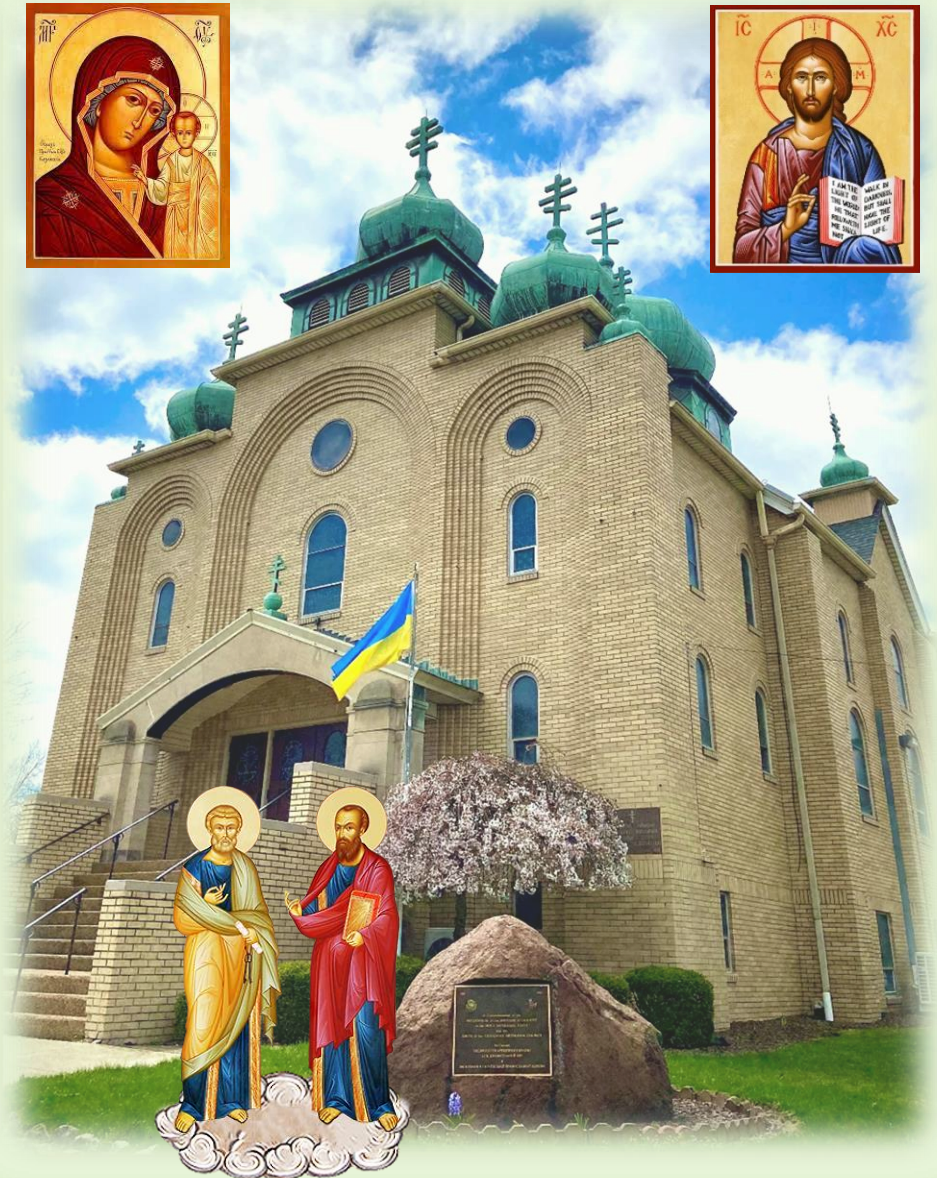
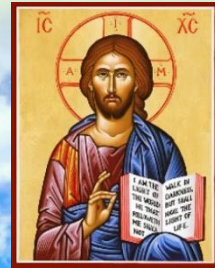


Sunday Bulletin
March 24th 2024 – 1st Sunday of Great Lent
Sunday of Orthodoxy



Sts. Peter & Paul Ukrainian Orthodox Church
1025 N Belle Vista Ave, Youngstown, Ohio 44509



Sts. Peter & Paul Ukrainian
Orthodox Church
Українська Православна
Церква Святих Петра і Павла
1025 N. Belle Vista Ave
Youngstown, OH 44509-1616
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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
Sts. Peter & Paul Brotherhood
Senior UOL Chapter
Junior UOL Chapter
Youth Ministry
Orphanage Mission Ministry
Bingo Team

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.*

March 24th 2024 –
1st Sunday of Great Lent.
Sunday of Orthodoxy

“FOLLOW ME”



**Bulletin is dedicated in Memory of
Rev. Gregory Becker
on the 2nd anniversary
of him passing away**

Tone 1 Troparion (Resurrection)

When the stone had been sealed by the Jews,
while the soldiers were guarding Your most pure body,
You rose on the third day, O Savior,
granting life to the world.

The powers of heaven therefore cried to You, O Giver of
Life: “Glory to Your Resurrection, O Christ!

Glory to Your Kingdom!//

Glory to Your dispensation, O Lover of mankind!”

Tone 2 Troparion (Sunday of Orthodoxy)

We venerate Your most pure image, O Good One;
and ask forgiveness of our transgressions, O Christ our
God. Of Your own will You were pleased to ascend the
Cross in the flesh and deliver Your creatures from
bondage to the Enemy.

Therefore with thankfulness we cry aloud to You:

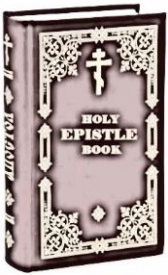
“You have filled all with joy, O our Savior,//
by coming to save the world.”

Tone 8 Kontakion (Sunday of Orthodoxy)

No one could describe the Word of the Father;
but when He took flesh from you, O Theotokos, He
accepted to be described, and restored the fallen image to
its former state by uniting it to divine beauty.//
We confess and proclaim our salvation in words and
images.

Tone 4 Prokeimenon

Blessed are You, O Lord God of our fathers, /
and praised and glorified is Your Name forever!
V. For You are just in all that You have done for us!



The Reading is from the First Letter of St Paul to Hebrews 11:24-26; 32-12:2

Brethren, by faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented – of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us. Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God

Alleluia and Verses Tone 4

*V. Moses and Aaron were among His priests; Samuel also was among those
who called on His Name. (Ps. 98:6)*

V. They called to the Lord and He answered them. (Ps. 98:7a)

Alleluia, Alleluia, Alleluia



The reading is from the Gospel according to St. John 1:43-51

The following day Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote – Jesus of Nazareth, the son of Joseph." And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!" Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!" Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

(Instead of "It is truly meet...", we sing the following)

Hymn to the Theotokos

All of creation rejoices in you, O Full of Grace: the assembly of angels and the race of men.
O sanctified temple and spiritual paradise, the glory of virgins,
from whom God was incarnate and became a Child – our God before the ages.
He made your body into a throne, and your womb He made more spacious than the
heavens. All of creation rejoices in you, O Full of Grace. Glory to you!

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! (*Ps. 148:1*)
Rejoice in the Lord, O you righteous; praise befits the just! (*Ps. 32:1*)

Alleluia, Alleluia, Alleluia!



MEMORY ETERNAL

PLEASE PRAY FOR RESTING OF THE SOULS

Mariah N. Andrews, George Fill III, Robert Meredith, Oleksander Dymtro, Mark Vuksanovich, Soldier Vladyslav Chudakorov, Anna Adamovich, Soldier Serhiy
All Who died during the war in Ukraine.

PRAYER LIST

PLEASE PRAY FOR HEALING, COMFORT, AND SPIRITUAL PEACE



Metropolitan Anthony, Archbishop Daniel, Maria Zomchak, Matt, Judith Shonn, Stephen Shonn, Ivanna Pavlusk, Simeon, Selma, Thelma Zemko, Elaine Cartier, Artur Bohuslav, Bohdan, Lori Hayda, Shirley Duffy, Michele (Senediak) Caulder, Mike Moon, Dobrodiyka Lilya, Sandy, Marilyn O'Leary, Dolly Mehalco, George, Alice Dobransky, Harold Owens, Dave Zylka, Marianne Carmack, Nicholas Yurchyk, Pauline Witkowsky, Eileen Maluk, Peter Anderson, Albert Auden, Michael Gino Maluk, Boris & Kathleen Vuksanovich, Mykola Prychodczenko, Kathy Zebel. People Suffering from any Illnesses. All Ukrainian people who are suffering from the war.



to our loved members of the parish,
We pray that God blesses you with
good health, happiness, and joy!

Many Years!

MARCH BIRTHDAYS

1 Kathryn Walcowiec
3 Nadiya Lyubuska
7 Marcia Goodge
7 Samuel Goodge
10 Luba Medved
12 Ronald Kichton
12 Michael III
Woloschak
16 Karen Yuschak

20 Lindsay Anderson
25 Boris Vuksanovich
25 Katherine Zomchak
28 Gregory Battisti
30 Thomas Lane
30 Laura Zavadil
31 Nicholas Inchak

GREETINGS:

Happy Birthday to Katherine Zomchak on
her 1ST Birthday. May the light of the Lord
shine upon you and grant you happiness on
this birthday and for many years to come.

- With best wishes, Family



'Follow Me'

- Jesus Christ

So, let's LISTEN TO Christ and follow Him!

Bulletin Dedication *(in memory or in honor)*

Sun Mar 3 <u>Dedicated</u>	Sun Mar 10 <u>Dedicated</u>	Mar 17 Not available	Sun Mar 24 <u>Dedicated</u>	Sun Mar 31 <u>Dedicated</u>
Sun Apr 7 <u>Dedicated</u>	Sun Apr 14 <u>Dedicated</u>	Sun Apr 21 <u>Dedicated</u>	Sun Apr 28 <u>Dedicated</u>	
Sun May 5 <u>Available</u>	Sun May 12 <u>Available</u>	Sun May 19 <u>Available</u>	Sun May 26 <u>Available</u>	

For bulletin dedication please call – 330-799-3830,
leave a voicemail if Fr Mykola is not near the phone.



Liturgical Schedule & Feast Days

Please contact Fr Mykola to schedule Prayer Services - 330-799-3830

SERVICE AND FEAST DAY SCHEDULE

- Sunday, March 24, 9:30AM – **Divine Liturgy, 1st Sunday of the Great Lent Sunday of Orthodoxy.** *Jn 1:43-51. Panahyda. Refreshments at the Hall.*
 - Sunday March 24, 5:00 PM - **Sunday Lenten Vespers - Archangel Michael Greek Orthodox Church.** 401 - 12th Street, Campbell, OH
- Friday, March 29, 6:00 PM – **Liturgy of Presanctified Gifts.**
- Sunday, March 31, 9:30AM – **Divine Liturgy, 2nd Sunday of the Great Lent - Sunday of St. Gregory Palamas.** *Mk. 2:1-12. Panahyda*
 - Sunday March 31, 5:00 PM - **Sunday Lenten Vespers -St. Gregory Palamas Holy Trinity Romanian Orthodox Church** 626 Wick Ave Youngstown, OH
- Friday, April 5, 6:00 PM – **Liturgy of Presanctified Gifts.**
- Sunday, April 7, 9:30 AM – **Divine Liturgy, 3rd Sunday of Great Lent, Adoration of Cross. THE ANNUNCIATION OF THE THEOTOKOS.** *Panahyda Pysanka (EASTER EGG) workshop - after the Liturgy*
 - Sunday April 7, 5:00 PM - **Sunday Lenten Vespers -St. John the Forerunner Greek Orthodox Church** 4955 Glenwood Avenue, Boardman, OH
- Friday, April 12, 6:00 PM – **Liturgy of Presanctified Gifts.**
- Sunday, April 14, 9:30 AM – **Divine Liturgy, 4th Sunday of Great Lent, Venerable John Listvychnyk.** *Panahyda*
 - Sunday April 14, 5:00 PM -**Sunday Lenten Vespers - St. John the Baptist Orthodox Church** 2220 Reeves Road NE, Warren, OH
- Friday, April 19, 6:00 PM – **Liturgy of Presanctified Gifts.**
- Sunday, April 21, 9:30 AM – **Divine Liturgy, 5th Sunday of Great Lent, Venerable Mary of Egypt.** *Panahyda*
 - Sunday April 21, 5:00 PM - **Sunday Lenten Vespers - St. Nicholas Greek Orthodox Church** 220 North Walnut Street, Youngstown, OH 44503
- Sunday, April 28, 9:30 AM – **Divine Liturgy, 6th Sunday of Great Lent, PALM SUNDAY. THE ENTRY OF THE LORD INTO JERUSALEM.**
Parish Picture for the 100th Anniversary Book (April 28 after Liturgy on the church steps)

Upcoming dates & events

- **Adult study & Fellowship** at 6pm: Mar 26
- Mar 18 – May 4 **** The Great Lent ****
- Mar 24 – **Due date for 100th Church Anniversary Commemorative Book Ad Form**
- Apr 7 – **Pysanka (Easter Eggs) workshop.** Free admission. Please sign up in the back of the church or call 330-799-3830
- Apr 20 – **UOL Pan-Orthodox Lenten Retreat** (OHIO / WESTERN PA) Saturday April 20
- Apr 28 – **Parish Picture for the 100th Anniversary Book.** Will take a group picture of all the people of our church on the steps of the church after the service (*on April 28 - Palm Sunday*)
- Sep 13-15 - **100th ANNIVERSARY of Sts. Peter & Paul Parish CELEBRATION**

Church School Calendar

- Sunday, March 24, **Church School**
- Sunday, March 31, **Church School**
- Sunday, April 7, **Church School**

PYSANKA WORKSHOP

(EASTER EGG) with Zenia Goodge

Sunday, April 7 at noon

(right after the Divine Liturgy)

FREE ADMISSION ~ Please sign up!

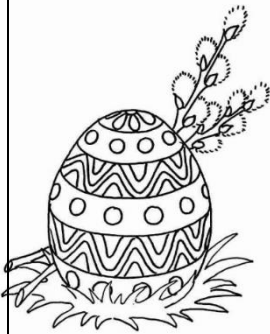
Everything you'll need to make a Pysanka will be provided!

GREAT WAY TO LEARN THE BEAUTIFUL TECHNIQUE

Potluck lunch will be right after the service and then we will start the workshop. Please consider bringing something for the Potluck.

The Church will provide pizza, drinks, plates, napkins, and utensils.

We also need to know how many people will attend. Please put your name and how many people on the sheet in the back of the church or call 330-799-3830



Bingo for Ukraine

Wednesday March 27th.

Wednesday BINGOS for Ukraine
to help the people in need!

Please come and support us in the effort to help!

ANY HELP WILL BE APPRECIATED!



100th Church Anniversary Commemorative Book Ad Form

Last Chance!!!



We are currently preparing our 100th Anniversary Commemorative Book. We are accepting memorial, honorary, and business ads from parishioners at this time. The costs are \$120 for a full page ad; \$70 for a half-page ad; and \$40 for a quarter-page ad. You can add photos for an additional \$10. If you want to sponsor the book, there is only a \$5 fee. The forms are in the vestibule. Or get the form online - <https://shorturl.at/dGIN6>

It is recommended that all photos be scanned and emailed to the address listed on the form.

Checks should be made payable to Sts. Peter & Paul UO Church with Anniversary Book written on the memo line. The form and your check can be mailed to the rectory or turned into the Church Office:

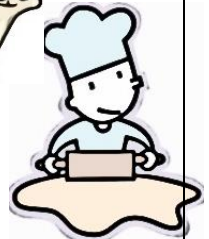
ATT: Michael Sernulka. All submissions are due by March 24, 2024.

PYROHIES SALE SCHEDULE

FOR ORDERS CALL OR TEXT – (234) 247-1534 Anna

March	Order by:	<u>Monday, March 25</u>
	Pick-up on:	Friday, March 29 , from 9:00 am – noon
April	Order by:	<u>Monday, April 8</u>
	Pick-up on:	Friday, April 12 , from 9:00 am – noon
	Order by:	<u>Monday, April 22</u>
	Pick-up on:	Friday, April 26 , from 9:00 am – noon
May	Order by:	<u>Monday, May 20</u>
	Pick-up on:	Friday, May 24 , from 9:00 am – noon

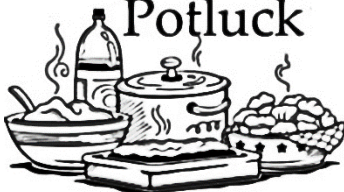
Potato & Cheese, Potato Onion, Kraut, or Potato & Kraut \$8.00 a dozen



PYROHY WORK SCHEDULE

March	Tuesday 26 th & Thursday 28 th	April	Tuesday 9 th & Thursday 11 th
May	Tuesday 21 st & Thursday 23 rd		Tuesday 23 rd & Thursday 25 th

Church Potluck



Join us EVERY FRIDAY during the
Great Lent for the **Potluck Dinner**
following the Liturgy of Presanctified
Gifts at 6PM

Reminder



Yearly Parish Stewardship Card (2024)

You should be receiving in the mail your **2024 Parish Stewardship Card**.

It is to be completed and submitted back to the Church office (by mail or in person).

- **If you are not** a Steward of our Sts. Peter & Paul Ukrainian Orthodox Church Parish - we encourage you to become one by completing the card!
- If you currently are a Steward of our Parish you **still need to complete the form and submit it back to the Church office every year.**

PLEASE SUBMIT YOUR COMPLETED
STEWARDSHIP CARDS **BY MARCH 24**



We will bless the completed Stewardship Cards during the service on Sunday March 24 as a symbol of your stewardship to the Church.

The church is not a gathering of saints,
but a crowd of repentant sinners.

~ St. Ephraim the Syrian

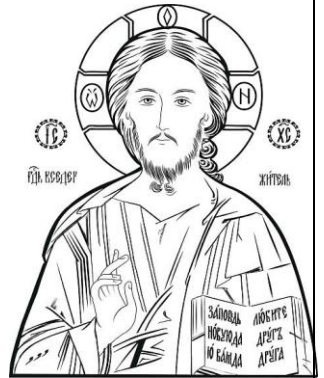
Sts. Peter & Paul Parish HISTORY FACTS

Our first parish priest,
Father Basil Koshel, went on to
New York state after leaving our
parish. He fell asleep in the Lord on May 15, 1972, and was laid
to rest in St. Andrew's Cemetery in South Bound Brook, New
Jersey.



Sunday of Orthodoxy

The first Sunday of Lent is called the Sunday of Orthodoxy. It is the day we celebrate the return of icons to the churches. Icons were venerated in the Eastern Church until the reign of Leo III (717-741 A.D.) when under the influence of two bishops from Asia Minor; he decreed that the veneration of icons was idol worship. This decree marked the beginning of a long bloody battle against sacred images in the Eastern Church. Icons were destroyed or burned and their defenders cast into prison, exiled and even tortured. This battle lasted, with short intervals of peace, until 842 A.D. when Empress Theodora restored the use and veneration of icons. A synod at Constantinople was convoked which restored the veneration of holy images. The right way to use icons was defined, saying that the icon should be honored or venerated, but not worshiped as an idol in itself.



"We define that the holy icons, whether in colour, mosaic, or some other material, should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the roads, namely the icons of our Lord God and Saviour Jesus Christ, that of our Lady, the Theotokos, those of the venerable angels and those of all saintly people. Whenever these representations are contemplated, they will cause those who look at them to commemorate and love their prototype. We define also that they should be kissed and that they are an object of veneration and honour, but not of real worship, which is reserved for Him Who is the subject of our faith and is proper for the divine nature."

On the first Sunday of the Great Lent the icons were brought back to the churches in solemn procession. That day is remembered as the triumph of Orthodoxy (tradition) over the iconoclasts (those who opposed the use of sacred images). Icons are important in that they affirm the dogma of the Incarnation of our Lord and Saviour Jesus Christ—the Word of God made flesh. As this dogma is central to Christianity, the victory over the Iconoclasts came to broadly represent the victory of the true faith over all errors.

The name of this Sunday reflects the great significance which icons possess for the Church. They are not optional devotional extras, but an integral part of our faith and devotion. They are held to be a necessary consequence of Christian faith in the incarnation of the Word of God, the Second Person of the Trinity, in Jesus Christ. They have a sacramental character, making present to the believer the person or event depicted on them. So the interior of our churches is often covered with icons painted on walls and domed roofs, and there is usually an icon screen, or iconostasis, separating the sanctuary from the nave, often with several rows of icons. Many of our homes have

an icon corner where the family prays. Icons are venerated by burning lamps and candles in front of them, by the use of incense and by kissing. But there is a clear doctrinal distinction between the veneration paid to icons and the worship due to God. The former is not only relative; it is in fact paid to the person represented by the icon. This distinction safeguards the veneration of icons from any charge of idolatry.

The theme of the victory of the icons, by its emphasis on the incarnation, points us to the basic Christian truth that the one whose death and resurrection we celebrate at Easter was none other than the Word of God who became human in Jesus Christ. The heart of Eastern Christianity, the inner mystery of its radiant beauty, the source of its worship and teaching is the glorification of Christ, the living God, through whom we know the Father and from whom we receive the Holy Spirit.

The veneration and the honor that is shown to an icon, an image, goes to its archetype, goes to its prototype. So if the Christian would venerate an icon of Jesus or of some saint or some martyr, the veneration and the honor that would be shown to that person that was depicted would be, obviously—or at least it should be obvious—transferred to the person himself, and in the case of Jesus, this would be to the Lord himself.

We Christians believe that he who sees Jesus sees the Father in him. The Father's invisible, but he *becomes* visible in his Son, who is his word, who is his image, who is his wisdom, who is his truth, who is his peace, who is his light, who is his life. He actually becomes flesh and becomes visible. Therefore, when you have an image of Jesus, you have an image of God becoming visible; that in the humanity of Jesus, you are given insight into the invisible character of God. The icon testifies to the incarnation of the Son of God, the real incarnation of the Son of God; that God really became a human being whose image can be depicted.

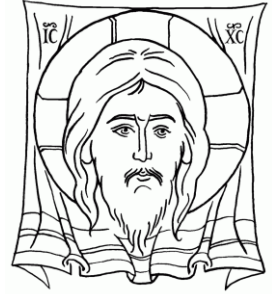
We really believe in the Incarnation, that the Son of God, who is divine with the same divinity as God the Father, really became a human being, a man just like us, without ceasing to be God. We really believe that Jesus is fully divine and fully human in one Person. And therefore, we believe that his image can be painted, and not only painted but venerated and honored. And as true Christians, we believe that by doing that we are confessing the faith and proclaiming the Gospel of our salvation in Jesus Christ our Lord.

Icons, hymns, prayers, worship and liturgy of the Eastern Church unceasingly focus our attention, our hearts, minds, and spirits on Jesus Christ: His person, redeeming message, and divinity. Icons are windows into that holy realm where God and the saints now dwell. By beholding of the sacred icons, each liturgical year as events are celebrated, we see the unfolding of Our Salvation.

<https://sspp.ca/our-faith/liturgical-year/movable-feasts/the-first-sunday-sunday-of-orthodoxy/>

On Icons

Perhaps one of the most controversial spiritual practices in the Eastern Orthodox Church – aside from veneration of the Theotokos and intercessory prayer to the Saints – is the presence and veneration of holy icons. In most Orthodox churches, you will see countless icons on the walls and ceilings. The parish will also usually have a few icons on stands in the church you can approach and kiss. But why do Orthodox churches have icons in the first place, and why do we kiss them? Isn't that idolatry?



WHAT ARE ICONS?

Icons are pictorial representations of Biblical scenes from the life of Jesus Christ, historical events in the life of the Church, and portraits of the Saints. They are usually two-dimensional images that can be made of paint, mosaic, embroidery, carving, engraving, or other methods.

Icon of the Pantocrator (Gr. Almighty One). You can usually find this icon within the largest dome in an Orthodox church, or somewhere on the church's ceiling.

These holy images preserve the doctrinal teachings of the Church. In other words, they declare what we believe in the universal language only an image can successfully speak. As such, they are an integral part of Orthodox faith and spiritual life. They have a sacramental character, making present to the believer the person or event depicted on them. The icon connects with and speaks to us, preaches to us in its depiction, teaches us, illumines us, and assists us to imitate the Saints and God.

NO "GRAVEN" IMAGE?

It is easy to see why most Protestants would [mistakenly think icons might be idols](#). After all, the second commandment tells us not to make any "graven (sometimes translated, "carved") image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them" ([Exodus 20:4-5](#)). It sounds rather straightforward. However, a few chapters later, God tells His people to make images of cherubim and place them over the Ark of the Covenant ([Exodus 27:17-20](#)). So, which is it?

Clearly, God makes a distinction between the proper and improper use of holy images here. Thus, we can see it is not the image itself that is idolatrous, but the **misuse** of that image. The worshiping of that image, serving it as though it were God. That is what causes someone to fall into idolatry.

VENERATION IS NOT WORSHIP

Like the cloak of Jesus that healed the woman with an issue of blood, these icons convey the grace of God as He wills it. However, they are not divine beings. Thus, we do not worship them, nor do we worship the person(s) depicted within them. Instead, we venerate them. **Veneration** (σεβασμός) is a reverence (εὐλάβεια), honor of love, or recognition paid to all those portrayed in an icon. Many people in the West often misinterpret veneration as worship;

however, *worship* (προσκύνησης, total devotion of the self) in the Eastern Orthodox Church is reserved for God alone.

A mother who misses her son may carry his picture in her purse. Sometimes she might take it out to kiss it. But this woman is not worshipping that picture. Nor is she so confused as to believe that picture is actually her son. And so it is with icons.

WHY THE ORTHODOX KISS AND VENERATE HOLY ICONS

As St. John Damascene says, “I do not venerate matter, I venerate the fashioner of matter, who became matter for my sake, and in matter made his abode, and through matter worked my salvation.”

Orthodox Christians kiss icons and bow before them because Christ entered the world and made Himself a part of it; and that world He entered is good and holy. In this way, icons serve as windows into heaven, showing us the glory of Christ.

Moreover, we venerate icons with the understanding that veneration is not paid to the material object itself, but to the person or event represented in that icon “in spirit and truth” (John 4: 24). The veneration given to the icon passes over, as Saint Basil says, to its **prototype**, causing those who look at them to commemorate and love and respect that person or event.

WE KISS ICONS TO EXPRESS OUR LOVE!

Contrary to what most people believe, we do not worship the icons, but instead venerate (or pay respect) to them. Orthodox Christians kiss icons to show those depicted in them the love we have for them. Not only that, but it also conveys to them the honor they should receive for being icons of Christ, shining examples for us that teach us how to live the Christian life.

<https://www.saintjohnchurch.org/why-orthodox-christians-kiss-icons/>

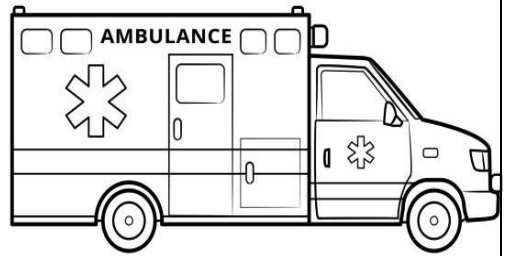
ICONS ARE “WINDOWS INTO HEAVEN.”

What is the significance of Orthodox icons?

Theological Significance

The veneration of icons is rooted in the belief that the spiritual presence of the depicted figures, such as Christ, the Virgin Mary, and the saints, is made manifest through their icons; these channels of divine grace and presence enable believers to commune with the holy figures they depict.

Three Vehicles that Deliver Hope and Save Lives on behalf of the UOC of the USA – *March 21, 2024*



In the wake of the ongoing conflict in Ukraine, the Ukrainian Orthodox Church of the USA (UOC of the USA) has once again demonstrated its unwavering commitment to supporting its homeland. Recently, with the blessing of His Eminence Metropolitan Antony, the Church made a significant stride by acquiring four armored vehicles, specifically intended for the critical task of transporting wounded soldiers and facilitating logistical operations in the war-torn regions.

The decision to purchase these armored vehicles underscores the Church's deep-rooted ethos of compassion and solidarity with those affected by the crisis. Recognizing the urgent need for reliable medical transportation amidst the chaos of warfare, the UOC of the USA took proactive steps to address this pressing humanitarian concern. These vehicles serve as a beacon of hope, offering a lifeline to those on the frontlines, ensuring they receive the necessary medical attention and support.

Archbishop Daniel reiterated the Church's steadfast commitment to fulfilling its spiritual and humanitarian mandate, echoing the timeless teachings of Christ to care for the vulnerable and those in need. In his remarks, Archbishop Daniel emphasized the importance of not only providing spiritual guidance but also tangible support to alleviate the suffering of the Ukrainian people.

The acquisition of armored vehicles not only highlights the proactive role of religious institutions in humanitarian efforts but also serves as a testament to the resilience and determination of the Ukrainian Orthodox Church of the USA. Despite the geographical distance separating them from the war zone, the Church has demonstrated its unwavering dedication to supporting its compatriots in Ukraine. Moreover, the deployment of these armored vehicles underscores the multifaceted nature of humanitarian aid, encompassing both spiritual and logistical dimensions. By addressing the practical challenges faced by frontline responders and medical personnel, the UOC of the USA exemplifies a holistic approach to humanitarian assistance, one that recognizes the interconnectedness of physical and spiritual well-being.

In addition to providing vital medical transportation, these armored vehicles play a crucial role in facilitating logistical operations, ensuring the seamless delivery of aid and supplies to affected communities. In doing so, the Church not only offers immediate relief to those in distress but also lays the groundwork for long-term recovery and resilience.

As the painful reality of war in Ukraine persists, the Ukrainian Orthodox Church of the USA stands as a beacon of hope and solidarity, embodying the timeless values of compassion, service, and solidarity. Through its proactive initiatives and unwavering support, the Church continues to make a tangible difference in the lives of those affected by the crisis, reaffirming its commitment to fulfilling Christ's command to care for the least among us.

**FOR MORE INFORMATION ABOUT THE HUMANITARIAN EFFORTS OF
OUR UKRAINIAN ORTHODOX CHURCH IN UKRAINE – PLEASE VISIT THE
WEBSITE - https://uocofusa.org/news_220504_2**

PRayer



FASTing

Lenten Prayer

O Lord and Master of my life, take from me the spirit of sloth, despair, lust of power, and idle talk.

But give rather the spirit of chastity, humility, patience, and love to Thy servant.

Yea, O Lord and King, grant me to see my own transgressions, and not to judge my brother, for blessed art Thou, unto ages of ages. Amen.

Lenten Challenge

*PRAY * FAST * GIVE*

2nd week of Great Lent:



	Mon	Tue	Wed	Thu	Fri	Sat
Help others by	...opening the door for someone	...making a donation to a local food pantry	... pulling in neighbor's trash bin, or shoveling their driveway	...donating funds or an item to a local animal shelter	...making someone smile	...praying for the souls of those who have reposed
Thank for	clean socks	fresh fruits	friends	good health	eyesight	family



IN MEMORY OF

REV GREGORY BECKER

**“MAY THE LORD REST HIS SOUL
IN HIS HEAVENLY KINGDOM”**

(+ March 28, 2022)

**ON THE 2ND ANNIVERSARY
OF HIM PASSING AWAY**



MEMORY ETERNAL

**LOVINGLY REMEMBERED
BY HIS DAUGHTER
MARIA BECKER LINKOUS & FAMILY
BY TOM DRABICK,
FAMILY & FRIENDS**

