The Feast of the Resurrection of our Lord God and Savior, Jesus Christ**

**Свята і Велика Неділя Пасхи. Воскресіння Господа Бога і Спаса нашого Ісуса Христа**

**Epistle: Acts 1:1-8    Gospel: John 1:1-17    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 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 \_\_\_\_\_ Email \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

(Please come down to the Basement to be properly registered after or before liturgy)

***Ikos of Pascha:*** *The myrrh-bearing maidens anticipated the dawn and sought, as those who seek the day, their Sun, Who was before the sun and Who had once sat in the grave. And they cried to each other: Friends, come, let us anoint with spices His life-giving and buried body — the Flesh Who raised up fallen Adam, and Who now lies in the tomb. Let us go, let us hasten, and like the Magi, let us worship; and let us bring myrrh as a gift to Him, Who is wrapped, not now in swaddling clothes, but in a shroud. And let us weep and cry: Arise, O Lord, Who offers Resurrection to the fallen. Having beheld the Resurrection of Christ, let us adore the Holy Lord Jesus, the only sinless One. We worship Thy Cross, O Christ, and Thy Holy Resurrection we praise and glorify; for Thou art our God, and we know no other than Thee; we call upon Thy name. O come all you faithful, let us worship Christ's holy Resurrection. For behold, through the Cross joy has come to all the world. Ever blessing the Lord, let us praise His Resurrection. By enduring the Cross for us He destroyed death by death*

***Bread and Wine Offering- In loving memory +Maximillian Fedorko  
from Irene Henry & Donna Wright***

4/16	<b>Great &amp; Holy Saturday</b>	9:00 AM	<i>Liturgy of St. Basil the Great Blessing of Paschal Foods - Blahoslovennia pasok [Out Doors near the Garage] 3:00 pm (In English), 4:00 pm (in Ukrainian) Church will be closed at 8:00 PM Confessions will be heard after each of the blessings of Easter Food</i>
4/17	<b>Sunday Resurrection of Our Lord, Свята Пасха – Воскресіння Христове</b>	6:30AM 7:00AM 8:00AM 10:00 AM	<b>NADHROBNE / НАДГРОБНЕ ПРИ ГРОБИ</b> (Removal of the holy shroud to the altar) <b>7:00 AM PROCESSION &amp; RESURRECTIONAL MATINS ОБХІД ХРАМУ / ВОСКРЕСНА УТРЕНЯ</b> <b>8:00 AM DIVINE LITURGY / ВЕЛИКОДНІ СЛУЖБИ БОЖІ</b> GOD'S BLESSINGS FOR OUR PARISH FAMILY <i>Blessing of the ARTOS after the Ambon Prayer.</i> <b>10:00 AM DIVINE LITURGY GOD'S BLESSINGS FOR OUR PARISH FAMILY</b>
4/18	MONDAY	10:00 AM	+Iryna Hanushevsk Rusnak req. by Fr. Young
4/19	TUESDAY	10:00 AM	+Mary Elizabeth Koalchic Garahan req. by Family
4/20	WEDNESDAY	6:00 PM	+Theodora Garan 40 <sup>th</sup> day req. by Stefan & Ola Dytko & Wasyl & Yaroslawa Sembrat & Family
4/21	THURSDAY		No Liturgy
4/22	FRIDAY		No Liturgy
4/23	SATURDAY	9:00 AM	+Bogdan Zalusky req. by Maria Zalusky & Family
4/24	Saint Thomas SUBDAY	8:30 AM 10:00 AM	+Anna Kofla req. by Peter & Barbara Pysarchyk Pro Populo (For All Parishioners) <b>За Всіх Парафіян</b>
ETERNAL LIGHT		<b><i>In loving memory of +Maria Pecylak by Wasyl &amp; Jaroslawa Sembrat &amp; Family &amp; Stefan</i></b>	
BLESSED VIRGIN MARY LAMP		<b><i>In loving memory of +Teodora Garan by Luba Lypen</i></b>	
SACRED HEART of JESUS LAMP		<b><i>None Offered</i></b>	

BREAD & WINE OFFERING RESERVED DATES	ETERNAL LIGHT LAMP OFFERING RESERVED DATES	BLESSED VIRGIN MARY LAMP OFFERING RESERVED DATES	SACRED HEART OF JESUS LAMP OFFERING RESERVED DATES
5/2/22-5/8/22	4/25/22-5/1/22	5/2/22-5/8/22	5/2/22-5/8/22
6/6/22-6/12/22	5/2/22-5/8/22	5/9/22-5/15/22	5/9/22-5/15/22
7/4/22-7/10/22	5/9/22-5/15/22	5/16/22-5/22/22	6/6/22-6/12/22
7/11/22-7/17/22	5/23/22-5/29/22	5/23/22-5/29/22	6/27/22-7/3/22
8/1/22-8/7/22	5/30/22-6/5/22	6/27/22-7/3/22	9/12/22-9/18/22
9/5/22-9/11/22	6/27/22-7/3/22	7/18/22-7/24/22	11/4/22-11/20/22
10/3/22-10/9/22	7/18/22-7/24/22	8/1/22-8/7/22	12/19/22-12/25/22
10/10/22-10/16/22	8/8/22-8/14/22	8/8/22-8/14/22	
11/7/22-11/13/22	9/5/22-9/11/22	8/15/22-8/21/22	
12/5/22-12/11/22	12/5/22-12/11/22	9/5/22-9/11/22	
		10/3/22-10/9/22	
		11/7/22-11/13/22	
		11/14/22-11/20/22	
		11/21/22-11/27/22	

**2022 & 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](mailto:platosz@hotmail.com) or Scott Walker [sjjawalk@aol.com](mailto:sjjawalk@aol.com) There has been the First meeting but more assistance is need. Thank you

**The next Organizing Meeting for the 125<sup>th</sup> Anniversary of Saint Peter and Saint Paul Ukrainian Greek Catholic Church:** will be **April 26** 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.



**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 \$21,426 – 42.9% to go \$28,574  
Donations this week - \$50.00 Anna Kot

**HELP NEEDED: THE PARISH IS IN NEED OF A TREASURER. IF YOU HAVE EXPERIENCE IN BOOK KEEPING, BUSINESS OR ACCOUNTING PLEASE CONTACT SCOTT WALKER AT [SJJAWALK@AOL.COM](mailto:SJJAWALK@AOL.COM) OR 203-735-8385**



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

**"LET'S SHOW PRIDE IN OUR PARISH**

**CELEBRATING 125 YEARS**

**TEE SHIRT SALE \$25.00 EACH**

**BLUE WITH YELLOW LOGO**

**S,M,L,XL 7 2XL 48 SHIRTS ORDERED**

**WE WILL BE ABLE TO ORDER MORE SHIRTS**

**UPON REQUEST CONTACT SCOTT WALKER AT [SJJAWALK@AOL.COM](mailto:SJJAWALK@AOL.COM) OR  
203-735-6385**



### **Church Fundraiser- Ukrainian Floral Wreath Orders**

Thus far, all our Ukrainian Floral Wreaths have been sold.

However, we will be taking orders. If anyone is interested

in purchasing one, there will be a sign-up sheet at the church entrance and in the church hall.

We will contact you when it is ready.

**Large Wreath - \$40**

**Medium Wreath - \$30**

Any questions call - Audrey Sokol 203-605-4727, Jean Walker 203- 751-5646 or Lucy Kuncik 203- 924- 0295.

We want to thank all those who have helped thus far with this fundraiser by donating their time, buying materials, and giving monetary donations- Catherine Dokla Zdanowicz, Patty Burns Biga, Janice Moir, Marie Telep, Janine Bell, Irene Henry, Donna Wright, Jean Walker, Lucy Kuncik and Audrey Sokol.



Metropolia of Ukrainian Catholic Church USA has collected \$1,869,132.19 for the Humanitarian Aid Fund

Humanitarian Aid Fund of the Ukrainian Catholic Church in the United States. Report No. 2 March 27, 2022

**\$1,869,132.19 has been collected**

**Since Report No.1 the Humanitarian Aid Fund has supported these three initiatives:**

**\$200,000 Caritas Ukraine** (equivalent to Catholic Charities in the US)– to support Caritas' **Emergency Response to War in Ukraine Project** focused on supporting vulnerable individuals in the areas of information, hygiene supplies, food, temporary shelter, family medicines, water, safe transportation, coping of stress, and delivery of humanitarian cargo to crisis locations.

**\$200,000 Ukrainian Catholic University (UCU)** – for the purchase of **wound care products for war victims** to be used in hospitals, **medical pouches for tactical medicine, and medications for the needs of the hospitals** in different regions of Ukraine. UCU has arranged the logistics for delivery in Central and Eastern Ukraine.

**\$119,789.31 Ukrainian Catholic University (UCU)** – for the purchase of **SOFT Tactical Tourniquets**. These are the top performing medical tourniquets currently available. These tourniquets are part of a tactical medical kit,

which will be stocked by UCU's partner, the Wings of Hope Charitable Foundation. UCU has arranged the logistics for delivery in Central and Eastern Ukraine.

100% of the funds donated to the Humanitarian Aid Fund of the Ukrainian Catholic Church in America, created by the *Ukrainian Catholic Archeparchy of Philadelphia, Eparchy of Stamford, Eparchy of Saint Nicholas in Chicago, and Eparchy of Saint Josaphat in Parma*, will go to support humanitarian aid organizations and suffering Church institutions in Ukrainian



Calling all parish girls to participate in the May crowning of our Blessed Mother Mary on Sunday, May 1, at 3 pm. All interested girls please contact Mrs. Susan Monks at 203 257 2089 or [shsmonks@hotmail.com](mailto:shsmonks@hotmail.com).

There will be a reception following the Crowning. A short rehearsal will be conducted after the 10 am Liturgy on May 1. All participants must attend.

Above is our Lady of

Zavanytsia: this place is called the Lourdes of Ukraine. Let us as a Parish begin the month of May with great Love and devotion to the Mother of God. All participate in the May Crowning in Honor of our Most Holy Lady the Mother of God,



**CHURCH FUND: EASTER BREAD 2022 - PROFIT \$1,222.59 THANKS TO ALL WHO HELPED IN THE PROJECT. INCLUDED IN THE PROFITS FROM BREAD SALES ARE DONATIONS: VOLODYMYR AND SLAVA KIT \$266.59 (TO DEFRAY THE COST OF THE SUPPLIES TO MAKE THE BREAD) MARY ELLEN KOALCHIC \$20.00**

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PARISH COUNCIL  
Meeting  
April 21, 2022



Monthly Meeting of St Peter & St Paul Board of Directors

Thursday, evening April 21st, 2022

@ 7:15 pm in the church hall

All Board members are requested to attend!!!!

**Masks are required and social distancing will be enforced !**

## From an ancient homily for Holy Saturday -



### The Lord's descent into the underworld

Something strange is happening – there is a great silence on earth today, a great silence and stillness. The whole earth keeps silence because the King is asleep. The earth trembled and is still because God has fallen asleep in the flesh and he has raised up all who have slept ever since the world began. God has died in the flesh and hell trembles with fear. He has gone to search for our first parent, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow the captives Adam and Eve, he who is both God and the son of Eve. The Lord approached them bearing the cross, the weapon that had won him the victory. At the sight of him Adam, the first man he had created, struck his breast in terror and cried out to everyone: “My Lord be with you all.” Christ answered him: “And with your spirit.” He took him by the hand and raised him up, saying: “Awake, O sleeper, and rise from the dead, and Christ will give you light.” I am your God, who for your sake have become your son. Out of love for you and for your descendants I now by my own authority command all who are held in bondage to come forth, all who are in darkness to be enlightened, all who are sleeping to arise. I order you, O sleeper, to awake. I did not create you to be held a prisoner in hell. Rise from the dead, for I am the life of the dead. Rise up, work of my hands, you who were

created in my image. Rise, let us leave this place, for you are in me and I am in you; together we form only one person and we cannot be separated. For your sake I, your God, became your son; I, the Lord, took the form of a slave; I, whose home is above the heavens, descended to the earth and beneath the earth. For your sake, for the sake of man, I became like a man without help, free among the dead. For the sake of you, who left a garden, I was betrayed to the Jews in a garden, and I was crucified in a garden.

See on my face the spittle I received in order to restore to you the life I once breathed into you. See there the marks of the blows I received in order to refashion your warped nature in my image. On my back see the marks of the scourging I endured to remove the burden of sin that weighs upon your back. See my hands, nailed firmly to a tree, for you who once wickedly stretched out your hand to a tree. I slept on the cross and a sword pierced my side for you who slept in paradise and brought forth Eve from your side. My side has healed the pain in yours. My sleep will rouse you from your sleep in hell. The sword that pierced me has sheathed the sword that was turned against you. Rise, let us leave this place. The enemy led you out of the earthly paradise. I will not restore you to that paradise, but I will enthrone you in heaven. I forbade you the tree that was only a symbol of life, but see, I who am life itself am now one with you. I appointed cherubim to guard you as slaves are guarded, but now I make them worship you as God. The throne formed by cherubim awaits you, its bearers swift and eager. The bridal chamber is adorned, the banquet is ready, the eternal dwelling places are prepared, the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity.

### GLORIOUS FEAST OF THE RESURRECTION OF OUR LORD PASCHA - EASTER SUNDAY

EPISTLE - ACTS 1: 1 - 8 ~ GOSPEL - JOHN 1: 1-17

CHRIST IS RISEN ! INDEED HE IS RISEN !

The Paschal sermon is the culmination of Great Lent, a time of fasting for Eastern/Byzantine Rite Christians and Orthodox. The faithful keep the fast as best they can—some very devoutly and others less diligently. And then there are some of us Protestants, who may not even be expected to fast, who know that there is great value in doing so.

So you have this period of Great Lent and growing awareness of our own weakness and sin. And each Sunday

the assigned readings bring us closer and closer to Friday, and then to Easter. And at that Paschal service the Homily of St. John Chrysostom is read aloud at Paschal matins, the service that begins Easter, in Eastern Orthodox and Byzantine Catholic churches. According to the tradition of the Church, no one sits during the reading of the Paschal homily —ah, then, what a joy to hear Chrysostom's sermon, reminding us all, priest and laity alike, that regardless of how well or how miserably we have done in our time of Lent, we are now all called to come to the Savior, to feed on him, to receive grace unconnected to our efforts or lack thereof. It's a fine moment. The Paschal sermon occupies its proper place in a much bigger Liturgy consisting of many other equally weighty expressions of praise and worship that embody and go beyond the joy of the sermon itself.

(Robert Meyering)

**The Paschal Homily of John Chrysostom:** If any man be devout and love God, let him enjoy this fair and radiant triumphal feast. If any man be a wise servant, let him rejoicing enter into the joy of his Lord. If any have labored long in fasting, let him now receive his recompense. If any have wrought from the first hour, let him today receive his just reward. If any have come at the third hour, let him with thankfulness keep the feast. If any have arrived at the sixth hour, let him have no misgivings; because he shall in nowise be deprived thereof. If any have delayed until the ninth hour, let him draw near, fearing nothing. If any have tarried even until the eleventh hour, let him, also, be not alarmed at his tardiness; for the Lord, who is jealous of his honor, will accept the last even as the first; He gives rest unto him who comes at the eleventh hour, even as unto him who has wrought from the first hour. And He shows mercy upon the last, and cares for the first; and to the one He gives, and upon the other He bestows gifts. And He both accepts the deeds, and welcomes the intention, and honors the acts and praises the offering. Wherefore, enter you all into the joy of your Lord; and receive your reward, both the first, and likewise the second. You rich and poor together, hold high festival. You sober and you heedless, honor the day. Rejoice today, both you who have fasted and you who have disregarded the fast. The table is full-laden; feast ye all sumptuously. The calf is fatted; let no one go hungry away. Enjoy ye all the feast of faith: Receive ye all the riches of loving-kindness. let no one bewail his poverty, for the universal kingdom has been revealed. Let no one weep for his iniquities, for pardon has shown forth from the grave. Let no one fear death, for the Savior's death has set us free. He that was held prisoner of it has annihilated it. By descending into Hell, He made Hell captive. He embittered it when it tasted of His flesh. And Isaiah, foretelling this, did cry: Hell, said he, was embittered, when it encountered Thee in the lower regions. It was embittered, for it was abolished. It was embittered, for it was mocked. It was embittered, for it was slain. It was embittered, for it was overthrown. It was embittered, for it was fettered in chains. It took a body, and met God face to face. It took earth, and encountered Heaven. It took that which was seen, and fell upon the unseen. The key note sounded by the early Christians following our Lord's resurrection was **VICTORY**. In celebrating the Resurrection of Jesus we do not merely celebrate an historical event that happened sometime in the past; we celebrate an event that affects each one of us personally today, right now. Because of Christ's Resurrection, every baptized Christian who has committed his life to Jesus as Lord can say: "Christ lives; therefore, I too shall live. Christ lives; therefore, I too have passed from death to life. Christ lives; therefore, I too have at my disposal the same power that raised Him from the dead. Christ lives; therefore, I too have the VICTORY ! The victory of which we speak is a derived victory. It has been won by Christ. We share in it through baptism and faith. Easter becomes the time for us to renew our baptismal vows; our rejection of Satan and our commitment to Christ. In a sense our crowded churches at Easter deny the very fact they are supposed to celebrate. Thousands of people betray their unbelief by coming to Church once a year. They don't really believe in the tremendous victory of Christ in which we are called to share. If they did, they would be here to celebrate it and share in it every Sunday since for Christians every Sunday is the Celebration of Easter !

**REJOICE - CHRIST IS RISEN ! INDEED HE IS RISEN !**

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

**SALVATION:** Page 20, Section 32-33; Page 59, Section 158

**BRIGHT WEEK:** On the feast of Pascha and the days of Bright Week, the services of Matins and Vespers begin with a series of psalm verses announcing the Lord's victory over death; the troparion of Pascha ("Christ is risen") is sung as a refrain after each verse.

**APRIL 18 - EASTER MONDAY** - In the Eastern Orthodox Church and Byzantine Rite Catholic Churches, this day is called "Bright Monday" or "Renewal Monday" -

**APRIL 19 - EASTER TUESDAY** - also called "Bright Tuesday"

**Easter Sunday The Holy Pascha:** A little before Daybreak on the Blessed Sabbath the Nocturne service is chanted. The celebrant goes to the tomb and removes the winding-sheet. He carries it through the royal doors and places it on the altar table where it remains for forty days until the day of Ascension. At point the Easter procession begins. The people leave the church building singing: *The angels in heaven, O Christ our Savior, sing of Thy resurrection. Make us on earth also worthy to hymn Thee with a pure heart.* The procession circles the church building and returns to the closed doors of the front of the church. This procession of the Christians on Easter morning recalls the original baptismal procession from the darkness and death of this world to the light and the life of the Kingdom of God. It is the procession of the holy Passover, from death unto life, from earth unto heaven, from this age to the age to come which will never end. Before the closed doors of the church building, the resurrection of Christ is announced. Sometimes the Gospel is read which tells of the empty tomb. The celebrant intones the blessing to the "holy, consubstantial, life-creating and undivided Trinity." The Easter troparion is sung for the first time, together with the verses of Psalm 68 which will begin all of the Church services during the Easter season.

*Let God arise, let his enemies be scattered; let those who hate him flee from before his face!*

*Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life* (Troparion).

*This is the day which the Lord has made, let us rejoice and be glad in it!*

The people re-enter the church building and continue the service of Easter Matins which is entirely sung.

The canon hymns of Christ's resurrection, ascribed to Saint John of Damascus, are chanted with the troparion of the feast as the constantly recurring refrain. The building is decorated with flowers and lights. The vestments are the bright robes of the resurrection. The Easter icon stands in the center of the church showing Christ destroying the gates of hell and freeing Adam and Eve from the captivity of death. It is the image of the Victor "trampling down death by his own death." There is the continual singing and censuring of the icons and the people, with the constant proclamation of the celebrant: Christ is risen! The faithful continually respond: Indeed He is risen! *It is the day of Resurrection! Let us be illumined for the feast! Pascha! The Pascha of the Lord! From death unto life, and from earth unto heaven has Christ our God led us! Singing the song of victory: Christ is Risen from the dead!* (First Ode of the Easter Canon).

Following the canon, the paschal verses are sung, and at the conclusion of the Easter Matins, the Easter Hours are also sung. In general, nothing is simply read in the Church services of Easter: everything is fully sung with the joyful melodies of the feast. At the end of the Hours, before the Divine Liturgy, the celebrant solemnly proclaims the famous Paschal Sermon of Saint John Chrysostom. This sermon is an invitation to all of the faithful to forget their sins and to join fully in the feast of the resurrection of Christ. Taken literally, the sermon is the formal invitation offered to all members of the Church to come and to receive Holy Communion, partaking of Christ, the Passover Lamb, whose table is now being set in the midst of the Church. In some parishes the sermon is literally obeyed, and all of the faithful receive the Eucharistic gifts of the Passover Supper of Easter night. The Easter Divine Liturgy begins immediately with the singing once more of the festal troparion with the verses of Psalm 68. Special psalm verses also comprise the antiphons of the liturgy, through which the faithful praise and glorify the salvation of God: *Make a joyful noise to the Lord, all the earth! Sing of his name, give glory to His praise.*

The **Artos** is a loaf of leavened bread impressed before baking with a seal of an icon of the Resurrection that is blessed during the Paschal Vigil. This seal symbolizes the physical presence of the Resurrected Christ among the Apostles. This **Artos** is kept in the church during Bright Week, is found on the Tetrapod. Throughout the week, whenever anyone enters the church, he or she kisses the **Artos**, symbolically greeting the resurrected Christ. On the following Sunday, after the Divine Liturgy, the priest says a prayer over the **Artos** and it is broken up and distributed to the faithful. Bright Week begins the liturgical season known as the Pentecostarion, the period of fifty days which begins on Pascha and continues to Pentecost and its After feast. The date of Pascha determines liturgical cycles as well as the Epistle and Gospel readings for the subsequent year.



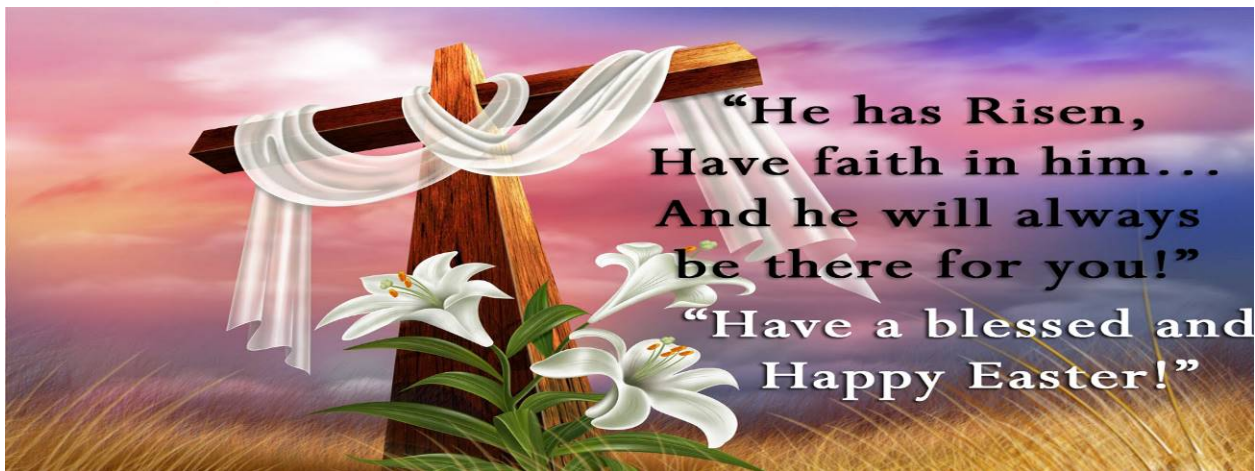
***Let all the earth worship Thee and praise Thee! Let it praise Thy name, O most High! That we may know Thy way upon the earth and Thy salvation among all nations. Let the people thank Thee, O God! Let all the people give thanks to Thee.***

The troparion is repeated over and over again. The baptismal line from Galatians replaces the Thrice-Holy Hymn. The epistle reading is the first nine verses of the Book of Acts. The gospel reading is the first seventeen verses of the Gospel of Saint John. The proclamation of the Word

of God takes the faithful back again to the beginning, and announces God's creation and re-creation of the world through the living Word of God, his Son Jesus Christ. *In the beginning was the Word and the Word was with God and the Word was God . . . all things were made through him . . . In Him was life and the life was the light of men. . . . And the Word became flesh and dwelt among us full of grace and truth we have beheld His glory, glory of the only-begotten Son of the Father, and from His fullness have we all received grace upon grace* (Jn 1.1–17). The Liturgy of Saint John Chrysostom continues, crowned in Holy Communion with the Passover Lamb at his banquet table in God's Kingdom. Again and again the troparion of the Resurrection is sung while the faithful partake of Him "Who was dead and is alive again" (Rev 2.8). In the Greek Catholic Church the feast of Easter is officially called Pascha, the word which means the Passover. It is the new Passover of the new and everlasting covenant foretold by the prophets of old. It is the eternal Passover from death to life and from earth to heaven. It is the Day of the Lord proclaimed by God's holy prophets, "the day which the Lord has made" for His judgment over all creation, the day of His final and everlasting victory. It is the Day of the Kingdom of God, the day "which has no night" for "its light is the Lamb" (Rev 21.22–25). The celebration of Easter in the Greek Catholic Church, therefore, is once again not merely an historical reenactment of the event of Christ's Resurrection as narrated in the gospels. It is not a dramatic representation of the first Easter morning. There is no "sunrise service" since the Easter Matins and the Divine Liturgy are celebrated together in the first dark hours of the first day of the week in order to give men the experience of the "new creation" of the world, and to allow them to enter mystically into the New Jerusalem which shines eternally with the glorious light of Christ, overcoming the perpetual night of evil and destroying the darkness of this mortal and sinful world: *Shine! Shine! O New Jerusalem! The glory of the Lord has shone upon you! Exult and be glad O Zion! Be radiant O Pure Theotokos, in the Resurrection of your Son!* This is one of the main Easter hymns in the Greek Catholic Church. It is inspired by Isaiah's prophecy and the final chapters of the Book of Revelation, for it is exactly the New Creation, the New Jerusalem, the Heavenly City, the Kingdom of God, the Day of the Lord, the Marriage Feast of the Lamb with His Bride which is celebrated and realized and experienced in the Holy Spirit on the Holy Day of Easter in the Ukrainian Greek Catholic Church.



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## Palms Sunday Weekend 2022



Bishop Paul Peaching at the Presanctified Liturgy



Bishop Paul, priests, and seminarians enjoying Supper Friday



The Seminarians Singing the Liturgy



The Blessing of the Willows & Palms by Fr. Bohdan



Lucy Kuncik and Audrey Sokol presenting Ukrainian Floral Wreath to Bishop Paul



The Distribution of Willows & Palms by the Altars Servers