

St. Paul the Apostle Parish



Lincoln Park

Fr. Leonart F. Villa, Pastor

Fr. Michael J. Morrow, Parochial Vicar

Fr. George Valliamthadathil, M.S.F.S.

Deacon Rudolph Teng • Deacon Thoms Barbagallo

Sr. Eileen Treanor, P.B.V.M., Parish Minster Associate

Masses

Saturday	9:00 AM	Sunday Vigil	5:00 PM
Sunday	7:45 AM, 9:15 AM, 10:45 AM, 12:15 PM		
Latin Mass	1:30 PM, first three Sundays		
	2:30 PM fourth Sunday of the Month.		
Weekdays	9:00 AM		
Holy Days	6:45 AM, 9:00 AM, 7:30 PM		

Rectory 602 McLean Ave., Yonkers, NY 10705
Tel: 914-963-7330
Fax: 914-963-1952

Religious Education Office
77 Lee Ave., Yonkers, NY 10705
Tel: 914-965-9333

Sacrament of Baptism
Sundays at 2:45pm except the 4th Sunday of each month by appointment

Sacrament of Reconciliation
Saturday 4:00-4:30 PM. Anytime requested.

Sacrament of Marriage
Six months advance notice is mandatory.
Marriage preparation course required.
Call rectory for appointment.

Sacrament of the Sick
Call the rectory for attention to home-bound

Parish Registration
Contact the rectory

Parish

Monday	6:45 PM St. Paul's Folk Dance
Monday	7:30 PM R.C.I.A.
Tuesday	1:00-4:00 Leisure Club
Tuesday	8:00 PM Charismatic Prayer
2nd Tuesday	7:00 PM Men's Group
Wednesday	9:30 AM Playgroup
Thursday	7:00 PM A.A. Beginners
Thursday	7:00 PM Al-Anon Beginners
Thursday	8:00 PM A.A. Closed Meeting
Thursday	8:00 PM Al-A Teen
Thursday	8:00 PM Al-Anon
1st Friday	9:30-11:00 Adoration
1st Friday	7:00 PM Holy Hour
Friday	7:30 PM Boy Scouts
Saturday	9:30 AM Religious Educ. PreK-8
Sunday	8:00 PM A.A. Open Meeting
Sunday	7:00 PM Sl-Anon Parents Meeting

Pregnancy Hot Line

Tel: 800-640-0767



BAPTISM OF THE LORD

JANUARY 10, 2021



MASS Intentions

<u>Intention:</u>	<u>Requested by:</u>
<u>Saturday</u>	
5:00 Des Reddy	Mary Hoar
<u>Sunday</u>	
7:45 Daniel Dennehy	Dennehy family
9:15 Margaret & John Brennan	
10:45 Thomas Byrne	Joan Hayes
12:15 For Holy Souls	Jacob Family
1:30 People of the Parish - Traditional Latin Mass	
<u>Monday</u>	
9:00 For Souls in Purgatory	A Friend
12:00 Deceased Members of the Stanton Family	
<u>Tuesday</u>	
9:00 Gloria Boccio	Negma Sulaiman
<u>Wednesday</u>	
9:00 Joanie & Bud Larkin	Willy & Emmy
12:00 Susan Curran (living)	Sean & Lisa Curran
<u>Thursday</u>	
9:00 James Costello	
12:00 Marlene Batsopaulos	Bill Grealy
<u>Friday</u>	
9:00 Nicola Keane & baby	Jan. 15, 2021
<u>Saturday</u>	
9:00 Bernadette Shaughsey	Helen Brady
12:00 Ann Coneys	Jan. 16, 2021
5:00 Ira Goldman	Endy Fowley
<u>Sunday</u>	
7:45 Anna & Sebastian Gaglione	Bill Grealy
9:15 Anne & Paddy Brennan	Mary Hoar
10:45 Franco Talora	Jan. 17, 2021
12:15 Peter DiMatteo	Vincent G.
1:30 People of the Parish - Traditional Latin Mass	Mary Brennan
	Maria Gitter
	Family

God Bless You In The New Year



Michael Curtin, John Henighan, Phyllis Esposito, Dominic Mannochi, Johnpat Cassidy, Charles Coglitori, Mary Byrne, Dorris Perry, Rey O'Mayan, Maureen Baratka, Gerry Segreti, Betty Mancuso, Noel Marku, Gail Dempster, Jennifer Del Gross, Yolanda Matias, Rick Ciucio, Matthew Benestad, Janzon Teng, Nunzio Siciliano, Casey Sparks, Elaine Noll, Richard Lyons, and Bridget Burke.



Please remember in prayer all those who died this week especially Joseph Doolity, Sean Bellew, Francis Moran, Carmelina Teng Albaraccin, Frank Yozzo, and those who mourn them.

LECTORS:

Jan. 10 rd	7:45	9:15 S. Noble
		10:45 N. Sulaiman 12:15 V. Rahiman

Weekly Collection

STEWARSHIP: Week of January 3, 2021:

1 st Collection	\$3,223
2 nd Collection	\$959
Solemnity of Mary	\$1,827
Other Monies	\$285
Additional Christmas Donation	\$2,355
Online Giving	\$500
Total	\$9,149

Thank you to all those who dropped off their envelopes or used We Share to make their contribution. As you know the church relies heavily on your contributions to maintain the parish buildings and programs. During this time if you are able to drop off, mail in or make your contributions on line please do so. Go to stpaulyonkers.org and click "Online Giving" to sign up. Thank you for your generosity!

"NOT A CHRISTIANITY 'À LA CARTE',....

Dear brothers, [...] we have heard the passage from the Acts of the Apostles (20:17-38) in which Saint Paul speaks to the presbyters of Ephesus, intentionally recounted by Saint Luke as the testament of the apostle, as a discourse destined not only for the presbyters of Ephesus, but for the presbyters of all time. Saint Paul is speaking not only with those who were present in that place, he is really speaking with us. So let us try to understand a little of what he is saying to us, at this time. [...]

"I have served the Lord with all humility" (v. 19). "Humility" is a keyword of the Gospel, of the whole New Testament. [...] In the letter to the Philippians, Saint Paul reminds us that Christ, who was above all of us, was really divine in the glory of God, humbled himself, came down becoming man, accepting all the fragility of being human, going all the way to the ultimate obedience of the cross (2:5-8). Humility does not mean false modesty – we are grateful for the gifts that the Lord has given to us – but indicates that we are aware that all we are able to do is a gift from God, it is given for the Kingdom of God. In this humility, in this not wanting to make an appearance, we work. We do not ask for praise, we do not want "to be seen," for us it is not a decisive criterion to think about what they will say about us in the newspapers or elsewhere, but what God says. This is true humility: not to appear before men, but to be under the gaze of God and work with humility for God, and so really to serve humanity and men as well.

"I have never drawn back from what could be helpful, for the sake of preaching to you and instructing you" (v. 20). Saint Paul returns to this point after a few sentences and says: "I have not drawn back from the duty of proclaiming to you all the will of God" (v. 27). This is important: the apostle does not preach a Christianity "à la carte," according to his own tastes, he does not preach a Gospel according to his own favorite theological ideas; he does not draw back from the task of proclaiming all the will of God, even the inconvenient will, even the themes that personally are not very pleasing.

It is our mission to proclaim all the will of God, in its totality and ultimate simplicity. [...] And I think that the world of today is curious to know everything. [...] This curiosity should be ours as well: [...] truly to know all the will of God and to know how we can and should live, what is the path of our life. So we should make known and understood – as much as we can – the content of the "Credo" of the Church, from the creation to the Lord's return, to the new world. Doctrine, the liturgy, morality, prayer – the four parts of the Catechism of the Catholic Church – indicate this totality of the will of God.

And it is also important not to lose ourselves in the details, not to create the idea that Christianity is an immense package of things to learn. Ultimately it is simple: God has shown himself in Christ. Entering into this simplicity – I believe in God who showed himself in Christ and I want to see and realize his will – has content, and according to the situations, we can then enter into the details or not, but it is essential that above all the ultimate simplicity of the faith be made understood. Believing in God as he has shown himself in Christ is also the inner richness of this faith, it gives the answers to our questions, including the answers that we do not like at first and are nonetheless the way of life, the true way. When we also enter into these things that we do not like so much, we can understand, we begin to understand that it really is the truth. And the truth is beautiful. The will of God is good, it is goodness itself.

The apostle says: "I have preached in public and in homes, testifying to Jews and Greeks about conversion to God and faith in the Lord Jesus Christ" (v. 20-21). Here there is a summary of the essential: conversion to God, faith in Jesus. But let's stay for a moment with the word "conversion," which is the central word or one of the central words of the New Testament, [...] in Greek "metànoia," change of thinking, [...] meaning a real change in our view of reality.

Since we were born in original sin, for us reality is the things that we can touch, it is money, it is my position, it is the things of every day that we see on the news: this is reality. And spiritual things appear a bit behind reality. "Metànoia," change of thinking, means inverting this impression. Not material things, not money, not the edifice, not what I can have is the essential, is reality. The reality of realities is God. This invisible reality, apparently far from us, is reality.

To learn this, and thus to invert our thinking, to judge truly how the real that must orient everything is God, this is the word of God. This is the criterion, God, the criterion of everything I do. This really is conversion: if my concept of reality has changed, if my thinking has changed. And this must then penetrate all the individual things of my life: in the judgment of every single thing to take as criterion what God says about this. This is the essential thing, not what I get now for myself, not the advantage or disadvantage that I will obtain, but the true reality, to orient ourselves to this reality....this inversion of the concept of reality, namely that God is reality, Christ is reality and the criterion of my acting and of my thinking is to exercise this new orientation of our life. Benedict XVI

These are important words from a Pope regarding Christianity. They are important because many claim a “personal Christianity or religion based on themselves and their reading of the Gospel apart from the Church.

A-la-carte -Christianity is false and simply human egotism, the worship of self.

(END)*****

Note On the Date of Christmas

A common assertion is that early Christians derived Christmas from pagan celebrations, and that these feasts are therefore pagan (though overlaid with a thin veneer of Christianity). How much truth is there in this assertion? Since the Western Christmas (25 December) falls near the Winter Solstice (21 December), it occurs at the same time of the year as certain pagan solstice feasts. One such feast was the Roman celebration of *Dies Natalis Solis Invicti* (Nativity of the Invincible Sun), which commemorated the birth of the sun god Mithra. After Emperor Aurelian declared Mithra/Sol Invictus to be the patron of the Roman Empire in 274 AD, this feast in his honor became very popular. Some say that the Christians invented Christmas, a feast in honor of Jesus' birth, as an alternative to this popular feast of Mithra's birth. Others claim that Christmas was never a separate feast, but is the feast of Sol Invictus itself, continued and adapted by pagan converts in the fourth century, after Constantine forced them to become Christians. Unwilling to abandon their beloved Mithraism, they changed *Dies Natalis Solis Invicti* into a feast of Christ's Nativity (since no one knows for sure what day Jesus was born).

In 1958, though, the Israeli scholar Shemaryahu Talmon published an in-depth study on the calendar of the Qumran sect, and he reconstructed without the shadow of doubt the order of the sacerdotal rotation system for the temple of Jerusalem (1 Chronicles 24, 7-18) in New Testament times. **Qumran** was home to a community of Jewish ascetics called the Essenes, who devoted their lives to writing and preserving sacred texts. They were hard at work by the time Jesus began preaching; ultimately they stored the scrolls in 11 caves before Romans destroyed their settlement in A.D. 68. Here the family of Abijah, of which Zechariah was a descendent, father of John the Baptist and forerunner (Luke 1,5) was required to officiate twice a year, on the days 8-14 of the third month, and on the days 24-30 of the eighth month. This latter period fell at about the end of September. It is not without reason that the Byzantine calendar celebrated 'John's conception' on September 23 and his birth nine months later, on June 24. The 'six months' after the Annunciation established as a liturgical feast on March 25, comes three months before the forerunner's birth, prelude to the nine months in December: December 25 is a date of history. Even the common argument that shepherds would not have been in the fields in December is inaccurate. That is the time of the year when sheep naturally begin giving birth ("lambing"), and the shepherds would typically stay with the sheep at night to take care of the newborn lambs. In fact, the lambing season would have been the only time of the year in which the shepherds would have stayed with the flocks during the night (see Luke 2:8). This information seems to confirm that Jesus could well have been born on or near 25 December, perhaps even 6 January (considering the many possible normal fluctuations of gestational periods). So either of these traditional dates, December 25, January 6 may be - or at least come very close to - Jesus' real birthday! The fact that December 25 happens to fall four days after the Winter Solstice is a coincidence of history (and January 6 is sixteen days removed from the solstice, so it's harder to see a connection there).



FORMED

Bible Study and More! Go to stpaulyonkers.formed.org and register which gives you access to quality Catholic on line programs, movies, audios, and books. Today we celebrate The Baptism of the Lord. Study: *Reborn* or *Wild Goose*, Segment 3: *Baptism in the Holy Spirit and Fire*, Segment 7: *The Spirit of Adoption*, or Segment 8: *The Spirit and the Sacraments*. Watch Ready Reasons: *Is Baptism Necessary for Salvation?*, or Listen to: *Changed Forever* or *Our Beautiful End*.

Legion of Mary - Looking at a bulletin of St. Paul's from years ago, we noted there was the Legion of Mary here, but which has been now many years dormant. Legion units, called *praesidia*, are modeled on small Roman-army-battle-groups. The Legion invites laypeople to join in the mission of the Church; it provides an opportunity for spiritual growth; involvement in the various needs of the parish; and fraternity. It is open to men and women. Please call or email the rectory if you are interested in joining. Legion *praesidia* are relatively small nine or ten people.

Catholic Engaged Encounter Inc.

A WEDDING IS A DAY, A MARRIAGE IS A LIFETIME

Catholic Engaged Encounter of the Lower Hudson Valley will host another virtual retreat in March and spots are available. They provide marriage preparation weekends to help engaged couples look at their relationship in a focused, intimate, and faith-centered way. The weekend retreats incorporate live interactive presentations, self-reflection, and couple's dialogue.

Tax statements for your church contributions are available, at your request, at the rectory. Please call the rectory weekdays before noon or preferably email stpaulyonkers@gmail.com your request and a statement will be mailed to you.

Holy Father's Prayer Intention for January:

Intention for evangelization - Human fraternity
May the Lord give us the grace to live in full fellowship with our brothers and sisters of other religions, praying for one another, open to all.

Every 3rd Saturday of the month!

WITNESS FOR LIFE: BRONX

SATURDAY, JAN. 16
8AM Mass & Procession
St. Anselm and St. Roch Church
685 Tinton Ave., Bronx, NY

Come witness to the sanctity of life and pray for an end to abortion. Join us for Mass and a peaceful rosary procession to Dr. Emily's abortion clinic.

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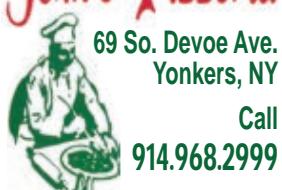
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