

Sunday Bulletin
September 13, 2020 – 14th Sunday after Pentecost
Placing of the Cincture (Sash) of the Most Holy Theotokos



Sts. Peter & Paul Orthodox Church
Youngstown, Ohio 44509



September 13, 2020
SUNDAY BULLETIN

SS. Peter & Paul UOC

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Church Choir

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Adult Education

St. Mary's Sisterhood

SS. Peter & Paul Brotherhood

Senior UOL Chapter

Junior UOL Chapter

Fr Ivan/ Marianne Carmack

Editor

Website:

<http://www.stspeterpauluoc.org>

SS. Peter & Paul Ukrainian Orthodox Church

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



14th Sunday after Pentecost - Tone 5

The Placing of the Cincture (Sash) of the Most Holy Theotokos (395-408). Hieromartyr Cyprian, bishop of Carthage (258). St. Gennadius, patriarch of Constantinople (471).

Epistle: 2Cor 1:21-2:4; **Gospel:** Mt: 22:1-14



Troparion (Resurrection) - Tone 5

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.



Troparion (Sash) - Tone 4

O Ever-Virgin Theotokos, shelter of mankind, thou hast bestowed upon thy people a mighty in vesture, even thine immaculate body's raiment and sash, which by thy seedless childbirth have remained incorrupt; for in thee nature and time are made new. Wherefore, we implore thee to grant peace to the world, and great mercy to our souls.

Kontakion (Resurrection) Tone 5

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!”

Kontakion (Sash) Tone 2

Thy precious sash, O Theotokos, which encompassed thy God-receiving womb, is an invincible force for thy flock, and an unfailing treasury of every good,
O only Ever-virgin Mother.

Prokimen Tone 5

You, o Lord shall protect us and preserve us from this generation forever. (*Ps 11:8*)
Verse: O Lord, save me for there is no longer any righteous man. (*Ps 11:2*)

The Reading is from the Second letter of St Paul to the 2 Cor 1:21-2:4

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.

Alleluia and Verses Tone 5

Alleluia, Alleluia, Alleluia

Of Your mercies O Lord, I will sing forever; unto generation and generation

I will proclaim Your Truth in my mouth. (*Ps 88:2*): Alleluia, Alleluia, Alleluia

You have said: Mercy will be established forever, and my truth will be prepared into the heavens. (*Ps 88:3*): Alleluia, Alleluia, Alleluia

The reading is from the Gospel according to St. Matthew: 22:1-4

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.”

The Communion Verses

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

PRAYER LIST

PLEASE PRAY FOR HEALING, COMFORT, AND SPIRITUAL PEACE

Fr. Gregory Becker, Fr. Andrew Gall, Fr. Paisius McGrath,
 Fr John Nakonachny, Nora (a beautiful girl born
 prematurely) Dominick, David Spanja, Mary Goncy,
 Nancy Racz, Walter Duzzny, Nancy Tiedeman, Kay Malys,
 Deborah Harvey, Mary Lapushansky, Mary Ann Owens,
 Pauline Witkowsky, Dr. Dinah Fedyna, Marianne
 Carmack, Marty Woloschak, Ruth Graves, Alice
 Dobransky, Dorothy Mehalko, Eileen Maluk, Boris
 Vuksanovich, Joe Ewanish, Peter Anderson, Alexandra
 Prychodczenko, Joe Buzzelli, Tom Senedak, Shirley K.
 Duffy, Mary Ann Senediak and all victims Suffering from
 the Corona Virus together with nurses, doctors and all
 who work for their recovery.



**Gr. Martyr and Healer St.
 Panteleimon**

FOR YOUR HEALTH AND SAFETY

- All Parish members and visitors are directed to follow CDC and church guidelines. **Visitation or Confessions need to be scheduled**
- please call the rectory at 330 799 3830, so that it can be made possible for you to come safely.
- All the visit and Confession are to be scheduled individually ahead of time.



Sunday, September 13, 2020

9:30AM - DIVINE LITURGY

LIVE-STREAMED ON YOUTUBE

<https://youtu.be/Jd1DW-oCZIM>

WAYS TO SEND YOUR WEEKLY OFFERINGS (Envelopes) and RENOVATION DONATIONS

1. BY USPS MAIL TO THE RECTORY (CHURCH
2. *DONATE ONLINE ON STS. PETER & PAUL* WEBPAGE (SAFE AND SECURE)
3. IN-PERSON AT SUNDAY DIVINE LITURGY: Click on the following URL or paste in your Browser <http://www.stspeterpauluoc.org/> and **CLICK ON the DONATE button.**

OUR OFFERINGS TO THE LORD AS OF SUNDAY, SEPTEMBER 6

GENERAL	\$810.00
RENOVATION FUND:	\$152.00
ONLINE DONATIONS ON TITHE.LY	\$45.00
RENOVATION FUND DONATIONS TO DATE:	\$15,118.16





Sts. Peter & Paul Liturgical Schedule Feast Days Information and Events

Please contact Father Ivan to schedule Panikhidas,
Confessions, request Bulletin Dedications,
Announcements or Prosfhora Offerings

SERVICE AND FEAST DAY SCHEDULE

- Sunday, September 13, 2020: 9:30AM – **DIVINE LITURGY**, Placing of the Cincture (Sash) of the Most Holy Theotokos (395-408)
 - Monday, September 14, 2020: 9:30AM – **AKATHIST**, Glory to God for all, *Liturgical New Year*.
 - Saturday, September 19, 2020: 9:30AM – **AKATHIST**, Commemoration of the Miracle of the Archangel Michael at Colossae.
 - Sunday, September 20, 2020: 9:30AM – **DIVINE LITURGY**, Sunday before the Exaltation, Forefeast of the Nativity of the Theotokos.
 - Monday, September 21, 2020: 9:30AM – **DIVINE LITURGY**, The Nativity of Our Most Holy Lady the Theotokos and ever virgin Mary, at the Cemetery Chapel.
 - Sunday, September 27, 2020: 9:30AM – **DIVINE LITURGY**, The Universal Exaltation of the Precious and Life-Giving Cross.
 - Sunday, October 4, 2020: 9:30AM – **DIVINE LITURGY**, Sunday after the Exaltation.
 - Tuesday, October 6, 2020: 9:30AM – **AKATHIST**, The Conception of the Honorable, Glorious Prophet, Forerunner and Baptist John.
-

Church Council Monthly Meeting

6:30 PM – Tuesday, September 15

At the Pavilion



The Ukrainian Orthodox League of the USA Ohio and Western Pennsylvania Region

YOUR INVITED
TO REGISTER FOR
SEPTEMBER 25, 2020

EXPERIENCING WORSHIP SERIES - THE NEW LITURGICAL YEAR
TO REGISTER, PLEASE SEND AN EMAIL TO marianne.carmack@gmail.com
(Please Note: There is no registration Fee)

ANNOUNCING 2020 – 2021 RETREATS AND SEMINARS

The Ukrainian Orthodox League of the USA
Ohio and Western Pennsylvania Region



EXPERIENCING WORSHIP SERIES: THE NEW LITURGICAL YEAR

7:00 PM – Friday, September 25, 2020

ZOOM Meeting Platform

Moderators: Fr Ivan Tchopko, Sts. Peter & Paul (Youngstown, OH)
Fr. John Charest, Sts. Peter & Paul (Carnegie, PA)

SPEAKER: The Very Rev. Fr. Athanasios Haros, Dean
St. Nicholas Greek Orthodox Cathedral,
Tarpon Springs, FL

September 1/14 marks the new Ecclesiastical Year. Special prayers are offered at the beginning of the new liturgical cycle of feasts and fasts. This is an opportunity to explore the vocabulary of Faith and the rhythm of worship and the revelation – through the fixed and movable feasts and church seasons and fasts – of our salvation. Within this framework our faith is anchored in and by the Word of God.





The Placing of the Cincture (Sash) of the Most Holy Theotokos (395-408)

Tropar -Dismissal Hymn- of the Mother of God, Tone 4

*O EVER-VIRGIN Theotokos, shelter of mankind, thou hast bestowed upon thy people a mighty investure, even thine immaculate body's raiment and sash, which by thy seedless childbirth have remained incorrupt; for in thee nature and time are made new. Wherefore, we implore thee to grant peace to the world, and great mercy to our souls.**

Kontakion of the Mother of God, Tone 2

*THY precious sash, O Theotokos, which encompassed thy God-receiving womb, is an invincible force for thy flock, and an unfailing treasury of every good, O only Ever-virgin Mother. ***

THE MOST VENERABLE and full of grace Belt of our Blessed Virgin Mary, which is found at the Holy Great Monastery of Vatopedi in Agios Oros (Holy Mt. Athos), is the only precious souvenir that survives from her earthly life.

According to the Sacred Tradition and the history of our Church, the Most Holy Theotokos three days after she fell asleep she rose from the dead and ascended in body to the heavens. During her ascension, she gave her Holy Belt to the Apostle Thomas. Thomas, along with the rest of the holy Apostles, opened up her grave and didn't find the body of the Theotokos. In this way the Holy Belt is proof for our Church of her Resurrection and bodily ascension to the heavens, and, in a word, at her metastasis.

The Holy Belt, according to the tradition, was made by the Blessed Virgin Mary herself with camel hair. The Empress Zoi, wife of Leo 6th the Wise, out of gratitude for her miraculous cure, embroidered the Belt with gold thread, as it is found today, but divided in three pieces. Originally it was being kept in Jerusalem and later in Constantinople. There during the 12th century under Manuel A' Komninos (1143-1180) an official holiday for the Belt was established on August 31st. In the end,


Emperor John the 6th Katakouzinos (1347-1355), who had a special love toward the Holy Great Monastery of Vatopedi, as is evidence by many related accounts, donated the Belt to the Monastery. Since then the Holy Belt is kept at the Holy Monastery of Vatopedi, in a silver case of newer manufacture which depicts the Monastery. On the bottom right border of the depiction the artist made the drawing of the donor Emperor Katakouzinos along in the a sign which refers to his donation to the Monastery.

Numerous are the miracles, that have taken place up to today with the Holy Belt. Its value is priceless because it's associated to the Blessed Virgin Mary. She has the grace and to her the miraculous power is attributed, which with many ways she transmits to the faithful.

The Holy Belt maintains unaltered the grace of the Most Holy Theotokos, because it became connected with her person and her life and because saints are spirit carriers during not their life, but also after their death. The same phenomenon is mentioned in the Holy Scriptures when objects that the Prophet Elias and the holy Apostles wore actually performed miracles, because they had the grace of the saints. For this reason the Church attributes it honorary worship, as it does to the Holy Wood of the Cross of the Lord.

The Holy Belt has the unique grace to cure women's sterility as well as cancer patients, with a ribbon that has firstly been blessed on the Belt and is subsequently worn by the sterile women and patients.

Source: <http://www.serfes.org/orthodox/beltoftheholytheotokos.htm>



I WILL LIE DOWN AND
Sleep In Peace
FOR YOU ALONE, O LORD,
MAKE ME DWELL IN SAFETY.
-PSALM 4:8

PLACING OF THE PRECIOUS SASH OF THE THEOTOKOS



Ecclesiastical New Year, September 1/14

For the maintenance of their armed forces, the Roman emperors decreed that their subjects in every district should be taxed every year. This same decree was reissued every fifteen years, since the Roman soldiers were obliged to serve for fifteen years. At the end of each fifteen-year period, an assessment was made of what economic changes had taken place, and a new tax was decreed, which was to be paid over the span of the fifteen years. This imperial decree, which was issued before the season of winter, was named Indictio, that is, Definiton, or Order. This name was adopted by the emperors in Constantinople also. At other times, the latter also used the term Epinemesis, that is, Distribution (Dianome). It is commonly held that Saint Constantine the Great introduced the Indiction decrees in A.D. 312, after he beheld the sign of the Cross in heaven and vanquished Maxentius and was proclaimed Emperor in the West. Some, however (and this seems more likely), ascribe the institution of the Indiction to Augustus Caesar, three years before the birth of Christ. Those who hold this view offer as proof the papal bull issued in A.D. 781 which is dated thus: Anno IV, Indictionis LIII -that is, the fourth year of the fifty-third Indiction. From this, we can deduce the aforementioned year (3 B.C.) by multiplying the fifty-two complete Indictions by the number of years in each (15), and adding the three years of the fifty-third Indiction. There are three types of Indictions: 1) That which was introduced in the West, and which is called Imperial, or Caesarean, or Constantinian, and which begins on the 24th of September; 2) The so-called Papal Indiction, which begins on the 1st of January; and 3) The Constantinopolitan, which was adopted by the Patriarchs of that city after the fall of the Eastern Empire in 1453. This Indiction is indicated in their own hand on the decrees they issue, without the numeration of the fifteen years. This Indiction begins on the 1st of September and is observed with special ceremony in the Church. Since the completion of each year takes place, as it were, with the harvest and gathering of the crops into storehouses, and we begin anew from henceforth the sowing of seed in the earth for the production of future crops, September is considered the beginning of the New Year. The Church also keeps festival this day, beseeching God for fair weather, seasonable rains, and an abundance of the fruits of the earth. The Holy Scriptures (Lev. 23:24-5 and Num. 29:1-2) also testify that the people of Israel celebrated the feast of the Blowing of the Trumpets on this day, offering hymns of thanksgiving. In addition to all the aforesaid, on this feast we also commemorate our Saviour's entry into the synagogue in Nazareth, where He was given the book of the Prophet Esaias to read, and He opened it and found the place where it is written, "The Spirit of the Lord is upon Me, for which cause He hath anointed Me..." (Luke 4:16-30).

It should be noted that to the present day, the Church has always celebrated the beginning of the New Year on September 1. This was the custom in Constantinople until its fall in 1453 and in Russia until the reign of Peter I. September 1 is still festively celebrated as the New Year at the Patriarchate of Constantinople; among the Jews also the New Year, although reckoned according to a moveable calendar, usually falls in September. The service of the Menaion for January 1 is for our Lord's Circumcision and for the memorial of Saint Basil the Great, without any mention of its being the beginning of a new year.