

Sunday Bulletin
September 17th 2023 – 15th Sunday after Pentecost
The Two Commandments of Jesus



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



Sts. Peter & Paul Ukrainian
Orthodox Church
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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
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.*

September 17th 2023 – 15th Sunday after Pentecost
The Two Commandments of Jesus



Tropar – 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 Hades, not being tempted by it. You came to the Virgin, granting Life, Lord, risen from the dead, glory to You.

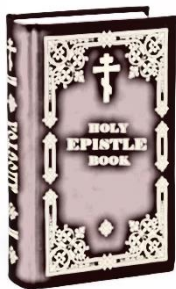
Kondak – Tone 6

When Christ God, the Giver of Life, with His Life-giving Hand raised all of the dead from the valleys of misery, He bestowed Resurrection on the human race. He is the Savior, the Resurrection, the Life and the God of all.

Tone 6 Prokeimenon

O Lord, save your people and bless your inheritance.
V: To you, O Lord, I have cried, O my God.

The Reading is from the Second Letter of St Paul to the Corinthians 4:6-15



Brethren, for it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.

We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed – always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. So then death is working in us, but life in you. And since we have the same spirit of faith, according to what is written, "I believed and therefore I spoke," we also believe and therefore speak, knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you. For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.

(Ukrainian) До Коринтян 2-ге Послання Св. Апостола Павла Читання

Браття, бо Бог, що звелів був світлу засяяти з темряви, у серцях наших засяяв, щоб просвітити нам знання слави Божої в Особі Христовій. А ми маємо скарб цей у посудинах глиняних, щоб велич сили була Божа, а не від нас. У всьому нас тиснуть, та не потиснені ми; ми в важких обставинах, але не впадаємо в розпач. Переслідують нас, але ми не полишені; ми повалені, та не погублені. Ми завсіди носимо в тілі мертвість Ісусову, щоб з'явилося в нашому тілі й життя Ісусове. Бо завсіди нас, що живемо, віддають на смерть за Ісуса, щоб з'явилося Ісусове в нашому смертельному тілі. Тому то смерть діє в нас, а життя у вас. Та мавши того ж духа віри, за написаним: Вірував я, через те говорив, і ми віруємо, тому то й говоримо, знаючи, що Той, Хто воскресив Господа Ісуса, воскресить з Ісусом і нас, і поставить із вами. Усе бо для вас, щоб благодать, розмножена через багатьох, збагатила подяку на Божу славу.

Alleluia and Verses Tone 6

Alleluia and Verses Tone 6 He who dwells in the shelter of the Most High will abide in the shadow of the heavenly God. (Ps. 90:1)

He will say to the Lord: "My Protector and my Refuge; my God, in Whom I trust."

Alleluia, Alleluia, Alleluia!



The reading is from the Gospel according to St. Matthew 22:35-46

Then one of them, a lawyer, asked Him a question, testing Him, and saying, "Teacher, which is the great commandment in the law?" Jesus said to him, "'You shall love the LORD your God with all your heart, with all your soul, and with all your mind.' This is the first and great commandment. And the second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the Law and the Prophets." While the Pharisees were gathered together, Jesus asked them, saying, "What do you think about the Christ? Whose Son is He?" They said to Him, "The Son of David." He said to them, "How then does David in the Spirit call Him 'Lord,' saying: 'The LORD said to my Lord, sit at My right hand, till I make Your enemies Your footstool'? If David then calls Him 'Lord,' how is He his Son?" And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.

(Ukrainian)

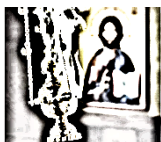
Від Матвія Святого Євангліє Читання

І спитався один із них, учитель Закону, Його випробовуючи й кажучи: Учителю, котра заповідь найбільша в Законі? Він же промовив йому: Люби Господа Бога свого всім серцем своїм, і всією душею своєю, і всією своєю думкою. Це найбільша й найперша заповідь. А друга однакова з нею: Люби свого ближнього, як самого себе. На двох оцих заповідях увесь Закон і Пророки стоять. Коли ж фарисеї зібрались, Ісус їх запитав, і сказав: Що ви думаєте про Христа? Чий Він син? Вони йому кажуть: Давидів. Він до них промовляє: Як же то силою Духа Давид Його Господом зве, коли каже: Промовив Господь Господеві моему: сядь праворуч Мене, доки не покладу Я Твоїх ворогів підніжком ногам Твоїм. Тож, коли Давид зве Його Господом, як же Він йому син? І ніхто не спромігся відповісти йому ані слова... І ніхто з того дня не наважувався більш питати Його.

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 and the flooding in Libya

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 Prychodzenko, Kathy Zebel. People Suffering from any Illnesses. All Ukrainian people who are suffering from the war.



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 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
- Wednesday, September 27, 9:30AM - Divine Liturgy, Universal Exaltation of the Precious and Life-Giving Cross
- Sunday, October 1, 9:30AM – Divine Liturgy, 17th Sunday
- Sunday, October 8, 9:30AM – Divine Liturgy, 18th Sunday

Upcoming dates & events



- Pyrohy Work Schedule:
- Sep 19-20 / 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 17, Church School SESSION 2.
- Sunday, September 24, Church School SESSION 3.

OUR OFFERINGS TO THE LORD AS OF	On September 3	On September 10
General:	\$1090.00	\$2600.00
Renovation:	\$25.00	\$15.00
Online Donations on Tithe.ly	\$20.00	\$225.00

ANNOUNCEMENTS:



A short Sisterhood Meeting Sunday the 17th after Liturgy for just a few announcements. In the conference room downstairs.

- Thank you very much, Kathy.

Thank you to Nicholas Yurchyk for sponsoring the bell (\$1700) for our Church (bull. 16)

- Sts Peter & Paul Parish

Thank you



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



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 Kloeey 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

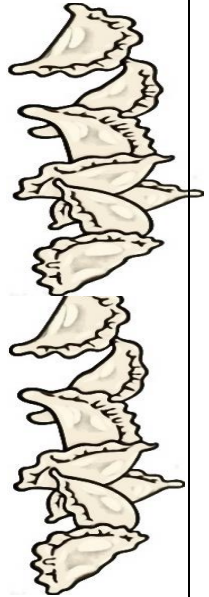
SPONSORSHIPS AVAILABLE

**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, Kraut, or Potato & Kraut \$8.00 a dozen



Pyrohy Work Schedule:

- **Sep 19-20 / Oct 4-5, 18-19 /**
- **Nov 1-2, 15-16 / Dec 6-7**

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

THE NEW COMMANDMENT

The commandments to love God and neighbor are found in the law of Moses. They are not commandments for God's people. They are the commandments "written on men's hearts" and given "by nature" itself (Rom 2.14–15). They are the commandments given by God, in His Words, to man "from the beginning" (1 Jn 2.7).

In the new covenant Church of Christ, however, there is a "new commandment" (1 Jn 2.8). It is the "new commandment" given by Jesus Himself to those who believe in Him.

A new commandment I give unto you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another (Jn 13.34).

The new element in this "new commandment" is not the teaching of love, for this was written in the law. The new element is that believers in Christ must love as Christ Himself loves. The new commandment is to love "as I have loved you."

Christian love must be the perfect love of Christ Himself which is wholly divine. Christian love must be the totally self-emptying love of the Lord Himself. It must be the divine love of God the Father poured into men's hearts by the very Spirit of God. It must be the love that is absolutely faithful, perfect, eternal and divine.

Of all the men who ever lived on this earth, or who ever will live, only one has fully fulfilled the two great commandments of God; only one has lived absolutely and perfectly according to God's laws; only one has loved the Father with all of His heart, mind, soul, and strength, and His neighbor as Himself. This is Jesus Christ, the child of Mary according to the flesh.

There is no one righteous before God's law but Jesus. Only He has lived according to the law and by the teachings of the prophets. He alone is the one who has "fulfilled the law and the prophets" (cf. Mt 5.17, 7.12). He alone, of all men, has loved with perfect, sinless, dispassionate love.

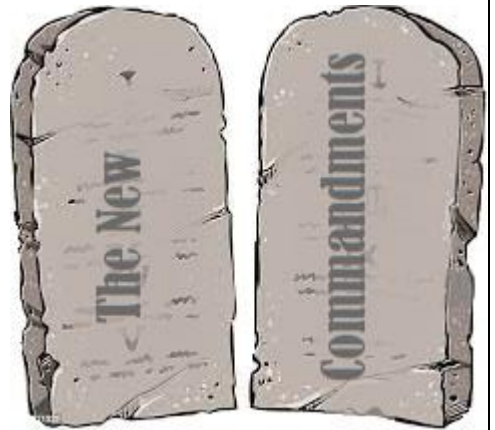
He committed no sin; no guile was found on His lips. When He was reviled, He did not revile in return; when He suffered, He did not threaten; but He trusted to Him who judges justly. He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed (1 Pet 2.22–24; cf. Is 53).

Having no sin, Jesus took our sins upon Himself and became sin "for us men and for our salvation" (Nicene Creed). In this the perfect love of God was perfected in a human being, that all humans might share in the love and glory of God. As all of the holy fathers have said, "He became what we are, that we might become what He is . . . God became man that man might become god."

For our sake God made Him to be sin who knew no sin, so that in Him we might become the righteousness of God (2 Cor 5.21).

His divine power has granted to us all things that pertain to life and godliness . . . that you may escape from the corruption that is in the world because of passion, and become partakers of the nature of God (2 Pet 1.3–4).

Since . . . the children share in flesh and blood, He Himself likewise partook of the same nature, that through death He might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage.



Therefore He had to be made like His brethren in every respect, so that He might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. For because He Himself suffered and was tempted, He is able to help those who are tempted.

For we have not a high priest who is unable to sympathize [i.e., co-suffer] with our weaknesses, but One who in every respect has been tempted as we, yet without sinning (Heb 2.14–18, 4.15–16).

God has given us His love in Jesus. When a person is “in Christ” he can love with the love of God. This is the “new commandment,” that men filled with the Holy Spirit should love with the love of God Himself.

In his first letter to the Corinthians, Saint Paul describes the perfect love which is Christ’s gift of God to men in the Holy Spirit. He describes what Christian love is: the chief gift of the Spirit of God, who is love.

Through the love of Christ, men are called to bear, believe, hope and suffer all things. This is what Christ has done. This is what love does. The one who does this has fulfilled the “new commandment” of Jesus and abides in the love of God. The one who does this abides in God Himself, and already possesses eternal life as a member of His Kingdom.

The Gift of Love

If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing. Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things.

Love never ends; as for the prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For our knowledge is imperfect and our prophecy is imperfect; but when the perfect comes, the imperfect will pass away. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood. So faith, hope, love abide, these three; but the greatest of these is love. (*1 Cor 13.1–13*)

GOD IS LOVE

According to the Christian faith “the greatest virtue is love” (1 Cor 13.13). Love is the “fulfilling of the law” of God (Rom 13.10). For God Himself is Love.

Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love.

In this the love of God was made manifest among us, that God sent His only Son into the world, so that we might live through Him.

In this is love, not that we loved God but that He loved us and sent His Son to be the expiation for our sins.

Beloved, if God so loved us, we also ought to love one another. No man has ever seen God; if we love one another, God abides in us and His love is perfected in us.

By this we know that we abide in Him and He in us, because He has given us of His own Spirit.

And we have seen and testify that the Father has sent His Son as the Savior of the World. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.



So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him.

In this is love perfected with us, that we may have confidence for the day of judgment, because as He is so are we in this world.

There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love.

We love, because He first loved us (1 Jn 4.7–19).

In these inspired words of the beloved Apostle John, one sees that man's communion with God, his entire spiritual life, is expressed in love. Where there is no love, God is absent and there is no spiritual life. Where love is, God is, and all righteousness.

Man's love has its origin in God. God's love always comes first. Men are to love God and one another because God Himself has loved first.

God's love is shown in the creation and salvation of the world in Christ and the Holy Spirit. All things were made by, in and for Jesus Christ, the Word of God, and the "Son of His love" (Col 1.13–17; Jn 1.1–3; Heb 1.2).

When the world became sinful and dead, "God so loved the world that He sent His only-begotten Son . . . not to condemn the world, but to save the world" (Jn 3.16, 12.47).

But God shows His love for us in that while we were yet sinners Christ died for us (Rom 5.8). *But when the goodness and love of God our Savior appeared, He saved us, not because of deeds done by us in righteousness, but in virtue of His own mercy, by the washing of regeneration and renewal in the Holy Spirit which He poured out upon us richly through Jesus Christ our Savior so that we might be made righteous by His grace and become heirs in hope of eternal life* (Titus 3.4–7).

God's love for man and His world in Christ is given in the Holy Spirit. This love is the first and greatest "fruit of the Spirit" (Gal 5.22), "for God's love has been poured into our hearts through the Holy Spirit which has been given to us" (Rom 5.5).

In the spiritual tradition of the Church, the aim of life as the "acquisition of the Holy Spirit" is expressed most perfectly in love (cf. Saint Macarius of Egypt, 4th c., *Spiritual Homilies*; Saint Seraphim of Sarov, 19th c., *Conversation with N. Molodilov*). Indeed, the Holy Spirit Himself is identified with God's love by the saints, as witnessed in the writings of St Simeon the New Theologian.

O Holy Love [i.e., the Holy Spirit of God], he who knows you not has never tasted the sweetness of your mercies which only living experience can give us. But he who has known you, or who has been known by you, can never have even the smallest doubt. For you are the fulfillment of the law, you who fills, burns, inflames, embraces my heart with a measureless love. You are the teacher of the prophets, the offspring of the apostles, the strength of the martyrs, the inspiration of the fathers and masters, the perfecting of all the saints. Only you, O Love, prepare even me for the true service of God (Saint Simeon the New Theologian, 11th c, *Homily 53*).

Thus God who is Love enters into union with man through the Son of His love by the Spirit of love. To live in this divine love is the spiritual life.

The first definition of love as *agape* is love as the action of perfect goodness for the sake of the other. This is the most basic meaning of love: to do everything possible for the well-being of others. God Himself has this love as the very content of His being and life, for "God is *agape*." It is with this love that spiritual persons must love first of all.

The second definition of love as *eros* is love for the sake of union with the other. Erotic love is no sin when it is free from sinful passions. It can be the utterly pure desire for communion with the other, including God. All spiritual writers have insisted that such love should exist between God and man as the pattern for all erotic love in the world between husband and wife (See [Sexuality, Marriage, and Family](#)). Thus the mystical writers and spiritual fathers have used the Old Testament's Song of Songs as the poetic

image of God's love for man and man's love for God (Philo the Jew, Gregory of Nyssa, Bernard of Clairvaux, John of the Cross, Richard Rolle in England, et al.). Indeed the prophets have used the image of erotic love in explaining the Lord's relation with Israel (Is 54; Jer 2–3,31; Ezek 16; Hos). And Saint Paul uses this image for Christ's love of the Church (Eph 6). In the scriptures, the union of man with the Lord in the Kingdom of God is primarily revealed in the image of eros (Mt 22, Rev 19–22).

... for the marriage of the Lamb has come, and His Bride has made herself ready; it was granted to her to be clothed with fine linen, bright and pure—for the fine linen is the righteous deeds of the saints (Rev 19.7–8).

“Come, I will show you the Bride, the wife of the Lamb” (Rev 21.9).

The third type of love is friendship—phila. This also should exist between man and God. Man has no greater friend than God, and God Himself wants to be man's friend. According to the scriptures, the very purpose of the coming of Christ was to dispel all enmity between God and man, and to establish the co-working of Creator and creature in the fellowship of friendship.

Thus the Lord used to speak to Moses face to face, as a man speaks to his friend (Ex 33.11).

Greater love has no man than this, that he lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants [or slaves], for the servant does not know what his master is doing. But I have called you friends, for all that I have heard from my Father, I have made known to you (Jn 15: 13–15).

So it is that love as goodness, love as union, love as friendship are all to be found in God and man, between God and man, and between human beings. There is no form of true love which lays outside the realm of the spiritual life.

LOVE OF GOD

The first and greatest commandment of God is that His creatures should love Him.

Hear, O Israel! The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength (Mk 12.29–30, Mt 22.37, Lk 10.27, Deut 6.4–5).

This is the great and first commandment (Mt 22.38).

To love the Lord God with all one's heart means to desire nothing but Him and His holy will. The heart is the center of man according to the scriptures and the teachings of the saints. It is the “deepest part” of man, the foundation and guide of his life. What is in a man's heart, and what his heart desires, is what determines the whole life and activity of the person.

For the inward mind and the heart of man are deep (Ps 64.6).

The good man out of the good treasure of his heart produces good, and the evil man, out of the evil treasure of his heart produces evil; for out of the abundance of his heart, his mouth speaks (Lk 6.45, Mt 12.34–35).

For from within, out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness. All these things come from within, and they defile a man (Mk 7.21–23).

My son, says the Lord, give me your heart, and let your eyes delight in my ways (Prov 23.26).

According to the scriptures and the saints, man's heart grows hard, fat, cold and corrupt when it is stubborn and rebellious against God, depriving itself of His Holy Spirit. Many times and in many different ways this is said in the holy writings (Deut 6.7, Is 6.10, Jer 5.23, Zechariah 7.12, Mk 8.17, Mt 19.8, et al.). But when man sins, the Lord still loves him faithfully and purifies his heart by grace in order that he might be saved for everlasting life.

I will give them a new heart, and put a new spirit within them; I will take the stony heart out of their flesh and give them a heart of flesh, that they may walk in my statutes and keep my ordinances and obey them; and they shall be my people, and I shall be their God.

Repent and turn from all your transgressions, lest iniquity be your ruin. Cast away from you all transgressions which you have committed against me and get yourselves a new heart and a new spirit. For I have no pleasure in the death of anyone, says the Lord God; so turn, and live. A new heart will I give you, and a new spirit will I put within you . . . I will put my Spirit within you and you shall live . . . (Ezek 11.19–20, 18.30–32, 36.26–27, 37.14; cf. Ps 51.10; Jer 31.31–34; Is 57.15–18; Joel 2.28–29).

God gives a clean heart and a new and right Spirit to man that he might love Him in return with all of his heart. This is given in Christ, in the Holy Spirit, in the Church of the new and everlasting covenant. It is given that man might fulfill the first and greatest commandment of God (cf. 2 Cor 3–5).

To love God with all one's soul means to love Him with every spiritual power and with the whole of one's life. Sometimes the word soul is used as a synonym in the sacred writings for life itself. Man's soul is his life, all of his life. When one loves God with all his soul he loves Him and serves Him in whatever he does, doing all things "to the glory of God" (cf. 1 Cor 10.31). To love God with all one's mind is to love God's Word, to serve God's trust, to delight in God's righteous commandments.

I find my delight in Thy commandments which I love, I revere Thy commandments, which I love, and I will meditate on Thy statutes. O, how I love Thy law! It is my meditation all the day. I have more understanding than all my teachers, for Thy testimonies are my meditation.

Therefore I love Thy commandments above gold, above fine gold. Therefore I direct my steps by all Thy precepts; I hate every false way . . . give me understanding that I may live. The sum of Thy word is truth, and everyone of Thy righteous ordinances endures forever.

I long for Thy salvation, O Lord, and Thy law is my delight (Ps 119).

The love of God with all one's mind is the "love of the Truth," and those who refuse such love are those who will perish (cf. 2 Thess 2.9–11). The mind of man is the guide of his life, directed to truth by the purity of his heart. When one loves God with all his mind, he is not "conformed to this world" but proves "what is the will of God, what is good and acceptable and perfect" (Rom 12.2). He is the one who follows the advice of Saint Paul, and thinks solely and continually about "whatever is true, honorable, just, pure, lovely, gracious, if there is any excellence, if there is anything worthy of praise . . ." (Phil 4.8). He is the one, in a word, who has "the mind of Christ" (1 Cor 2.16).

To love God with all one's strength is to be spiritually violent in the pursuit of God's will, in order to do it. . . . *the kingdom of God has suffered violence, and the men of violence take it by force (Mt 11.11).*

It means to do everything to please Him, with all of one's energy and power, to serve Him faithfully and patiently in all things until death. It is to struggle to resist sin and every evil "to the point of shedding your blood" (cf. Heb 12.4). It is to have, once again, the attitude and virtue of Saint Paul.

We have this treasure in earthen vessels to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies.

. . . but as servants of God we commend ourselves in every way through great endurance, in afflictions, in hardships, calamities, beatings, imprisonments, tumults, labors, watchings, hunger; by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true, as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing and yet possessing everything (2 Cor 4.7–11, 6.4–10).

The one who loves God perfectly is the one who loves Him with the power of Christ and the Holy Spirit, the “power . . . made perfect in weakness” (1 Cor 12.9).

LOVE OF NEIGHBOR

After the love of God, the greatest commandment is the love of one's neighbor.

You shall love the Lord your God with all your heart, and with all your soul and with all your strength. This is the first and great - commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets (Mt 22.37-40, Mk 12.30-31, Lk 10.27, Lev 19.18).

There is no commandment greater than these (Mk 12.31).

Love of neighbor necessarily follows from the love of God, and there can be no true love of God without it.

He who says he is in the light and hates his brother is in darkness still. He who loves his brother abides in the light and in him there is no cause of stumbling. He who hates his brother is in darkness and walks in darkness, and does not know where he is going for the darkness has blinded his eyes.

If any one says “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from Him, that he who loves God, should love his brother also (1 Jn 2.9-11, 4.20-21).

The love of the neighbor and the brother does not mean the love of only those who love us and are good to us. The neighbor and the brother mean anyone near at hand, everyone made by God, all “for whom Christ has died” (Rom 14.15). The neighbor and the brother include also the enemies. This is the point of Christ's parable of the Good Samaritan (Lk 10.29-37). It is also the Lord's specific teaching in the Sermon on the Mount.

Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward do you have? Do not even the tax-collectors do the same? And if you greet only your brethren, what more are you doing than others? Do not even the heathen do the same? You, therefore, must be perfect, as your heavenly Father is perfect (Mt 5.44-48).

But I say to you that hear, love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you . . . If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He is kind to the ungrateful and selfish (Lk 6.27-35).

This teaching of Jesus is conveyed also in the writings of the apostles.

Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection . . . Bless those who persecute you, bless and do not curse them . . . No, if your enemy is hungry, feed him; if he is thirsty, give him drink . . . Owe one another nothing, but to love one another; for he who loves his neighbor has fulfilled the law. The commandments, “You shall not commit adultery, you shall not kill, you shall not steal, you shall not covet,” and any other commandment are summed up in this sentence, “You shall love your neighbor as yourself.” Love does no wrong to a neighbor, therefore love is the fulfilling of the law (Rom 12.9-10, 14-20; 13.8-10; cf. Mt 25.31-46).



Genuine love is expressed in deeds, and not in words alone. It is expressed through what one actually does in one's life. It is manifested in concern for others through kindly speech and generosity with one's earthly possessions given by God. It is revealed in one's works of faith in keeping all of God's commandments.

Anyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. By this we know love, that Christ laid down His life for us; and we ought to lay down our lives for the brethren. But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech, but in deed and in truth (1 Jn 3.14–18; cf. Jas 2.8–17).

The love of neighbor “as oneself” is sometimes misunderstood. One should, of course, love oneself in the sense that one is faithful to God and grateful for his life. And certainly one should love oneself in the sense that he sees himself as uniquely important in the eyes of God and the object of God's own unfailing love and mercy. One should not hate oneself in the sense that he despises the life given to him by God, rejecting his own talents and gifts because he is envious of others. Neither should one hate oneself for being a sinner, since, as the masters teach, such a self-hate is only the subtle form of a more grandiose price which vaunts a person to stature of judgment greater than that of God Himself, who is merciful, loving and forgiving (cf. Father Alexander Elchaninoff, 20th c. *Diary of a Russian Priest*; Father John of Kronstadt, 20th c. *My Life in Christ*).

One should certainly “hate himself,” however, in the sense that he despises and crucifies his “old self” corrupted by sin in order to “put off the old nature with its evil practices” and to “put on the new nature which is being renewed in knowledge according to the image of its Creator” (Rom 6.6, Col 3.10). *I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh, I live by faith in the Son of God who loved me and gave Himself for me (Gal 2.20; cf. 5.24, 6.14).*

This is also what Christ undoubtedly meant when He spoke those most violent and terrifying words in the Gospel.

If anyone comes to Me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple (Lk 14.26).

This is the extreme and terrifying warning against all passionate attachments stronger and more powerful than one's passionate attachment to Christ alone. And the greatest passion of all which keeps one from the love of God and the love of one's neighbor is the sinful passion for oneself. Sinful self-love, says Saint Maximus the Confessor, is the “mother of all evils,” and the “original sin” of man's heart.

One must “hate oneself” in this sense, even as he must hate his family and friends. He must hate them as objects of his sinful self-love, that he might love them, and himself most truly in Christ.

www.oca.org/orthodoxy/the-orthodox-faith/spirituality/

LOVE the Lord your God
with all your **HEART,**
with all your **SOUL,**
with all your **MIND,**
and with
all your **STRENGTH.**
LOVE
your **NEIGHBOR**
as **YOURSELF.**

**There is no other commandment
greater than these.**

—JESUS

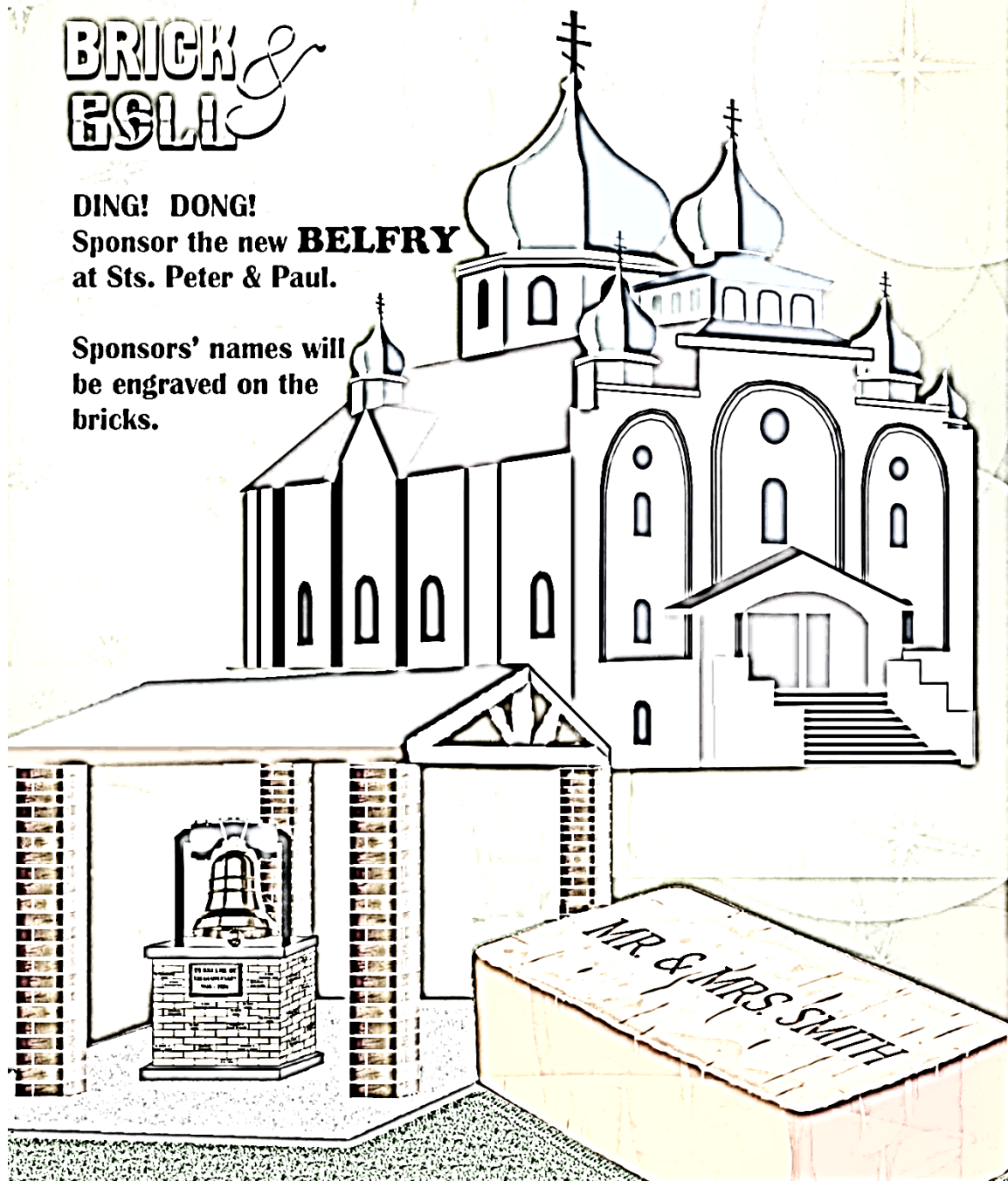
NEW BELFRY - 100th Anniversary Dedication

BRICK & GLASS

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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

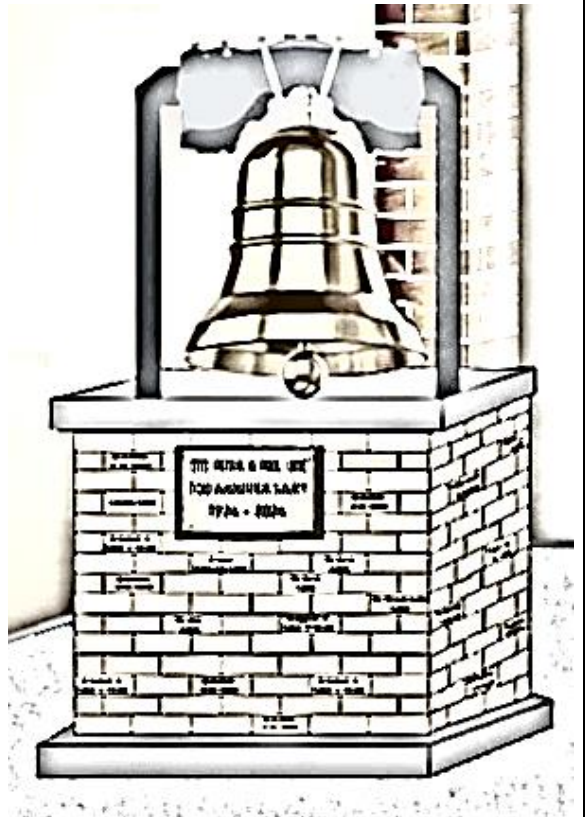
After much discussion and many proposed ideas, the 100th Anniversary Committee and the Church Board has decided that the best way to commemorate the significant occasion of our parish's 100th anniversary is to build a belfry on the south lawn of the church grounds.

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!





Ukrainian Orthodox League of the United States of America

UKRAINIAN ORTHODOX CHURCH OF THE UNITED STATES OF AMERICA

"DEDICATED TO OUR CHURCH - DEVOTED TO ITS YOUTH"

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

Join the Ukrainian Orthodox League Today!

Your membership will help to support the following UOL Commissions, Committees and Activities:

Youth Commission
Ways and Means
Vocations and Clergy Support
Membership
Christian Caregiving and Missions
Education
All Saints Camp

UOL Bulletin
UOL Retreats
Essay Contest
Cultural Activities
Young Adult Events
LSSK Scholarships
Scholarships for Seminarians

UOL members receive our UOL Bulletin and email communication about events. Members in good standing may participate in the Annual UOL Convention as delegates.

Join us today as we continue to be
“DEDICATED TO OUR CHURCH - DEVOTED TO ITS YOUTH”

UOL MEMBERSHIP APPLICATION

☐ I submitting my membership as a Member at Large.

I am a member of the Ukrainian Orthodox Church of the USA and do not live within the geographical area of a local Chapter. I agree to be governed by the UOL's Constitution and policies and support all UOL efforts.

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

Parish name _____

Name _____

Address _____

Phone _____ Email _____

Ideas? How can the UOL support you? _____

UOL Membership Dues are \$20.

Please send the above information and your check made payable to the
“Ukrainian Orthodox League” to
Shirley K. Duffy P.O. Box 7959 Pittsburgh, PA 15216

Questions? shirleykduffyesq@gmail.com

cut line

The Ten Commandments

1. You shall have no other gods before me. "One God"
2. You shall not make for yourself an idol. "No Idols"
3. You shall not misuse the name of the LORD your God. "Watch Words"
4. Remember the Sabbath day by keeping it holy. "Keep Sabbath"
5. Honor your father and your mother. "Honor Parents"
6. You shall not murder. "Don't Murder"
7. You shall not commit adultery. "No Adultery"
8. You shall not steal. "Don't Steal"
9. You shall not give false testimony. "Don't Lie"
10. You shall not covet. "Don't Covet"



Exodus 20:1-17



DONATE



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

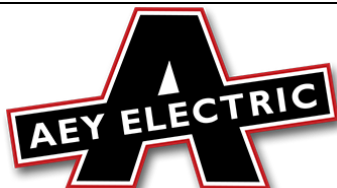
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Please call or email us:
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God bless **Nicholas Yurchyk** (96) for **sponsoring the purchase of the Bell** for our Church (\$1700).

May the Lord bless the soul of his late beloved wife **Rose (+2011)**.

May the Almighty bless Nicholas with good health to continue serving

our parish for many more years! Многая літа!



Beginning of the new 2023-24 Church School year at Sts. Peter & Paul Church.

God bless our children!

(Sep 10, 2023)



The construction of the new Belfry has begun on Sep 12, 2023