



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

**105 CLIFTON AVE
ANSONIA, CT 06401
Rectory Phone 203-734-3895
Church Hall 203-732-2414
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**Fr. Ed Cell 413-218-6404
Email: YoungE8073@aol.com**

*Leaders of the Apostles and
teachers of the world, pray to the
Master of all to grant peace to the
world and great mercy to our souls.*

Web Site: www.stspucc.org.

Very Rev. Archpriest Edward Canon Young, Pastor
May 3, 2020

May 3; Fourth Sunday after Pascha – Sunday of the Paralytic; The Repose of our Venerable Father
Theodosius, Hegumen of the Monastery of the Caves at Kyiv

Epistle: Acts 9:32-42; Gospel: *John 5:1-15*; Tone: Sheet



DIVINE LITURGY SCHEDULE

WEEKDAYS: MONDAY–FRIDAY 9:00AM

SATURDAY: 4:00PM (Vigil Sunday-Eng.)

SUNDAY: 8:30 AM (Ukr.) & 10:00 AM (Eng.)

Confessions are heard before each Divine Liturgy:

Saturday 3:00PM to 3:30 PM

Sunday 8:00AM to 8:30AM and
9:30AM until 10:00AM

Religious Education – Saturday 10:00AM – 11:00AM
Call Alice O'Doy @203-734-3055 for more information.

Preservation – Please use the form in church vestibule,
mail it to the church or bring it to Bob Jaskilka, Michael
Wysowski, Jr. or Fr. Edward Young

Address or Name Change/New Phone Number –
Please update your records. See Bob Jaskilka, or
Michael Wysowski, Jr. to update this info. Returned
checks are subject to a **\$35.00 fee**.

Bulletin Notices – Notices for the bulletin must be
in writing by Wednesday @6PM to be included in
that week's bulletin.

Parish Council meets every 3rd Wednesday of
every month @7:15pm in the church hall.

Rectory Office Hours - Thursday 10AM – Noon
or by Appointment on other days

******Please Note******

**Mass Offerings , Sorokousty
Mother's Day, Father's Day**

**Checks must be made out to the Fr. Young
not the Church ! Thank You...**

Baptism Arrangement for baptism is to be made
personally at the Parish Office. Please call rectory for an
appointment.

Marriage – Arrangements for marriage are to be
made at least **6 months prior** to the Wedding date.
Please call rectory for an appointment.

Sick Calls – To arrange for Sacraments for the elderly
and sick at home, please call Parish Office Fr. Young
at 203-734-3895, **Please advise the rectory of any
hospitalization.**

In your Estate planning – Remember Sts. Peter & Paul
Church in your will.

Stewardship - "As each one has received a gift, use it to serve
one another as good stewards of God's varied grace" (1 Peter
4:10). All Catholics, should give generous support—time,
money, prayers, and personal service according to their
circumstances—to parish and diocesan programs and to the
universal Church

Special Share in the Eucharist *– Bread & Wine

offered for a week, month, or year. Donations: one week -
\$20.00 Donors/intentions will be listed.

Bob Jaskilka, or Michael Wysowski, Jr or Fr. Edward Young

Eternal Light *– offered to light for a week \$10.00.

Bob Jaskilka, or Michael Wysowski, Jr. or Fr. Edward Young

Virgin Mary's Lamp and Sacred Heart Lamp* also available
for offering! Offered to light for a week is 10.00, each.

Bob Jaskilka, or Michael Wysowski, Jr. or Fr. Edward Young

All start on Monday to Sunday!

***Offering must be made when dates are reserved!**

A **Welcome to St. Peter and St. Paul Parish** to all who are worshipping with us today. If you are over twenty-one years of age and have not yet registered, have moved or will be moving, or have a new telephone number, **please fill out the form below**. Each household **must be registered** at St. Peter and St. Paul and every adult receives a set of stewardship envelopes. Registration also entails an annual dues to the parish. If a parishioner is not registered, it is difficult for church authorities to issue him or her a sponsor certificate, reference, or any other certification.

Name _____ Phone# _____
Address _____ E-mail _____
City _____ State _____ Zip _____

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

From the Vespers of this Sunday: You Who by Thy most pure hand did fashion mankind, * O compassionate One, * did come to heal the sick, O Christ. * By Your word You did raise up the paralytic by the Sheep's Pool. * And did cure the ailment of the blood-streaming woman. * Upon the tormented daughter of the Canaanite woman You were merciful, * and the request of the centurion You did not disdain. * For this cause we cry unto You: ** O Almighty Lord, glory be to You. **(What perfect words from today Vespers for the Time of Covid-19)**

Bread and Wine Offering -In Thanksgiving for God's Blessing for Living & Deceased family of +Mary Homokowicz & +Michael Smerznak by Michael T.W. Smerznak

05/02	Saturday	Liturgies closed to the Public	Divine Liturgy Pro Populo (For All Parishioners) - За Всіх Парафіян
05/03	Sunday	↑	+Antoinette "Toni" Jaskilka req. by Robert Jaskilka
05/04	Monday		+Monsignor John Squiller 3 rd day memorial
05/05	Tuesday		+Mary Cirkot
05/06	Wednesday Mid-Pentecost		+Mary Elizabeth Koalchic Garahan req. by Rosalie Yacabacci
05/07	Thursday		+John & Catherine Dripchak
05/08	Friday	↓	+ Helen Motel
05/09	Saturday		Divine Liturgy Pro Populo (For All Parishioners) - За Всіх Парафіян
05/10	Sunday Mother's Day	Liturgies closed to the Public	Blessing on All Mother Living & Deceased of or Families

ETERNAL LIGHT		<i>In Loving Memory of +Peter Symochko by Helen & John Zanowiak & Family</i>					
BLESSED VIRGIN MARY LAMP		<i>None Offered</i>					
SACRED HEART OF JESUS LAMP		<i>None Offered</i>					
Bread and Wine Offering Reserved Dates 6/1-6/7/20 7/6-7/12/20 8/3-8/9/20 9/7-9/13/20 10/5-10/11/20 11/2-11/8/20 11/9/20-11/15/20 12/7-12/13/20 12/14/20-12/20/20 12/21/20-12/27/20		Eternal Light Offering Reserved Dates 05/11-05/17/20 5/18/20-5-24/20 8/3-8/9/2020 9/7/20-9/3/20 9/21-9/27/20 10/12/20-10/18/20 11/2/20-11/8/20 11/9/20-11/15/20 11/23-11/29/20 12/14/20-12/20/20 12/21-12/27/20		BLESSED VIRGIN MARY LAMP OFFERING RESERVED DATES 5/18/20-5/24/20 6/1/20-6/7/20 8/10/20-8/16/20 8/17/20-8/23/20 9/28/20-10/4/20 11/9/20-11/15/20 11/23/20-11/29/20 12/21-12/27/20		SACRED HEART OF JESUS LAMP OFFERING RESERVED DATES 8/3/20-8/9/20 8/17/20-8/23/20 11/9/20-11/15/20 12/7/20-12/13/20 12/21/20-12/27/20	

2020 & Past Church Dues (Blue Book) (Kollekta)

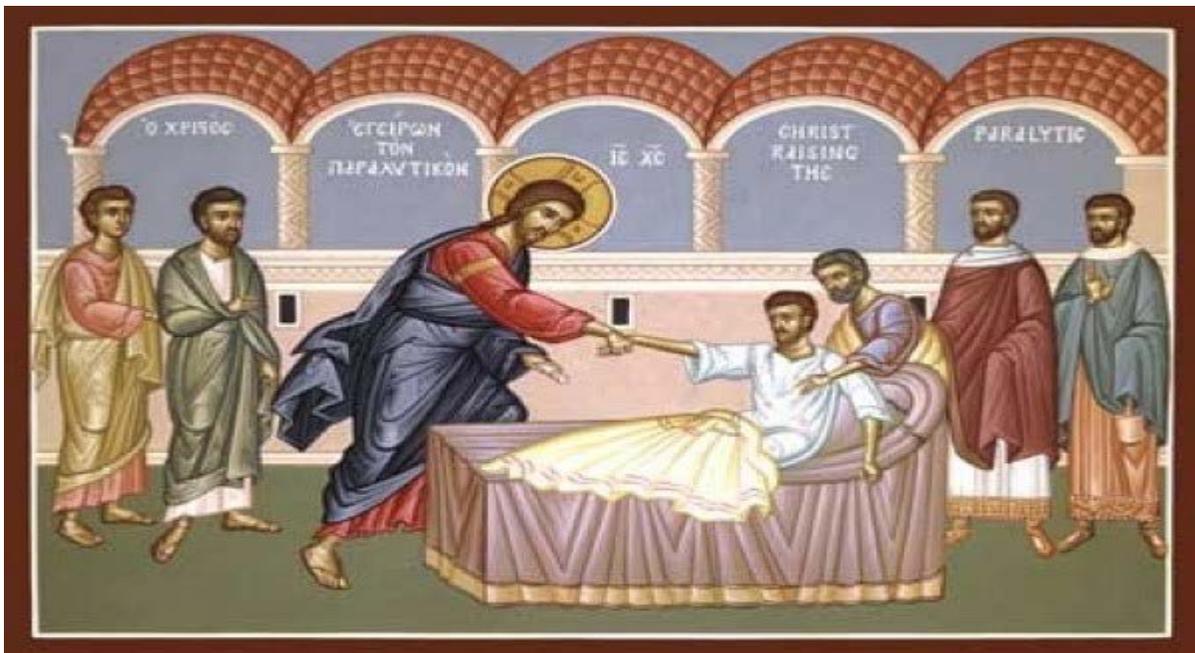
During Lent & every Saturday & Sunday dues current & past will be collected in the church hall after the 4:00 PM Vigil and 8:30 AM & 10AM Sunday Liturgies.
 Please bring your dues book to the church hall **dues will not be collected in the rectory** Back on January 25, 2005 the Parish Council voted to 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!!

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

Christ is Risen! 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. Fr. Edward is Posting on his Facebook page Edward Young Sunday Liturgy from here. Please also, note Eparchy Stamford Site has information concerning Liturgies. 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 10:00 AM to 11:00 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!**

DEAR PARISHIONERS: DURING THIS TIME THAT THE CHURCH BUILDING IS CLOSED TO PUBLIC WORSHIP. WE ASK THAT YOU CONTINUE TO REMEMBER THE NEEDS OF YOUR PARISH. PLEASE EITHER SEND YOUR DONATION BY MAIL WITH YOUR ENVELOPES OR YOU CAN USE THE PARISH WEBSITE (WWW.STSPPUCC.ORG) TO MAKE YOUR DONATION PLEASE INCLUDE YOUR ENVELOPE NUMBER ON YOUR PAYPAL DONATION. THANK VERY MUCH FOR YOUR KIND GENEROSITY. FATHER EDWARD YOUNG

One-Time Online Donation To make a **One-Time** online donation please use the following Donation Link.



Protopresbyter Alexander Schmemmann 2012

On the Fourth Sunday of Pascha, the reading from the gospel of John recounts Christ's healing of a paralytic. "There was a feast," writes the Evangelist John, and Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda, which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed waiting for the moving of the water; for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whoever stepped in first after the troubling of the water was healed of whatever disease he had. One man was there,

who had been ill for thirty-eight years. When Jesus saw him and knew that he had been lying there a long time, he said to him, "Do you want to be healed?" The sick man answered him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked. (Jn 5:1-9).

That is the gospel record, and having heard it, many will respond that it's just another miracle, another unbelievable event that has nothing whatsoever in common with our life, interests, needs, questions. But we listen carefully and reflect: the gospel is so childishly simple, and its stories so short, that a person of today is easily fooled by this brevity and simplicity. It seems to him or her that the truth about themselves and about their life must be complicated and cumbersome, because they themselves are complicated. But perhaps the gospel's ageless power resides in its reduction of everything to the most essential, elementary, fundamental: good and evil, darkness and light, man and God, life and death. And indeed, any focused and deep thought that involves not merely the mind, but one's entire being, in the end always concerns what is most essential. All of life's complexity balances on the simplicity of eternal questions: good and evil, life and death, God and man.

So, in this particular gospel story, what is eternal and enduring? At its center, very clearly, are the paralytic's words to Christ, "I have no man." This truly is the cry of someone who has come to know the terrible power of human selfishness, narcissism: Every man for himself; Looking out for number one. All of them, all that great multitude of blind, sick, paralyzed, are all "waiting for the troubling of the waters," in other words, waiting for help, concern, healing, comfort. But each waits by himself, for himself. And when the waters are troubled, each throws himself forward and forgets about the others. From the gospel's point of view, this pool is of course an image of the world, an image of human society, a symbol of the very organization of human consciousness.

Oh, of course, within the world one can find many examples of people who overcome egoism, examples of goodness and self-sacrifice. But even when someone has apparently overcome personal selfishness, he is still held prisoner by the category "his." He may have overcome bondage to himself as an individual, but then it is "his" family, and for "his" family, since "charity begins at home." If it is not family, then "his" ethnic group or country. If not this, then "his" social class, "his" political party. His, always his! And this "his" is invariably opposed to someone else's, which by definition becomes alien and hostile. We're told that this is how the world works, what can you do? But is this really true, is this really the ultimate, objective, and scientific truth about the person and human life?

Is it really true that everything in this world boils down to personal or collective self-interest, and that everyone lives by this? We are told that capitalism is wrong because it is self-serving and must, therefore, be destroyed in the name of communism. But self-serving is exactly what communism has been, constantly trumpeting its own worldview, its own class, its own party and so forth: its own against not-its-own, the other. .. And there is no escape whatsoever from this vicious cycle.

Unknown to us, however, we no longer feel suffocated by this world so totally drunk on all-consuming ego. We have become accustomed to blood, hatred, violence and, at best, indifference. Sometime in the 1920's, a young man, practically a boy, left a note and then committed suicide: "I do not want to live in a world where everyone is playing a con game..." All of this was suffocating him, he could not stand it any longer. But we are gradually harassed into accepting this as normal, and the horror of self-centeredness we cease experiencing as horrible. This is what the gospel story of the paralytic is about. All these sick, helpless, paralyzed people are sick first and foremost with incurable narcissism. This is what brings a person to cry: "I have no man!" There is no one! And this means that a person comes into being when narcissism is overcome; it means that human beings, above all, are a face turned toward the other person, eyes looking intently with concern and love into the eyes of the other person. It is love, co-suffering and care. The gospel also tells us that this new and authentic human being has been revealed to us, has come to us in Christ. In him, the One who comes to the lonely and long-suffering paralytic is no stranger, but "his own"; He comes in order to take up the sick man's sufferings as his own, his life as his own, to help and to heal.

"Do you want to be healed?" This is not the question of someone intent on forcing, convincing or subduing others. It is the question of genuine love, and therefore, genuine concern. Religion, alas, can also become narcissism, exclusively busy with itself and its own. But it is important to understand that this kind of religion, in spite of whatever Christian cloak it might be wearing, is in reality not Christianity. For the whole of Christianity consists of breaking through the terrible walls of self-

centeredness, breaking through to that love which, in the words of St Paul, God has "poured into our hearts" (Rom 5:5). That is Christianity's new, eternal commandment, and the content of the entire gospel and all our faith.

THE FEAST OF MIDPENTECOST AND THE PENTECOSTARION



Icon of the feast of Mid-Pentecost

The fifty days following Pascha until the Feast of Pentecost are known as the period of the Pentecostarion in the Eastern Church. At the mid-point between these great feasts of Pascha and Pentecost, on the twenty-fifth day which is always a Wednesday, is one of the most beloved feasts for the most devout Eastern Christians known quit simply as Mid-Pentecost. Mid-Pentecost is to the Pentecostarion what the Third Sunday of Great Lent which honors the Holy Cross is to the period of Great Lent. It is a day which helps us focus on the central theme of the entire period. Whereas the mid-point of Great Lent reminds us to bear up the Cross of Christ bravely so that we may daily die with Christ in order to experience the Resurrection of our Lord, so also the mid-point of the Pentecostarion enlightens us regarding the theme of the fifty days following Pascha - which is the acquisition of the Holy Spirit poured out as a gift upon all the faithful who partake of the living water which is Christ Himself.

The central theme woven throughout the period of the Pentecostarion therefore is water. This becomes the central theme of the period because it is the central theme of the Gospel of John which we read in its entirety during the Pentecostarion and which naturally flows into the Acts of the Apostles which is also read during this period in its entirety. This theme appears for the first time on Pascha itself in the joyous Canon of the Feast of Feasts written by Saint John the Damascene when he invites us to "drink a new drink," not "brought forth from a barren rock," as in the Old Testament under Moses, but which rather "springs forth from the grave of Christ." Then during the Paschal Divine Liturgy the priest processes with the Gospel and chants loudly from Psalm 67:27 saying: "In the congregations bless God, the Lord from the well-springs of Israel."

When Renewal or Bright Week is over the Church wisely sets up two Sundays in which to abolish all doubts concerning the Resurrection of Christ, that of the Sunday of Saint Thomas and the Sunday of the Myrrh-bearing Women. This is done in order to ensure that we all partake of the living water that only the risen Lord can give. The following three Sundays, as we approach Pentecost, the theme of water becomes more and more central in the hymns of the Church. Thus we are found one Sunday at the Sheep's Pool with the Paralytic, then at the Well of Jacob with the Samaritan Woman, and finally at the Pool of Siloam with the Blind Man. During this festive period we hear concerning the "living water" which if one partakes of "he will never thirst". We are taught that it is our Savior Himself who is this living water, and we partake of Him through the baptismal waters and the Cup of Life which issued forth from His side at His crucifixion unto remission of sins and life everlasting. Then on Pentecost we have grace rained upon our parched souls and bodies so that we may be fruitful and have a great harvest as we hear from the holy Gospel on that day: "If any man thirst, let him come unto Me and drink". Finally the Pentecostarion concludes with the Feast of All Saints, that is those who partook of the "waters of piety", which is the harvest of the outpouring of the Holy Spirit.

The Fathers teach us that the feast of Mid-Pentecost stands in the middle of the fifty-day period from Pascha to Pentecost as a mighty flowing river of divine grace which have these two great feasts as its source. Pascha and Pentecost are united in Mid-Pentecost. Without Pascha there is no Pentecost and without Pentecost there is no purpose to Pascha.

"After the Savior had miraculously healed the paralytic, and some, especially the Pharisees and Scribes, were moved to envy and persecuted Him, and sought to slay Him, using the excuse that He did not keep the Sabbath, since He worked miracles on that day. Jesus then departed to Galilee. About the middle of the Feast of Tabernacles, He went up again to the Temple and taught. The Jews, marveling at the wisdom of His words, said, 'how know you this man has no letters, having never learned?' But Christ first reproached their unbelief and lawlessness, then proved to them by the Law that they sought to slay Him unjustly, supposedly as a despiser of the Law, since He had healed the paralytic on the Sabbath.

"Therefore, since the things spoken of by Christ in the middle of the Feast of the Tabernacles are related to the Sunday of the Paralytic that is just passed, and since we have already reached the midpoint of the fifty days between Pascha and Pentecost, the Church has appointed this present feast as a bond between the two great Feasts, thereby uniting, as it were, the two into one, and partaking of the grace of them both. Therefore today's feast is called Mid-Pentecost, and the Gospel Reading, 'At Mid-feast'—though it refers to the Feast of the Tabernacles—is used.

"It should be noted that there were three great Jewish feasts: the Passover, the Pentecost, and the Feast of Tabernacles. Passover was celebrated on the 15th of Nissan, the first month of the Jewish calendar, which roughly coincides with our March. This feast commemorated that day on which the Hebrews were commanded to eat the lamb in the evening and anoint the doors of its houses with its blood. Then, having escaped bondage and death at the hands of the Egyptians, they passed through the Red Sea to come to the Promised Land. It is called 'the feast of Unleavened Bread,' because they ate unleavened

bread for seven days. Pentecost was celebrated fifty days after Passover, first of all, because the Hebrew tribes had reached Mount Sinai after leaving Egypt, and there received the Law from God; secondly, it was celebrated to commemorate their entry into the Promised Land, where also they ate bread, after having been fed with manna forty years in the desert. Therefore, on this day they offered to God a sacrifice of bread prepared with new wheat. Finally, they also celebrated the Feast of Tabernacles from the 15th to the 22nd of 'the seventh month,' which corresponds roughly to our September. During this time, they lived in booths made of branches in commemoration of the forty years they spent in the desert, living in tabernacles, that is, in tents (Ex. 12:10-20; Lev. 23 LXX). "

The Feast of Mid-Pentecost is celebrated for an entire week until the following Wednesday, making it an eight day feast. During this entire time the hymns of Mid-Pentecost are joined with that of Pascha. Because of the theme of water, traditionally the Church celebrates the Lesser Blessing of the Waters on this day, preferably with a procession with the Holy Cross to a water spring.

The theme of the feast not only invokes water, but even more central to the Gospel chronology it honors Christ as Teacher and Wisdom as He reveals Himself between the stories of the Paralytic and that of the Blind Man. During this time we are told: "Now about the middle of the feast Jesus went up into the temple, and taught...Jesus answered them, and said, 'My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself'" (John 7:14-30). The icon for this feast depicts the young Jesus teaching the elders in the Temple (Luke 2:46, 47) at which time Jesus first revealed Himself as a teacher or rabbi. Traditional Byzantine icons will depict Jesus as larger than the elders, showing his superior spiritual status.

Since the hymns of the Church invoke and praise our Lord as the Wisdom of God spoken of in the Book of Proverbs, it is traditional that all churches named after Holy Wisdom or Hagia Sophia celebrate their feast on this day. In fact, Greek scholar Constantine Kalokyre has written a study titled "The Churches of the Wisdom of God and the Date of their Celebration", which appeared in the periodical *Saint Gregory Palamas*, no. 71 (723) (1988), pp. 538-617. In this study he comes to the conclusion that the Great Church of Hagia Sophia in Constantinople celebrated its feast day on Mid-Pentecost.

* * *

Troparion, tone 8: Having come to the middle of the Feast, refresh my thirsty soul with the streams of piety; for You, O Savior, did cry to all: Let him who thirsts come to Me and drink. O Christ our God, Source of Life, glory to You.

Kontakion, tone 4: When the Feast of the law was half over, O Lord and Creator of all, You did say to the bystanders, O Christ our God: Come and draw the water of immortality. Therefore we fall down before You and cry with faith: Grant us Your bounties, for You are the Source of our Life.

The Repose of our Venerable Father Theodosius, Hegumen of the Monastery of the Caves at Kyiv



He was born in the village of Vasilkov, 19.8 miles from Kyiv, and in childhood moved with his parents to Kursk. From young years he found out that he had an overwhelming inclination for asceticism, leading an ascetical life in his parental home. He did not love games and dress, constantly went to church and with all attention heard the sacred books. He asked his parents to train him to read the sacred books and, because of his exceptional talent and rare diligence, quickly learned to read books so that all marveled at the mind of the adolescent. When he was 14 years old, having lost his father, he remained under the supervision of his mother, who loved him very much and who from her sorrows chastised him for his inclination to asceticism. He walked about in sackcloth, carried chains and baked prosphora for a church. His Mother prohibited all this. Once having heard the Gospel words about the forgiveness of parents from love for God (Mt. 10:37), the young Theodosius secretly left his parental home and was tonsured (in 1032) as a monk at the age of 24 in the Kyivan Monastery of the Caves where soon all the brethren were awed by his asceticism. Within 4 years the mother of Ven. Theodosius found him and with tears begged him to return home, but Ven. Theodosius tried to convince her to remain in Kyiv and to accept monasticism in the St. Nicholas Monastery. As a strict ascetic of piety, Ven. Theodosius labored more than the others in the monastery and quite often did part of another's labor: carried water for the other, cut fire wood, ground rye and carried flour for each one; sometimes on a hot night exposed his body for food for mosquitoes and midges; with blood flowing from the bites, but he quietly spun wool and sang psalms. He appeared in the temple before the others and, standing in place, did not step down from it. He did the reading with attention, not being distracted by anything. In 1054 Theodosius became a hieromonk a priestmonk, and in 1057 he was chosen Ihumen (Head of the Monastery). The glory of his asceticism attracted many monks to the monastery, in which he built a new church and kellia and led them with the Studite cenobitic (Community way of Life) Ustav Rule [Typikon]. As a Ihumen, Ven. Theodosius fulfilled the darkest chores of the monastery: he carried water for the brethren, cut fire wood, tilled the soil, spun wool, frequently went to the bakery, in line with the bakers and with a cheerful spirit he kneaded dough and baked bread. Being present at meals with the brethren, Theodosius usually ate only dry bread and boiled greens without oil. He passed the night without sleep in prayer for himself and for the monastery, so that many times they noticed the church alarms, although the ascetic of God also tried to hide his asceticism from the people. Nobody saw that Theodosius did not sleep lying down, but always fell asleep sitting up. His clothing was rigid hair sackcloth, worn straight on the body; over it

was another overcoat and that it was rather thin. In Great Lent he left for a cave, near the monastery, where he practiced asceticism, seeing no one. Having gathered many monks, Ven. Theodosius did not like to gather provisions for the monastery, but this is why the brethren sometimes suffered want and daily bread. But quite often unknown benefactors appeared and delivered what was needed for the brethren in the monastery. Great princes, especially Iztaslav, enjoyed talking with Theodosius in the temple, in the kellia, (Monk Cell) and in his palace. The Venerable One was not afraid to accuse the powerful of this world. Inspired with zeal for God, Theodosius walked on the streets of the Jewish people to talk about the Christian faith to the Hebrews. He especially loved the poor. He built a special court in the monastery for them and here all sorts of the poor were fed. Worried about the moral well-being of the brethren, Theodosius did not disregard their external situation. The Holy Church glorifies Ven. Theodosius, as "an instructor of the monastic way of life and brightest star of the land of Rus'-Ukraine", "teacher of those flowing to goodness", "good shepherd", "teacher of the righteous faith to the Prince, firm defender of the nobility, a merciful father to the orphans, warm intercessor for the widows, comfort for the sorrowing, treasury for the needy, extending a ladder to the heavenly heights to the monastic choir". "With much labor and illness you subdued the body", the venerable one, being informed beforehand of his demise, peacefully departed to the Lord on May 3, 1074, being 65 years old. He was buried, according to his own wish, in the cave dug out by him where he retired during lent. His relics were found incorrupt in 1091. Ven. Theodosius was added to the community of Saints in 1108. Ven. Theodosius left behind 6 treatises, 2 epistles to Prince Iztaslav and a prayer for all Christians.

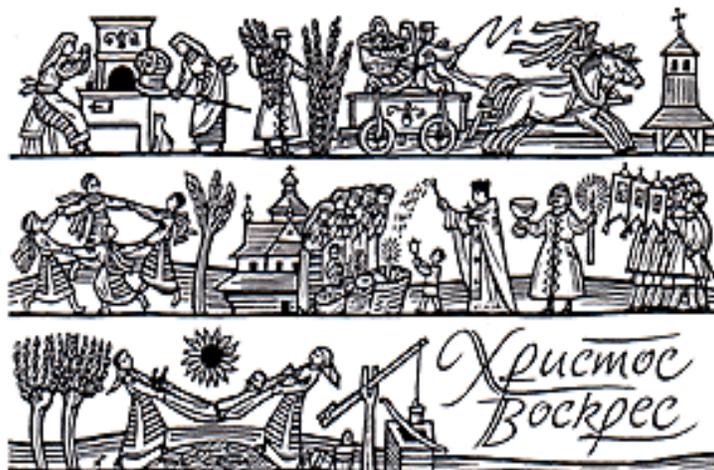
Troparion, tone 8: Being raised on virtues, having loved the monastic life since childhood, And having valiantly reached your desire, you settled in a cave, And adorned your life with the radiance of fasting, You abided in prayer as a bodiless one, Shining in the land of Rus' as a bright lamp, O Father Theodosius, pray to Christ God to save our souls.

Kontakion, tone 3: Today let us honor a star of Rus' -Ukraine, Who shone from the East and came to the West: For this the whole land and all of us were enriched by wonders and goodness, By the grace and creation of the monastic rule Of the Blessed Theodosius.

Fourth Week of Pascha Reading from Scripture for the coming week

Monday	Acts 10:1-16; John 6:56-69
Tuesday	Acts 10:21-33; John 7:1-13
Wednesday	Acts 14:6-18; John 7:14-30
Thursday	Acts 10:34-43; John 8:12-20
Friday	Acts 10:44-11:10; John 8:21-30
Saturday	Acts 12:1-11; John 8:31-42
Fifth Sunday of Pascha: Sunday of the Samaritan Woman	Acts 11:15-26, 29-30; John 4:5-4:2

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Let us all spiritual offer to each other the greeting
CHRIST IS RISEN! INDEED HE IS RISEN!