

Sunday Bulletin  
April 21<sup>st</sup> 2024 – 5<sup>th</sup> Sunday of Great Lent  
of Venerable Mary of Egypt



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



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**Ministries:**

Altar Servers  
Church Choir  
Church School  
Adult Education  
St. Mary's Sisterhood  
Sts. Peter & Paul Brotherhood  
Senior UOL Chapter  
Junior UOL Chapter  
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Orphanage Mission Ministry  
Bingo Team  
Fr Mykola Zomchak - Editor

**Website:**

<http://www.stspeterpauluoc.org>

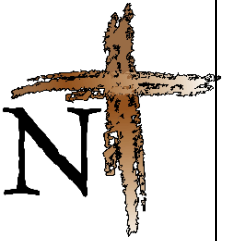


## STS Peter & Paul Ukrainian Orthodox Church

*We invite you to a celebration  
of the Resurrection of Christ*

April 21<sup>st</sup> 2024 – 5<sup>th</sup> Sunday  
of Great Lent  
of Venerable Mary of Egypt

# LEN



**“WHOEVER DESIRES TO BECOME GREAT  
AMONG YOU SHALL BE YOUR SERVANT”**

**Bulletin is dedicated in Memory of  
Dinah Fedyna on the day  
of her birthday**

**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 8 Troparion (St. Mary of Egypt)**

The image of God was truly preserved in you, O Mother,  
for you took up the Cross and followed Christ. By so doing,  
you taught us to disregard the flesh for it passes away; but to  
care instead for the soul, for it is immortal.// Therefore your  
spirit, O holy Mother Mary, rejoices with the angels.

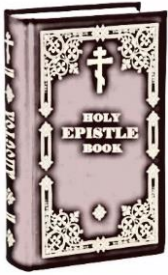
**Tone 5 Kontakion (Resurrection)**

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**

You, O Lord, shall protect us / and preserve us from this generation forever.

*V. Save me, O Lord, for there is no longer any that is godly! (Ps. 11:1a)*



### **The Reading is from the Letter of St Paul to Hebrews 9:11-14**

Brethren: But Christ came *as* High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

### **Alleluia and Verses Tone 5**

*V. I will sing of Your mercies, O Lord, forever; with my mouth I will proclaim Your truth from generation to generation. (Ps. 88:1-2)*

*V. For You have said: Mercy will be established forever; Your truth will be prepared in the heavens.*

**Alleluia, Alleluia, Alleluia**



### **The reading is from the Gospel according to Mark 10:32-45**

Now they were on the road, going up to Jerusalem, and Jesus was going before them; and they were amazed. And as they followed they were afraid. Then He took the twelve aside again and began to tell them the things that would happen to Him: "Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death and deliver Him to the Gentiles; and they will mock Him, and scourge Him, and spit on Him, and kill Him. And the third day He will rise again."

Then James and John, the sons of Zebedee, came to Him, saying, "Teacher, we want You to do for us whatever we ask."

And He said to them, "What do you want Me to do for you?"

They said to Him, "Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory."

But Jesus said to them, "You do not know what you ask. Are you able to drink the cup that I drink, and be baptized with the baptism that I am baptized with?"

They said to Him, "We are able."

So Jesus said to them, "You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized; but to sit on My right hand and on My left is not Mine to give, but *it is for those* for whom it is prepared."

And when the ten heard *it*, they began to be greatly displeased with James and John. But Jesus called them to *Himself* and said to them, "You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. And

whoever of you desires to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

*(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.

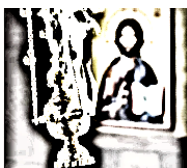
He made your body into a throne, and your womb He made more spacious than the heavens. All of creation rejoices in you, O Full of Grace. Glory to you!

### Communion Hymn

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

The righteous shall be in everlasting remembrance! He shall not fear evil tidings! (Ps. 111:6)

**Alleluia, Alleluia, Alleluia!**



## MEMORY ETERNAL

### PLEASE PRAY FOR RESTING OF THE SOULS

Mykola Prychodzenko, 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, Margie Senediak, Arlene Hawryluk, Ann & George Klein, David Spanja, David & Richard Scharba, Mr. Betty, Brittany, Matt, Judith Shonn, Stephen Shonn, Simeon, Selma, Thelma Zemko, Elaine Cartier, Artur Bohuslav, Bohdan, Lori Hayda, Shirley Duffy, Michele (Senediak) Caulder, 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, Kathy Zebel. People Suffering from any Illnesses. All Ukrainian people who are suffering from the war.



May God warm your heart and grant peace upon you, not only on your birthday but for every single day of your life!

## APRIL BIRTHDAYS

2 Mary Lou Senediak

3 Linda Pupa

5 Mary M. Lane

8 Karen Semchee

9 Ben Mischey

9 Steven Novicky

11 Jason Zets

14 Sam Rusnov

18 Joe Buzzelli

19 Anna Blair

22 Mark Ames

23 Michael Crown

26 Michael C

Demetrius

27 Peter Anderson

27 Eileen Maluk

28 Michael Ace Maluk

28 Richard Yuschak

28 Samantha Moon

30 Wayne Tiedeman



## GREETINGS:

Congratulations to Annie Woloschak on achieving her Master's Degree in Teaching. Wishing you many more achievements in the future!

"Trust in the Lord with all your heart!"

- With love, the Family & Friends



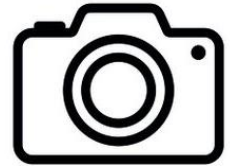
## THANK YOU:

*Thank you*

Big thank you to the UOL for organizing the Spiritual Lenten Retreat! God bless Marianne Carmack and all who helped with the preparations and all who showed interest in attending the retreat!

## REMINDER:

- Apr 28 – **Parish Picture for the 100<sup>th</sup> 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*)



OUR OFFERINGS TO THE LORD AS OF	On April 7	On April 14
General:	<b>\$ 2318.50</b>	<b>\$ 1624.00</b>
Renovation:	<b>\$ 176.00</b>	<b>\$ 511.00</b>
Online Donations on Tithe.ly	<b>\$ 30.00</b>	<b>\$ 190.00</b>

## **Bulletin Dedication** (*in memory or in honor*)

Sun Apr 7 <u><b>Dedicated</b></u>	Sun Apr 14 <u><b>Dedicated</b></u>	Sun Apr 21 <u><b>Dedicated</b></u>	Sun Apr 28 <u><b>Dedicated</b></u>
Sun May 5 <u><b>Available</b></u>	Sun May 12 <u><b>Available</b></u>	Sun May 19 <u><b>Available</b></u>	Sun May 26 <u><b>Available</b></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, 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 100<sup>th</sup> Anniversary Book* (April 28 after Liturgy on the church steps)  
Passion Week
- Great Wednesday, May 1, 6PM – **Sacrament of Holy Unction**
- Great Thursday, May 2, 9:30AM – **Divine Liturgy, the Mystical Supper**
- Great Thursday, May 2, 6PM – **The Service of the 12 Passion Gospels**
- Great Friday, May 3, 6PM – **Great Vespers with taking out of the Holy Shroud**
- Great Saturday, May 4, 6PM – **Blessing of baskets at the Orthodox Center.**  
The Bright Resurrection of Christ, The Pascha of the Lord
- Sunday, May 5, 8AM – **GREAT AND HOLY PASCHA, The Paschal Nocturns, Paschal Procession, Resurrection Matins, and Festal Liturgy of Pascha**
- Bright Monday, May 6, 9:30AM – **Divine Liturgy**
- Sunday, May 12, 9:30AM – **Divine Liturgy. 2<sup>nd</sup> Sunday of Pascha, of St. Thomas.**
- Sunday, May 19, 9:30AM – **Divine Liturgy, 3<sup>rd</sup> Sunday of Pascha, of the Myrrh-bearing Women.**

## Upcoming dates & events

- **Adult study & Fellowship** at 6pm: to be scheduled after Pascha (Easter)
- Mar 18 – May 4 \*\* **The Great Lent** \*\*
- Every Friday at 6pm during Great Lent - **Liturgy of Presanctified gifts. Potluck Dinner after.**
- Apr 28 – **Parish Picture for the 100<sup>th</sup> 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 - **100<sup>th</sup> ANNIVERSARY of Sts. Peter & Paul Parish CELEBRATION**

## Church School Calendar

- . Sunday, April 21, **Holy week and Pascha - Scene (Presentation)**
- . Sunday, April 28, **Church School**
- . Sunday, May 5, **No Church School**

# Lenten Challenge

*PRAY \* FAST \* GIVE*



**6<sup>th</sup>** week of Great Lent:

	Mon	Tue	Wed	Thu	Fri	Sat
<b>Nurture peace &amp; silence</b> ...	... Do not listen to music.	... Do not watch TV, or movies.	... Decrease your screentime to a maximum of 30 minutes total.	... Spend 1 hour outside in nature.	Practive an hour of self care. 1 hour dedicated to you.	Sit in silence for 30 minutes, and listen for God's Voice.
<b>Thank for</b>	Soap	Gardens	Friends	Colors	Spices	Roads

## Sts. Peter & Paul Parish HISTORY FACTS



On April 10, 1924, by the efforts of Alex Bobersky, Frank Senediak, N. Fedyna, Michael Woloschak and others, the corner lot of Russell and Belle Vista Avenue with a little house at 1915 Russell Street was bought for the sum of \$5,500 and with an added payment of \$2,000 for the street amounted to \$7,500.

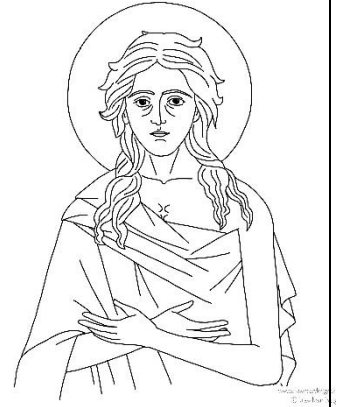
The original Trustees of the parish who signed the Land Contract in 1924 were: Stephen Ccyk; Paul Gula; Stephen Krall; Michael Lopushansky; Fedio (Frank) Senediak; Sam Szliachtianchyn (Slanzan); Elias Strilbycky; Elko Vincencak (Inchak); and Michael Woloschak. In 1924 with a small group of 25 members, our parish soon grew to 100 families.

# On Saint Mary of Egypt

ST MARY OF EGYPT

"O Lord, open Thou my lips. and my mouth shall show forth Thy praise"

Today, the Fifth Sunday in Lent, is for the Orthodox Church the Sunday of Saint Mary of Egypt - she whose story has been called "an icon in words of the theological truth of repentance" (Sr. Benedicta Ward). We have heard this story many times. It is a simple one: the sinful woman becomes the penitent, and the least worthy is revealed as God's chosen treasure. It offers us familiar words about the power of faith, and familiar inspiration in the heroic actions of St. Mary herself. But it is, above all, a disturbing story. In the end, it haunts me far more often than it comforts me. Today, I would like to explore where the heart of this story lies, and why it is given to us especially to remember it on the Fifth Sunday of Lent each year.



## Three Stories

### 1. Mary's Life

The story of Mary of Egypt as it is written for the church is really three separate stories: The story of Mary's life, the story of the priest Zosimas, and the story of their experience together. Without doubt, the action and thrills come in Mary's story, which she tells to Zosimas when he finds her wandering in the desert. She had been a wanton harlot from her youth, not for money, she told Zosimas solemnly, but "out of insatiable desire". One day she saw the crowds of pilgrims preparing to go to Jerusalem, to celebrate the Feast of the Exaltation of the Cross. It sounded like fun. She went along, announcing to her fellow-travellers, "I have a body and that will serve as both fare and food for me". The trip was an eventful one, as Mary explored the outer limits of lust and passion with her companions (both those who were willing and those who were not, she added.)

In Jerusalem, when the day of the Feast came round, Mary too set off for the church, drawn by the energy of the crowds thronging to venerate the True Cross. But something happened. At the doors of the church, at its very threshold, Mary was driven back "by some kind of force". Trying as she might, she could not enter, although those around her went in with no difficulty at all. Then she understood: it was her own self that prevented her entrance, the sinfulness of her life that held her captive outside the church. Praying fervently to the Virgin Mary, with her heart open and clear, Mary begged forgiveness and again sought entry at the church. She remembered it like this, "A great terror and stupor came over me, and I trembled all over, but when I came to the door which until then had been closed to me, it was as if all the force that had previously prevented me from entering now allowed me to go in. So I was admitted without hindrance, and went into the holy of holies and I was found worthy to worship the mystery of the precious and life-giving Wood of the Cross. Thus, I understood the promises of God and realized how God receives those who repent.

Guided then by a vision of the Theotokos, Mary left at once for the desert beyond the Jordan river, for there, her vision told her, she would find rest. On the way, she stopped at a church built on the river banks; there she washed herself in the Jordan, receiving thus her baptism, and partook of the Eucharist in that church, all the



while utterly alone. From there, she came to the desert, led still by the vision of the Blessed Virgin Mary. Her new life was begun.

A powerful story, indeed! here was a woman of true courage, a woman who had the courage to know herself. She lived life with a perfect freedom and a perfect love that few of us could match. Prior to her conversion, she embraced life with her whole heart, with her whole body, with her whole self - with the sheer power of her love for life (not for money, she had said, but for the love of it). Once an early bishop of the church had seen such a harlot in Antioch, and had lamented to his priests, "if only we would adorn our souls for the Lord with half the care this woman has shown in adorning herself for Satan!" (Bp. Nonnos, from the Life of Pelagia). Mary knew herself and understood herself in all of this, again in a way that few of us could match. Hers was a life of total honesty, in the sense of that old adage, "to thine own self be true." It was in fact her very honesty that brought her to her conversion.

At the doors of the church, Mary had hesitated - the first time in her life she had ever hesitated before doing exactly what she desired. At that moment, her honesty enabled her to see beyond herself. And there, beyond herself, she found God. Her conversion was immediate; but so, too, was the grace that answers genuine repentance. For in that single moment on the steps of the church, Mary was both changed in herself, and found worthy in the eyes of the Lord. Her response was entirely in character: with perfect freedom and perfect love, Mary turned the whole of herself to God - her heart, her body, her very life. With the huge courage that had once enabled her to lead her life of sin with clear self-understanding, she now lived her life in the presence of God. The desert became her home, the place where she found her rest. Her conversion and turn to the life of solitude were unknown to any other living being, until after forty-eight years the priest Zosimas came and found her.

## 2. Zosimas' Story

Now Zosimas' story is, alas, far more akin to our own lives. For we are all too glad to dissociate ourselves from Mary and her sinfulness. Hers is a story so different from our lives, after all. Here we are, in church on Sunday, in our ordinariness. We have our homes and families our spouses and children, our work, our life in the church and in the community. We try to be good Christians, to lead good lives. Even though we know our weaknesses, we know (faithfully) that at least we have nothing so spectacular as Mary's life for which to repent. Who among us could truly identify with her story, either the degree of her wickedness, or the degree of her repentance - for who among us would drop everything (*everything*) and turn to a life of ceaseless and solitary prayer? But this is exactly why we are so much like Zosimas.

Zosimas was a priest and a monk, sincere, devoted, and earnest. He sought to live a good Christian life, and he did. From his childhood he had pursued the monastic vocation, with piety and discipline: a man who early on had achieved an enviable sanctity. It would be hard to imagine a life more different than Mary's has been: the life of the monastery as opposed to the life of the city streets. But at the age of fifty-three, Zosimas came to a crisis in his life. "It was then that he began to be tormented by the thought that it seemed as if he had attained perfection in everything and needed no teaching from anyone. And so, as he himself said, he began to say to himself, "is there a monk on earth capable of affording me benefit or passing on to me anything new, some kind of spiritual achievement of which I either do not know or in which I have not succeeded as a monk?" Foolish man! For Zosimas had become a prisoner to his own idea of himself, a man who deceived himself about who he was, the life

he lived and why he lived it in that way. He did not know himself honestly, and so he became captive to his own life. How far from the freedom with which Mary had lived, and loved, and lived again! But the Lord was compassionate with Zosimas, and spoke to him in a vision telling him to go to the desert beyond the Jordan, 'so that you may know how many and varied are the ways to salvation.'

Zosimas went, expecting to find a great and holy monk who would become his teacher. When he entered the desert, he walked for twenty days into its deepest and most desolate part, where no sign of life could be found. Then he found Mary. The encounter was terrifying and wonderful. When first he saw her, the good priest could not tell whether she was an apparition, a Demon or an animal, and he crossed himself repeatedly to protect himself from the works of the devil. With a jolt, he realized this was a woman. She was naked, blackened by years of harsh desert sun, emaciated from her fasting, her hair short and pure white; and she fled from him, running away as fast as she could. Zosimas knew that here, in this utter wilderness, in this strange and frightening creature, he had at last met something he had never before known: the naked power and presence of God.

And so Zosimas, good man of God, found salvation and truth where he least expected it: in the life of a woman who had been as unashamedly sinful as he had been earnest in his life of devotion. And she, not he, was the Person in whom grace was found. Like the gospel story of the Pharisee and Publican, Zosimas' story is above all a plea for humility in our lives - for fighting against the complacency (both spiritual and social) which is the constant danger for us as we seek to live the life of faith. It reminds us vividly that appearances and actions deceive, that only God knows the intentions of the heart, and that the moment we think we have accomplished true Christian living we have lost our way. At such moments, the penitent sinner becomes our guide and our hope.

And so we come to the third story: The Story of Mary and Zosimas together. It is above all a story of giving gifts to one another. From the moment they met, their lives were found to be reversed. Mary, the sinful woman, became teacher and giver of grace; Zosimas, the venerable priest and monk, became disciple and suppliant.

### **3. Their Experience Together**

When Zosimas first found Mary, she fled from him while he ran after her, begging for an audience. Finally, she stopped. He did not know who she was, and she had never seen him. But she knew him before he had even spoken to her, and addressed him by name, "Father Zosimas, forgive me." The priest was struck with dread: was she an angel? Mary, for her part, was alarmed because of her nakedness, and begged him to lend her his cloak so that she could stand in modesty before him. But it was not simply that she knew his name; with no word from him to explain who he was or why he had come, Mary knew. She asked for his blessing, reminding him that this was his proper role and recalling his years of priestly service. Then, the story goes, "these words threw Zosimas into greater dread, and he trembled and was covered with a sweat of death. But at last, breathing with difficulty, he said to her, "O Mother in the spirit, it is plain from this insight that all your life you have dwelt with God and have nearly died to the world... But since grace is recognized not by office but by gifts of the Spirit, bless me, for God's sake, and pray for me out of the kindness of your heart." And so Mary gave the blessing.

Eventually, with great difficulty, Zosimas extracted her story from her. He was alternately terrified and wonderstruck as he watched and listened to her. She knew about him - about his life as a priest and the monastery in which he lived, and she clearly understood it all better than himself. When she prayed she levitated. Although illiterate and unschooled in Christianity (she had, after all, fled to the desert as soon as she converted)

she quoted scriptural proofs for her teachings. But most of all, there was the enormity of her story. Zosimas drew out from her (much against her will) the details of her former life and her conversion; and he questioned her closely on the hardships of her desert life through those many years. She was as honest with him in the telling as she had been in her living. Not only was she blunt about her harlotry, she was also poignantly forthright about her life in the desert - how hard it had been, the suffering from cold and heat, hunger and thirst; temptation, longing for company and comfort; and yet her determination to live out her repentance in a manner suitable to her sin. She did not see, though Zosimas could, that she had attained a degree of sanctity that could only be measured by the degree of sinfulness she had known. For unlike him, she had no illusions about her accomplishments. She knew only the truth of God, and her love for him.

Then she asked a favor, for she understood that the Lord had sent Zosimas for a purpose. She asked him to return to his monastery and tell no one about her, but in a year's time return to her on Holy Thursday, the night of the Last Supper, and bring her the Eucharist, of which she had not Partaken since her conversion so many years before. Reluctantly, Zosimas left. He had become her disciple. Her presence and story renewed him, giving him life he had lost in the complacency of the monastery. At last he returned at the appointed time, yearning for her presence. She came to him, walking on water to cross the Jordan while he again gave way to awe. As he knelt to reverence her she reproved him, 'What are you doing, Father Zosimas, you who are a priest of God and carrying the holy mysteries?' And at once he obeyed her, resuming his priestly duties with fumbling fervor. Then, the story says, "Mary received the life-giving gifts of the sacrament, groaning and weeping with her hands held up to heaven, and she cried out, 'Lord now let your servant depart in peace, according to your word: for my eyes have seen your salvation.'"

Again she sent him away, to return again the following year at the same time. But when the time came and Zosimas hastened on his journey, he found his beloved guide dead, with a letter to him written in the sand beside her body. From this he learned that she had died within an hour of receiving the sacrament the previous year - the fulfillment of her hope. He learned, also, for the first time her name: she signed herself "Mary the sinner." Grieving and marvelling, Zosimas buried the holy woman, helped by a lion who came to venerate the body of the saint. Then, he went back to the world to give the gift of her story to others, even as she had given it to him. And so we, too, know it.

Here we have a story in which the sinner knows the heart of the saintly monk: in which a humble woman gives blessing to the worthy priest because he has seen that her own gifts of the Spirit exceed the ranks of ecclesiastical office; in which sanctity is found outside the monastery more than within; in which the desert, the place of death, becomes the place of life; in which the peace of God's kingdom is restored as the lion and the man become partners in piety. It is a breathtaking story, and it moves us accordingly.

<https://www.copticchurch.net/synaxarium/saints/maryofegypt.htm>

For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many. (Mark. 10:45)



**IN MEMORY OF**



**DR DINAH FEDYNA**

**(BIRTHDAY - APR 20, 1958)**

**(+ FEB 7, 2021)**

**"HER MEMORY BE FROM  
GENERATION TO GENERATION"**



**MEMORY ETERNAL  
ВІЧНАЯ ПАМ'ЯТЬ**

**"BLESSED ARE THOSE WHOM YOU  
HAVE CHOSEN AND RECEIVED,  
O LORD"**

**LOVINGLY REMEMBERED BY  
JOE AND NATALIA NOVICKY**

