



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

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

**September 20, 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.*



20 September 2020 Sunday after the Exaltation of the Cross, Holy Great-Martyr Eustathius and those with him (276-82); Holy Martyrs and Confessors for the Faith, the Grand Prince Michael, and His Nobleman Theodore, Wonderworkers of Chernihiv (1245)

Epistle: Galations 2: 16-20 Gospel: Mark 8:34-38; 9: 1 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 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 \_\_\_\_\_ 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 - None Offered*

09/19	Saturday		NO LITURGY
09/20	Sunday	10:00 AM	+Walter J. Duda req. by Dorothy Duda
09/21	Monday	10:00AM	+Adele Comcowich
09/22	Tuesday	10:00AM	+Emma Ferko Krupa
09/23	Wednesday	10:00 AM	+ William Decho
09/24	Thursday	10:00 AM	+Samuel & Mary Belinsky
09/25	Friday	10:00 AM	Helen& Joseph Jenks & Nellie & Joseph Krynitzky & Deceased of family
09/26	Saturday	10:00 AM	+Helen Tichy 40 <sup>th</sup> Day req. by family
09/27	Sunday	10:00 AM	+Michajlo, Anna, Stefan, Maria, & Aleksyjk req. by Julia Gyba

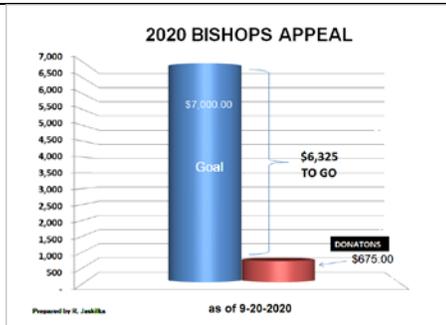
ETERNAL LIGHT		<i>In loving memory of +Shirley Drake from Drake Family</i>
BLESSED VIRGIN MARY LAMP		<i>In loving memory of +Walter J. Duda by Dorothy Duda</i>
SACRED HEART of JESUS LAMP		<i>In loving memory of +Luba Goresz by Beata Gebuza &amp; Family</i>

<b>Bread and Wine Offering Reserved Dates</b> 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	<b>Eternal Light Offering Reserved Dates</b> 9/28/20-10/04/20 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	<b>BLESSED VIRGIN MARY LAMP OFFERING RESERVED DATES</b> 9/28/20-10/4/20 10/12/20-10/18/20 11/2/20-11/8/20 11/9/20-11/15/20 11/23/20-11/29/20 12/21/-12/27/20	<b>SACRED HEART OF JESUS LAMP OFFERING RESERVED DATES</b> 11/2/20-11/8/20 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!!*

**Divine Liturgy will still be Live streamed on Fr. Edward Young Facebook Page at 10:00 AM very Sunday.**



## 2020 STAMFORD CHARITIES DIOCESE APPEAL

The month of September starts the Stamford Diocese Charities Appeal for **2020**. This fund provides support for many programs in the Diocese as indicated in the Sower. Our offering reminds us that we are members of a greater body of the Church that operates beyond the barriers of our local parish and that each one of us has a role to play in the Church's mission of evangelization and sanctification. Please note: that at this time our seminary in Stamford is growing and needs your support.

You have received by mail your request for support.  
Please help this fund as you have in the past.

**Please do not send your donation to Stamford!!! Do not use Paypal !!!**

**There will be collectors to take your donation for 2020 in the church hall or mail it in to church !**  
**Donations \$675.00 or 9.6% to go \$6,325 This week \$575.00.**

LOUISE	DECHIO	\$100.00	DORTHY	DUDA	\$25.00
ANNE MAY	MALINAK	\$150.00	JOHN	MAKER	\$100.00
LAURANCE	MUDRY	\$200.00			

**The 2020 Stamford Diocesan Charities Appeal** form has been sent. **Please make checks payable to: "The Byzantine Rite Diocese of Stamford" and send or bring your donation to the church.**

Cash is acceptable form for payment.

**Do not use Paypal for your donation !**

Since every parish in the diocese has been assessed a target for this campaign, **please do not sent your gift directly to Stamford.** Our parish needs to be properly credited to meet its goal of seven thousand dollars. We have met our goal over the last nine years and have not had to put any additional strain on our parish's treasury. While many of our regular contributors have fallen asleep in the Lord, it is even more essential that every parishioner consider such diocesan programs as vocations, religious education, evangelization, and stewardship worthy of personal charity. This Year 2020 because of Covid-19 we are beginning the Charities Appeal in September which is later than other years. Hopefully now by God's grace as Autumn approaches we all will be blessed with good health in our homes and our community.



**We fly to Thy Protection: We fly to Thy protection, O Holy Mother of God. Do not despise our petitions in our necessities, but deliver us always from all dangers, O Glorious and Blessed Virgin.**

**Під Твою милість: Під Твою Милість прибігаємо, Богородице Діво, молитвами нашими в скорботах не погорди, але від бід ізбави нас, Єдина Чиста і Благословенна.**

## "Transforming Calamity into Unity, Dignity and Healing" October 10, 2020

The League of Ukrainian Catholics and the Mothers in Prayer will sponsor a virtual conference entitled "Transforming Calamity into Unity, Dignity and Healing" for the clergy, religious and faithful of the Ukrainian Catholic Church on Saturday, October 10, 2020. Presentations will be made by each of the hierarchs of our Ukrainian Catholic Church in the United States. This is VIRTUAL CONFERENCE Below are flyers and information sheets in both the Ukrainian and English languages. The Registration is open on our website at [www.stamforddio.org](http://www.stamforddio.org) (the link is on the main page on the left hand-side).



- **Opening Prayer and Introduction:**

V. Rev. Archpriest Father Marijan Procyk, National Spiritual Director, League of Ukrainian Catholics of America

Sophia Shchur, RN, CDCES. National Board President League of Ukrainian Catholics of America

Lesya Muraszczuk, DDS. Regional Coordinator Mothers in Prayer of North America

- **Keynote Address**

Metropolitan Archbishop Borys Gudziak,  
Archeparchy of Philadelphia

- **A Time to Heal**

Bishop Paul Chomnycky,  
Eparchy of Stamford

- **Christian Models of Unity in Times of Adversity**

Bishop Bohdan Danylo,  
Eparchy of St. Josaphat, Parma

- **Spiritual Dignity in Times of Chaos**

Bishop Benedict Aleksiychuk,  
Eparchy of Chicago

- **Discernment and Transformation Post Pandemia**

Bishop Andriy Rabyi,  
Archeparchy of Philadelphia

- **Panachyda**

For deceased members of the LUC, MIP, Clergy and Sisters

## On-Line Program

**Online registration opens September 1  
at [stamforddio.org](http://stamforddio.org)**

As we, the faithful of the UGCC, shifted from Vision 2020 into focusing on the study of immigration, migration, settlements on unity of our Church, little did we expect to be catapulted into the biggest test of unity in recent times. Both the League of Ukrainian Catholics and Mothers in Prayer had to defer much anticipated spiritual events. We are taking this as an opportunity to unite, transform and heal with Christian dignity.

We are grateful to our beloved UGCC Archbishops and Bishops for embracing this opportunity to spiritually support and strengthening us through this on-line conference.

On behalf of the LUC and MIP we cordially invite you to join us.

Sophia & Lesya



# Ліга Українських Католиків Америки разом з Матерями в Молитві

Презентує віртуальну конференцію для вірних УГКЦ у суботу, 10 жовтня 2020:

## Перетворення Нещастя в Єдність, Гідність і Зцілення



◦ **Молитва відкриття та вступ:**

Преподобний о. Мар'ян Процик, Національний Духовний Директор Ліги Українських Католиків Америки

Софія Щур, RN, CDCES., Національний Президент Ради Ліги Українських Католиків Америки

Леся Мурашук, DDS., Регіональний Координатор Матерів в Молитві Північної Америки

◦ **Ключова доповідь:**

Митрополит Архиепископ Борис Гудзяк,

Філадельфійська Архиепархія

◦ **Час для Зцілення**

Владика Павло Хомницький,

Стемфордська Єпархія

◦ **Християнські Моделі Єдності в Часи Лиха**

Владика Богдан Данило,

Єпархія Св. Йосафата, Парма

◦ **Духовна Гідність у Часи Хаосу**

◦ Владика Венедикт Алексійчук,

Чикагзька Єпархія

◦ **Розрізнення та Трансформація Після Пандемії**

Владика Андрій Рабій,

Філадельфійська Архиепархія

◦ **Панахида**

За померлих членів ЛУК, МВМ, Духовенства і Сестер

### Віртуальна Програма

Обов'язкова реєстрація відкривається  
1 вересня: [stamforddio.org](http://stamforddio.org)

Коли ми, вірні УГКЦ, перейшли від «Візії 2020» до фокусу на вивчення імміграції, міграції, поселень на єдність нашої Церкви, ми не сподівались бути втягнутими у найбільше випробування єдності останнім часом. І Ліга Українських Католиків, і Матері в Молитві повинні були відкласти багато очікуваних духовних подій. Ми сприймаємо це як можливість об'єднатися, змінитися і зцілитися із християнською гідністю.

Ми вдячні нашим улюбленим архієпископам та єпископам УГКЦ за те, що вони прийняли цю можливість духовно підтримувати та зміцнювати нас через цю он-лайн конференцію.

Від імені ЛУК та МВМ ми щиро запрошуємо приєднатися до нас.

Софія та Леся



## SUNDAY AFTER THE FEAST OF THE EXALTATION OF THE CROSS

Epistle - Galatians 2:16-20 ~ Gospel - Mark 8:34-38; 9: 1

At the conclusion of last Sunday's Liturgy, we knelt and prayed before the great sign of our Lord's victory over sin and death as we celebrated the Feast of the Exaltation of the Holy Cross. Today is the conclusion of the celebration of that feast, what we call in the Church its "*Leave-taking*." But in the Christian life, we never leave behind the Cross, for our Savior calls us—just as He did His original disciples—to take up our cross and follow Him every day of our lives. That is not a command limited to a season of the church year; it is simply a necessary part of what it means to be a Christian.

People today are too familiar with the image of the cross. Some wear it as just another a piece of jewelry or otherwise use it to symbolize values or organizations that have nothing to do with the cross through which our Lord conquered death. Unfortunately, those who confess its true spiritual significance can easily rest content with beliefs about the cross without actually obeying the clear instructions of our Lord that we must deny ourselves, take up our crosses, and follow Him. Celebrating the Exaltation of the Cross with integrity requires that we confess truthfully with St. Paul: "*I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.*"

The Lord's Self-Offering on the Cross for the salvation of the world is unique and all encompassing. As we chant when we especially celebrate the cross, "*Before Thy Cross, we bow down and worship...*" We must not respond passively to the cross, however, as though all the work has already been done in a way that requires nothing of us. For the only way to share in the Savior's life is to enter personally into the deep mystery of His sacrifice. He offered Himself fully and in free obedience to the point of death, burial, and descent into Hades in order to conquer the corruption to which we had enslaved ourselves. In order to embrace the liberation and healing of our Crucified and Risen Lord, we must die to all that holds us back from embodying the fullness of His great victory. That means offering ourselves without reservation for union with Christ in holiness as we become "partakers of the divine nature" by grace.

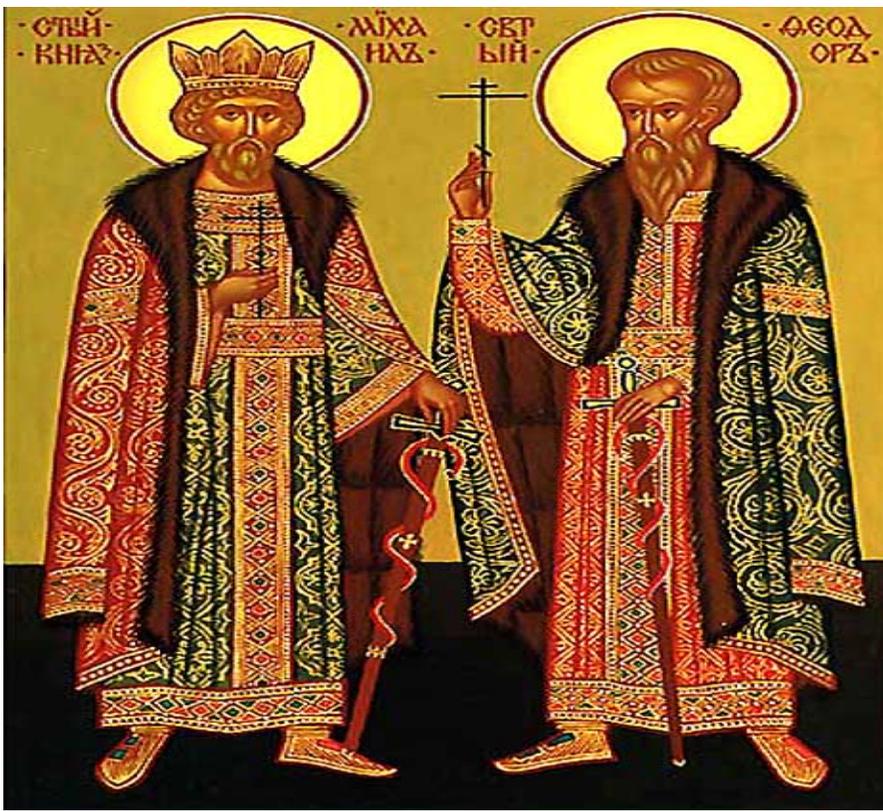
The Lord's command to take up our crosses, deny ourselves, and lose our lives has nothing to do with appeasing an angry Father by our suffering. It is not concerned with the pointless task of trying to earn forgiveness by paying a debt or meeting a legal obligation. Instead, it is about doing what is necessary to find healing. In order to regain physical health, we may have to do some painful and difficult things at times, like having surgery, going to physical therapy, or changing our diet. Those are not punishments, but simply what is necessary for us to regain our health in light of our particular physical condition. If we want to get better, we will put aside our preferences and accept the inconvenience.

The same thing is true for us spiritually. Offering ourselves to the Lord for the healing of our souls in whatever circumstances we face is how we take up our crosses. From the origins of the Church to this very day, that has meant literal martyrdom for those who refuse to deny Christ when the powerful of this world kill them as a result. For all who unite themselves to Christ, there must be some form of martyrdom as we die to self-centeredness by putting faithfulness to the Lord and service to our neighbors before satisfying our own desires. If we do not take up our crosses in the challenges that we face daily, whatever they may be, then we show that we are ashamed of Christ and of His Cross. We show that we want no part of Him and prefer to gratify our own desires instead of offering ourselves for the service of His Kingdom. Like Peter, however, we may have such a poor understanding of the Messiah we serve that we will be unprepared when our eyes are opened to the truth. Today's gospel passage comes right after Peter tried to correct the Savior when He predicted His death and resurrection. The Lord said to him in response, "Get behind me, Satan, for you are not mindful of the things of God, but the things of men." Peter had likely envisioned the Messiah as a successful military leader who would defeat the Romans and give the Jews a powerful earthly kingdom. The idea of following someone like that appealed to his pride, for being the chief disciple of the new King David would bring riches, power, and glory.

When the Savior made clear that the religious leaders of Israel would reject Him, that He would be killed, and that He would rise from the dead, Peter was horrified to the point that he tried to set Christ straight. That is when the Lord said in no uncertain terms that to reject the cross was the way of the devil, the way of completely rejecting His ministry for the salvation of the world. Remember that Satan had tempted Christ in the desert by promising Him worldly power if He worshiped him. Now Peter provided the same temptation. That is when Christ told the disciples that they would have no part in Him if they did not also take up their crosses.

The same is true whenever we refuse to keep a close watch on our hearts. The ancient idols of sex, money, and power are worshiped openly in our culture, and we must be ready to embrace the cross of rejecting their powerful temptations. Today reserving sexual intimacy for the union of husband and wife in marriage is widely considered archaic and oppressive. Pornography is easily available and generally accepted, even though it is poisonous in so many ways. Money and what it can buy often become the measure of our lives, regardless of what we say we believe. Many people today seem to take pride in hating those with whom they disagree about politics and in self-righteously and hypocritically condemning them. Nothing could be more contrary to denying ourselves and taking up our crosses than to embrace such temptations in our hearts. Nothing could be more deadly to our souls.

Thankfully, there was hope for Peter and there is hope for us also through our Lord's great victory over sin and death on His Cross. Let us celebrate the Exaltation of the Holy Cross by showing that we are not ashamed of His Self-Offering for our salvation. No matter the circumstances of our lives, let us deny ourselves as we embrace the crosses of our lives. That is how we may all enter into the joy of the Kingdom. (*Excerpt from homilies of Fr. Philip Le Masters, Ancient Faith Ministries*)



**Holy Martyrs and Confessors for the Faith, the Grand Prince Michael, and His Nobleman Theodore, Wonderworkers of Chernihiv (1245)**

The Holy Prince Michael of Chernihiv, son of Vsivolod Ol'hovich the Dark-Red (+ 1212), was noted from childhood for his piety and mildness. His health was very poor, but in 1186, trusting in the mercy of God, the young prince asked for the holy prayers of Saint Nikita the Stylite of Pereyaslavl (May 24), who during these years received renown by his prayerful intercession before the Lord.

After he received a wooden staff from the holy ascetic, the prince was healed at once. In 1223 Prince Michael took part in a council of Rus' princes at Kyiv, debating whether to aid the Polovetsians against the approaching Mongol-Tatar hordes. With the death of his uncle, Mstislav of Chernihiv in the Battle at the Kalka River in 1223, Saint Michael became Prince of Chernihiv.

In 1225 he was invited to be prince of the Novgorod people. Through his sense of justice, compassion and firmness he

gained the love and respect of Old Novgorod. This was particularly important for the Novgorodians, since the accession of Michael as prince signified a reconciliation of Novgorod with the city of Volodymyr's holy Great Prince George Vsivolodovich (March 4), whose wife was the holy princess Ahata, sister of Prince Michael.

But Saint Michael did not long remain prince at Novgorod. He soon returned to his native Chernihiv. To the stipulations and requests of the Novgorodians to remain prince he answered that Chernihiv and Novgorod ought to become kindred lands, and their inhabitants like brothers, and he would forge the bonds of friendship of these cities.

The noble prince assiduously concerned himself with the building up of his appendage realm. But it was difficult for him in these troubled times. His activity provoked unease in the Kursk Prince Oleh, and in 1227 internecine strife nearly erupted, but Metropolitan Cyril of Kyiv reconciled them. And in this same year Prince Michael peacefully resolved a dispute between the Kyiv Great Prince Volodymyr Rurikovich and the Halych prince. In 1235 Prince Michael occupied the throne of Kyiv. Troublesome times ensued. In 1238 the Tatars (Mongols) laid waste to Ryazan, Suzdal, and Vladimir. In 1239 they moved against South Rus', and ravaged the left bank of the Dnipro River, and the lands of Chernihiv and Pereyaslavl. By the autumn of 1240 the Mongols were coming close to Kyiv. The khan's emissaries proposed that Kyiv surrender voluntarily, but the prince would not negotiate with them.

Prince Michael rode urgently to Hungary, to persuade the Hungarian king Bela to organize allied forces to resist the common enemy. Saint Michael tried to recruit both Poland, and the German emperor into the struggle against the Mongols, but the moment for a combined resistance was lost. and Rus' was devastated, and later Hungary and Poland. With no foreign support, Prince Michael returned to the ruins of Kyiv and for a certain time he lived near the city on an island, and then he resettled in Chernihiv.

The prince did not abandon hope in the possibility of an united Christian Europe against the Asiatic nomads. In 1245, at the Council of Lyons in France, his co-worker Metropolitan Peter was sent as emissary by Saint Michael, calling for a crusade to march against the pagan Horde. Catholic Europe in the persons of its chief spiritual leaders, the Roman Pope and the German emperor, were not interests in the east. The Pope was involved in a war with the German emperor, and the Germans took advantage of the Mongol invasion to attack Rus' themselves.

In these circumstances affecting Christianity in general, there is a universal significance to the confessor's deed of the martyred Prince Saint Michael of Chernihiv in the midst of the pagan Horde. In Rus' emissaries of the khan soon appeared, in order to conduct a census of the Rus' population and to impose taxes upon it.

The prince was ordered to make full submission to the Tatar khan, and for his princely realm, the khan would grant a special charter. The emissaries informed Prince Michael that it was necessary for him to journey to the Horde for an affirmation of rights to rule the principedom under the khan's charter. Seeing the woeful plight of Rus', Prince Michael recognized the need to obey the khan, but as a fervent Christian he knew that he would not deny his faith before the pagans. From his spiritual Father, Bishop John, he received a blessing to journey to the Horde and be a true confessor of the Name of Christ.

With the holy Prince Michael on the journey to the Horde went his faithful friend and companion, the noble Theodore. At the Horde they knew about Prince Michael's attempts to organize an uprising against the Tatars in concert with Hungary and the other European powers. His enemies had long sought the opportunity to destroy him.

In 1246 when Prince Michael and the boyar Theodore arrived at the Horde, they were instructed on how to go to the khan, to proceed through a fire to cleanse them of their evil intents, and to worship the primal elements considered gods by the

Mongols: the sun and fire. In answer to the pagan priests commanding them to perform the pagan rituals, the holy Prince replied, "A Christian worships only God, the Creator of the world, and not creatures."

They reported to the khan about the firmness of the Rus' Prince. Batu's attendant El'deg delivered the conditions: either fulfill the demands of the pagan priests, or die in torments. But this also was followed by the resolute answer of holy Prince Michael, "I am prepared to submit to the emperor, since that God has entrusted him with the destiny of the earthly kingdoms, but as a Christian, I cannot worship idols." The fate of the brave Christians was sealed.

Taking courage in the words of the Lord: "Whoever would save his life, shall lose it, and whoever will lose his life for My sake shall save it" (Mt.16:25), the holy prince and his devoted boyar prepared for a martyr's death and received the Holy Mysteries, which their spiritual Father gave them, foreseeing this possibility. The Tatar executioners seized the prince and for a long time they beat him fiercely, until the ground ran crimson with blood. Finally, Domanus, an apostate from the faith in Christ, cut off the head of the holy martyr.

The Tatars deceitfully promised Saint Theodore great honor and his lord's princely rank if he would fulfill the pagan ritual. But Saint Theodore was not swayed by this, and he followed in the path of his prince. After quite vicious torments they beheaded him. The bodies of the holy passion-bearers were thrown to be eaten by dogs, but the Lord miraculously guarded them for several days, until faithful Christians could secretly bury them with reverence. Later on, the relics of the holy martyrs were transferred to Chernihiv.

The confessor's act of Saint Theodore amazed even his executioners. Persuaded of the people of Rus' be steadfast fidelity to the Holy Christian Faith, and their readiness to die for Christ with joy, the Tatar khans decided not to try the patience of God as before, and ceased demanding that Rus' at the Horde perform any pagan rituals. But the struggle of the Rus' nation and the Rus' Church against the Mongol Yoke continued.

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