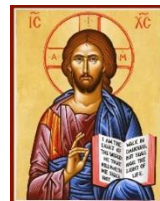
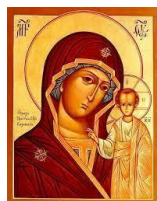


Sunday Bulletin
March 19th 2023 – 3rd Sunday of the Great Lent
Adoration of Cross



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

STS Peter & Paul Ukrainian Orthodox Church



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

**March 19th 2023 – 3rd Sunday of the Great Lent
Adoration of Cross**



Troparion (Resurrection) - Tone 6

By Your Cross You destroyed death. To the thief You opened Paradise. For the Myrrhbearers You changed weeping into joy. And You commanded Your disciples, O Christ God, to proclaim that You are risen,// granting the world great mercy.

Troparion (Cross) - Tone 1

O Lord, save Your people, and bless Your inheritance! Grant victories to the Orthodox Christians over their adversaries; and by virtue of Your Cross,// preserve Your habitation!

Troparion (Sts Peter & Paul) - Tone 4

O first-enthroned of the Apostles, and teachers of the universe: entreat the Master of all to grant peace to the world,//and to our souls great mercy!

Kontakion (Cross) - Tone 8

Now the flaming sword no longer guards the gates of Eden; it has been mysteriously quenched by the wood of the Cross. The sting of death and the victory of hell have been vanquished; for You, O my Savior, have come and cried to those in hell:// "Enter again into Paradise!"

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

Sts. Peter & Paul Ukrainian
Orthodox Church
Українська Православна
Церква Святих Петра і Павла
1025 N. Belle Vista Ave
Youngstown, OH 44509-1616
Phone: 330-799-3830
Email: stspeterpauluoc@gmail.com

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>

Now and ever ...

Kontakion (Sts Peter & Paul) - Tone 2

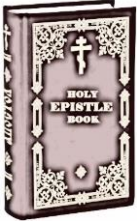
O Lord, You have taken up to eternal rest and to the enjoyment of Your blessings the two divinely inspired preachers, the leaders of the Apostles, for You have accepted their labors and deaths as a sweet-smelling sacrifice,//
for You alone know what lies in the hearts of men.

Prokimen Tone 5

O Lord, save Your people, / and bless Your inheritance! (Ps. 27:9a)

Verse: V. *To You, O Lord, will I call. O my God, be not silent to me!* (Ps. 27:1a)

The Reading is from the letter of St Paul to the Hebrews 4:14-5:6



Brethren: Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness. Because of this he is required as for the people, so also for himself, to offer sacrifices for sins. And no man takes this honor to himself, but he who is called by God, just as Aaron was. So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: "You are My Son, today I have begotten You." As He also says in another place: "You are a priest forever according to the order of Melchizedek"

Alleluia and Verses Tone 6

V. Remember Your congregation, which You have purchased of old!

V. God is our King before the ages; He has worked salvation in the midst of the earth!

Alleluia, Alleluia, Alleluia



The reading is from the Gospel according to St. Mark 8:34-9:1

When He had called the people to Himself, with His disciples also, He said to them, "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. For what will it profit a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels." And He said to them, "Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power."

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, Sandy, 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

Prayer in time of illness

Lord Jesus Christ, by your patience in suffering you hallowed earthly pain and gave us the example of obedience to your Father's will. Be near us in the time of weakness and pain; sustain us by your grace, that our strength and courage may not fail; heal us according to your will; and help us always to believe that what happens to us here is of little account if you hold us in eternal life, our Lord and our God. Amen.

OUR OFFERINGS TO THE LORD AS OF	On March 12
General:	\$2178.50
Renovation:	\$250.00
Online Donations on Tithe.ly	\$180.00



Greetings to the newly-baptized Teagan Woloschak !

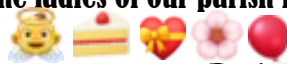
May the Lord always protect you and help you to live a Christian life for the Glory of God!

Mnohaya Lita!

As many of you as were baptized into Christ have put on Christ!



Sincerely grateful to our St Mary Sisterhood and the ladies of our parish for the wonderful baby shower for our baby daughter on the way



Father & Pani Zomchak

Q&A: WHAT IS THE SYMBOLISM OF THE CROSS?

The cross is the Christian religion's primary symbol of atonement, recalling Jesus Christ's crucifixion and the symbol of his Passion, death and resurrection (1 Corinthians 15:3-4). As a result, the cross serves as a symbol of Christ and the Christian faith.



WHAT IS THE SYMBOLISM OF MAKING THE SIGN OF THE CROSS?



The motion is performed by joining the first three fingers, to symbolize the Holy Trinity, and putting the two other fingers in the palm, then touching one's forehead, below the chest, right side, then left side with bowing head. The Sign of the Cross is a symbolic ritual gesture which marks the four points of the Cross on Calvary over one's body. It also represents loving and believing in God with all one's mind, heart, soul, and strength.

HOW AND WHEN TO MAKE THE SIGN OF THE CROSS

WHAT IS THE SIGN OF THE CROSS?

As the instrument Christ chose to bring about His ever-memorable and life-creating death, the Cross holds a special place in the heart of every Orthodox Christian. We understand that this symbol, once a primitive means of torture and capital punishment, now reminds us of Christ's victory over death. Orthodox Christians make the sign of the Cross because it affirms what we believe about Christ as the Incarnate Son of God and all that He did for us. It is an outward manifestation that illustrates our view of God in Trinity (Father, Son, and Holy Spirit) and our belief in the two natures of Christ (fully God and fully Man). It is, in essence, a physical form of prayer.

Icon of the Elevation of the Holy Cross

Because of our love for the sign of the Cross, the Orthodox use it daily. Not only do we use it during worship, but also before and after meals, during personal prayer, and in moments of worry or need. The saints, and Christ Himself, make this sign in holy icons. We love the cross perhaps just as much as we love the Theotokos, if not more. Because

Christ used it to bring about our salvation. To show our love and devotion to Christ, during any given service or liturgy, the faithful may cross themselves close to one-hundred times!

THE ORIGINS OF THE SIGN OF THE CROSS

The first mention of Christians making the sign of the Cross dates back to the 2nd Century. In the early Church, sources explain that the sign was only made upon the forehead and other objects, with only one finger, until at least the 4th century. Around this time, Christians then began to use two fingers to make the sign of the Cross, each finger representing one of the natures of Christ – fully God and fully Man. Historians believe they made the sign this way to guard against the heresy of *Monophysitism*, which rejected the [Council of Chalcedon \(451\)](#) and claimed that Christ had only one divine nature. We still do not know if this was a universal custom, or something confined to the region of Antioch, the location from which these primary sources came.

Around the 9th century, the practice of using three fingers became prevalent in most of the Orthodox East and West. The exact point of origin for the three-fingered sign of the Cross remains a mystery. However, we do know it was present prior to the Great Schism (1054) because of the writings of [Pope Leo IV](#), who reposed in 855 A.D., nearly two-hundred years before the schism between the Orthodox East and Latin West. Others including [Aelfric, Abbot of Eynsham in England](#), and [Pope Innocent III](#) have also described the sign of the Cross in the same way as Pope Leo IV.

By the 12th century, most churches in the East (with the exception of the Russian Church, which accepted the practice in the 1600s) adopted the practice of making the sign of the Cross with three fingers. Interestingly, the Monophysites, Copts, Syrians, Armenians, and Ethiopians also adopted this practice.

HOW TO MAKE THE SIGN

If you've ever come to an Orthodox service and looked around, you probably saw someone crossing themselves at some point. To newcomers and inquirers, this can be a bit strange, since we cross ourselves differently than other Christians. Let's walk through the Orthodox way of making the sign of the cross, step by step.

How to Make the Sign of the Cross

1. **Join the thumb, index, and middle fingers of your right hand.**
2. **Rest the other two fingers of your right hand down against your palm.**

After steps 1 and 2, your right hand should look like this:

3. **Take that hand and touch your joined fingertips to your forehead.**
Let your fingers rest there for a moment.
4. **Then bring your fingertips down to your abdomen.**



Again, let your fingers rest here a moment. Some people bring their fingers only as far as the chest, while others reach down to their navel. Either of these is acceptable.

5. **Move your fingertips to touch the front of your right shoulder.**

6. **Finally, touch your fingertips to the front of your left shoulder.**

If your movements match the bishop in this .gif, you did it correctly! Keep in mind the .gif is mirrored, so your arm should move in the opposite direction of the bishop's.

Orthodox practice in making the sign of the Cross is the opposite of Roman Catholics and some Protestants, who often go from left to right. Roman Catholics also typically use all five fingers to cross themselves. This practice follows a decree set forth by Pope Pius V in 1569 A.D. Protestant practice in making the sign of the cross, much like Protestantism itself, varies. They do not expressly prohibit it. But they do not encourage it either, because there is no Biblical command to use the sign of the cross.

WHY MAKE THE SIGN OF THE CROSS THIS WAY?

The arrangement of the fingers while making the sign of the cross is incredibly important. Why? Because the sign is an outward manifestation of inward belief, proclaiming Truth in a demonstrable way. The three fingers joined together above the palm symbolize the Holy Trinity (Father, Son, and Holy Spirit). Meanwhile, the ring and “pinky” figure represent the two natures of Christ. These two fingers come down to touch the palm of the hand, which symbolizes Christ descending to earth.

The Orthodox follow an impulse to make *everything* we do reinforce and proclaim the Faith. The sign of the cross is no exception.

WHEN TO MAKE THE SIGN

Because crossing yourself is an issue of personal piety, the Orthodox do not have strict guidelines about when you should and should not cross yourself. In the Orthodox tradition, we cross ourselves on many occasions. Below is a list of times when you *should* cross yourself:

- Whenever the priest, chanter, reader, or choir invokes or alludes to the name of the Holy Trinity
- At the beginning and/or end of personal (and communal) prayer
- Upon entering and leaving the church
- When venerating holy icons, [relics](#), the cross, or the Gospel
- Before receiving Communion*
- Whenever you pass in front of the Holy Altar, whether the doors are open or closed

During any given liturgy, we may cross ourselves more than one hundred times!

The above is by no means an exhaustive list. We cross ourselves many other times as well. Again, it all comes down to personal choice. If the Holy Spirit moves you to express your piety in a particular way, no one will judge you or look at you strangely for it.

WHEN NOT TO MAKE THE SIGN

Though the Orthodox make the sign of the cross rather liberally, there are a couple times when we should not make the sign during services:

- At the chalice before or after taking Holy Communion*
- Whenever a bishop or priest blesses the congregation with his hand and says, "Peace be to all." Here, we merely give a slight bow and receive the blessing.

CONCLUSION

The sign of the cross means everything to the Orthodox Christian. It symbolizes a crucial event in the story of mankind's salvation. And it allows the faithful to commune with God in a way that transcends understanding. So don't be surprised if you see the sign of the cross being used the next time you visit an Orthodox parish! If you are not Orthodox, please don't feel as though you **must** make the sign of the Cross. We make the sign out of our deep love for God, as a way of expressing with our bodies our faith in Him. You need not make the sign until you, too, feel such conviction.

<https://www.saintjohnchurch.org/how-to-make-the-sign-of-the-cross/>



A PRAYER FOR LENT

The Prayer of Saint Ephraim the Syrian is traditionally said many times throughout each day during Great Lent, in addition to our daily prayers.

O Lord and Master of my life, take from me the spirit of sloth,
faintheartedness, lust of power, and idle talk. (+)

But give rather the spirit of chastity, humility, patience and love
to your servant. (+)

Yes, O Lord and King, grant me to see my own sin and not to
judge my brother, for You are blessed from all ages to all ages.

Amen. (+)



Liturgical Schedule & Feast Days

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

SERVICE AND FEAST DAY SCHEDULE

- Sunday, March 19, 9:30 AM – Divine Liturgy 3rd Sunday of Great Lent, Adoration of Cross.

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 – **Apr 2, Apr 30, May 7, May 21**
- **UOL Meetings** – **March 19, April 23, May 21, June 11**
- **Choir Rehearsals** – **Thursdays: Mar 23, Apr 6**
- Every Friday **Potluck Dinner** after the Liturgy of Presanctified Gifts
- Mar 26 **Pan Orthodox Vespers** at our Parish.

- Mar 26 **St. Nicholas Program Presentation** – Camp for Families with Special Needs. Following the vespers. Presentation by Tracy Gala and Natalie Kapeluck.
- **April 2 "Ukrainian Culture and Cuisine"** event at the Orthodox Center at 3PM. Reservations **\$35 by March 24**. Mail your check to **MVHS, (Mahoning Valley Historical Society)**, 648 Wick Avenue, Youngstown, OH 44502
- 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.**
- May 27-28 **Memorial Day Weekend:**
Saturday May 27 – Blessing of the Graves from noon – to 4PM
Sunday May 28 - Divine Liturgy at Sts. Peter & Paul Cemetery Chapel. Memorial Service. Blessing of the Graves after Liturgy
- June 4 **Sacrament of First Confession for our parish children.**
- June 11 **Recognition of Our parish graduates.**



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: 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



MAHONING VALLEY
HISTORICAL SOCIETY



The Mahoning Valley Cultural Alliance will have an event, "**Ukrainian Culture and Cuisine**," Sunday, April 2 at 3:00pm at the Ukrainian Orthodox Cultural Center.

Speakers will be Rev Mykola Zomchak, Rev Lubomir Zhybak and Anna Anderson

An ethnic meal will be served. Cost \$35.00. A donation will be made to the Ukrainian Relief Fund. Reservations by March 24. Mail your check to MVHS, (Mahoning Valley Historical Society), 648 Wick Avenue, Youngstown, OH 44502



Ласкаво просимо
Welcome!



Church Potluck



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

Food, Logistical Supplies and Kindness Offered and Delivered to Ukraine by the Charitable Ministry of the UOC of the USA



The 376th day of unprovoked and unjustifiable attempt to conquer Ukraine by the Russian Federation's political regime brings new physical, moral and spiritual challenges to the people of Ukraine and the worldwide global community.

Since the offset of the military aggression on February 24, 2022 – the Ukrainian Orthodox Church of the USA via the Consistory Offices of Ministry, Central Church Organizations and local parish communities, responded with a resolve to offer immediate spiritual, material and emotional support to the effected and destroyed cities, villages and areas where thousands of people continue to live, while experiencing psychological, material and spiritual devastation.

The past 13 months of attempted invasion challenged the Charitable institutions of the UOC of the USA to look for new ways of delivering Humanitarian Aid and support to the wounded civilians and military personnel.

Lately, most of the charitable ministry has been centered around the small towns/villages of Kostyantynivka (which is only 20 miles away from Bahmut), Avdiivka, Sloviansk of Donbas region of Ukraine. Through the daily ministry of Very Rev. Fr. Kostyantyn Kuznetsov and his wife Natalia, pastor of the Ukrainian Orthodox parish in Kostyantynivka, the UOC of the USA is able to reach out the most remote and severely affected and destroyed towns and villages in the closest proximity to the front line.

The local Kostyantynivka Society of the People with Limited Eyesight became the most recent recipients of nutritional supplies. Bags of fresh produce, dairy and household supplies were purchased and brought to the center in order to facilitate the needs of people with physical limitations.

Clothing, winter jackets and boots as well as food supplies regularly obtained and delivered to the men and women of Ukrainian armed forces that are protecting the city boundaries of Kostyantynivka and suburban villages. The residents of the recently liberated city of Sloviansk (which is once again being threatened by the Russian military) – have received substantial assistance with the most necessary hygiene supplies, baby formula, toys, etc.

Washing machines for the refugees and displaced people in the town of Avdiivka were obtained by the monetary donations to the Metropolia of the UOC of the USA.

His Eminence Archbishop Daniel, recently speaking with the donors of the Spiritual Center of the Ukrainian Orthodox Church of the USA, stated: "...once you look at the images of the destroyed towns, villages and most importantly lives of people - you realize how precious human life and freedom are – the notions which the Lord often addresses in His teachings, instructing us to care for the heavenly treasures over the earthly where the thief and enemy can steal and destroy.

One must remember, the physical structures that have been destroyed can be rebuild, but the freedom loving right to live cannot and must NEVER be violated by political, secular and military attempts of invaders and those who harbor evil intentions against humanity in general."

You too can help save the lives of innocent Ukrainians who suffer the brutality of war at the hands of the Russian military by donating to the Ukrainian Humanitarian Relief Fund of the UOC of the USA.

On Veneration Of The Precious Cross

In today's gospel lection, taken from Mark 8:34, Jesus says: "If anyone would come after me, let him deny himself and take up his cross and follow me." According to accepted English dictionaries, "deny" means to refuse, reject, repudiate and/or to declare something untrue. If we limit ourselves to these definitions, we do an injustice to the deeper meaning of Christian self-denial. For a clearer picture of what Jesus means, we must return to the original Greek text. The Greek is "aparnisastho" and it has the meaning of renunciation and absolute rejection of whatever is incongruous with Jesus' planned salvation for us.



There are those of us who have a narrow and limited understanding of self-denial. We pick and choose at random what we will give up and what we will do in the name of Christianity. We proceed to label them "Our little crosses we must bear." "I'll give up movies and/or TV during lent." Thus we conclude with a list of trivialities that have no bearing on the "self-denial" Jesus speaks about in our gospel lesson for today. Christ-like self-denial goes much deeper. It penetrates the facade which hides our hidden sins, our shortcomings and our faults.

Utter denial does not mean depriving ourselves of the necessities of life, nor does it mean we must become paupers and live in rags. Neither does it mean we must lose our individuality, personality and identity. When Jesus speaks of total and utter denial of self, He means we must subordinate our clamoring ego that prohibits us from being the Children of God we were intended to be. Good intentions are not enough. This is why Jesus says, "If anyone would come after me, let him deny himself and take up his cross and follow me."

"Take up your cross and follow me" means to get started on our journey to salvation. If the road we are on does not have God's Eternal Kingdom as its destination, then we had better make a U-turn and find the right one!

"Taking up our cross and following Jesus" means trying harder when those moments of calamity, tragedy, sorrow and loss and grief beset us. It means bringing under control our uncontrollable anger, our undue insensitivity, our impatience and impetuosity. It means subduing our temperament and disposition so that we can master them rather than their mastering us.

There is another reason this gospel passage is read at the Divine Liturgy of the Third Sunday of Lent. The Synaxarion, that portion of the Orthros service book which both announces and describes the observed Feast Day for today, says the following:

"On this the Third Sunday of Great Lent, we observe the Veneration of the Precious and Life-giving Cross and for this reason: Inasmuch as in the forty days of fasting we in a way crucify ourselves and become bitter, despondent and failing, the Life-giving Cross is presented to us for spiritual refreshment and assurance, for remembrance of our Lord's Passion and for comfort. Like those who are following a long and tedious path are tired, see a beautiful tree with many leaves, they would sit in its shade and rest for a while and then, as if rejuvenated, they will continue their journey. Likewise today, in the time of fasting and difficult journey and effort, the Life-giving Cross was planted in its midst by the Holy Fathers of the Church to give rest and spiritual refreshment, to make us light and courageous for the remaining task.

Christ comforts us who are, as it were, in a desert until He will lead us up to the spiritual Jerusalem by His Resurrection. Just as the Precious Cross, which is also called the Tree of Life, was planted in the middle of Paradise, so our Holy Fathers planted the Cross in the middle of holy and Great Lent, as a sacred reminder of both Adam's bliss and how he was deprived of it. Remembering also that by partaking of this Tree of Life, the Precious and Life-giving Cross, we no longer die but are kept alive."

St. John Chrysostom, a fourth century Patriarch of Constantinople describes the Cross this way: "The Cross is the proof of the love of God. The Cross is the unshaken wall, the unconquered weapon, the Kingdom of virtue. The Cross has torn asunder our mortgage and rendered useless the prison of death. The Cross has opened Paradise, it has admitted the thief and has guided the human race from impending disaster to the Kingdom of God."

Jesus extends His invitation to us once again to "deny ourselves, take up our cross and follow Him." Our Church gives us this Third Sunday of Lent--Mid-point to Golgotha--to pause with Jesus, to refresh ourselves spiritually, to assess our Lenten journey and to continue with greater determination. But the initiative is still ours. There is no way into spring but that we endure the rigors of winter. There is no way we can arrive to Easter Sunday if we do not live the agonies of all our Good Fridays. There is no way we can achieve eternal life with God unless we deny ourselves utterly and totally in Christ. This we do when we endure and sustain our own personal crosses and follow Him.

By *George Nicozisin*



Our Sponsors:



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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