

Sunday Bulletin  
September 18<sup>th</sup>, 2022 – 14<sup>th</sup> Sunday after Pentecost



Sts. Peter & Paul Ukrainian Orthodox Church  
Youngstown, Ohio 44509



SS. Peter & Paul UOC  
 Українська Православна  
 Церква Святих Петра і Павла  
 1025 N. Belle Vista Ave  
 Youngstown, OH 44509-1616  
 Phone: 330-799-3830

Fr. Mykola Zomchak  
*Pastor*

Anna Anderson  
*Choir Director*

Chuck Woloschak  
*President of the Church Council*

Ministries:

Altar Servers

Church Choir

Church School

Adult Education

St. Mary's Sisterhood

SS. Peter & Paul Brotherhood

Senior UOL Chapter

Junior UOL Chapter

Orphanage Mission Ministry

Fr Mykola Zomchak - Editor

**Website:**

<http://www.stspeterpauluoc.org>

# STS Peter & Paul Ukrainian Orthodox Church

*We invite you to a celebration of  
the Resurrection of Christ each week.*



**September 18<sup>th</sup>, 2022 – 14<sup>th</sup> Sunday after Pentecost**

**Epistle:** 2 Corinthians 1:21-2:4

**Gospel:** Matthew 22:1-14

## **The Parable of the Wedding Feast**

### **Tone 5 Troparion (*Resurrection*)**

Let us, the faithful, praise and worship the Word,  
 co-eternal with the Father and the Spirit,  
born for our salvation from the Virgin;  
 for He willed to be lifted up on the Cross in the flesh,  
 to endure death,  
 and to raise the dead//  
 by His glorious Resurrection.

### **Tone 5 Kontakion (*Resurrection*)**

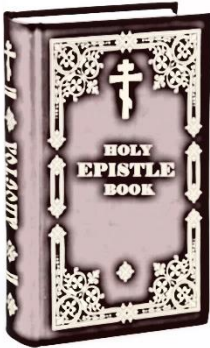
You descended into hell, O my Savior,  
 shattering its gates as Almighty,  
resurrecting the dead as Creator,  
 and destroying the sting of death.  
 You have delivered Adam from the curse, O Lover of  
 man,// and we cry to You: "O Lord, save us!"

### **Tone 5 Prokeimenon - Ressurrection**

Thou, O Lord, shalt keep us and shalt preserve us from this generation  
and for evermore.

*V. Save me, O Lord for a righteous man there is no more.*

### **The Reading is from the 2<sup>nd</sup> Letter of the Holy Apostle Paul to the Corinthians**



Now He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a guarantee. Moreover I call God as witness against my soul, that to spare you I came no more to Corinth. Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand. But I determined this within myself, that I would not come again to you in sorrow. For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me? And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.

### **До Коринтян 2-ге Послання Св. Апостола Павла Читання**

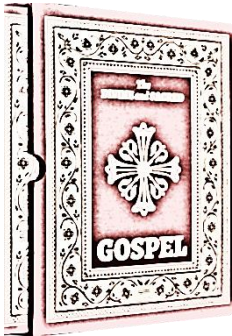
А Той, Хто утверджує нас разом з вами у Христі й також помазав нас, є Бог. Він поклав на нас Свою печать, і дав нам Дух у серця наші як завдаток того, що виконає Свою обітницю. Нехай Бог буде моїм свідком. Я клянуся життям своїм, що не повернувся у Коринт тому, що хотів вас помилувати. І це не означає, що ми хочемо панувати над вашою вірою. Бо ви тверді у своїй вірі, а ми — спільники у ділах ваших для радості вашої. Отже, я сам собі вирішив не приходити знову до вас у смутку. Бо коли я засмучу вас, то хто ж тоді підбадьорить мене, як не ви, кого я засмутив? Тож написав я так для того, щоб, прийшовши, не бути засмученим тими, хто має веселити мене. Бо я впевнений у вас, бо моя радість — це радість для всіх вас. І написав я вам з великого горя, туги в серці і гірко плачучи. Та не для того, щоб вас засмутити, а для того, щоб ви пізнали ту безмежну любов, що маю я до вас.

## Alleluia and Verses Tone 1

*V. Of Thy mercies, O Lord, will I sing for ever. Unto generation and generation will I declare Thy truth with my mouth.*

*V. For Thou hast said: Mercy shall be built up for ever, in the heavens shall Thy truth be established.*

### The reading is from the Gospel according to St. Matthew



And Jesus answered and spoke to them again by parables and said: "The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they were not willing to come. Again, he sent out other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding."' But they made light of it and went their ways, one to his own farm, another to his business. And the rest seized his servants, treated them spitefully, and killed them. But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding.' So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests. But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was speechless. Then the king said to the servants, 'Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.' For many are called, but few are chosen."

### Від Матвія Святого Євангліє Читання

І знову Ісус почав розповідати людям притчі. Він казав: «Царство Боже подібне до царя, який справляв весілля свого сина. Він послав слуг, щоб вони покликали запрошених, але ті не хотіли приходити. Він знову послав слуг сказати усім запрошеним: „Слухайте! Все вже приготовано для весілля,

бичків та іншу худобу вже забито, і страви вже на столі. Приходьте на весілля!” Але ніхто на те не звернув уваги, і всі розійшлися — один повернувся до роботи в полі, другий до інших справ. Всі інші, котрі були запрошені, схопили царських слуг, познущалися з них, а потім убили. Тоді цар розгнівався й послав своє військо, і покарав убивць, а їхнє місто спалив. І сказав цар своїм слугам: „Усе готове для весілля, але ті, хто були запрошені, не гідні бути на ньому. Отже, вийдіть на вулиці й на кожному куті запрошуйте кого побачите”. Тоді слуги пішли й запросили всіх, кого побачили: як добрих, так і лихих людей. Весільна зала була повна гостей. Але коли цар увійшов і подивився на гостей, то побачив серед них чоловіка в простому вбранні. Цар звернувся до нього: „Друже, як же ти увійшов сюди, не вбравшись у весільне?” Але той мовчав. Тоді цар наказав своїм слугам: „Зв’яжіть йому руки й ноги та й киньте у темряву, де тільки ридання і скрегіт зубів від болю. Бо багато покликаних, але мало вибраних”».

### **Communion Hymn**

Praise the Lord from the heavens, praise Him in the highest! (Ps. 148:1)

*Alleluia, Alleluia, Alleluia!*



### **MEMORY ETERNAL**



James Bobersky, Rev Fr John Harvey, Peter and Ann  
Borovitsky, Audrey Racz, Rev Fr John Harvey,  
Rev Fr Gregory Becker, Mary Ann Senedak,  
John Nicholas Visa, Alexandra Prychodczenko,  
Dr. Steven Sivulich, Cheryl Kraynik (Dobransky),  
Helen Zebel, Kateryna

All Innocent Victims Who died because of shootings

All Who gave their lives during the war in Ukraine



## PRAYER LIST

PLEASE PRAY FOR HEALING, COMFORT, AND SPIRITUAL PEACE



Metropolitan Antony, Nicholas Yurchyk, David Spanja,  
Alice Dobransky, Barbara McGirr, Mary Ann Owens, Beverly  
Henry, Dave Zylka, Katerina Ulrich, Marianne Carmack,  
Michael Woloschak, Pauline Witkowsky, Eileen Maluk,  
Joe Ewanish, Peter Anderson, Mary Ann Senediak,  
Albert Auden, Michael Gino Maluk,  
Boris & Kathleen Vuksanovich, Mykola Prychodczenko,  
Kathy Zebel, Artem Pavlusk, Romania Pavlusk,  
Anna Blair and her newly born daughter.

All victims Suffering from the Corona Virus  
All Ukrainian people who are suffering from the war.



## Liturgical Schedule, Feast Days

Please contact Fr Mykola to schedule Prayer Services -  
330-799-3830 (Liturgy, Panakhyda, Moleben, Confession,  
Blessing of houses, cars, etc.) to request Bulletin  
Dedications, Announcements or Prospora Offerings

## SERVICE AND FEAST DAY SCHEDULE

- Sunday, September 18, 9:30AM – Divine Liturgy 14<sup>th</sup> Sunday
- Wednesday, September 21, 9:30AM - Divine Liturgy, The Nativity of our Most Holy Lady the Theotokos and Ever-Virgin Mary
- Sunday, September 25, 9:30AM – Divine Liturgy 15<sup>th</sup> Sunday
- Tuesday, September 27, 9:30AM - Divine Liturgy, The Universal Exaltation of the Precious and Life Giving Cross
- Saturday, October 1, 5PM – Great Vespers
- Sunday, October 2, 9:30AM – Divine Liturgy 16<sup>th</sup> Sunday
- Sunday, October 9, 9:30AM – Divine Liturgy 17<sup>th</sup> Sunday
- Saturday, October 15, 5PM – Great Vespers
- Sunday, October 16, 9:30AM – Divine Liturgy 18<sup>th</sup>

**"REMEMBER THE SABBATH DAY AND KEEP IT HOLY."**

**Ukrainian people  
need our help !**

**HELP FOR  
UKRAINE**

**TO MAKE A CONTRIBUTION TOWARDS AID TO UKRAINE:**

Make checks to the UOC of USA with Memo: AID FOR UKRAINE

Or by [donating online](https://uocofusa.org/), at <https://uocofusa.org/>



**New Hope United Methodist  
Church in Niles, OH  
raised \$2,632 towards  
Humanitarian Aid for Ukraine**

***Thank You!*** 



**OUR PARISHIONERS AT THE FAMILY FEST AT ALL SAINTS CAMP  
SEP 6, 2022 - EMLENTON, PA**

## OUR OFFERINGS TO THE LORD AS OF

**On September 11**

General:		\$ 1110.00
Renovation:		\$ 111.00
Online Donations on Tithe.ly		\$45.00
Renovation Fund Donations to date:		\$22925.67

**“GIVING IS SHARING A PORTION  
WITH THE ONE  
WHO FIRST GAVE IT ALL TO YOU...”**



### September Birthdays:



1 Joe Ewanish  
1 KloeY Nichole Woloschak  
4 Joe Buzzelli  
7 George Demetrios  
8 Yvonne Mark  
12 Raymond Stermer  
13 Carol Rappach  
13 Rev Ivan Tchopko  
18 Zena Farka  
20 Bonnie Borovitcky  
22 Dolly Mehalco  
22 Zachary James  
McCormick  
24 Volodymyr Koval

**Happy Birthday** to our  
loved members of the  
parish, God grant you **many and blessed** years!  
**Многая літа!** **Many blessed Years!**



# PYROHIES SALE SCHEDULE

**October**      Order by: Monday, October 3  
Work date: October 5 & 6  
Pick-up on: Friday, October 7, from 9:00 am – noon  
Order by: Monday, October 17  
Work date: October 19 & 20  
Pick-up on: Friday, October 21, from 9:00 am – noon

Potato & Cheese, Potato Onion, Kraut or  
Potato & Kraut \$8.00 a dozen



## Stuffed cabbage & Baked Goods - TBA

*Please join us for making Pyrohy on the work dates.*

*For questions: (234) 247-1534 Anna Anderson*

## Quarter Auction

October 8, 2022 at 10 AM

**Money to Benefit FR. Olynyk Scholarship Fund**

Seeking Donations: cash , lottery tickets,

gift cards and gas cards. By Sep 25 **NO GIFTS.**

**Because of YOU and your generous donations**

**we were very successful in 2019.**

The value of your donation will be credited to your stewardship

To make a donation (or for an additional information) please call or text:

Crystal – 330 766 6872      Yvonne – 330 402 8716

## Let's benefit our Scholarship Fund

Scholarship Recipients of Sts Peter & Paul: - Mark your calendar **Oct 8.**

We would appreciate your help and support to make the  
Quarter Auction successful!



**LET'S PASS ON THE SCHOLARSHIP TO FUTURE  
STUDENTS OF OUR CHURCH!**



# To our youngest Parishioners

, age **3-18 years:**



Come and join us to kick-off our  
**Sunday School Year** with

our **First Annual Donut Decorating Event!**

**Everyone will decorate their donuts with their favorite frosting and toppings and we'll all have some fun!**



Our 2022-2023 Sunday School Year will begin on Sunday, September 25 after Divine Liturgy! Classes are every Sunday after the Liturgy and will be held at the Pavilion while our basement classrooms are being renovated.

***Your teachers have some fun things planned for you and your Sunday School friends!***

Blessing of the Students and the Teachers for the beginning of the new School Year on Sep 25, after Liturgy.



## Q&A: WHAT IS THE MEANING OF THE WEDDING GARMENT?

*The only thing the king asked of his invited guests was to accept the free gift and put it on the garment. Obviously, the garment in this parable represents something important – the garment of righteousness. Unless we are wearing the king's robe of righteousness we are unworthy to stand in His presence.*



## **What is the meaning of the Parable of the Wedding Feast?**

Jesus told the Parable of the Wedding Feast in [Matthew 22:1-14](#). This parable is similar in some ways to the [Parable of the Great Banquet \(Luke 14:15-24\)](#), but the occasion is different, and it has some important distinctions. To better understand the context of this story, it is important to know some basic facts about weddings in Jesus' day.

In Jewish society, the parents of the betrothed generally drew up the marriage contract. The bride and groom would meet, perhaps for the first time, when this contract was signed. The couple was considered married at this point, but they would separate until the actual time of the ceremony. The bride would remain with her parents, and the groom would leave to prepare their home. This could take quite a while. When the home was all was ready, the groom would return for his bride without notice. The marriage ceremony would then take place, and the wedding banquet would follow.



The wedding banquet was one of the most joyous occasions in Jewish life and could last for up to a week. In His parable, Jesus compares heaven to a wedding banquet

that a king had prepared for his son ([Matthew 22:2](#)). Many people had been invited, but when the time for the banquet came and the table was set, those invited refused to come (verses 4-5). In fact, the king's servants who brought the joyful message were mistreated and even killed (verse 6).

The king, enraged at the response of those who had been invited, sent his army to avenge the death of his servants (verse 7). He then sent invitations to anyone his servants could find, with the result that the wedding hall was filled (verses 8-10).

During the feast the king noticed a man "who was not wearing wedding clothes" (verse 11). When asked how he came to be there without the furnished attire, the man had no answer and was promptly ejected from the feast "outside, into the darkness, where there will be weeping and gnashing of teeth" (verses 12-13). Jesus then ends the parable with this statement: "[For many are invited, but few are chosen](#)" (verse 14).

The king is God the Father, and the son who is being honored at the banquet is Jesus Christ, who "came to that which was his own, but his own did not receive him" ([John 1:11](#)). Israel held the invitation to the kingdom, but when the time actually came for the kingdom to appear (see [Matthew 3:1](#)), they refused to believe it. Many prophets, including John the Baptist, had been murdered ([Matthew 14:10](#)). The king's reprisal against the murderers can be interpreted as a prophecy of Jerusalem's destruction in A.D. 70 at the hands of the Romans (cf. [Luke 21:5](#)). More broadly, the king's vengeance speaks of the desolation mentioned in the book of Revelation. God is patient, but He will not tolerate wickedness forever ([Obadiah 1:15](#)). His judgment will come upon those who reject His offer of salvation. Considering what that salvation cost Jesus, is not this judgment well deserved (see [Hebrews 10:29-31](#))?

Note that it is not because the invited guests *could not* come to the wedding feast, but that they *would not* come (see [Luke 13:34](#)). Everyone had an excuse. How tragic, and how indicative of human nature, to be offered the blessings of God and to refuse them because of the draw of mundane things!

The wedding invitation is extended to anyone and everyone, total strangers, both good and bad. This refers to the gospel being taken to the Gentiles. This portion of the parable is a foreshadowing of the Jews' rejection of the gospel in [Acts 13](#). Paul and Barnabas were in Pisidian Antioch, where the Jewish leaders strongly opposed them. The apostle's words echo the king's estimation that those invited to the wedding "did not deserve to come": "We had to speak the word of God to you first. Since you reject



it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles” ([Acts 13:46](#)). The gospel message, Jesus taught, would be made available to everyone.

The matter of the wedding garment is instructive. It would be a gross insult to the king to refuse to wear the garment provided to the guests. The man who was caught wearing his old clothing learned what an offense it was as he was removed from the celebration.

This was Jesus’ way of teaching the inadequacy of self-righteousness. From the very beginning, God has provided a “covering” for our sin. To insist on covering ourselves is to be clad in “filthy rags” ([Isaiah 64:6](#)). Adam and Eve tried to cover their shame, but they found their fig leaves to be woefully scant. God took away their handmade clothes and replaced them with skins of (sacrificed) animals ([Genesis 3:7, 21](#)). In the book of Revelation, we see those in heaven wearing “white robes” ([Revelation 7:9](#)), and we learn that the whiteness of the robes is due to their being washed in the blood of the Lamb (verse 14). We trust in God’s righteousness, not our own

Just as the king provided wedding garments for his guests, God provides salvation for mankind. Our wedding garment is the righteousness of Christ, and unless we have it, we will miss the wedding feast. When the religions of the world are stripped down to their basic tenets, we either find man working his way toward God, or we find the cross of Christ. The cross is the only way to salvation ([John 14:6](#)).

For his crime against the king, the improperly attired guest is thrown out into the darkness. For their crimes against God, there will be many who will be consigned to “[outer darkness](#)”—existence without God for eternity. Christ concludes the parable with the sad fact that “many are invited, but few are chosen.” In other words, many people hear the call of God, but only a few heed it.

To summarize the point of the Parable of the Wedding Feast, God sent His Son into the world, and the very people who should have celebrated His coming rejected Him, bringing judgment upon themselves. As a result, the kingdom of heaven was opened up to anyone who will set aside his own righteousness and by faith accept the righteousness God provides in Christ. Those who spurn the gift of salvation and cling instead to their own “good” works will spend eternity in hell.

The self-righteous Pharisees who heard this parable did not miss Jesus' point. In the very next verse, "the Pharisees went out and laid plans to trap him in his words" ([Matthew 22:15](#)). The Parable of the Wedding Feast is also a warning to us, to make sure we are relying on God's provision of salvation, not on our own good works or religious service.



## The Eucharist and the Banquet



The Eucharist is also a Sacred Banquet. By the Lord Jesus' absolute and indisputable decision He wills that His own Body and Blood be the supernatural sustenance of those whom at Baptism He has made children of His Father in His own image. (cf. Jn 6:60-71) This nutrition, called Holy

Communion, enables those who receive it worthily to become more and more like unto Jesus and, in that measure, more pleasing to God the Father. The nourishment one has from feeding on the Lord's Flesh and Blood should empower that person to live ever more completely in the likeness of the Son, in His total obedience, fidelity and love for the Father's will in all things. Sharing in the Eucharist is the highest point of union with the Lord who is both the source of eternal life and the font from which one draws the strength to make the complete gift of one's self. Holy Communion is Jesus' Pledge of eternal glory by initiating intimate communion between Himself and that person whom He will usher one day into the place He has prepared for those who follow Him faithfully. ( Jn 14:1-3)





## 2022 Upcoming dates & events

### Local

Septemb 16-17 100 Years Anniversary of Sts. Peter & Paul  
UOC Parish in Lyndora, PA.

Septemb 17-18 Greek Food Festival at ST. GEORGE GREEK  
ORTHODOX CHURCH at **11:00 AM - 7:00 PM**  
315 West Englewood Avenue New Castle, PA

September 25 Beginning of the Church School at our Parish.  
Blessing of the Students. Classes are every  
Sunday after the Liturgy and will be held at  
the Pavilion while our basement classrooms  
are being renovated.

September 25 Ukrainian Relief Dinner & Prayer Service  
Service **4:00 PM** • Dinner **5:00 PM**  
ST. NICHOLAS GREEK ORTHODOX CATHEDRAL  
419 South Dithridge St. Pittsburgh (Oakland)  
15213

October 8 Quarter Auction at the Orthodox Center at  
**10AM** to Benefit FR. Olynyk Scholarship Fund

### National

October 13-15 23<sup>rd</sup> Regular Sobor of the UOC of USA,  
South Bound Brook / Somerset, NJ

Grateful to the Pastor, the Committee and all the Members of the New Hope United Methodist Church in Niles, OH for the Fundraising Dinner for Ukraine raising \$2,632 towards Humanitarian Aid for Ukraine.

