



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

**105 CLIFTON AVE
ANSONIA, CT 06401**

Rectory Phone 203-734-3895

Church Hall 203-732-2414

Fax 203-732-3191

Fr. Ed Cell 413-218-6404

Email: YoungE8073@aol.com

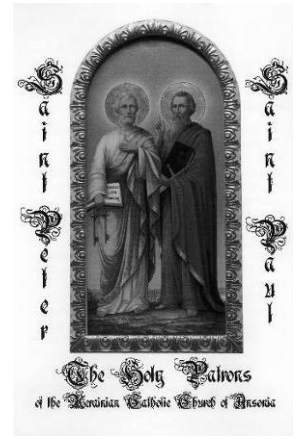
Web Site: www.stspucc.org.

Very Rev. Archpriest Edward Canon Young, Pastor

June 7, 2020

First Sunday after Pentecost. All Saints Sunday

Epistle: Hebrews 11:33-12:2 Gospel: Matthew 10,32-33,37-38;19,27-30 Tone: Sheet



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.

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 the Sunday of All Saints: Let us celebrate with songs of praise* the deeds of all the Saints over all the earth,* honoring them, as it is fitting:* the Apostles and Martyrs,* the Bishops and Holy Women.* While living on earth, they joined with the heavenly spirits,* and by the grace of Christ,* they received immortality through their sufferings.* They shine as bright stars for us,* and now they intercede for our souls

Bread and Wine Offering - None Offered

06/06	Saturday	Liturgies closed to the Public	<i>Pro Populo (For All Parishioners) - За Всіх Парафіян</i>
06/07	Sunday	↑	+Stephen Petriw req. by Scott & Jean Walker & family
06/08	Monday		No Liturgy
06/09	Tuesday		+ Irena Lyga req. by Stefan & Ola Dytko & Family
06/10	Wednesday		+Katherine Klimkowsky
06/11	Thursday		+Msgr. John Squiller 40 th day req. by Audrey Sokol & Alice O'Doy
06/12	Friday		Health Msgr. John Terlecky req. by Jolanta & Michael Kowal
06/13	Saturday		Good Health & God's Blessing of 90 th Birthday Julia Gyba req. by Niece
06/14	Sunday	Liturgies closed to the Public	Asking God's Blessing and in Thanksgiving for 2020 Graduates

ETERNAL LIGHT		<i>In loving memory of +Msgr John Squiller by Wasyl & Jaroslawa Sembrat & Steve Gebuza</i>
BLESSED VIRGIN MARY LAMP		<i>Good Health for Volodymyr Bilas by Jatsiv Family</i>
SACRED HEART of JESUS LAMP		<i>None Offered</i>

Bread and Wine Offering Reserved Dates 6/22/20-6/28/20 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 8/3/-8/9/2020 7/13/20-7/19/20 9/7/20-9/3/20 9/21-9/27/20 10/5/20-10/11/20 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 7/13/20-7/19/20 8/3/20-8/9/20 8/17/20-8/23/20 8/31/20-9/6/20 9/28/20-10/4/20 10/12/20-10/18/20 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 8/24/20-8/30/20 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!!

Donation to the Preservation Fund \$100.00 in **Memory of +Valerie Shingara**
 by Thomas & Laura Delucia

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

Glory be 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. Sundays Fr. Edward is now live streaming Divine Liturgy from his Facebook page Edward Young Sunday Liturgy 10:00 AM, 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 8:00 AM to 9:00 AM each day of the Monday through Friday for prayer. May Almighty God Bless and Keep you all Safe and in Good Health. **God Save and Protect!**

Guidelines for Opening Parish Churches and Resumption of Public Services on Sundays, Holy Days of Obligation and Weekdays

Our parish churches have now been closed for public services for two months. The time is approaching when we will be able to resume services for our faithful, although with certain limitations. You may have heard that certain counties in northern Pennsylvania are allowing churches to re-open this week. As of today I am unaware of any such permission being granted for churches in New York State and New England. **(St. Peter & St. Paul Ukrainian Catholic Church will open for Sunday Liturgy for the Faithful the same Sunday as the other two Catholic Parishes in Ansonia will be opened. This is hopefully by the last Sunday in June)** But we must be prepared for this eventuality. I suspect that our parishes located in rural areas or smaller towns will be allowed re-open sooner than those located in larger urban centers. I ask that you inform the Eparchial Office when the civil authorities in your location allow public services in churches to resume. We are all anxious to invite our faithful back to church and they are just as anxious to return. But because the danger of infection still exists, certain safety measures must be followed. The spiritual welfare of the clergy and faithful and the maintenance of public health safety standards are of paramount concern to us. Please make use of the following practical guidelines as an aid in re-opening your churches:

Guidelines for Opening Parish Churches and Resuming Public Services

- 1. The church should be cleaned/sanitized before each service when the public may be present, especially those areas and surfaces that are commonly used and touched (bathrooms, railings, doors, pew backs, etc.).**
2. Social distancing must be observed by laity. Please consider 1/3 of total church capacity as the maximum number of persons that may be present at any given Divine Liturgy or other service. Be aware that in your area the civic authorities may limit the number of attendees to a specific number.
3. Prayer books and liturgy books are to be removed from the pews. The faithful may bring their own personal prayer books from home.
4. Social distancing of 6 feet (2 meters) must be maintained:
 - a) between non-family members while in the pews;
 - b) while standing or moving in the aisles.

5. Wearing face masks is strongly recommended for the laity. Priests are obliged to wear masks while preparing the holy gifts on the Preparation table and while distributing Holy Communion.
6. Veneration of icons and crosses by should be done without touching or kissing them.
7. The faithful are not to attend church services if they are feeling ill. They should not greet one another with handshakes and should leave the church immediately following the completion of the service.
8. Please remind the faithful that because of the ongoing public health crisis, they are not bound by the Sunday obligation to attend church services. Dispensation from Sunday Liturgy obligation remains valid until further notice.
9. When distributing Holy Communion with a golden spoon please instruct those who choose to receive to open their mouths wide, not to touch the spoon, and not to cough or sneeze upon it. The spoon must be sanitized immediately after each communicant by wiping it with a cloth soaked in pure alcohol. A disposable wooden spoon may also be used for distributing Holy Communion. **A separate wooden spoon is to be used for each communicant. They should be disposed of following the service by burning. Please remind the faithful that they should not feel obliged to come forward for Holy Communion if they are uneasy about receiving. (We will use this method –The Separate wooden spoons)**
10. Celebrations of weddings, baptism and funerals are allowed if all the precautions listed above are observed.
11. Collections baskets are to be left in designated places where parishioners may leave their offerings.
12. Live-streaming of liturgical services should continue for the time being as many faithful might be uneasy in attending personally.
13. Please consider other precautionary measures to help ensure that our churches are safe and everyone's good health is maintained.

Hopefully, these guidelines will help you in resuming liturgical life in our parishes. Please take the opportunity to thank our wonderful faithful for their constant dedication to God, their service to those in need, and their continued material support of our Eparchy and parishes.

Sincerely in the Christ,

Most Rev. Paul Chomnycky, OSBM, Bishop of Stamford

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.

Our parish will have **Baccalaureate Sunday on June 14, 2020 at the 10:00 a.m. Divine Liturgy of Thanksgiving**. Although we will not be able to be physically together to celebrate the graduates of our parish this year, it is most important for us to honor them for their hard work and achievements. If you know of a graduating student from our parish from either 8th grade, high school, college or graduate school, please call Mrs. O'Doy (203-734-3055) or e-mail her at eodoy@hotmail.com with the following information.

Student's name:

Parent's name:

School you are graduating from:

School you will be attending:



Thank You! If there are any questions please call Mrs. O'Doy at 203-734-3055



SUNDAY OF ALL SAINTS

The saint is one who has heard the Gospel call to put God first in their lives. We may be proud that we go to church, pray, or fast. So did the Pharisee in Christ's parable. The saint, however, is a person who is ready to put everything else aside to focus on God and His love for us. *"He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me"* (Matthew 10:37). The spiritual son of St Simeon the New Theologian, Nicetas Stethatos, says that there are three kinds of people in the world: "the carnal man, who wants to live for his own pleasure, even if it harms others; the natural man, who wants to please both himself and others and spiritual man who wants to please only God, even if it harms himself" (cited in Tito Colliander's *Way of the Ascetics*, 5).

Catholics and Orthodox Christians are sometimes criticized by people because of the reverence we show to the saints. Critics may feel that we ignore the Lord, preferring to pay homage to favorite saints. Seeing how some believers act, we may understand why some Protestants and others may feel as they do. Some devotees of the saints lavish more praise on the saints than on Christ. While such behavior may be misguided, an appropriate devotion to the Theotokos and other saints is not. For us, the saints are the "proof" that the Holy Spirit truly came upon the Church at Pentecost. The holiness of their lives points to the grace of the Holy Spirit powerfully working in our world. The saints reveal to us the "face" of the Holy Spirit manifest in the Church. For this reason Byzantine Churches celebrate the Feast of All Saints on the first Sunday after Pentecost. In the Epistle to the Hebrews we read of a number of Old Testament figures renowned in Israelite history for their righteous lives or powerful deeds. The selection read at today's Divine Liturgy does not mention any of the individuals named in the epistle (some of whom are not the most praiseworthy by modern standards). Rather it begins with the point made in conclusion: that some were powerful and defeated their enemies while others were tortured and put to death. Still others lived righteous lives in hiding and "wandered in deserts and mountains, living in caves and holes in the ground" (Hebrews 11:38). In either case nothing they could do could bring them eternal life. That would only become

possible through Jesus Christ and His Church. As the biblical author explains, "These were all commended for their faith, yet none of them received what had been promised, since God had planned something better for us so that only together with us would then be made perfect" (Hebrews 11:39-40). We can conclude that the gift of the Holy Spirit dwelling in the believer far exceeds the glory won by the rulers, soldiers and prophets of Israelite history. We can also strive to draw close to the One who is everywhere present, filling all things. (excerpt from homilies of the Eparchy of Newton, Melkite Greek Catholic Church)

THE FAST AND THE FEAST OF SAINTS PETER AND PAUL

History - Wikipedia

Having rejoiced for fifty days following Pascha (Easter), the Resurrection of Jesus Christ, the Apostles began to prepare for their departure from Jerusalem to spread Christ's message. According to Sacred Tradition, as part of their preparation, they began a fast with prayer to ask God to strengthen their resolve and to be with them in their missionary undertakings.

The scriptural foundation for the Fast is found in the Synoptic Gospels, when the Pharisees criticized the apostles for not fasting, Jesus said to them, "Can the children of the bride chamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast." In the immediate sense, Christ was referring to his being taken to be crucified; but in the wider sense it is understood in terms of his Ascension into heaven and his commission to preach the Gospel, which can only be accomplished with prayer and fasting

The tradition of the Fast has existed at least since Pope Leo I (461 AD), as is evidenced by his homilies, though it has subsequently been forgotten in the West. The Fast is thought to have been instituted out of thanksgiving to God for the witness of the apostles of Christ. With this Fast, believers express their thanks for the apostles' endurance of persecution during their mission.

WHEN DOES THIS FAST BEGIN?

It appears that in the fourth and fifth centuries this fast began on the day after Pentecost, the last day of the feast. This is still the custom in the Armenian Church which fasts for the week of Pentecost. Something of this practice survives in our custom of the "kneeling prayers" offered at vespers on the afternoon of Pentecost. With these prayers kneeling is resumed as the common practice of prayer which had been suspended during the paschal feast. Later Pentecost was extended to last one week. As a result this Fast begins on the day following the Sunday of All Saints, the octave of Pentecost. As St. Symeon of Thessalonica, wrote in the fifteenth century: "For one week after the descent of the Holy Spirit, in accordance with the Apostolic Constitution composed by Clement, we celebrate, and then during the following week, we fast in honor of the Apostles."



Having celebrated the feast of feasts, the Lord's Pascha, and Pentecost fifty days thereafter, we are about to embark upon the Apostles' Fast, which this year begins on **June 8, 2020** and ends with the commemoration of the Feast of the holy Apostles Peter and Paul on **June 29**.

The Apostles' Fast is a prescribed fasting period of the Church, lasting from the day after the Sunday of All Saints to the 29th of June, the feast of the Apostles Peter and Paul. The fast of the holy Apostles is very ancient, dating back to the first centuries of Christianity. We have the testimony of St. Athanasius the Great, St. Ambrose of Milan, St. Leo the Great and Theodoret of Cyrrhus regarding it. The oldest testimony regarding the Apostles' Fast is given to us by St. Athanasius the Great (†373).

The spiritual benefit derived from the Apostles' Fast is great. Saint Leo the Great noted that, "After the extended feast of Pentecost, the fast is particularly needed in order to cleanse our mind by ascetic labors, and to make us worthy of the gifts of the Holy Spirit." Saint Leo also reminds us, "In the Apostolic canons inspired by God Himself, the Church fathers have, at the inspiration of the Holy Spirit, established first and foremost that all virtuous labors begin with fasting."

Periods of fasting such as the one upon which we are about to embark are not, as some in the West would have us believe, exercises in mortification or penance but the divinely inspired method to gain mastery over the self and conquer the passions of the flesh. It is to liberate oneself from dependence on the things of this world in order to concentrate on the things of the Kingdom of God. It is to give power to the soul so that it would not yield to temptation and sin. According to St. Seraphim of Sarov, fasting is an "indispensable means" of gaining the fruit of the Holy Spirit in one's life (cf. Conversation with Motovilov), and Jesus Himself taught that some forms of evil cannot be conquered without it (Matthew 17:21, Mark 9:29)

Neglecting the fast is not the only pitfall to be avoided however. Those who fast may be tempted to judge those who do not fast, thus losing the efficacy of their labors. We should not concern ourselves with what others are doing but concentrate on our own spiritual life.

Fasting periods, particularly the Apostles' Fast, assist us in avoiding the spiritual pitfalls to which we are so accustomed after the ascetical struggle of Great Lent and the joyous celebration of Pascha.

On the day of Pentecost, the apostles received the fullness of the revelation of truth because the Lord Christ had prepared them for the advent of the Comforter. As the preeminent apostles, Saints Peter and Paul were the guardians of that truth which was to be passed on to the faithful. Saint Seraphim of Sarov tells us, "The true aim of our Christian life consists of the acquisition of the Holy Spirit of God. As for fasts, and vigils, and prayer, and almsgiving, and every good deed done for Christ's sake, are the only means of acquiring the Holy Spirit of God." We know from Holy Scripture and Tradition that the Holy Spirit does not abide in a vessel that is not being purified. Saint Luke of Crimea notes, "For could the Holy Spirit possibly abide in an impure heart that is filled with sin? As smoke chases away the bees, as stench repels all people, so

does the stench of the human heart repel the Holy Spirit. The Holy Spirit lives only in pure hearts, and only to them does he grant He Divine grace, His holy gifts, for He is the ‘Treasury of good things’—all the true and most precious goods that the human heart could possibly possess. Could the impure heart receive them? Could the heart that is sinful and deprived of mercy and love possibly receive the grace of the Holy Spirit?” This is precisely why, in her wisdom, the holy Church offers us the period of the Apostles’ Fast soon after Pentecost and just prior to the feast of the Holy Apostles Peter and Paul who were worthy to receive the Holy Spirit. If the aim of the Christian life is the acquisition of the Holy Spirit, we must engage in the struggle through fasting and continual prayer. It is only then that we may acquire the Holy Spirit and can properly appreciate and be joyous in the feast of the Holy Apostles Peter and Paul. (*Excerpt from homily of Bishop Thomas Joseph and Peter Schweitzer- Antiochian Orthodox Archdiocese*)

A PRAYER FOR THOSE SUFFERING PERSECUTION

Lord, bring an end to tragedy and suffering. Deliver Your Church and Your faithful people from every evil with Your mighty hand. Help us, O God, for You were crucified and died for the salvation of all. Help us, that among us, and in all the world, hatred may be replaced with love, unrest may be replaced with peace, and sorrow may be replaced with happiness, that we have a peaceful life as Your people and live as brothers and sisters with one another. Remember our enemies, those who hate us and oppress us, and repay them not according to their deeds, but rather give them reason and understanding, according to Your great mercy, so that they may see that evil cannot bring good. You are the God of mercy, goodness and the Lover of mankind, and unto You we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Second Week After Pentecost This week’s Readings

Monday	Romans 2:28-3:18; Matthew 6:31-34; 7:9-11
Tuesday	Romans 4:4-12; Matthew 7:15-21
Wednesday	Romans 4:13-25; Matthew 7:21-23
Thursday	Romans 5:10-16; Matthew 8:23-27
Friday	Romans 5:17-6:2; Matthew 9:14-17
Saturday	Romans 3:19-26; Matthew 7:1-8
Second Sunday After Pentecost	Romans 2:10-16; Matthew 4:18-23



Pentecost Pastoral of Ukrainian Catholic Bishops USA

May 31, 2020

Pentecost Pastoral of the Ukrainian Catholic Hierarchy of the U.S.A.

To our Clergy, Hieromonks and Brothers, Religious Sisters,

Seminarians, and Beloved Faithful

Glory to Jesus Christ!

Beloved Brothers and Sisters in Christ!

We greet you on the joyous feast of Pentecost, the birth of the Church, and the rebirth of nature. This year, Pentecost coincides with an apparent decline of the pandemic and a loosening of quarantine restrictions. We are enabled to celebrate the birth and renewal of the Church by again attending Divine services —if not today then, by God’s grace, tomorrow.

Having conscientiously endured restrictions on interpersonal encounters and interactions we hope to be together in prayer and in the Descent of the Holy Spirit Who comes to us. Our hope is real, and it is being realized. Saying “Happy Birthday”

to our Mother-Church, born out of the gift of the Holy Spirit, we are also privileged to observe how life returns to our houses of worship as they refill with people, our chants, incense, and candlelight.

At Pentecost the Father, through the Son, sends to us the Holy Spirit, “the Comforter, the Spirit of Truth, everywhere present and filling all things.” In the Feast, we all share the joy of being together. We celebrate the Spirit of communion in the Divine Trinity, in the Church, and in the human race. Our God is three Persons in One, a triune community. Each one of us is created in God’s image and likeness to live in divine-like relationship and communion. Sent by the Father, through the action of the Holy Spirit in Mary, the Mother of God, the Son assumed our life and death. In His Resurrection we overcome all obstacles to encounter, reconciliation and union with God and all of God’s children. No COVID-, no isolation, no death, is stronger than the healing and uniting Spirit of God, “who renews the face of the earth” (Ps 104:30).

Together we pray for the disease to be defeated, for recovery of those struck by sickness or crushed by the death of loved ones, and for the eternal rest of all virus victims. On the Last Day, may they be resurrected by the power of the Holy Spirit to new and everlasting life (Ez 37: 1-14; 1 Cor 15).

We extend special words of recognition and gratitude to doctors, nurses, all hospital and medical personnel, first-responders and all civil services. We are inspired by your dedication and heroic self-sacrifice. Christ the Healer works through you to save lives, including ours. We are uplifted by the steadfast service of priests and the exemplary responsibility of the faithful. We thank our clergy and all the baptized for their creative responses to the challenges faced by our Church in the United States. “We give thanks to God always for you all, constantly mentioning you in our prayers, remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ” (1 Th 1:2-3).

We are inspired by the resolve and resourcefulness of teachers, small entrepreneurs and business leaders, grand-parents, and parents along with our beautiful children. All of us have been called to adjust our daily lives to unprecedented circumstances. The entire globe, together and all at once, has lived in consciousness of real danger. It was more than danger: there was death. We all know somebody who was taken away from us by COVID-19. Among our ten active and retired bishops in the US, Metropolitan Stephen Sulyk of blessed memory was infected and called to the Lord. Two others endured a grievous bout with the ubiquitous disease and, gratefully, survived. We express our condolences, solidarity in loss, and sense of pain to those who had no chance properly to say good-bye.

And yet, our fundamental and overriding sentiment is that of hope. We celebrated the Resurrection and the Ascension of the Lord with His body. We rejoice in the Holy Spirit who descends in a special way when life is hard to where it really hurts — to the core of human suffering and tragedy.

Seven decades ago, our brothers and sisters in Christ, members of our Church in Ukraine, were enduring death-dealing persecution: all our bishops had been killed or imprisoned, the religious and priests with their families had been deported to Siberia. For Stalin, God was dead, and Christians were to disappear in death also. In 1947, from a gulag prison camp, the head of our Church, Metropolitan Josyf Slipyj, wrote an amazing letter for the Feast of Pentecost to his faithful, in fact to all of us. A handwritten copy arrived in western Ukraine from Siberia and was found in 2003, more than a half-century later, in a capsule, cemented into a wall in the Studite monastery in Univ. This epistle is the voice of a true shepherd who shares the sufferings of his flock yet yearns to offer a word of hope. Hope in the Holy Spirit.

“Our hardships force us — exhausted, oppressed, and frightened — to bend our knee and pray for the Holy Spirit to strengthen the Church, to bring her out of this mournful state ... and to inspire in her a new supernatural vigor,” writes Metropolitan Josyf to the Church declared liquidated and non-existent by Soviet officials. The experience of the first-generation followers of Christ was being repeated, and the blessings they received were being multiplied. As St. Peter wrote to the persecuted: “But rejoice in so far as you share Christ’s sufferings, that you may also rejoice and be glad when his glory is revealed. If you are reproached for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you” (1 Pt 4:13–14).

Metropolitan Josyf’s epistle continues: “Only the Holy Spirit can show us the way out and bring us out of a storm our Church never endured before. He will teach us to discern God’s plans and ways, which short-sighted people cannot see. The Holy Spirit will teach us with his gifts of wisdom, reason, and knowledge of the fullness of truth.” How inspiring these words ring today to our communities, living through three months of danger, lockdown, and ongoing uncertainty!

The Confessor of the Faith writes not only about Divine hope but also about human progress. He dreams about prosperity, bountiful harvests, new inventions, and better communications networks. He all but foresees the Internet! This was not a message of a trapped, despondent gulag prisoner, but the prophecy of a visionary overcoming insurmountable hurdles with the help of the Holy Spirit.


Metropolitan Josyf was not writing to a large audience or big assemblies. He counsels to conceal his missive. With time, it may prove seminal. But it would not be printed in newspapers or posted on the Internet. At best it might be received in the intimate circles of clandestine monasteries or by tight-knit families in the underground domestic Church. There was no chance that the correspondence would soon reach and bolster many. Yet in his hope he witnessed to the truth. “Martyr” means witness. Not knowing whether you will win or lose, live or die, you do and say the right thing, you share the truth—in the Holy Spirit. The truth is that God is with us (Mt 28:20). He created the world and each and every one of us. God saved us from our sins and freed us from the shackles of death. He prepared us to be people of communion, unity, solidarity, mutual service because these are the qualities that the Father, Son, and the Holy Spirit share. God shares with us his very life, His Son in His Ascension brought our body and our human nature to the life of the Holy Trinity. The Holy Spirit in His Descent brings to us the divine life of God Himself. No contagion, catastrophe, regime, war, poverty or persecution can overcome the life-giving power of the Holy Spirit—the Spirit of Hope. He led Metropolitan Josyf and our entire Church in the communist countries through the dark tunnel of torture, isolation, prohibition, and death. Our Church is alive. In 1900 it had a mere three eparchies limited to western Ukraine; today globally there are 36 eparchies and exarchates, including our four in the US. The story of Slipyj in the Spirit is emblematic. In 1963, miraculously, following an intervention of St. Pope John XXIII, the Metropolitan was released from the gulag after 18 years of confinement to attend the Second Session of

Vatican Council II. The 71-year-old crippled living martyr not only survived. A few months later in Rome he founded the Ukrainian Catholic University. For the next 21 years from the free world he continued to give hope to the faithful in the Soviet bloc while visiting and galvanizing our Church in various countries, including ours, on various continents. Today, in the very place it was declared dead, our Church is vibrant— and it is becoming truly global. Our life is just beginning, because the Holy Spirit has come. May His gifts — wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord (Is 11:2)— be with you! May the hope that our ancestors fostered in far more treacherous circumstances be our hope! May we be people of solidarity and service to each other as we nurture our communion with God and all His children! Today, our mission is to share the gifts of the Holy Spirit with others. Let us be contemporary apostles of Christ, witnessing to God’s truth, and revealing God’s goodness in the world. In the name of the Father, Son and Holy Spirit!

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

+Paul, Eparch of Stamford
+Benedict, Eparch of St. Nicholas in Chicago
+Bohdan, Eparch of St. Josaphat in Parma
+Andriy, Auxiliary Bishop of Philadelphia

Pentecost 2020

<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>
	<p>WAKELEE MEMORIAL FUNERAL HOME John S. Zaleski Director Virginia K. Hylwa Administrator</p>	
<p>Support those who advertise in our bulletin!</p>	<p>203.734.1490 <i>Parishioners Serving Parishioners Over 80 Yrs</i></p> 	<p>Support those who advertise in our bulletin!</p>
<p>For your AD info, message Call 203-734-3895 or YoungE8073@aol.com</p>		<p>For your AD info, message Call 203-734-3895 or YoungE8073@aol.com</p>



Ukrainian Catholic Martyrs and Confessions of the Holy Faith

1. Sister Josaphata Hordashevskia: She was born in Lviv in 1869. In 1892, she founded what would be the largest female religious community in the Ukrainian Catholic Church, the Sisters Servants of Mary Immaculate. An example of holiness and charity in performing her labors among the poor, she died of bone cancer in 1919.
2. Priest and Martyr, Nicholas Konrad: Born in 1876, he studied for the priesthood in Rome. He was ordained in 1899. He was very active with the Catholic students whom he taught in Lviv, forming an association with them, called Renewal, to enhance their spiritual lives. Returning from a sick call, he was accosted by thugs from the KGB and beaten to death on June 26, 1941.
3. Martyr Volodymyr, Cantor: He was martyred together with Father Konrad.
4. Priest and Martyr, Andrew Ishchak: Born in Lviv region. After earning his doctorate in theology in 1914, he was ordained a priest. He taught at the Lviv Theological Academy. While doing pastoral work, he was killed for the Faith by soldiers of the retreating Red Army on June 26, 1941. Notice that the first three of the martyrs listed were slain on the same day, June 26, 1941.
5. Priest and Martyr, Severian Baranyk: Born in 1889, he joined the Basilian Fathers in 1904. He became prior of a Basilian monastery, where he was known for his habitual joy and his work with the youth and orphans. He was arrested by the KGB and sent to prison and died there of multiple fractures in June, 1941.
6. Priest and Martyr, Joachim Senkivskyi: Born in 1896, he was ordained a priest in 1921. He earned a doctorate in theology at the University of Innsbruck, afterwards he joined the Basilians. Father Joachim was extremely active doing pastoral work in several villages and, later, he was made abbot of a Basilian monastery. He was arrested during the blitzkrieg KGB sweep of June 26, 1941 and sent to the local prison. Three days later, according to the testimony of other prisoners, he was boiled to death.