

Sunday Bulletin
March 12th 2023 – 2nd Sunday of the Great Lent
St. Gregory Palamas



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



Sts. Peter & Paul Ukrainian
Orthodox Church
Українська Православна
Церква Святих Петра і Павла
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Youngstown, OH 44509-1616
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Fr. Mykola Zomchak
Pastor

Anna Anderson
Choir Director

Chuck Woloschak
President of the Church Council

Ministries:

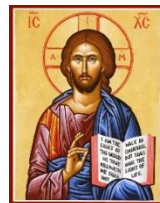
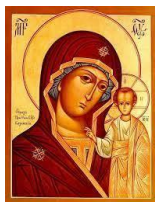
Altar Servers
Church Choir
Church School
Adult Education
St. Mary's Sisterhood
Sts. Peter & Paul Brotherhood
Senior UOL Chapter
Junior UOL Chapter
Orphanage Mission Ministry
Bingo Team

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 12th 2023 – 2nd Sunday of the Great Lent

St. Gregory Palamas **The Healing of a Paralytic**



Troparion (Resurrection) - Tone 6

The Angelic Powers were at Your tomb;
the guards became as dead men.

Mary stood by Your grave,
seeking Your most pure body.

You captured hell, not being tempted by it.

You came to the Virgin, granting life.

O Lord, Who rose from the dead, // glory to You.

Troparion (St. Gregory Palamas) - Tone 8

O light of Orthodoxy, teacher of the Church, its
confirmation, O ideal of monks and invincible champion of
theologians, O wonderworking Gregory, glory of
Thessalonica and preacher of grace, // always intercede
before the Lord that our souls may be saved!

Kontakion (St. Gregory Palamas) - Tone 8

Holy and divine instrument of wisdom,
joyful trumpet of theology,
together we sing your praises, O God-inspired Gregory.
Since you now stand before the Original Mind, guide our
minds to Him, O Father, //
so that we may sing to you: "Rejoice, preacher of grace!"

Glory ... Troparion (Sts Peter & Paul) - Tone 4

Now and ever ...

Kontakion (*from the Lenten Triodion*) - Tone 4

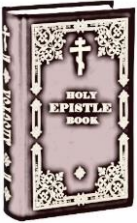
Now is the time for action! Judgment is at the doors!
So let us rise and fast, offering alms with tears of compunction and crying:
“Our sins are more in number than the sands of the sea;
but forgive us, O Master of all, //
so that we may receive the incorruptible crowns!”

Prokeimenon Tone 5

You, O Lord, shall protect us / and preserve us from this generation forever. (Ps. 11:7)
Verse: *Save me, O Lord, for there is no longer any that is godly! (Ps. 11:1a)*

Prokimen (St. Gregory Palamas) Tone 1

Reader: *My mouth shall speak wisdom; /*
Choir: *the meditation of my heart shall be understanding.*



The Reading is from the Letter of St Paul to Hebrews 1:10-2:3

Brethren, and: “You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but You remain; and they will all grow old like a garment; like a cloak You will fold them up, and they will be changed. But You are the same, and Your years will not fail.” But to which of the angels has He ever said: “Sit at My right hand, till I make Your enemies Your footstool”? Are they not all ministering spirits sent forth to minister for those who will inherit salvation? Therefore we must give the more earnest heed to the things we have heard, lest we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him,

The Reading is from the letter of St Paul to the Hebrews 7:26-8:2 (St. Gregory Palamas)

Brethren, For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for his own sins and then for the people’s, for this He did once for all when He offered up Himself. For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever. Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

Alleluia and Verses Tone 6

*He who dwells in the shelter of the Most High will abide in the shadow of the heavenly God.
He will say to the Lord: “My Protector and my Refuge; my God, in Whom I trust.”
The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.*

Alleluia, Alleluia, Alleluia



The reading is from the Gospel according to St. Mark 2:1-12

And again He entered Capernaum after some days, and it was heard that He was in the house. Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them. Then they came to Him, bringing a paralytic who was carried by four men. And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying. When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you." And some of the scribes were sitting there and reasoning in their hearts, "Why does this Man speak blasphemies like this? Who can forgive sins but God alone?" But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'? But that you may know that the Son of Man has power on earth to forgive sins" – He said to the paralytic, "I say to you, arise, take up your bed, and go to your house." Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, "We never saw anything like this!"

The reading is from the Gospel according to St. John 10: 9-16 (St. Gregory Palamas)

I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. I am the good shepherd. The good shepherd gives His life for the sheep. But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep. I am the good shepherd; and I know My sheep, and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.

Communion Hymn

Praise the Lord from the heavens! Praise Him in the highest!
The righteous shall be in everlasting remembrance! He shall not fear evil tidings!
Alleluia, Alleluia, Alleluia!



MEMORY ETERNAL

Roberta Lynn Canyo, Stephen, Mary Ann Owens, Joe Ewanish, Michael Woloschak, Caterina Ulrich, James Bobersky, Audrey Racz, Alexandra Prychodczenko, Mary Ann, Rev Fr Gregory Becker, John Nicholas Visa, All Who died during the war in Ukraine



PRAYER LIST

PLEASE PRAY FOR HEALING, COMFORT, AND SPIRITUAL PEACE



Metropolitan Antony, Archbishop Daniel, Carol Ann Swartz, Iryna, Ann Klein, Lindsay Anderson, Mykola, Kathy Battisti, Arlene Hawryluk, Marilyn O'Leary, John & Helen Yurchyk, Dolly Mehalco, George, Ashley Woloschak, 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, Luis.

People of East Palestine, People Suffering from any Illnesses

All Ukrainian people who are suffering from the war



OUR OFFERINGS TO THE LORD AS OF	On March 5
General:	\$2090.00
Renovation:	\$167.00
Online Donations on Tithe.ly	\$20.00



Q&A: WHAT DID JESUS MEAN BY FORGIVING MAN'S SINS?

Just because Jesus forgives this man's sins before He heals him does not mean Jesus is forgiving a particular sin that caused this man to be paralyzed. Correct theology sees all ailments, sicknesses, natural disasters and evil as the result of humankind's universal sins, but there is no connection in this text that this man's condition was a direct punishment for a sin.

The purpose of Jesus making this declaration publicly before all those gathered was to communicate that what they all perceived as this man's ailment—his physical paralyzation—was not this man's biggest problem. In fact, this man's greatest need was the same need everyone in that room—those who could walk—also had: forgiveness from their sins and a restored relationship with God. What Jesus essentially says to this man and to the crowd is, "You see this paralyzed man, and think he will be restored when he can walk again; but I say to you, none of you will be truly restored until your sins are forgiven by God."





Liturgical Schedule & Feast Days

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

SERVICE AND FEAST DAY SCHEDULE

- Sunday, March 12, 9:30 AM – Divine Liturgy 2nd Sunday of Great Lent, **St. Gregory Palamas.**
Sunday, March 12, 5 PM – Lenten Vespers at Archangel Michael Greek Orthodox Church – 401 - 12th Street, Campbell.
- Friday, March 17, 6:00 PM – Liturgy of Presanctified Gifts.
- Sunday, March 19, 9:30 AM – Divine Liturgy 3rd Sunday of Great Lent, **Adoration of Cross. Fellowship.**
Sunday, March 19, 5 PM – Lenten Vespers at St. Demetrios Hellenic Orthodox Church – 429 High Street NE, Warren.
- Friday, March 24, 6:00 PM – Liturgy of Presanctified Gifts.
- Sunday, March 26, 9:30 AM – Divine Liturgy 4th Sunday of Great Lent, **Venerable John Listvychnyk.**
Sunday, March 26, 5 PM – Lenten Vespers at Sts. Peter & Paul Ukrainian Orthodox Church – 1025 N Belle Vista Ave, Youngstown.
St. Nicholas Program Presentation following the vespers.
- Friday, March 31, 6:00 PM – Liturgy of Presanctified Gifts.
- Sunday, April 2, 9:30 AM – Divine Liturgy 5th Sunday of Great Lent, **Venerable Mary of Egypt. Fellowship.**
Sunday, April 2, 5 PM – Lenten Vespers at St. Nicholas Greek Orthodox Church – 220 North Walnut St., Youngstown.
- Friday, April 7, 9:30 AM – Divine Liturgy, **THE ANNUNCIATION OF THE THEOTOKOS.**
- Sunday, April 9, 9:30 AM – Divine Liturgy 6th Sunday of Great Lent, **PALM SUNDAY. THE ENTRY OF THE LORD INTO JERUSALEM.**

Upcoming dates & events

- **Learning with Fr Mykola about “Sacred Symbols that Speak”** after the Liturgy at the Church downstairs – **Mar 12, Apr 2, Apr 30, May 7, May 21**
- **UOL Meetings** – **March 19, April 23, May 21, June 11**

- **Choir Rehearsals – Thursdays: Mar 9, Mar 16, Mar 23, Apr 6**
- Every Friday **Potluck Dinner** after the Liturgy of Presanct. Gifts
- Mar 18 **UOL Lenten Retreat on March 18** at River Valley Community Resource Center – 320 Shenango St. Pulaski PA 16143
- Mar 26 **St. Nicholas Program Presentation** – Camp for Families with Special Needs. Following the vespers. Presentation by Tracy Gala and Natalie Kapeluck.
- May 3 **World Press Freedom Day. "Reading of the Names" ceremony and Panachyda** to honor the memory of journalists killed in the past year. St Sts. Peter & Paul UOC
- May 14 **Archpastoral Visit** – Archbishop Daniel will visit our parish. His Eminence will serve Divine Liturgy and will do the blessing of our renovated Church downstairs (grand opening). Services will be followed by a luncheon. **Mother's Day.**

PYROHIES SALE SCHEDULE

March	Order by: Monday, March 20 Work date: March 22-23 Pick-up on: Friday, March 24, from 9:00 am – noon
April	Order by: Monday, April 3 Work date: April 5-6 Pick-up on: Friday, April 7, from 9:00 am – noon
May	Order by: Monday, May 8 Work date: May 10-11 Pick-up on: Friday, May 12, from 9:00 am – noon

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

For orders please CALL or TEXT: (234) 247-1534 Anna



Fellowship

Join us for coffee and a short lesson on Sunday after Liturgy at the Church downstairs.

Dates: Mar 12, Apr 2, Apr 30, May 7, May 21

We will be talking about "Sacred Symbols that Speak".

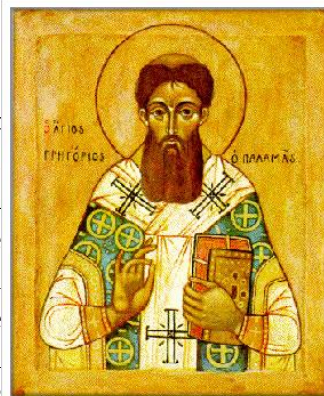
1st Sunday of the Month Fellowship!

April 2, May 7, June 4 have been spoken for.

Now accepting hosts starting July - contact Yvonne Mark – 330 402 8716

Light for the World: the Life of St. Gregory Palamas (1296–1359)

On the second Sunday of Great Lent, there is a great feast in the blessed city of Thessalonika, Greece. It is the feast of St. Gregory Palamas. On this day, the holy relics of the saint are taken from the Church of St. Gregory in a procession throughout the city, escorted by bishops, priests, sailors, policemen, and thousands of faithful. One wonders why his earthly remains are still held in such great veneration. How could his bones remain incorruptible more than six hundred years after his death?



Indeed, St. Gregory's life clearly explains these wondrous facts. It illustrates the inspired words of the apostles that our bodies are temples of the Holy Spirit (see 1 Corinthians 6:19) and that we are "partakers of the divine nature" (2 Peter 1:4).

A Childhood Passion for the Eternal

St. Gregory Palamas was born in the year 1296. He grew up in Constantinople (now Istanbul, Turkey) in a critical time of political and religious unrest. Constantinople was slowly recovering from the devastating invasion of the Crusades. It was a city under attack from all sides. From the west, it was infiltrated by Western philosophies of rationalism and scholasticism and by many attempts at Latinization. From the east, it was threatened by Muslim Turkish military invaders. The peace and faith of its citizens were at stake.

Gregory's family was wealthy. His father was a member of the senate. Upon his father's sudden death, Byzantine Emperor Andronikos II Paleologos (1282–1328), who was a close friend of the family, gave it his full financial support. He especially admired Gregory for his fine abilities and talents, hoping that the brilliant young man would one day become a fine assistant. However, instead of accepting a high office in the secular world, Gregory sought "that good part, which will not be taken away" from him (Luke 10:42).

Upon finishing his studies in Greek philosophy, rhetoric, poetry, and grammar, Gregory, at only twenty or twenty-two years of age, followed a burning passion in his heart. Like a lover who strives to stay alone forever with his loved one, Gregory was thirsty for this living water (see Revelation 22:17). Therefore, no created thing could separate him from the love of God (see Romans 8:39). He simply withdrew to Mount Athos, an already established community of monasticism. He first stayed at the Vatopedi Monastery, and then moved to the Great Lavra.

Gregory's departure was not a surprise to the rest of his family. Many priests and monks, friends of the family, frequently visited the family home. The parents were careful to pass on to their children the "pearl of great price" (Matthew 13:46). Great wealth and high education were not a hindrance, but an excellent tool in their pursuit of salvation. As a result of their way of life and belief, Gregory's mother, two brothers, and two sisters soon distributed all their earthly possessions to the poor and entered different monasteries.

Living the Spiritual Experience of the Church

In Athos, the novice Gregory took as his spiritual guide St. Nicodemos of Vatopedi Monastery. This holy man of prayer guided Gregory on the path of ascetic labor: prayers, vigils, fasting, continuous repentance, and monastic obedience. The young novice Gregory was especially attached to the prayer of the heart, also known as the Jesus Prayer: "Lord Jesus Christ, Son of God, have mercy on me, a sinner" (see Luke 18:38).

The experienced practice of the Jesus Prayer, requiring solitude and silence combined with physical exercises and breathing methods, is called "hesychasm" (from the Greek *hesychos*, meaning inner stillness, peace, or silence). Those practicing it are called "hesychasts." Inner silence of this kind makes us capable of listening to the whispers of the divine within us. "The kingdom of God is within you" (Luke 17:21). Therefore, the Jesus Prayer is the prayer of the whole person, involving the human body, mind, soul, and heart.

The hesychasts spoke and wrote about their unique experience. They taught people to pray without ceasing, as the Apostle Paul commands *all* Christians to do (1 Thessalonians 5:17). They explained that in prayer, man is filled from within with the eternal glory, with the divine light beheld at the Transfiguration of Christ on Mount Tabor. The hesychast Gregory explains:

For, on the day of the Transfiguration, that Body, source of the light of grace, was not yet united with our bodies; it illuminated from outside those who worthily approached it, and sent the illumination into the soul by the intermediary of the physical eyes; but now, since it is mingled with us and exists in us, it illuminates the soul from within. (*Triads I. 3.38*)

The Jesus Prayer is not a mantra, as in Eastern religions, and it cannot be taken as such. The prayer's call for "mercy" involves inner repentance and change. It is also a prayer practiced within the sacramental life of the Church, a prayer combined with Holy Communion, confession, reading the Word of God, fasting, loving one's neighbor, and so forth. Finally, it is not a prayer using "vain repetitions" or babble, but a prayer recited again and again, in persistence (Luke 18:1), from the inner heart of man reaching the

divine heights of glory, confessing Christ as the Lord and Savior, in sincerity, humility, and faith.

For that prayer (the Jesus Prayer) is true and perfect. It fills the soul with Divine grace and spiritual gifts. As chrism perfumes the jar the more strongly the tighter it is closed, so prayer, the more fast it is imprisoned in the heart, abounds the more in Divine grace. . . . By this prayer the dew of the Holy Spirit is brought down upon the heart, as Elijah brought down rain on Mount Carmel. This mental prayer reaches to the very throne of God and is preserved in golden vials. . . . This mental prayer is the light which illumines man's soul and inflames his heart with the fire of love of God. It is the chain linking God with man and man with God. (Palamas, "Homily on how all Christians in general must pray without ceasing," in E. Kadloubovsky and G. E. H. Palmer, *Early Fathers of the Philokalia*, London: Faber and Faber, 1981, pp. 412–415)

Such prayer was practiced from the early Christian period. The hesychasts were drawn by God's unconditional graceful love (Romans 5:15) to fill a certain human need around them. Many hesychasts abandoned their solitude to serve their brothers, "since he who loves God must love his brother also" (1 John 4:21). Some cared for the sick in hospitals, like St. Basil the Great in Caesarea; others helped the poor, like St. John the Almsgiver in Alexandria; and yet others welcomed the faithful for confession. Nevertheless, they did not abandon the Jesus Prayer and their inner silence. In this sense, all Christians are called to follow this hesychast way leading to salvation.

Let no one think, my brother Christians, that it is the duty only of priests and monks to pray without ceasing, and not of laymen. No, no; it is the duty of all of us Christians to remain always in prayer . . . every Christian in general should strive to pray always, and to pray without ceasing . . . this very name of our Lord Jesus Christ, constantly invoked by you, will help you to overcome all difficulties, and in the course of time you will become used to this practice and will taste how sweet is the name of the Lord. . . . For when we sit down to work with our hands, when we walk, when we eat, when we drink we can always pray mentally and practice this mental prayer—the true prayer pleasing to God. ("Homily on how all Christians in general must pray without ceasing")

....

Thus the Word of God took up His dwelling in the Theotokos in an inexpressible manner and proceeded from her, bearing flesh. He appeared upon the earth and lived among men, deifying our nature and granting us, after the words of the divine Apostle, "things which angels desire to look into" (1 Peter 1:12). (*A Homily on the Dormition of the Theotokos and Ever-Virgin Mary*)

Father Gregory, Teacher

His unquenched thirst for God's sweetness experienced in prayer moved the righteous Gregory to live as a hermit in a cell outside the monastery. In the year 1326, the threat of Turkish invasions forced him, along with his Athonite brothers, to retreat to Thessalonika. There he was ordained to the holy priesthood.

As a priest, Gregory did not abandon his spiritual labor and hesychasm. He spent most of the week alone in prayer. On the weekends, he celebrated divine services and preached sermons. He cared for the youth, calling them to discuss religious issues with him. Father Gregory was not concerned about abstract problems of philosophy, but about Christian faith experienced in prayer. He wanted to preach solely about problems of Christian existence, which are more attractive and meaningful to the young.

Soon, many of his spiritual sons expressed their desire to live in a monastic setting. So in the serene area of Vereia, near Thessalonika, he established a small community of monks, which he guided for five years. In 1331 the saint withdrew to Mt. Athos and lived in solitude at the Skete of St. Sabbas. In 1333 he was appointed abbot of the Esphigmenou Monastery in the northern part of the Holy Mountain. In 1336 he returned to the Skete of St. Sabbas, where he devoted himself to theological writing, continuing with this work until the end of his life.

But amidst all this, in the 1330s events took place in the life of the Eastern Church that placed St. Gregory among the most prominent teachers of Orthodox spirituality.

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The Presence of God in Prayer

In his *Triads*, Palamas interpreted the experience of the Church by presenting logical arguments, based on the Scripture and the writings of the Fathers. Addressing the question of how it is possible for humans to have knowledge of a transcendent and unknowable God, he drew a distinction between knowing God in His *essence*, or nature, and knowing God in His *energies, actions, or the means* by which He acts.

To elaborate more, he made a comparison between God and the sun. The sun has its rays, God has His energies (among them, grace and light). By His energies, God creates, sustains, and governs the universe. By His energies, He transforms creation and deifies it, that is, He fills the new creation with His energies as water fills a sponge. These actions or energies of God are the true revelation of God Himself to humanity. So God is incomprehensible and unknowable in His nature or essence, but knowable in His energies. It is through His actions out of His love to the whole creation that God enters into a direct and immediate relationship with mankind, a personal confrontation between creature and Creator.

Towards the year 1340 the Athonite ascetics, with St. Gregory's assistance, compiled a general reply to the attacks of Barlaam, the so-called Hagiorite Tome. Since the heated arguments flared everywhere in the churches, a general council was held at Constantinople in the year 1341. In front of hundreds of bishops and monastics, St. Gregory Palamas held an open debate with Barlaam in the halls of the Great Church of Hagia Sophia. On May 27, 1341, the council accepted the position of St. Gregory Palamas that God, unapproachable in His essence, reveals Himself through His energies, which are directed towards the world and are able to be perceived, like the light of Tabor, but which are neither material nor created. The teachings of Barlaam were condemned as heresy, and he himself was anathematized and returned to Calabria.

....

Imprisoned by Muslims

Gregory's suffering for Christ did not end here. Again, because of the political influence of the West in Thessalonika, its citizens were divided upon the issue proclaimed by the councils. They did not immediately accept St. Gregory as archbishop, so that he was compelled to live in various places. On one of his travels to Constantinople, the Byzantine ship on which he was sailing fell into the hands of the Turkish Muslims. They took Archbishop Gregory as a prisoner, but displayed tolerance toward him. Even in captivity, St. Gregory preached to Christian prisoners and even held many debates with his Moslem captors. His love and respect for all men made his captors admire him and treat him with reverence. A year later, St. Gregory was ransomed and returned to Thessalonika.

The Proclamation of His Sainthood

St. Gregory was a living Gospel. God gave him the gift of healing, especially in the last three years before his death. On the eve of his repose, St. John Chrysostom appeared to him in a vision. St. Gregory Palamas fell asleep in the Lord on November 14, 1359. The Virgin Mary, the Apostle John, St. Dimitrios, St. Antony the Great, St. John Chrysostom, and angels of God all appeared to him at different times. Nine years after his repose, a council in Constantinople headed by Patriarch Philotheos (1354–1355, 1362–1376) proclaimed the sainthood of Gregory Palamas. Patriarch Philotheos himself compiled the life and services for the saint.

When we hear in the Lenten Liturgy of the Presanctified Gifts, "The Light of Christ illumines all," may we remember the call of the illumined Gregory for unceasing prayer and ascetic labor, that we be truly illumined by the light of the Resurrection.

By Fr. Bassam A. Nassif



Please support
Art Therapy
programs for Ukrainian
children and families in
war-torn Ukraine

Supplies needed:

Glue sticks
Construction paper
Scissors
Crayons/Markers
Colored Pencils
Watercolor paints/
paint brushes
Yarn/beads/string
Spiral notebooks
Pencils/pens/
erasers

PROJECT
"FILL THE BOX WITH LOVE"

Please donate Arts and Crafts
supplies or monetary
donations and place
your items/checks in the
"Box of Love" in church
through March 19th.

*Make checks payable to:
Sts. Peter & Paul UOC Missions*

*Please see Diane with any questions
DTCare will send items/donations to Ukraine*

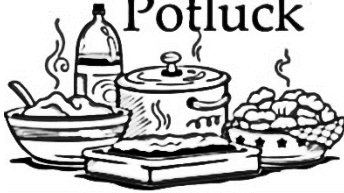
YOU can help
brighten the life
of a child!
Thank you!

"I am the Light of the world" is the second of seven "I AM" declarations of Jesus, recorded only in John's gospel, that point to His unique divine identity and purpose. In declaring Himself to be the Light of the world, Jesus was claiming that **He is the exclusive source of spiritual light**. No other source of spiritual truth is available to mankind.

We know that prayer in and of itself cannot save us, but carrying it out before God can. For when the Lord's eyes are upon us He sanctifies us, as the sun warms everything upon which it shines.

- Gregory Palamas

Church Potluck



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



2023 Annual WPa/Ohio Pan-Orthodox Lenten Retreat

*Create "in me a Clean Heart O God" and
renew a Right Spirit Within me"*

Discernment vs. Judgment

Host Pastor: Fr. Mykola Zomchak, Pastor,
SS. Peter & Paul (Youngstown); Speakers: Fr.
John Charest, Pastor, SS. Peter & Paul
(Carnegie, PA); Fr. Thomas Constantine,
St. John Greek Orthodox Church
(Boardman, OH); Fr. Yurii Bobko, Pastor,
SS. Peter & Paul, Lyndora, PA.

9:30 AM to 3:30 PM
Saturday, March 18, 2023

River Valley Community Res.
320 Shenango Street
Pulaski, Pennsylvania 16143 (724) 682-1111

Registration Fee: Adults: \$20.00; Students: No charge.
To register click or place in your browser this link <https://forms.gle/1nbkzRNhiqCYWkuo8>
or send an email to ms98carmack@gmail.com or call/text Marianne Carmack at 412-565-
9441 or complete the mail in form.



UKRAINIAN ORTHODOX LEAGUE OF THE US.
DEDICATED TO OUR CHURCH  DEVOTED TO ITS YOUTH

Continuing our Journey in Search of God

Day's Events
Breakfast, Morning
Prayers, Speakers, Group
Discussions, Lunch,
Fellowship, Snacks,
Vespers



SPIRITUAL RETREAT

Host Pastor:

Fr Mykola Zomchak

Speakers:

Fr John Charest
Fr Thomas Constantine
Fr Yurii Bobko

For more information
about the retreat - call
Marianne Carmack
at 412 565 9441

The link to register:

<https://forms.gle/1nbkzRNhiqCYWkuo8>



Bingo

Every Wednesday in the month of March.

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!

For more information talk to Chuck Woloschak



Sts. Peter & Paul - "BEST BINGO IN TOWN"

1025 N Belle Vista Ave, Youngstown OH



In addition to our **Monday Bingo**
we will also have



BINGO



FOR UKRAINE

EVERY WEDNESDAY IN MARCH



**Great
Prizes**



**Food
Music**



**New LED Lights
Installed**

at 6:45 – COME JOIN US FOR THE GAME

All profit from Wed Bingos will go for the Humanitarian Aid for Ukraine

Our Sponsors:



813 Boardman Poland Rd.
Boardman, OH 44512
☎ (330) 944-2253



5789 Southern Blvd.
Boardman, OH 44512
☎ (330) 729-9663



3841 Mahoning Ave,
Youngstown, OH 44515
☎ (330) 799-7911

Interested in sponsoring our
Sts. Peter & Paul Church?

Call or email us:
(330) 799-3830
stspeterpauluoc@gmail.com



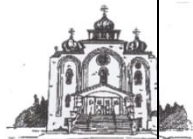
Would you like to be a sponsor or donate to our Church?

WAYS TO SEND YOUR DONATIONS

1. **BY MAIL** TO THE RECTORY CHURCH AT



STS PETER & PAUL UOC
1025 N BELLE VISTA AVE
YOUNGSTOWN OH 44509



2. **DONATE ONLINE** ON STS. PETER & PAUL WEBPAGE –



<http://www.stspeterpauluoc.org/>
and CLICK ON the DONATE button.

3. **IN-PERSON** AT SUNDAY DIVINE LITURGY



EVERY SUNDAY AT 9:30AM