



**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**

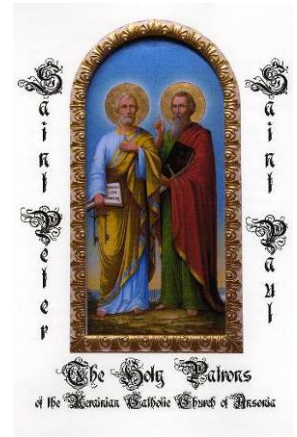
**Web Site: [www.stspucc.org](http://www.stspucc.org).**

**Very Rev. Archpriest Edward Canon Young, Pastor**

**December 27, 2020**

27 December 2020 Sunday after the Nativity of Christ Commemoration of the Holy and Righteous Joseph the Betrothed, David the King, and James, Brother of the Lord, the Holy Apostle, First Martyr and Archdeacon Stephen; Our Venerable Father and Confessor Theodore the "Branded One"

**Epistle: Gospel: Tone:**



**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 3<sup>rd</sup> 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)*




**Help Us Enter the New Year:** God of all time, help us enter the New Year quietly, thoughtful of who we are to ourselves and to others mindful that our steps make an impact and our words carry power. May we walk gently. May we speak only after we have listened well. Creator of all life, help us enter the New Year reverently, aware that you have endowed every creature and plant, every person and habitat with beauty and purpose. May we regard the world with tenderness. May we honor rather than destroy. Lower of all souls, help us enter the New Year joyfully, willing to laugh and dance and dream, remembering our many gifts with thanks and looking forward to blessings yet to come. May we welcome your lavish love. In this new year, may the grace and peace of Christ bless us now and in the days ahead.



**Christ Is Born! Let us Glorify Him! ХРИСТОС РАЖДАЄТЬСЯ! СЛАВІТЕ ЙОГО!**

*Bread and Wine Offering - None Offered*

12/26	Saturday	10:00 AM	<b>Commemoration of the Mother of God</b> +Stefan Pisarczyk & Ivan, Maria, Stefan, Tatiana, Wasyl, Oksenia & Stefan Zaniuk req. Luba Pisarczyk
12/27	Sunday	8:30 AM 10:00 AM	Sunday after Christmas Memory of David, Joseph and James and Stephen the First Martyr Pro Populo (For Parishioners) - За Всіх Парафіян +Tekla Rzyk req. by Peter & Barbara Pysarchyk
12/28	Monday		No Liturgy
12/29	Tuesday	10:00 AM	+ Fr. Mark Hirniak 40 <sup>th</sup> day req. by family
12/30	Wednesday	10:00 AM	+ Antoninette Hlywa
12/31	Thursday	4:00 PM	<b>December 31, 2020 New Year's Eve Feast of Saint Melanie</b> Vigil Liturgy for the Feast and Liturgy of Saint Basil Celebrated
01/01	Friday	10:00 AM	<b>January 1, 2021- Feast of the Circumcision &amp; Feast of Saint Basil</b> Divine Liturgy of Saint Basil Celebrated
01/02	Saturday	10:00 AM	<b>Saturday before Theophany</b> +Stephania Gezuza 40 <sup>th</sup> day req. by M/M JanGebuza & Family
01/03	Sunday	8:30 AM 10:00 AM	<b>Sunday, January 3, 2021 Sunday before Theophany</b> Pro Populo (For Parishioners) - За Всіх Парафіян +Helen Kuncik req. by nieces Audrey Sokol & Helene Cass & family

ETERNAL LIGHT		<i>In loving memory of the +Cirkot,+Nyscot &amp; +Stumpf Families by Carrol &amp; Joe Stumpf</i>	
BLESSED VIRGIN MARY LAMP		<i>Good Health Peter &amp; Ira Kardash from Roma Kardash &amp; Family</i>	
SACRED HEART OF JESUS LAMP		<i>Good Health Teresa Demyaniv from Volodymyr Kostour &amp; Family</i>	
Bread and Wine Offering Reserved Dates 1/04/21-1/10/21 1/11/21-1/17/21	Eternal Light Offering Reserved Dates 1/4/21-1/10/21 1/11/21-1/17/21 3/8/21-3/14/21	BLESSED VIRGIN MARY LAMP OFFERING RESERVED DATES 1/4/21-1/10/21 1/11/21-1/17/21 1/18/21-1/24/21 1/25/21-1/31/21 3/1/21-3/7/21	SACRED HEART OF JESUS LAMP OFFERING RESERVED DATES 1/4/21-1/10/21 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 Men's room **is closed for renovation** till further notice. Ladies bathroom will be used by everyone.



### 2020 STAMFORD CHARITIES DIOCESE APPEAL

The month of December 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 \$6,425.00 or 90.4% to go \$575.00 This week \$100.00.**

JAROSLAW	&	LEOKADIA	KUNCIK	\$100.00
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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.

**NOTICE ! Please be aware that all donations, weekly or special, must be into the church to be deposited before December 31, 2020, So that proper credit can be given for the year 2020, Thank you for your support!**



### 2021 ENVELOPES

The envelopes for 2021 are in the church hall.

Please pick them up; **they will not be mailed.**

Any friends/relatives may also pick up their envelopes for

Also, 2021 calendars are here – one per family as long as they last.

The calendars were generously donated by John Zaleski of Wakelee Memorial Funeral Home

**Thank you and mnohaya lita!**



delivery.



### Schedule of Christmas Season 2020 -2021 Divine Services, Ansonia, CT

**Tuesday 5 January 2021 The Vigil of Theophany No Meat Permitted "PIST BEZ M'IASA"**

6:00 P.M. Divine Liturgy of St Basil and the Greater Blessing of Water

**Monday, January 6, 2021 Feast of the Epiphany of our Lord. Baptism of our Lord Jesus Christ Holy Day**

**Obligation Fast Free**

10:00 A.M. Divine Liturgy and the Greater Blessing of Water

7:00 P.M. Divine Liturgy

**Saturday, January 9, 2021 Saturday after Theophany**

**9:00 A.M. Divine Liturgy**

**Sunday, January 10, 2021 Sunday after Theophany**

8:30 A.M. Divine Liturgy

10:00 A.M. Divine Liturgy

**Commemoration of the Holy and Righteous Joseph the Betrothed, David the King, and James, Brother of the Lord David the King, Joseph the Betrothed and James, the Brother of the Lord**





The Birth of our Lord, God and Savior Jesus Christ in the Flesh is celebrated for 8 days, and on the Sunday after the Nativity, the Church celebrates in particular the memory of the Holy Righteous Ones: David the King, Joseph the Betrothed and James, the Brother of the Lord. The Greek Catholic Church draws our attention on this Sunday after the Nativity of Our Lord, as it does for all important feasts, to the lesser characters who are involved in the meaning of the feast. This happens twice during the eight-day Nativity celebration: The day after the Nativity when we gather to commemorate the Holy Birthgiver-of-God, and on this Sunday following the feast.

David was the second king of Israel who became famous as a youth for slaying the great Philistine soldier named Goliath. Many of the Psalms are expressly attributed to his authorship and to various incidents of his life. He has an intimate connection to with the Birth of Christ because it is the fulfillment of a promise God made to David as a result of his piety: That a dynasty would be created through him when establishing His eternal Kingdom (3 Kings 11:36). In this respect, David was no longer merely a king and ruler, but also was perceived as a prophet even in the time of Christ (Acts 2:30). Many psalms refer to the suffering, the persecution and the triumphant deliverance of the Anointed One, the Messiah or the Christ. In this the Church followed the teaching of the Old Testament Prophets. The Messiah was

to be the great king as was David, the ancestor of the Messiah. The Church Fathers even regarded incidents in the life of David as foreshadowing the life of Christ. Bethlehem is the birthplace of both. Both Mary and Joseph were of the House of David. Our Lord was born in Bethlehem because the most Holy Virgin and Joseph the Betrothed had to return to the city of David, Bethlehem, for the census of Caesar Augustus.

Joseph, betrothed but never married to the Most-Pure Birthgiver-of-God, was a carpenter, a working man of modest means. Despite his humble work and means, Joseph came from David's royal lineage. Luke and Matthew both illustrate his descent from King David. Indeed the angel who first tells Joseph about Jesus greets him as "son of David," a royal title used also for Jesus Christ. In contrast with other traditions, the Eastern Church has often taught that Joseph was married and had children (four sons and two daughters) with another wife prior to his betrothal to the Virgin Mary. In contrast to the Latin Church, the Eastern Church considers the brothers and sisters of the Lord mentioned in the sacred scriptures not to be mere cousins, but the children of Joseph from his first marriage, and accordingly, half-brothers and sisters of our Lord.

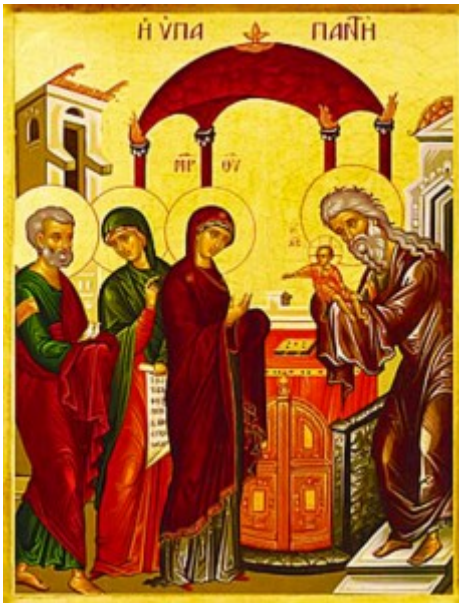
Though he had embraced a life of abstinence, St. Joseph agreed to take care of the young maiden, the Virgin Mary. When Mary was discovered with child after they had been betrothed, he planned to end the betrothal according to the Law, but was concerned for her suffering and safety. He decided to proceed quietly and not expose her to shame nor cruelty. When the angel came to Joseph in a dream and told him that the Child Mary was carrying was conceived by the Holy Spirit. Joseph immediately and without question took Mary as his wife. When the angel came again to tell him that his family was in danger, he immediately left everything he owned, all his family and friends, and fled to a foreign country with his young wife and the Baby. However, it was not just any foreign country, but Egypt, the country from which the Israelites were enslaved until their deliverance by God through Moses. Imagine the irony of this: The Holy Family is safer in the place where the Israelites were slaves than they were among their own people! They waited in Egypt until the angel told him it was safe to return. And even then, Joseph did not return to his native town of Bethlehem, but to Nazareth in Galilee where it would be safer for his family. He was a man of great restraint and chastity for he cared for Mary as his wife, yet, according to Church teaching, never had relations with her. Since the ancient writings do not mention Joseph in Jesus' adult life, it must be assumed that he died before Jesus entered public ministry.

The commemoration of James, the Brother of the Lord, on this Sunday seems a bit odd initially. The Eastern Church believes him to be one of these aforementioned children of the Righteous Joseph the Betrothed from his other wife. At an early age James became a Nazorite, a pre-Christian ascetical sect whose members vowed to remain virgins, abstain from wine and meat, and not to cut their hair. When our Lord began His public ministry, James became an immediate follower and apostle to his half-brother. After Pentecost, he was chosen first bishop in the Church at Jerusalem and he, not Peter nor Paul, presided over the Council of the Apostles at Jerusalem (Acts 15). After serving 30 years as bishop of Jerusalem, the Jewish teachers shoved him off the temple roof and he was stoned to death in about 63 AD. He is the author of the First Catholic Epistle in the New Testament written between the years 60 and 62 A.D.

The Apostolic Reading prescribed for this Sunday was chosen because it ends with the words, "I saw none of the other apostles except James the Brother of the Lord." (Galatians 1:19) In a way, this commemoration is very touching. When thinking about Christmas being a family time, we often consider this to be a modern development which came more from the influence of Charles Dickens, Currier and Ives and Frank Capra than from the Church. Yet, based on the inclusion of St. James on this Sunday's commemoration, it is unmistakable that the Church is emphasizing the awesomeness of God's Divine Plan by stressing the importance of familial love in that plan: The lineage of David, the paternal love of his earthly father Joseph and his half-brother James.

*V. Rev. Dennis Kristof*

## Feast of the Circumcision & Feast of Saint Basil Circumcision of our Lord and The Feast of St. Basil the Great



January 1

Liturgy touches two subjects:

1. The circumcision of Jesus
2. The anniversary of the death of St. Basil the Great

The Circumcision of Jesus

The Circumcision is the principal feast of the day. Eight days after His birth, the Child was circumcised according to the Mosaic Law and was given the name assigned to Him by an angel before He was conceived – Jesus. In Gospel for today, we read the history of the feast: “And when eight days were fulfilled for his circumcision, His name was called Jesus, the name given by the Angel before he was conceived in the womb” (Lk. 2:21). Christ could have accomplished our redemption by a simple word, but He desired to carry out His saving mission through a series of actions which were finally crowned with His death and resurrection. All these various acts between His birth and resurrection were performed for our sake, to help us understand the nature and meaning our redemption. One of these acts, was His circumcision. Circumcision had a sacramental character in the Old Testament and was the first legal observance required by God of the descendants of Abraham. It was, in fact, a sacrament of initiation into the service if God. The law of circumcision remained in force until the death of Christ; and our Lord being born under this law, submitted Himself to it.

The liturgy sees, in the act of circumcision, Christ giving us an example of obedience to the law, teaching us humility and revealing His infinite mercy. “The all – good God did

not disdain to be circumcised by the circumcision of flesh; but offered Himself as a sign and example of salvation to all, for the Maker of the Law fulfills the precepts of the Law and the preaching of the prophets concerning Him” (stichera of vespers).

The feast dates back to the early centuries and the Fathers of the fourth century, especially St. Gregory of Nyssa and St. Ambrose, have many references to it in their families.

**St. Basil the Great**

On the same day, we also celebrate the feast of St. Basil the Great. St. Basil is one of the most distinguished Doctors of the Church. Born about 330 A.D. he was the oldest of five sons. Three of his brothers became bishops, one of whom was St. Gregory of Nyssa who, together with St. Basil himself and his very close friend, St. Gregory of Nazianus, make up the trio known as “The Three Cappadocians.”



St. Basil became bishop of Caesarea and was a heroic champion of the Catholic faith against the Arian heresy. He was a great theologian, a powerful preacher, and a tireless writer of doctrinal works and numerous letters and homilies. His letters tell the story of his active and varied life. The founder of Eastern monasticism, he edited that form of the Divine Liturgy which bears his name. By common consent, he ranks among the greatest figures of Church history, yet he died January 1, 279, when scarcely 49 years old.

When Modestus, the prefect of Cappadocia, sent by Emperor Valens to introduce Arianism as the state religion, found himself unsuccessful in his attempt he wrote to Valens: “Emperor, we are bested by this leader of the Church, Basil. His is too strong for threats, too firm for words, too clever for persuasion.”

As early as the fourth century, Anatolius of Constantinople and, centuries later, St. John Damascene and St. Germanus wrote many hymns and troparia with which the Church still glorifies St. Basil. St. John Damascene glorifies St. Basil in the stichera of matins: “O Father Basil, you followed in the life bearing steps, the steps of Christ, the faithful Head of Shepherds, for you went forth to offer yourself for the church, O Most blessed.” In other sticheras, St. Damascene speaks of him as one “who became worthy of the throne of the apostles.” “chief of priests,” and the “shining star of Caesarea.”

On this day, as is only fitting, the Divine Liturgy of St. Basil the Great is celebrated.

Although the feasts of the Circumcision and St. Basil fall on the secular New Year’s Day, the liturgy takes no notice of it. But we, as good Christians, should at least privately pay God

the homage of willing allegiance at the threshold of the civil year. He is the Lord of time. May we use the precious days of the new year in full accord with the purposes of Divine Providence, making each of them a stepping stone to eternity. –*Basil Shereghy*





SUNDAY AFTER THE NATIVITY OF OUR LORD  
POST FEAST OF THE NATIVITY

Epistle - Galatians 1:11-19; ~ Gospel - Matthew 2:13-23 - Tone 5

With the feast of Christmas, we have entered the season of Light. Three feasts of the Church celebrate the coming into the world of the Uncreated Light of God: the Nativity of Christ (Dec 25), the Baptism of Christ (Jan 6) and the Meeting of Christ in the temple (Feb 2). Christ the Word of God shines in the darkness of the world's spiritual ignorance and illumines the better and changeless path that ascends to God and His Kingdom of Light. On this Sunday after Christmas, let us review what the Gospel tells us what these three feasts proclaim, and shows how we walk the better and changeless path that is revealed to us in the uncreated light of these feasts.

The Gospel proclaims to us the one, true God who created the world and everything in it. He created us in His own Image, which is His Word in whom He created all things. He created us for the purpose of sharing with us all the riches of His divine nature, because He is love; and, impelled by His love He wants to belong to us. As the Fathers say, He longs to be longed for; He thirsts to be thirsted for; He loves to be loved.

He is our Creator. That means He is not what we are. He is higher than us. And, it means that we originate from beyond ourselves. We who are creatures open onto the uncreated God. This tells us that there is a way that leads from the surface of our worldly aspect to the unseen depths of the principle of our being as to gates that open onto the eternal as the Royal Doors open onto the sanctuary. It is a mystical way; an unseen way; a spiritual way. This is the changeless and better path that ascends to God, which is illumined by the coming into the world of the uncreated Light of God. In its earliest days, the Christian Faith wasn't called the "Christian Faith"; it was called the Path, or the Way because it was the mystical, unseen way that led mystically into the heart of the human spirit and revealed the mystical doors that opened out onto the eternal Kingdom of the Uncreated Light of God.

This path was closed to us in the fall of Adam and Eve, when sin and death entered into the world and obscured that path from our spiritual sight. Moreover, the entrance opening onto that mystical path was blocked by the flaming sword of the Seraphim, preventing anyone from finding it. This tells us that knowledge of the divine way that opens beyond even the highest and deepest essence of man and out onto the Eternal into the Uncreated Kingdom of Light was lost to man. The world in its spiritual essence grew dark. Knowledge of the true God was lost; and man fell into the worship of idols, worshipping the forces of nature as gods. Not even the highest vision of worldly religious philosophy could see the true God and took the spiritual essence of man as God.

In the darkness, man fed on the fruit of the serpent's tree, the fruit of self-love and the venom of the serpent spread through our human nature like a toxic poison, corrupting our nature and making us sick unto death in soul and body. The Gospel is unyielding in its stern preaching to us of the fact of our death because it hopes to wake us up out of our laziness and indolence; but also to give us hope. For the Good News of the Gospel is that our subjection to disease, death and corruption is not natural to us. We were not made for death; we were made for life. We were not made in darkness but in light. We were brought from non-existence into being in the mercy, in the love and in the very Image of God; and this Image of God in whom we were created is Jesus Christ, born of a Virgin Mother who is Theotokos, the Mother of God. He is God the Son, the Word of the Father who raised all things into existence from out of nothing; and He has come in these last days as the Second Adam, Son of God and Son of Man, to save

us, to heal us in soul and body, to deliver us from our bondage to death, and to shine on us the Light of His Countenance in order to reveal to us in the depths of our own nature the changeless and better path that ascends to God and to eternal life.

The Christian Faith is not our faith; it isn't whatever we believe about God and man and Jesus. The Christian Faith is of the Church, the body of Christ, the fullness of Him who is all in all. It is the Faith of God that we receive. It is a teaching that opens us onto the better and changeless path that ascends to God. It is a spiritual manner of living by which we put on Christ in order to die to death by uniting ourselves to Christ in the likeness of His death that we might be united to Christ in the likeness of His holy resurrection. We receive the Faith of the Church as sinners who are sick in soul and body. We receive the Faith of the Church as the medicine of immortality. We study the holy Scriptures, we read the lives of the saints, we read the spiritual teaching of the fathers of the Church, we say the prayers of the Church, we observe the fasts of the Church, we partake in the worship of the Church not because we are righteous but because we are sinners who are sick in soul and body. We want to learn the Way of Christ, the spiritual manner of living that He teaches and that He imparts to us in the holy mysteries of the Church so that we may know how to walk the better and changeless path that leads to the royal doors of our heart in the principle and onto the Eternal God in His Kingdom of Uncreated Light.

We come to the Church to receive Christ in the teaching of the Church and in the holy mysteries of the Church. In these, we receive the Heavenly Spirit of Christ and He who is the True Light that enlightens everyone who comes into the world shines on us to show us the path that we must walk today in order to follow Christ the true Shepherd, Our Lord and Savior out of the darkness and into the Light of His Heavenly Kingdom.

The feasts of Light – Christmas, Theophany, the Meeting of Christ in the Temple – shine in the darkness of winter with the uncreated Light of Christ. They illumine the better and changeless path that leads from the cave of Bethlehem and through the waters of the Jordan into the tomb of Pascha and beyond, into the Holy Resurrection of Christ, his Ascension into Heaven, and the outpouring of His Holy Spirit in the mystery of Pentecost. In the joy that radiates from the spiritual light of these feasts of light turn your eyes away from the sweet things of the world that are mixed with grief and to set your eyes on the other worldly joy of Pascha. It was in the joy that was set before Him that Christ endured the agony of the cross. In the joy of Pascha that is set before us, let us be resolved to endure the agony of the cross and to be diligent students of the Christ who was born of the Virgin and who became flesh and now dwells among us in the mystery of His Holy Church; let us receive the Faith of His Church and learn from her how to walk the better and changeless path that is now set before us in the Light of Christ, and let us walk together to the Pascha of the Lord as brothers and sisters in Christ, praying for one another, exhorting one another, loving one another in the joy of the Feasts. (*excerpts from homilies at <https://www.sthermanpls.org/>*)



**Holy and Righteous Joseph the Betrothed, David the King, and James, Brother of the Lord**

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*"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy,  
which shall be to all people. For unto you is born this day in the city of David  
a Saviour, which is Christ the Lord" Luke 2: 10-11.*

*Merry Christmas  
and Happy New Year!*

