



**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

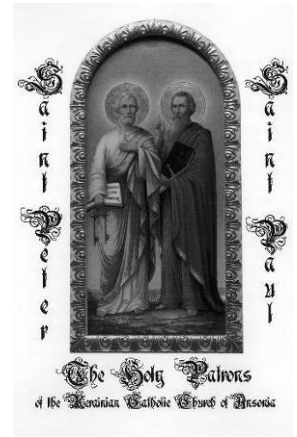
Email: YoungE8073@aol.com

Web Site: www.stspucc.org.

Very Rev. Archpriest Edward Canon Young, Pastor

August 16, 2020

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.



2020 Eleventh Sunday after Pentecost, Post-feast of the Dormition; the Transfer from Edessa to Constantinople of the Holy Icon "Not Made with Hands" of Our Lord, God and Savior Jesus Christ, also Called the Holy Veil, and the Holy Martyr Diomedes

Epistle: *1 Corinthians 9:2-12* Gospel: *Matthew 18:23-35* 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)

Prayer for our Nation (U.S.A): God our Father, Giver of life, we entrust the United States of America to Your loving care. You are the rock on which this nation was founded. You alone are the true source of our cherished rights to life, liberty and the pursuit of happiness. Reclaim this land for Your glory and dwell among Your people. Send Your Spirit to touch the hearts of our nation's leaders. Open their minds to the great worth of human life and the responsibilities that accompany human freedom. Remind Your people that true happiness is rooted in seeking and doing Your will. Through the intercession of Mary Immaculate, Patroness of our land, grant us the courage to reject the "culture of death." Lead us into a new millennium of life. We ask this through Christ Our Lord. Amen.

*Bread and Wine Offering - In loving memory of +Antoinette "Toni" Jaskilka
by Bobby Jaskilka*

08/15	Saturday	10:00 AM	Dormition of the Mother of God +WILLIAM & HELEN Flood
08/16	Sunday	10:00 AM	+ Antoinette "Toni" Jaskilka req. by Robert Jaskilka
08/17	Monday		No Liturgy
08/18	Tuesday		No Liturgy
08/19	Wednesday		No Liturgy
08/20	Thursday		No Liturgy
08/21	Friday		No Liturgy
08/22	Saturday		No Liturgy
08/23	Sunday	10:00 AM	+Dora Perun Gela req.by Dorthy Duda

ETERNAL LIGHT		<i>In loving memory of +Leo & +Marilyn Michel by Karen & Alan Wilson</i>
BLESSED VIRGIN MARY LAMP		<i>In loving memory of +William Flood by Patricia & Earl Holtz & Family</i>
SACRED HEART OF JESUS LAMP		<i>In loving memory of +Karen Lynn Holtz by Patricia & Earl Holtz & Family</i>

Bread and Wine Offering Reserved Dates 8/31/20-9/6/20 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 1/04/21-1/10/21	Eternal Light Offering Reserved Dates 8/24/20-8/30/20 8/31/20-9/6/20 9/7/20-9/13/20 9/14/20-9/20/20 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 8/31/20-9/6/20 9/21/20-9/27/20 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 8/24/20-8/30/20 9/7/20-9/13/20 11/9/20-11/15/20 12/7/20-12/13/20 12/21/20-12/27/20
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2020 & Past Church Dues (Blue Book) (Kollekta)

During Lent & every Saturday & Sunday dues current & past will be collected in the church hall after the 4:00 PM Vigil and 8:30 AM & 10AM Sunday Liturgies.
 Please bring your dues book to the church hall dues will not be collected in the rectory Back on January 25, 2005 the Parish Council voted to increase the yearly dues to \$75.00 per member. This is the first increase since 1998. The number of upcoming projects that are needed to keep the church building in good repairs, such as painting, doors, walls, fixing the roof, warranted this increase.
Do not place dues in your weekly envelope offering !
 Please remember - this is not our church but YOUR church!
Please fulfill your responsibility to your Church!!



+In Memoriam

Please remember in your prayers parishioner **+Paula Zuraw 67**, of Waterbury, who fell asleep in the Lord on August 8, 2020. Funeral Services and interment in Sts. Peter and Paul Cemetery, Derby were August 12. **Vichnaya ij Pam'iat.**

ELEVENTH SUNDAY AFTER PENTECOST

Epistle - 1 Corinthians 9:2-12 ~ Gospel - Matthew 18:23-35

It is so easy for us all to fall into the self-centeredness of seeing things only from our own point of view, of focusing on our own needs and desires to the point that we treat others quite poorly and become hypocrites. As we can see from today's gospel text, Jesus Christ addressed this common human failing in a memorable and disturbing parable that applies to us all when we refuse to forgive others.

A servant owed his ruler more money than he could possibly earn in his entire life. When he could not pay, the master was ready to sell him and his entire family in order to cover the debt. But the servant begged for more time to pay, and the master showed mercy even beyond his request. He actually forgave the huge debt; the man owed nothing and he and his family were safe from punishment. How tremendously relieved and grateful the man must have been.

Then that same servant found another servant who owed him a much smaller sum of money. Since that man did not have enough to pay the debt, the first servant had him put in prison until he could pay. He refused to show him any mercy at all. When word of his response reached the king, he was furious that the man to whom he had shown such tremendous mercy would not even be patient with his fellow servant. So the king put the first servant in prison until he could pay all that he owed. Jesus Christ concluded this parable with the harsh warning: "So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."

This parable gets our attention because we all find it hard to forgive at least some of the people who have wronged or offended us. Sometimes we enjoy holding grudges against others; perhaps we get a perverse boost to our ego by thinking that we are better than someone else, that we are somehow justified in looking down on them. Sometimes we hate the fact that we hold grudges. We may not want to remember bad things about other people, but unpleasant memories play over and over in our minds and we feel powerless to stop them.

Like everything else in the Christian life, forgiveness is a journey, a process of growth as we share more fully in the life of Christ by the power of the Holy Spirit. Notice that the Lord concluded the parable by saying that we must forgive our brothers from our hearts, from the depths of our souls. Though it may be a necessary first step, it is not enough simply to put on a good face and stop saying angry words and behaving badly toward someone who has wronged us. The goal is to be fully reconciled with them, to forgive and forget, to show them the same love and mercy that the Lord has shown to us with a pure and whole heart.

Like any other area of weakness in the Christian life, our struggle to forgive must begin with an honest acknowledgement before God that we hold a grudge against someone else, that we have not forgiven that person. Even as we ask for God's forgiveness, we should ask for His help in being reconciled and forgiving completely whatever wrong has been done. We must also pray for those who have offended us, asking God's blessings on them. And when we are tempted to remember what they have done or to judge them, we must immediately turn our attention to the Jesus Prayer and remembrance of our own need for mercy and forgiveness from the Lord and from those whom we have offended throughout the course of our lives. We need to recognize that we are not the blameless judges of others, but those who stand in constant need of grace, mercy, and healing together with those who have wronged us.

It may be impossibly hard for us to remember when we are angry with someone, but every human being bears the image of God. In that we have done it to anyone, we have done it to Him. Few of us have the spiritual health and vision to see the Lord's image even in those who have offended us. But we must remember the words of St. John: "*If someone says, 'I love God,' and hates his brother, he is a liar.*" (1 John 4:20) It is only by the power of the Holy Spirit in our hearts and souls that we will find the strength to stop lying in this way, to treat others as we would treat our Lord Himself.

The more we share in His life, the more His mercy will become characteristic of us in relation to our enemies. We fool only ourselves by thinking that we may accept His forgiveness without also showing that same forgiveness to our neighbors. If we do that, we will become the hypocritical judges of others, like the servant in today's parable who shut himself out of his master's mercy. Whether we acknowledge it or not, that is who we risk becoming every time that we refuse to extend the great forgiveness that we have received in Jesus Christ to those who have wronged us. So let us all convey our Lord's mercy to our enemies, for that is how we open ourselves to the grace that we all desperately need for the healing of our souls.

Obviously, Christ has done us no wrong; we need His forgiveness, not the other way round. The more we share in His life, the more we will share in His love by forgiving those who have wronged us. We fool only ourselves by thinking that we may accept His mercy without also showing that mercy to those who have wronged us. It is time for us all to put on Christ and relate to others as He relates to us. If we refuse that calling, we hurt only ourselves. But if we embrace that calling, we will play our unique role in the salvation of the world. (*Excerpts from Ancient Faith Ministry homily by Fr. Philip LeMasters*)

CATECHISM - CHRIST OUR PASCHA - TODAY'S GOSPEL LESSON :

FORGIVENESS: Page 66, Section 181; Page 133, Section 384

GRACE: Page 77, Section 214; Page 94, Section 266; Page 243, Section 745

NEIGHBOR: Page 153, Section 447, 447; Page 240, Section 732-743

[LEAVE TAKING OF THE FEAST OF THE DORMITION](#)

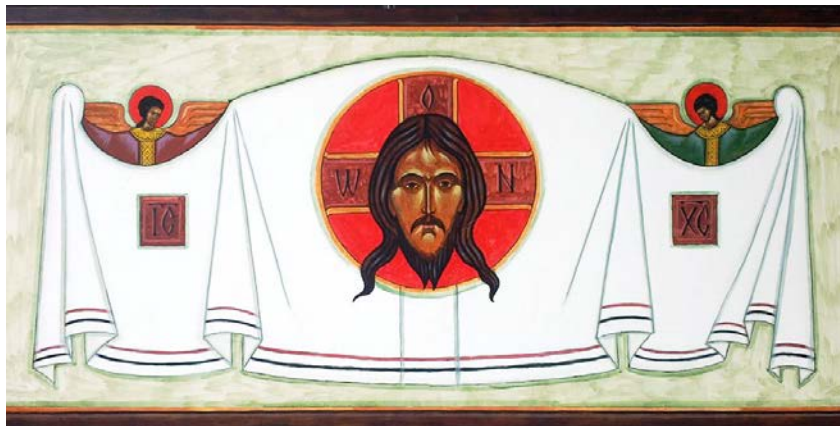
(August 15)—after feast: 8 days (leave taking: August 23)

An Afterfeast is a period of celebration attached to one of the Great Feasts celebrated by the Orthodox Christian and Eastern Catholic Churches (somewhat analogous to what in the West would be called an Octave).

An Afterfeast (also known as postfeast) is a period of time following certain major feasts of the Christian year during which the feast continues to be celebrated. The liturgical life of the Church reflects this extended celebration by continuing to express the themes of the feast in the divine services celebrated during the Afterfeast.

Each day of an Afterfeast will have particular hymns assigned to it, continuing the theme of the Feast being celebrated. At each of the divine services during an Afterfeast, the troparion and kontakion of the feast are read or chanted. The canon of the feast will usually be chanted on every day of the Afterfeast (if two canons were chanted on the day of the feast, they will be alternated on the days of the Afterfeast). Some of the Great Feasts of the Lord will have a special canon composed of only three odes, called Triodions, which will be chanted at Compline on each day of the Afterfeast.

The last day of an Afterfeast is called the Apodosis (Ancient Greek for "leave-taking", lit. "giving-back") of the Feast. On the Apodosis, most of the hymns that were chanted on the first day of the Feast are repeated. On the Apodosis of Feasts of the Theotokos, the Epistle and Gospel from the day of the Feast are repeated again at the Divine Liturgy.



There is a category of images in the Eastern Church known as "Not Made By Hands." These are a miraculous category of images that come to us directly from Jesus or Mary rather than through the mediation of an iconographer. Some of the most famous of these images in the Roman Church are the image of Our Lady of Guadalupe, the Veil of Veronica, and the Shroud of Turin (though the Shroud belongs to the East just as much as the West): the images imprinted upon their cloths are miraculous and not the work of human artists. In the East, there is a particularly famous "Icon Not Made With Hands" known as the Mandylion, the Holy Napkin, or the Image of Edessa.

The story of this image is not found in scripture, but it is firmly rooted in Tradition and history. A Syrian king named Abgar, who lived during the time of Christ, suffered horribly from leprosy. The fame of Jesus, which "spread throughout all of Syria" (Mt 4:24) reached Abgar at Edessa and he believed in Jesus as the Son of God. Abgar sent a messenger to him with a letter asking for Jesus to come and heal him as well as to live with him so as to escape the Jews, who sought to kill him. The messenger that he sent was his royal portrait-painter named Ananias. If Ananias could not convince Jesus to come with him back to Edessa, he was to paint a portrait of the Savior that he might be healed in that way.

When Ananias arrived, he could not get near Jesus because of the crowds and so, at a distance, he attempted to paint the portrait from a high rock. His effort proved unsuccessful and Jesus, seeing him, called him by name to come down. He gave to Ananias a letter to bring back to Abgar praising his faith and explaining that he must go up to Jerusalem to fulfill the Father's will. He promised that he would soon send his disciple Thaddeus to him soon to heal him of his leprosy and lead him to salvation. In the meantime, Jesus took a face-cloth and washed. When he wiped his face clean, a perfect image of his face was left on the cloth, which he gave to Ananias to bring back to King Abgar.

When Ananias returned back to Edessa, King Abgar reverently pressed his face to the cloth and was almost completely healed of his leprosy. His full healing came when St. Jude came to preach the Gospel and baptize him. Abgar, in commemoration of the event, enclosed the Holy Napkin in a frame of gold decorated with pearls and precious gems and placed it over the gateway to the city. Above the icon, he engraved the words, "O Christ God, let no one who hopes on Thee be put to shame."

REPORT THIS AD

The icon, venerated by the people of Edessa, remained there for many years until one of the great-grandsons of Abgar fell into idolatry and decided to destroy the image. The Lord appeared to the bishop in a dream and warned him about what was about to happen. The Bishop gathered his clergy and removed it in the middle of the night. He hid it in one of the walls with a lamp burning in front of it, sealing it up with a board and bricks. It remained there for many years, to the point that almost everyone forgot about it. However, during a siege by Persian forces in 545, the Theotokos appeared in a vision to the

current bishop named Eulabius and told him of the icon and that it would protect the city. The bishop found the location and pulled away the board, finding the image and the lamp still burning before it. What was more, a second image had imprinted itself upon the board keeping it in the wall. When the bishop took the image to the gates, a violent wind swept down at the flames that the Persians had lit; turning it against them and making them flee. The image was replaced above the gates with honor, but eventually found its way to Constantinople. It is not quite known when or why it disappeared, but a substantial theory is that it was taken by the Crusaders during their rule of Constantinople from 1204-1261, but the ship it was on perished.



At any rate, the existence of this image can be demonstrated in several ways. The first is a reference from Eusebius, a bishop who was Constantine's personal historian. Eusebius claims to have seen and translated the letters from Abgar and Jesus, yet his attempts at relaying the story are sometimes poor (for instance, he never mentions the image, which was at that time hidden). Many other Syrian sources after Eusebius reference the story (including the image) in such varying ways as to be sure that they are not all relying on Eusebius' poor attempt as the main source and reference something more well known. St. Gregory II (715-731) mentions the story of Abgar in a letter as if it were a well-known fact. St. John of Damascus and the Second Council of Nicaea take the story for granted and offer it as an argument from Tradition that icons are a legitimate part of Christian worship.

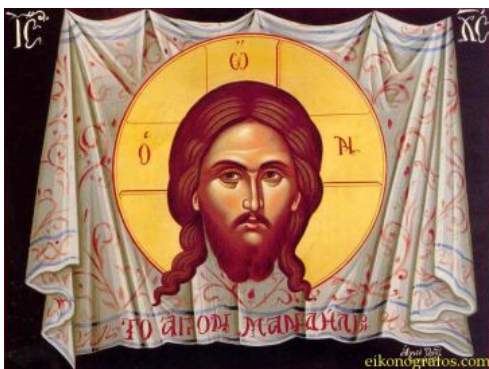


The Mandylion also helps account for why the image of Our Lord is so uniform and standard throughout iconography from the earliest times. It would make sense that they had a single source, which was easily observable (such as hanging over city gates after a famous victory). What's more, these icons often match the Shroud of Turin (the burial shroud of Jesus) well, such as the Sinai Pantokrator, which matches the Shroud uncannily well. This would hint that the image that the Sinai Pantokrator relied on and the Shroud of Turin come from are the same face- that of Jesus. The depiction of the Mandylion in iconography can be found from the times after it had been moved to Constantinople in 944. The icons usually show the cloth, while others show only the face of Christ. Behind his face, we see the common cruciform halo that is characteristic of almost all icons of Christ. He gazes upon us in a serene power, inviting us to come to him for healing. Yet his eyes are usually show gazing a little bit to the side and slightly upward- perhaps to indicate to us his desire to fulfill his mission on earth and go to the Father as he did to Abgar.

The Mandylion marks the moment when Christ put an end to the law prohibiting images and is a constant reminder to us that Christ has become flesh. We can rest assured in our veneration of his image because it was first given to us by Jesus Christ himself, the first iconographer, for his glory and

honor as well as for our healing. *To see all of my posts on Iconography, click [here](#).*

To see more icons of the Mandylion, see the gallery below.



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