

Sunday Bulletin
September 10th 2023 – 14th Sunday after Pentecost
The Parable of the Wedding Feast



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



Sts. Peter & Paul Ukrainian
Orthodox Church
Українська Православна
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Pastor

Anna Anderson
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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
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.*

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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.

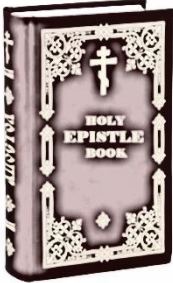
Tone 5 Kontakion (*Resurrection*)

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

Thou, O Lord, shalt keep us and shalt preserve us from this generation and forevermore
V. Save me, O Lord for a righteous man there is no more.

The Reading is from the Letter of the Holy Apostle Paul to Corinthians 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.

(Ukrainian) 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 5

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 22:1-14

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."

(Ukrainian)

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!

Alleluia, Alleluia, Alleluia!



MEMORY ETERNAL

PLEASE PRAY FOR RESTING OF THE SOULS

Robert Meredith, Oleksander Dymtro, Mark Vuksanovich, Soldier Vladyslav Chudakorov, Anna Adamovich, Cheryl Hough, Marlene Steiskal, Soldier Serhiy, Roberta Lynn Canyo, Stephen, Joe Ewanish, Michael Woloschak, Caterina Ulrich, James Bobersky, All Who died during the war in Ukraine.

All the Victims of the earthquake in Morocco

PRAYER LIST

PLEASE PRAY FOR HEALING, COMFORT, AND SPIRITUAL PEACE



Metropolitan Antony, Archbishop Daniel, Arthur Bohuslav, Bohdan, Lori Hayda, Shirley Duffy, Michele (Senediak) Caulder, Brooke Kennedy, Darlene Moon, Eileen Theresa Ramos, Stephany Hurley, Chase Miller, Mike Moon, Arlene Hawryluk, Beverly Henry, Brittany, Maria, Dobrodiyka Lilya, Fr. Andrew Gall, Sandy, Carol Ann Swartz, Iryna, Lindsay Anderson, Mykola, Marilyn O'Leary, Dolly Mehalco, George, Alice Dobransky, Harold Owens, Dave Zylka, Marianne Carmack, Nicholas Yurchyk, Pauline Witkowsky, Eileen Maluk, Peter Anderson, Mary Ann Senediak, 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.

Please take your time and **pray for our brothers and sisters**
who in time of illness rely on our prayers

Prayers for someone who is sick

O Lord our God, the Physician of our souls and bodies, look down upon Your servant (name) and cure him (her) of all infirmities of the flesh, in the Name of our Lord and Saviour Jesus Christ, with Whom You are blessed, together with Your Most Holy, Gracious, and Life-giving Spirit, always, now and forever, and unto ages of ages. Amen.



Liturgical Schedule & Feast Days

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

Please come up to Fr. Mykola for the Blessing before
you are traveling.

SERVICE AND FEAST DAY SCHEDULE

- Sunday, September 10, 9:30AM – **Divine Liturgy, 14th Sunday, The Parable of the Wedding Feast.**
- Sunday, September 17, 9:30AM – **Divine Liturgy, 15th Sunday, Two Commandments of Jesus.**
- Thursday, September 21, 9:30AM–**Divine Liturgy, Nativity of Mother of God**
- Sunday, September 24, 9:30AM – **Divine Liturgy, 16th Sunday**

Upcoming dates & events

- September 3 – **Brotherhood Meeting** after the Liturgy
- September 9 – **Fall Festival.** 1PM-9PM. At River Valley Community Resource Center 320 Shenango Street, Pulaski PA 16143
- Pyrohy Work Schedule: Sep 20-21/ Oct 4-5, 18-19/ Nov 1-2, 15-16/ Dec 6-7
- September 24 – **Ukrainian Relief Dinner** by IOCC in Pittsburgh. For tickets – talk to Fr Mykola
- November 12 – **Parish Annual Meeting**
- Sep 13-15, 2024–**100th ANNIVERSARY of Sts. Peter & Paul Parish CELEBRATION**

Church School Calendar

- Sunday, September 10, **Church School blessing of the bags. Donut decorating.**
- Sunday, September 17, **Church School SESSION 2.**
- Sunday, September 24, **Church School SESSION 3.**

OUR OFFERINGS TO THE LORD AS OF	On August 28	On September 3
General:	\$1000.00	\$1090.00
Renovation:	\$60.00	\$25.00
Online Donations on Tithe.ly	\$190.00	\$20.00

ANNOUNCEMENTS:

Thank
You

The Vuksanovich family would like to thank Father Mykola, choir, and the parish for all the prayers, visits, monetary gifts, and support that you have given us at this time.

- *The Vuksanovich family*



Robert Meredith passed away in the Lord on Sep 3
Funeral arrangements have not been finalized yet, but will be released soon.

Sisterhood is starting our **semi-annual COFFEE DRIVE for Bingo.**

- *St. Mary`s Sisterhood*



Blessing of the Students and the Teachers for the beginning of the new School Year on Sep 10, after Liturgy. (Bag blessing)

Annual Donut Decorating Event on the first day of Church School – Sep 10!

Our 2023-2024 Sunday School Year will begin on Sunday, Sep 10 after Divine Liturgy! Classes are every Sunday after the Liturgy and will be held in our Church basement classrooms.



Handmade Eastern Orthodox Crosses.
Approximately 13"H x 7"W. Made from imported exotic wood by Michael Walkowiec. Beautiful color and pattern.
\$50 each. All proceeds go to supplies needed at the altar. Only **1** available.
(Orders are taken also)

SEPTEMBER BIRTHDAYS

1 KloeY Nichole Woloschak
7 George Demetrios
8 Yvonne Mark
12 Raymond Stermer
13 Rev Ivan Tchopko
13 Carol Rappach
14 Joanna Newton
14 Maria Zomchak Sr.
16 Dolly Mehalco
18 Zena Farka
20 Bonnie Borovitcky
22 Zachary James McCormick
27 Gary Andrews

Ukrainian Relief Dinner & Prayer Service

LED BY OUR BELOVED HIERARCHS



Sunday, September 24, 2023

Service 4:00 PM • Dinner 5:00 PM

ST. NICHOLAS
GREEK ORTHODOX CATHEDRAL
419 South Dithridge St.
Pittsburgh (Oakland) 15213

Net proceeds will benefit IOCC's Ukraine Crisis Response

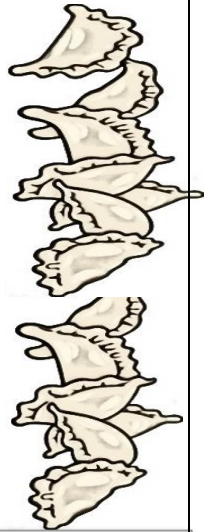
SPONSORSHIPS AVAILABLE

For information or to volunteer,
call Zelfa at 412.417.4706

**For tickets -
please talk to
Fr Mykola**

PYROHIES SALE SCHEDULE

September	Order by:	<u>Monday, September 18</u>
	Pick-up on:	Friday, September 22 , from 9:00 am – noon
October	Order by:	<u>Monday, October 2</u>
	Pick-up on:	Friday, October 6 , from 9:00 am – noon
	Order by:	<u>Monday, October 16</u>
	Pick-up on:	Friday, October 20 , from 9:00 am – noon
	Order by:	<u>Monday, October 30</u>
	Pick-up on:	Friday, November 3 , from 9:00 am – noon
November	Order by:	<u>Monday, November 13</u>
	Pick-up on:	Friday, November 17 , from 9:00 am – noon
December	Order by:	<u>Monday, December 4</u>
	Pick-up on:	Friday, December 8 , from 9:00 am – noon



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

To offer help, for questions or orders –
(234) 247-1534 Anna

BINGO

at Sts Peter & Paul

Come join us for the game

Every Monday

+ first Wednesday of the month

at 6:45pm

DOORS – 4pm

Great Prizes * Food * Music

New LED Lights Installed



1025 N Belle Vista Ave

THE WEDDING GARMENT

In today's Gospel Reading (Matthew 22:2-14), our Lord, Jesus, tells a parable about a Wedding Banquet. But this isn't just any Wedding Banquet. This is a Banquet for the Wedding of the King's Son...a Royal Wedding with a Royal Banquet. It's highly likely that none of Jesus' listeners had ever been to a royal Wedding, or a Royal Banquet. But, of course, stories of such a thing had reached the Galilean countryside, and they could certainly imagine the scene that He was verbally painting for them...it was something they could only fantasize might ever happen to them. For most people listening to Jesus, this story would have been shocking. Actually, it should be shocking to us too. Can you imagine getting an invitation from a wealthy King to help Him celebrate the most joyful event of His life...and then rejecting that invitation?

In the first century, Middle East, royal wedding celebrations lasted for several days, and the Banquets that accompanied them were the most amazing and momentous social events of anyone's lifetime. Upon any King's banquet table would be such a splendid and sumptuous selection of delights, that most invitees would never again experience during their lifetime. Now, it might seem strange to us that the King would wait till the food was already on the table before He sent out messengers with His invitation. But that wouldn't have been strange for Jesus' hearers. You see, in those days, there was no email...no e-vite...nor were there even printing presses back then. Instead, a couple of weeks before the wedding, the King would send out His messengers to his beloved friends and family and respected members of His court with the Good news about the upcoming celebration to ask those honored guests if they would be able to come. When the meal was actually prepared, the King would send out a 2nd set of His messengers, back once again to the ones who had consented the first time, to let them know that the banquet feast was now, finally set for them. If, upon that second invitation a guest who had been honored with such an invitation now changed his or her mind about their original promise to come, then that showed great disrespect, or even disdain for the King.

Actually, in Jesus' story, both the King and His messengers were most especially treated with disrespect. For those who rejected their King's loving hospitality, they met up with an end consistent with their actions, the total destruction of everything dear to them.

In spite of those invited guests' disrespect for the King, and their sudden refusal to come, the King wasn't stopped from continuing His celebration...so He then sent more servants out, with missionary zeal, to invite more people... ..people from the back alleys...people from the furthest corners of His Kingdom to come celebrate the banquet feast of His Son's marriage. The invitation didn't just go out to His beloved friends and family, it didn't just go to the respected nobility of His Kingdom, but it ended up going out to everyone....offering His love and generosity and blessings and a great honor to even the least within His Kingdom.

Brothers and sisters in Christ...make no mistake about it...God is the King that our Lord speaks of in today's parable...the King of glory! The wedding He speaks of is the marriage between His Son, Jesus Christ, and His Bride, the Church. The wedding banquet He speaks of is the feast of faith we experience at the Eucharistic chalice...a miracle whereby He feeds us Himself...a meal that He died to prepare for our sakes, a delight that we could never in our lifetime experience otherwise. The chalice is the bridal chamber—the honeymoon bed, whereby this marriage is consummated, where we become mystically “one flesh” with the King of Glory. And this parable is about anyone who refuses to take advantage of attending such a marriage banquet invitation. Can you imagine declining the invitation of a King? Can you imagine rejecting the invitation of God Himself? Can you imagine that God goes to all the trouble of laying out this banquet before us and the response of someone calling themselves a Christian...calling themselves Orthodox is... Meh...??? Is that the way a King should be treated? Is that the way the King of Glory should be treated?

But there's another detail in Jesus' parable, which carries with it a little sting— that poor wretch who enters the feast unsuitably dressed. The King honors all of His guests by giving them a garment—a

festal robe—fit for such a royal celebration. But there's one guest who doesn't appreciate the honor given him—he's not reacting appropriately to the grace given him—and he belittles his Host by not responding to this great honor fittingly. The King is visiting with his guests, and as He looks across the room, he sees this man who's not bothered to wear the wedding garment that the King has supplied him. And he asks him how he got in to the party without a proper garment. And the man says nothing. He's "speechless." So, the King has the man bound-up and throws him out of the banquet to meet his own dark demise—as it says, where there is weeping and gnashing of teeth.

So let's talk about the wedding garment for a moment. What is this wedding garment that Jesus puts so much emphasis upon? We mention this wedding garment every week in the prayer we recite together just before receiving communion. We say, "How shall I, who am so unworthy enter into the splendor of the saints? If I dare to enter into the bridal chamber, my clothing will accuse me since it is not a wedding garment." There's an amazing hint given to us when we attend the Bridegroom Services during the first three nights of Holy Week. As we enter into Holy Week on Sunday night, we cast our gaze upon this icon of our Lord—O Nymphios—The Bridegroom—and we're overwhelmed with the awareness that we haven't come dressed for the party the way our Lord has—we've cast aside the robe that He has for us because we'd rather put on something more to our liking...something more comfortable...something that fits our will, not His.

How is our Bridegroom—the King of Glory—dressed for this great wedding celebration? He willingly wears the robe that was put upon Him to mock Him as King. He has received upon his head a symbol of the world's contempt—an agonizing crown of thorns. And, He holds within His hand a make-believe royal scepter, made of a mere swamp-reed, which was meant to ridicule Him. In the greatest expression of Divine Glory, He wears humility...which is the Godliest virtue above all. As our eyes behold this icon, honoring this greatest of all mysteries (that God would allow Himself to suffer such indignity on our behalf) ...there's a certain hymn that emerges amidst the Bridegroom Service: It says, "How shall I, the unworthy one, appear in the splendor of Your saints? For if I dare to enter Your bridal chamber with those saints, my garments will betray me: for they are unfit for such a wedding. The angels will cast me out in chains. cleanse the dirt of my soul, O Lord, and save me in Your love for mankind. O Christ the Bridegroom, my soul has slumbered in laziness. I have no lamp aflame with virtues." Does any of that sound familiar? The bridegroom service helps us to understand what we mean by this prayer we recite each Sunday.

And the wedding garment our Lord, the King provides to the guests and to His bride, is found in the grace of our baptism—a participation in the death, burial and resurrection of Christ—the very same thing we see Christ wearing in this Bridegroom icon. "As many of you as have been baptized in Christ, have put on Christ...Hallelujah!" But the guest in today's parable has chosen to no longer truly wear Christ...that baptismal garment, which is a participation in the death, burial and resurrection of Christ. This is what we are supposed to put on every day and every moment of our lives...for His sake...a life of loving, self-sacrificial offering on to His Church and on behalf of others...a daily expression of the way to the Kingdom of Heaven. What our Lord is trying to get us to realize is that while we may call ourselves His followers, while we may call ourselves Christians, while we may call ourselves Orthodox, and while we may be involved in many Church activities...we may also, in fact, not be living our lives in such a way as to lead us toward Salvation—union with Him. And it's very likely that we haven't come properly clothed for the consummation of this marriage at the chalice.

Every Sunday we're invited to the Eucharistic banquet to celebrate our mystical union with our Lord, God and Savior Jesus Christ. We need to ask ourselves, is this an invitation that I really want to take lightly? Should I ever refuse this invitation, saying, "It's no big deal"? or "I'll just blow this off today"? Should we think we have more important things to do like taking care of our home, our family or our business, or our recreation?

And lest those of us who regularly attend this marriage feast think too HIGHLY of ourselves, we should understand from Jesus' words today that not everyone at the banquet table is good...some have come quite badly prepared...not wearing their baptismal garment of self-sacrificial offering to God's Church and to others for the sake of loving Christ.

When we come to this wedding feast and our lives are filled up with so many things that aren't Christ, and our hearts are full of bitterness towards someone, the King will notice that we're not wearing our wedding garment. If this is the case, then Holy Communion won't be for forgiveness of sins and eternal life. Such a partaking of the Eucharist will cast us further into darkness, sadness and suffering. The famous contemporary Orthodox theologian, Fr. Thomas Hopko, who went to be with the Lord just three years ago, used to say frequently in his lectures and sermons, that many of us get worse rather than better, when we attend Divine Liturgy and the other sacraments of the Church. Why is that? Because we don't want what God wants for us to do and to be. We just want what we want and we don't want to repent and change our lives.

Jesus' final words in this passage say, "For many are called but few are chosen." In another place Jesus says, "Many will seek to enter in, and shall not be able" (Luke 13:24). This parable doesn't mean that God calls a lot of people, picks over them, and keeps only a few. Rather, it means that God calls everyone and by His merciful grace, He gives them the free-will to respond—to be chosen—to become His favored ones...called out from the called. To experience His Life in us—we must respond to the call, using the free will energy that God gave us for that purpose.

All at the same time, Christ is the Bridegroom, and the Meal of the feast, and the Wedding Garment—all of which are a way of describing union with Christ...what St Peter describes as "partakers of the Divine Nature." It's silly to ask whether this is talking about faith, or love, or the fruit born from our lives into the lives of others around us. It is none of them separately, but rather, by God's grace and our own free-will—faith that works by love that bears forth fruit—being whatever God requires of us, with God's reigning over our hearts. Without entrusting the whole of our lives to God, and without setting our lives apart for fulfilling God's will, no Christian will experience the grace of God's joy in their lives.

Brothers and sisters in Christ, all of us are called to the wedding banquet every time we have a eucharistic service at Church. The only way we can become God's chosen people, is to 1) accept the invitation, 2) attend the banquet each week, and 3) come prepared with our appropriate wedding garment.

As with last week's parable, we find a powerful and even devastating warning to those of us who aren't willing to allow God to rule over our hearts regarding the whole of our lives. So much of 21st century America revolves around getting us to make light of our sin (to claim that sin isn't really sin and love works differently than how God says). So many merely rely on God's mercy as a kind of insurance policy. Popular culture in America offers us a very distorted relationship with God...and therefore, often, we've become influenced to practice such distortion. This parable is meant as both an invitation to God's mercy and a wake-up call to our casual approach toward it.

If we look carefully, I'm sure that each of us can find ourselves in each of these characters in this parable. There are those of us who have heard the Good News of Jesus Christ since childhood. Do we also make lame excuses for not giving careful attention to God's call? Likewise, there are those of us who take it so lightly that we've not bothered to prepare the garment of our souls with the virtue of self-sacrificial offering to Christ's Church and to others for Christ's sake? Each of us who've been called to the wedding banquet, do we fully appreciate God's generosity toward us, and respond accordingly?

Let's pray that our loving and generous God, may always find us properly dressed and worthy of the joy of His Son's Wedding Feast.

<https://www.stbasil.com/news/2018/9/7/the-wedding-garment>

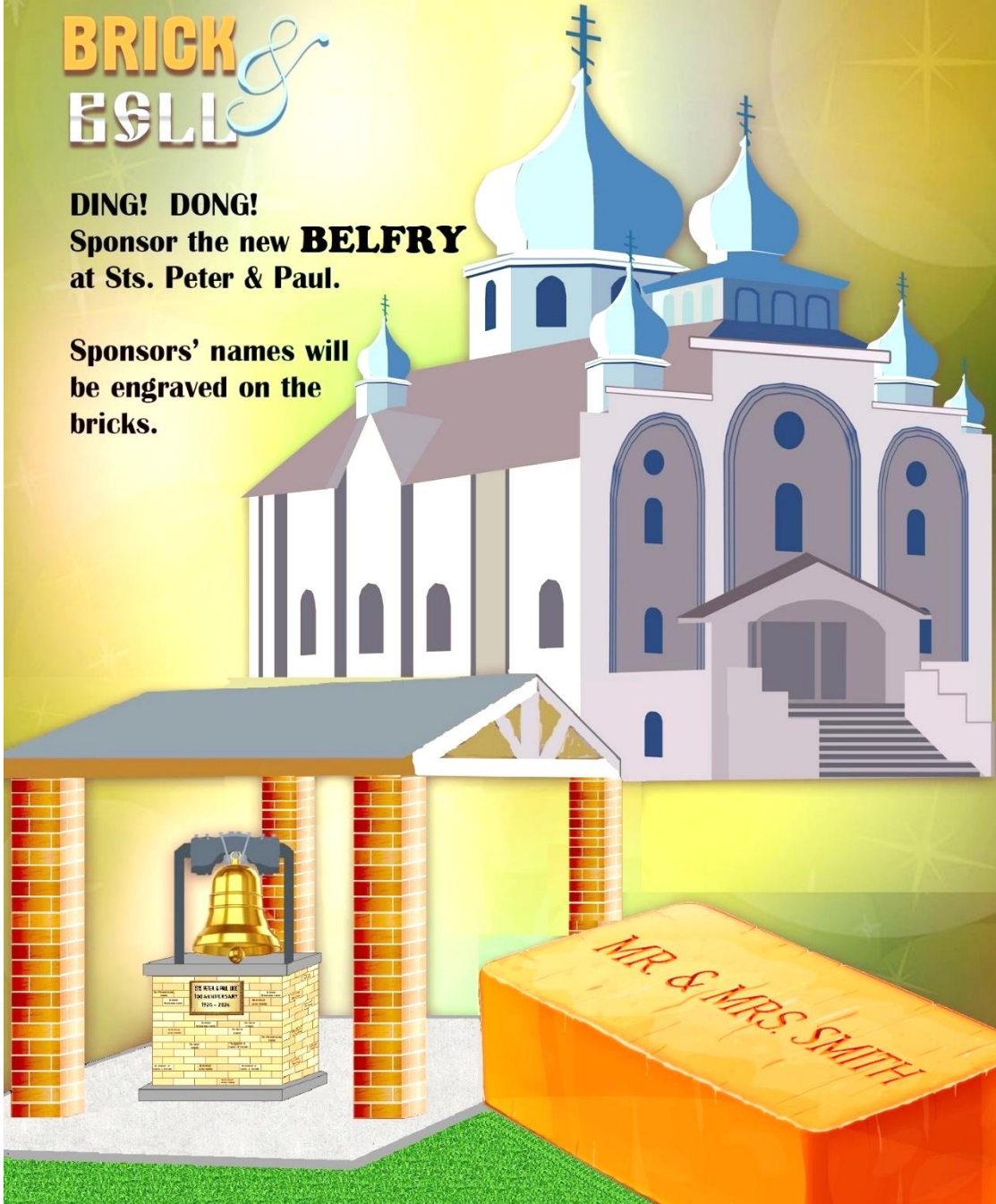
New BELFRY - 100th Anniversary Dedication

BRICK
SELL

DING! DONG!

Sponsor the new **BELFRY**
at Sts. Peter & Paul.

Sponsors' names will
be engraved on the
bricks.



Sts. Peter and Paul 100th Anniversary Dedication Our Commemorative Belfry

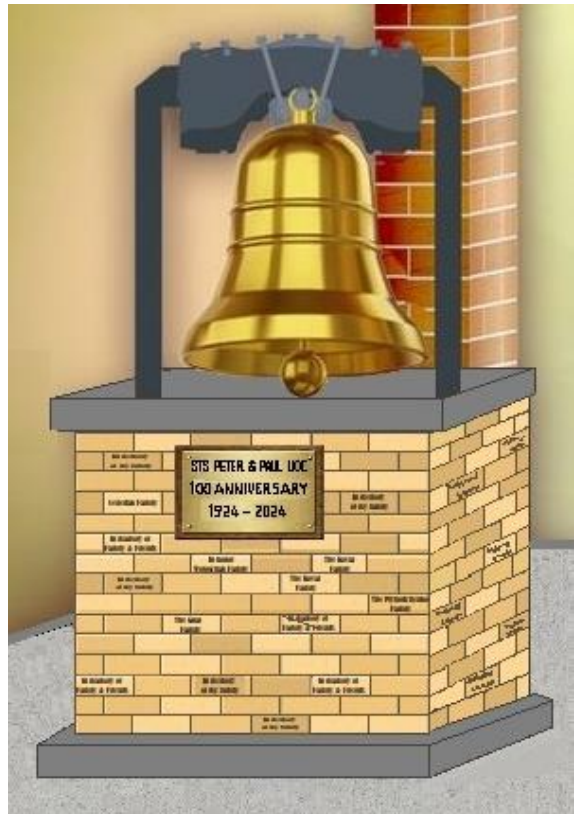
After much discussion and many proposed ideas, the 100th Anniversary Committee and the Church Board has decided that the best way to commemorate the significant occasion of our parish's 100th anniversary is to build a belfry on the south lawn of the church

grounds. A belfry was chosen for this commemoration because of the tradition that it holds in the Orthodox church, especially in Ukraine. When completed, this belfry will represent the past, present, and future bound together to glorify Our Lord, from whom all good things come.

This belfry is a unique way to integrate dedications on the bricks to be used in the structure itself. Your dedications on these bricks will be in clear view to be seen for generations to come. The commemorative bricks will be sold at a cost of \$100 per brick. More information on purchasing of the bricks will be available soon.

The bell itself was forged in Ukraine. The cost of the bell was \$1,700 (shipping included). The belfry structure will closely resemble the one pictured. Its construction will cost approximately \$17,000. A fund for the Commemorative Belfry has been established for anyone wishing to donate toward its construction.

May the Lord Bless our efforts in this project!



ON CHURCH BELL RINGING

Make a joyful shout to the Lord, all you lands!

(Psalm 100)

Church bell ringing is an integral part of the life of the Orthodox Church, and of the national heritage of people's spirituality and culture.

What Is the Origin?

Since the fifth century, some Christian churches have been ringing bells for spiritual and practical purposes such as to call the faithful to worship, to highlight a particular stage during a church service, to remind the faithful of God's presence in their daily lives, and to announce important occurrences to the local community. The Bible neither requires nor forbids the ringing of church bells, but does encourage the faithful to "make a joyful noise" (Psalm 100). Since the fifth century, some Christian churches have been ringing bells for spiritual and practical purposes such as to call the faithful to worship, to highlight a particular stage during a church service, to remind the faithful of God's presence in their daily lives, and to announce important occurrences to the local community.



The use of bells in churches dates back to 400 AD when an Italian bishop named Paulinus of Nola introduced bells as part of Catholic church services. In 604 AD, Pope Sabinian officially sanctioned the ringing of church bells during worship. Specifically, Pope Sabinian introduced the custom of ringing church bells during the celebration of the Eucharist and to announce times of daily prayer called the canonical hours. By the early Middle Ages, church bells were common in Europe.

As church bells became more common elsewhere in the world, their importance grew as church bells became used as a form of mass communication to convey religious and secular information or to summon people across large areas.

For example, in 18th century America, church bells rang not only as a part of worship, but also to alert communities of important events such as the end of a war, of emergencies such as a fire, or of an important community gathering.

In small villages, church bells also rang to announce deaths to solicit prayers for the deceased's soul, and rang in a kind of Morse code that the hearers knew how to decipher. When a death was announced by church bells, the age of the deceased was sometimes rung as well. In sparsely populated villages, such death knell rings could effectively identify who had just died.

What is the Purpose of Church Bells?

Church bell ringing is an integral part of Orthodoxy's divine services, and its absence can be justified only by lack of the necessary instruments.

Orthodox church bell ringing is dedicated to:

- Connection to the divine
- Invitation to prayer (divine services)
- Symbolic representation of the voice of God
- Remembrance of the faithful departed
- Announcing to the faithful, both those attending the services and those absent, the most important moments of the divine services;
- Strengthening Christians in piety and faith by its sound, which is alloyed with divine grace to disperse and destroy the forces of cruelty and of demonic suggestion, and to becalm dumb beasts and all of nature, and to turn them to the good of humanity.

In our traditional church bell ringing has been formed over many centuries, and has developed out of the use of semantrons and their rhythmic pealing. That is why the foundation of Orthodox bell ringing lies not in melody but in rhythm, with its intrinsic dynamic, and in the interaction of the timbres of [various] bells.

The typical features of the Orthodox bell ringing are spirituality, sonority, temper, precise timing, and synchronicity with the divine services.

Electronic imitation of any kind, amplification, non-traditional ways of producing sound, substitution of automatic systems for the bell-ringer, or the use of recordings are not allowed for Orthodox bell ringing, as they do not correspond with the liturgical tradition of the Church.



The Meaning of Church Bell Ringing

In the Orthodox church tradition, it has always been believed that bell ringing was the voice of God addressed to the people. It is heard in heaven and on earth. As a messenger of God, a bell ringer has no right to do his job poorly.

The sounding of church bells acts on people in some special way. Its impact is elusive, and at the same time very real. The music of the bells is also believed to have healing power.

Bells are special symbols. They can help us talk to God, cleanse our souls, protect us from bad things, and make us happy. They also remind us of the seasons and warn us of danger. Spiritually, bells symbolize faith and spiritual awakening, a reminder to be thankful and prayerful, and a way to honor our deceased loved ones.

People need to have faith. Material attributes and symbols are essential to the faith, as no-one can exist in a void. People find comfort in coming to church, lighting a candle and listening to the choir. Everything at church serves to create a prayerful atmosphere. Bell ringing is a part of it.

Like architecture, icons and chanting, bells too were martyred and destroyed by anti-Christian regimes and philosophies. These holy melodies resounded across many lands for many years, renewing the spiritual hearts of people. Church bellringing can be a symbol that we need the consecrated sounds of our world to wake us up, to give us strength to endure, and to pray fully with our heart.

Divine Communication

Church bells are often seen as a form of divine communication. They remind us that God is in our lives and watching over us.

The sound of ringing church bells can be comforting, reminding us that we are not alone and that someone is always looking out for us.

In addition to serving as a form of divine communication, church bells also remind us of God's presence in our lives.

When we hear the sound of church bells ringing, it can help us to feel more connected to our faith and to remember that God is with us always. It is believed that the sound waves produced by the church bell ringing can ward off evil spirits and protect against harm.

In Conclusion

Hearing the sound of church bells carries great spiritual significance.

From serving as a form of divine communication to reminding us of God's presence in our lives, they play an important role in Christian worship.

So next time you hear them ringing in the distance, take a moment to reflect on their deeper meaning.



St. Sophia Cathedral Bell Tower (249 ft), Kyiv Ukraine

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

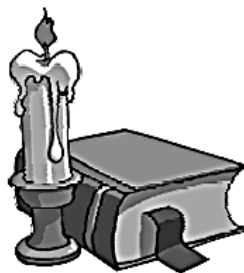


gift of one's self. Holy Communion is Jesus' Pledge of eternal glory by initiating intimate communion between Himself and that person whom He will usher one day into the place He has prepared for those who follow Him faithfully. (Jn 14:1-3)

The Wedding Banquet

So the servants went out into the streets and gathered all the people they could find, both good and bad, and the wedding hall was filled with guests. Matthew 22:10

Based on Matthew 22:1-14 (NIV)



R U D N Q C O R N E R S E L C
 Z N E I K P M P G U E S T S V
 N X D O N O A E Z G T P N Z S
 O Q P N D N L R C B J D E P E
 B P Z G W T E T A O X V B U R
 X A N R T I E R U B M S A G V
 H I N A R E B W I K L E M R A
 K R C Q R C A E N J C E T Q N
 H Z U T U Z H D V L Q G S G T
 E F S G T E W D I C Q M B F S
 A T F L N S T I T S I Y M I T
 V K L E L K L N E B E D R L P
 E Z R K P S O G D X S R S L I
 N D U T R E F U S E D Q L E J
 N W A U D V I Z T N P J G D L

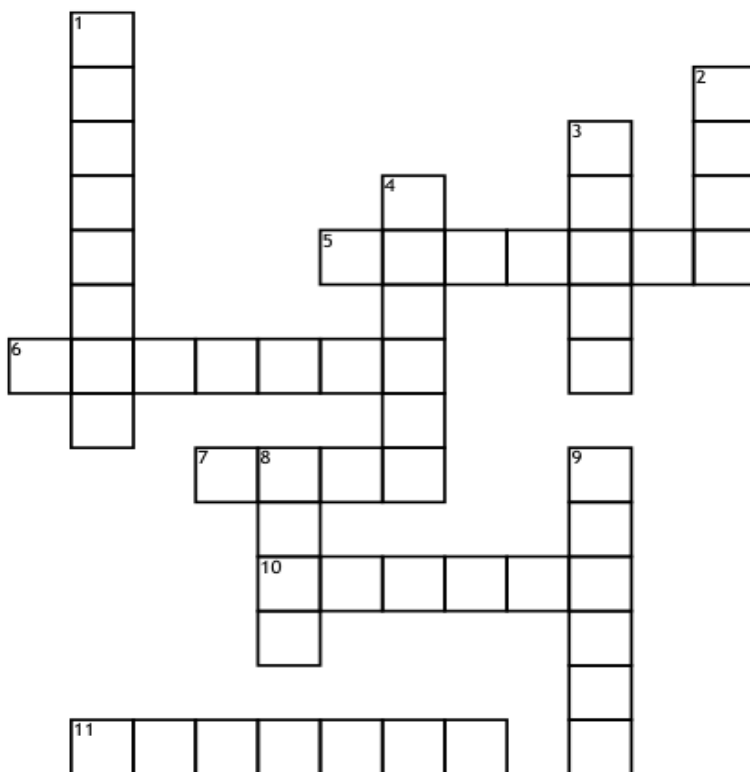
PARABLES
 GUESTS
 SERVANTS
 FILLED

STREET
 HEAVEN
 CATTLE
 REFUSED

INVITED
 KINGDOM
 COME
 WEDDING

BANQUET
 CORNERS
 OXEN
 DINNER

Parable of the Banquet



Across

5. When a man and woman become husband and wife
6. Person who serves another
7. Someone who has no money
10. A made up reason for not going is called
11. Large gathering with lots of food

Down

1. Someone who can't use their arms or legs
2. A large area of grass that you build a house on
3. Someone who can't see
4. The boss of a servant
8. Large animal that pulls farm equipment
9. people invited to the banquet

Word Bank
 Banquet Servant Guests Excuse Land Oxen
 Married Master Poor Crippled Blind

What Is A Curse and Is It Worth Worrying About?

First of all, we need to understand that a curse is a great sin. After all, what is a curse in its essence? It is something pronounced in extreme anger when one person experiences terrible anger towards another. The degree of such anger almost reaches the point of physical murder. Of course, the root cause of the curse and its motivation are the work of an evil spirit who hates every living thing and especially man. A soul that is at peace with God cannot pronounce curses. Only a soul driven by a demon is capable of doing this.

We need to understand one simple truth that is revealed very well in the New Testament: *“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not”* (John 1:1-5). Of course, in this Gospel passage, first of all, the Lord Jesus Christ, the second Person of the Holy Trinity, is meant by the Word.

But we must also understand that everything starts with a word with a lowercase letter. Not from actions and not from deeds, but from a word.

Saint John of Kronstadt writes in his book “My Life in Christ”: “What is harder, more constant and more powerful than a word? The world is created and stands by the word: upholding all things by the word of his power; while we sinners treat words so frivolously, carelessly. <...> Christian! Cherish every word, be attentive to every word; be firm in the word; trust the word of God and the word of saints, as the word of life. Remember that the word is the beginning of life”. And continuing the thought of the great saint, I would like to say that word is a prayer as well. Life for man starts with it. And as soon as it stops, the world will collapse. Everything stands on it, and everything starts with it. Therefore, when a priest is asked any question about problems, he often starts his answer with the words: “Pray, and God will fix everything.” That’s very true! Prayer is the beginning of all beginnings. Deed, sanctified by this, is like a mighty oak tree, growing from a faithful and deep root in good soil.

The curse itself has a very negative and destructive effect on those people who pronounce it. Because such a man, embraced by malice, voluntarily excommunicates himself from God, Who, as you know, is Love. Therefore, the curse is primarily directed at the curser himself. It brings anger, irritation, rancor in his heart and, as a result, anxiety, which causes physical (stroke, heart attack) and mental illness. Also, socially, an angry person dooms himself to total loneliness. We are arranged by God in such a way that we must love all people without exception, because we are a coherent whole. And, in fact, brothers and sisters, who have same ancestors – Adam and Eve, the holy forefathers. Therefore, anger at one person often develops into anger at others (if not at everyone!). As a result, such a person destroys ties with others, fencing off from them. We are connected with other people and the Lord by the bonds of love. And it goes without saying that man (anyone of us!) is the image and likeness of God. And by insulting or cursing man we offend the Creator. Moreover, Christ commanded us to love all people, and above all, our enemies.

If someone curses you, do not panic. Something undeserved will not come true. In the Book of Proverbs of Solomon (26: 2) it is said: *“As the bird by wandering, as the swallow by flying, so the curse causeless shall not come”*.

And if a person committed a sin, then what’s the difference whether someone curses him or not? After all, the universal mechanism of punishment is already “on” anyway. And until a person improves himself, he will suffer. What is the way out? The answer is very simple – the fruits of repentance: ask for forgiveness, confess your sin, admit your guilt – and the Lord will forgive everything. There will be no sin or curse. That is, the curse is not a self-sufficient fatalistic substance such as “I was cursed – then I will die” or “I

You can't **Curse**
what **GOD** *has*
BLESSED!

was cursed, because my life does not add up.” These are false auto-suggestions. Unfortunately, such self-reflections are a breeding ground for all sorts of “babkas” (old ladies who practice witchcraft hiding behind prayer and Icons), fortunetellers, psychics, “those who remove curses, bad spells, evil eyes, celibacy wreaths” and so on. People, who goes to church rarely, come to them. Such people are used to a convenient formula, which is the foundation for their life: “Others are the source of all my woes not me. I am a very good and kind person, you know”. Such people are looking for enemies, and the servants of Satan gladly provide them with them: in the neighbors, mother-in-law, bosses, envious friends, lovers, colleagues – the list is very long.

While Orthodox person understands: my main enemy is me and Satan with demons who incite me to evil; my main war is war against passions; I live poorly not because the president is bad or because my neighbor poured cemetery ground under the threshold of my house, but because I sin and thereby destroy my life, let evil in and excommunicate myself voluntarily from God. Let us remember the words of St. Basil the Great. He said that the end of the fulfillment of the commandment of God is eternal life, and the violation of the commandment of God is death. In this context, even a curse, pronounced on a person not for nothing, for something he deserves, can entail punishment, but not ephemerally-fatalistically-hopeless, but for a particular sin. Therefore, let us firstly get rid of our sins, then no curse can affect us.

<https://catalog.obitel-minsk.com/blog/2019/10/what-is-a-curse-and-is-it-worth-worrying-about>

SHOULD CHRISTIAN WOMEN WEAR HEAD COVERINGS?

For centuries, Christian women have worn head coverings during worship. Only recently has this ancient, pious practice fallen by the wayside in many Christian communities, including Orthodox ones. Feminism considers head coverings oppressive and sexist, insisting that women must look and act exactly like men. However, covering the head during prayer helps women nurture their God-given feminine nature by cultivating humility, chastity, and obedience. In this post, we tell you everything you need to know about the practice of head covering (or veiling) for Christian women.

SCRIPTURAL BASIS FOR WOMEN COVERING THEIR HEADS

The main passage involving women’s head coverings in Scripture is 1 Corinthians 11:2-16. In this letter to Corinth, St. Paul speaks to a number of problems occurring in their church community. The letter contains several sections, which he uses to discuss seven major issues with his spiritual children:

Naturally, an Orthodox woman can choose to wear a veil in public if that is her desire; however, the Faith does not require this, nor is it enforced in the way we see in Islam.

Now let’s take a look at the passage itself and examine it more closely.

WHAT DOES ST. PAUL MEAN?

In 1 Corinthians 11:2, St. Paul clearly exhorts the people to follow the traditions (oral and written) he passed down to them. A woman covering her head is one of these traditions, which was also an accepted Jewish practice throughout the Old Testament (Numbers 5:18; Genesis 24:64-65). It carried over into Christian tradition, as we can see in St. Paul’s letter, the writings of the Church Fathers, and in our iconography (more on these last two in a bit).

Requesting this of a woman is not oppression or sexism, but rather, an incredible compliment. Early Christian women chose to submit themselves to the Church and not allow their beauty to distract others during worship. St. Paul writes that this form of piety brings honor upon a woman, as her hair is “a glory to her.” Covering the thing that brings her glory in the presence of God is an act of submission and humility before Him. Any woman who submits to God in this way truly is a shining example to those around her.

EVIDENCE FOR CHRISTIAN HEAD COVERINGS IN THE EARLY CHURCH

During the days of the ancient Church, wearing head coverings was a unanimous practice among Christian women. Multiple Fathers of the Church mention this in their writings, including Tertullian of Carthage, Clement of Alexandria, Hippolytus of Rome, John Chrysostom, and Augustine of Hippo, among others.

We could spend hours pouring over quotes from the Church Fathers, but for the sake of brevity, we will stop there, and look now toward the head covering and its prominence in Orthodox iconography.

HEAD COVERINGS ON WOMEN IN ICONOGRAPHY

We use icons as visual guides to the Faith. They teach us about the lives of Christians who have come before us, and about the life of Christ Himself. They also teach us about piety and modesty.

Orthodox icons almost always depict Christian women wearing a head covering. You would be hard-pressed to find a female saint in the Orthodox tradition who is not wearing one. Even the Blessed Theotokos, the Mother of God, wears a head covering. Who better to serve as an example to women than the Mother of all Christians? Notice that every female saint in this icon wears some sort of head covering.

WHY DO CHRISTIAN WOMEN COVER THEIR HEADS DURING WORSHIP?

The primary reason Christian women choose to wear head coverings during worship is to adhere to the Holy Tradition of the Church. After all, women covering their heads during worship is an ancient practice in the Christian Church, one that has fallen into disuse, especially in the West. Note that there may be other secondary reasons why women choose to wear head coverings and that these differ from person to person.

For example, some women wear them to help themselves or others focus more on prayer – in other words, they dress a certain way out of modesty. Others may decide to wear them to express their respect for a sacred space and their desire to be different from the secular world around them. Naturally, women can express all of these things without wearing a head covering or veil. But many Christian women choose to express these things through the very wearing of a head covering.

IS IT REQUIRED?

Some Eastern Catholic, Eastern Orthodox and Oriental Orthodox Churches require women to cover their heads in church. However this is not universally enforced. Here in the United States, the custom varies depending on the congregation and its origins. In most parishes, should women wish to cover their heads, they are encouraged to do so.

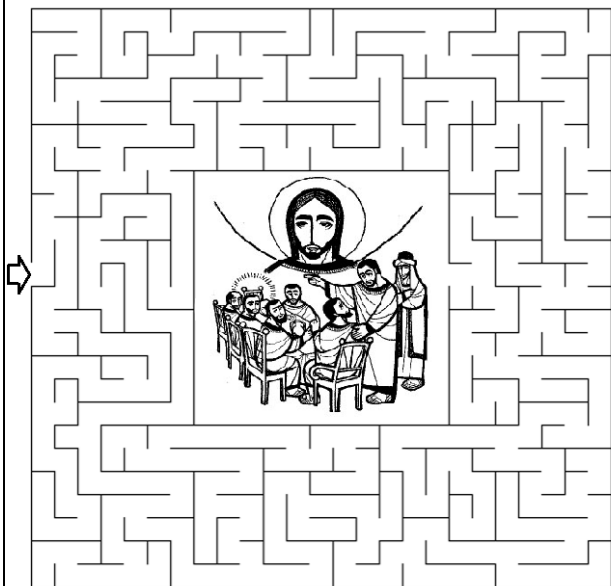


CONCLUSION

Ultimately, in America, most jurisdictions in the Orthodox Church (including the Ukrainian Orthodox Church) leave the woman to decide whether to cover her head. Over the last several years, many more women in Orthodox (and even Catholic and Protestant) churches have started covering their heads during worship.

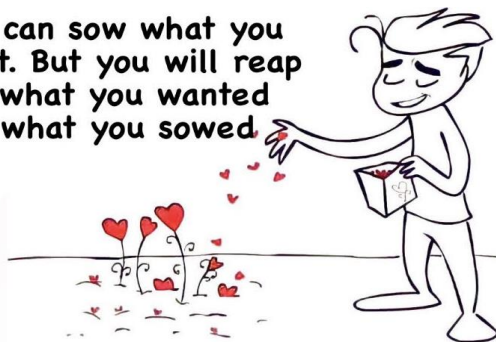
<https://www.saintjohnchurch.org/head-coverings-ultimate-guide/>

You are invited to the wedding feast – find your way



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the norm.

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But you will reap
not what you wanted
but what you sowed



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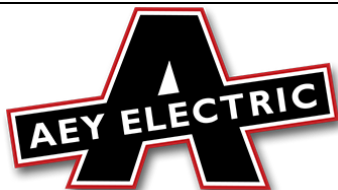
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AN INVITATION TO JOIN THE UKRAINIAN ORTHODOX LEAGUE

Glory to Jesus Christ!

If you are a member of a UOL chapter, we encourage you to submit your dues to your chapter as soon as possible. If you are a member of a parish that has a chapter and you have not joined, please consider joining. If you do not have a chapter at your parish, please consider forming one, or joining as a member at large.

What are the benefits of joining? You will have the satisfaction of knowing that your membership supports the organization that brought you All Saints Camp, St. Sophia Seminary, programming for youth and adults and scholarships for seminarians, priests and future lay leaders. If you are a member, you will join a fellowship to advance our motto *Dedicated to Our Church – Devoted to Its Youth*. You will be able to participate in UOL activities and retreats be seated as a delegate at the convention, be able to run for the National Executive Board and receive the UOL Bulletin. If you are a chapter member, you have the added benefit of being able to share in a camaraderie of purpose to do projects benefitting your parish and the national organization.

Since members-at-large, are not attached to a physical location, technology will help you to feel connected to the organization. Please be sure to provide your email address. If you don't have one, try going to your local library to get help for obtaining one. If you don't have a computer, you can check email on a smart phone or even a flip phone. We would like to keep you engaged over the course of the year by sending you emails concerning events, what's happening on the Board and offer well wishes. We may even be able to schedule some Zoom meetings.

Your membership will support the mission of the UOL and its projects. All those great accomplishments mentioned in the second paragraph have ongoing obligations, for which we need your support. The membership application accompanies this invitation, and we encourage you to submit it with your membership dues of \$20. I encourage you to also add any ideas of how the UOL can support you. If you have any questions about membership, please feel free to contact Shirley Duffy at shirleykduffyesq@gmail.com

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☐ I am interested in information on starting/re-activating a chapter in my parish.

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Ideas? How can the UOL support you? _____

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Questions? shirleykduffyesq@gmail.com