



**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**

**November 15, 2020**

**15 November 2020 Twentyfourth Sunday after Pentecost,**

**The Holy Martyrs and Confessors Gurias, Samonas (284-305) and Abibus (313-24). Starts of the Nativity Fast.**

**Epistle: Ephesians 2: 14-22 Gospel: - Luke 10: 25-37 Tone: 7**



*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 10:00AM**

**SATURDAY: Not Now! 4:00PM (Vigil Sunday-Eng.)**

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

**Confessions are heard before each Divine Liturgy:**

**Saturday 3:00PM to 3:30 PM**

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

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

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

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

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

**Parish Council meets every 3<sup>rd</sup> Wednesday of  
every month @7:15pm in the church hall.**

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

**\*\*\*\*Please Note \*\*\*\***

**Mass Offerings , Sorokousty**

**Mother's Day, Father's Day**

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

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

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

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

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

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

**Special Share in the Eucharist \*- Bread & Wine**

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

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

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

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

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

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

**All start on Monday to Sunday!**

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

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

Name \_\_\_\_\_ Phone# \_\_\_\_\_

Address \_\_\_\_\_ Email \_\_\_\_\_




City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

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

**Antiphon of St. Philip's Fast:** O Bethlehem, be prepared; Eden is opened to all; O Ephratha, be made ready; for in the cave the tree of life has blossomed forth from the Virgin; for her womb has been shown to be a spiritual paradise, in which is the divine plant, from which having eaten, we will live and not die as Adam did. Christ is born to raise the image that had fallen.

*Bread and Wine Offering - None*

11/14	Saturday		No Liturgy
11/15	Sunday	8:30 AM 10:00 AM	Pro Populo (For All Parishioners) - За Всіх Парафіян +Walter Aquino 1 <sup>st</sup> Anniversary req. by Roman & Lee Gebuza
11/16	Monday		No Liturgy
11/17	Tuesday	6:00 PM	+ Michael, +Anna, +Orest, +Antonina Kowal, +Wasył and +Marta Gebuza, +Petro, +Maria, +Stefan Pysarchyk, +Hryhoriy and +Anna Bodak
11/18	Wednesday	10:00 AM	+Helen Zelincky
11/19	Thursday	6:00 PM	+Dymitri Kot req by Anna Kot & Family
11/20	Friday	10:00 AM	+Eugenia Leutter
11/21	Saturday	9:00 AM	<b>FEAST OF THE ENTRANCE OF THE MOTHER OF GOD INTO THE TEMPLE -</b> <b>+Stephen &amp; Stephania Cirkot</b>
11/22	Sunday	8:30 AM 10:00 AM	Pro Populo (For All Parishioners) - За Всіх Парафіян +Thomas Monks req. by the Holy Name Society

ETERNAL LIGHT		<i>In Loving Memory of the +Jaskilka Family - +Wasil, +Stella &amp; +Antoinette by Robert Jaskilka</i>	
BLESSED VIRGIN MARY LAMP		<i>None</i>	
SACRED HEART OF JESUS LAMP		<i>None</i>	
<b>Bread and Wine Offering Reserved Dates</b> 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> 11/23/-11/29/20 12/7/20-12/13/20 12/14/20-12/20/20 12/21/-12/27/20 1/4/21-1/10/21 1/11/21-1/17/21	<b>BLESSED VIRGIN MARY LAMP OFFERING RESERVED DATES</b> 11/23/20-11/29/20 11/30/20-12/06/20 12/14/20-12/20/20 12/21/-12/27/20	<b>SACRED HEART OF JESUS LAMP OFFERING RESERVED DATES</b> 11/23/20/11/29/20 11/30/20-12/06/20 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!!*

**\*\*\*\*Notice\*\*\*\*** The Ladies room **is closed for renovation** till further notice. Mens's bathroom will be used by everyone.

PARISH COUNCIL  
Meeting  
November 18, 2020



Monthly Meeting of St Peter & St Paul Board of Directors  
Wednesday evening November 18, 2020  
@ 7:15 pm in the church hall  
All Board members are requested to attend!!!!

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

## 2020 STAMFORD CHARITIES DIOCESE APPEAL

The month of November continues 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.

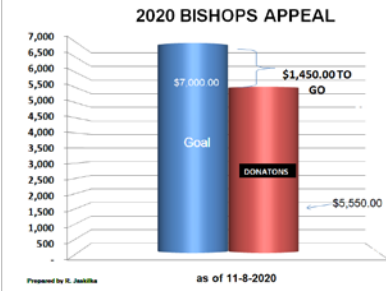
You have received by mail your request for support.

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 \$5,550.00 or 79.3% to go \$1,450.00 This week \$500.00.**



ESTHER HONAS			ANGELINI	\$100.00	ALEXANDRA			KOWAL	\$25.00
HOLLY MARIE			ANGELINI	\$100.00	MICHAEL	&	JOLANTA	KOWAL JR	\$100.00
ROMA KARDASH	&		VLADIMIR KOSTOUR	\$50.00	MICHAEL			WYSOWSKI JR	\$100.00
ALEXANDER	&	JESSICA	KEENE	\$25.00					

**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 send 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.

## TWENTYFOURTH SUNDAY AFTER PENTECOST

Epistle - Ephesians 2: 14-22 ~ Gospel - Luke 10: 25-37 - Tone 7

The question put to the Savior by a scribe, "What must I do to inherit eternal life?" reminds us that our life ends in death. The question also sets before us another life, different from this life. It is an eternal life. It is not the life of the body or the soul. It is the very life of God Himself. If we could rouse ourselves to confront squarely the fact of our death, we might become sober enough to begin the effort to redeem the time we have in the flesh and set out to find the eternal life Christ speaks of.

Drawing from the holy fathers of the Church, we can say that Jerusalem represents in this parable of the Good Samaritan the Tree of Life that is in the Garden of Eden. Jericho is the Tree of the knowledge of good and evil, which is obviously the tree of death since it is opposite the Tree of Life. The "certain man" who goes down from Jerusalem to Jericho is "Everyman", i.e., you and me. We have each one reached out in disobedience of God's command to eat not the fruit of the Tree of Life, which is the sweetness of Christ, but the fruit of the forbidden tree which is the bitterness harvested from indulging in the lusts of the flesh, the lust of the eyes and the pride of life. Jericho, moreover, was a walled city given to the worship of idols. It looks, therefore, like the world of men that has walled itself up in the citadels of its own scientific, religious and philosophical wisdom and setting man up as its idol, worshipping the wisdom of his own opinions and of his speculative and even scientific reasoning's as the measure of all things: man who is but a breath, who is but dust of the earth that will shortly return to the earth. What nonsense! What hubris!

The thieves are the serpent and all his host and all his pride who draw us out by the enticements of the lusts of the flesh, the lust of the eyes and the pride of life. By falling in with them, we have sold them our birthright as creatures made in the image and likeness of God, and they have stripped us of the Robe of Light with which God clothed us in the Garden. They have left us half-dead, indifferent to and ignorant of the biblical God. And if the Church did not proclaim to us the Gospel, would we ever remember the warning of God: "On the day you eat the fruit of the lusts of the flesh, the lust of the eyes and the pride of life, on that day you will surely die!"

The priest and the Levite who pass by represent the religion of the Old Testament; and, for that matter they represent any of the world's religions. They cannot give eternal life, because their spiritual life is drawn from the blood of bulls and goats, or from the wisdom of human reasoning. Therefore, they can only look on man's plight helplessly and pass him by on their way to the next lecture or symposium to discuss more of their lifeless ideas, leaving man and his soul lying in the road half-dead.

The Good Samaritan, of course, is Christ, God the Word who became flesh and dwelt among us. He appears as a Samaritan, i.e. as one who is outside our cultural and ethnic prejudices because Israel, and mankind in general – God's own because they were made by Him – did not receive Him. In the end, they rejected Him for Caesar; i.e. for the wisdom of their own opinions and speculations, the lust of the eyes, the lust of the flesh and the pride of life. And, as Cain did to his brother, Abel, by whose murder world history began, so they did to their own brother, Christ their God, and so they brought the history of the world to its climax with the murder of God.

All of us, each one, have gone down from Jerusalem to Jericho; we have each one spurned the fruit of the Tree of Life for the fruit of the tree of the knowledge of good and evil. And so we have each one been set upon by thieves and fallen under the subsequent bitterness of the lust of the eyes, the lust of the flesh and the pride of life. We are stripped of the Robe of Light. We are in darkness, yet we think we are enlightened; we are in ignorance, yet we think we are Christ, the Good Samaritan, comes to us as the light shining in the darkness. He comes to us on an ass, in our own human nature that He received from the Blessed Virgin Panagia that He might clothe us again in a Robe of Light. He ascended the Cross freely, of His own will in His loving obedience to the Father and out of His great compassion for us. He ascended the Cross not in defeat but in victory. For, He slayed hell with the splendor of His Godhead. He shattered the iron doors of hell. He destroyed death by His death and now He comes to each of us lying half-dead on the side of the road to raise us up in His mystical goodness and to give us His own eternal life, if we want it. We know this is true through faith, and in faith, we experience the joy and light of Christ descending on our soul from above when we receive Him and give ourselves to His Holy Church.

In the parable, the inn is Christ's Holy Church. The oil and the wine with which Christ treats the man lying on the road, and the denarii that He gives to the innkeeper are the sacraments of the Church, the "medicine of immortality" by which Christ's Holy Church nurses us back to health. The ascetic disciplines of the Church are the cross of Christ.

"Go and do likewise," Christ says to those who have received Him in Baptism and Holy Chrismation, who have experienced His goodness in the joy and light with which He anoints the soul. As did Christ, submit yourself in obedience to the Father and take up the Cross of repentance. As St. Peter says in his second epistle, "flee" from the corruption that is in the world in the desires of lust and pride, and run to Christ in answer to His call to become partakers of His own glory and virtue, even His own divine nature in the fruit of the Tree of Life that is before you in the middle of the Garden of Christ's Holy Church. Let Christ clothe you in His Holy Church with the Robe of Light, as you were clothed by the priest in your baptism.

Rise up in your mind and soul out of the darkness of the world and stand in the radiant company of the saints and learn the love of God that is full of light and life that heals and makes whole and raises up those who were dead into the warm light of His own eternal life. And, in the love of Christ that has given you, go and give the love of Christ to your neighbor, even to your enemy. Keep your heart and mind in the inn of the Church, and let the love of God, cleansing you and filling your heart with spiritual joy, transfigure your life into a joyful ministration of Christ's goodness to those lying on the road around you half dead, sharing with them the death-destroying and life-creating love of Christ's Holy Pascha that has made you alive in joy and that is now nursing you back to health in light. May God help us to "go and do likewise" in the joy and love of His beloved Son, Our Lord Jesus Christ, through the prayers of His saints and His All-Holy Mother, the Theotokos. (Excerpt from Homily at <https://www.sthermanmpls.org/>)

**CATECHISM - CHRIST OUR PASCHA**

**TODAY'S EPISTLE / GOSPEL LESSON: LOVE OF NEIGHBOR:** Page 129, Section 373; Page 148, Section 432; Page 217, Section 669; Page 269-270, Section 843-849

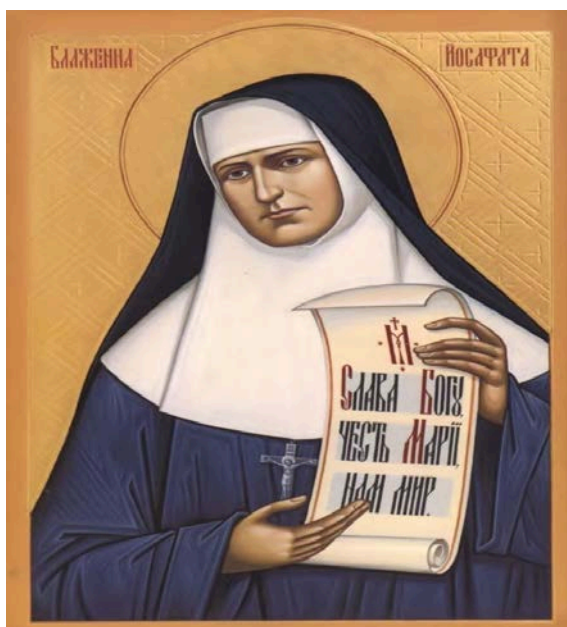


### NOVEMBER 15 - BEGINNING OF THE PHILIP FAST - PYLYPIVKA

*"Repent, for the kingdom of heaven has come near... 'Prepare the way for the Lord, make straight paths for him'"* (Matthew 3:2-3).

Today, the Church begins the 40-day fast period before the Nativity (Christmas), comparable to Advent in the western Church. It is also a time of recommended fasting, a period of spiritual preparation for the celebration of the Nativity/Theophany cycle of the Church year. It was once a period of strict fasting which has now been abrogated in favor of voluntary fasting and works of penance - fasting, prayer and almsgiving. Fasting means that we eat less food. A general rule is that for a day of fast, the amount of food of the main meal is less than the other two meals combined. This fast is not penitential, but is rather a fast of preparation, like the pre-Communion fast. By abstaining from certain foods, we are opening up a "space" in our lives through asceticism and obedience, into which God may enter. Fasting is recommended by abstention from meat and foods that contain these ingredients on Monday, Wednesdays and Fridays. **Friday is ALWAYS a fast day in the Ukrainian Church. Check your Church calendar to see the "fish symbol" = No Meat!**

**Please check out this website of the Eparchy of Saskatoon: <https://skeparchy.org/flo/family-life/family-traditions-and-celebrations/st-philips-fast-for-families/>** for information on celebrating the Pylypivka !

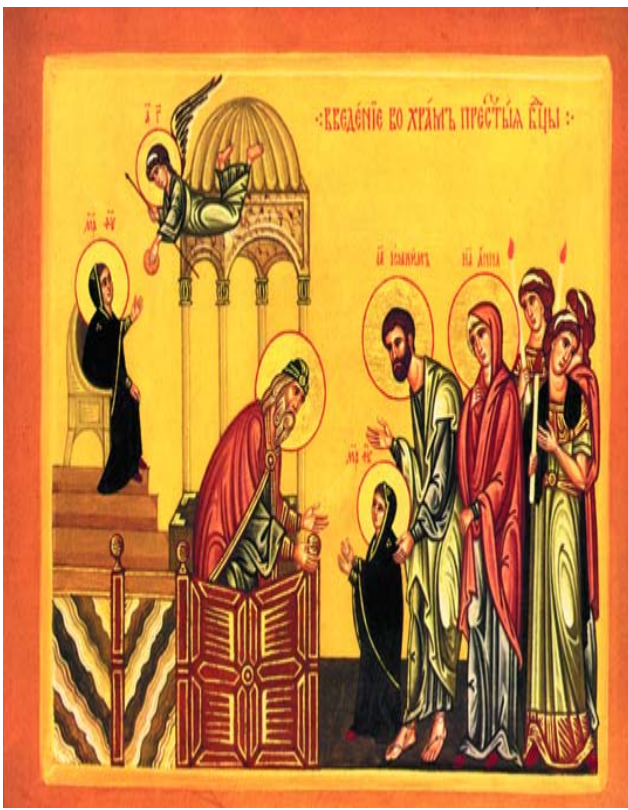


### FEAST OF BLESSED JOSAPHATA HORDASHEVSKA - NOVEMBER 20

Blessed Josaphata's Feast Day has been officially assigned as November 20, the day of her birth. The Process of Canonization of the Servant of God Josaphata Hordashevska was initiated in the Eparchy of Przemyśl in Poland in March, 1992. Blessed Josaphata, Intercede for us!

#### **PRAYER Through the intercession of Blessed Josaphata**

Lord God, we praise and thank you for having called your servant, Blessed Josaphata Hordashevska, to uplift the hearts of the people in Ukraine, through evangelization, education and care of those in need. As Co-Foundress, she was the first to live the charism of a Sister Servant of Mary Immaculate. Her virtuous life and evangelical witness encouraged her Sisters to go beyond the borders, bringing the Gospel message to all people. May our prayers for her canonization be for your greater glory and the spiritual good of souls. Grant us the graces for which we humbly pray, through her intercession. Amen. Our Father, Hail Mary, Glory be...



## FEAST OF THE ENTRANCE OF THE MOTHER OF GOD INTO THE TEMPLE - NOVEMBER 21

*"Today is the prelude of the goodwill of God \* and the heralding of the salvation of mankind; \* the Virgin appears clearly in the temple of God \* and foretells Christ to all. \* Let us also with a mighty voice cry out to her: \* "Rejoice, O Fulfillment of the Creator's divine plan." (Troparion - Tone 4)*

Each year on November 21, both Catholic and Orthodox churches celebrate the Presentation of the Virgin Mary in the Temple (also known as The Entry of the Most Holy Theotokos into the Temple). The feast is based on an ancient legend from the year 145, called The *Protoevangelium* of James, a text that was revered by the early Christians. It commemorates a visit by the three-year-old Mary to the Temple in Jerusalem, where she was dedicated to the service of God and left to be raised as a consecrated virgin. This act was done in fulfillment of a sacred promise made by her parents, Saints Anne and Joachim, during their long struggle with childlessness, a custom of some Jewish parents at the time, "Religious parents never fail by devout prayer to consecrate their children to the divine service and love, both before and after their birth.

### PHILIP FAST - PILIPIVKA

On November 15, according to present regulations, begins the period of fasting in preparation for the feast of

the Birth of our Lord. This penitential season is called in tradition the Fast of Philip (Philipovka) because it begins on November 15, the day after the feast of St. Philip and forty days before Christmas. During this fast no particular penitential acts are required by law, but the faithful are encouraged to keep this season holy. By tradition Mondays, Wednesdays and Fridays are especially observed by abstinence from certain foods.

Even if we find it very difficult to keep such an abstinence, the spirit of the fast is recommended, that we abstain from foods that are extremely pleasing to the taste and from excessive eating. A period of penance, of course, means more than just abstaining from food. More time should be allowed for prayer, attending pre-Christmas services, and for acts of charity to others.

The "Christmas Spirit" will have a special meaning for believers, especially if our celebration of Christ's birth marks a time of growth in spirit, a permanent improvement in our life of faith and love for others. This holy season, moreover, should be a time of kindness and joy, marked by abstinence from hurting others, and from deceit, gossip, anger, quarrelling, and all other vices which arise from the tongue. It was also the custom for the faithful to receive the Sacrament of penance during this fast to purify themselves for the great feast.

It may seem very difficult to keep this fast today. The pre-Christmas time is a period of merriment and parties. Yet the Church points to a deeper spiritual meaning of Christmas, that on this day God the Son and Word emptied Himself to take flesh as a man. As St. Paul said, *"he made himself poor though he was rich, so that you might become rich by his poverty."* (1 Corinthians 8,9).

This penitential season, then, is an invitation by the Church to humble ourselves in some small way, in imitation of Christ so that we might receive on Christmas day God's greatest gift - His only-begotten Son, our Lord Jesus Christ.

**PRAYER WHEN LIGHTING A CANDLE:** "Set our hearts on fire with love for You, O Christ our God, so that in its flame we may love You with all our heart, with all our mind, with all our soul and with all our strength, and our neighbors as ourselves, so that by keeping Your commandments we may glorify You, the giver of all good gifts. Amen.

### WHY FAST BEFORE THE NATIVITY?

**Question:** I was wondering why we fast before Nativity. The Lenten fast seems more obvious. Also, from what foods do we normally fast from during the Nativity fast?

**Answer:** We fast before the Great Feast of the Nativity in order to prepare ourselves for the celebration of Our Lord's birth. As in the case of Great Lent, the Nativity Fast is one of preparation, during which we focus on the coming of the Savior by fasting, prayer, and almsgiving.

By fasting, we "shift our focus" from ourselves to others, spending less time worrying about what to eat, when to eat, how much to eat, and so on in order to use our time in increased prayer and caring for the poor. We learn through fasting that we can gain control over things which we sometimes allow to control us—and for many people, food is a controlling factor. [We live in the only society in which an entire TV network is devoted to food!] While fasting from food, however, we are also challenged to fast from sin, from gossip, from jealousy, from anger, and from those other things which, while well within our control, we all too often allow to control us.

Just as we would refrain from eating a lot before going to an expensive restaurant for dinner—if we “ruin our appetite” we will enjoy the restaurant less—so too we fast before the Nativity in order to more fully feast and celebrate on the Nativity itself.

During the Nativity Fast, we are called upon to refrain from meat, dairy, fish, wine, and olive oil. At the same time, we are challenged, within this framework, to fast to the best of our ability, and to do so consistently. If we must modify the extent to which we fast within this framework, it is of course possible, but in every instance our fasting should be consistent and regular, for Christ does not see fasting as an option, but as a “must.” *In Matthew Christ says, “WHEN you fast, do not be like the hypocrites,” not “IF you fast” or “IF YOU CHOOSE to fast.”*

Finally, it seems quite odd that in our society—a society in which people gladly and freely spend huge sums of money for diets, most of which recommend that one refrain from red meats and dairy products—fasting is not more widely embraced. How odd that a Jenny Craig consultant or diet guru or physician will tell us to refrain from eating meat or cheese or butter and we will gladly embrace—and pay large sums of money for—his or her advice, while when the Church offers the same advice [at “no cost”] we tend to balk, as if we were being asked to do the impossible

### ***Pre-Nativity Hymns from the Menaion***

Isaiah, dance for joy: receive the word of God. Prophecy to the Virgin Mary that the bush burning with fire will not be consumed by the radiance of our God. Let Bethlehem be prepared! Let the gates of Eden be opened! Let the Magi come forth to see wrapped in swaddling clothes in a manger of beasts the salvation which the star has pointed out from above the cave, the life-giving Lord, who saves mankind! (Vespers, Nov 30)

Bethlehem, receive Mary, the City of God: in you will be born the Light that never sets. Let the angels stand in wonder in Heaven, and let mankind glorify the Lord on earth! O Magi from Persia, prepare your illustrious gifts! Shepherds, who pass the night in the fields, sing a hymn to the thrice-holy God. Let everything that has breath celebrate the Creator of All. (Matins, Nov 30)

O Sion, be happy! Rejoice, O Jerusalem, the city of Christ our God! Welcome the Creator who rests in a manger in the cave. Open your gates, O Jerusalem, and I will enter so that I may see Him who holds all creation in His hand, even though He lies in a manger wrapped in swaddling clothes. The angels ever praise this life-giving Lord, Who is the only Savior of mankind. (Vespers, Dec 6)

## **PHILIP FAST PARISH PROJECT FOOD DRIVE**

This year has proved to be a challenging time. As a parish community we have been Blessed through the Grace of God during these difficult days.

Shortly we will begin to prepare ourselves for the celebration of the Nativity of Our Lord. On November 15, we will begin the prayerful fasting period of the “**Philip Fast / Pylypywka**”. Along with our daily prayer and fasting during the Fast period we should be mindful of those less fortunate, those who continue to suffer during this time. ***(Please check out our Bishop's post-synodal message "You will be left with one thing - what you gave to the poor!" at <https://docs.ugcc.ua/1490/>) This is on our parish web site in both Ukrainian and English***

This year we will be doing a ‘daily’ collection, starting with the first day of the Philip Fast, November 15, and following the calendar leading up to a few days before Christmas Eve (December 21). Each day you are asked to put aside an item dried food items and can good. At the end of each week you may bring your selection to Church where they will be held until we prepare all donations for delivery to Assumption Parish here in Ansonia for their food pantry.

We sincerely hope each and every one will participate in this daily collection project. If for some reason it is too difficult for your collecting items daily, we ask that you help in any way you can.

**Holodomor The Famine-Genocide in Ukraine, of 1932–33. Bring food as you would feed those who are dying from the Famine- Genocide. Also food as if you were feeding those in 1947 dying because of Akcja Wisla. I know that there are those in the parish who suffered personally.**

We seek to direct our gaze to the suffering poor man, the UKRAINIAN Greek Catholic Church bishops in a post-synodal message. In the first part of the message, the bishops recall that Heavenly Father Himself, in whose heart the poor have a special place, through the prophet Isaiah, calls us to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke, to share your food with the hungry and to provide the poor wanderer with shelter-- when you see the naked, to clothe them, and not to turn away from your own flesh and blood.

The bishops see the example of the Good Samaritan, which is worth following, as relevant in this context.

"In order not to turn our hearts away from the suffering brothers and sisters who are close to us, we want, imitating the merciful Samaritan, to stop before human misery and bow over it in the gesture of merciful and compassionate love that the Lord infuses into our souls by His Spirit," reads the message.

In the document, the bishops of the UGCC, following the Holy Father Francis, gave an open list of pain and suffering, which, as they say, from centuries to the present is supplemented by specific and painful experiences of each nation, each family, and each person:

- the poverty of those who suffer - physically, morally, or mentally;

- the poverty of the marginalized, lonely, rejected, and ignored by society;
- the poverty of victims of abuse of power and influence;
- the poverty of those who are exploited for profit and trampled upon by the distorted logic of power and money;
- the poverty of those doomed to exile, persecution and torture, and prisoners;
- poverty of victims of war, conflicts, terrorism;
- poverty of those who are deprived of freedom, rights, and dignity;
- the poverty of illiteracy and ignorance that keeps millions of young minds and souls in the dark;
- the poverty of intellect and culture, which offers a low-level surrogate, instead of elevating a person to the heights of the spirit;
- poverty of spirit, closed to God's reality, deprived of the light of faith and knowledge of Christ the Savior;
- the moral poverty of those immersed in sin and enslaved by disordered desires;
- poverty of the unemployed who are deprived of medical and basic social care;
- poverty of refugees, migrants, migrant workers, homeless people, etc.

Contemplating these many manifestations of poverty, the bishops recall the invitation of the Holy Father to recognize in the faces of the poor of this world the present Christ, in order to lean over them and extend a hand of compassion and help, to pour the oil of consolation and merciful love on the wounds of humanity.

The full text of the Message of the Synod of Bishops of the UGCC "You will be left with one thing - what you gave to the poor!" can be found here: <https://docs.ugcc.ua/1490/>

*The Ukrainian American Community will commemorate the 87<sup>th</sup> Anniversary of the Holodomor Ukrainian Famine*

**Saturday, November 21, 2020  
at 2 p.m.**

**with a Requiem Service in**  
*St. Patrick's Cathedral  
51<sup>st</sup> Street and Fifth Avenue  
New York City*

Join Bishop Paul Chomnycky and the faithful in remembering the millions of innocent victims of the Ukrainian genocide of 1932-1933

*This Memorial Service will be live-streamed at the following link:  
[saintpatrickscathedral.org/live](http://saintpatrickscathedral.org/live)*

***May their memory be eternal!***

This is to inform you that the Memorial Panakhyda service 2020 in commemoration of the 87th anniversary of the Holodomor in Ukraine will be held on Saturday, November 21 at 2:00 pm at St. Patrick's Cathedral in New York City.

Because of COVID restrictions, however, we are discouraging our faithful from attending in person. The service will be live-streamed so we encourage our faithful to participate on-line. The links to the service are given below.

Please pass this information to your faithful so that as many as possible may participate. Thank you for your cooperation. + Paul

Here is the direct link to the YouTube Holodomor Event where the stream will take place. <https://youtu.be/Of1HHG-07sw> It will also be streaming at [saintpatrickscathedral.org/live](http://saintpatrickscathedral.org/live).



We ask that all parishioners complete a short online questionnaire at [stamforddio.org](http://stamforddio.org). Please follow the information at is on the poster below. Thank you very much.

### **VIRTUAL EPARCHIAL SOBOR 2020**

Effects of Migration, Settlement & Pandemic on Unity of our Church

**December 5<sup>th</sup> 2020 at 11 a.m.**  
**VIRTUAL EPARCHIAL SOBOR**

**Effects of Migration, Settlement & Pandemic on Unity of our Church**

Pre-Sobor Questionnaire & Registration at [stamforddio.org](http://stamforddio.org)


Ukrainian Catholic Eparchy of Stamford  
 161 Glenbrook Road, Stamford CT 06902

[Letter to priests](#)  
[Pastoral Letter UKR](#)

[Pastoral Letter ENG](#)  
[Postsynodal Highlights](#)

[Patriarchal Sobor Preparation](#)

On [stamforddio.org](http://stamforddio.org) you will find the 2020 eSobor English questionnaire and теж ЕСобор 2020 Українська Анкета

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