



**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**

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

**December 6, 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.*



Twenty-seventh Sunday after Pentecost, and the Feast of Our Holy Father Nicholas the Wonderworker, Archbishop of Myra in Lycia Fourth Week of the Christmas Fast

**Epistle: Ephesians 6: 10-17 Gospel: Luke 17: 12-19 Tone: Sheet**

**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 \_\_\_\_\_ E-mail \_\_\_\_\_

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




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

**Christmas Anticipation Prayer:** Hail and blessed be the hour and moment in which the Son of **God** was born of the most pure Virgin Mary, at midnight, in Bethlehem, in the piercing cold. In that hour vouchsafe, I beseech Thee, O my God, to hear my **prayer** and grant my desires, [State your intention(s) here...] through the merits of Our Savior **Jesus** Christ, and of His blessed Mother. Amen. *(This prayer can be said many times in a day before Christmas)* Christmas Anticipation Prayer: Hail and blessed be the hour and moment in which the Son of God was born of the most pure Virgin Mary, at midnight, in Bethlehem, in the piercing cold. In that hour vouchsafe, I beseech Thee, O my God, to hear my prayer and grant my desires, [State your intention(s) here...] through the merits of Our Savior Jesus Christ, and of His blessed Mother. Amen



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

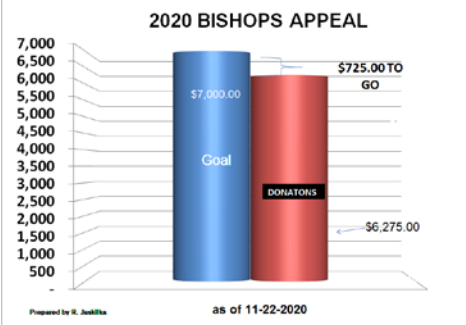
12/05	Saturday		No Liturgy
12/06	Sunday	8:30 AM 10:00 AM	Pro Populo (For All Parishioners) За Всіх Парафіян +John & Mary Sokol req. by daughters Audrey Sokol & Helene Cass & family
12/07	Monday		No Liturgy
12/08	Tuesday	10:00 AM 7:00 PM	<b>Feast</b> The Feast of the Conception of Saint Anne. The Immaculate Conception Pro Populo (For All Parishioners) За Всіх Парафіян God's Blessing & Protection for our Seminarians traveling to Ukraine
12/09	Wednesday	10:00 AM	+ William & Cemetina Stevenson
12/10	Thursday		No Liturgy
12/11	Friday	10:00 AM	+Doris & Love Bodak
12/12	Saturday		No Liturgy
12/13	Sunday	8:30 AM 10:00 AM	Pro Populo (For All Parishioners) За Всіх Парафіян + Judith Walker req. by Lawrence & Sonia Shaub

ETERNAL LIGHT		<i>In loving memory of +Volodymyr Ivantsiv by The Yanovski Family</i>		
BLESSED VIRGIN MARY LAMP		<i>In loving memory of +Stefania Gebuza by Julia Gyba</i>		
SACRED HEART OF JESUS LAMP		<i>In loving memory of +Jack Lypen by Patricia &amp; Earl Holtz &amp; Family</i>		
<b>Bread and Wine Offering Reserved Dates</b> 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> 12/14/20-12/20/20 12/21-12/27/20 12/28/20-1/3/2021 1/4/21-1/10/21 1/11/21-1/17/21	<b>BLESSED VIRGIN MARY LAMP OFFERING RESERVED DATES</b> 12/14/20-12/20/20 12/21-12/27/20 12/28/20-1/3/21 1/4/21-1/10/21 1/11/21-1/17/21	<b>SACRED HEART OF JESUS LAMP OFFERING RESERVED DATES</b> 12/14/20-12/20/20 12/21/20-12/27/20 12/28/20-1/3/21 1/4/21-1/10/21 1/11/21-1/17/21	

**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 Men's room **is closed for renovation** till further notice. Ladies bathroom will be used by everyone.



## 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 \$6,275.00 or 89.6% to go \$725.00 This week \$0.00.**

**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.



### 2021 ENVELOPES

The envelopes for 2021 are in the church hall.

Please pick them up; **they will not be mailed.**

Any friends/relatives may also pick up their envelopes for delivery.

Also, **2021 calendars are here – one per family as long as they last.**

The calendars were generously donated by

John Zaleski of **Wakelee Memorial Funeral Home**

**Thank you and mnohaya lita!**



### TWENTYSEVENTH SUNDAY AFTER PENTECOST

**Epistle - Ephesians 6: 10-17 ~ Gospel - Luke 17: 12-19 - Tone 2**

In this Gospel lesson we learn about something that Jesus values. Something He expects to find in us. What is it? **Gratitude** - Jesus values a heart that is grateful for the blessings it has received.

"Rise up and go; your faith has saved you," Jesus says to the Samaritan leper. St. Luke introduces this story of the Samaritan leper with these words: "While Jesus was going to Jerusalem..." St. Luke may mean to make a connection between Jesus' command to the Samaritan leper to rise up and go and his own going to Jerusalem. If so, it might be taken to mean that Jesus is commanding the Samaritan leper to rise up and go with him to Jerusalem, which, of course, would mean to go with him to his crucifixion.

When Jesus therefore says to the Samaritan leper, "Your faith has saved you," we can take him to mean, "Your love for me has saved you." The Samaritan leper expresses his love for the Savior by returning and worshipping him in thanksgiving, i.e. in Holy Eucharist. And since he shows by this that he loves the Savior, we can believe that he did as the Savior commanded him: that he rose up and went with Jesus to Jerusalem, to his cross, to crucify the passions and desires of his flesh in order that he could say with St. Paul, the life I now live in the flesh is not the life of the flesh but the life of Christ's Holy Spirit, life that is animated by love for God and compassion for the world.

In this morning's Gospel, Christ commands us as he commands the Samaritan leper this morning: "Rise up and go." Rise up from your baptism and into the life of Christ's Holy Spirit. Lead a life worthy of the calling to which you have been called. This is the life of God, not the life of the flesh. If the life of the flesh is expressed in lust and greed and conceit, the life of God is expressed in lowliness and meekness, in patience and forbearance of one another in love. We were called to this life in our baptism, when we cried out to Christ as did the lepers this morning, "Lord have mercy on us." In our baptism, we showed ourselves to the priest and on our way to the bottom of the baptismal font, Christ cleansed us from the leprosy of our sin. Our baptism was not complete, however, until we were brought to the Chalice and we received Christ's love for us in Holy Eucharist; and Christ made us, by His grace, to become partakers of his own divine nature, communicants of his own life eternal. This life of our baptism, which we have received from Christ himself, is the life to which we have been called. This life to which we have been called is the life of Christ's holy Resurrection. It is the heavenly

life of God's own immortality. It is the life of God's love, animated by love for God. To walk in this life of Christ's Holy Resurrection is to walk in his love; and to walk in his love is to walk in his commandments.

It doesn't matter whether or not we feel warm about this good news of the Gospel. What matters is our willingness to come to the Lord in Thanksgiving, in Holy Eucharist, to worship him. And we come to the Lord in a real way that is far beyond mere sentimentality when we take up our cross and through the ascetic disciplines of fasting and prayer and deeds of charity, we go with Jesus to Jerusalem, to his cross, to crucify the passions and desires of the flesh out of love for Christ. This is the faith of the Christian religion. It is a life of deeds done in love for Christ. It is discipline of the mind and of the heart, of the eyes, the ears, the hands, the feet, the tongue, to keep our whole being facing the East, the resurrection of Christ. This is the life of faith whose ascetic deeds are expressions of our love for God and of our desire to love him and our neighbor as he commands.

This Gospel reading should truly teach us what thankfulness to God is, what service to God is, what our participation in the Eucharist is, because precisely here is where that deep thankfulness-is expressed, when we give ourselves to Him, thereby taking Him into ourselves and living with Him. Then our life will be like that of the angels, who live exclusively in thanksgiving to God, exclusively in glorification, and cannot live in any other way.

Christmas is coming. The angels will come to the shepherds and the wise men and announce the wondrous Good News of Immanuel, God With us! We can enter into the story of Christmas in a real way by going to Jerusalem with Jesus, and by worshipping Jesus with the Samaritan leper in love and Thanksgiving. And then the words Jesus says to the Samaritan leper will be heard in our ears: "Rise and go; your faith has saved you." (Excerpts from <https://www.sthermanmpls.org/>)

**FEAST OF ST. NICHOLAS** At the beginning of the Advent season we celebrate St. Nicholas Day (December 6— or December 19 on the Julian calendar). As Bishop of Myra, Nicholas lived the qualities that caused his fame and popularity to spread throughout the Christian world. His vigorous actions on behalf of his people and in defense of the Christian faith reveal a man who lived his convictions. Nicholas was not timid—he did what was necessary and was not easily intimidated by others' power and position. His concern for the welfare of his flock and his stand for orthodox belief earned him respect as a model for bishops and a defender of the faith. Nicholas was celebrated as a saint within a century of his death and today is venerated as the patron and protector of children and also patron of sailors, captives, travelers, marriageable maidens, laborers—even thieves and murderers. He is the patron of many cities and regions, and thousands of churches are named for him around the world. as a patron and protector of children.

In Myra you proved yourself to be a priest, a servant of divine things, O Saint,  
for you fulfilled the Gospel of Christ, O holy one.

You gave up your life for your people and saved the innocent from death.

You have been sanctified for you were a great guide towards the things of God. Kontakion of St. Nicholas

#### **FEAST OF THE CONCEPTION OF ST. ANNE - DECEMBER 8**

On December 8 we celebrate the Maternity of St Anne, recalling her conception of the Theotokos. In the fullness of time God sent His Son, born of a virgin in a miraculous way. But long before the birth of Jesus, God prepared the way by making the Mother of God's birth miraculous as well. Anne, Mary's mother, was barren and advanced in years. The Feast of the Conception of Anne is the day in the Church calendar when we remember how God intervened in the course of human relationships to create the perfect vessel to contain the Word of God. And so, on this day when we remember Mary's beginnings, we offer a prayer for our own children as well. No matter how our children came to us — through birth or adoption, or through simple association — they are not ours to possess. We are to take care of them and guide them as best we can for as long as they are with us. Ultimately they belong to God. St. Anne, patroness of small miracles, pray for us.

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

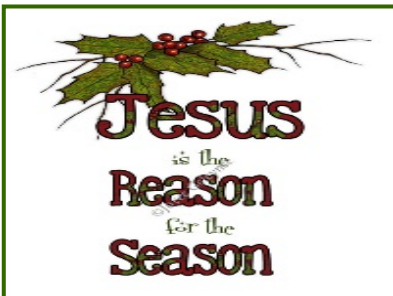
GRATITUDE: Page 79, Section 218

REPENTANCE: Page 254, Section 780 - 784

THANKSGIVING: Page 261, Section 813 - 815

The Catechism, Christ Our Pascha is available for purchase: Email: [byzsupplies@yahoo.com](mailto:byzsupplies@yahoo.com); call: Byzantine Church Supplies, Phone: 215 -627-0660

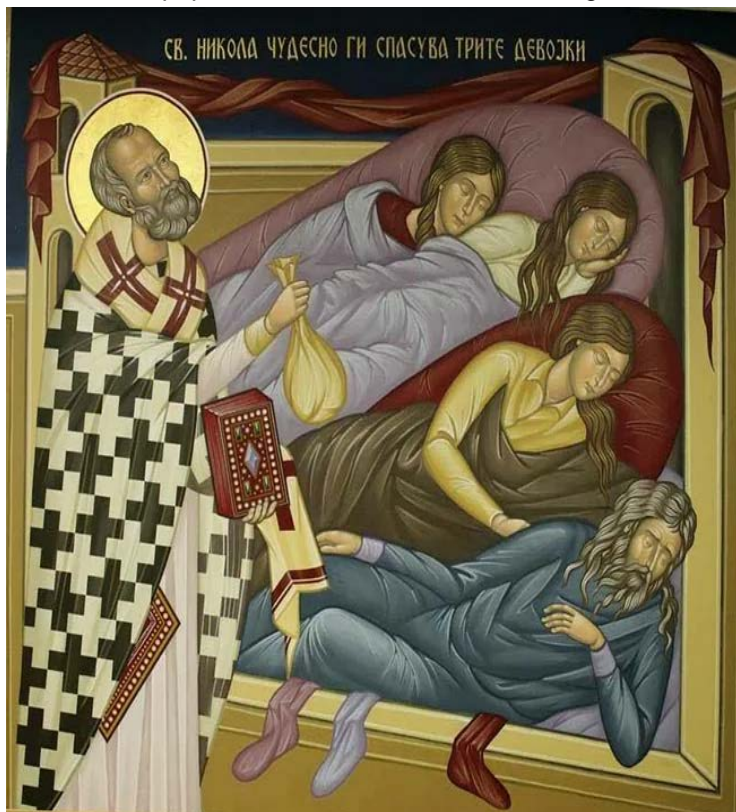
A wonderful Christmas present for family and friends



**SAINT NICHOLAS PATRON OF THE Eastern CATHOLIC**

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One of the most popular and venerated Saints among the Ruthenian people is St. Nicholas the Wonderworker, the Archbishop of Myra in Lycia, Asia Minor, who died in the middle of the fourth century. His name is equally honored among the Christians of the East, where he lived and died, and of the West, where his precious and venerable relics, which secrete a miraculous ointment, called "Manna of St. Nicholas," are preserved



1. There were many books and studies written about St. Nicholas as early as the ninth century in which oral tradition concerning his life and his work are meticulously recorded. The first Life of St. Nicholas was compiled by a certain monk, Michael, whose identity is unknown to us. Unfortunately, early biographers confused St. Nicholas of Myra with Abbot Nicholas of Sion, bishop of Pinara in Lycia (d. 564), and inserted into his biography many living legends that were circulating among the people. For this reason it is hard to reconstruct a true biography of St. Nicholas, which throughout the centuries has been constantly expanded and embellished by the hagiographers. According to tradition, St. Nicholas of Myra was born about 270 A.D. in Patara, a small town in the province of Lycia (presently in Turkey), the only son of a rich family. Attracted to the religious life, he spurned his inherited wealth and used it for charitable work, for which he became famous from his youth.

St. Nicholas lived in the period of religious persecution under Diocletian (284-305), during which he suffered imprisonment because of his Christian faith. Consequently, he was venerated as a Confessor of the Faith by the local people. At the time of Emperor Constantine the Great (306-337), he, by Divine intervention, was elected Archbishop of Myra, the capital city of Lycia, called Dembre by the Turks.

As a Spiritual Shepherd, St. Nicholas distinguished himself for his pastoral zeal and uncommon goodness of heart. He also worked miracles which made people consider him a Saint even before his death. He strongly defended the Faith at the Nicean Council (325) and protected his flock from paganism and the Arian heresy. He assisted the poor, protected the innocent, comforted the suffering and the sick. Several times during his episcopacy St. Nicholas saved his people from imminent starvation. He died on December 6, 345 or 352, and is commemorated in the liturgical calendar on the anniversary of his holy death.

2. There are many miracles ascribed to St. Nicholas. Today it is impossible to draw a line between factual history and pious imagination of hagiographers, who tried to idealize his angelic virtues and charitable works. The principal miracles ascribed to St. Nicholas by constant tradition are these:

- 1) St. Nicholas, by his prayer during a pilgrimage to the Holy Land, calmed a violent storm on the open sea, and prevented certain shipwreck;
2. St. Nicholas, appearing in a dream to Emperor Constantine, warned him of pending injustice and saved three innocent officers from execution;
- 3) St. Nicholas, blessed with the charism of healing, restored health to innumerable people suffering from incurable diseases ; 4) st. Nicholas, warned by God, secretly provided a dowry to three poor girls, destined by their own father to a public-house of sin to provide him with a steady income. Not to expose the father's sinful design, the Saint secretly, during the night, left a bag of gold pieces for each girl as a dowry for them and to enable each of them to lead an honest life. The tenth century biographer, Metaphrastes, whose true name was Simeon Logothetas, wrote that this " unique deed" of St. Nicholas was known to the people as a whole (P.G. 116, 328A). In Europe this particular deed of St. Nicholas was embellished by local folklore and made him the " Good Old Bishop," who brings presents to children. In English speaking countries his episcopal garb underwent considerable change and his name became corrupted into Santa Claus, the bestower of gifts at Christmas time.

3. The public veneration of St. Nicholas started very early after his death. Fifth century records indicate that his grave became the site of numerous pilgrimages. People came from far to venerate his relics and to implore his intercession, and many miracles were recorded at the site of his tomb. Thus St. Nicholas, after the Blessed Mother and St. John the Baptist, became the most venerated Saint in the Byzantine Church.

The solemn celebration of the feast of St. Nicholas was introduced in Constantinople during the rule of Emperor Justinian I (527-565), who built a magnificent church in his honor in the Blachernae quarter of the city. The liturgical services venerating him were considerably enriched by St. Theodore Studite (d. 826) and two Patriarchs, St. Nicephorus (d. 829) and St. Methodius (d. 847).

The oldest encomium-praise in honor of St. Nicholas-is preserved from the beginning of the eighth century. It was delivered at his grave site by St. Andrew of Crete (d. 740), who called him a " pillar and support of the Church" (P.G. 97, 1191-1206).

In the Western World, the first church in honor of St. Nicholas was built in the Lateran quarter of Rome by Pope Nicholas I (858-867). From that time on, hundreds of churches have been erected in his honor and the veneration of him continued to extend to various countries. His veneration in Europe was greatly enhanced by the translation of his holy relics to Bari, Italy, in 1087.

4. In 1036, the province of Lycia was occupied by the Saracens who prohibited the veneration of St. Nicholas at his grave. Merchants from Bari, Italy, who at that time were still following the Byzantine Rite, decided to "steal" his venerable relics and translated them to their own place on May 9, 1087.

Pope Urban II solemnly deposited the Saint's holy relics in a marble sarcophagus under the main altar of a magnificent basilica built in Bari where they are still publicly venerated, and where he continues to bless the devoted pilgrims with new miracles.

The solemn translation of St. Nicholas' relics was witnessed by Theodore, the envoy of Metropolitan John II of Kiev (1080-1089) to Pope Clement III. In his "Skazaniye," entitled The Narration of the Translation of the Relics of Our Father Nicholas of Myra, the Wonderworker, Theodore masterfully described the moving event and became instrumental in the introduction of the celebration of the feast of the Translation of the Relics of St. Nicholas to Bari in the Metropolitan Province of Kiev, which is celebrated on May 9.

The Feast of Translation eventually reached the Carpathian region when the monks of Kiev founded a monastery on Chernecha Hora near Mukachevo and dedicated it to the honor of St. Nicholas.

From that time St. Nicholas became the heavenly Patron Saint of the Ruthenian Church in Subcarpathia, where devotion to him became deeply rooted in the hearts of our people.

The Greeks never accepted the Feast of Translation into their liturgical calendar since the translation occurred after the Eastern Schism of 1054.

This fact tends to indicate that the Church of Kiev and, consequently, the Rus' people of Carpathia, did not automatically subscribe to the schism of Constantinople for, at the end of the eleventh century, they were still in union with Rome. Thus St. Nicholas becomes for us a witness of the unity of the Churches and of the friendly relations of the Rus' people with the West. As a matter of fact, it was in the city of Bari that Pope Urban II wanted to celebrate the first synod to discuss the reunion of Churches in 1098.

5. The holy relics of St. Nicholas, reposed in the ad hoc erected sanctuary near Myra in Lycia, remained incorrupt for a long time and secreted an oily substance called myron (ointment). This Myron was usually collected and used for the anointing of the sick through which many were healed. Because St. Nicholas continued to work miracles even after his death, his tomb attracted many people and became a celebrated place of pilgrimage. Many pilgrims on their journey to the Holy Land stopped at Myra to venerate his relics and to implore his protection for their long voyage.

Thus, St. Nicholas became the patron of travelers, especially those journeying by sea. The miracle of Myron continued even after the translation of the Saint's relics to Bari, where it was called "Manna of St. Nicholas," and was distributed to the people. During the restoration of St. Nicholas Basilica in Bari, between 1953-1957, the precious relics were once again reexamined and studied, and then deposited into a new tomb in the crypt, where they continue to secrete prodigious manna.

Our people, who were always poor and oppressed, admired St. Nicholas especially for his works of charity. His inspiring assistance of three poor girls was idealized by them in their popular tales and richly embellished by their folklore.

Throughout the centuries this legend sustained the popular devotion to St. Nicholas in Carpathia and became an integral part of the Rus' spiritual heritage.

**From this Sunday's Vespers:** We have gathered to celebrate and to praise with song\* the model of bishops and a glory to the fathers,\* a fountain of miracles and a great helper of believers.\* Let us sing to the saintly Nicholas:\* Rejoice, O Protector of Myra\* who was revered as its leader and strongest pillar.\* Rejoice, O Radiant Star whose light of miracles shines throughout the world.\* Rejoice, O Divine Joy to those in sorrow.\* Rejoice, O Defender of those who are oppressed;\* for even now, all-holy Nicholas,\* you still pray to God for us who celebrate your feast with faith\* and who honor you with zeal and joy



## DECEMBER 8 The Feast of the Conception of Saint Anne. The Immaculate Conception

The feast of the "Conception of St Anne, when she conceived Mary, the Mother of God" is not a so-called "Holy Day of Obligation." It technically never has been—except that the Roman Catholic Church in the United States designated the

feast they know as the “Immaculate Conception” as the patronal feast of the country. In most other places—except for Ireland and The Philippines—even the Latin Church does not consider it a “holy day of precept.”

A feast called the Conception of Mary arose in the Eastern Church in the seventh century (prior to the Great Schism of 1054). It spread to the West in the eighth century. In the eleventh century it received the name Immaculate Conception in the West. In the eighteenth century it became a feast of the Roman Catholic Church—the only Marian feast that came to the Western Church not by way of Rome, but from the Byzantine area to Naples; thence to Normandy during their period of dominance over southern Italy. From there it spread into England, France, Germany, and eventually, Rome.

Prior to Pope Pius IX’s definition of the Immaculate Conception as Church dogma, missals referred to it as the Feast of the Conception of the Blessed Virgin Mary. The festal texts of this period focused more upon the action of her conception rather than a theological question of her preservation from original sin. A missal published in England in 1806 indicates the same set of prayers for the feast of the Nativity of the Blessed Virgin Mary was used for this feast as well.

In 1854, Pius IX gave the statement (Ineffabilis Deus): “The most Blessed Virgin Mary, in the first instant of her conception, by a singular grace and privilege granted by almighty God, in view of the merits of Jesus Christ, the savior of the human race, was preserved free from all stain of original sin.”

Eastern liturgical texts do not express the later-defined Roman Catholic dogma of the Immaculate Conception. They do note December 8 as the Feast of the Conception by St. Anne of the Most Holy Theotokos. They stress that Mary was, from her conception, filled with every grace of the Holy Spirit, in view of her calling as the Mother of God; they do not explicitly say she was conceived without original sin as the understanding of this doctrine differs from the Roman Catholic articulation. All prayers affirm that Mary is “all-holy” and in eloquently poetic terms call her “completely sinless”.

The Eastern feast is not exactly nine months before the feast of the Nativity of the Theotokos (September 8) as it is in the West, but a day later. This feast is not ranked among the Great Feasts of the church year, but is a lesser-ranking feast (Polyeleos).

Historically it appears that belief in Mary’s immunity from sin in her conception was prevalent among the Fathers, especially those of the Greek Church. The rhetorical character, however, of many of the passages prevents laying too much stress on them, and interpreting them in a strictly literal sense. However, the Greek Fathers never formally or explicitly discussed the question of the Immaculate Conception, about which an implicit reference may be found in the angel’s greeting to Mary. The angel Gabriel said, “Hail, full of grace, the Lord is with you” (Luke 1:28). The phrase “full of grace” is a translation of the Greek word kecharitomene. It therefore expresses a characteristic quality of Mary.

#### PHILIP FAST PARISH PROJECT FOOD DRIVE

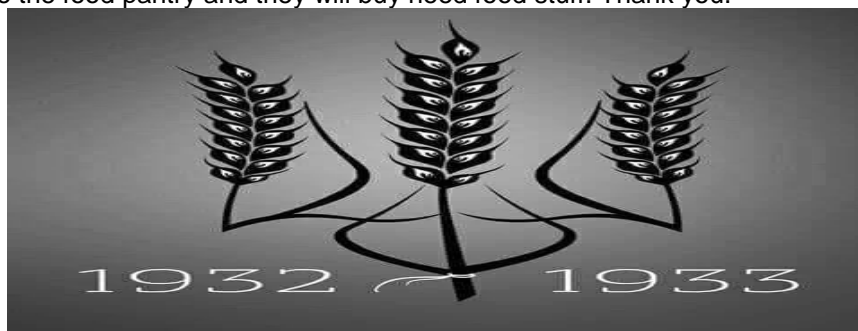
This year has proved to be a challenging time. As a parish community we have been Blessed through the Grace of God during these difficult days.

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.

There are those who have asked to make money donation. Please make to check out to St. Peter and St. Paul Church and the monies will be sent to the food pantry and they will buy need food stuff. Thank you.





**87 Years**

**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.



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