



**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. Archbishop Edward Canon Young, Pastor

November 22, 2020

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.



Twenty-fifth Sunday after Pentecost, Post-feast of the Entrance of the Mother of God; The Holy Apostle Philemon and those with him. Second Week of the Christmas Fast

Epistle: Ephesians 4: 1-6 Gospel: Luke 12: 16-21 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)






Countless Blessings: Lord, on this special day of thankfulness, we thank you not only for the delicious food, lovingly prepared and presented, but also for special gifts you've given to this family —loved ones we cherish dearly, a comfortable place to live, the beauty that surrounds us, material pleasures, health, spiritual wealth, and so much more. How can we show our gratitude for the countless blessings you've provided? We thank you for giving us clear direction, through your holy word on how to show our appreciation, by obeying Your commands and by loving and

serving our neighbors. Thank you, Lord

Bread and Wine Offering - None Offered

11/21	Saturday	9:00 AM	FEAST OF THE ENTRANCE OF THE MOTHER OF GOD INTO THE TEMPLE - +Stephen & Stepmania Cirkot
11/22	Sunday	8:30 AM 10:00 AM	Pro Populo (For All Parishioners) - За Всіх Парафіян +Thomas Monks req. by the Holy Name Society
11/23	Monday	10:00 AM	+Eugenia Leutter
11/24	Tuesday	10:00 AM	Deceased of the Perta family
11/25	Wednesday		No Liturgy
11/26	Thursday	10:00 AM	Liturgy of Thanksgiving
11/27	Friday		No Liturgy
11/28	Saturday	10:00 AM	Deceased of the GCU # 235
11/29	Sunday	8:30 AM 10:00 AM	Pro Populo (For All Parishioners) - За Всіх Парафіян +Wasil, +Stella & +Antoinette "Toni" Jaskilka

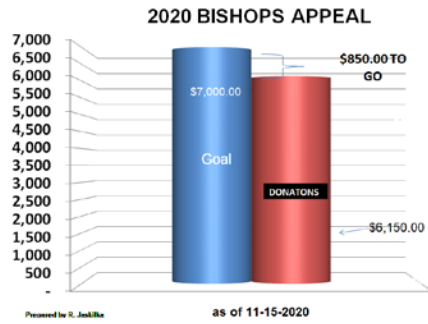
ETERNAL LIGHT		<i>In loving memory of +Shirley Drake from Drake Family</i>		
BLESSED VIRGIN MARY LAMP		<i>In loving memory of +Karen Lynn Holtz by Patricia & Earl Holtz & Family</i>		
SACRED HEART OF JESUS LAMP		<i>Good Health Jatsiv Family</i>		
Bread and Wine Offering Reserved Dates 11/30/20-12/6/20 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 12/7/20-12/13/20 12/14/20-12/20/20 12/21/-12/27/20 1/4/21-1/10/21 1/11/21-1/17/21	BLESSED VIRGIN MARY LAMP OFFERING RESERVED DATES 11/30/20-12/06/20 12/14/20-12/20/20 12/21/-12/27/20 12/28/20-1/3/21 1/11/21-1/17/21	SACRED HEART OF JESUS LAMP OFFERING RESERVED DATES 11/30/20-12/06/20 12/7/20-12/13/20 12/21/20-12/27/20 12/28/20-1/3/21 1/11/21-1/17/21

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!!

*****Notice***** The Ladies room is closed for renovation till further notice. Mens's bathroom will be used by everyone.

2020 STAMFORD CHARITIES DIOCESE APPEAL



The month of November continues the Stamford Diocese Charities Appeal for **2020**. 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 !!!

There will be collectors to take your donation for 2020 in the church hall or mail it in to church !

Donations \$6,150.00 or 87.9% to go \$850.00 This week \$600.00.

PATRICIA	D.	WOLNIAK	\$100.00	ST PETER	&	ST PAUL HOLY NAME SOCIETY	\$500.00
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The 2020 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.

Do not use Paypal for your donation !

Since every parish in the diocese has been assessed a target 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 have met our goal over the last nine years and have not had to put any additional strain on our parish's treasury. 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. This Year 2020 because of Covid-19 we are beginning the Charities Appeal in September which is later than other years. Hopefully now by God's grace as Autumn approaches we all will be blessed with good health in our homes and our community.

Donation - Church Fund \$600.00 by **Patricia D. Wolniak**

PHILIP FAST PARISH PROJECT FOOD DRIVE

This year has proved to be a challenging time. As a parish community we have been Blessed through the Grace of God during these difficult days.

Shortly we will begin to prepare ourselves for the celebration of the Nativity of Our Lord. On November 15, we will begin the prayerful fasting period of the "**Philip Fast / Pylypywka**". Along with our daily prayer and fasting during the Fast period we should be mindful of those less fortunate, those who continue to suffer during this time. ***(Please check out our Bishop's post-synodal message "You will be left with one thing - what you gave to the poor!" at <https://docs.ugcc.ua/1490/>) This is on our parish web site in both Ukrainian and English***

This year we will be doing a 'daily' collection, starting with the first day of the Philip Fast, November 15, and following the calendar leading up to a few days before Christmas Eve (December 21). Each day you are asked to put aside an item dried food items and can good. At the end of each week you may bring your selection to Church where they will be held until we prepare all donations for delivery to Assumption Parish here in Ansonia for their food pantry .

We sincerely hope each and every one will participate in this daily collection project. If for some reason it is too difficult for your collecting items daily, we ask that you help in any way you can.

Holodomor The Famine-Genocide in Ukraine, of 1932-33 Bring food as you would feed those who are dying from the Famine- Genocide. Also food as if you

were feeding those in 1947 dying because of Akcja Wisla. I know that there are those in the parish who suffered personally.

We seek to direct our gaze to the suffering poor man, the UKRAINIAN Greek Catholic Church bishops

in a post-synodal message

In the first part of the message, the bishops recall that Heavenly Father Himself, in whose heart the poor have a special place, through the prophet Isaiah, calls us to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke, to share your food with the hungry and to provide the poor wanderer with shelter-- when you see the naked, to clothe them, and not to turn away from your own flesh and blood.

The bishops see the example of the Good Samaritan, which is worth following, as relevant in this context.

"In order not to turn our hearts away from the suffering brothers and sisters who are close to us, we want, imitating the merciful Samaritan, to stop before human misery and bow over it in the gesture of merciful and compassionate love that the Lord infuses into our souls by His Spirit," reads the message.

In the document, the bishops of the UGCC, following the Holy Father Francis, gave an open list of pain and suffering, which, as they say, from centuries to the present is supplemented by specific and painful experiences of each nation, each family, and each person:

- the poverty of those who suffer - physically, morally, or mentally;
- the poverty of the marginalized, lonely, rejected, and ignored by society;
- the poverty of victims of abuse of power and influence;
- the poverty of those who are exploited for profit and trampled upon by the distorted logic of power and money;
- the poverty of those doomed to exile, persecution and torture, and prisoners;
- poverty of victims of war, conflicts, terrorism;
- poverty of those who are deprived of freedom, rights, and dignity;
- the poverty of illiteracy and ignorance that keeps millions of young minds and souls in the dark;
- the poverty of intellect and culture, which offers a low-level surrogate, instead of elevating a person to the heights of the spirit;
- poverty of spirit, closed to God's reality, deprived of the light of faith and knowledge of Christ the Savior;
- the moral poverty of those immersed in sin and enslaved by disordered desires;
- poverty of the unemployed who are deprived of medical and basic social care;
- poverty of refugees, migrants, migrant workers, homeless people, etc.

Contemplating these many manifestations of poverty, the bishops recall the invitation of the Holy Father to recognize in the faces of the poor of this world the present Christ, in order to lean over them and extend a hand of compassion and help, to pour the oil of consolation and merciful love on the wounds of humanity.

The full text of the Message of the Synod of Bishops of the UGCC "You will be left with one thing - what you gave to the poor!" can be found here: <https://docs.ugcc.ua/1490/>

Nativity Fast Prayer Challenge



Praying For Peace

For the Pre-Feast of Christmas

Troparion Tone 4: Prepare, O Bethlehem, for Eden has been opened to all! / Adorn yourself, O Ephratha, for the tree of life blossoms forth from the Virgin in the cave! / Her womb is a spiritual paradise planted with the Divine Fruit: / If we eat of it, we shall live forever and not die like Adam. / Christ comes to restore the image which He made in the beginning!

Kontakion Tone 2: He who holds the earth in the hollow of His hand / now is beheld in Bethlehem wrapped in swaddling bands. / We offer pre-festal hymns to His Mother, who maternally rejoices / having held to her bosom the Son of God.

Katavasia of Nativity Tone 1

Ode 1. Christ is born, give ye glory. / Christ cometh from heaven, meet ye Him. / Christ is on earth, be ye exalted. / O all the earth, sing unto the Lord, / and sing praises in gladness, O ye people, // for He hath been glorified.

Ode 3. To the Son who was begotten of the Father / without change before all ages, / and in the last times was without seed made flesh of the Virgin, / to Christ our God let us cry aloud: / Thou hast raised up our horn, // Holy art Thou, O Lord.

Pre-Nativity Hymns from the Menaion: Isaiah, dance for joy: receive the word of God. Prophecy to the Virgin Mary that the bush burning with fire will not be consumed by the radiance of our God. Let Bethlehem be prepared! Let the gates of Eden be opened! Let the Magi come forth to see wrapped in swaddling clothes in a manger of beasts the salvation which the star has pointed out from above the cave, the life-giving Lord, who saves mankind! (Vespers, Nov 30)

Bethlehem, receive Mary, the City of God: in you will be born the Light that never sets. Let the angels stand in wonder in Heaven, and let mankind glorify the Lord on earth! O Magi from Persia, prepare your illustrious gifts! Shepherds, who pass the night in the fields, sing a hymn to the thrice-holy God. Let everything that has breath celebrate the Creator of All. (Matins, Nov 30)



Prayer for Nativity Fast: Come, long-expected Jesus. Excite in me a wonder at the wisdom and power of Your Father and ours. Receive my prayer as part of my service of the Lord who enlists me in God's own work for justice. Come, long-expected Jesus. Excite in me a hunger for peace: peace in the world, peace in my home, peace in myself. Come, long-expected Jesus. Excite in me a joy responsive to the Father's joy. I seek His will so I can serve with gladness, singing and love.

Come, long-expected Jesus. Excite in me the joy and love and peace it is right to bring to the manger of my Lord. Raise in me, too, sober reverence for the God who acted there, hearty gratitude for the life begun there, and spirited resolution to serve the Father, Son and Holy Spirit. For You are Blessed and Glorified Father Son and Holy Spirit. Amen.



Thanksgiving Day Prayer, Thanksgiving Day Mass: "Father, all Powerful, your gifts of love are countless and your goodness infinite; as we come before you on Thanksgiving Day with gratitude for your kindness, open our hearts to have concern for every man, woman, and child, so that we may share your gifts in loving service. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen."



The First Thanksgiving on what is Soil of the United States of America

On September 8, 1565, Pedro Menéndez de Avilés and 800 Spanish settlers founded the city of St. Augustine in Spanish La Florida. As soon as they were ashore, the landing party celebrated a Mass of Thanksgiving. Afterward, Menéndez laid out a meal to which he invited as guests the native Seloy tribe who occupied the site. The celebrant of the Mass was St. Augustine's first pastor, Father Francisco Lopez de Mendoza Grajales, and the feast day in the church calendar was that of the Nativity of the Blessed Virgin Mary. What exactly the Seloy natives thought of those strange liturgical proceedings we do not know, except that, in his personal chronicle, Father Lopez wrote that "the Indians imitated all they saw done."

What was the meal that followed? From our knowledge of what the Spaniards had on board their five ships, we can surmise that it was cocido, a stew made from salted pork and garbanzo beans, laced with garlic seasoning, and accompanied by hard sea biscuits and red wine. If the Seloy contributed to the meal from their own food stores, then the menu could have included turkey, venison, gopher tortoise, mullet, drum, sea catfish, maize (corn), beans, and squash.

This was the first community act of religion and thanksgiving in the first permanent European settlement in North America. It took place just 300 yards north of the Castillo de San Marcos, at what is now the Mission of Nombre de Dios. This event is commemorated today by a 250 foot cross which stands on the original landing site.

Today's Holiday

The thanksgiving at St. Augustine was celebrated 56 years before the Puritan Pilgrim thanksgiving at Plymouth Plantation (Massachusetts), but it did not become the origin of a national annual tradition. During the 18th

century, British forces won out over those of Spain and France for mastery over the continent. Thus, British observances, such as the annual reenactment of the Pilgrims' harvest festival in 1621, became a national practice. After the United States became an independent country, Congress recommended one yearly day of thanksgiving for the whole nation to celebrate. George Washington suggested the date November 26.

In 1863, during the bitter struggle of America's Civil War, President Abraham Lincoln established the last Thursday in November as a National Day of Thanksgiving, making it truly a national holiday. The President urged prayers in churches and in homes calling on the "whole American people" wherever they lived to unite "with one heart and one voice" in observing a special day of thanksgiving, and to "implore the interposition of the almighty to heal the wounds of the nation and to restore it...to full enjoyment of peace, harmony, tranquility and union."

PSALM 100

Make a joyful noise unto the LORD, all ye lands.

Serve the LORD with gladness:

come before his presence with singing.

Know ye that the LORD he is God:

it is he that hath made us, and not we ourselves;

we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving,

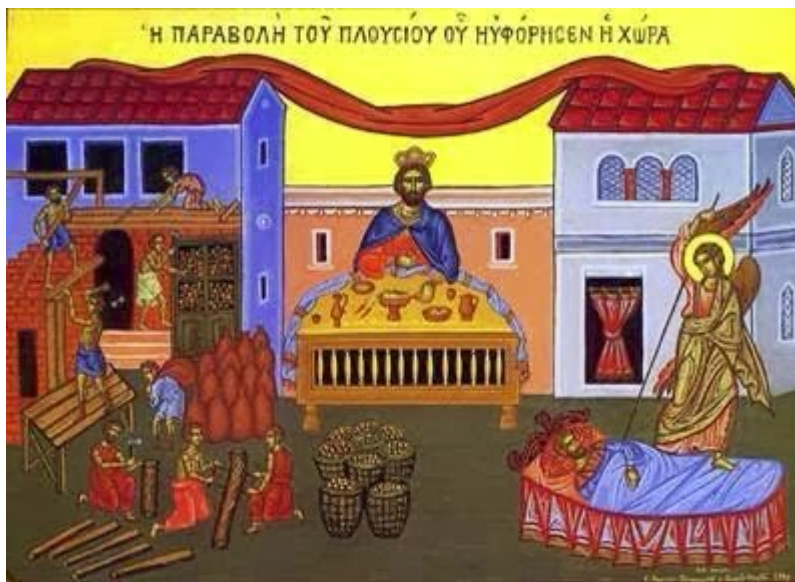
and into his courts with praise:

be thankful unto him, and bless his name.

For the LORD is good;

his mercy is everlasting;

and his truth endureth to all generations.



TWENTYFIFTH SUNDAY AFTER PENTECOST

Epistle - Ephesians 4: 1-6 ~ Gospel - Luke 12: 16-21 - Tone 8

“All those who do not make themselves rich towards God are fools.” This is the Gospel lesson given to us today, the first Sunday of the Philip fast. So, both this morning’s Gospel lesson and the lessons from yesterday’s Feast of the Presentation, have us ponder as we begin to prepare ourselves, by increasing our regimen of prayer and fasting, for the celebration of Christ’s Nativity from the Blessed and ever-Virgin Panagia (All Holy One). The Lord tells this morning’s Gospel parable in response to someone who wanted Him to make a brother share his inheritance. To this, the Lord had answered: *“A man’s life does not consist in the abundance of his possessions;”* and, then, He proceeds to tell this parable of the rich man and his barns.

Fool: the word in Greek is “mindless”, having no sense, acting without reflection or judgment. It evokes the image of one who just “goes with the flow”, who acts as his whim, his appetite or his lusts want him to act. It is the opposite of the mind of faith, which is the mind that is in Christ, as St. Paul says: *“Let this mind be in you that was also in Christ Jesus.”* (Phil 2:5) The mind of Christ is obedience to the Father in humility and compassion for mankind. For us to attain the mind of faith, the mind of Christ, requires us, then, to wake up out of our heedlessness, to stop following the whims of our appetites, the fancies of egotism and to become mindful, disciplined, focused on discerning the will of God, on purifying our mind and our senses from all defilement of flesh and spirit in the mind of humility and love for God so that we can discern the will of God.

Here, then, is the purpose of our increased fasting. It is meant to serve our preparation for receiving Christ on Christmas Day who comes to us as the Child born of the Blessed Virgin. The fast serves our effort to wake up from the foolishness of a mindless worldliness in which we follow blindly after the whims and appetites of our souls and bodies, responding to the challenges and difficulties of worldly life according to a mindless mood or emotion or a self-reliant intelligence that is unmindful of God. Its purpose is to wake us up so that we remember God, we become mindful of God, and in that holy mindfulness to begin living for God and in God and according to God so that we become rich toward God.

The fast helps us to become mindful of God in a very practical way. When our stomach gets hungry, the fast reminds us, as we mindlessly get up to follow our stomachs to the refrigerator, that we are preparing ourselves for the coming of Christ on Christmas Day by working to make ourselves rich towards God. Standing in front of the refrigerator in that mundane moment of the week, we are faced with a choice. Do we follow the promptings of a mindless stomach and set about to build another barn, or do we pursue the mindfulness the fast has graciously prompted in us in that moment and go back to where we were, lay down the magazine, put the laptop aside, leave the surf board on the internet and pick up a prayer book or the Scriptures or read the Psalms or the Festal Menaion or the life of a Saint to make ourselves rich towards God? Or, do we push aside the prompting of the fast that would make us mindful and open the refrigerator?

You see how, in that moment, the fast is challenging us to make a choice; or, let’s say, it is making us to feel in a very tangible way, in our stomach, the heavenly call coming to us from Him in Whom all the riches and fullness of God dwell bodily to turn away from the fleeting treasures of the

world that do not save us from death or from falling back into the dust, and to follow after the treasure of heaven, Christ our God, in the faith of the Church. St Peter tells us that it is a faith more precious than silver and gold because it is incorruptible. It is the property of the eternal life of God

So, it is in the joy of the Feast and in the love of Christ and the Theotokos, that we now take up the fast as our cross before the Feast. We fast from corruptible food so that at the Feast we may feast on the incorruptible food of Holy Eucharist. We strive to empty ourselves from the vainglory of our egotism and pride so that at the Feast we may feast on the uncreated glory and virtue of God's own uncreated light. We fast from the temporal pleasures of the world so that we may feast at the Feast on the "medicine of immortality", the Food of Eternal Life in the Holy Resurrection of Christ. Through the discipline of the fast, we become poor toward the world that we may become rich toward God, the God who loved us and gave Himself for us, Who clothed Himself with our poverty that He might clothe us in the wealth of His own uncreated glory and virtue in the joy and fellowship of His own uncreated life eternal. Through the fast, we shake off the groggy, sluggish darkness of a mind sated and stupefied with the scorn of those who are at ease, the contempt of the proud; and in the prayer of the fast, our mind begins to wake up to hear the call of the Theotokos to us as she makes her way into the Holy of Holies. She is calling us – the liturgical text says that she is actually urging us to enter with her and to delight in her divine marvels. (*Festal Menaion* p. 175) What are these divine marvels? They are the wondrous joy of seeing the cave of Bethlehem opening onto Eden, of seeing the ancient enmity that separated man from God like a thick dividing wall laid low and destroyed by the coming in the flesh of the Savior, of seeing the Christ lying in the manger with radiant beams streaming from His holy face brighter than a thousand suns in the uncreated light of His glory, His compassion, His tender mercy. It is the marvel of seeing in the glow of the Savior's tender glory the flaming sword giving way to all who approach. It is the joy of hearing the Spirit and the Bride calling out to us, "Come! You who are thirsty come to partake in the fear of God, with faith and love of the life-giving Tree in Eden and become once again not builders of worldly barns containing empty riches but gardeners of immortal plants who are rich towards God." (*Festal Menaion* 207)

May Our Lord God and Savior Jesus Christ, through the prayers of Our Most Blessed Lady and Ever-Virgin Panagia Mary Theotokos grant to each of us to see and hear the joy of the uncreated Light that is coming into the world through the Blessed Virgin on Christmas Day. (*Excerpt from <https://www.sthermanmpls.org/>*)

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

HUMBLE MINDEDNESS: Page 252, Section 774—776

HUMILITY: Page 253, Section 779; Page 256, Section 788

FASTING AND ALMSGIVING: Page 255, Section 786—787

The Catechism—Christ Our Pascha is available for purchase— go to:

Email: byzsupplies@yahoo.com; call or write:

Byzantine Church Supplies, 810 North Franklin St. Philadelphia, PA 19123

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