



**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

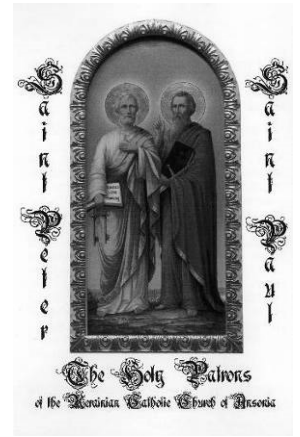
Web Site: www.stspucc.org.

Very Rev. Archpriest Edward Canon Young, Pastor

August 30, 2020

Thirteenth Sunday after Pentecost, Tone 4; Our Holy Fathers and Patriarchs of Constantinople
Alexander (336), John (577), and Paul the Younger (784)

Epistle: 1 Corinthians 16: 13-24 Gospel: Matthew 21: 33-42 Tone: 4



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

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

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

Bulletin Notices – Notices for the bulletin must be **in writing** by Wednesday @6PM to be included in that week's bulletin.

Parish Council meets every 3rd Wednesday of every month @7:15pm in the church hall.

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

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

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

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




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

Name _____ Phone# _____
Address _____ E-mail _____
City _____ State _____ Zip _____
(Please come down to the Basement to be properly registered after or before liturgy)

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

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

08/29	Saturday		Feast of the Beheading of St. John the Baptist NO MEAT! NO LITURGY
08/30	Sunday	10:00 AM	+Horney, Fetzko and Brenia Families
08/31	Monday		NO LITURGY
09/01	Tuesday		NO LITURGY
09/02	Wednesday		NO LITURGY
09/03	Thursday		NO LITURGY
09/04	Friday		NO LITURGY
09/05	Saturday		NO LITURGY
09/06	Sunday	10:00 AM	God's Blessing for Mary Ann Malinak req by family

ETERNAL LIGHT		<i>Good Health Robert Jaskilka by Nataliya Jatsiv & Family</i>	
BLESSED VIRGIN MARY LAMP		<i>Good Health & Best Wishes for Maryann Malinak by Family</i>	
SACRED HEART of JESUS LAMP		<i>None Offered</i>	
Bread and Wine Offering Reserved Dates 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 1/04/21-1/10/21	Eternal Light Offering Reserved Dates 9/7/20-9/13/20 9/14/20-9/20/20 9/21-9/27/20 10/5/20-10/11/20 10/12/20-10/18/20 11/2/20-11/8/20 11/9/20-11/15/20 11/23-11/29/20 12/14/20-12/20/20 12/21-12/27/20	BLESSED VIRGIN MARY LAMP OFFERING RESERVED DATES 9/21/20-9/27/20 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 9/7/20-9/13/20 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!!

THIRTEENTH SUNDAY AFTER PENTECOST

Epistle - 1 Corinthians 16: 13-24 ~ Gospel - Matthew 21: 33-42

Most of us today buy our food in supermarkets and rarely think about the soil from which it grows. Things were very different in biblical times, when abundant crops, milk, honey, wine, and oil were signs of God's blessing to people who knew how dependent they were on the fruits of the earth. This is the case from the beginning of Genesis, when God planted the Garden of Eden and gave Adam the responsibility to care for it. But the soil became cursed when he and Eve disobeyed; full of thorns and thistles, it would sustain them only through the hard and frustrating work that farmers have known all too well across generations.

Many times in the Bible, cultivated land is a sign of our relationship with God. For example, the prophet Isaiah spoke of God planting a vineyard. Because of the sins of the people, God said of what He had planted: "I will forsake My vineyard. It shall not be pruned or cultivated, but thorns shall sprout forth as in a barren land. I will also command the clouds not to rain on it. For the vineyard of the Lord of hosts is the house of Israel, and the man of Judah His beloved plant." (Is. 5:6-7)

Jesus Christ used stories about planting seeds, harvesting crops, as well as other similar examples, to proclaim the good news of salvation. In today's gospel lesson, the Lord told a parable about a landowner who had workers take care of the vineyard he had carefully planted. When the grapes were ready, he wanted the fruit and sent servants to get it. But things went south from there. The workers beat and killed whomever he sent. Even when the landowner sent his own son, they killed him also. These wicked servants brought destruction upon themselves, and the landowner then found new tenants who would give him his fruit in due season.

As in Genesis and Isaiah, this story is not simply about agriculture, but ultimately about our relationship with God. St. Matthew tells us that the chief priests and Pharisees knew that Christ was speaking this and other parables against them. The parable of the vineyard reminds us that religious and political leaders so often rejected and killed the prophets whom God had sent them in the Old Testament. And that is also how they responded to the Son of God, their own Messiah, refusing to accept His teachings and handing him over to the pagan Romans for death on a cross.

The Lord concludes this parable with a quotation from the Psalms about a stone, rejected by builders, that became the chief cornerstone, the most crucial part of the foundation of a building. He shifts the imagery here from a vineyard, the people of Israel, to a temple that includes all who are members of the Body of Christ. As St. Paul wrote to the Gentile Christians of Ephesus, "you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus Himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord." (Eph. 2:19-21)

The point is that, if we view our faith as simply a set of laws to obey, we will end up rejecting Jesus Christ as the corner stone of our lives. For our Savior is not merely the teacher of a code of conduct, He's the foundation of our life. He goes to the heart. We are His temple and our life is in Him. And whenever we refuse to accept the new and glorious life that He has given us, we reject Him and we turn away from our true selves and our only hope. When that happens, we are just like a building that isn't properly grounded on a solid foundation. We are in a very dangerous situation. For apart from the mercy of Christ, we Gentiles don't have a leg to stand on, not even the Old Testament law. We would be worshiping rocks, trees, and the seasons of the year if it were not for our Savior who fulfilled the promises to Abraham to include us all. Likewise, St. Peter wrote in his first epistle that Christians are "living stones...being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." (1 Peter 2:4-5) In other words, the Church is the temple of God by the power of the Holy Spirit, "a chosen generation, a royal priesthood, a holy nation." (1 Peter 2:9) This blessed identity is shared by all who are members of Christ's own Body, regardless of ancestry or ethnicity. There is neither Jew nor Greek in Him. By the Savior's grace, all may become branches of His vine and communicants of His own Body and Blood. He is the Groom and we are His Bride, the Church.

Did you notice that these images for our relationship with the Lord are all as organic as a vineyard or a garden? We went from speaking of a cornerstone to envisioning a temple, which sounds like just another architectural structure. Nothing could be further from the truth, however, for this Cornerstone

is not a piece of rock or masonry, but our living Lord. As members of His Body, we are also living stones, not inanimate objects, because of our "one flesh" union with Him. By the power of the Holy Spirit, we are a temple organically united to Christ, the prophets, the apostles, and all the other members of His Body, the Church. Through Him, we become full participants by grace in God's eternal life that overcomes even the grave and Hades itself. (*Excerpts of homilies of Fr. Philip LeMasters*)

THE CHURCH LITURGICAL YEAR CALENDAR BEGINS ON SEPTEMBER 1 !

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 liturgical year is the annual cycle of seasons and days observed in the Christian churches in commemoration of the life, death, and Resurrection of Jesus Christ and of his virtues as exhibited in the lives of the saints.

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.

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

OBEDIENCE: Page 75, Section 205

RESPONSIBILITY / BEHAVIOR: Page 306, Sections 991, 992

**St. Peter & St. Paul Church
Religious Education Calendar
2020-2021**

Sept. 12	Registration/First Class
Sept. 26	
Oct. 3	
Oct. 18	
Oct. 31	
Nov. 7	
Nov. 21	
Dec. 5	
Dec. 19	
Jan. 9	
Jan. 23	
Feb. 6	
Feb. 20	
March 6	
March 27	Egg Hunt/Children's Liturgy/Egg Decorating
April 10	
April 24	
May 8	
May 15	1 st Confession
May 16	Communion Sunday

****Please note: In light of Covid 19, these dates are subject to change****

Teachers for this year:

Mrs. O'Doy 203-734-3055

Miss Sokol 203-605-4727

Mrs. Bell 203-735-7520

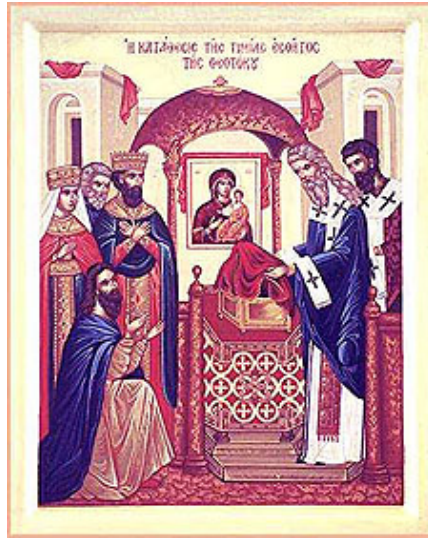
Mrs. Walker 203-735-8385

Father Edward Young 413-218-6404



The Placing of the Cincture (Sash) of the Mother of God Commemorated on [August 31](#)

The Placing of the Theotokos in a church district took place Theodosius the entrusted to the Apostle Herself, was kept by Her Dormition. During (886-911), his wife Zoe and he prayed that God



Venerable Belt of the Most Holy of Constantinople's Chalcostrateia during the reign of the emperor Younger. Before this the holy relic, Thomas by the Mother of God pious Christians at Jerusalem after the reign of Emperor Leo the Wise was afflicted with an unclean spirit, would heal her.

The empress had a her infirmity if the Belt

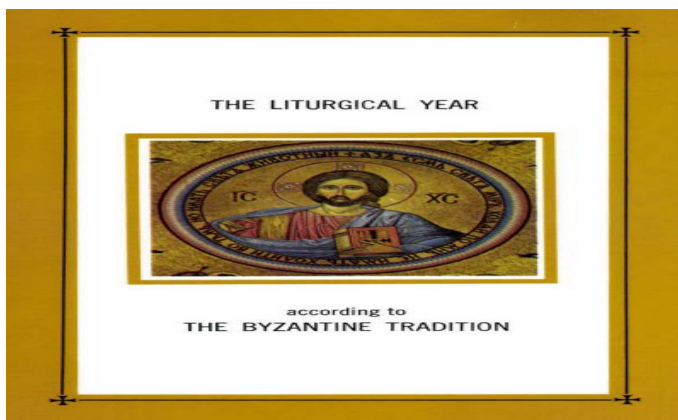
upon her. The emperor then asked the Patriarch to open the coffer. The Patriarch removed the seal and opened the coffer in which the relic was kept, and the Belt of the Mother of God appeared completely whole and undamaged by time. The Patriarch placed the Belt on the sick empress, and immediately she was freed from her infirmity. They sang hymns of thanksgiving to the Most Holy Theotokos, then they placed the venerable Belt back into the coffer and resealed it.

vision that she would be healed of of the Mother of God were placed

In commemoration of the miraculous occurrence and the twofold Placing of the venerable Belt, the Feast of the Placing of the Venerable Belt of the Most Holy Theotokos was established. Parts of the holy Belt are in the Vatopedi monastery on Mt. Athos, in Trier monastery, and in Georgia.

Troparion — Tone 8: Ever-Virgin Theotokos, protectress of mankind, / you have given your people a powerful legacy: / the robe and sash of your most honored body which remained / incorrupt throughout your seedless childbearing; / for through you time and nature are renewed! / Therefore we implore you: “Grant peace to your people and to our souls great mercy!”

Kontakion — Tone 4: Today your flock celebrates the enshrinement of your precious sash, / and it earnestly cries out to you: / “Rejoice, O Virgin, boast of all Christians!”



The liturgical year is a system of yearly church celebrations by which the faithful repeatedly relive the salutary mysteries of their salvation. In the liturgical year Our Lord Jesus Christ continues to live with us, to teach us, and to lead us to our heavenly destination.

The liturgical year, like a beautifully painted iconostasis (cf. Byzantine Leaflet Series, n. 14), again and again places before our eyes Christ's sublime work of redemption in order to keep us intimately united to our Divine Redeemer. It inspires us and gradually forms a living Christ in us "until we become a perfect man" (Eph. 4:13). It is indeed "a year of grace," a year of God's favor.

1. The Church follows the computation of time according to the civil calendar year. However, in the Byzantine Rite, the liturgical year begins on September 1st, while the Western Churches begin their liturgical year on the first Sunday of Advent.

The Byzantine Church inaugurated the first of September as the beginning of the liturgical year in honor of the victory of Emperor Constantine the Great (d. 337 A.D.), over his adversary, Emperor Maxentius, in 312 A.D. Prior to Constantine, Christianity was constantly exposed to persecution. But with Constantine's victory, as attested to

by St. Ambrose (d. 397 A.D.), the Church began a new life.

The liturgical year in the Byzantine Church ends with the feast of the Beheading of St. John the Baptist (August 29), with whom the Old Testament also concludes.

The New Testament, liturgically symbolized by the New Year, begins with the preaching of Our Lord, as indicated by the Evangelist: "After John's arrest Jesus appeared in Galilee, proclaiming the good news: -The time has come and the kingdom of God is at hand" (Mk. 1:14-15). Hence the liturgical year is often referred to as "a year of salvation."

The liturgical year is inaugurated by the message of the Prophet Isaiah, which Jesus applied to Himself: "The Spirit of the Lord is upon me, for He has anointed me. He has sent me to bring the good news, to announce a year of grace (favor) from the Lord" (Lk. 4:16-19). In this way the beginning of the liturgical year symbolizes the beginning of the New Testament, inaugurated by the preaching of the gospel (good news) in the person of Jesus Christ, the Anointed One of God.

2. From the earliest Apostolic times the Christians were convinced that they must celebrate the saving work of Our Lord and Savior Jesus Christ by recalling the salutary mysteries of salvation on certain days of the year. The starting point was the weekly commemoration of Christ's resurrection on Sunday.

Thus Sunday for the Christians became the Lord's Day (Rev. 1:10), supplanting the Sabbath of the Old Testament. Every week on Sunday the Christians commemorated the resurrection of Christ by the celebration of the Holy Eucharist, referred to by the Acts as "the breaking of bread" (Acts 20:7). The Teachings of the Twelve Apostles, compiled at the turn of the first century, admonished the faithful: "On the Lord's Day, after you come together, break bread and offer the Eucharist" (14, 1).

The early Church, commemorating the resurrection of Christ every Sunday, did not neglect the yearly commemoration of the glorious event and, from the early days, celebrated the Feast of Easter with great solemnity. As a matter of fact Easter became the core of the liturgical year and was referred to as "The Feast of feasts and Solemnity of solemnities."

3. In the early centuries there arose a heated controversy as to the date of the celebration of Easter. The question was finally resolved at the First Council of Nicaea (325 A.D.) when it was determined that Easter had to be celebrated every year on the first Sunday, following the full moon after the spring equinox. According to this rule, the earliest date upon which Easter can be celebrated is March 22, and the latest, April 25. But it always must be on Sunday.

Since the date of Easter changes from year to year, the Sundays, the holy seasons and the festivals that depend on Easter form the so called-Cycle of the Movable Feasts. The Movable or Easter Cycle begins four weeks before Lent with the Sunday of the Publican and Pharisee, and serves as a liturgical preparation for that Holy Season.

The Great Lent, in preparation for Easter, starts on the Monday after Cheese Fare Sunday (cf. Byzantine Leaflet Series, n. 13). The sixth Sunday of Lent, called Palm Sunday in commemoration of Christ's solemn entrance into Jerusalem (In. 12:12-19), introduces us into the Passion or the Holy Great Week, during which we relive the sufferings and the death of our Lord, endured for our salvation. Then, on Easter Sunday, we suddenly burst into the joyous celebration of Christ's glorious resurrection.

On the 40th day after Easter we celebrate the Feast of the Ascension, commemorating the ascent of our Lord to heaven (Lk. 24:50-53). Ten days later, i.e. on the fiftieth day after Easter, we celebrate the Feast of Pentecost in commemoration of the descent of the Holy Spirit, when the Church was solemnly inaugurated (cf. Byzantine Leaflet Series, n. 3).

Pentecost is followed by the series of 32 Sundays, indicated by successive numbers, the first of which is called All Saints Sunday. The Easter Cycle of the movable feasts ends with the 32nd Sunday after Pentecost, known as the Sunday of Zacchaeus (Lk. 19:1-10).

4. The second cycle which influenced the formation of the liturgical year is the Cycle of the Immovable Feasts, at the center of which we find the Feast of the Nativity of Our Lord, celebrated since the turn of the fourth century, on the 25th of December (cf. Byzantine Leaflet Series, n. 5). These feasts are called immovable because, unlike the feasts of the Easter Cycle, they fall on the same day of the month every year and their date never changes.

Eight days after Christmas, on January 1, we celebrate the Feast of the Circumcision and the naming of the Child Jesus, as indicated by Scripture (Lk. 2:21). On February 2, forty days after Christ's birth, we solemnly commemorate the Presentation of Our Lord in the Temple (cf. Byzantine Leaflet Series, n. 12). The Feast of the Annunciation, known in early days as the Conception of Our Lord, is observed nine months before Christ's nativity, that is on the 25th of March.

One of the most ancient feasts of this cycle is celebrated on January 6, the Feast of the Epiphany, the manifestation of Christ's divinity at His baptism, commemorated by the solemn Blessing of the Water on that day (cf. Byzantine Leaflet Series, n. 9). Then on August 6th we celebrate the Feast of the Holy Transfiguration (cf. Byzantine Leaflet Series, n. 18). Finally, on the 14th of September we commemorate the finding of the instrument of our salvation by St. Helen (d. 333 A.D.), as we

celebrate the Feast of the Exaltation of the Venerable Cross (cf. Byzantine Leaflet Series, n. 8).

Thus our Church, through the annual celebration of the Lord's feasts, repeatedly unfolds to us the riches of Christ's merits and salutary graces.

5. In celebrating the mysteries of our salvation we cannot exclude the Holy Mother of God (Theotokos), since she played an important role in the economy of our salvation. And we are happy to know that precisely the Byzantine Rite is characterized by its high esteem and veneration of the Blessed Virgin Mary.

Already at the beginning of the liturgical year, on September 8th, we celebrate the Feast of the Nativity of the Mother of God, since Mary's birth signalled "the beginning of our salvation" (cf. Stichera of Utia). In connection with Mary's birth, since the eighth century, we celebrate the Feast of the Conception of the Mother of God, recently referred to as the Immaculate Conception (cf. Byzantine Leaflet Series, n. 36).

At the beginning of the 10th century the Feast of the Patronage of the Mother of God was introduced which with time became a great inspiration to the Ruthenian people in their filial devotion to the Blessed Mother of God (cf. Byzantine Leaflet Series, n. 1). Since the 8th century we also celebrate the Feast of the Presentation of the Mother of God in the Temple (November 21st).

There are several minor feasts of the Blessed Virgin Mary, but the liturgical year ends with the oldest Marian feast, the Dormition, known in the Western Church as the Assumption. It is solemnly celebrated to the present time on the 15th of August (cf. Byzantine Leaflet Series, n.11).

6. The Church Fathers also included the commemoration of many Martyrs and other Saints in the liturgical year. The II Vatican Council reminds us that the Martyrs and Saints, being "raised to holiness by abundant graces of God and already in possession of their eternal salvation, sing constant praises to God in heaven and offer prayers for us" (cf. Decree on the Liturgy, n. 104). By celebrating the passage of the Saints from the earth to heaven, the Church also proposes them to us as so many examples of genuine Christian living.

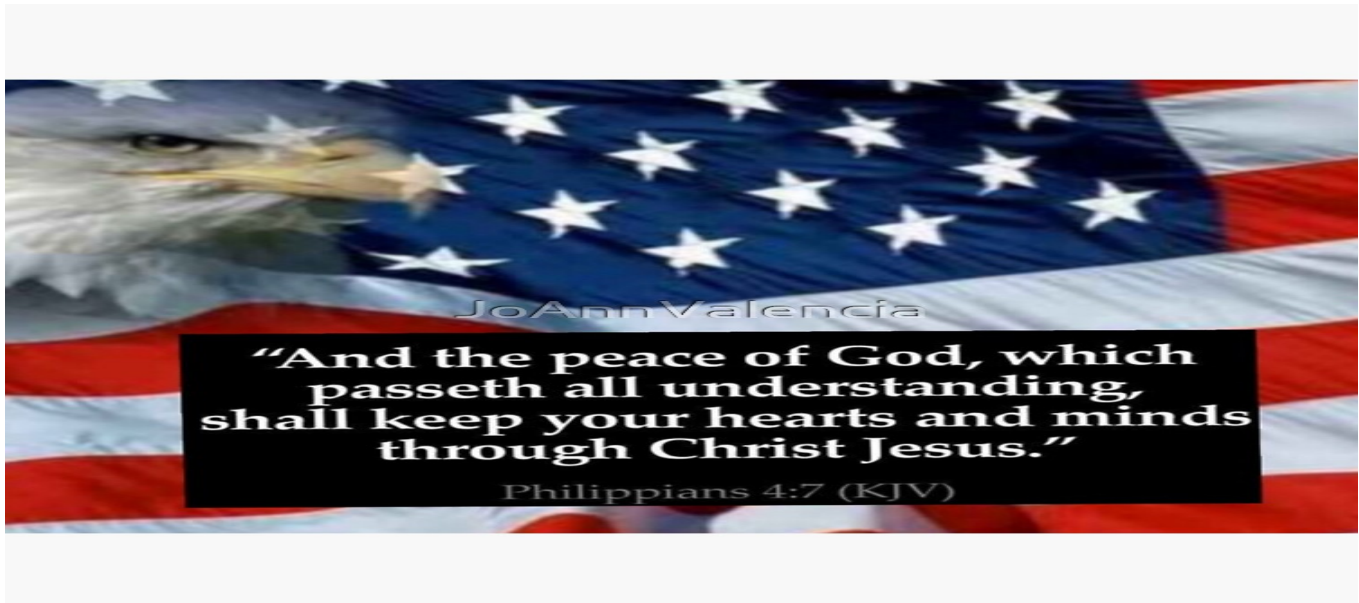
The veneration of the Saints has a similar purpose. This began in the first century, first the Veneration of the Martyrs and then of the Apostles. Soon other Saints were added. Between the fourth and the fifth centuries the veneration of the Saints became a general practice, ceding the first place to St. John the Baptist (after the Blessed Mother and the Angels), in view of Christ's testimony: "There is no one greater than John!" (Lk. 7:28). The Saints usually are commemorated on the anniversary of their death, since the departure of those "that died in the Lord" (Rom. 14:8) was considered by the Christians as a day of birth to a new and happy life with God.



The liturgical year is indeed a year of grace and our sanctification, keeping us in close union with Our Lord and Savior Jesus Christ. The liturgical year helps us to become more and more Christ-like, it molds Christ within us. In a word, through the liturgical year Jesus Christ continues to live among us, He continues to teach us, He continues to lead us toward our eternal salvation.

TROPARION FOR THE NEW YEAR (September 1 st)

o Maker of all creation, under whose control are the seasons and the years, being Our Lord, intercession of the Mother of God, preserve our Country and the people in peace, and save us.

bless the beginning of the year with abundance and, through the



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