



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

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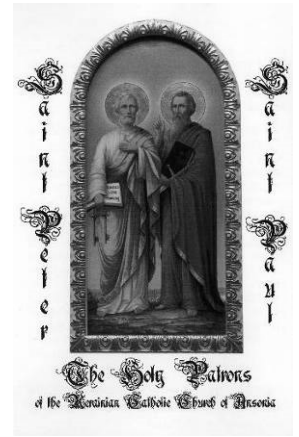
Web Site: www.stspucc.org.

Very Rev. Archpriest Edward Canon Young, Pastor

August 2, 2020

Ninth Sunday after Pentecost, Tone 8; The Transfer of the Holy Relics of the First-martyr and Archdeacon Stephen (5th c.)

Epistle: 1 Corinthians 3:9-17 Gospel: 1 Corinthians 3:9-17 Tone: 8



Leaders of the Apostles and teachers of the world, pray to the Master of all to grant peace to the world and great mercy to our souls.

DIVINE LITURGY SCHEDULE
WEEKDAYS: MONDAY–FRIDAY 9:00AM
SATURDAY: 4:00PM (Vigil Sunday-Eng.)
SUNDAY: 8:30 AM (Ukr.) & 10:00 AM (Eng.)
Confessions are heard before each Divine Liturgy:
Saturday 3:00PM to 3:30 PM
Sunday 8:00AM to 8:30AM and 9:30AM until 10:00AM
Religious Education – Saturday 10:00AM – 11:00AM
Call Alice O'Doy @203-734-3055 for more information.

Preservation – Please use the form in church vestibule, mail it to the church or bring it to Bob Jaskilka, Michael Wysowski, Jr. or Fr. Edward Young
Address or Name Change/New Phone Number – Please update your records. See Bob Jaskilka, or Michael Wysowski, Jr. to update this info. Returned checks are subject to a **\$35.00 fee**.

Bulletin Notices – Notices for the bulletin must be **in writing** by Wednesday @6PM to be included in that week's bulletin.
Parish Council meets every 3rd Wednesday of every month @7:15pm in the church hall.

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

******Please Note ******
Mass Offerings , Sorokousty
Mother's Day, Father's Day
Checks must be made out to the Fr. Young not the Church ! Thank You...

Baptism Arrangement for baptism is to be made personally at the Parish Office. Please call rectory for an appointment.
Marriage – Arrangements for marriage are to be made at least **6 months prior** to the Wedding date. Please call rectory for an appointment.
Sick Calls – To arrange for Sacraments for the elderly and sick at home, please call Parish Office Fr. Young at 203-734-3895, **Please advise the rectory of any hospitalization.**
In your Estate planning – Remember Sts. Peter & Paul Church in your will.
Stewardship - "As each one has received a gift, use it to serve one another as good stewards of God's varied grace" (1 Peter 4:10). All Catholics, should give generous support—time, money, prayers, and personal service according to their circumstances—to parish and diocesan programs and to the universal Church

Special Share in the Eucharist *– Bread & Wine offered for a week, month, or year. Donations: one week - \$20.00 Donors/intentions will be listed.
Bob Jaskilka, or Michael Wysowski, Jr or Fr. Edward Young
Eternal Light *– offered to light for a week \$10.00.
Bob Jaskilka, or Michael Wysowski, Jr. or Fr. Edward Young
Virgin Mary's Lamp and Sacred Heart Lamp* also available for offering! Offered to light for a week is 10.00, each.
Bob Jaskilka, or Michael Wysowski, Jr. or Fr. Edward Young
All start on Monday to Sunday!
***Offering must be made when dates are reserved!**

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




Name _____ Phone# _____
Address _____ E-mail _____
City _____ State _____ Zip _____

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

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

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

08/01	Saturday		NO LITURGY
08/02	Sunday	10:00 AM	+Stefan, Katirina, Toma, Semen, Mary Nenesska req. by Julia Gyba
08/03	Monday		NO LITURGY
08/04	Tuesday		NO LITURGY
08/05	Wednesday		NO LITURGY
08/06	Thursday	10:00am	<u>FEAST OF THE TRANSFIGURATION</u> Divine Liturgy will still be Live streamed from St Basil Sem on Fr YOUNG'S Facebook Page
08/07	Friday		NO LITURGY
08/08	Saturday		NO LITURGY
08/09	Sunday	10:00 AM	+David E. Lillis req. by M/M Richard Koalchic

ETERNAL LIGHT		<i>In loving memory of +Shirley Drake from Drake Family</i>	
BLESSED VIRGIN MARY LAMP		<i>None Offered</i>	
SACRED HEART of JESUS LAMP		<i>In loving memory of +Jack & +Mary Nyscot by Patricia & Earl Holtz & Family</i>	
Bread and Wine Offering Reserved Dates 8/31/20-9/6/20 9/7-9/13/20 10/5-10/11/20 11/2-11/8/20 11/9/20-11/15/20 12/7-12/13/20 12/14/20-12/20/20 12/21/20-12/27/20	Eternal Light Offering Reserved Dates 8/10/20-8/17/20 8/17/20-8/23/20 8/24/20-8/30/20 8/31/20-9/6/20 9/7/20-9/13/20 9/14/20-9/20/20 9/21-9/27/20 10/5/20-10/11/20 10/12/20-10/18/20 11/2/20-11/8/20 11/9/20-11/15/20 11/23-11/29/20 12/14/20-12/20/20 12/21-12/27/20	BLESSED VIRGIN MARY LAMP OFFERING RESERVED DATES 8/10/20-8/16/20 8/17/20-8/23/20 8/31/20-9/6/20 9/28/20-10/4/20 10/12/20-10/18/20 11/9/20-11/15/20 11/23/20-11/29/20 12/21-12/27/20	SACRED HEART OF JESUS LAMP OFFERING RESERVED DATES 8/17/20-8/23/20 8/24/20-8/30/20 11/9/20-11/15/20 12/7/20-12/13/20 12/21/20-12/27/20

2020 & Past Church Dues (Blue Book) (Kollekta)

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

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

Thanks to Little Angels Home Care for renewing their bulletin ad.

Thanks to Cutting Edge Landscaping for renewing their bulletin ad.

Church Fund – In memory of **+Dorothy Motel** by D'Amato Construction Co. LLC -\$200.00

Church Fund – In memory of **+Dorothy Motel** by Jim T. Beaudreault - \$50.00



NINTH SUNDAY AFTER PENTECOST

Epistle - 1 Corinthians 3: 9-17 ~ Gospel - Matthew 14: 22-34

Sometimes we fall into the trap of thinking that we are totally self-sufficient and able to live exactly as we please with no serious consequences. Self-reliance, independence, and freedom certainly have their places, but they also have their limits and must be kept in proper perspective. We must develop these qualities in light of who we are before God, if we are to flourish as His beloved sons and daughters.

That is precisely what Peter did not do in today's gospel reading, however. As he miraculously walked on the water with Jesus Christ, he did not accept the reality of who he was in relation to the Lord. He turned his trust away from the One Who was enabling him to do what he could never do on his own, to walk on the water. Instead, he focused on the wind and the waves and his own weakness, and began to sink. It had apparently not sunk into Peter's mind that he was walking on the waves purely because the Son of God had enabled him to do so. As he turned away from trusting the Lord and relied only on himself, he began to sink like a stone. As we all know, that is simply the reality of what happens to a human being who tries to walk on the water by his own power.

Whenever we use our freedom as an excuse to turn away from Him and to trust only in our own desires and abilities, we turn away from our true selves. We cut ourselves off from the truth, reality,

and power that are necessary for us to flourish as those created in the image and likeness of God. If we are honest, we will see that it does not take much at all to put us in our place, to show us that living by our own designs is a path that leads only to weakness and despair. That is why Peter started to sink when he focused more on the stormy sea than on the Lord. Our ultimate choice, which we make every moment of our lives, is whether to entrust ourselves to the merciful, transformative power of the Savior. He alone provides the path to true freedom from slavery to our passions and ultimately from death.

It is no accident that Peter's fear in that moment was focused on death. He was a fisherman and knew that someone in his situation was about to drown, but he at least had the presence of mind to call out "Lord, save me." The circumstances that we face due to our lack of faith may not be quite so clear, but the meaning is the same. When we step away from the one true foundation, we choose the pain of death instead of the joy of the empty tomb. When we nourish hate and anger toward others, we murder them in our hearts. When we embrace lustful thoughts, we enslave ourselves to immoral desires and commit adultery. When we refuse to forgive others, we harden our hearts and make it impossible to accept God's forgiveness for our own sins. When we do not serve our neighbors in need, we disregard the Lord Himself. No, we do not have to do anything nearly as dramatic as Peter did in order to start sinking into the depths.

When Christ enabled Peter to walk on the water, He gave us an icon or image of what it means to share in His life by grace. He showed us that human beings may participate already in His victory over sin and death, that in Him we may know a blessed freedom that enables us to overcome even the darkest and most powerful temptations. As we grow in personal union with our risen Lord, He heals us from corruption and empowers us for a life of holiness. In Him, we find infinitely greater fulfillment than in a life of slavery to our self-centered desires and illusions. That is what it means for us to walk with Him across the stormy seas of our lives.

Let us embrace the divine power that enables us to walk across the stormy seas of our lives, even to share in the Savior's victory over sin and death. Let us use our freedom to become God's fellow workers in making ourselves holy temples. True freedom comes in accepting who we are in God's image and likeness, His beloved sons and daughters, and living accordingly. (*Fr. Philip LeMasters—Ancient Faith Blogs*)

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

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

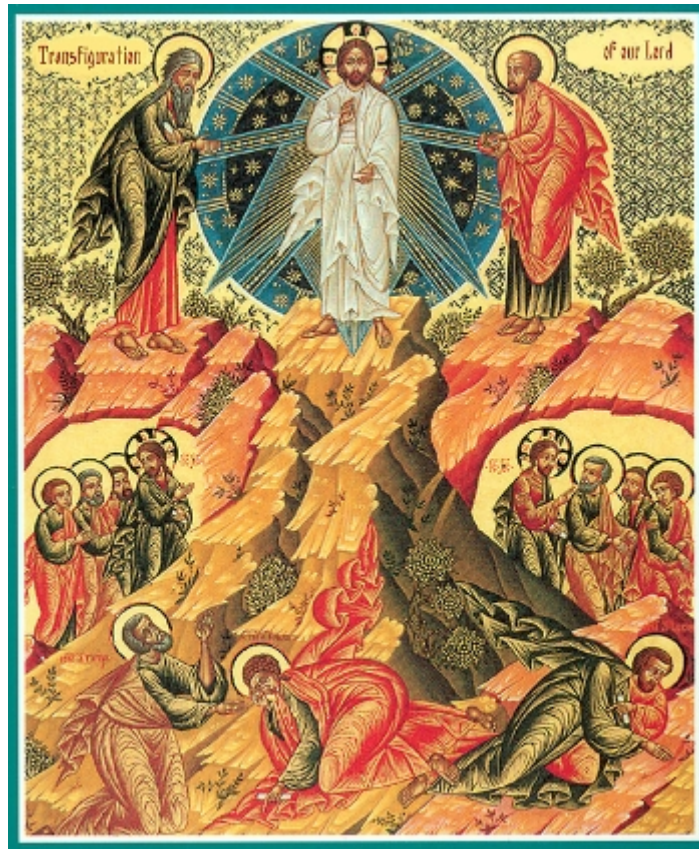
FEAST DAY CELEBRATIONS

NO LITURGY: During the month of August, the Church celebrates two significant Holy Days. On August 6, we will celebrate the Feast of the Holy Transfiguration the commemoration of the glorious change in appearance of our Lord. The Fathers of the Church refer to Christ's transfiguration as to His "second epiphany" or the second manifestation of His Divinity. This Feast belongs among the twelve Major Feast and usually is represented by one of the festive Icons on the Iconostasis. As this Feast is celebrated in Summer, the time of the first fruits, we are reminded of God's great goodness and His infinite bounty. The Church expresses her gratitude to God for His generosity, thus we bring these first fruits to Church for blessing. The custom to bless the first fruits is passed to us from the Old Testament, since the Jews at the beginning of their exodus were ordered by Almighty God: "*You must bring the best of the first-fruits of your soil to the house of the Lord, your God.*" (Exodus 23:19) In Ukraine, the fruits of the season were apples, plums and pears. These were brought to the Church and blessed.

FEAST OF THE DORMITION (ASSUMPTION): On August 15, the Church celebrates the Dormition of the Most Holy Mother of God. This day is a HOLY DAY OF OBLIGATION. The Feast of the Dormition is one of the twelve Major Feasts of the Byzantine Rite and is celebrated with uncommon solemnity. In preparation for the Feast, a two weeks period of fasting is prescribed for the faithful, called the FAST OF DORMITION, which begins on the first day of August. The Fast of the Dormition can be traced to the ninth century but it was officially introduced into the Byzantine discipline by the Synod of

Constantinople in 1166. The Feast has one day of pre-festivity and eight days of post-festivity during which time the mysteries of Mary's wondrous death and Her glorious assumption to heaven are celebrated. A custom of the Church is to bring flowers and herbs to Church to be blessed. This custom most probably originated from the traditional belief that after Mary's glorious assumption into heaven, Her holy tomb was filled with a "heavenly fragrance" and flowers. The herbs, used by our people as natural medicine are blessed in commemoration of the numerous healings and extra ordinary graces bestowed on the pilgrims at Mary's tomb.

KONDAK for the Feast: *"Neither the grave nor death have detained the Mother of God, the Theotokos, who continues to pray for us and who, by Her intercession, remains our unfailing hope; for He, Who dwelt in Her ever-virgin womb, has transferred Her to life as the Mother of Life."*



Feast Of The Holy Transfiguration And Blessing Of The Fruits According To Byzantine Rite Tradition

FEAST OF THE HOLY TRANSFIGURATION

On the sixth of August we celebrate the solemn feast of the Holy Transfiguration in commemoration of the glorious change in appearance of our Lord Jesus Christ on a "high mountain" (Mt. 17:1), which, since the fourth century, Christian tradition identifies with Mt. Tabor. The Fathers refer to Christ's transfiguration as to His "second epiphany" or the second manifestation of His divinity. For this reason the Fathers during the Christological disputes adduced the transfiguration of Christ as a certain proof of His divinity. The establishment of the feast then followed.

1. The glorious transfiguration of our Lord Jesus Christ is described in detail by the three Evangelists (Mt. 17:1-8; Mk. 9:1-7; Lk. 9:28-36). St. Peter also vividly recalled the event in his Epistle, saying: "We have seen His majesty for ourselves. He was honored and glorified by God the Father, when He spoke to Him and said: 'This is my beloved Son, in Whom I am well pleased.' We heard this ourselves 'spoken from heaven, when we were with Him on the Holy Mountain.'" (II Pet. 1 :16-18) The Holy Mountain in biblical sense is the mountain of the manifestation of God's glory. We are told that in the Old Testament God "called Moses to the top of the mountain" (Ex. 19 :20), and there manifested Himself to him. It was the holy mountain of Sinai. Then again, before appearing to the Prophet Elijah, God summoned him to "Horeb, the mountain of God." (I Kgs. 19:8) And in the New Testament Jesus took three of His disciples to a "high mountain" (Mt. 17:1), and there He was transfigured before them, manifesting to them His divine glory. As we can see in the Bible a mountain is a favored place of God's manifestation to people, for which reason the mountain becomes the holy mountain. At the same time, a mountain (a high place) properly symbolizes the exalted dwelling place of God "on high." (Is. 33 :5)

Neither St. Peter nor the Evangelists have given us the name of the mountain on the top of which the transfiguration has taken place. But the Christian tradition since the fourth century designates the place as Mt. Tabor, an imposing elevation near Nazareth, surging almost 2,000 feet high into the blue sky of the lush Plain of Esdraelon. There, on the top of Mt. Tabor, St. Helen (d. about 330) built the church of the Holy Transfiguration, which shortly afterwards became a favored place of Christian pilgrimage.

The authentic witness of tradition, St. Cyril of Jerusalem (d. 386), did not hesitate to indicate Mt. Tabor as the place of Christ's glorious transfiguration. (cf. P.G., 33, 743) The famous inhabitant of Bethlehem, St. Jerome (d. 420), agreed with him in his description of the Palestinian itinerary of his friend, St. Paula. (cf. P.L., 22, 889)

After them, St. Proclus of Constantinople (d. 447) also testified: "Mt. Tabor is the mountain on the top of which Christ willed to be transfigured." (cf. P.G., 65, 770)

The modern church of the Holy Transfiguration built on the top of Mt. Tabor over the ancient ruins in 1924, was designed by a famous Italian architect, Professor A. Barluzzi.

2. The importance of the feast of the Holy Transfiguration is indicated by its high rank in the Byzantine liturgical calendar. The feast belongs among the twelve Major Feasts and, usually, is represented by one of the festive icons of the iconostasis. In the East the feast has been celebrated since the fourth century. Its liturgical solemnity was enhanced by the Christological disputes, since the transfiguration was considered as an irrefutable argument for the divinity of Jesus Christ by the Fathers of the Church. At the same time the commemoration of the glorious event was to sustain the hope of the faithful in their participation in Christ's glory in heaven. The oldest homily for the feast is ascribed to St. Proclus of Constantinople, who died in 447 A.D. This would indicate that in Constantinople the feast was already celebrated in the first half of the fifth century, passing there from the Church of Jerusalem. Then the feast gradually was extended to other regions of the Byzantine Church.

The most famous homilies for the feast of the Holy Transfiguration are those delivered by St. Andrew of Crete (cf. P.G., 97, 931-958) and St. John of Damascus (cf. P.G., 96, 545-576). The oldest work of art representing the glorious transfiguration of Christ is a mosaic in the church of the noted Greek monastery on Mt. Sinai from the sixth century.

The liturgical formation of the festal services took its final shape during the eighth century, when the beautiful hymns and canons were composed by the celebrated hymnographers, St. John of Damascus (d. 749) and St. Cosmas of Maiuma (d. 760). In the Byzantine Rite the feast of the Holy Transfiguration was traditionally celebrated on August 6, since on that day the first church on Mt. Tabor was solemnly dedicated. During the eighth century the celebration of the feast penetrated into the West, where it was observed by the local Churches at various dates. It was only in 1457, that Pope Callistus III extended the solemn celebration of the feast to the entire Latin Rite Church and introduced the traditional date of August 6. Thus the feast of the Holy Transfiguration became a universal holyday and was solemnly celebrated by both Eastern and Western Churches on August 6.

3. Since the Gospels describe Christ's transfiguration in detail, it was not hard for hymnographers to compose liturgical hymns and sticheras. It required only some application of the scriptural text to Christian life in poetic form. Making such "spiritual application" of the text, at the same time the hymnographers explained the deep spiritual and liturgical meaning of the feast in order to help the faithful in their spiritual growth. Thus the liturgical compositions of the Byzantine Rite have also an educational value.

Some sticheras for the feast describe the entire event of Christ's glorious transfiguration as it was recorded by the Evangelists. Thus, for example, at Matins we sing: "Christ, taking with Him aside Peter, James and John to a high mountain, was transfigured in their presence—His face shining like a sun, and His clothes becoming as white as the light. Then Moses and Elijah appeared and talked to Him. Suddenly a bright cloud covered them with shadow and from the cloud there came a voice, saying: 'This is my beloved Son, in Whom I am well pleased. Listen to Him!'"

This stichera, besides repeating almost word for word the Matthean description of the event, also presents to us the theological meaning of the transfiguration, namely: the manifestation of the divinity of Jesus Christ. Christ's glorified body, the testimony of Moses and Elijah, and the Father's voice from heaven are incontestable witnesses to the truth of the previous confession of St. Peter about Jesus, saying: "You are Christ, the Son of the living God!" (Mt. 16:16)

The second theme recurring in the festive sticheras is the encouragement of the Apostles to trust Jesus as they were about to face the humiliating passion of their Master. This point is emphasized by St. Luke, who reports that Moses and Elijah "were speaking of His passing (death), which He was to accomplish in Jerusalem." (Lk. 9:31) So at Vespers we sing: "As You were transfigured before Your crucifixion, O Lord, . . . Peter, James and John were present, the very same Apostles who were to be with You at the time of Your betrayal; so that having seen You in glory, they would not be dismayed at the time of Your sufferings." This stichera is also a reminder to the faithful—to recognize in the sufferings and death of Christ the infinite mercy of God.

The third meaning of the festivity is the assurance of our own participation in Christ's glory. Thus at Vespers we are professing: "Through Your transfiguration, O Lord, You renewed Adam's fallen nature to its original beauty, restoring it to the

glory and splendor of Your divinity." And again at Matins: "As You were transfigured on Mt. Tabor, O Savior, You manifested the transformation of mankind by Your glory, which will take place at Your awesome second coming." Thus, the entire liturgy of the Holy Transfiguration is filled with a joyful assurance, encouragement and hope of our own glorification with Jesus as we "grow brighter and brighter into His image." (II Cor. 3:18)

4. The feast of the Holy Transfiguration is celebrated late in summer, at the time of the first fruits, which remind us of God's great goodness and His infinite bounty. To express our recognition and gratitude to God for His generosity we bring some of these first fruits to the church for blessing. The custom to bless the first fruits passed to us from the Old Testament, since the Jews at the very beginning of their exodus were ordered by Almighty God: "You must bring the best of the first-fruits of your soil to the house of the Lord, your God." (Ex. 23:19) St. Gregory of Nazianz (d. 389) calls the practice to bless the fruits in church a "just and holy" custom. (cf. P.G., 37, 119)

The Christian practice to bless the fruits in church can be traced back to Apostolic times. The oldest prayer for the blessing of fruits is registered by the Apostolic Constitutions in the fourth century. But there is also an older Prayer of Thanksgiving for the new fruits in the work of St. Hippolytus, the Apostolic Tradition, composed about 220 A.D. St. Hippolytus mentions the following fruits usually blessed: grapes, figs, pomegranates, pears, mulberries, peaches, and almonds.

The sixth Ecumenical Council, celebrated in Constantinople (680-681), prescribed that the new "wheat and grapes" were to be blessed in church on the feast of the Holy Transfiguration (canon 28). For this reason some older books of blessings, called Euchologia, forbid the faithful to eat new fruits of the season before they have been blessed in church.

In the land of our ancestors, in Subcarpathia, the fruits of the season were apples, plums, and pears. These usually were brought to the church and blessed. In the United States grapes are also added.



TROPARION (Tone 7)

At the time of Your transfiguration on the mountain, O Christ our God, You showed Your disciples as much of Your glory as they could stand; let Your everlasting light shine also upon us sinners through the prayers of the Mother of God, O Giver of light, glory be to You.

THE BLESSING OF THE FRUITS

O Lord our God Jesus Christ, You said to Your disciples: "Whatever you ask for in prayer, believe that you shall receive, and it will come to you," we humbly beseech You, bless (and sanctify) the fruits which your faithful servants have brought today to Your church. May these fruits when eaten preserve the life and health of all those present here, as well as of those absent. May these blessed fruits be an effective medicine for those who are sick and ailing, and may they be a protection against the assaults of enemy for those who keep them in their homes; and may those who partake of them enjoy the fullness of Your goodness and blessing. For You are the God of peace, love and mercy, O Lover of mankind, and we render glory to You, Father, Son, and Holy Spirit, now and ever, and forever. Amen.



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