



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

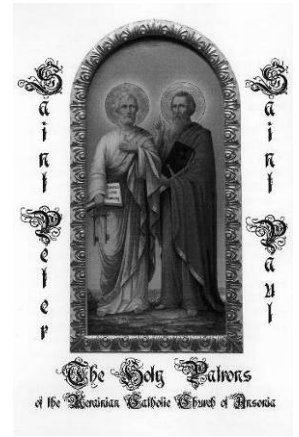
**105 CLIFTON AVE  
ANSONIA, CT 06401  
Rectory Phone 203-734-3895  
Church Hall 203-732-2414  
Fax 203-732-3191**

**Fr. Ed Cell 413-218-6404  
Email: YoungE8073@aol.com**

*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.*

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

**Very Rev. Archpriest Edward Canon Young, Pastor**  
March 8, 2020



Second Sunday of the Great Fast Tone 6; Our Venerable Father and Confessor Theophilactus, Bishop of Nicomedia

Epistle: Hebrews 1:10-14;2:1-3 Gospel: Mark 2,1-12 Tone: Sheet

**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 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)*


**From the Vesper 2<sup>nd</sup> Sunday of Great Lent:** Christ willed to renew us from our corruption of old\* by being nailed to a cross and placed in a tomb.\* When the women came to anoint His body they tearfully cried out:\* O, what sorrow afflicts us!\* O Savior of All, how could You consent to occupy a grave?\* If you truly willed this, then why did You allow Your body to be stolen?\* How were You removed?\* What place now conceals Your life-bearing body?\* O Lord, appear to us as You promised\* and put an end to our tears.\* As they were lamenting, an angel appeared and cried out to them:\* Do not weep, but tell the Apostles that the Lord is risen,\*\* granting sanctification and great mercy to the world.

*Bread and Wine Offering - None Offered*

03/07	Saturday	9:00 AM 4:00PM	Second All Souls Saturday Divine Liturgy offered for All the Faithfully departed followed by the reading of the names of our beloved Deceased +Walter Duda req. by Dorothy Duda
03/08	Sunday	8:30AM 10:00AM	Pro Populo (For All Parishioners) - За Всix Парафіян Health of the Malinak & Kardos families req. by Anne Malinak
03/09	Monday	11:00AM	Funeral Liturgy for Dorothy Vera Stevens
03/10	Tuesday	9:00AM	+LEON & ANNA, JULIA & MARY, +WASYL, PAIZA, MICHAEL) THEODORE & KATHERINE SKRYPACK
03/11	Wednesday	6:00PM	Station of the Cross in English
03/12	Thursday	11:00AM	Offer at St. John's in Trumbull Special Intentions
03/13	Friday	6:00PM	Station of the Cross in Ukrainian
03/14	Saturday	9:00 AM 4:00PM	Third All Souls Saturday Divine Liturgy offered for All the Faithfully departed followed by the reading of the names of our beloved Deceased +Melania Lypen req. by Lucy & Jaroslaw Kuncik
03/15	Sunday	8:30AM 10:00AM	<b>Third Sunday of Great Lent: Adoration of the Holy Cross</b> Pro Populo (For All Parishioners) - За Всix Парафіян +Maria Kwoczka 1 <sup>st</sup> Anniversary req. by Ola & Stefan Dytko & Family


ETERNAL LIGHT		<i>None Offered</i>
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BLESSED VIRGIN MARY LAMP		<i>In loving memory of +Marilyn Michel by Karen &amp; Alan Wilson</i>
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SACRED HEART OF JESUS LAMP		<i>None Offered</i>
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<b>Bread and Wine Offering Reserved Dates</b> 4/6-4/12/2020 5/4/-5/10/2020 6/1/-6/7/2020 7/6-7/12/2020 8/3-8/9/2020 9/7-9/13/2020 10/5-10/11/2020 11/2-11/8/2020 11/9/20-11/15/20 12/7-12/13/2020 12/21/20-12/27/20	<b>Eternal Light Offering Reserved Dates</b> 3/30/20-4-5/20 4/06/20-4/12/20 5/4/20-5/10/20 05/11-05/17/2020 08/3/-8/9/2020 9/7/20-9/3/20 9/21/-9/27/2020 11/9/20-11/15/20 11/23/-11/29/2020 12/14/20-12/20/20 12/21/-12/27/2020	<b>BLESSED VIRGIN MARY LAMP OFFERING RESERVED DATES</b> 03/16/20/03/21/20 4/27/20-5/3/20 8/10/20-8/16/20 9/28/20-10/4/20 11/9/20-11/15/20 12/21/-12/27/2020	<b>SACRED HEART OF JESUS LAMP OFFERING RESERVED DATES</b> 4/27/20-5/3/20 11/9/20-11/15/20 12/21/-12/27/2020
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**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!!*

<b>HOLY NAME MEETING TODAY</b> <b>March 8, 2020</b>		<b>Meeting of St Peter &amp; St Paul</b> <b>Holy Name Society – Sunday March 8, 2020 right after the 10AM liturgy in the church hall...<u>this week</u></b> <b>Palm Sunday and Easter Sunday Plans</b>
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**ION BANK DONATIONS:** Parishioners and friends who have a savings account at Ion Bank are encouraged to vote during the month of February or March, 2020 for Saint Peter and Saint Paul Church, so that our church would be able to receive a donation from the Ion Bank Foundation Community Awards Program. Ion Bank is a Connecticut Bank with a main office in Naugatuck and branches in Ansonia and Oxford. For information, please contact Michael Smerznak @ 203 734 6201



## **CORNED BEEF AND CABBAGE DINNER**

### **Fundraiser**

**March 15, 2020**

**Following the 10:00 Liturgy**

**Tickets \$15.00**

**Children 5-10 years old \$5.00**

Tickets will not be sold the day of the event!

Take Out Available

**MONETARY DONATIONS TO PURCHASE NEEDED ITEMS ARE GREATLY APPRECIATED!!!!**

**PLEASE BAKE DESSERTS FOR THIS EVENT!!!!**

For TICKETS contact **Michael Smerznak 203-734-6201**

or **Josephine Sembrat 203-929-4813**



**THE DIVINE LITURGY OF OUR FATHER ST BASIL THE GREAT ACCORDING TO BYZANTINE RITE TRADITION The Divine Liturgy for Five Sundays of Great Lent**

At the Last Supper, on the "night when He was betrayed" (I Cor. 11 :23), our Lord Jesus Christ instituted the Holy Eucharist, the sacrifice of the New Testament. He did it in order to perpetuate His own sacrifice on the cross, and to leave to His

beloved Spouse, the Church, a " memorial" of His death and resurrection " until He comes again." (I Cor. 11 :25-26) On account of its divine institution, the Holy Eucharist becomes a "mystery of piety, a sign of unity, and a bond of charity." (St. Augustine in PL, 35, 1613)

The Fathers of Vatican II (1963) earnestly admonished the faithful that they should have a "proper appreciation of the liturgical rites and prayers," in order to participate at this " Mystery of faith knowingly, piously, and actively." (cf. Decree on the Liturgy, ) Hence there is a need to explain the historical and ritual development of the Holy Liturgy, keeping in mind the Liturgy of St. Basil the Great, which is the most ancient of the Byzantine Liturgies that is still in use in our churches.

1. The re-enactment of the Last Supper is referred to as the Holy or Divine Liturgy. The word " liturgy" is of Greek origin, meaning any public function in the interest of people (leitosis-public ; ergon-service, function) . In the ancient Greek translation of the Bible called the Septuagint, the word " liturgy" was applied to a sacrifice, considered to be a religious public service. In the New Testament the term was applied to the " priestly function of Christ." (Hebr. 8:6) Accordingly, the Christians adopted this word "liturgy" to describe the public ministry of the priest offering to God a Eucharistic sacrifice of the Body and Blood of our Lord Jesus Christ. (cf. Letter of St. Clement of Rome, about 96 A.D.)

During Apostolic times the celebration of the Holy Liturgy was also called the " Breaking of Bread." (Acts 2:42; I Cor. 10:16) But soon after a new Greek term, that of the "Eucharist" (Greek eucharistia-thanksgiving) , was introduced. Thus at the end of the first century we read in the Didache: "On the Lord 's day, after you have come together, break bread and offer the Eucharist, having first confessed your sins, so that your sacrifice may be pure." (ch. 14) By the time of the post-Apostolic Fathers, it is under the influence of St Ignatius of Antioch (d. 107 A.D.), the term Holy Eucharist acquired its common use. St. Ignatius writes: " Make an effort to meet more frequently to celebrate God's Eucharist and thus offer to Him praise." (cf. Letter to the Ephesians, ch.13)

It was only in the fourth century that the term "Liturgy" with the connotation of "Holy" or "Divine" was definitely adopted in the Eastern Churches. In the Old-Slavonic the word " liturgy" was translated as " sluzba" (service), and thus the technical term for the Holy Liturgy became " Svjascennaja Sluzba Boza" (Holy Divine Service) , popularly " Sluzba Boza." In the West the Latin term " Missa," meaning a dismissal of the people from the Eucharistic assembly, was introduced by St. Ambrose (d. 397). Thus, since the fourth century the Western Churches started to use the term " Holy Mass," which eventually supplanted that of the " Holy Liturgy." However, since Vatican II , they once again have adopted the more meaningful term of the Holy Liturgy.

2. The Divine Liturgy is the work of both God and man. Its institution and essential elements come from our Lord Jesus Christ, but as to its external form and construction it is the result of human genius. The Holy Eucharist was instituted at the Paschal Banquet, during which our Savior 1) delivered a long and His last discourse (In. 14:1- 16:13), 2) recited a lengthy priestly prayer (In. 17: 1-26), and 3) sang with His disciples the prescribed Psalms of Hallel (Mt. 26:30). These, then, became the constitutive elements of the first part of the Divine Liturgy, usually called the Liturgy of Word, since God's word (Epistle, Gospel, and sermon-homily) forms its central part. Only later were added some prayers, the singing of Psalms (antiphons), and other liturgical hymns (Troparia, Trisagion, etc.).

The second part of the Divine Liturgy, usually referred to as the Liturgy of the Eucharist, consists also of three essential elements: 1) offertory, i.e. the offering of gifts ; 2) consecration or the changing of bread and wine into the Body and Blood of our Lord Jesus Christ; 3) communion, i.e., the partaking of the Body and Blood of Jesus.

These elements represent an organic development of three simple actions performed by our Divine Savior at the Last Supper, namely: 1) He blessed (offered to God) the bread and wine; 2) He pronounced the words of consecration: "This is my Body-This is my Blood" over the holy gifts ; 3) He gave the consecrated gifts to the Apostles in holy communion, saying: "Take and eat-Drink of it." Here in an embryo we have all the essential elements of the Holy Liturgy, which the Apostles were commissioned to celebrate by Jesus Christ with these words: " Do this as a memorial of me!" (Lk. 22:19; I Cor. 11 :24-26) Christianity was persecuted and had to remain in the catacombs for the first three centuries. Thus the celebration of the Holy Eucharist had to preserve its pristine simplicity and brevity, as attested to by St. Justin Martyr (d. 165 A.D.) in his First Apology or by St. Hippolytus of Rome (d. 235 A.D. ) in the Apostolic Tradition. It was only after the peace of Constantine (313 A.D.) that Christianity received freedom of public worship and was able to develop its liturgy. Then magnificent basilicas were built and splendid celebration of the Holy Liturgy was introduced, as described by the famous Spanish pilgrim to the Holy Land, Egeria (ca. 394 A.D.), in her recently rediscovered Diary of a Pilgrim.

3. The Apostles or the Apostolic Fathers did not leave any definite formulary of the Divine Liturgy. The Liturgies ascribed to some of the Apostles are of much later date and are not written by them. It seems that the Apostles and their successors, following general pattern of Liturgy, improvised the liturgical prayers, as can be concluded from the words of St. Justin: "He who presides then prays and gives thanks to the best of his ability, while the people express their approval by saying: Amen." (cf. I Apology, ch. 67) No wonder that by the middle of the fourth century there are mentioned numerous liturgical formularies, which were handed down by oral tradition in various parts of Christianity. These various formularies gave rise to diverse forms of worship which, eventually, developed into different Rites.

With the increasing influence of Constantinople after the Council of Chalcedon (451 A.D.) in the East, and the formation of the Byzantine Rite, the local liturgical formularies were gradually suppressed and there remained only two basic formularies common to all Churches of the Byzantine Rite, namely: the Divine Liturgy of St. Basil the Great and the Divine Liturgy of St. John Chrysostom.

Since in Constantinople the Liturgy of St. Basil preceded that of St. John Chrysostom, we will continue to concentrate solely on the Basilian Liturgy, while the Liturgy of St. John Chrysostom was treated in a separate leaflet.

At the present time the Divine Liturgy of St. Basil the Great is celebrated only ten times during the year, namely: on Christmas Eve, on the Feast of St. Basil (January 1), on the Eve of Epiphany, on five consecutive Sundays of Lent, on Holy Thursday and Holy Saturday. On other liturgical days the preference is given to the shorter formulary of St. John Chrysostom. However, from the liturgical documents prior to the tenth century it can be ascertained that the Basilian Liturgy was a predominant formulary and in more frequent use. In its present form it differs from the Chrysostomian Liturgy only by the priestly prayers, which are considerably longer, especially the Eucharistic Prayer with consecration, known in our Rite as the Anaphora ("anaphora"-oblation).

4. St. Basil's Liturgy by its origin belongs to the Syrian type of liturgy, as it is preserved in the Apostolic Constitutions from the fourth century.

Its roots can be traced to Antioch of Syria and to Jerusalem, Palestine, two cities that played a prominent role in the development of Christian worship. It was in Antioch that the followers of Christ "were called Christians." (Acts 11 :26) From Antioch Christianity and with it Christian worship spread to Mesopotamia to the East, and to the West to Cappadocia and to other parts of Asia Minor. The first to receive the Holy Liturgy from Antioch was Cappadocia, with its Metropolitan See of Caesarea, which was presided between 370 – 379 A.D. by St. Basil the Great. It was then that St. Basil introduced some liturgical reforms, established proper order in the celebration of the Divine Liturgy, formulated numerous liturgical prayers, and composed some new hymns. St. Basil also composed the most inspiring Eucharistic prayer, called Anaphora, which he based on Holy Scriptures. The Basilian Anaphora is considered the most beautiful liturgical prayer of all times for which alone St. Basil deserves to be considered the author of the Divine Liturgy.

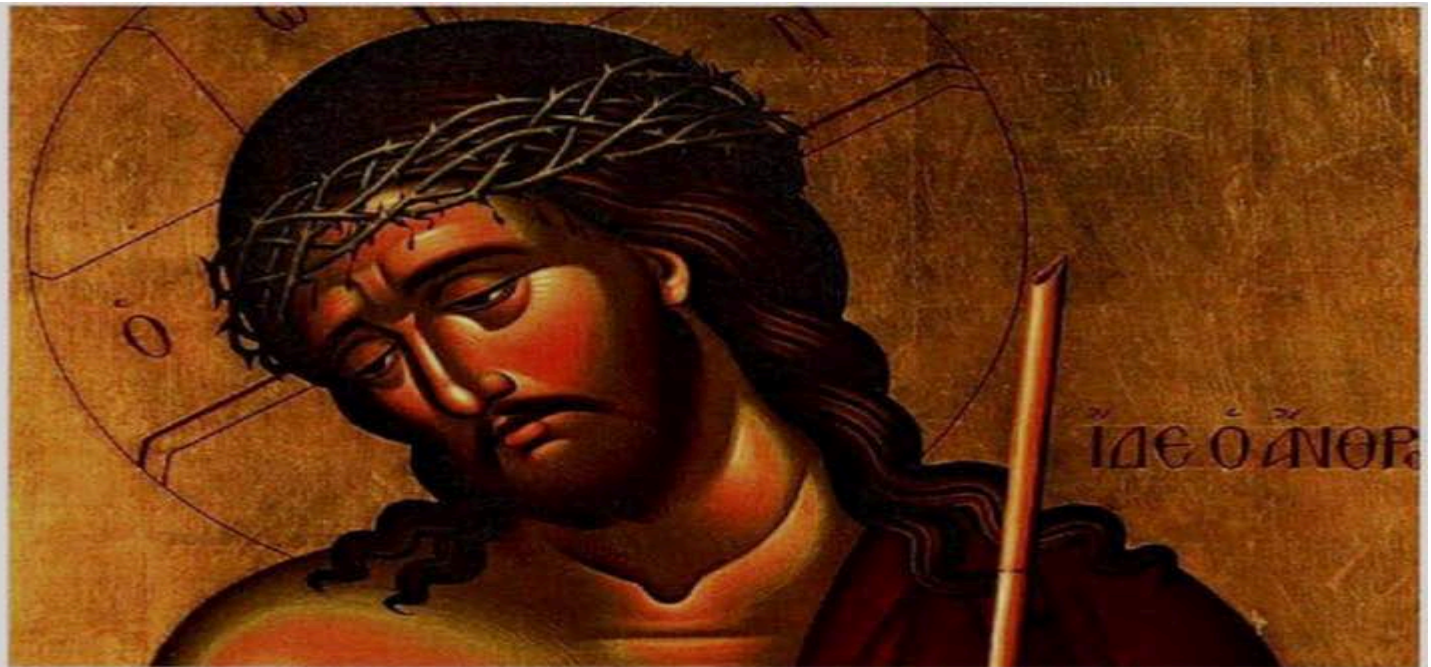
The oldest text of the Liturgy of St. Basil the Great can be found in the Codex Barberini from the eighth century. But, written testimonies as to the existence of the Divine Liturgy being formulated by St. Basil can be found much earlier. In his Funeral Oration on his brother St. Gregory of Nyssa (d. 394) mentions that St. Basil "instituted a new form of (Eucharistic) sacrifice." (cf. P.G., 46, 808) The same is testified by Agathangelos and Faustus of Byzantium in their famous histories of the Christian origins in Armenia, written in the beginning of the fifth century. Even the Council of Trullo (692) recognizes the Basilian authorship of the Divine Liturgy (canon 32). But the best proof of the authenticity of the Liturgy of St. Basil are internal, textual criteria, since the liturgical prayers condense in themselves the entire theological thought of the famous Cappadocian.

5. A few months after St. Basil's death in 379, his best friend, St. Gregory of Nazianz (d. 389), became archbishop of Constantinople. After having recalled his confused faithful to the teachings of the Nicæan faith (325 A.D.), St. Gregory tried to establish some order in the liturgical worship in his new See by introducing the celebration of St. Basil's Liturgy. In a short period of time, under the influence of the Constantinopolitan Church, the Basilian Liturgy was accepted by all the Churches of the Byzantine Rite as testified by Deacon Peter (ca. 520). In his letter to the African bishops he mentions that the "Prayer of the altar (Liturgy) of Blessed Basil of Caesarea" was, in his time, "celebrated nearly in the entire East." (cf. P.L., 65, 449)

Of course, the Liturgy of St. Basil during the centuries did undergo some modifications in its form and ceremonies, but the Anaphora, the central part of the formulary, remained untouched, as it came from the pen of St. Basil. Therefore, the entire formulary is rightly called the Divine Liturgy of Our Father St. Basil the Great.

***Hymn to the Mother of God:*** In you, O Full of Grace, all creation rejoices: the angelic ranks and all the human race. Sanctified temple and spiritual paradise, virgins' pride and boast, from whom God is made flesh and became a little Child; and He who is our God before all ages, He made your womb a throne, and He made it wider than all the heavens. In you, O Full of Grace, all creation rejoices. Glory be to you.





### Молитва Св. Єфрема

Господи і Владико життя мого!  
Духа лінивства, недбайливости,  
вастолюб'я і пустомовства  
віджени від мене. *Доземний поклон*

Духа чистоти, покори, терпеливості  
й любові даруй мені, слугі Твоєму.  
*Доземний поклон*

Так, Господи Царю!  
Дай мені бачити гріхи мої  
і не осуджувати брата мого,  
бо Ти благословенний  
на віки вічні. Амінь. *Доземний поклон*



Ukrainian Catholic Eparchy of New Westminster  
502-5th Avenue, New Westminster, BC V3L 1S2, Canada  
Tel: 604-524-8824

[www.nweparchy.ca](http://www.nweparchy.ca)



### Prayer of St. Ephrem

O Lord and Master of my life,  
keep from me the spirit of indifference  
and discouragement, lust of power,  
and idle chatter. *Prostration*

Instead, grant to me, Your servant, the  
spirit of wholeness of being,  
humble-mindedness,  
patience, and love. *Prostration*

O Lord and King,  
grant me the grace to be aware of my sins  
and not to judge my brothers and sisters,  
for You are blessed, now and for ever  
and ever. Amen. *Prostration*

# St John Chrysostom's

## FASTING RECIPE



*Let the hands fast*

BY BEING FREE OF AVARICE



*Let the feet fast*

BY CEASING TO RUN AFTER SIN



*Let the eyes fast*

BY DISCIPLINING THEM NOT TO GLARE AT THAT WHICH IS SINFUL



*Let the ear fast*

BY NOT LISTENING TO EVIL TALK AND GOSSIP



*Let the mouth fast*

FROM FOUL WORDS AND UNJUST CRITICISM



### Time to Get Out of Bed: Homily on the Healing of the Paralyzed Man for the Second Sunday of Great Lent Greek Catholic Church

We all know what it's like to want to stay in bed in the morning. We're sleepy, comfortable, and warm; we would like to turn off the alarm clock and go back to sleep. Now it's fine to do that every once in a while when we really don't need to get up and get going. But if we get in the habit of sleeping in, we'll probably lose our jobs, neglect our families, do poorly in school, and be less than the people God wants us to be.

And if we're tempted to stay in bed sometimes, imagine how the paralyzed man in our gospel reading felt. He had probably stayed in bed his whole life; he could move only if people carried him. But Jesus Christ not only forgave his sins that day, He gave him the ability to stand up and walk. In fact, He commanded Him to "arise, take up your bed, and go to your home." He was to get on with living the new life that Christ had given him.

We don't know how this man felt; he was probably profoundly grateful to the Lord for changing His life. But think for a minute about how hard it may have been for him to obey Christ's command. He knew how to live as a paralyzed person, how to be dependent upon others. That's probably the only life he had known and all of a sudden that changed. I imagine that that could be pretty unsettling and scary.

Sometimes even people who know that they have ruined their lives are often terrified by the possibility of living differently. They may not like how they've lived so far, but at least they know how to live that way, they know what to expect. They've become comfortable with their lifestyles at some level, no matter how miserable they are. The same may have been true of this paralyzed man. So it was probably with fear and trembling that He got up, picked up his bed, and walked home.

In this season of Great Lent, we are all called to see ourselves in this paralyzed man. For we have become too comfortable with our own sins, our own habits of thought, word, and deed, even though they have weakened and distorted us. Despite our best intentions, we live like slaves to our self-centered desires: pride, envy, anger, lust, self-righteousness, fear, laziness, and gluttony so easily paralyze us. Sin has put down roots in our bad habits of how we think, act, speak, and relate to others and to God. We often can't even imagine what it's like to live free from the domination of our own passions and sins. And we certainly can't heal ourselves of these spiritual sicknesses by will power. At a deep level in our souls, we find it almost impossible at times to practice self-control.

The good news is that we can all still do what so many truly repentant sinners did when they encountered Jesus Christ: In humility, they opened their lives to His mercy. They touched the hem of His garment and fell down before Him; they cried, "Lord, I believe, help my unbelief" from the depths of their hearts; they left their nets, gave their goods to the poor, and literally gave up their lives to be His disciples and apostles. Like us, they were weakened by their sins and afraid of what the

new life in Christ would entail. But they still obeyed—with fear and trembling—our Lord’s command to: “Arise, take up your bed, and go to your house.” Despite their fears and weaknesses, they moved forward, they stepped out, they pressed on in the journey to the Kingdom.

In Lent, we pray, fast, give to the needy, and mend our broken relationships with one another; as we prepare to celebrate the joy of Christ’s resurrection, we should turn away from any sin, bad habit, or unhealthy relationship that isn’t pleasing to God. If we take Lent seriously, we will often feel like someone recovering from paralysis or in physical therapy. We will struggle, become uncomfortable, and wrestle with fears, frustrations, and doubts. Often we will be tempted to stay in bed, to give up and take it easy. How tragic it would have been for the man in our gospel lesson to have done that, to have disobeyed the Lord’s command to embrace His healing and move forward into a new life. How tragic it will be for us if we choose the false comfort of our sins and passions over the glorious freedom of the children of God.

But how truly wonderful it will be for us to use Lent as a time to wake-up, to recognize that it is through the challenges of repentance that we open our lives to the healing and peace of the Lord. Let us use these few weeks to turn from the weakness and slavery of sin to enter more fully into the strength and blessedness of life eternal that shines so brightly at Pascha. For the Lord’s command also applies to us: “Arise, take up your bed, and go to your house.” In other words, accept and live the new life that Christ has given you. This was good, though difficult, news for the paralyzed man to receive; now it’s our turn to follow his example, to trust that the Lord really can heal us, and to obey His command to get on with our lives to the glory of God.

<p><b>CUTTING EDGE LANDSCAPING, LLC</b></p>		<p><b>Little Angels Home Care LLC Agency</b> EWA BORS Providing Elderly Care By the Hour, Companion, Live-in- Caregivers, Weekends 240 Myrtle Street Shelton, CT 06484 Phone 203-278-1436 Email: littleangelshomecare48@yahoo.com</p>
<p>Support those who advertise in our bulletin!</p>	<p><b>WAKELEE MEMORIAL FUNERAL HOME</b> John S. Zaleski Director Virginia K. Hylwa Administrator <b>203.734.1490</b> <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>

**Third Week of Great Lent**

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday All Souls Saturday

Isaiah 8:13-9:7; Genesis 6:9-22; Proverbs 8:1-21

Isaiah 9:9-10:4; Genesis 7:1-5; Proverbs 8:32-9:11

Isaiah 10:12-20; Genesis 7:6-9; Proverbs 9:12-18

Isaiah 11:10-12:2; Genesis 7:11-8:3; Proverbs 10:1-22

Isaiah 13:2-13; Genesis 8:4-21; Proverbs 10:31-11:12

Hebrews 10:32-38; 1 Thessalonians 4:13-17; Mark  
2:14-17; John 5:24-30

Hebrews 4:14-5:6; Mark 8:34-9:1

Third Sunday of Great Lent: Adoration of the Holy  
Cross