

Українська Католицька Церква

Св. Архистратига Михаїла

St. Michael The Archangel

Ukrainian Catholic Church



125-135 Wethersfield Ave., Hartford, CT 06114

Rectory (860)-525-7823; School (860)-547-0858;

E-mail: st_michael@comcast.net (private intentions)

contact@smucc.org (general inquiries)

Online Bulletins, Announcements & More: www.smucc.org

Very Rev. Pawlo Martyniuk о. Павло Мартинюк

Trustees : Julie Nesteruk and Adrian Mishtal

Art and Music Directors: Julia Nesteruk and Lesya Rudyk

Children's First Holy Communion Program Director: Irene Bobriwnyk

СЛАВА ІСУСУ ХРИСТУ!
PRAISED BE JESUS CHRIST!

February 10, 2019

SUNDAY of the PUBLICAN & PHARISEE

НЕДІЛЯ МИТАРЯ й ФАРИСЕЯ

Tone 5 An./Ep. 2 Tим./2 Tim. 3:10-15; Єв./Gospel Лук./Lk. 18:10-14

SERVICE SCHEDULE

WEEKDAYS: MONDAY–FRIDAY 9:00AM or 7:00PM TBA

SATURDAY: 9:00AM; 4:00PM (Vigil Sunday-Eng)

SUNDAY: 8:30 AM; 10:30 AM (Ukrainian)

CONFESSIONS are heard before each Divine Liturgy by req.

Baptism – Arrangement for baptism 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.

Please advise the rectory of any hospitalization.

Bulletin Notices – Notices for the bulletin must be e-mailed or **in writing** by Wednesday @8PM to be included in that week's bulletin.

Stewardship – Remember St. Michael's Ukrainian Catholic Church in your will.

Office hours – by Appointment Only! Please Call 860-525-7823

Special Share in the Eucharist *– bread & wine offered for a day, week, month, or year. Donations: one week - \$20. Donors/intentions will be listed.

Eternal Light *– offering to light for a week \$10.00.

Altar Candles *- offering to light for a week \$10.00.

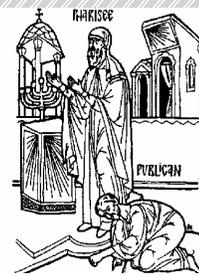
Bulletin Sponsorship* - \$5 per week



НЕДІЛЯ МИТАРЯ Й ФАРИСЕЯ ♦ SUNDAY of the PUBLICAN & PHARISEE

Tone 5 Ап./Ер. 2 Тим./2 Tim. 3:10-15; Єв./Gospel Лук./Lk. 18:10-14

Sat. 02/09	4:00PM	†Anita SZAHAJ – req. by Mr. & Mrs. Roman Borysiuk
Sun. 02/10	8:30AM	Божественна Літургія в наміренні парафіян і миру злагоди та єдності в українському народі. * Pro Populo
	10:30AM	Божественна Літургія в наміренні парафіян і миру злагоди та єдності в українському народі.



Note: *There is no fastind this week. Тиждень загальниці, посту немає.*

02/11	Monday	8:00AM	Private Intention
02/12	Tuesday	8:00AM	†Stefan MOKRYCKI – req. by Patricia Mokrycki
02/13	Wednesday	8:00AM	Private Intention
02/14	Thursday	8:00AM	Private Intention
02/15	Friday	8:00AM	Private Intention
02/16	Saturday	8:00AM	Private Intention

НЕДІЛЯ ПРО БЛУДНОГО СИНА ♦ SUNDAY OF THE PRODIGAL SON

Tone 6 Ап./Ер. 1 Кор./1 Cor. 6:12-20; Єв./Gospel Лук./Lk. 15:11-32

Sat. 02/16	4:00PM	†Irene YURCHYSHYN – req. by Eugene & Nancy Kolisnyk
Sun. 02/17	8:30AM	Божественна Літургія в наміренні миру злагоди та єдності в українському народі.
	10:30AM	Божественна Літургія в наміренні миру злагоди та єдності в українському народі. * Pro Populo



02/18	Monday	8:00AM	Private Intention
02/19	Tuesday	8:00AM	Private Intention
02/20	Wednesday	8:00AM	Private Intention День Героїв Небесної Сотні
02/21	Thursday	8:00AM	God's Blessings, health & quick recovery for Helena THOMSON
02/22	Friday	8:00AM	Private Intention
02/23	Saturday		1-ША ПОМИНАЛЬНА СУБОТА * SOROKOUSTY

9:00AM † **Divine Liturgy for all deceased followed by Panakhyda.** (First)

НЕДІЛЯ М'ЯСОПУСНА ♦ SUNDAY of MEATFARE

Heavenly Hundred Remembrance Day

День Пам'яті Героїв Небесної Сотні

Tone 7 Ап./Ер. 1Кор/1Cor 8:8-9:2. Єв./Gospel Мт./Mt. 25:31-46

Sat. 02/23	4:00PM	For Parishioners * Pro Populo
Sun. 02/24	8:30AM	†Ivan ZASTAWSKY – req. by Eva Zastawsky and Family
	10:30AM	ЗА ПОЛЕГЛИХ †ГЕРІВ МАЙДАНУ ТА УКРАЇНИ Панахида за полеглих † Героїв Небесної Сотні



Коли прийдеш, Боже, на землю зо славою і затрепече все, а ріка вогненна потече перед судищем, і книги розгортаються, і таємне з'являється, – тоді избав мене від вогню негасимого і сподоби мене праворуч тебе стати, Судде найправедніший.

(Кондак М'ясопусної неділі)

WELCOME to Our Visitors and Guests

We, welcome you to our community. We are honored and pleased for your participation at the Divine Liturgies. We invite you to raise your hearts, mind and bodies in praise to God. All Catholics may receive Holy Communion. Infants and children of the Eastern Churches(Canon 710) who have received Communion at the *time of their Baptism and Chrismation may receive Communion through the faith of their parent(s)*. Orthodox Faithful may also receive Holy Communion (Canon 671). If you have any question or would like to be part of our community, please kindly see Fr. Pawlo Martyniuk.



VISITING OF SICK. To arrange for Sacraments for elderly and sick at home, please call the Parish Office at (860)-525-7823.

◆ **СЕРДЕЧНО ВІТАЄМО** всіх наших парафіян, що святкуватимуть у лютому місяці свої іменини, уродини та ювілеї. Щиро бажаємо усім Вам щедрих Божих ласк, щасття, здоров'я та благополуччя на Многії та Благії Літа!

OUR SINCERE PRAYERS AND WISHES To our parishioners who celebrate their Birthday, Name Day and Anniversary in the month of February. May Our Lord Jesus Christ bestow his blessings of Good Health, Happiness, Peace and Grant You Many Blessed Years to Come!

◆ **JORDANIAN HOUSE BLESSING THANK YOU!** A Thank You to All Parishioners, who requested and welcomed me into your home this year with Jordan Water for prayer and blessing. Your kind hospitality, generosity, best wishes and especially your patience and understanding (especially if and when I had to postpone or delay a visit) are most appreciated! May Our Good Lord continue to bless you.

СЕРДЕЧНО ДЯКУЮ всім парафіянам, які запросили мене на відвідання та благословення домів з Йорданською водою. Я щиро вдячний Вам за Ваш час вдячність та повагу до мене як Вашого пароха та священника, за Вашу гостинність, доброзичливість, щедрість та виrozumіння. Нехай Господь Бог винагородить Вас сторицею.

◆ **ВІЧНА ЛАМПА  ETERNAL LIGHT** An offering has been made for the Eternal Light to be lit for one (1) week, beginning Sunday, February 10th 2019, through February 16th 2019, in Memory of †Stefan MOKRYCKI, by Patricia Mokrycki.

◆ **ВІЧНА ЛАМПА  ETERNAL LIGHT** An offering has been made for the Eternal Light to be lit for one (1) week, beginning Sunday, February 17th 2019, through February 23th 2019, in Memory of †Theodore KUSIO, by Myroslawa Kusio & Family.

◆ **ADDRESS CHANGES** If you have moved and had a change of address or if you have or changed your phone number in the past year, please make sure you have notified the office of the change(s).

You can contact the office or you may write your corrected information on paper please in envelope marking the envelope "Address Change" and place it the collection basket.

◆ **THE MONTH OF FEBRUARY:** Our parish has 2 envelopes the first being "Sower" our Diocesan Newspaper, which costs \$20.00 annually. The newspaper provides information on the work of Our Patriarch, Our Bishops and Parishes. The second is "Andrew's Pence" for the needs of the office of our Beloved Patriarch Sviatoslav.

Each envelope can be found in your box the envelopes. As a parish we have an assessment. Please bring these envelopes to church with your donation enclosed or can be mailed to the parish office. Please **do not** mail to Stamford as our parish **will not** receive proper credit.

Thank you for your kind support.

FEBRUARY IS CATHOLIC PRESS MONTH

Don't forget to renew your annual subscription to our diocesan newspaper "THE SOWER" - \$20 February 3rd, 2019

ЛЮТИЙ - МІСЯЦЬ КАТОЛИЦЬКОЇ ПРЕСИ
Не забудьте відновити річну передплату на наш Дієцезіальний часопис "СІВАЧ" - \$20 3-го лютого

Annual "ANDREW'S PENCE" or Gift of Love collection for the needs of the Office of Patriarch Sviatoslav is scheduled for Sunday, February 17, 2019



Річна збірка "АНДРІЇВ ГРИШ" відбудеться у Неділю 17-го лютого. Це наш дар любові Патріархові Святославу та вклад на конечні потреби урядування та функціонування екзархатів нашої Церкви на східній Україні

◆ ПОЖЕРТВА НА ЦЕРКВУ / CHURCH DONATION

In Memory of † **Anita Szahaj**

\$100.00 Stefania Shahaj; \$50.00 Martha Lomaga; \$50.00 James & Ann-Marie Stawarky.

In Memory of † **Gerald Nesteruk**

\$50.00 Walter & Henry Hornat;

Нехай Вселаскавий Господь відплатить Вам сторицею!

Thank You for Your kind generosity and love for Your Parish Church!

Задушні або поминальні суботи

*"Отців і праотців, дідів і прадідів, від перших аж до останніх..., всіх пом'яни, Спасе наш"
(Четверта пісня канону утрені М'ясопусної суботи).*

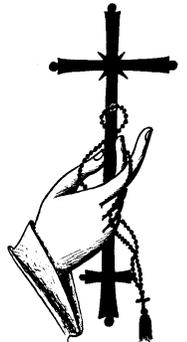
Свята Церква як Містичне Христове Тіло об'єднує всіх охрещених вірних чи вони ще тут на землі, чи вже у славі в небі або чи ще може покутують за свої провини в чистилищі. Тому говоримо про Церкву воюючу, прославлену й терплячу. Усіх членів цієї троякої Церкви пов'язує та сама любов Господа Бога і ближнього. Ту взаємну злуку всіх вірних на землі, святих у небі й душ у чистилищі ми називаємо сопричастям святих. Вона полягає в тому, що святі в небі своїм заступництвом перед Богом можуть помагати й допомагають нам на землі й душам у чистилищі. А ці знов можуть молитися за нас, але не можуть собі допомогти, бо час їхніх заслуг уже скінчився. Зате ми можемо їм допомогти своїми молитвами, добрими ділами а передусім жертвою святої Літургії.

І якраз на науці святої віри про сопричастя святих ґрунтується прадавня практика Церкви, щоб молитися за тих, які відійшли до вічності. Про цю практику Другий Ватиканський Собор у *Догматичній Конституції про Церкву* каже: "Признаючи вповні цю спільноту цілого Містичного Тіла Ісуса Христа, Церква на землі від самих початків християнської релігії плекала пам'ять померлих з великою побожністю"

Хоч Церква у своїх щоденних молитвах і богослуженнях пам'ятає про душі померлих, все-таки вона, як добра мати, у часі церковного року призначає ще окремі дні для поминання й молитви за померлих. Ці дні називаємо задушними, або поминальними.

◆ **SOROKOUSTY † СОРОКОУСТИ** Служби за померлих – сорокоусти служитимемо цього року в наступні суботи:

23-го лютого; 16-го, 23-го та 30-го березня; та 8-го червня. Впродовж великого посту ми поминаємо і молимося за наших померлих рідних та близьких. Якщо ви бажаєте пом'янути ваших померлих, прошу подати їхні імена та ваші пожертви до четверга 21-го лютого, для першої поминальної заупокійної служби.



All Souls Saturdays

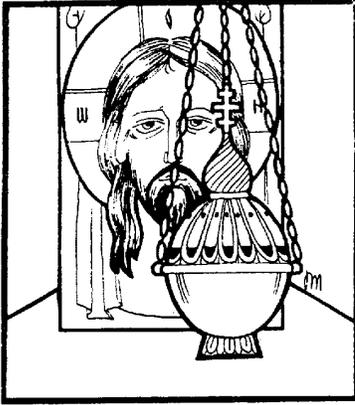
The Church sets aside certain days as "Saturday of the Souls." In the Slav tradition: the Saturday of Meatfare, the 2nd, 3rd, and 4th Saturdays of the Great Fast, and the Saturday before Pentecost.

MEMORIAL SERVICE for the DEAD: The memorial service for the deceased – Sorokousty – will be held on Saturdays: Feb. 23rd & March – 16th, 23rd, 30th and the 8th of June 2019.

LENTEN SOROKOUSTY: During Lent we remember our Deceased loved ones. If you wish to join in this prayer, please provide me with a list of names before the Thursay Feb. 21st 2019, to be remembered at the first All Soul's Saturday. Print or type all names to be prayed for, insert them in the designated "SOROKOUSTY" envelope along with your offering and drop in the collection basket, or mail to the church office before **February 21st**.

ALL SOULS SATURDAYS

"The Holy Fathers were convinced that the commemoration of the departed by alms and sacrifices (Divine Liturgies) brings great comfort and benefit to them"



In our liturgical calendar, Saturdays are dedicated, in a special way, to prayer for the deceased. Following St. John Damascene, the Synaxarion supplies us with this reason: "The Sabbath (Saturday) in Hebrew means *rest*, since on that day God rested from His work. (Gen. 2:2-3) We make a remembrance of the deceased on that '*day of rest*' for they are '*resting*' from all their earthly cares." When commemorating our departed, we constantly implore God to give them *eternal rest* (0. Sl. Vichnyj upokij) since, according to the Scriptures, to enter into God's *rest* means to join Him in an eternal life of happiness. (Heb. 4:3-11; Apoc. 14:13)

St. Ambrose explains this by saying: "It is a great *rest* which fulfills the prayer of the living, a most glorious promise." (*Or. on Theodosius*, 37) In accord with this, the Byzantine Church has, since the ninth century, established a special day of prayer for the departed popularly known as "Zadushna Subota" (Gr. Psycho-sabbaton; psyche-soul) which literally translated means Souls Saturday. Since the Synaxarion calls for the "universal commemoration" and prayer for "all the souls departed in the faith," fittingly then, in English, we call these Saturdays—All Souls Saturdays. In the Byzantine Church, these diptychs played an important role since the names of the heretics and the excommunicated were removed from them and, by the same token, these were excluded from the liturgical prayers. They came into disuse sometime during the fourteenth century and, eventually, they were replaced by official lists of the deceased members of individual families issued by the pastor. These were called *Hramoty*, from the Greek: *grammata*, meaning a written letter or document. The list of the deceased members of a family made in booklet form was called a *Pomjanyk* taken from the Old Slavonic: *pomjanuty*, meaning to remember, and was used at the services for the deceased. The custom of announcing the names of the deceased during the liturgical services, as stated above, can be traced back to the first centuries of Christianity. Already in the fourth century, the practice was strongly defended by St. Epiphanius (d. 403) as a "firmly established tradition" in the Church. In his *Panarios*, he writes:

...Concerning the ritual of reading the names of the deceased, what can be more useful or suitable; what can be more worthy of admiration? (PANARIOS 75, 8)

Our ancestors as a part of our beautiful spiritual heritage transmitted this venerable custom to us. Every year, just before Meat-Fare Saturday, the families give the lists of their departed loved ones to the pastor with the request that they be mentioned at the services held for the deceased on the *All Souls Saturdays*. And St. John Chrysostom assures us that: "It is a great honor to be worthy of mention, while the celebration of the Holy Mysteries is going on." (*Homily on the Acts 21, 4*) Members of the family are encouraged to attend these services on the *All Souls Saturdays* for by their presence and by their personal prayers and receiving Holy Communion they strengthen the bond of love with their departed loved ones and indeed keep their *memory everlasting!* In the burial service according to the Byzantine Rite, the Church places the following words on the lips of the deceased, as we sing the hymns prescribed in bidding our departed loved one our final farewell:

...Come all you that love me and bid me farewell, for I shall no longer walk with you nor talk with you, since I am going to my Judge, Who shows no favors and rewards or punishes everyone according to his deeds. Therefore, I beg and implore all of you, pray for me continually to Christ our God that, on account of my sins, I may not be doomed into the place of affliction, but rather be granted a place where the light of life is shining.

"He (the Priest) acts as an ambassador on behalf of the whole city—even on behalf of the whole world—and prays that God would be merciful and forgive the sins of all, not only of the living, but also of the departed." (*St. John Chrysostom, ON THE PRIESTHOOD VI, 4*)

All Souls Saturdays

Meatfare Saturday (Feb. 23)

The first universal, ancestral Saturday is on Meatfare Saturday. It falls during Meatfare Week and before the last day on which one may eat meat before the Great Fast begins. The following day, Sunday, commemorates the Dread judgment of Christ, and the Church prays for all that have departed in faith and hope of resurrection, beseeching the righteous judge to show forth His mercy upon them on the very day of impartial retribution at the universal judgment.

The establishment of this Saturday dates from the first years of Christianity. Among the prayers during the divine services on this Saturday, we hear one for all "that from Adam until today have reposed in piety and correct faith," of every calling and every age; "for all that have drowned, that battle hath mown down, that earthquake hath swallowed up, that have been slain by murderers, that fire hath consumed, that have been food for the wild beasts, birds and serpents, that have been struck by lightning and have perished in freezing cold, that have fallen by the sword, that the horse hath trampled, the rock struck or the earth covered up, that have been slain by deadly potion or poison, or have choked on bones ... ", i.e. all that have met untimely deaths and have been left without a proper funeral. Thus does the Church care for all our fathers, mothers, brethren, sisters and relatives.

Second, Third and Fourth Saturdays of the Great Fast (March 16, 23, 30)

Since throughout the Great Fast such commemorations as are performed at every other time during the year do not occur during the celebration of the Presanctified Liturgy, it is the accepted practice in our Byzantine Church to commemorate the departed on these three Saturdays, that the dead be not deprived of the Church's saving intercession. (The remaining Saturdays of the Great Fast are consecrated to special celebrations: Saturday of the first week to St. Theodore the Great Martyr; Saturday of the fifth week to the praise of the Theotokos; the sixth Saturday commemorates the resurrection of the Righteous Lazarus.)

Trinity Saturday (June 8)

This falls on the eve of Pentecost, hence the appellation "Trinity Saturday." On the day of Pentecost (or Trinity Day), the Holy Spirit descended upon the earth to teach, sanctify and lead all people to eternal salvation. Therefore, the holy Church calls upon us to make a commemoration on this Saturday, that the saving grace of the Holy Spirit wash away the sins from the souls of all our forefathers, fathers and brethren, that have reposed throughout the ages and, asking that they all be united in the Kingdom of Christ and praying for the redemption of the living and for the return of their souls from captivity, she begs the Lord to "give rest to the souls ... that have fallen asleep, in ... a place of refreshment; for the dead shall not praise Thee, O Lord, neither shall they that are in hell make bold to offer unto Thee confession. But we that are living will bless Thee, and will pray, and offer unto Thee propitiatory prayers and sacrifices for their souls."

ПОМИНАЛЬНІ СУБОТИ

1. Субота — день молитви за померлих

У нашому церковному календарі не тільки кожний день у році присвячений якомусь празнику чи святому, але й кожний день тижня має свого покровителя.

У понеділок свята Церква почитає ангельські хори, які в небі посідають перше місце після Пресвятої Богородиці. Вівторок присвячений святому Йоанові Хрестителеві, бо він є символом усіх пророків. У середу пригадуємо зраду Ісуса Христа і початок Його страстей та віддаємо честь Животворящому хресту, на якому помер наш Спаситель. У четвер почитаємо

святих апостолів і святого о. Миколая. У п'ятницю віддаємо поклін Христовим мукам і його смерті на хресті.

У суботу Господь Бог відпочивав після створення світу, і в суботу Ісус Христос спочив у гробі, спасши людський рід; отже, субота стала символом вічного спочинку і щастя в Бозі. Тому Церква присвятила суботу Всім святим, що відійшли до вічності, але ще не ввійшли у вічний і блаженний відпочинок зі святими в небі. Богородиця не має окремого дня в тижні, тому що кожного дня тижня Церква величає її у своїх богослуженнях. Три дні в тижні (середа, п'ятниця і неділя) по-особливому прославляють Пречисту Діву Марію у зв'язку з муками, смертю і воскресенням Ісуса Христа, у чому вона брала активну участь.

2. М'ясопусна субота

Крім згадування про померлих у кожную суботу тижня, маємо ще в нашому церковному році деякі суботи, церковні богослужби яких уповні присвячені молитвам і поминанням померлих. Ті суботи звемо задушними, або поминальними. До них належить субота перед М'ясопусною неділею, друга, третя і четверта субота Великого посту та перед Зеленими святами.

М'ясопусна неділя згадує день Страшного Суду. І тому в суботу перед тим молимося "за всіх від віків померлих християн", себто за всіх тих, які коли-небудь і де-небудь померли або згинули, про кого, може, ніхто ніколи не молиться, щоб усі вони могли стати на Страшному Суді по правиці вічного Судді.

3. Друга, третя і четверта суботи Великого посту

Великий піст — це не тільки час посту й покути, але й молитов за померлих. З цією метою виділено три суботи в пості. У часі Великого посту свята Літургія правиться тільки в суботу й неділю, а в інші дні правиться Літургія Передосвячених Дарів. Щоб померлі не залишилися без ласк і заслуг святої Літургії, то суботу в пості призначено на осібне поминання померлих.

4. Зеленосвяточна субота

Зіслання Святого Духа 50-го дня після Воскресення було завершенням справи відкуплення людського роду. Тому свята Церква, бажаючи, щоб і померлі були учасниками дарів відкуплення, у цю суботу поминає всіх від віків спочилих християн. Студитський монаший устав, написаний близько 980 року в студитському монастирі в Константинополі, подає, що в М'ясопусну й Зелену суботи всі монахи йшли на цвинтар молитися за померлих монахів.

ІНШІ ПОМИНАЛЬНІ ДНІ

1. Третини; Дев'ятини; Сороковини

Східна Церква має прадавній звичай поминати померлих 3-го, 9-го і 40-го дня після смерті, тому і ці дні зветься третини, дев'ятини й сорочини або чотиридесятини. Ті поминання сягають апостольських часів. Посна Тріодь у синаксарі (духовній науці) на М'ясопусну суботу пояснює, чому якраз у згадані дні поминаємо померлих: "Творимо третини, бо третього дня змінюється обличчя покійника, дев'ятини, бо 9-го дня розкладається усе тіло, крім серця, а сорочини, бо 40-го дня розкладається і серце".

У требнику Петра Могилы говориться і про духовне значення тих поминальних днів: "Поминання 3-го дня означає, що померлий вірив у Христа, Який воскрес 3-го дня, а також і те, що померлий зберіг три богословські чесноти: віру, надію і любов. Поминанням 9-го дня просимо Господа Бога, щоб через заступництво небесних ангельських хорів упокоїв померлого зі святими на місці грішних ангелів. Поминання 40-го дня на спомин 40-денного Христового посту й 40-го його перебування на землі по своєму воскресенні, а також на спомин 40-го посту Мойсея і пророка Іллі".

Вищеназвані поминання називаються також сорокоустами. Слово "сорокоуст" дослівно означає: сорок уст, себто моління 40 устами чи священиками. У часі сорокоустів читають диптихи, тобто списки померлих. Тепер звемо сорокоустами окремі моління за померлих під час Великого посту.

Колись давніше у нас був звичай при відправі парастасу чи панахиди ставити в церкві на тетраподі посудину з коливом. Коливо — грецьке слово, означає кутя, або варена пшениця з медом. Пшениця означає, що тіло померлого колись воскресне, подібно як зернятко пшениці, посіяне в землю, на якийсь час наче завмирає, а відтак сходить і плід приносить. Солодкість меду є символом вічної радості і щастя в небі. Разом із кутею ставлять також три хліби, що мали б означати принос-жертву для померлих. Цю практику схвалює і рекомендує Львівський Синод з 1891 року. (*Титул XII*, Гл. 1, §2).

2. Роковини смерті й похорону

Виявом нашої любові до тих, що відійшли до вічності, є також наші моління в роковини їхньої смерті чи похорону. Це похвальний християнський звичай у роковини давати на відправу святої Літургії, парастасу чи панахиди. Так ми засвідчуємо нашу любов до дорогих нам померлих і нашу вдячність їм.

Моліться за Україну

Любов до Батьківщини — це велика чеснота. Не може любити Бога людина, яка не навчилася шанувати своїх батьків і свою Батьківщину.

Добра дитина не кидає матір у стражданні й не долі і не перестає любити її.

Такою ж має бути любов до рідної землі.

Благоговійно шанувати Богом дану нам Вітчизну, пізнавати серцем її страдницький шлях, її святих і святині, уболівати й молитися за неї, охороняти від знищення рідну мову та культуру — це наш святий обов'язок!

LA Rams kicker: 'Most important goal of a married Catholic man' is getting his family to heaven

LOS ANGELES, California, February 5, 2019 ([LifeSiteNews](#)) — Los Angeles Rams placekicker Greg Zuerlein might not have won the Superbowl this year, but he's got his priorities in order.

In a recent interview with the *National Catholic Register* (NCR), the star football player explained why faith and family are even more important to him than football.

"I enjoy playing football but also know that it will come to an end one day," Zuerlein, 31, said. "The older I get, the more I see that it is not who I am, but what I do for a job."

"The most important goal of a single Catholic man is to get his soul to heaven, but the most important goal of a married Catholic man expands to getting not only his own soul to heaven, but also those of his wife and children," Zuerlein stated.

"It's almost as if, as a result of the love that you share, you have one soul as a family."

Zuerlein and his wife Megan have four small children, and Zuerlein explained why a married couple having many children shouldn't come as a surprise.

"...[The] whole point of getting married is to raise good children — first giving them natural life and then giving them supernatural life in the Church," he told the NCR.

“Children are supposed to be valued highly, but not in the sense of being a scarce luxury. The default setting for a family is to have children, so it shouldn’t be considered odd when children come about.” Zuerlein praised his parents for taking the Catholic faith seriously, saying that he was fortunate to have them.

“In our family, it was made clear that certain things are required of us in order to get to heaven,” he recalled.

“The Church is there in so many ways for us to achieve that goal, so it is a matter of whether we want to cooperate with the grace available through the sacramental and devotional life of the Church,” he continued. “It’s all centered on Christ and radiates out through Mary, Joseph, the apostles, angels, and so forth. I learned that growing up, but it’s becoming even clearer now.”

In an earlier interview, the then-recently married footballer mentioned that as a child he went to Mass every day.

“At St. Joseph Catholic [Elementary] School I would go to Mass every day during the week, often with my mother and three sisters, and then we would go to Mass on Sundays and other holy days of obligation as a family,” he told Trent Beattie in 2013. “We’d also go to Confession regularly, so we were taking in a ton of grace on a regular basis. Our lives were centered on Jesus in the Mass and other Sacraments, so there was a great stability present in the family.”

Zuerlein told NCR that he has been reading a book about some Early Church Fathers. *Four Witnesses* by Rod Bennett (and published by Ignatius Press) is about Clement of Rome, Ignatius of Antioch, Justin Martyr, and Irenaeus of Lyons, and what they learned from the the apostles. The football player finds knowledge of the history of the Church useful in explaining the Catholic faith to non-Catholics.

The writings of the first leaders of the Church after the apostles are good things to point out to Protestant friends who tend to see history as having a 1,500-year gap between the apostles and the origin of Protestantism, he told NCR.

“The Church was Catholic from the beginning; we’ve always been a family in faith, led by bishops and priests who can trace their holy orders back to the apostles, who themselves were ordained by Christ. Apostolic succession means the continuation of the life of Christ in the world,” he continued.

He added that he sometimes has to explain the faith to less well catechized Catholics, too, and used the injunction against the killing of the unborn as his example.

“It is unfortunate when Catholicism is not taught clearly, because then people can get really confused about the most basic things, even things that aren’t specifically Catholic,” he said.

“Abortion is sometimes presented as one issue among many or even overlooked, but you don’t even have to belong to the Church to know that killing babies is wrong and that it is more important than other issues.”

Zuerlein’s commitment to his faith and family recalls the Christian witness of Philip Rivers, Catholic father of eight and quarterback for his city’s other NFL team, the Los Angeles Chargers.

<https://www.lifesitenews.com/news/la-rams-kicker-most-important-goal-of-a-married-catholic-man-is-getting-his>

TROPAR (Tone 5): Let us the faithful acclaim and worship the Word, co-eternal with the Father and the Spirit, and born of the Virgin for our salvation. For He willed to be lifted up on the cross in the flesh, to suffer death and to raise the dead by His glorious resurrection.

**Glory be to the Father and to the Son, and to the Holy Spirit,
now and for ever and ever. Amen.**

KONDAK (Tone 3): As the publican, let us bring tears of repentance to the Lord, falling before Him as sinners before the feet of our Master. For He desires the salvation of all men, granting forgiveness to all who repent and taking flesh for our sake, though He is God, Co-eternal with the Father!



PROKIMEN (Tone 5) : You, O Lord, will guard us and will keep us from this generation, and for ever.

Verse: Save me, O Lord, for there is no longer left a just man.

You, O Lord, will guard us and will keep us from this generation, and for ever.

A reading from the Second Epistle of St. Paul to Timothy (2 Tim 3:10-15)

Timothy, my son, you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, and my suffering the things that happened to me in Antioch, Iconium, and Lystra. What persecutions I endured! Yet the Lord rescued me from all of them. Indeed, all who want to live a godly life in Christ Jesus will be persecuted. But wicked people and impostors will go from bad to worse, deceiving others and being deceived. But as for you, continue in what you have learned and firmly believed, knowing from whom you learned it, and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus.

ALLELUIA (Tone 5) : Your mercies, O Lord, I will sing for ever; from generation to generation I will announce Your truth with my mouth. Alleluia. (3)

Verse: For You have said: Mercy shall be built up for ever; in the heavens Your truth shall be prepared. Alleluia. (3)

COMMUNION HYMN: Praise the Lord from the heavens; praise Him in the highest.
Alleluia. (3)

Trump says ‘every soul is a precious gift from heaven,’ cites Scripture at prayer breakfast

WASHINGTON, D.C., February 7, 2019 ([LifeSiteNews](#)) – President Donald Trump delivered remarks to the annual National Prayer Breakfast in the nation’s capital Thursday morning, reiterating his administration’s commitment to defending life and religious liberty at home, and fighting religious persecution abroad.

“I will never let you down,” Trump promised as he took the podium, before thanking the event’s organizers and highlighting other public officials in attendance, including Vice President Mike Pence and his wife Karen. The president then reiterated several of the themes from his State of the Union address earlier this week.

“Since the founding of our nation many of our greatest strides, from gaining our independence to abolition [to] civil rights, to extending the vote to women, have been led by people of faith and started in prayer. When we open our hearts to faith, we fill our hearts with love,” he said. “Many of the people in this room lead and support the charities and faith-based institutions that bring hope to the lives of our citizens, comfort to those in despair, and solace to those in grief, aid to those in need, and a helping hand to the struggling people all around the world, of which there are so many.”

“As president I will always cherish, honor, and protect the believers who uplift our communities and sustain our nation,” he promised. “To ensure that people of faith can always contribute to our society, my administration has taken historic action to protect religious liberty.”

The president then highlighted Melissa and Chad Buck, a Michigan couple and the parents of five adopted children through Catholic Charities, which is now locked in a court battle over its insistence on placing children with a mother and a father.

“My administration is working to ensure that faith-based adoption agencies are able to help vulnerable children find their forever families, while following their deeply-held beliefs,” he said.

“My administration is also speaking out against religious persecution around the world, including against religious minorities, Christians, and the Jewish community,” Trump continued, as well as “continuing to fight for American hostages who have been imprisoned overseas for their religious beliefs.” He cited the case of Andrew Brunson, the Protestant pastor who spent almost two years in a Turkish prison until his release last year. Brunson was also attending the breakfast.

“As part of our commitment to building a just and loving society, we must build a culture that cherishes the dignity and sanctity of innocent human life,” Trump continued. “All children, born and unborn, are made in the holy image of God. Every life is sacred, and every soul is a precious gift from heaven. As the Lord says in Jeremiah, ‘Before I formed you in the womb, I knew you. Before you were born, I set you apart.’”

He then highlighted two more guests, Nikki and Tyler Watkinson, whose baby Grayson was born at 24 weeks in their car during a blizzard-swept trek to the hospital.

“Nikki and Tyler’s entire community began to lift up Grayson in their prayers, and to the surprise of doctors, he kept on improving, improving, improving,” the president continued. “After four months at the hospital, Nikki and Tyler brought home their beautiful baby boy. Just a few weeks ago, Grayson celebrated his first birthday. He is a beautiful, happy, healthy guy.”

On Tuesday, Trump called on Congress to ban abortions past 20 weeks, a proposal the modern Democrat Party opposes. During his State of the Union, he singled out Democrats in New York and Virginia for promoting legislation effectively allowing abortion until birth.

“We are blessed to live in a land of faith where all things are possible. Our only limits are those we place on ourselves,” the president concluded. “Let us pray for a future where every child has a warm, safe, and loving home [...] and let us always give thanks for the miracle of life, the majesty of creation, and the grace of Almighty God.”

Bishop Schneider on Pope's statement with Muslims: 'Christianity is the only God-willed religion'

ROME, February 8, 2019 ([LifeSiteNews](#)) – Bishop Athanasius Schneider today issued a statement on the uniqueness of faith in Christ, to remedy confusion arising from the controversial document Pope Francis signed with a Grand Imam in Abu Dhabi earlier this week.

The Pope came under fire for signing the “Document on Human Fraternity for World Peace and Living Together” with Sheik Ahmad el-Tayeb, Grand Imam of Cairo’s al-Azhar Mosque, during an interreligious meeting in Abu Dhabi on Monday, Feb. 4.

The document incited controversy among Christians for asserting that “the pluralism and the diversity of religions” are “willed by God in His wisdom” – a statement many believe contravenes the Catholic Faith.

According to the auxiliary of Astana, the document is a sign of a real “climate change” and “migration” crisis threatening the spiritual world of souls. Bishop Schneider writes:

The most urgent task of the Church in our time is to care about the change of the spiritual climate and about the spiritual migration, namely that the climate of non-belief in Jesus Christ, the climate of the rejection of the kingship of Christ, be changed into the climate of explicit faith in Jesus Christ, of the acceptance of His kingship, and that men may migrate from the misery of the spiritual slavery of unbelief into the happiness of being sons of God and from a life of sin into the state of sanctifying grace. These are the migrants about whom we must care urgently.

“Christianity is the only God-willed religion,” he writes. “Therefore, it can never be placed complementarily side by side with other religions. Those would violate the truth of Divine Revelation, as it is unmistakably affirmed in the First Commandment of the Decalogue, who would assert that the diversity of religions is the will of God.”

“There is only one way to God, and this is Jesus Christ, for He Himself said: ‘I am the Way’ (John 14: 6). There is only one truth, and this is Jesus Christ, for He Himself said: ‘I am the Truth’ (John 14: 6). There is only one true supernatural life of the soul, and this is Jesus Christ, for He Himself said: ‘I am the Life’ (John 14: 6),” Bishop Schneider writes.

“True universal brotherhood can be only in Christ, and namely between baptized persons,” he insists. And “outside the Christian Faith no other religion is able to transmit true supernatural life: ‘This is eternal life, that they know you the only true God, and Jesus Christ whom you have sent’(John 17: 3).”

Here below we publish the full statement from Bishop Athanasius Schneider, entitled The Gift of Filial Adoption.

The Gift of Filial Adoption

The Christian Faith: the only valid and the only God-willed religion

The Truth of the filial adoption in Christ, which is intrinsically supernatural, constitutes the synthesis of the entire Divine Revelation. Being adopted by God as sons is always a gratuitous gift of grace, the most sublime gift of God to mankind. One obtains it, however, only through a personal faith in Christ and through the reception of baptism, as the Lord himself taught: “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again.’” (John 3: 5-7).

In the past decades one often heard — even from the mouth of some representatives of the Church's hierarchy — statements about the theory of “anonymous Christians.” This theory says the following: The mission of the Church in the world would consist ultimately in raising the awareness that all men must have of their salvation in Christ and consequently of their filial adoption in Christ. Since, according to the same theory, every human being possesses already the sonship of God in the depth of his personality. Yet, such a theory contradicts directly Divine Revelation, as Christ taught it and His Apostles and the Church over two thousand years always transmitted it unchangingly and without a shadow of a doubt.

In his essay “*The Church, consisting of Jews and Gentiles*” (*Die Kirche aus Juden und Heiden*) Erik Peterson, the well-known convert and exegete, long since (in 1933) warned against the danger of such a theory, when he affirmed that one cannot reduce being a Christian (“Christsein”) to the natural order, in which the fruits of the redemption achieved by Jesus Christ would be generally imputed to every human being as a kind of heritage, solely because he would share human nature with the incarnated Word. However, filial adoption in Christ is not an automatic result, guaranteed through belonging to the human race.

Saint Athanasius (cf. *Oratio contra Arianos* II, 59) left us a simple and at the same time an apt explanation of the difference between the natural state of men as God's creatures and the glory of being a son of God in Christ. Saint Athanasius derives his explanation from the words of the holy Gospel according to John, that say: “He gave them power to be made the sons of God, to them that believe in his name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1: 12-13). John uses the expression “they are born” to say that men become sons of God not by nature, but by adoption. This shows the love of God, that He Who is their creator becomes then through grace also their Father. This happens when, as the Apostle says, men receive in their hearts the Spirit of the Incarnated Son, Who cries in them: “Abba, Father!” Saint Athanasius continues his explanation saying, that as created beings, men can become sons of God in no other manner than through faith and baptism, when they receive the Spirit of the natural and true Son of God. Precisely for that reason the Word became flesh, to make men capable of adoption as sons of God and of participation in the Divine nature. Consequently, by nature God is not in the proper sense the Father of all human beings. Only if someone consciously accepts Christ and is baptized, will he be able to cry in truth: “Abba, Father” (Rom. 8: 15; Gal. 4: 6).

Since the beginnings of the Church there was the assertion, as testified by Tertullian: “One is not born as a Christian, but one becomes a Christian” (*Apol.*, 18, 5). And Saint Cyprian of Carthage formulated aptly this truth, saying: “He cannot have God for his Father, who has not the Church for his mother” (*De unit.*, 6).

The most urgent task of the Church in our time is to care about the change of the spiritual climate and about the spiritual migration, namely that the climate of non-belief in Jesus Christ, the climate of the rejection of the kingship of Christ, be changed into the climate of explicit faith in Jesus Christ, of the acceptance of His kingship, and that men may migrate from the misery of the spiritual slavery of unbelief into the happiness of being sons of God and from a life of sin into the state of sanctifying grace. These are the migrants about whom we must care urgently.

Christianity is the only God-willed religion. Therefore, it can never be placed complementarily side by side with other religions. Those would violate the truth of Divine Revelation, as it is unmistakably affirmed in the First Commandment of the Decalogue, who would assert that the diversity of religions is the will of God. According to the will of Christ, faith in Him and in His Divine teaching must replace other religions, however not by force, but by loving persuasion, as expressed in the hymn of Lauds of the Feast of Christ the King: “*Non Ille regna cladibus, non vi*

metuque subdidit: alto levatus stipite, amore traxit omnia (“Not with sword, force and fear He subjects peoples, but lifted up on the Cross He lovingly draws all things to Himself”).

There is only one way to God, and this is Jesus Christ, for He Himself said: “I am the Way” (John 14: 6). There is only one truth, and this is Jesus Christ, for He Himself said: “I am the Truth” (John 14: 6). There is only one true supernatural life of the soul, and this is Jesus Christ, for He Himself said: “I am the Life” (John 14: 6).

The Incarnated Son of God taught that outside faith in Him there cannot be a true and God-pleasing religion: “I am the door. By me, if any man enters in, he shall be saved” (John 10: 9). God commanded to all men, without exception, to hear His Son: “This is my most beloved Son; hear Him!” (Mk. 9: 7). God did not say: “You can hear My Son or you can hear other founders of a religion, for it is My will that there are different religions.” God has forbidden us to recognize the legitimacy of the religion of other gods: “Thou shalt not have strange gods before me” (Ex. 20: 3) and “What fellowship has light with darkness? And what concord has Christ with Belial? Or what part has the faithful with the unbeliever? And what agreement has the temple of God with idols?” (2 Cor. 6: 14-16).

If other religions likewise corresponded to the will of God, there would not have been the Divine condemnation of the religion of the Golden Calf at the time of Moses (cf. Ex. 32: 4-20); then the Christians of today could unpunished cultivate the religion of a new Golden Calf, since all religions are, according to that theory, God-pleasing ways as well.

God gave the Apostles and through them the Church for all times the solemn order to instruct all nations and the followers of all religions in the only one true Faith, teaching them to observe all His Divine commandments and baptize them (cf. Mt. 28: 19-20). Since the preaching of the Apostles and of the first Pope, the Apostle Saint Peter, the Church proclaimed always that there is salvation in no other name, i.e., in no other faith under heaven by which men must be saved, but in the Name and in the Faith in Jesus Christ (cf. Acts 4: 12).

With the words of Saint Augustine the Church taught in all times: “The Christian religion is the only religion which possesses the universal way for the salvation of the soul; for except by this way, none can be saved. This is a kind of royal way, which alone leads to a kingdom which does not totter like all temporal dignities, but stands firm on eternal foundations.” (*De civitate Dei*, 10, 32, 1).

The following words of the great Pope Leo XIII testify the same unchanging teaching of the Magisterium in all times, when he affirmed: “The view that all religions are alike, is calculated to bring about the ruin of all forms of religion, and especially of the Catholic religion, which, as it is the only one that is true, cannot, without great injustice, be regarded as merely equal to other religions.” (Encyclical *Humanum genus*, n. 16)

In recent times the Magisterium presented substantially the same unchanging teaching in the Document *Dominus Iesus* (August 6, 2000), from which we quote the following relevant assertions:

Theological faith (the acceptance of the truth revealed by the One and Triune God) is often identified with belief in other religions, which is religious experience still in search of the absolute truth and still lacking assent to God who reveals himself. This is one of the reasons why the differences between Christianity and the other religions tend to be reduced at times to the point of disappearance.” (n. 7) “Those solutions that propose a salvific action of God beyond the unique mediation of Christ would be contrary to Christian and Catholic faith.” (n. 14)

“Not infrequently it is proposed that theology should avoid the use of terms like “unicity”, “universality”, and “absoluteness”, which give the impression of excessive emphasis on the significance and value of the salvific event of Jesus Christ in relation to other religions. In reality, however, such language is simply being faithful to revelation” (n. 15) “It is clear that it would be contrary to the faith to consider the Church as one way of salvation alongside those constituted by the other religions, seen as complementary to the Church or substantially equivalent to her, even if these are said to be converging with the Church toward the eschatological kingdom of God.” (n. 21) “The faith rules it out, in a radical way, that mentality of indifferentism “characterized by a religious relativism which leads to the belief that ‘one religion is as good as another’ (John Paul II, Encyclical Letter *Redemptoris missio*, 36). (n. 22)

The Apostles and the countless Christian martyrs of all times, especially those of the first three centuries, would have been spared martyrdom, if they had said: “The pagan religion and its worship is a way, which as well corresponds to the will of God.” There would have been for instance no Christian France, no “Eldest Daughter of the Church,” if Saint Remigius had said to Clovis, the King of the Franks: “Do not despise your pagan religion you have worshiped up to now, and worship now Christ, Whom you have persecuted up to now.” The saintly bishop actually spoke differently, although in a rather rough way: “Worship what you burned, and burn what you have worshiped!”

True universal brotherhood can be only in Christ, and namely between baptized persons. The full glory of God’s sons will be attained only in the beatific vision of God in heaven, as Holy Scripture teaches: “See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.” (1 John 3: 1-2).

No authority on earth – not even the supreme authority of the Church – has the right to dispense people from other religions from the explicit Faith in Jesus Christ as the Incarnated Son of God and the only Savior of mankind with the assurance that the different religions as such are willed by God Himself. Indelible – because written with the finger of God and crystal-clear in their meaning – remain, however, the words of the Son of God: “Whoever believes in the Son of God is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God” (John 3: 18). This truth was valid up to now in all Christian generations and will remain valid until the end of time, irrespective of the fact that some people in the Church of our so fickle, cowardly, sensationalist, and conformist time reinterpret this truth in a sense contrary to its evident wording, selling thereby this reinterpretation as continuity in the development of doctrine.

Outside the Christian Faith no other religion can be a true and God-willed way, since it is the explicit will of God, that all people believe in His Son: “This is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life” (John 6: 40). Outside the Christian Faith no other religion is able to transmit true supernatural life: “This is eternal life, that they know you the only true God, and Jesus Christ whom you have sent” (John 17: 3).

February 8, 2019

+ Athanasius Schneider, Auxiliary Bishop of the Archdiocese of Saint Mary in Astana

<https://www.lifesitenews.com/news/bishop-athanasius-schneider-issues-statement-on-controversial-document>



CELEBRATE THE NATIONAL DAY OF MARRIAGE ON FEBRUARY 10, 2019.

EVERY YEAR IN FEBRUARY WE CELEBRATE THE NATIONAL DAY OF MARRIAGE. THIS IS AN OPPORTUNITY TO PROMOTE, CELEBRATE AND STRENGTHEN MARRIAGE.

POPE FRANCIS' EXHORTATION "THE JOY OF LOVE," ABOUT MARRIAGE AND FAMILY LIFE.

"The word of God tells us that the family is entrusted to a man, a woman and their children, so that they may become a communion of persons in the image of the union of the Father, the Son and the Holy Spirit" (no. 29).
"Every family should look to the icon of the Holy Family of Nazareth" (no. 30).

"No one can think that the weakening of the family as that natural society founded on marriage will prove beneficial to society as a whole" (no. 52).

"The sacrament [of marriage] is a gift given for the sanctification and salvation of the spouses" (no. 72).

"The Church is a family of families, constantly enriched by the lives of all those domestic churches" (no. 87).

"In our families, we must learn to imitate Jesus' own gentleness in our way of speaking to one another" (no. 100).

"Love opens our eyes and enables us to see, beyond all else, the great worth of a human being" (no. 128).





З НАГОДИ СВІТОВОГО ДНЯ ПОДРУЖЖЯ (10 ЛЮТОГО 2019)

КОЖНОГО РОКУ В ЛЮТОМУ ВІДЗНАЧАЄТЬСЯ СВІТОВИЙ ДЕНЬ ПОДРУЖЖЯ, ЯКИЙ Є НАГОДОЮ ПІДКРЕСЛИТИ ГІДНІСТЬ ХРИСТІЯНСЬКОГО ПОДРУЖЖЯ ТА МОЛИТОВНО ЙОГО ВШАНУВАТИ.

Папа Франциск про подружжя та родинне життя в Апостольському повчанні «Радість Любові» (Amoris Laetitia), виданого у квітні 2016 року:

«Слово Боже говорить нам про те, що сім'ю довірено чоловікові, жінці і їхнім дітям, щоб вони могли стати спільнотою осіб на образ союзу Отця, Сина і Святого Духа.»
(н. 29)

«Кожна сім'я повинна дивитися на ікону Святої Родини з Назарету.» (н. 30)

«Не можна вважати, що послаблення сім'ї, як природної спільноти базованої на шлюбі, несе користь для суспільства в цілому.» (н. 52)

«Таїнство Подружжя є даром даним для освячення і спасіння подругів.» (н. 72)

«Церква є родиною родин, яку постійно збагачують своїм життям усі ці внутрішні домашні церкви.» (н. 87)

«У наших сім'ях, ми повинні навчитися наслідувати Ісусову лагідність в нашій манері спілкування один з одним.» (н. 100)



PRAYER FOR MARRIED COUPLES

Almighty and eternal God, You blessed the union of husband and wife so that we might reflect the union of Christ with his Church: look with kindness on us. Renew our marriage covenant. Increase your love in us, and strengthen our bond of peace so that, [with our children], we may always rejoice in the gift of your blessing. For are a merciful and loving God and we give glory to You, Father Son and Holy Spirit, now and for ever and ever. Amen

Bless the Lord, all the marriage and grant them peaceful life, integrity, mutual love in the bond of peace, long life and unfading crown of glory.

May the Blessing of the Lord be upon You!

+Paul





МОЛИТВА ЗА ПОДРУЖЖЯ

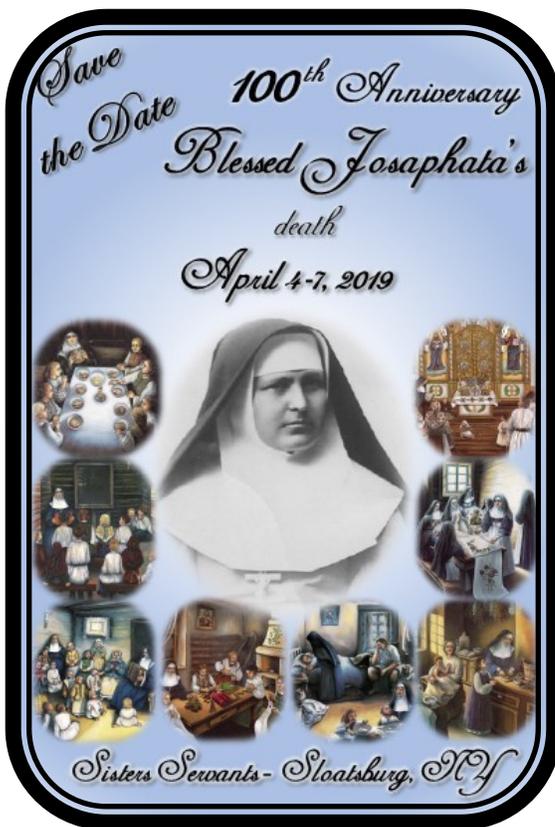
Всемогутній і вічний Боже, Ти поблагословив союз чоловіка і жінки, щоб ми стали образом єдності Христа з Його Церквою. Поглянь на нас ласкаво, віднови наш шлюб. Обдаруй нас своєю любов'ю та зміцни наш союз в мирі, щоб ми [з нашими дітьми], завжди втішалися даром твого благословення. Бо ти благий і Чоловіколюбець Бог наш, і ми Тобі славу віддаємо, Отцю, і Сину, і Святому Духові, нині і повсякчас, і на віки вічні. Амінь.

Благослови, Господи, усі подружжя і подай їм мирне життя, доброчесність, любов взаємну в союзі миру, рід довговічний та нев'янучий вінець слави.

Благословення Господнє на Вас!

+ Павло





The Sisters Servants of Mary Immaculate joyfully announce the 100th Anniversary of the “passing into eternal life” of the first Sister Servant and Foundress, Blessed Josaphata Hor-dashevskia, who died on April 7, 1919.



“Sister Josaphata was the heart and pulse during the initial period in the life of the Congregation.” Her heart beat for the people, whom she nurtured and served wherever the need was the greatest. Above all, she served with the gift of prayer, since prayer for her always had priority in her life. Josaphata is a Pioneer, a Woman of Prayer, a Mystic and a Woman for All Times!

Sisters Servants throughout the world will be celebrating this Centenary. The American Province will be celebrating during our 65th Holy Dormition Pilgrimage on August 10 & 11, 2019, and also during a special weekend in April.

Listed below is the schedule of events that the Sisters Servants cordially invite the faithful to join us. The events will take place at St. Mary’s Villa in Sloatsburg, NY.

Thursday, April 4th - Opening of the weekend with 2:00 pm Moleben to Blessed Josaphata, followed by a presentation and refreshments

Friday, April 5th - 6:30 pm Akathist to Blessed Josaphata, followed by a presentation and refreshments

Saturday, April 6th - 1:30 Chaplet to Blessed Josaphata, followed by a video/ narration - Q & A period and refreshments

6:30 pm Moleben to Blessed Josaphata, followed by a video/narration, Q & A period, and refreshments

Sunday, April 7th - Closing of the triduum weekend with 1:45 Welcome by Sister Kathleen Hutsko, 2:00 pm Pontifical Divine Liturgy, and festive dinner.

PLEASE NOTE: In order to prepare accordingly for the honor of your presence, please RSVP by March 21st to 845-753-2840 or email to: srkath25@gmail.com



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