

Sunday Bulletin
February 25th 2024 – 38th Sunday after Pentecost
of the Publican and the Pharisee



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



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

Fr Mykola Zomchak - Editor

Website:

<http://www.stspeterpauluoc.org>

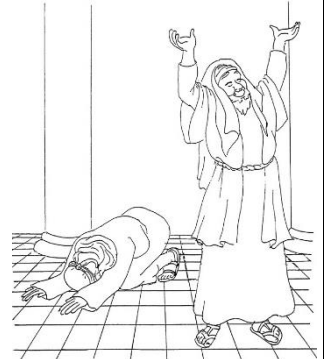


STS Peter & Paul Ukrainian Orthodox Church

*We invite you to a celebration of
the Resurrection of Christ each week.*

**February 25th 2024 – 38th Sunday
after Pentecost
of the Publican and the Pharisee**

**“THOSE WHO
HUMBLE
THEMSELVES WILL
BE EXALTED”**



**Bulletin is dedicated
in Memory of the Victims of the
war in Ukraine**

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 4 Kontakion (from the Lenten Triodion)

Let us flee from the pride of the Pharisee!
Let us learn humility from the Publican's tears!

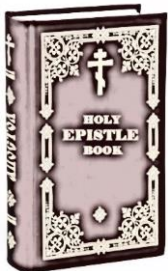
Let us cry to our Savior:

“Have mercy on us, //
O only merciful One!”

Tone 5 Prokeimenon (Resurrection)

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

V. Save me, O Lord, for there is no longer any that is godly!



The Reading is from the Letter of the Holy Apostle Paul to Timothy 3:10-15

You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings—what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured. Yet the Lord rescued me from all of them. In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted, while evildoers and impostors will go from bad to worse, deceiving and being deceived. But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.

Alleluia and Verses Tone 5

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

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

Alleluia, Alleluia, Alleluia



The reading is from the Gospel according to St. Luke 18:10-14

"Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood by himself and prayed: 'God, I thank you that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector.

I fast twice a week and give a tenth of all I get.'

"But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.'

"I tell you that this man, rather than the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted."



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

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

PRAYER LIST

PLEASE PRAY FOR HEALING, COMFORT, AND SPIRITUAL PEACE



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

Prayer for the Sick

Lord of Love and Compassion, have mercy on the servant (Name) who is suffering from the illness. Stretch out your hand and heal your servant. Give wisdom and guidance to the doctors and patience to (Name), his family and friends! Heal him, so we may see Your miracles and strengthen our faith! For we know You are Holy and everything is possible with You! Amen!



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

Many Years!

FEBRUARY BIRTHDAYS

1 Rich Semchee

2 Katie & Bernie

Rogenski's

4 Walter Duzzny

7 Gertrude Senediak

10 Betty Ewanish

15 Christina M.

Thornton

21 Dee Bralish

23 Carole Senediak

2 Thomas G DeLuca

25 Kyle Crown

26 Walter Malys

27 Irene Hustic

27 Sandy Burlock

Bulletin Dedication *(in memory or in honor)*

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

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



Liturgical Schedule & Feast Days

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

SERVICE AND FEAST DAY SCHEDULE

- Sunday, February 25, 9:30AM – **Divine Liturgy, 38th Sunday.** *Lk.18:10-14.*
Panahyda for the victims of the war in Ukraine (2nd Anniversary of Russian invasion of Ukraine)
- Sunday, March 3, 9:30AM – **Divine Liturgy, 39th Sunday.** *Lk.15:11-32.*
- Sunday, March 10, 9:30AM–**Div Liturgy, Meatfare Sunday, of the Last Judgment.** *Mt.25:31-46*
- Sunday, March 17, 9:30AM – **Divine Liturgy, Cheesefare Sunday, of Forgiveness.** *Mt. 6:14-21.*
- Monday, March 18 – **** THE BEGINNING OF THE GREAT LENT ****

Upcoming dates & events

- **Adult study & Fellowship** at 6pm: Mar 5
- By Mar 3 - **DID YOU KNOW children section.**
Please submit the info by the 1st Sunday to be posted in the 2nd Sunday's Bulletin
- Mar 1-3 – **Food Festival at St Archangel Michael Greek Orthodox Church** in Campbell OH
- Feb 25 – **Simply Slavic Fest meeting** after the Liturgy at the church downstairs.
- Feb 28 – **Board Meeting** at 7pm at the Church donstairs.
- Mar 9 - OCMC event on Saturday March 9 at st John the Baptist Orthodox Church in Campbell
- Mar 10 - Sisterhood Annual Christmas party for members. RSVP to Kathy Battisti by March 4th
- Mar 18 - **** Beginning Of The Great Lent ****
- Mar 24 – **Due date for 100th Church Anniversary Commemorative Book Ad Form**
- Apr 6 - **Strudel Sale.** For orders – 330-792-6699 or 330-799-7911.
- Sep 13-15 - **100th ANNIVERSARY of Sts. Peter & Paul Parish CELEBRATION**

Church School Calendar

- Sunday, February 25, **Church School SESSION 14**

OUR OFFERINGS TO THE LORD AS OF	On February 11	On February 18
General:	\$ 1587.00	\$ 1430 .00
Renovation:	\$ 120.00	\$ 55 .00
Online Donations on Tithe.ly	\$ 205.00	\$ 35.00



Sisterhood will be hosting their **annual Christmas party** for members on Sunday, March 10th, at Rachel's restaurant at noon.

Please RSVP to Kathy Battisti by March 4th



**STS PETER & PAUL
UKRAINIAN ORTHODOX CHURCH**
1025 N BELLE VISTA AVE, YOUNGSTOWN OH



PYROHIES SALE SCHEDULE

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

February	Order by: <u>Monday, February 26</u> Pick-up on: Friday, March 1 , from 9:00 am – noon
March	Order by: <u>Monday, March 11</u> Pick-up on: Friday, March 15 , from 9:00 am – noon Order by: <u>Monday, March 25</u> Pick-up on: Friday, March 29 , from 9:00 am – noon
April	Order by: <u>Monday, April 8</u> Pick-up on: Friday, April 12 , from 9:00 am – noon Order by: <u>Monday, April 22</u> Pick-up on: Friday, April 26 , from 9:00 am – noon
May	Order by: <u>Monday, May 20</u> Pick-up on: Friday, May 24 , from 9:00 am – noon



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

PYROHY WORK SCHEDULE

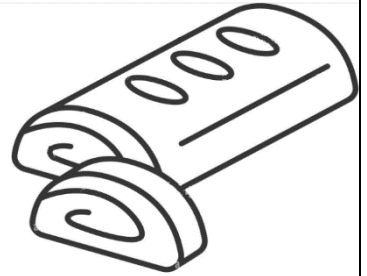
February	Tuesday 27 th & Thursday 29 th
March	Tuesday 12 th & Thursday 14 th Tuesday 26 th & Thursday 28 th
April	Tuesday 9 th & Thursday 11 th Tuesday 23 rd & Thursday 25 th
May	Tuesday 21 st & Thursday 23 rd



OMM Strudel Sale to benefit Ukrainian Orphans

pick up: Sat Apr 6th from 10 am-12 noon.

- Apple or Cherry - \$9
- Cherry with Cheese - \$10



For orders – 330-792-6699 or 330-799-7911.

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!



Stewardship
is



Heart Work

**WE ARE GRATEFULL TO ALL,
WHO ARE TAKING THEIR TIME
TO WORK FOR THE CHURCH!**

GOD BLESS YOU ALL!

Homily on the Sunday of the Publican and the Pharisee On Prayer and Repentance

Translated by Nun Cornelia (Rees)

In today's Gospel, the prayer of the publican is shown drawing God's mercy to him. This prayer consisted of the following words: God be merciful to me a sinner (Lk. 18:13). It is worthy of our attention that God heard such a short prayer, and that it was pronounced in the temple, during the common worship services, during the reading and chanting of psalms and other prayers. This prayer is commended in the Gospels; it is set forth as an example of prayer, and it becomes our sacred duty to piously contemplate it.

Why didn't the publican choose some majestic and moving psalm by which to pour out his heart before God, but instead had recourse to such a brief prayer? Why did he repeat only it during the entire service? Our answer is according to that of the holy Fathers. When true repentance begins to shudder in the soul, when humility and contrition of spirit arises there because one's eyes have been opened to the soul's sinfulness, then loquacity becomes unbearable, impossible. Concentrating within itself, turning all its attention upon its disastrous condition, the soul begins to call out to God through some form of short, concise prayer.

When an encompassing view of his own sinfulness is granted to a person by God, it cannot be described by eloquent speech or an abundance of words; more exactly, the person expresses this awareness by sighs and groaning of soul, clothed in very brief and simple words. Whoever wishes to unfold a deep feeling of repentance within himself uses short prayer to reach that state, pronounced with as much attention and reverence as possible. Abandoning excessive words, even though they be sacred words, allows the mind to completely free itself of distractions and to strive for introspection with all its strength. "When you pray, do not permit yourself to use many words," says St. John Climacus, "so that your mind might not be distracted from considering the words. One word from the publican brought him God's mercy, and one faithful utterance saved the thief. Much speaking in prayer often brings the mind to distraction and dreaminess, while sparse words usually gather the thoughts."

Because of the great benefit that brief, attentive, concentrated prayer brings, the Holy Church enjoins its children to timely learn some form of brief prayer. One who has learned such a prayer possesses a ready ability to pray in any place, at any time. While traveling, in the refectory, doing handiwork, or in the company of others, he can cry out to God. When it is not possible to pray with the lips, it is possible to pray with the mind. The convenience of brief prayer is obvious in this regard: it is quite easy to lose the meaning and order of lengthy prayers when we are occupied with something else, while short prayer always preserves its integrity. If it is left off for a time, one can return to it with little difficulty. Even during Church services, it is beneficial to repeat a short prayer in the cell of the soul—it not only does not sway the attention from the prayers being read or chanted in God's temple, but it even facilitates particularly careful attention to them, preventing the mind from becoming distracted. If the mind is not restrained in introspection through a short prayer that fills the soul with a feeling of repentance, it becomes easily distracted. It drops its attention to the church reading and singing and is drawn into empty musing and daydreams.



This is what happened to the Pharisee mentioned today, who paid only superficial attention to the services, and was drawn into sinful thoughts. Sinful thoughts not only deprived his already weak prayer of any worth, but they also made it an excuse to judge a man who prayed. God rejected the prayer of the Pharisee—the Pharisee left the temple marked with the seal of God’s wrath, without understanding or perceiving his soul’s calamity, because his heart, dead to repentance, was filled with self-satisfaction and self-deception. When short prayer becomes a habit through frequent and constant use, it becomes something natural.

When we listen to something that occupies our attention, we might utter various exclamations, which not only do not obstruct our attention, but even sharpen it. It is the same when we acquire the habit of brief prayer; through it we express our concordance with and attention to the prayers and psalms we hear.

Throughout the forty days fast, at all the Church services, the prayer, God, have mercy on me, a sinner! is repeated aloud to all who are present. Why is the same prayer repeated so often? So that we would learn to repeat it often. The short prayer, Lord have mercy, is also repeated often, and for the same reason.

When the Savior of the World commended the publican’s prayer, He later allowed and granted us to pray using His all-holy name. This prayer is called the Jesus Prayer, because of the Lord Jesus’ name, and because He instituted it. During the reign of the Old Testament, man turned in prayer to a God he still knew only imperfectly. When another reign began in the New Testament, an expansive completion to the old prayer was presented to man—a new way of praying to the God-Man as the intercessor between God and humans; a new way of praying to the intercessor through Whom the Godhead is united with mankind; to the intercessor Whom God hath declared (cf. Jn. 1:18), Who has described God to man with as much precision and fullness as is possible for human comprehension.

The Old Testament prayer, God have mercy on me, a sinner, sounds like the New Testament prayer, Lord Jesus Christ, Son of God, have mercy on me a sinner. The Old Testament servants of God used the first prayer; the New Testament servants, while also using the first, use the second more, because it has pleased the God-Man to unite an especially miraculous spiritual power with His human name. Also used for ceaseless prayer is the prayer, Lord have mercy. It is an abbreviated form of the Jesus Prayer, and replaces it in those instances when it is hard to pronounce the entire Jesus Prayer; for example: when we are frightened, at times of unexpected joy, at times of serious illness, or during spiritual visions. In the latter instance, the exclamation, Lord have mercy is the mind’s response to the grace-filled knowledge that comes to it once it has been purified—a knowledge that exceeds the mind’s comprehension, and cannot be expressed in words.

What meaning do the verb phrases, have mercy, or be merciful contain in all these prayers? It is man’s awareness that he is perishing; it is the perception of the mercy and pity that the Lord commanded us to feel toward ourselves, but which very few actually do feel; it is the rejection of our own self-opinion; it is a request for God’s mercy, without which there is no hope of salvation for the one who is perishing. God’s mercy is nothing other than the grace of the All-Holy Spirit, and we sinful ones should ceaselessly and unrelentingly ask it of God. Have mercy, my Lord, upon the disastrous state into which I have fallen, having been deprived of Thy grace, and again make Thy grace to dwell in me. Strengthen me with Thy governing spirit (Ps. 50:12), a spirit of Thy power, so that I might withstand the temptation brought against me by the devil, and the temptation that comes from my fallen nature. Send me a spirit of chastity, so that I might come out of this state of delirium, and correct my moral steps. Give me the Spirit of Thy fear, so that I might have (godly) fear of Thee, as it is proper for a weak creature to fear his great God and Creator, so that by my awe before Thee I might hold Thy commandments sacred. Root love for Thee within my heart, so that I may never again be separated from Thee, nor be distracted by an irresistible attraction to loathsome sin. Grant me Thy peace, that it might preserve my soul in unperturbed calm, not allowing my thoughts to wander over the entire universe without need and to my own injury, to my own confusion; that it might concentrate them in

introspection, and bear them upwards thence to Thy throne. Give me a Spirit of meekness, so that I might refrain from anger and malice, that I might be continually filled with goodness toward my brother. Give me a Spirit of humility of mind, so that I would not be high-minded, or dream about myself, or seek praise and human glory; but that I might rather remember that I am earth and ashes, a fallen being, cast down to the earth for my unworthiness. I must be taken from this body and world by death, and appear before Thy dread and impartial judgment. God, be merciful to me a sinner! Lord Jesus Christ, Son of God, have mercy on me! Lord, have mercy!

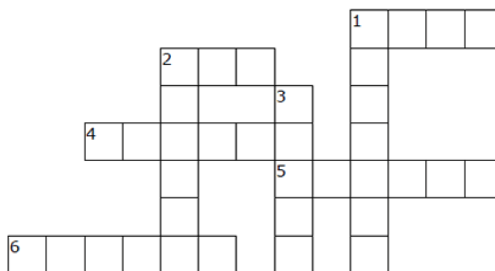
Many pronounce these brief prayers with great haste, caring only to say the required number of them. By this manner of praying, they do not allow the prayers to penetrate the heart and produce their inherent effect, which is tender feeling. The holy Fathers justly note that whoever prays thus prays to the wind, and not to God. Why do we get bored in church? Because we have not felt the effect of prayer. Why do we rush to a lavish table? Because we know the meaning of material food from experience. Why do we not rush to church, but try to come a little later, when a significant portion of the Divine services are already over? Because we do not know from experience the meaning of prayer, which is food for the soul, and which imparts spiritual strength to the soul. We do not know from experience the meaning of prayer because we pray hastily, superficially, and without attention. The effect on the soul of long but inattentive prayer is like the effect of copious rain upon a metal roof, from which all the water runs off, no matter how much it pours, without having any effect at all upon the roof. In contrast, attentive prayer can be likened to a beneficial rain that waters a planted field, giving nourishment to the growth there, and preparing a rich harvest.

The disciples of prayer who lean upon its breast—the holy Fathers—correct a major mistake that deprives the praying ascetic of all the fruits of his ascetic labor. They instruct us to pronounce the words of short prayers and of all kinds of prayer without haste, observing scrupulous attention to the words of the prayers. When the prayers are read unhurriedly, it is possible to have such attention, while hurried reading leaves no place for attention. Prayer without attention is like a body which the soul has left: it has no fragrance of humility, it does not ascend to God. Stricken and deadened by dispersed thoughts, it crawls along the earth of corruption and foul smell, imparting this corruption to those who pray carelessly and coldly. Mental attention at prayer is reflected in the heart by blessed grief over sins, which is that very repentance that God commands us to have. When the heart is filled with a feeling of repentance, it in turn draws the mind to increased attention. Once there is attention and tender feeling, all the gifts of the Holy Spirit enter into the soul, making it a temple of God.

The Pharisee & the Tax Collector

For everyone who exalts himself will be humbled, and he who humbles himself will be exalted. Luke 18:14b (NIV)

Based on Luke 18:9-14



ACROSS

1. To speak to God
2. Money paid to support the government
4. Modest, not proud
5. Someone who steals from someone
6. A person who breaks God's law

DOWN

1. A story told by Jesus to teach his followers
2. A place of worship
3. Showing great kindness and forgiveness

Let us provide our prayer with two qualities: attention and repentance. Let it fly up to the heavens with them as upon two wings, then appear before the face of God, and intercede for us to gain His mercy. The blessed publican's prayer had these two qualities. Penetrated by the awareness of his sinfulness, he did not have any hope in his own deeds to receive salvation; he had hope only in God's mercy, which calls all sinners to repentance, and grants them salvation for repentance alone. As a sinner who had no goodness of his own, the publican took the last place in the temple. As a sinner who is unworthy of heaven, he did not dare to lift his eyes unto heaven. His eyes were directed toward the ground; and beating upon his heart with repentance from deep within his heart, he pronounced with his whole soul the prayer united with his confession: God be merciful to me, a sinner.

His prayer was so effective and strong, that the sinner left the temple of God justified. The Lord Who knoweth the hearts, the Savior of men, testified to this—and the Prophet's words were fulfilled in this repentant sinner: For the Lord shall build up Sion to the human soul that has been destroyed by the fall, and He shall be seen in His glory. He hath regarded the prayer of the humble, and hath not despised their supplication. Let this be written for another generation; let it be written that all mankind would know it, let it be written that all tribes and future Christian generations might know it! And the people that is being created through repentance and attentive prayer, having felt their renewal through Divine grace, shall praise the Lord (Ps. 101: 16-18), Who hath been well pleased to take on humanity, and to save people through His wondrous care, and His wondrous teachings. Amen.

Question: What is the meaning of the Parable of the Pharisee and the Tax Collector?

Answer: The Parable of the Pharisee and the Tax Collector in the Temple ([Luke 18:9-14](#)) is rich with spiritual truth. In fact, it contains the very essence of the gospel of Jesus Christ. As verse 9 tells us, Jesus spoke this parable to those who “trusted in themselves that they were righteous and despised others” (NKJV). Jesus spoke often of the issue of righteousness, pleading with His hearers to understand their utter inability to be righteous enough to attain the kingdom of heaven. This knowledge was essential if they were to understand His mission on earth, which was to save sinners—those who knew they could not save themselves.

The Pharisees, on the other hand, thought their own goodness was so impressive that it could not fail to make them acceptable to God. They held rigorously to the ceremonies and traditions of the law, making a public show of their religiosity, all to be seen by other men, many of whom they despised as being beneath them. The Pharisee in the story is the epitome of one who is self-justifying. Notice that his prayer has no elements of confession. He does not ask forgiveness for his sins, perhaps because he believes he has nothing to confess. Nor is there any word of praise or thanksgiving to God. His prayer is all about him. Even the thanks he does offer is designed to exalt himself and place himself above others whom he



treats with disdain. Going to the temple to pray with the condition of his heart as it was, he might as well have stayed home. Such a “prayer” is not heard by God.

Unlike the Pharisee, who stands boldly in the temple reciting his prayers of self-congratulation, the tax collector stood “afar off” or “at a distance,” perhaps in an outer room, but certainly far from the Pharisee who would have been offended by the nearness of this man. Tax collectors, because of their association with the hated Romans, were seen as traitors to Israel and were loathed and treated as outcasts. This man’s posture spoke of his unworthiness before God. Unable to even lift his eyes to heaven, the burden of his guilt and shame weighed heavily upon him, and the load he carried had become unbearable. Overcome by his transgressions, he beats his breast in sorrow and repentance and appeals to God for mercy. The prayer he speaks is the very one God is waiting to hear, and his attitude is exactly what God wants from all who come to Him.

The tax collector exhibits precisely what Jesus spoke about in the Sermon on the Mount: “Blessed are the poor in spirit, for theirs is the kingdom of heaven” ([Matthew 5:3](#)). Being poor in spirit means admitting we have nothing to offer to God to atone for our sin. We come to God as empty, impoverished, despised, bankrupt, pitiable, desperate beggars. The tax collector recognizes his sinful condition and seeks the only thing that can bridge the gap between himself and God. “Have mercy on me,” he cries, and we know from the end of the parable that God heard his prayer for mercy and answered it. Jesus tells us in verse 14 that the tax collector went away justified (made righteous) because he had humbled himself before God, confessing that no amount of works could save him from his sin and that only God’s mercy could.

If we are truly broken-hearted over our sin, we can be assured of God’s boundless love and forgiveness in Christ. He has promised in His word to accept us, love us, and make us alive again through His Son ([Colossians 2:13](#)). No amount of good works, church attendance, tithes, community service, loving our neighbor or anything else we do is sufficient to take away the blot of sin and enable us to stand before a holy God on our own. That is why God sent Jesus to die on the cross. His death is the only “work” that is able to cleanse us and make us acceptable to God.

In addition, we must not make the mistake of comparing ourselves with others and gaining confidence from what we see in that comparison. In fact, Jesus specifically warns us against this attitude at the beginning of the parable. When we try to justify ourselves by comparing ourselves to others, we naturally end up despising them. Our standard for comparison is God Himself, and we all fall short of His glory ([Romans 3:23](#)).

Prayer of the Publican

“God be merciful to me a sinner.”



Sts. Peter & Paul Parish HISTORY FACTS



St. Mary's Sisterhood was organized at our parish in 1935 with these goals in mind: to help the parish in financial matters, to keep order in the church, and to do kitchen work for parish functions. Our pastor at this time was the Father William Diakiw, Sr.

The Sisterhood started giving generous financial aid beginning in October 1939. At that time, they donated \$650 in cash; bought two icons for \$150; donated \$100 for the bell, \$15 for a hand cross, and \$10 for the anniversary of the parish. Their efforts carry on to this very day. We honor our past members and praise our current members for all their hard work and devotion to our parish.



100th Church Anniversary Commemorative Book Ad Form

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

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

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

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

**GOD BLESSES THOSE WHO MOURN FOR THEY
SHALL BE COMFORTED**

MATTHEW 5:7

With the Touch of Christian Love and Acts of Kindness, We Help Rebuild Human Lives: the UOC of the USA Continues to Provide Assistance to Ukraine

(Feb 13 2024)

As we near the second anniversary of the unprovoked full-scale Russian invasion of Ukraine, the nation suffers under renewed and intensified attacks. This week the Russian troops shelled residential areas in the Donetsk region, with over 13 separate attacks in a single day, utilizing drones, rockets, anti-aircraft missiles and artillery. In Kharkiv, families including children and elderly died horrifically, burned to death as their homes went up in flames. The missile attacks have targeted and destroyed residential housing, schools, hospitals and civilian infrastructure, making it nearly impossible for the residents in these areas to survive, to escape, or for assistance to reach them.

Even in these dire circumstances however, aid does reach them, and it plays a pivotal role in alleviating the immense suffering experienced by internally displaced persons (IDPs) and civilians who have been profoundly affected by the ongoing aggression. The crisis has forced many individuals and families to flee their homes, leaving behind not only their demolished residences but also their sense of security and stability. Humanitarian assistance has become a lifeline for these individuals who are grappling with the loss of loved ones, homes, and the disruption of their daily lives.

With the prayers and blessing of Metropolitan Antony of the Ukrainian Orthodox Church of the USA and Diaspora, Archbishop Daniel, Ruling Hierarch of the Western Eparchy of the UOC of the USA and Consistory President, provided resources collected by the Church to aid Ukrainians in their hour of need. Funds are distributed in the Donetsk and Mariupol Eparchy (under the leadership of Metropolitan Serhiy), through the service of Rev. Fr. Kostyantyn Kuznetsov, who along with his wife Natalia, and team of volunteers, oversees the delivery of the donated food and logistical items to the refugees and the men and women of the Ukrainian Armed Forces, assuring the suffering people of Ukraine of continuing prayers on their behalf, and expressing love and concern through the provision of much needed supplies.

Recently, Fr. Kostyantyn, along with his wife Natalia, delivered aid to needy families in the cities of Pokrovsk, Myrnohrad, Kostyantynivka, and the surrounding areas near Bakhmut. The need is beyond words. Families are left devastated. No roof over their heads. No fresh water. No heat. No food. These people feel forgotten by the world. However, they are not forgotten by God, nor the Church and her faithful, who do God's work.

Fr. Kostyantyn and his team regularly travel to these remote areas, even under the threat of ongoing missile attacks, to deliver the much-needed aid. For civilians who have remained in the



conflict zones or areas with limited access to resources, this humanitarian aid provides a glimmer of hope amid the devastation. There are no words to express the gratitude of these individuals. Elderly grandmothers wipe tears from their cheeks as they shakily accept handouts of food and hygiene items. Mothers are overjoyed as they are handed a package of diapers and formula for their infants, and small gifts of toys and candies to bring a bit of joy to distraught and traumatized children. Fresh fruit is a luxury, and the cold hands eagerly reach out for apples and oranges.

The elderly suffer in silence, left to fend for themselves. They shiver in their cold homes with windows blown out and roofs torn off. They no longer have access to their prescribed medicines, no hygiene products, and no fresh vegetables. They spend their days in prayer, praying for their children and grandchildren – those who are fighting on the front lines, and those who are fleeing for their lives. They praise the Lord when a knock on their door reveals a bag filled with pasta, rice, canned goods, pickled items, cookies, bread, and other food items delivered by the brave volunteers.

While fleeing for their lives many people from Bakhmut, Toretsk, Chasiv Yaru, Avdiivka, etc. have found themselves at the mercy of handouts and aid. They have no employment, and arrive with only the clothing on their backs, as they settle further from the war zone and try to rebuild their lives, giving their children some sense of normalcy. These individuals visit the Humanitarian Center in Kostyantynivka, arriving with various needs and requests. Nobody leaves empty handed. They receive medical supplies, hygiene products, heaters, water, food, and other items to help them in their daily lives.

In addition to helping the civilians suffering in Ukraine, funds are used to assist the military as they fight for the freedom of not only Ukraine, but, of all neighboring nations. Medical supplies, thermal clothing, boots, generators, and transport vehicles are purchased and delivered to the frontlines. These items are crucial in strengthening the men and women who are fighting, reminding them that they have the support and love of the people whom they defend.

As the aggression continues, as the destruction continues, as the terror continues, displacement and loss have become tragically commonplace in Ukraine, making international collaboration and sustained humanitarian efforts crucial. The provision of aid not only meets immediate needs but also lays the groundwork for long-term recovery and rebuilding of shattered lives. Humanitarian assistance serves as a testament to global solidarity, shared responsibility of the international community, and the practice of Christian responsibility towards others.

AID
for
UKRAINE

Please consider being part of this global effort by donating to the Ukrainian Orthodox Church of the USA's Humanitarian Relief Fund.

If you would like to donate – please **write a check to:** **UOC of USA**
Memo: **Aid for Ukraine**

Please submit the check to the church office.



IN MEMORY OF

**THE UKRAINIANS
WHO WERE KILLED
DURING THE
ONGOING WAR**

**2 YEARS ANNIVERSARY
OF RUSSIAN INVASION OF UKRAINE
(+FEB 24 2022)**

**"MAY THE LORD REST THEIR SOULS IN HIS
HEAVENLY KINGDOM"**

"ДУШІ ЇХ У БЛАЖЕНСТІВІ ПЕРЕБУВАТИМУТЬ"



**OUR PRAYERS FOR
THEIR FAMILIES, FRIENDS AND
FOR THE WHOLE UKRAINIAN NATION**

