



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

**105 CLIFTON AVE
ANSONIA, CT 06401**

Rectory Phone 203-734-3895

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Fr. Ed Cell 413-218-6404

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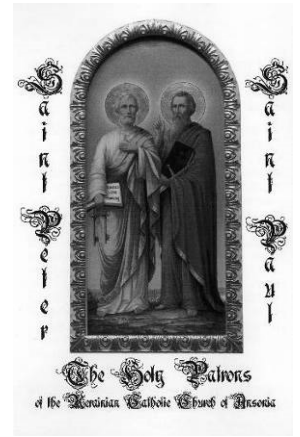
Web Site: www.stspucc.org.

Very Rev. Archpriest Edward Canon Young, Pastor

June 28, 2020

Fourth Sunday after Pentecost, Sunday of All Saints of Rus'-Ukraine

Epistle: *Romans 6:18-23*; Gospel: *Matthew 8:5-13*; Tone: 3 & the Feast



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)

The Vespers of the Feast of Saints Peter and Paul: Come today, O assemblies of the faithful,* O choirs full of praise, O beautiful gathering,* O chosen craftsmen of grace,* we are crowning Peter and Paul with worthy praises.* They sowed the Word in its fullness;* through them the grace of the Spirit was poured out abundantly.* And being the vine of the true vineyard,* they divided up for us a ripe cluster, making our hearts joyful.* Let us sing to them with clear expression,* and with a clean conscience let us say:* Rejoice, O destroyers of the unwise* and the servants of the spiritual ones.* Rejoice, O intermediaries for the good who banish evil.* Let us beseech them to always pray to the Creator and Teacher* to grant an enduring peace to the world* and great mercy to our souls.

Bread and Wine Offering - None Offered

06/27	Saturday	Liturgies closed to the Public	Pro Populo (For All Parishioners) - За Всіх Парафіян
06/28	Sunday Church Open	10:00 AM	God's Blessing Richard & Mary Ellen Koalchic 55 th Wedding Anniversary req. by family
06/29	Monday	10:00 AM	Feast of the Chief Apostles St. Peter & St. Paul The Parish Feast Day DECEASED SS PETER & PAUL BENEVOLENT ASSM
06/30	Tuesday	6:00 PM	+Judith Walker 40 th day req. by family
07/01	Wednesday	9:00 AM	God's Blessing for Fr. Edward Young
07/02	Thursday	9:00 AM	+ Msgr. George Binkowski & Fr. Joseph Nesevitch
07/03	Friday	9:00 AM	+ Andrew & Mary Mudry
07/04	Saturday	9:00 AM	Pro Populo (For All Parishioners) - За Всіх Парафіян
07/05	Sunday	10:00 AM	+Judith Walker req. by Robeet Jaskilka

ETERNAL LIGHT		<i>None Offered</i>	
BLESSED VIRGIN MARY LAMP		<i>None Offered</i>	
SACRED HEART of JESUS LAMP		<i>None Offered</i>	
Bread and Wine Offering Reserved Dates 7/6-7/12/20 8/3-8/9/20 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 8/3/-8/9/2020 7/13/20-7/19/20 9/7/20-9/3/20 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 7/13/20-7/19/20 8/3/20-8/9/20 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 8/3/20-8/9/20 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!!



METROPOLITAN ARCHEPARCHY OF PHILADELPHIA
Most Reverend Archbishop Borys Gudziak
Ukrainian Catholic Church

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Philadelphia, PA, 19123-2005
Tel (215) 627-0143
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ukrmet@ukrcap.org

June 19, 2020

**An Invitation to Remember and Pray
throughout our Metropolia on Sunday June 28
in Solidarity with Victims of COVID-19 and Racism
as We Return to our Churches**

Glory be to Jesus Christ!

Reverend Clergy, Venerable Monastics and our Beloved Faithful!

The last four months have been tumultuous and tragic, shocking our country and the world. The COVID-19 virus spread globally. Millions who got infected were hospitalized and suffered physical and psychological torment before a thankful recovery. Many corona victims have lasting, debilitating after-effects. Despite the heroic efforts and dedicated care of doctors and nurses, family members, parishioners, friends, and acquaintances succumbed to the pandemic —over 120,000 in the US and one half million globally, not counting unconfirmed cases. Among them was our Metropolitan Emeritus, Archbishop Stephen Sulyk, of blessed memory. Painfully, many persons passed away in isolation from their loved ones who could not be at their bedside, while clergy could not administer the Sacraments. Funeral rites were abridged, and those attending were limited in number. Among the deceased are medical martyrs who put their lives on the line helping their patients. Their sacrificial service and love will always be admired and remembered. Indeed, “no one has greater love than this, to lay down one’s life for one’s friends” (Jn 15:13). Before the Lord we remember all the victims of the pandemic and pray for the sick and their caregivers.

American society was equally shocked by the tragic and appalling killing of George Floyd. The gut-wrenching white and black image of the suffocating knee on the neck and the desperate plea “I can’t breathe” outraged the nation and world, prompting an unprecedented wave of civil rights protest against racism and police brutality. Many Americans are seeing what we did not see before, recognizing responsibilities that we can no longer ignore. Many have come together to manifest solidarity with Black Americans and with all victims of racism. Many are praying in a new way for a new world, a renewed nation. Some demonstrations, heartbreakingly, turned violent. Innocent people, including police officers carrying out the essential mission of protecting society from criminals, were hurt or even killed. Large and family-owned businesses were torched and robbed, including those owned by or serving Afro-Americans. The Lord calls our nation to a deep examination of conscience— to see and purge persistent patterns of bigotry and hatred, to acknowledge injustice, to cleanse our hearts of evil passions. The Lord calls us to face our future with prayer. Through prayer we will move to authentic solidarity with our discriminated-against brothers and sisters. Only with the Lord, in Him, and through Him can we overcome the sinfulness of our human nature. We pray and remember, so that we can grow in authentic integrity since “from one ancestor He (God) made all nations to inhabit the whole earth” (Acts 17:26).

Week by week, we have been returning to regular Sunday services. Most of our parishes are now open. We rejoice that we can finally be together in prayer. Thus, as we begin again, carrying with us the experience of the last months we call all to a deep spiritual reflection on the signs of the times.

On Sunday June 28 we invite all the clergy, religious, and faithful together to remember all the victims of the COVID-19 virus, those who died as a result of racism or acts of police brutality, and the victims of recent protests, in all our parishes throughout the country by celebrating a *Panakhida* requiem service at the end of the Divine Liturgy.

Let us pray for our deceased loved ones, friends, relatives, neighbors, doctors, nurses, first responders and medical personnel who have died of the virus.

Let us also pray for Mr. George Floyd and others like him who died as a result of injustice, let us pray for those who died in the bonds of slavery or other expressions of racism.

Let us pray for the victims of riots and unbridled passions.

Let us pray that the Lord grant peace, physical and psychological healing, reconciliation, and tolerance and true justice!

+Borys Gudziak
Archbishop of Philadelphia for Ukrainians
Metropolitan of Ukrainian Catholics in the US

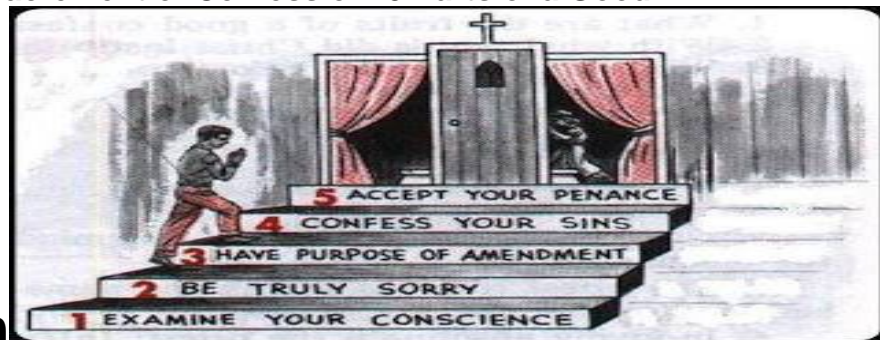
+Paul Chomnycky, OSBM
Eparch of Stamford

+Benedict Aleksiychuk
Eparch of St. Nicholas in Chicago

+Bohdan J. Danylo
Eparch of St. Josaphat in Parma

+Andriy Rabyi
Auxiliary Bishop of Philadelphia

Sacrament of Confession 5 Parts of a Good



Confession

This Sunday as we open church for the first time since the end of March, there will be the opportunity to go to confession. The Very Reverend Philip Sandrick will be hearing confession before the Shrine of the Sacred Heart on our Lord Side of the church. This will allow for social separating. Confession will begin at 9:30 AM

**FOURTH SUNDAY PENTECOST
CELEBRATING THE SAINTS AND MARTYRS OF UKRAINE
Epistle - Romans 6: 18-23 ~ Gospel - Matthew 8: 15-13**

In the time and place of Jesus Christ's earthly ministry, most people wanted to limit God's salvation to their own kind, to those who were part of their group. They wanted a savior, a messiah, who would be a regular earthly ruler who would free their land from the control of the pagan Romans. And the Romans believed that their gods protected their empire. By the end of the first century, they persecuted Christians who would not worship the gods of the Rome because they were considered traitors who would not do their part to serve the empire. And they crucified the Lord as though he were a rebel, one who challenged the authority of Caesar. That's why the sign at the top of the cross identified Him as the King of the Jews. The Romans used His death to remind the Jews what would happen to anyone who dared question their authority.

So imagine how strange it must have seemed to everyone when a Roman centurion asked Jesus Christ to heal his sick servant. A centurion was a Roman soldier with a hundred men under his authority, but this centurion had so much humility that he knew immediately that he was not worthy that Christ should enter his home. And he had so much faith that he knew that the Lord didn't need to enter into order to heal his servant. "Only speak a word, and my servant will be healed," the man said. Our Savior marveled at his faith, which surpassed that of anyone in Israel, of any of the Jews. This humble, faithful Gentile, this hated foreigner, was a sign that "many will come from the east and the west, (from all over the world), and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven."

In other words, this gospel passage shows that God's promises to Abraham and his family from the Old Testament apply to everyone with faith in Jesus Christ. He is the Messiah of the Jews in Whom God's promises are extended also to the Gentiles, to the entire world, to all people regardless of nationality or culture. That is how a Roman centurion became the model of faith, the great example of a hated foreigner who will join in the heavenly banquet with the saints of the Hebrew people.

His story reminds us that, in Christ Jesus, the petty distinctions we make between ourselves and others do not matter very much; indeed, they are irrelevant in the Kingdom of God. For as we see in the Lord's encounter with the Roman centurion, true humility and faith are not the exclusive possessions of any nation or race. People from all over the world will enter God's Kingdom not because of the passport they hold, but because they have become participants by grace in the eternal life of the Holy Trinity.

Today we remember that our Savior challenges all the earthly distinctions that we have created in order to build ourselves up and put others down. The division between Jew and Greek, between Hebrew and Roman, between rich and poor, between strong and weak, are broken down in Jesus Christ. The same is true for the national, ethnic, and political distinctions that divide people today. Did you notice that Christ did not call upon the centurion to take on a new political affiliation, resign from the Roman army, or become a Jew? Instead, He simply praised the faith of that humble man, healed his servant, and used the occasion as an opportunity to prophesy that many foreigners will join the great patriarchs of the Old Testament in the Kingdom of heaven, while many Jews will be excluded.

And if we are truly faithful to the Lord, we may not claim Him only for ourselves and those like us. Instead, we will manifest His love, mercy, and blessing to all by how we welcome and serve them, and how we speak and think of them, regardless of their nationality, race, wealth, poverty, or anything else. We encounter Christ in every person we meet, for all human beings are created in His image. How we treat "the least of these" is how we treat Him. He does not limit His mercy to those who deserve it and neither should we.

It is so easy to judge and divide others according to the corrupt standards of our world, which usually boil down to money and power in one form or another; but that is certainly not what the Lord did in how he responded to the Centurion. In ways that surely shocked everyone, He saw faith and humility in a hated foreigner that surpassed those of His own people. The challenge to us is to follow His example and that of the holy mercenaries, fighting the temptation to make God in our image and to limit His mercy to those whom we think deserve it for some reason. The challenge is to reflect, to convey, to make present the same grace and love that we have freely received to those whom we encounter each day without exception, no matter who they are.

So with mindfulness and repentance, let us learn to view everyone—even those whom we find it hard to love or even tolerate-- as someone called to sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven. Let us live as those who know the undeserved mercy of God and share His grace with others in how we treat them. We have freely received Christ's mercy; let us then freely give. (*Taken from a homily by Father Philip LeMasters*)

FEAST OF ST. PETER AND ST. PAUL - JUNE 29, 2020

St. Peter and St. Paul are two of the most well-known saints and are often spoken of as the two men most responsible for spreading the Christian message in the days of the early church.

This Feast is an important day on our Church calendar; in fact it has been re-instated as a feast day of obligation for the Ukrainian Catholic Church. This Feast honors the two apostles who were responsible for laying the foundation for the Church of Christ.

Their significance to us was understood by +Metropolitan Andrew Sheptytsky, who wrote, "All that we have, we owe to their apostolic labors and prayers ... St. Paul, the Apostle, claims first place, for in his letters he has given to the Church a rich revelation of God, and a wealth of divine teachings ... The Liturgical Year gives the Apostle Peter first place, assigning him two days in the year, namely January 16th, the Feast of St. Peter in Chains and June 29th."

The Feast of Ss. Peter and Paul represents the relationship between the Universal Church (Peter's work) and the Local Church (Paul's work). We are part of the Universal Church where we find life in the Holy Mysteries (sacraments) and the teachings of Christ. We belong to the Universal Church by being members of the Local Church. The Local Church gives meaning to the Holy Mysteries and teachings of the Universal Church in the light of the cultural understandings and world-view of the particular Local Church. Our Local Church follows the Kyivan (Ukrainian) Tradition which reflects our historic cultural identity and values. But the Ukrainian Tradition doesn't belong only to us. The Feast of Peter and Paul offers us a vision of what our Church should be: outward reaching with an inward focus. The Kyivan tradition is not just for Ukrainians. We have

been entrusted with a treasure of spiritual culture which we are meant to share so that others may have a fuller experience of God.

The two figures of Peter and Paul are amongst the most important in the history of the Christian faith. Paul's influence is primarily through scripture, as his epistles form the bulk of the later parts of the New Testament. Peter's influence is of a more ecclesiastical nature. In the New Testament, Jesus is recorded as telling Peter, "you are Peter, and, on this Rock, I will build my Church" (Matthew 16:18), which is interpreted as a sign that Peter is the leader of the Christian Church, with primacy over the other apostles. *(Information taken from website of the Ukrainian Catholic Eparchy of Saskatoon)*

Today, the Ukrainian Catholic Church celebrates all the Saints and Martyrs of Ukraine.
Icon of All Saints of Ukraine



From Great Vespers celebrating All Saints of Ukraine:

O St. Olha, morning star of Christ's gospel proclaimed in the city of Kyiv, and St. Volodymyr, equal-to-the-Apostles, Baptizer of Rus'-Ukraine, and all holy princes, God-pleasing leaders of our nation!

By your holy lives you opened the doors of truth and grace. You strengthened the Church of Christ in our Ukrainian lands. You are our constant protectors and intercessors, our honor and glory.

Therefore, may your names shine forth forever, and may they be for us an inspiration to faithfulness and perseverance in the holy faith, for the salvation of our souls.

Praise the Lord, all the nations;* proclaim His glory, all you people. All the choirs of the hierarchs, mighty luminaries of the Ukrainian Church! As faithful followers of the apostles and as good shepherds, you faithfully preserved the flock entrusted to you; you led it along paths of truth and carefully fed it with spiritual food, not hesitating to give up your lives for your sheep. Therefore, together with St. Josaphat, the priest-martyr, implore the Chief Shepherd, Christ God, for Ukrainian nation's faithfulness to His commandments and great mercy for our souls.

Strong is the love of the Lord for us;* eternally will His truth endure. Venerable fathers of the Monastery of the Caves, Anthony and Theodosius, the first flowers of the Ukrainian Church, and all the countless righteous ones who followed after their steps, dedicating their lives to God! You shine forth as an example of Christian perfection, and you teach us by prayer and self-denial to configure ourselves to Christ God for the salvation of our souls. Therefore, implore the good God, that we may be made worthy of your intercession, and that together with you, through prayer and sacrifice, we may obtain for Christ's Church and our Ukrainian nation mercy and God's bountiful blessings.

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

LOVE OF NEIGHBOR: Page 75, Section 207; Page 112, Section 321

FAITH: Page 112, Section 319; Page 113, Section 322, 323

As we slowly begin to resume our attendance at the Divine Liturgy, we begin to realize how fortunate we are.

Many people suffered during this unprecedented time Divine Liturgy will still be Live streamed on Fr. Edward Young Facebook Page at 10:00 AM very Sunday.



Prayer for our Nation: 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.

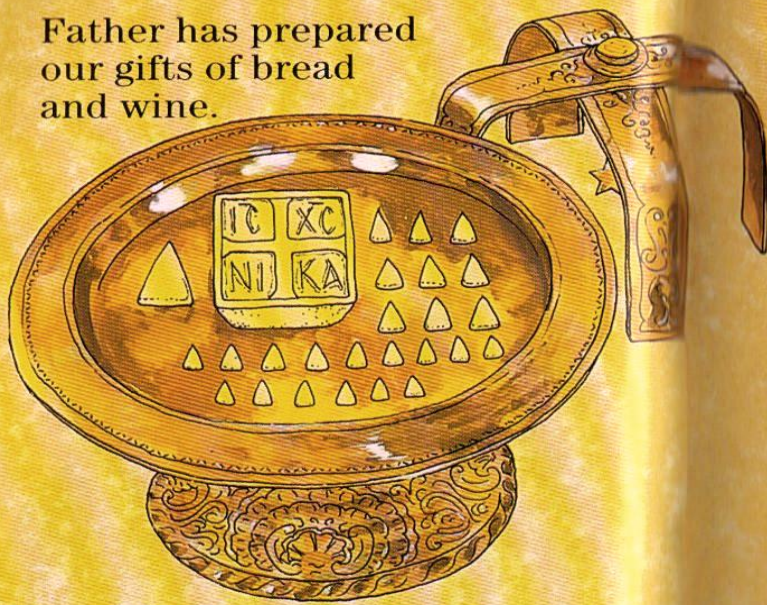
Source: *BostonCatholic.org*

"All the nations you have made shall come to bow before you, Lord, and give honor to your name. For you are great and do wondrous deeds; and you alone are God" (Psalm 86:9-10).

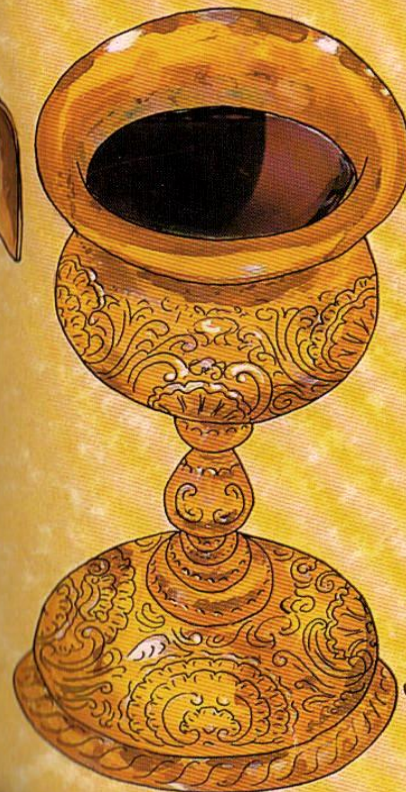
Prayer for the Protection of Religious Liberty: O God our Creator, from your provident hand we have received our right to life, liberty, and the pursuit of happiness. You have called us as your people and given us the right and the duty to worship you, the only true God, and your Son, Jesus Christ. Through the power and working of your Holy Spirit, you call us to live out our faith in the midst of the world, bringing the light and the saving truth of the Gospel to every corner of society. We ask you to bless us in our vigilance for the gift of religious liberty. Give us the strength of mind and heart to readily defend our freedoms when they are threatened; give us courage in making our voices heard on behalf of the rights of your Church and the freedom of conscience of all people of faith. Grant, we pray, O heavenly Father, a clear and united voice to all your sons and daughters gathered in your Church in this decisive hour in the history of our nation, so that, with every trial withstood and every danger overcome— for the sake of our children, our grandchildren, and all who come after us—this great land will always be "one nation, under God, indivisible, with liberty and justice for all." We ask this through Christ our Lord. Amen. Source: *USCCB.org*



Father has prepared
our gifts of bread
and wine.



The bread stands for each of us
and everyone in God's world.



Yaroslava

26

27

From POST-SYNODAL APOSTOLIC EXHORTATION *SACRAMENTUM CARITATIS*

OF THE HOLY FATHER **BENEDICT XVI** Given in Rome, at Saint Peter's, on 22 February, the Feast of the Chair of Peter, in the year 2007, the second of my Pontificate.


The Eucharist, a mystery to be offered to the world

The Eucharist, bread broken for the life of the world

88. "The bread I will give is my flesh, for the life of the world" (*Jn* 6:51). In these words the Lord reveals the true meaning of the gift of his life for all people. These words also reveal his deep compassion for every man and woman. The Gospels frequently speak of Jesus' feelings towards others, especially the suffering and sinners (cf. *Mt* 20:34; *Mk* 6:34; *Lk* 19:41). Through a profoundly human sensibility he expresses God's saving will for all people – that they may have true life. Each celebration of the Eucharist makes sacramentally present the gift that the crucified Lord made of his life, for us and for the whole world. In the Eucharist Jesus also makes us witnesses of God's compassion towards all our brothers and sisters. The Eucharistic mystery thus gives rise to a service of charity towards neighbor, which "consists in the very fact that, in God and with God, I love even the person whom I do not like or even know. This can only take place on the basis of an intimate encounter with God, an encounter which has become a communion of will, affecting even my feelings. Then I learn to look on this other person not simply with my eyes and my feelings, but from the perspective of Jesus Christ." (240) In all those I meet, I recognize brothers or sisters for whom the Lord gave his life, loving them "to the end" (*Jn* 13:1). Our communities, when they celebrate the Eucharist, must become ever more conscious that the sacrifice of Christ is for all, and that the Eucharist thus compels all who believe in him to become "bread that is broken" for others, and to work for the building of a more just and fraternal world. Keeping in mind the multiplication of the loaves and fishes, we need to realize that Christ continues today to exhort his disciples to become personally engaged: "You yourselves, give them something to eat" (*Mt* 14:16). Each of us is truly called, together with Jesus, to be bread broken for the life of the world.

The social implications of the Eucharistic mystery

89. The union with Christ brought about by the Eucharist also brings a newness to our social relations: "this sacramental 'mysticism' is social in character." Indeed, "union with Christ is also union with all those to whom he gives himself. I cannot possess Christ just for myself; I can belong to him only in union with all those who have become, or who will become, his own." (241) The relationship between the Eucharistic mystery and social commitment must be made explicit. The Eucharist is the sacrament of communion between brothers and sisters who allow themselves to be reconciled in Christ, who

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

