



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

**105 CLIFTON AVE
ANSONIA, CT 06401**

Rectory Phone 203-734-3895

Church Hall 203-732-2414

Fax 203-732-3191

Fr. Ed Cell 413-218-6404

Email: YoungE8073@aol.com

Web Site: www.stspucc.org.

Very Rev. Archpriest Edward Canon Young, Pastor

August 29, 2021



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.

Fourteenth Sunday after Pentecost, The Beheading of the Honorable and Glorious Prophet, Forerunner and Baptist John
Epistle: 2 CORINTHIANS 1: 21-2:4 Gospel: MATTHEW 22: 1-14 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 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!**

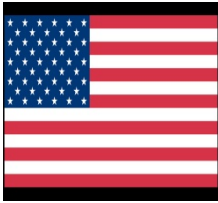
A Welcome to St. Peter and St. Paul Parish to all who are worshipping with us today. If you are over twenty-one years of age and have not yet registered, have moved or will be moving, or have a new telephone number, **please fill out the form below**. Each household **must be registered** at St. Peter 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 Country USA: Almighty God, bless our nation and make it true to the ideas of freedom and justice and brotherhood for all who make it great. Guard us from war, from fire and wind, from compromise, fear, confusion. Be close to our president and our statesmen; give them vision and courage, as they ponder decisions affecting peace and the future of the world. Make me more deeply aware of my heritage; realizing not only my rights but also my duties and responsibilities as a citizen. Make this great land and all its people know clearly Your will, that they may fulfill the destiny ordained for us in the salvation of the nations, and the restoring of all things in Christ our Lord and God and Savior Jesus Christ.

*Bread and Wine Offering - In loving memory +Leo & +Marilyn Michel
By Karen Wilson*

| | | | |
|-------|-----------|---------------------|---|
| 08/28 | Saturday | | No Liturgy |
| 08/29 | Sunday | 8:30 AM 10:00 AM | Pro Populo (For Parishioners) - За Всix Парафіян +Anthony & Marie Verdi req. by the Young family |
| 08/30 | Monday | 10:00AM | +Taras Slevinsky 40 th day req, by Fr, Young |
| 08/31 | Tuesday | 10:30 AM | +Fr. Charles Mezzomo |
| 09/01 | Wednesday | | No Liturgy |
| 09/02 | Thursday | 6: 00 P.M. | +Vincent & Helen Tichy req. by family |
| 09/03 | Friday | 10:00 AM | +Andrew L Matthews req. by family |
| 09/04 | Saturday | | No Liturgy |
| 09/05 | Sunday | 8:30 AM 10:00 AM | Pro Populo (For Parishioners) - За Всix Парафіян +Barbara Lypen req by Bohdan & Maria Zalusky |

| | | | |
|--|---|---|--|
| ETERNAL LIGHT |  | <i>In loving memory +Alan Wilson by Karen Wilson</i> | |
| BLESSED VIRGIN MARY LAMP |  | <i>In loving memory of +Julia Stelma by John Stelma</i> | |
| SACRED HEART of JESUS LAMP |  | <i>None Offered</i> | |
| BREAD & WINE OFFERING RESERVED DATES 10/25/21-10/31/21 11/1/21-11/7/21 | | ETERNAL LIGHT LAMP OFFERING RESERVED DATES 9/6/21-9/12-21 9/20/21-9/26/21 10/4/21-10/10/21 11/8/21-11/14/21 11/22/21-11/28/21 12/20/21-12/26/21 | BLESSED VIRGIN MARY LAMP OFFERING RESERVED DATES 9/6/21-9/12-21 9/20/21-9/26/21 10/4/21-10/10/21 10/18/21-10/24/21 11/1/21-11/7/21 11/8/21-11/14/21 11/22/21-11/28/21 |
| | | SACRED HEART OF JESUS LAMP OFFERING RESERVED DATES 9/6/21-9/12/21 9/13/21-9/19/21 9/20/21-9/26/21 11/15/21-11/21/21 | |

2021 & Past Church Dues (Blue Book) (Kollekta)

During Lent & every Saturday & Sunday dues current & past will be collected in the church hall after 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!!

Friendly Reminder - 2021 & Past Church Dues are due during lent to support your church to pay our obligations to keep the church running such as salaries; electricity; oil ; gas; water ; and continual maintiance; repair of the church, rectory and cemetery; insurance ; chancery fees; and telephone just to name a few.

**At Divine Liturgy and All other Services
Masks are required and social distancing will be enforced !!!**

2021 BISHOPS APPEAL
Goal: 7,000
Actual: 6,040

2021 STAMFORD CHARITIES DIOCESE APPEAL

The month of August 2021 continues the Stamford Diocese Charities Appeal for 2021. 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 !!!

Donations \$6,040 or 86.3% to go \$960.00 This week \$50.00

| | | |
|---------------|-----------------|--------------|
| ROBERT | JASKILKA | 50.00 |
|---------------|-----------------|--------------|

The 2021 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.

Since every parish in the diocese has been assigned a Goal 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 did not meet our goal in 2020**. 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.

| | | | |
|--|--|-----------------|-----------------|
| Goal \$50,000 – Donated to Date \$12,900 % to go \$37,100 | | | |
| Church Up Keep and Restoration Donations: Donations \$500.00 by | | | |
| ROBERT | | JASKILKA | \$500.00 |

Volunteers needed for Our 125th Anniversary

The parish will be celebrating Our 125th Anniversary in June 2022. A committee needs to be formed to discuss ideas for this event. If your interested please contact Bill Platosz platosz@hotmail.com or Scott Walker sjjawalk@aol.com



SAINT PETER & SAINT PAUL UKRAINIAN
CATHOLIC CHURCH
105 CLIFTON AVE.
ANSONIA, CT 06401

One Hundred & Twenty Four Years 1897-2021
PHONE 203-734-3895

Sanctify those who love the beauty of Your house.

June 28, 2021

Subject: **Need for Church upkeep and restoration**

Dear Parishioners:

In the year 2022, it will be the 125th Anniversary of the establishment of Saint Peter and Saint Paul Ukrainian Greek Catholic Church. His Excellency Bishop Paul Chomnycky, O.S.B.M., Eparch of Stamford, has approved Sunday June 5, 2022 to be present with us to celebrate this significant moment in the history of this parish.

This parish community has been blessed and has much to be proud of in its long history. *Sanctify those who love the beauty of Your House* is quoted from the prayer from the end of Divine Liturgy. It speaks measurably of how the founders of this parish understood the importance of the beauty of God's Holy House.

We, as a parish family, will begin preparation for our 125th Anniversary. There are many needs to be met in our church because of its age. One is our church kneelers. The pads need to be replaced and the kneelers repaired. This is a very costly project, a goal of at least \$50,000. In addition, there are a number of structural issues with the upstairs church and downstairs that need to be addressed. For example, we just received a quote for \$10,000 for repairs that need to be done due to water damage.

In the past year, our church financial situation has been greatly affected because of the Covid19 pandemic. We have been unable to have fundraisers and weekly donations were tremendously low. Therefore, we are launching a fundraising initiative to attend to the many needs of our church.

All members of the parish are called to assist and be as generous as possible in this fundraising effort, following the example of the founding fathers and mothers of this parish, who gave selflessly to build our beautiful church building. We pray our efforts will help sustain our church building for us and future generations.

Enclosed you will find an envelope to make your donation and a stamped return envelope.

Do not use PayPal !

Please make checks payable to:

Saint Peter & Saint Paul Ukrainian Catholic Church.

We thank you in advance for your generosity and wish God's blessings on you and your families.

Sincerely yours in Christ,

Very Rev. Archpriest Edward P. Young, Pastor

Mr. Scott Walker, Parish President

You have received this letter in the mail. Please be so kind as to use the enclosed return envelope to the parish with your gift to your parish church. God Bless and Protect.



The Beheading of the Honorable and Glorious Prophet, Forerunner and Baptist John

THE VENERATION OF ST. JOHN THE BAPTIST ACCORDING TO THE BYZANTINE CATHOLIC TRADITION

In the Byzantine Rite Churches St. John the Baptist is venerated above all other Saints and right below the Angels. Of course, we do not include the Blessed Mother of God, the Theotokos, who being "more honorable than the Cherubim and beyond compare more glorious than the Seraphim," enjoys a unique veneration (hyperdulia) over and above all the Angels and Saints.

The greatness and the veneration of St. John the Baptist, who at the time of his conception the Archangel Gabriel prophesied would be "great in the sight of the Lord" (Lk. 1 :14), is based on : 1) the direct testimony of Christ, 2) his austere ascetical life, and 3) his testimony of blood in defense of divine rights.

1. St. John the Baptist was sent by God "in the power of Elijah" (Mt. 17:9-13) to prepare the people for the coming of the promised Messiah (Mal. 3:1). In his role as God's messenger (in Greek-angel) he was expected to point out to the people their Redeemer, the "Lamb of God that takes away the sins of the world" (In. 1 :29). He also was to baptize Jesus Christ in the Jordan River, initiating our Lord in His messianic mission (Mt. 3:13-15). In this way the Baptist was the last of the Prophets (Mt. 11 :13), uniting by his mission the Old and New Testaments. He was also the Precursor (Forerunner) of Christ. Since he baptized Jesus, he was surnamed the Baptist. As the messenger (angel) of God he was to announce the arrival of the Kingdom of Heaven in the person of Jesus Christ. Rightly then, our Lord testified of St. John the Baptist: "I tell you that of all the children born of women there is no one greater than John" (Lk. 7:28) . To these words of exaltation St. Theodore Studite (d. 826) adds: "Is there need for us to extol John the Baptist when he was so highly extolled by Christ Himself, Who is the Truth and the Eternal Word of God?" (cf. P.G. 99, 748).

2. The second reason for St. John's early veneration was his innocent and austere life in the desert, for which he was hailed by the Fathers as an "earthly angel in human body" (St. Sophronius, P.G. 87, 3340). Filled with the Holy Spirit from his mother's womb (Lk. 1 :15), St. John the Baptist spent all the years of his youth in the desert, preparing himself with fasting and prayer for his unique mission. When he appeared in the Jordan region to preach penance, he was clothed in a garment of camel 's hair (Mt. 3:1-6), which was the traditional garb of the Prophets. John came out from his solitude as a "voice crying in the desert" (In. 1 :23), preaching moral reform in preparation for the advent of the Messiah: "Repent, for the Kingdom of Heaven is close at hand" (Mt. 3:2). He gathered a group of disciples and, having initiated them into the ascetical life, he taught them how to pray. In this way St. John the Baptist was an inspiration to the Desert Fathers, who considered him as their Founder and true model of the eremitical life. To quote once more St. Sophronius of Jerusalem, St. John the Baptist "went into the desert to imitate not men but the angels" (cf. P.G. 87, 3352) . The Desert Fathers, imbued with this great admiration, were the first to promote the veneration of the Baptist among the people of the East as well as the West. 3. The early veneration of St. John the Baptist was also enhanced by the repeated recovery of his relics, which were glorified by God with numerous miracles. The popularity of the Baptist was testified to not only by all the Evangelists, but also by a contemporary Jewish historian, Joseph Flavius, who, around 90 A.D., recorded that on account of the Baptist's popularity King Herod Antipas feared an uprising of the people. He continued: "Herod ordered to kill this John, surnamed the Baptist, although he was a just man and had encouraged the Jewish people to a virtuous life as they

kept coming to him to be baptized. He exhorted them to be just toward each other, and devoted to God" (ct. Jewish Antiquities VIII, 5). After st. John's beheading, the disciples took his body and, according to oral tradition, they buried it in the Samaritan town of Sebaste, outside of Herod's jurisdiction (cf. St. Jerome, PL 25, 1156). Soon the Baptist's tomb became a great attraction for pilgrims, since God glorified His faithful servant with many miracles. This was the reason why Emperor Constantine the Great (d. 337 A.D.) ordered a magnificent basilica to be built over John's tomb in Sebaste. Unfortunately, in a futile effort to restore paganism, Emperor Julian the Apostate (361-363) burnt the venerable relics and dispersed their ashes in the wind (cf. Theodoret, P.G. 82, 1092). Nevertheless, the grave of St. John the Baptist continued to be venerated until the final defeat of the Crusaders in the 12th century. According to another pious tradition, Venerable Johanna, the wife of Herod's steward Chuza (Lk. 8:3), took the head of St. John the Baptist and buried it on the Mount of Olives, near Jerusalem. Almost 300 years later, the venerable head was found for the first time (confirmed by a miracle), and transferred to Emessa, Syria. After some time the heretics took possession of John's head and concealed it in some monastery. In 453 A.D. it was discovered for the second time in the Arian monastery of Spelaion, near Emessa, and solemnly transferred to Constantinople. During the iconoclast repressions (the eighth century), the venerable relic was taken by some monks and hidden in Comana, the Province of Pontus, where St. John Chrysostom died (d. 407). During the reign of Emperor Michael III, in 857, it was discovered for the third time and once again solemnly brought back to Constantinople, where it was deposited in the church of the imperial palace. St. John's head finally disappeared during the Fourth Crusade (1204 A.D.), when it was taken by crusaders to the West. At the present time several churches in Western Europe claim its possession. It would be hard to prove which of them is authentic. The veneration of St. John the Baptist is very ancient and became widespread in the East and the West from the early centuries. In the Byzantine Rite Churches every Tuesday is dedicated to his memory, with some special commemorative days: 1) On January 7th-THE SYNAXIS OF ST. JOHN THE BAPTIST, the most ancient feast in commemoration of him who " baptized Our Lord in the Jordan River." 2) On February 24th-THE FIRST AND THE SECOND FINDING OF THE VENERABLE HEAD, in commemoration of the first discovery of the precious relic in Jerusalem and then, for the second time, in Spelaion, near Emessa. It was on February 24, 457, that the venerable head of the Baptist was solemnly transferred to Constantinople and deposited in the church of Prodomos (Precursor) for public veneration. 3) On May 25th-THE THIRD FINDING OF THE VENERABLE HEAD is observed, since it was on May 25, 857, that the precious relic was solemnly translated from Comana back to Constantinople. 4) On June 24th we celebrate the feast of THE NATIVITY OF ST. JOHN THE BAPTIST, which was introduced at the end of the fourth century. **5) Also since the fourth century we celebrate the feast of THE BEHEADING OF ST. JOHN THE BAPTIST on August 29th, the anniversary of the dedication of his church in Sebaste. The Byzantine Church, in commemoration of John's beheading, prescribes a fast on that day.** 6) On September 23rd-THE CONCEPTION OF ST. JOHN THE BAPTIST is commemorated, on account of the special intervention of God in his birth (Lk. 1 :5-25). The Roman Church discontinued this commemoration by the end of the 15th century. The liturgical veneration of St. John the Baptist in the Byzantine Rite received its definite form by the ninth century. There are some ancient sticheras in honor of the Baptist, perhaps from as early as the end of the fourth century. But, the main glorifiers of St. John were the famous Byzantine hymnographers of the eighth century: St. Germanus of Constantinople (d. 733), St. Andrew of Crete (d. 740), and St. John Damascene (d. 749). Two ninth century hymnographers, the holy nun Cassia and the holy monks of Studion, also contributed to the Baptist's liturgical veneration. The most famous ecomium i.e. warn praise in honor of St. John the Baptist belongs to St. Sophronius of Jerusalem (d. 638). which supplied the hymnographers with some lofty expressions (cf. P.G. 87, 3321f.). Here the panegyric (a Formal Sermon about a Saint) of St. Andrew of Crete, delivered on the feast of the Beheading (cf. P.G. 97, 1109f.), should also be mentioned as well as two eulogies of St. Theodore Studite (d. 826)- one for John's Nativity, and another for his Beheading (cf. P.G. 99, 747f.). There are some earlier eulogies of St. John the Baptist, starting with that of St. John Chrysostom (d. 407), and continuing with those of some famous orators like Antipater of Bostra (d. ca. 458) or Basil of Seleucia (d. 459). All the Fathers were convinced that " to praise the Baptist meant to praise Jesus, for he gave a moving witness to Our Savior!"



St. Peter & St. Paul Religious Education
2021-2022

August 29, 2021

Dear Parents,

I would like to welcome you to the 2021-2022 year of religious education. Registration and our first class will be held on September 11th, 2021 at 10 am in the church hall. Registration fee is \$30.00 per child and the check should be made out to St. Peter and St. Paul Church. Please fill out the included forms and return them on the day of registration.

On this first day, parents are required to stay and watch a video about a safe environment which is mandated by the diocese. At the conclusion of the video, the parent or guardian is free to leave.

In light of the COVID 19 pandemic, we will need to adhere to current CDC guidelines. This will include the wearing of a mask during class as well as the children sanitizing their hands. The classrooms will be set up to ensure proper social distancing. Students will be given a book, pencil, and markers, which will be kept in individual book bins. These materials will not be able to be brought home, but instead will remain in the church hall. Also, each child is responsible for bringing their own water bottle to class.

Looking forward to a wonderful year of learning. Thank you for your patience and cooperation.

Sincerely yours Christ,

Father Edward Young, Pastor

Mrs. O'Doy, Director of Religious Education

Teachers: Miss Sokol, Mrs. Bell, Mrs. Wright & Miss Stephanie Dytko

N.B. Dear Parents at the Baptism of your child you took an oath to unite your child Christ Jesus and His Holy Catholic Church. This time of religious Education assistance you to fulfill that pledge to Almighty God. (*The fear of the LORD is the beginning of wisdom Proverbs 9: 10*)
Father Edward

105 CLIFTON AVE
ANSONIA, CT 06401
PHONE: 203 - 734 - 3895

St. Peter & St. Paul Church
Religious Education Calendar
2021-2022

Sept. 11, Registration/ SAFE ENVIRONMENT We ask parents please be present/ First Class

Sept. 25

Oct. 2 , Oct. 16 , Oct. 30

Nov. 6 Nov. 13,

Dec. 4 , Dec. 18,

2022

Jan. 8, Jan. 22

Feb. 5 , Feb. 19, (Please note the First Day of Great Lent is February 28, 2022)

March 5, March 19

April 2 , April 9 Children's Confessions and Divine Liturgy for children

(Palm Sunday is April 10 and Pascha (Easter) April 17)

April 23

May 7, May 14

Religious education is held on Saturday in the church hall from 10:00 a.m. to 11:00 a.m. Father Young will teach on Sunday after the 10:00 Liturgy, those who can't attend on Saturday.

Teachers for this year:

Mrs. Alice O'Doy

Miss Audrey Sokol

Miss Stephanie Dytko (substitute)

Mrs. Janine Bell

Mrs. Donna Wright

Father Edward Young

*** If you are going to be late or absent, from class, please notify your child's teacher. Thank you!

FOURTEENTH SUNDAY AFTER PENTECOST
FEAST OF THE BEHEADING OF ST. JOHN THE BAPTIST

EPISTLE - 2 CORINTHIANS 1: 21-2:4 ~ **GOSPEL** - MATTHEW 22: 1-14 TONE 5

To understand why this man who was found at the wedding feast without a wedding garment was cast out into the outer darkness by the King, we need to understand what the wedding garment is, which this man wasn't wearing; and to learn this, we need to know what the wedding is. The wedding is the mystery of the union of God's Son, Our Lord Jesus Christ, with His bride, Israel, that God promised through His prophets before time began. The "best man" of that wedding is St John the Baptist, whose martyrdom we commemorate this morning. That union is conceived in the womb of the Blessed Virgin Mary; it comes to light and is made manifest in the world at Christmas and at Theophany; it is consummated on the Savior's Cross of Holy Pascha. From this, we now can say the bridal chamber is where this nuptial union takes place. The bridal chamber is our own human nature. For, in uniting Himself to Israel in the womb of the Blessed Virgin, the Savior unites Himself to the human nature in which we all, not just Israel, exist. Now we understand, by the way, why the Incarnation of Our Lord and Savior Jesus Christ, by which He who is the Son of God becomes a son of Israel, is also how He becomes the Son of Man, and how it is that in the mystery of His Incarnation, in which He becomes a son of Israel, He also unites all of mankind to Himself, not just the Israelites.

If the bridal chamber is the mystery of our own human nature in which the union of God with man takes place, the bed of that bridal chamber on which that union is consummated is the Cross of Holy Pascha. On His Cross, the Savior unites Himself to death and so to the death which every human being approaches as he walks the days of his earthly life. For, to become a son of Israel, He had to clothe Himself in humanity, our humanity, which He received from the Blessed Virgin; and so, in becoming a son of Israel, He united Himself not just to Israel but to all of humanity. Perhaps you begin to see that Christ is "in our midst" because He has united Himself to the human nature in which we exist here and now. But perhaps you also begin to see how it is that we become aware of His presence through repentance; i.e. through renouncing the lusts of the flesh, the lust of the eyes and the pride of life in order to devote the energy of our mind and soul to the work of uncovering our human nature beneath the many layers of sins and transgressions that cover our humanity like so many layers of leprous skin – or shall we say, like so many layers of invisible, filthy rags that we wear as the invisible garment of our soul. Christ is the Heavenly Bridegroom who comes down from Heaven by emptying Himself, not of His divinity, for that is what He is, but of the robe of uncreated light with which the Psalmist tells us He clothes Himself as with a garment. Out of His love for mankind, He empties Himself and becomes man; He clothes Himself with the garment of our humanity. And so, we cannot come to the bridal bed of Christ's Cross except by laying aside our garments of self-love. We cannot unite ourselves to Christ on the bridal bed of His

Cross except by becoming naked in our inward being all the way down to our heart; but to become naked all the way down to our heart means to unite ourselves to Christ on His Cross and die with Him to our ego and to our love for worldly riches, for worldly beauty, for worldly comeliness and strength. This is the hard way and the narrow gate of the Gospel. It's why so few are chosen, i.e. why so few answer the King's invitation, even though it is sent out to everyone. It is the way of suffering the pain both of body and soul that follows on renouncing one's love for worldly comeliness, riches, beauty and strength. But this way of suffering is the way to the spiritual pleasure of partaking of the divine nature in the Eucharistic mystery of the wedding feast of the King's Son. It leads to the heart where we see and hear with the eyes and ears of our mind and handle with the hands of our soul the unfathomable depths of the mercy of the Heavenly Bridegroom, Christ our God, Christ the greatly Compassionate One, Christ the Only Lover of mankind. With His Holy Spirit, He washes us thoroughly from our iniquities and cleanses us of our sins. He creates in us a clean heart, and He puts in us a new and right spirit. And then, He raises us up with Him in His Holy Resurrection, and He clothes us with the Robe of Light, the Garment of Immortality, the grace of the Holy Spirit radiant in the uncreated Light of the Holy Trinity, that makes us worthy, unworthy as we are, to come to His wedding with His Bride, the New Israel in the bridal chamber of our own human nature. This is the wedding garment with which the fellow in this morning's parable was not clothed. It is the Robe of Light with which we were clothed at our baptism. In another place, the Savior says: "Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the Kingdom of Heaven." Through His prophet, Isaiah, the Savior said of the old Israel: "This people draws near to me with their lips, but in their heart, they are far from me." If the fellow in this morning's parable was not clothed with a wedding garment, it means that he was drawing near to God with his lips, but not in his heart. He had not taken up his cross to lose his life for the sake of Christ and the Gospel. He had not united himself to Christ.

We are not clothed with the wedding garment, that is to say, if we are drawing near to God with our lips but not in our heart. For, the wedding garment of the Kingdom is a spiritual garment that clothes not just the body but also the heart, the true self, the Image of God in which we were made. But to get to our heart, we must take up our cross and die to self-love for the sake of Christ. The wedding feast on the Last Day of the world, which God the Father as the certain king has arranged for His Son, Our Lord Jesus Christ, is the mystery of God hidden before the ages, revealed in these last days in the coming of Christ, the coming at Midnight – at the end of the world, Pascha Night – of the Heavenly Bridegroom. It is the mystery, says St. Paul, of "Christ in you!"

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CATECHISM - CHRIST OUR PASCHA - TODAY'S EPISTLE / GOSPEL LESSON : JUSTICE: Page 64, Section 173; Page 76, Section 209-214 **REPENTANCE:** Page 22, Section 37; Page 138, Section 403; Page 141, Section 411

SEPTEMBER 1 - THE BEGINNING OF THE INDICATION OF THE LITURGICAL YEAR Each year, the Church brings to our attention the principal events in the life of Our Lord and his Mother, the achievements of the saints, and the theological doctrines of the Faith. This annual cycle of feasts, fasts and commemorations is called the **LITURGICAL YEAR**. **The Meaning of the Liturgical Year:** The liturgical year is a **school of prayer**. Just as the divinely instituted feasts of the Old Testament reminded the people of Israel of the principal events of their history, and allowed them to renew their covenant with God, the Church's liturgical year recounts: ♦ the creation of the world, the fall of Man, and coming judgment - giving us cause for repentance; ♦ the Incarnation, life, sufferings, death, Resurrection and Ascension of the only-begotten Word of God, for our sakes - giving us cause for thanksgiving; ♦ the lives of the Mother of God and of the saints - giving us cause for thanksgiving and hope, and encouragement in our own lives. But the liturgical year is also a **source of God's grace**. Through each feast and commemoration, the meaning of the feast is made present in the Church, and the grace of the feast is recalled; this meaning and grace enters into and enlightens the minds and hearts of the faithful as they take part in the liturgical year. Finally, the liturgical year is a **means of union with Christ**. As we remember the events which led to our redemption, and the deeds of those who have lived under grace, the Holy Spirit (through the Church's liturgy) directs our minds and hearts toward the goal of salvation for ourselves and those around us, to so live in this life as to be made fit for eternal life in heaven. (mci.archpitt.org) The Liturgical Year is a combination of Moveable Feasts and Fixed Feasts. The "moveable" Feasts are the annual feasts in the Paschal cycle as the dates of celebrating these Feasts change from one year to the next. The "fixed Feasts" are those that are celebrated or commemorated on particular days which do not change from year to year, commemorating the events in the life of Our Lord and of His Mother or significant events in the Church's history, lives of the saints of the Old and New Testament.

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**Begins at 11:00 AM with a
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Ukrainian & Picnic-Style Food 12:30-4PM

Program of Ukrainian Song & Dances: 2PM

Raffle: 3PM Zabava: 3:30PM

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