

Sunday Bulletin
January 26th, 2025 – 31st Sunday after Pentecost
A Blind Beggar Receives His Sight



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



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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

Youth Ministry

Orphanage Mission Ministry

Bingo Team

Fr Mykola Zomchak - Editor

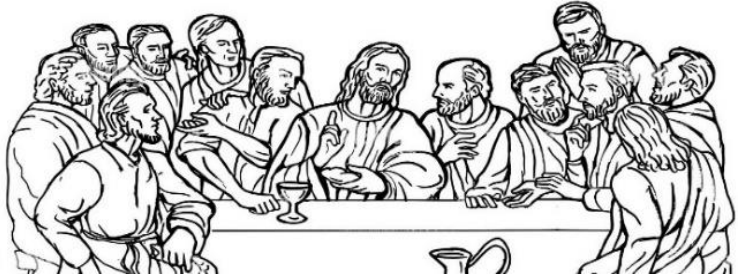
Website:

<http://www.stspeterpauluoc.org>



STS Peter & Paul Ukrainian Orthodox Church

*We invite you to a celebration
of the Resurrection of Christ*



Sunday Bulletin

January 26th, 2025 – 31st Sunday after Pentecost

A Blind Beggar Receives His Sight

In Memory of Natalia Maliborska - bull 12

- **Liturgical Schedule & Announcem.** - bull 5
- **On Spiritual Vision** - bull 6
- **Orthodox Christianity 101** - bull 8
- **Crossword** - bull 11

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 Letter of the Holy Apostle Paul to Timothy 1:15-17

Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst. But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his immense patience as an example for those who would believe in him and receive eternal life. Now to the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen.

Alleluia and Verses Tone 6

He who dwells in the shelter of the Most High will abide in the shadow of the heavenly God.

V: 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. Luke 18:35-43

As Jesus approached Jericho, a blind man was sitting by the roadside begging. When he heard the crowd going by, he asked what was happening. They told him, "Jesus of Nazareth is passing by." He called out, "Jesus, Son of David, have mercy on me!" Those who led the way rebuked him and told him to be quiet, but he shouted all the more, "Son of David, have mercy on me!" Jesus stopped and ordered the man to be brought to him. When he came near, Jesus asked him, "What do you want me to do for you?" "Lord, I want to see," he replied. Jesus said to him, "Receive your sight; your faith has healed you." Immediately he received his sight and followed Jesus, praising God. When all the people saw it, they also praised God.



Communion Hymn

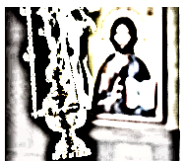
Praise the Lord from the heavens,
praise Him in the highest!

Alleluia, Alleluia, Alleluia!

MEMORY ETERNAL

PLEASE PRAY FOR RESTING OF THE SOULS

Julian Naumenko, Patricia Huly, David Scharba, John Senediak, Ann & George Klein, Sophia Karpa, Iryna Farion, Charles Demetrios, Nun Antonina, Elaine Cartier, Betty Ewanish, William Zemko, Mary Gula, Mykola Prychodczenko, Oleksander Dmytro. Victims of the war in Ukraine.





PRAYER LIST

PLEASE PRAY FOR

HEALING, COMFORT, AND SPIRITUAL PEACE

Metropolitan Anthony, Archbishop Daniel, Tom Drabick, Walter Duzny, Lori,

Christine Kline, Arlene Hawryluk, Jerry Zets, Larry, Darlene Moon, Jeff Smith, Soldier Ivan, Bernard Gnat, Dolly Mehalco, Jeff Ulbrich, Richard Scharba, Brittany, Matt, Stephen Shonn, Thelma Zemko, Artur Bohuslav, Bohdan, Lori Hayda, Shirley Duffy, Michele (Senediak) Caulder, Dobrodiyka Lilya, Sandy, Marilyn O'Leary, Alice Dobransky, Harold Owens, Dave Zylka, Marianne Carmack, Nicholas Yurchyk, Pauline Witkowsky, Eileen Maluk, Peter Anderson, Albert Auden, Michael Gino Maluk, Boris & Kathleen Vuksanovich, Kathy Zebel. People Suffering from any Illnesses. Ukrainian people suffering from war.

JANUARY BIRTHDAYS

20 Robert Kline
20 Erica Shonn
20 Janna Williams
24 Jeffrey Senediak
25 Greg Pupa
26 Alice Dobransky

26 Adeline Sanetrick
26 Olena Serrano
27 David Anderson
27 Nicholas Anderson
30 Metropolitan Anthony
31 Jackleen Buzzelli

FEBRUARY BIRTHDAYS

1 Rich Semchee
1 Avery McCormick
2 Katie & Bernie Rogenski's
4 Walter Duzny
7 Gertrude Senediak
15 Christina M. Thornton
16 Michael Semchee
20 Tamara Betts

21 Dee Bralish
23 Carole Senediak
2 Thomas G DeLuca
25 Kyle Crown
26 Walter Malys
27 Irene Husic
27 Sandy Burlock



Happy Birthday to Alice Dobransky, a dear parishioner of our Parish, on her **93rd Birthday!**

Many and Blessed years in good health!

- *Sts Peter & Paul Parish Family*

A Special **Thank YOU** to all the volunteers who helped with the installation of the **NEW KITCHEN** at the Bingo hall. May the Lord bless you and reward you with good health and blessings!

- *Sts Peter & Paul Parish*



| OUR OFFERINGS TO THE LORD | On Jan 12 | On Jan 19 |
|----------------------------------|-------------------|-------------------|
| General: | \$ 2798.50 | \$ 1567.00 |
| Renovation: | \$ 133.00 | \$ 28.00 |
| Online Donations on Tithe.ly | \$ 45.00 | \$ 70.00 |

Bulletin Dedication *(in memory or in honor)*

| | | | | |
|--|--|---|---|---|
| <u>Sun Feb 2</u> 1. Available 2. Available | <u>Sun Feb 9</u> 1. Available 2. Available | <u>Sun Feb 16</u> 1. Available 2. Available | <u>Sun Feb 23</u> 1. Available 2. Available | |
| <u>Sun Mar 2</u> 1. Available 2. Available | <u>Sun Mar 9</u> 1. Available 2. Available | <u>Sun Mar 16</u> 1. Available 2. Available | <u>Sun Mar 23</u> 1. Available 2. Available | <u>Sun Mar 30</u> 1. Available 2. Available |

For bulletin dedication please call – 330-799-3830, Fr Mykola

Liturgical Schedule & Feast Days

SERVICE AND FEAST DAY SCHEDULE



* (HEARING CONFESSIONS ON SUNDAYS BEFORE LITURGY 8:30AM - 9:15AM)

- Sunday, January 26, 9:30AM – **Divine Liturgy, 31st Sunday.**
- Sunday, February 2, 9:30AM – **Divine Liturgy, 32nd Sunday. Fellowship**
- Thursday, February 6, 6:30PM – **Moleben (Supplication) Service for the sick.**
- Sunday, February 9, 9:30AM – **Divine Liturgy, Sunday of Publican & Pharisee**
- Sunday, February 16, 9:30AM – **Divine Liturgy, Sunday of Prodigal Son.**
The Meeting of the Lord.
- Sunday, February 23, 9:30AM – **Divine Liturgy, Sunday of the Last Judgment**
- Sunday, March 2, 9:30AM – **Divine Liturgy, Sunday of Expulsion from Paradise**

Upcoming dates & events

- Jan 27 – Bingo at 6:45pm. (Volunteers needed.)
- Jan 30 – Board Meeting at 7pm.
- Feb 2 – SR. UOL will organize a fellowship.
- Feb 2 – Sisterhood Meeting.
- Mar 2 – Sisterhood will organize a fellowship.
- July 23-27, 2025 - UOL Convention in Florida – SAVE the DATE – July 23-27, 2025.

Church School Calendar

* **Church School** - Jan 26 * **Church School** – Feb 2 * **Church School** – Feb 9

Sr. UOL Calendar

- Sunday, January 26 - Meeting
- Saturday, February 8 - Soup Making for St. Andrew's Soup Kitchen
- Sunday, February 9 - Soup Give Away 11:30am to 1:00pm
- Sunday, February 16 - Meeting

Pyrohy Schedule

| ORDER BY DATE: | WORK DAY | WORK DAY | PICK-UP DAY |
|----------------|----------|----------|-------------|
| Feb. 10 | Feb. 11 | Feb. 13 | Feb. 14 |
| Feb. 24 | Feb. 25 | Feb. 27 | Feb. 28 |
| March 10 | March 11 | March 13 | March 14 |
| March 24 | March 25 | March 27 | March 28 |
| April 7 | April 8 | April 10 | April 11 |
| May 12 | May 13 | May 15 | May 16 |



On Spiritual Vision

“Lord, that I may receive my sight.”

On the 31st Sunday after Pentecost, we heard the Gospel reading about the healing of the blind man from Jericho. Through his powerful faith and his cry from the depths with the Prayer of Jesus – “Jesus, Son of David, (i.e., Messiah-Christ), have mercy on me!” (Luke 18:38), the son of Timmaeus received back his sight. Both his physical sight as well as his spiritual sight – he saw that Jesus is Messiah, the One Sent by God, and he followed Him.



We will try to say a few words about spiritual vision, not its most exalted form, which is not accessible to us, but its basic form, which nonetheless is sufficient for our salvation.

The Epistle reading today, 1 Timothy 1.15-17, was ordained for this very reason. For, we know well, the Holy Apostle Paul was himself blind. And he was enlightened by God on the road to Damascus. The Epistle makes the link between the natural vision that the blind man received and the spiritual vision that the Holy Apostle Paul acquired on the road to Damascus. In Saint Paul, we see the difference between the two types of vision: natural and spiritual. Nothing physical changed in Paul. Before, he saw as he believed to be best, relying on his knowledge of the Old Testament to justify his conviction that Jesus was the greatest possible evil Whom he was called to repudiate. After the road to Damascus, we see Saint Paul is granted spiritual vision, and the Savior shows him that the reality is exactly the opposite. Thus, we see how one who is not physically blind can still be spiritually blind.

In particular, for us in the Church, the beauty, intelligence, and virtues of man are of little importance – Paul was virtuous, as he would later recount (cf. Philippians 3.6), he was righteous according to the law, but this did not matter. What matters is God's grace. God's grace is what transforms natural vision into spiritual vision. We see this in Saint Paul. Without His grace, no one can believe that God exists. Faith (spiritual vision) is a grace. And how does it come? Alas, what did our Fathers during the communist period do in the prisons and the monasteries? They maintained the flame of grace. In their flame, we saw God and believed. Not through our merits, but through the grace of God, which is shared in communion from person to person.

This is why we, if we have received grace or spiritual vision, bear the responsibility of keeping the fire of grace aflame within us. As Father Arsenie Papacioc would say: “light the fire in yourself and God will take care to use your fire to light the fire in others.” This is how we can help others, without even realizing it ourselves. Again, in the light of grace that our Fathers received, we saw God and thus we believed and followed Him. In every generation we need to preserve grace. And this is not easy. We

must imitate the work of our Fathers. We must sacrifice ourselves as they sacrificed themselves. We must humble ourselves as they humbled themselves.

Since we said that we want to talk about basic spiritual vision, let us observe its characteristics from the verses of today's Epistle. Saint Paul, of course, had an extraordinary and special grace. However, the basic characteristics are common among all forms of spiritual vision. And what are these exactly? "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief" (1 Timothy 1.15). Thus, one characteristic of spiritual vision is to see yourself as sinful. And if you are Saint Paul, meaning very advanced, the greatest sinner. "However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life" (1 Timothy 1.16). The second characteristic of spiritual vision is to sense the goodness, love, and longsuffering of God. If I feel in my heart these two things: that I am a sinner, but that God is loving and longsuffering, then I have spiritual vision. This is basic, but sufficient for salvation.

You see, it is possible for one of these two characteristics to be lacking. We see, for example, that many modern forms of spirituality say that God is good, that He loves us as we are, that we do not need to change, etc. These spiritualities do not have the first characteristic, which is the awareness of my sinfulness. This is not vision with one eye, but blindness. And in the other direction, there are people who condemn themselves, who see their sins, but who do not feel God's goodness in their heart. This is also spiritual blindness. Spiritual vision has both: both the awareness of my sinfulness and the heartfelt perception of God's goodness. It is not possible to embark on an authentic path of repentance without first feeling just how much God loves you. Do not try, because in this way we will hurt ourselves. It is as if we embark on our journey blind; we hurt ourselves.

Let us recall from the life of Saint Silouan the Athonite a moment of spiritual vision. When he was young, he was tricked by the flesh, by the flesh's beauty, and slipped into sin. But a decisive moment in his life was when he fell asleep during the daytime, dreamed that a snake was entering his mouth, and thus was disgusted. And being disgusted, he awoke and, while waking up, he heard a sweet female voice saying, "Behold, this is how I am disgusted by your sins." It was the voice of the Mother of God. The Saint says that he remembered that sweet voice his entire life. We see here both of the necessary characteristics: first, he saw

Check your sight

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just how sinful he was and how disgusting his sin was, and at the same time, he always remembered the sweetness and delicacy of that voice. Of course, God does not condone sin, He exposes it and we cannot be united with Him if we have sins, but He does not disdain or injure the sinner.

Thus, to have spiritual vision, we need to receive the grace of God. Father Arsenie Papacioc said: “Acquire the Holy Spirit. The Holy Spirit cannot resist the prayer of a humble heart.” And if we know how to humble ourselves and we pray thus, the Holy Spirit will be with us and we will preserve our spiritual vision.

I am a sinner, the greatest sinner, but God is very good, His goodness surpasses all expression. This is the basic spiritual vision, sufficient to make great strides upon the path to salvation.

Orthodox Christianity 101

CHURCH

In one, holy, catholic and apostolic Church

Church as a word means those called as a particular people to perform a particular task. The Christian Church is the assembly of God's chosen people called to keep his word and to do his will and his work in the world and in the heavenly kingdom.

In the Scriptures the Church is called the Body of Christ ([Rom 12](#); [1Cor 10, 12](#); [Col 1](#)) and the Bride of Christ ([Eph 5](#); [Rev 21](#)). It is likened as well to God's living Temple ([Eph 2](#); [1Pet 2](#)) and is called “the pillar and bulwark of Truth” ([1Tim 3.15](#)).

One Church

The Church is one because God is one, and because Christ and the Holy Spirit are one. There can only be one Church and not many. And this one Church, because its unity depends on God, Christ, and the Spirit, may never be broken. Thus, according to Orthodox doctrine, the Church is indivisible; men may be in it or out of it, but they may not divide it.

According to Orthodox teaching, the unity of the Church is man's free unity in the truth and love of God. Such unity is not brought about or established by any human authority or juridical power, but by God alone. To the extent that men are in the truth and love of God, they are members of His Church.

Orthodox Christians believe that in the historical Orthodox Church there exists the full possibility of participating totally in the Church of God, and that only sins and false human choices (heresies) put men outside of this unity. In non-Orthodox Christian groups the Orthodox claim that there are certain formal obstacles, varying in different groups, which, if accepted and followed by men, will prevent their perfect unity with God and will thus destroy the genuine unity of the Church (e.g., the papacy in the Roman Church).



Within the unity of the Church man is what he is created to be and can grow for eternity in divine life in communion with God through Christ in the Holy Spirit. The unity of the Church is not broken by time or space and is not limited merely to those alive upon the earth. The unity of the Church is the unity of the Blessed Trinity and of all of those who live with God: the holy angels, the righteous dead, and those who live upon the earth according to the commandments of Christ and the power of the Holy Spirit.

Holy Church

The Church is holy because God is holy, and because Christ and the Holy Spirit are holy. The holiness of the Church comes from God. The members of the Church are holy to the extent that they live in communion with God. Within the earthly Church, people participate in God's holiness. Sin and error separate them from this divine holiness as it does from the divine unity. Thus, the earthly members and institutions of the Church cannot be identified as such with the Church as holy. The faith and life of the Church on earth is expressed in its doctrines, sacraments, scriptures, services, and saints which maintain the Church's essential unity, and which can certainly be affirmed as "holy" because of God's presence and action in them.

Catholic Church

The Church is also catholic because of its relation to God, Christ, and the Holy Spirit. The word catholic means full, complete, whole, with nothing lacking. God alone is full and total reality; in God alone is there nothing lacking.

Sometimes the catholicity of the Church is understood in terms of the Church's universality throughout time and space. While it is true that the Church is universal-for all men at all times and in all places-this universality is not the real meaning of the term "catholic" when it is used to define the Church. The term "catholic" as originally used to define the Church (as early as the first decades of the second century) was a definition of quality rather than quantity. Calling the Church catholic means to define how it is, namely, full and complete, all-embracing, and with nothing lacking.

Even before the Church was spread over the world, it was defined as catholic. The original Jerusalem Church of the apostles, or the early city-churches of Antioch, Ephesus, Corinth, or Rome, were catholic. These churches were catholic-as is each and every Orthodox church today-because nothing essential was lacking for them to be the genuine Church of Christ. God Himself is fully revealed and present in each church through Christ and the Holy Spirit, acting in the local community of believers with its apostolic doctrine, ministry (hierarchy), and sacraments, thus requiring nothing to be added to it in order for it to participate fully in the Kingdom of God.

To believe in the Church as catholic, therefore, is to express the conviction that the fullness of God is present in the Church and that nothing of the "abundant life" that Christ gives to the world in the Spirit is lacking to it ([Jn 10.10](#)). It is to confess exactly that the Church is indeed "the fullness of him who fills all in all" ([Eph 1.23](#); also [Col 2.10](#)).

Apostolic Church

The word apostolic describes that which has a mission, that which has "been sent" to accomplish a task. Christ and the Holy Spirit are both "apostolic" because both have been sent by the Father to the World. It is

not only repeated in the Scripture on numerous occasions how Christ has been sent by the Father, and the Spirit sent through Christ from the Father, but it also has been recorded explicitly that Christ is “the apostle .??. of our confession” (Heb 3.1). As Christ was sent from God, so Christ Himself chose and sent His apostles. “As the Father has sent me, even so I send you .??. receive ye the Holy Spirit,” the risen Christ says to His disciples. Thus, the apostles go out to the world, becoming the first foundation of the Christian Church. In this sense, then, the Church is called apostolic: first, as it is built upon Christ and the Holy Spirit sent from God and upon those apostles who were sent by Christ, filled with the Holy Spirit; and secondly, as the Church in its earthly members is itself sent by God to bear witness to His Kingdom, to keep His word and to do His will and His works in this world.

Orthodox Christians believe in the Church as they believe in God and Christ and the Holy Spirit. Faith in the Church is part of the credal statement of Christian believers. The Church is herself an object of faith as the divine reality of the Kingdom of God given to men by Christ and the Holy Spirit; the divine community founded by Christ against which “the gates of hell shall not prevail” ([Mt 16.18](#)).

The Church, and faith in the Church, is an essential element of Christian doctrine and life. Without the Church as a divine, mystical, sacramental, and spiritual reality, in the midst of the fallen and sinful world there can be no full and perfect communion with God. The Church is God’s gift to the world. It is the gift of salvation, of knowledge and enlightenment, of the forgiveness of sins, of the victory over darkness and death. It is the gift of communion with God through Christ and the Holy Spirit. This gift is given totally, once and for all, with no reservations on God’s part. It remains forever, until the close of the ages: invincible and indestructible. Men may sin and fight against the Church, believers may fall away and be separated from the Church, but the Church itself, the “pillar and bulwark of the truth” ([1Tim 3.15](#)) remains forever.

[God] has put all things under His [Christ’s] feet and has made Him the head over all things for the Church, which is His body, the fullness of Him who fills all in all.

for through Him we have access in one Spirit, to the Father. So then you are no longer strangers and sojourners, but you are fellow-citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit.

Christ loved the Church and gave Himself up for her, that he might sanctify her by the washing of water with the word, that He might present the Church to Himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish . This is a Great Mystery . Christ and the Church.

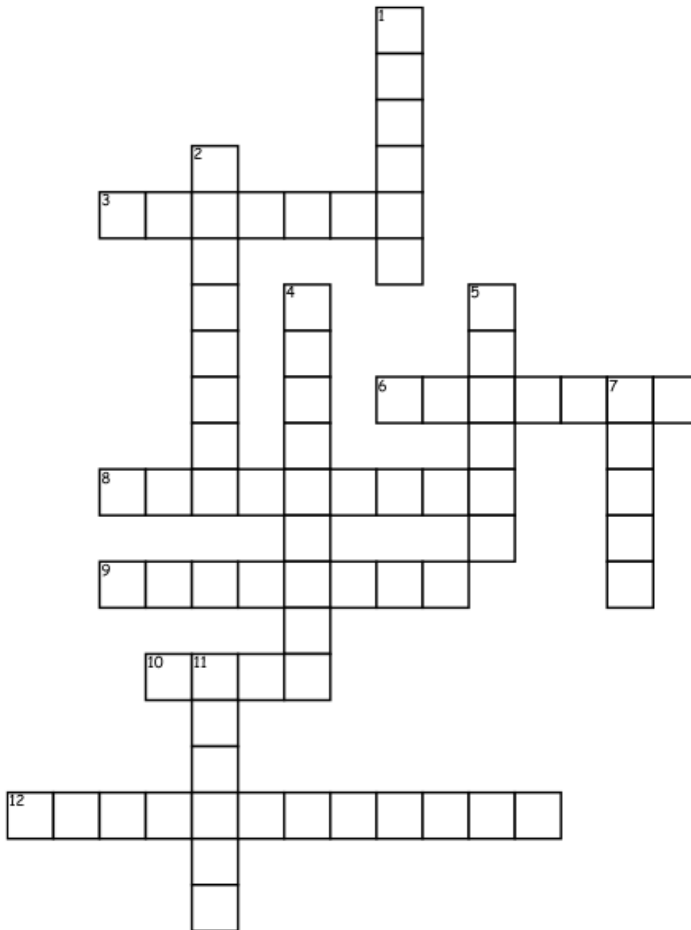
*Great
are the
works
of the
Lord.*



For I am the
LORD
your God,
Who holds your
right hand, and says
Don't ^{be} afraid
I will help you.

ISAIAH 41:13

Christianity



Across

3. Christian follower of Jesus who helped spread his message

6. story that uses everyday events to teach a religious idea

8. the organization of different levels of authority

9. one of the first 12 followers of Jesus

10. a representation of an object of worship

12. the act of rising from the dead

Down

1. the accounts that apostles wrote about Jesus's life

2. the official church teachings

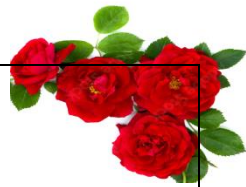
4. being saved from sin and allowed to enter heaven

5. a person willing to die for his or her beliefs

7. regular church members

11. the leaders of the church

В ПАМ'ЯТЬ ПРО



НАТАЛІЮ МАЛІБОРСЬКУ

+ 20 СІЧНЯ, 2019



ДУША ЇЇ У БЛАЖЕНСТВІ ПЕРЕБУВАТИМЕ

“Материнська любов — це світло, яке ніколи не згасає, навіть коли її вже немає з нами.

Її тепло живе в кожному дорогому спогаді та в любові, яку вона залишила в наших серцях.”

З любов'ю,
- дочка Марія з родиною

