

CHURCH of the RESURRECTION NEWS

Nr. 1 (3634) December 21st, 2025

THE EPIPHANY OF THE LORD - A



The visit of the Magi occurs directly before the story of the Holy Family's flight into Egypt. Matthew's Gospel tells a version of Jesus' birth that is different than the one in Luke. Of the actual birth of Jesus, Matthew tells us little more than, "When Jesus was born in Bethlehem of Judea, in the days of King Herod..." The story of the census is found only in Luke's Gospel, but we hear about the visit of the Magi only in Matthew's Gospel.

We know little about the Magi. They come from the East and journey to Bethlehem, following an astrological sign, so we believe them to be astrologers. We assume that there were three Magi based upon the naming of their three gifts. The Gospel does not say how many Magi paid homage to Jesus. In Matthew's Gospel, they represent the Gentiles' search for a saviour. Because the Magi represent the entire world, they also represent our search for Jesus.

We have come to consider the gifts they bring as a foreshadowing of Jesus' role in salvation. We believe the meaning of the gifts to be Christological. Gold is presented as representative of Jesus' kingship. Frankincense is a symbol of his divinity because priests burned the substance in the Temple. Myrrh, which was used to prepare the dead for burial, is offered in anticipation of Jesus' death.

The word Epiphany means "manifestation" or "showing forth." Historically several moments in Christ's early life and ministry have been celebrated as "epiphanies," including his birth in Bethlehem, the visit of the Magi, his baptism by John, and his first miracle at Cana. (loyolapress.com)

"Lord Jesus Christ, we thank you for bringing salvation to all the nations. May the gospel of salvation be proclaimed to every nation today and to every person on the face of the earth. Help me to be a good witness of the joy of the gospel to all I meet." (dailyscripture.net) †R.R.

Lord, every nation on earth will adore you.

SUNDAY MASS INTENTIONS ARE FOR:

9 a.m.	†Liudas Krisciunas	(D.A.Nausedas)
11 a.m.	for living and deceased parishioners for peace in the world	
	†Joana and Algimantas Zubrickas	(family)
	†Genowefa and Ceslovas Ozimek	(Juodis family)
	†Vytautas and Marija Tamulaitis	(V.A.Dailyde)
	†Ilona Janeliunas-Smalenskas	(V.Puzeris)
	†Maryte Genciuvis	(J.S.Kareckas)
	†Aldona Skuchas	(G.Kobelskis)
	asking for health and blessings for the parish priests	(GJ)

2026

January 25

Lithuanian food day

February 8

Pancakes day

February 18

Ash Wednesday

February 27 - March 1

Lenten Retreat

Fr.Mantas Mileris, SJ

March 8

St. Casimir Fair

March 28

*Lenten Retreat for Women's
sister Igne*

March 29

Parish Annual Meeting

April 2-5

Holy week

April 5

Easter

April 17-18

Spring Rummage Sale

April 26

First Communion

May - June

Confirmation

(date TBD)

June

Run for Hope

(date TBD)

Camp Kretinga

July 5-18 (EN.)

July 19 - August 1 (LT.)

October 23-24

Fall Rummage Sale

November 7

Annual Dinner

December (date TBD)

Advent Retreat

December 13

Christmas Music Evening

December 25

Christmas

Cantors of the Masses:

9 AM - Zibute Janeliunas, Ted Chornomaz

11 AM - Z.Nausedas, L.Underys, G.Valavicius,

R.Rusinas, J.Danaitis, D.Pranaitis

organist - Ilona Beres

The week's Holy Mass

MONDAY (January 5): 7 p.m. †Linda Sambad (Mary); in thanksgiving (A.Castelino);

TUESDAY (January 6): 7 p.m. for living and deceased parishioners; special intention (JMC);

WEDNESDAY (January 7): 7 p.m.;

THURSDAY (January 8): 7 p.m. request grace of health for Ramute Janeliunas-Tambis (E.Janeliunas); †Sigitas Valaitis (1 month.) (Gailute);

FRIDAY (January 9): 7 p.m.;

SATURDAY (January 10): 9 a.m. †Alfonsas and Grazina Sudeikis (E.E.Sudeikis); 5 p.m. "Vilnius Manor" †Anele and Petras Jonusonis and deceased family members (E.Shishkus);

SUNDAY (January 11): 9 a.m. †Pranas (30th anniv.) and Juzute (25th anniv.) Dovidaitis (daughters); 11 a.m. for living and deceased parishioners; for Peseckas' deceased family members (O.Stoncius); †Kaitlyn Cepas (A.Cepas); †Aivaras Zabas (R.J.Balaisis); †Algis, Janina and Balys Vaisnoras (R.Oleka).

For it is in giving that we receive

Prayer of St. Francis of Assisi

Sunday (12.24-25) & Christmas Collections

63 envelopes - \$ 4,805

No envelopes - \$ 375.05

Sunday (12.28) & "Vilnius Manor" Collections

30 envelopes - \$ 875

No envelopes - \$ 88.35

Direct deposit - \$ 1,415

New Year, 2026 (01.01) Collections

14 envelopes - \$ 510

No envelopes - \$ 30

During the mid-holiday period, donations to the "Capital fund" \$ 2,550

During the mid-holiday period, donations to the parish Renovation fund were made via envelopes and eTransfer \$ 24,275

THANK you for your generosity...

New Year Prayer

Lord God,

As we celebrate and look toward the new year,

we come to You

with hearts full of gratitude and hope.

We thank You for the past year, for all the joys and trials that shaped and strengthened us.

We ask for Your blessing and guidance in this new year.

Help us, with renewed strength and determination,

to pursue good goals

and to fulfill Your will in our lives.

May our actions and decisions be guided by Your wisdom and love.

We pray that You grant us peace, health, and strength to overcome all the challenges we will face.

May Your light illuminate our paths and give us the courage to move forward, even when the road seems dark.

Help us to love one another,

to work for the common good,

and to be the better people You created us to be.

May our lives reflect Your love and mercy, and may we continually seek Your closeness and guidance.

We place this new year into Your hands, asking that You walk with us and remain with us in every step we take.

Amen.

This prayer is intended to begin the new year with gratitude, to ask for God's blessing and guidance, and to strive to live according to His will, with faith and hope.

The parish Sunday coffee volunteers invite you to enjoy coffee and pastries.

Dear Parish Youth...

The Resurrection parish's Youth committee invites all parish youth (aged 16-35) to help bake at least 12 large, individually packaged cookies, dessert bars, squares or brownies for the

"**Out of the Cold**" dinner, which will take place on Friday January 16th. Our goal is 100 desserts. Youth who are interested in baking, please contact Jacintha (jacintha@primus.ca) by Sunday January 11th to confirm participation. Youth who volunteer will receive "Community Service" credit.

A heartfelt thank you for your time and generosity.

Our parish "**Labdara**" committee **CONTINUES The FOOD DRIVE** in aid of the needy in Toronto and **INVITES ALL to participate.**

NON-PERISHABLE Food may be brought and left in the box provided, at the parish door.

Thank you in advance for your kind donations.



The Three Kings: A Feast of the Heart

In truth, we really should not call those people at Jesus' manger "kings." The Gospel clearly says: wise men, magi, diviners from the East. No one knows their origin. No one knows their true names. No one even knows their number. The number "three" became established in Church tradition because of the three gifts they brought to the infant Jesus—gold, frankincense, and myrrh. But in some Eastern Churches, it is said, there were two, or four, or even nine kings.

More precisely this feast should be called by its Greek name—**Epiphany** - the manifestation of God. In carefully weighed and polished theological language, it speaks of the appearance of the incarnate God to all nations and cultures, of how everyone—even those far away and foreign—falls at Jesus' feet and gives Him due honour and glory.

Strangely enough, we cannot rid ourselves of that traditional Christmas image with three kings and the miraculous star that led them. Even today we still think of kings—of persons, not ideas. Even if suspicion arises that the evangelist Matthew is not describing historical facts, not giving a report from Bethlehem, but is creating a symbolic or allegorical image. No browsing through books, Scripture dictionaries, or encyclopedias will knock out of my head the conviction that at Jesus' manger there stood kings—precisely three of them—with crowns, ermine cloaks, and all the dignity proper to kings.

Perhaps Christmas cards are to blame? Perhaps because it sounds beautiful, because the word "king" evokes a reverent thrill? Or perhaps it is simply a pleasant memory from childhood fairy tales? After all, that Gospel story has everything a fairy tale needs.

I dare say: those people of the Church who, many centuries ago, gave this feast the name "The Three Kings" and, ignoring the Gospel text, titled the wise men or magi as kings, hit the mark. They truly were full of the inspiration of the Holy Spirit. I do not know—perhaps they were thinking about the desired union of cross and crown, perhaps they were wary of the dangerous word "magus"—but what came of it is a wonderful, ever-living and relevant message, far more important and alive than meticulously dissected theological insights.

Wise men or magi at Jesus' manger would force us to think that the path to the Lord leads through some special secret information, exclusive knowledge, breathtaking supernatural experiences, perhaps even magic and astrology. We would think that only those with great wisdom and exceptional abilities, those who know how to probe the mysteries of the universe, can find Jesus.

But the three kings, humbly kneeling before the Child, say something else. For them it truly must have been neither sensible, nor logical, nor useful to seek a foreign king in a foreign land. In those days there was no custom of traveling from court to court on friendly visits. Kings either attacked one another or formed aggressive alliances against other kings. The kings who visited Bethlehem had everything they needed in their Eastern lands, to which they later returned. They were led by the star not by calculation, but by curiosity—by a sense of wonder, a dream. By an inexplicable attraction that we will later see in the Gospels, when the grown child of Bethlehem will draw crowds of his own people and of strangers to follow Him.

"Royal heart," we say of one who is noble and honourable, generous and merciful, free and brave. The men from the East who came to Jesus' manger truly had royal hearts. They did not care to show off or to immortalize their names. They never asked that the little King of Bethlehem repay them in any way for the gifts they left. We do not even know what later happened in their lives, how the journey following the star and the encounter with the Saviour of the world changed them—or did not change them—whether they later became His confessors or made careers in the future Church. Here again we can see a prophecy of future Gospel events: the encounter with Jesus itself is more important than the results. Trust is placed in the power of Epiphany, of God's manifestation, not in the implementation of programs.

The Parish is not responsible for the content of the ads

THANK YOU for donations.

You can donate to the parish and for parish causes through: envelopes; eTransfers (email: resparish@prisikelimas.ca ;

Q: What is the name of the parish?

A: Resurrection; (indicating to whom the donation is addressed) or on the parish site www.prisikelimas.ca/give.

Through banks - RCU and Parama by direct deposit.

PLEASE NOTE: Writing Cheques payable to **Resurrection Parish** in the **MEMO:** Donation to Parish or Mass.

Writing Cheques payable to **Franciscan Fathers** in the **MEMO:** Capital Fund, Renovation fund, by bequest, Monastery, Soup kitchen, Camp "Kretinga", Oncology centre Klaipeda, Franciscan Fathers projects in Lithuania.



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Merry Christmas
and a Happy New Year*



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happiness, health, and prosperity
this new year!



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Associate Pastor/Parish economist:

Fr. Jonas Sileika, OFM

Serving Priest: Fr. Augustinas Simanavicius, OFM

Deacon: Dr. Kazimieras Ambrozaitis

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