

Sunday Bulletin  
December 29<sup>th</sup> 2024 – 27<sup>th</sup> Sunday after Pentecost  
The Parable of the Great Banquet



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



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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*



December 29<sup>th</sup> 2024 – 27<sup>th</sup> Sunday after Pentecost  
The Parable of the Great Banquet

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Alia Koufos Gilliam** - bull 8

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Rev Theodore Koufos** - bull 9

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**Tone 2 Troparion** (Resurrection)

When You descended to death, O Life Immortal, You slew hell with the splendor of Your Godhead. And when from the depths You raised the dead, all the powers of heaven cried out:// “O Giver of life, Christ our God, glory to You!”

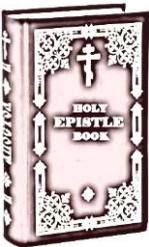
**Tone 2 Kontakion** (Resurrection)

Hell became afraid, O almighty Savior, seeing the miracle of Your Resurrection from the tomb! The dead arose! Creation, with Adam, beheld this and rejoiced with You, // and the world, my Savior, praises You forever.

**Tone 2 Prokeimenon** – (Resurrection)

The Lord is my strength and my song; / He has become my salvation. (Ps. 117:14)  
V. *The Lord has chastened me sorely, but He has not given me over to death.*

**The Reading is from the Letter of the Holy Apostle Paul to the Colossians 3:4-11**



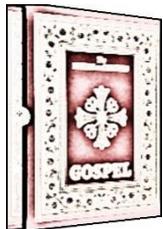
When Christ, who is your life, appears, then you also will appear with him in glory. Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. Because of these, the wrath of God is coming. You used to walk in these ways, in the life you once lived. But now you must also rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips. Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator. Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all.

**Alleluia and Verses Tone 2**

*May the Lord hear you in the day of trouble! May the name of the God of Jacob protect you!*  
V. *Save the King, O Lord, and hear us on the day we call! (Ps. 19:9)*  
*Alleluia, Alleluia, Alleluia!*

**The reading is from the Gospel according to St. Luke 14:16-24**

*(The Parable of the Great Banquet)*



Then He said to him, “A certain man gave a great supper and invited many, and sent his servant at supper time to say to those who were invited, ‘Come, for all things are now ready.’ But they all with one *accord* began to make excuses. The first said to him, ‘I have bought a piece of ground, and I must go and see it. I ask you to have me excused.’ And another said, ‘I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.’ Still another said, ‘I have married a wife, and therefore I cannot come.’ So that servant came and reported these things to his master. Then the master of the house, being angry, said to his

servant, 'Go out quickly into the streets and lanes of the city, and bring in here *the* poor and *the* maimed and *the* lame and *the* blind.' And the servant said, 'Master, it is done as you commanded, and still there is room.' Then the master said to the servant, 'Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. For I say to you that none of those men who were invited shall taste my supper.' "

### Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! (Ps. 148:1)

Alleluia, Alleluia, Alleluia!

### MEMORY ETERNAL

#### PLEASE PRAY FOR RESTING OF THE SOULS



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 Dymtro, Mark Vuksanovich, 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, Tom  
Drabick, Walter Duzzny,  
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.

### DECEMBER BIRTHDAYS

3 Kevin Semchee  
4 Gheorghiy Kolosovsky  
6 Mary Zebel  
6 Sandy Senedak  
8 Bernard Gnat  
8 Emily Hillard  
10 JoAnn Gnat  
10 Thomas Inchak  
10 Aschley Woloschak  
13 Mike Joe Maluk

14 Martha Woloschak  
16 Ann Klein  
16 Dorothy Gula Villers  
20 Nicholas Yurchyk  
23 Barbara Novicky  
23 Frank Senediak  
24 Jerry Zets  
25 Charles Ames  
26 Diane Demetrios  
31 Melissa Crown

### JANUARY BIRTHDAYS

1 Diane Malys  
2 Beverly Henry  
2 Ruth Grave  
4 Brian Slagel  
7 JESUS CHRIST  
10 Teagan Woloschak  
11 Brookly Ava Antonia  
Yuschak  
11 Tom Drabick  
12 Stephen Inchak  
17 Olivia Lanise Zets  
18 Erika Mark  
19 Tod Betts  
20 Robert Kline

20 Dobrodiyka Ginny  
Yavorskyy  
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



# Liturgical Schedule & Feast Days

## SERVICE AND FEAST DAY SCHEDULE



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

- Sunday, December 29, 9:30AM – **Divine Liturgy, 27<sup>th</sup> Sunday**
- Sunday, January 5, 9:30AM – **Divine Liturgy, 28<sup>th</sup> Sunday**
- Monday, January 6, 7:00PM - **Great Compline before Nativity, Caroling in Church. Followed by the Holy Supper Fellowship in Church Downstairs.**
- Tuesday, January 7, 9:30AM – **Divine Liturgy, THE NATIVITY OF OUR LORD GOD AND SAVIOR JESUS CHRIST - CHRISTMAS.**
- Sunday, January 12, 9:30AM – **Divine Liturgy, 29<sup>th</sup> Sunday**

### Upcoming dates & events

- Jan 6 - Holy Supper Fellowship in Church Downstairs
- Feb 2 – SR. UOL will organize a fellowship.
- 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 Break** – Dec 29 & Jan 5. Resume – Jan 12.

### ANNOUNCEMENTS:

- **New Service Books**

Our Parish purchased new Divine Liturgy Service Books. Please follow the the Liturgy with the Book. The changeable parts like Troparions, Kondakion, Prokeimenon, Epistle & Gospel Readings are published every Sunday in the Bulletin.

- **Bulletin Supplements**

Handouts for you to read in the back of the church.

- **Christmas Eve Holy Supper Fellowship**

Sisterhood will host the Christmas Eve Supper on Jan 6. Taking cookies and beverage donations for Christmas Eve. Please contact Erica Shonn if would like to help.

- **Fellowship**

Anyone or organization interested in sponsoring 2025 fellowships, contact Stephanie

- **2025 Church Calendar is available**

Please get a calendar for your home. You may take more than one: for workplace or a friend.

OUR OFFERINGS TO THE LORD	On Dec 15	On Dec 22
General:	\$ 2021.00	\$ 2284.00
Renovation:	\$ 43.00	\$ -
Online Donations on Tithe.ly	\$ 145.00	\$ 20.00

## Bulletin Dedication *(in memory or in honor)*

<u>Sun Dec 1</u> 1. Dedicated 2. Dedicated	<u>Sun Dec 8</u> 1. Dedicated 2. Available	<u>Sun Dec 15</u> 1. Dedicated 2. Dedicated	<u>Sun Dec 22</u> 1. Dedicated 2. Dedicated	<u>Sun Dec 29</u> 1. Dedicated 2. Dedicated
<u>Sun Jan 5</u> 1. Dedicated 2. Available	<u>Sun Jan 12</u> 1. Dedicated 2. Available	<u>Sun Jan 19</u> 1. Dedicated 2. Available	<u>Sun Jan 26</u> 1. Available 2. Available	

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

### **Patricia Huly Obituary** – *(tribute for Patricia Huly – bulletin p. 16)*

NORTH JACKSON – Patricia J. Huly, 87, passed away peacefully, Monday afternoon, December 23, 2024, in the comfort of her home surrounded by the love of her family.

Patricia was born July 2, 1937, in Youngstown, the beloved daughter of the late Harry and Ann (Kosach) Prokop and was a lifelong area resident.

A proud graduate of Jackson Milton High School, Class of 1955, Patricia pursued her passion for education at Kent State University, earning her bachelor’s degree in 1959. She dedicated her life to teaching, spending 43 ye

ars with Warren City Schools and another 10 years at Eagle Heights Academy. Pat’s devotion to her students, whom she lovingly referred to as “her kids,” was unparalleled. Beyond the classroom, she made a profound impact by providing meals, treats, and special parties, often going above and beyond to support children from underprivileged communities. She welcomed many of them to her farm, sharing both work and the warmth of her home. Even after her own children were grown, Pat continued to attend the extracurricular activities and sporting events of her students, ensuring they felt valued and supported.

Following the unexpected passing of her husband, Ray Huly, in 1971, Patricia faced the challenge of raising her children on her own. With strength, resilience, and boundless love, she built a nurturing home for her family while continuing to dedicate herself to her career and her students. She was especially proud that both of her children went on to become doctors, a testament to the values of hard work and determination she instilled in them.

Patricia was deeply proud of her Ukrainian heritage and embraced it throughout her life. She was an active member of Sts. Peter and Paul Ukrainian Orthodox Church, where she contributed by teaching CCD, participating in cultural celebrations and painting traditional Ukrainian Easter Eggs. Her pride in her roots was evident in her dedication to preserving and sharing Ukrainian traditions with her family and community.

Pat also had a lifelong love for animals, especially horses, and was a dedicated 4-H leader. She generously donated her personal horses to help others in the program, embodying her belief in giving back to her community. Always willing to help those in need, Pat’s kindness and generosity left a lasting impact on everyone she encountered.

Patricia cherished her farm, her horses, and the simple joys of life, like bowling, reading the newspaper, and watching her favorite show, Gunsmoke. She was also an avid fan of Engelbert Humperdinck. Above all, Pat treasured the time spent with her family, especially her two beloved grandsons, Ethan and Evan.

Patricia leaves to forever cherish her memory her daughter, Dr. Rae Huly, with whom she shared her home; her son, Dr. Patrick Huly, and his wife, Jennifer, of Howland; and her cherished grandsons, Ethan and Evan Huly.

Patricia was preceded in death by her husband, Ray Huly, and by a dear cousin and close friend, Barbara Ashbaugh.

A private graveside service will be held on Saturday, December 28, 2024, at North Jackson Cemetery where Pat will be laid to rest beside her husband.

A Celebration of Pat's life will be held Saturday, December 28, 2024, at the Sunrise Inn of Warren.

Patricia's legacy of kindness, resilience, generosity, and pride in her family and heritage will live on in the hearts of all who knew her.

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## Traditional Ukrainian Christmas Eve Dishes

According to tradition, the Christmas Eve celebration begins with the appearance of the first star in the eastern sky. A wheat sheaf bouquet, known as *didukh*, is a custom decoration for the table.

The number of dishes still usually corresponds to the ritual number twelve, symbolizing the apostles or the months of the year. Since the meal is part of the Lenten fast leading up to Christmas, dishes do not include meat or dairy products.

Here is a look at the 12 types of dishes found at Ukrainian tables around the world on Christmas Eve.

### **Kutya**

Central to the festivities is Kutya — a sweet porridge made of wheat berries, barley, or rice mixed with dried fruit, nuts, poppy seeds, and honey. Some families start the evening with this dish, while others use it to end the meal. The dish, also known as Kollyva, originates in Ancient Greece and was served in connection with the festival known as “Athnesteria” which honored Dionysius and venerated the dead. When the Greeks converted to Christianity, the dish became associated with eternal life and immortality. Today most Ukrainians eat the dish during the Christmas season and those observing Orthodox traditions may also serve it at funeral feasts.

### **Borsch**

Ukrainians have been eating and adapting borsch for at least 1,200 years. They have been serving a version that [resembles the modern dish](#) for more than five centuries. There are said to be as many versions of borsch as there are Ukrainian grandmas. Similar to versions made during the Lenten season leading up to Easter, borsch on Christmas Eve is meat and dairy-free. Beans, mushrooms, and fish are common substitutes with some families making a “clear” version of borsch broth with the addition of *vushka*, or “little ear” dumplings which look similar to tortellini.

### **Pampushky**

In Ukrainian, *pampushky* refers to both sweet and savory yeast-raised rolls. The term and technique are thought to be derived from the German word for pancake, *pfannkuchen*. They can be fried similar to donuts or baked like dinner rolls. Both versions gained popularity in the second half of the 19th century and may be found at

*Continue on page 10*

IN MEMORY OF

**ALIA KOUFOS  
GILLIAM**

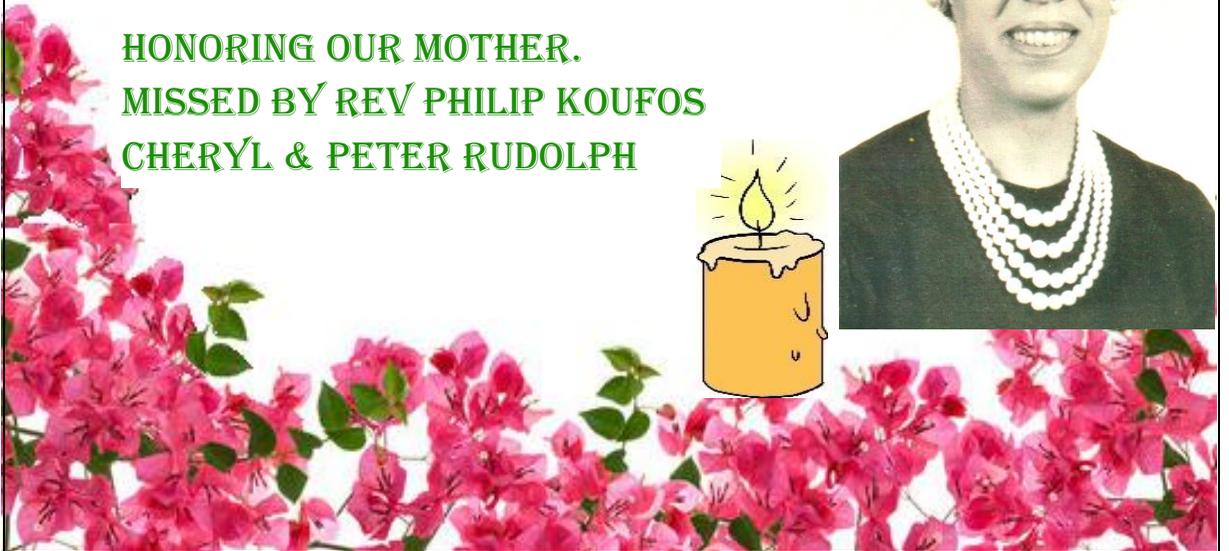
+ **DECEMBER 27, 2011**

**ON THE 13<sup>TH</sup> ANNIVERSARY  
OF HER PASSING AWAY**



**“BLESSED ARE THOSE WHOM  
YOU HAVE CHOSEN AND  
RECEIVED, O LORD”**

**HONORING OUR MOTHER.  
MISSED BY REV PHILIP KOUFOS  
CHERYL & PETER RUDOLPH**



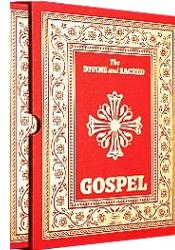


IN MEMORY OF

# REV THEODORE KOUFOS

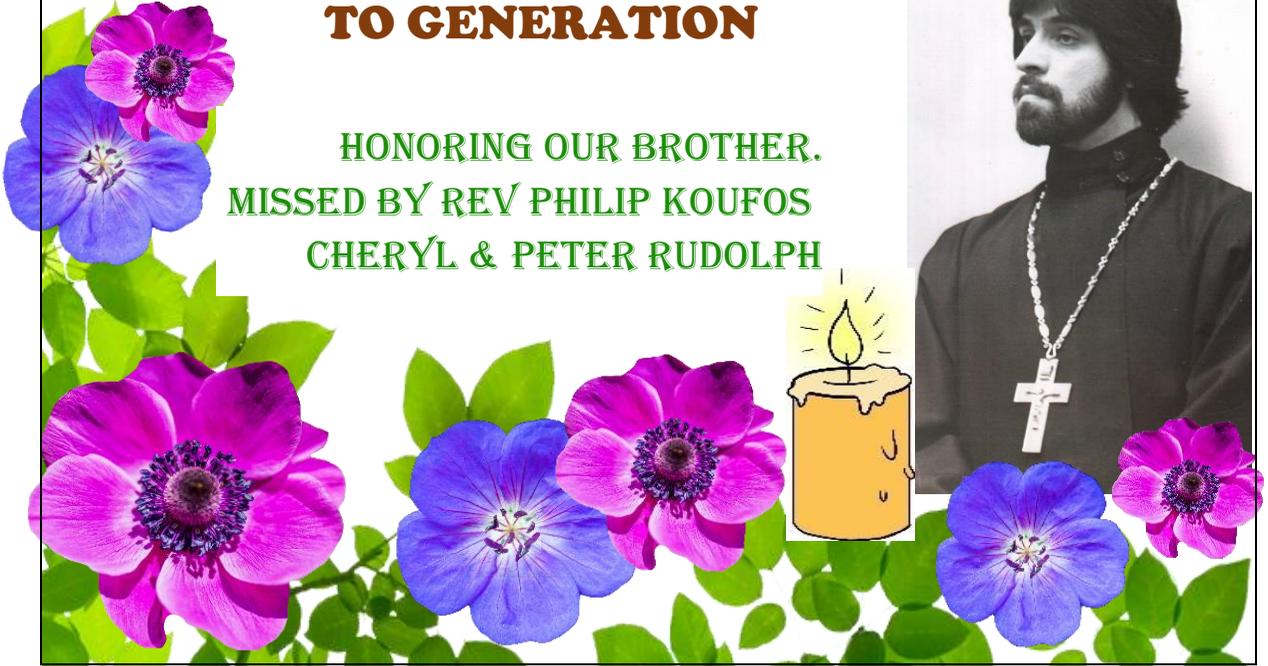
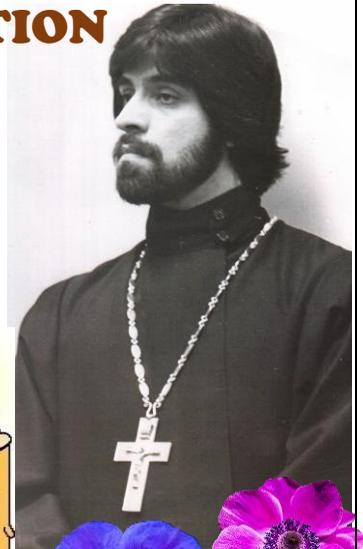
+ MARCH 2, 2021

ON THE ANNIVERSARY  
OF HIM PASSING AWAY



**HIS MEMORY BE FROM GENERATION  
TO GENERATION**

HONORING OUR BROTHER.  
MISSED BY REV PHILIP KOUFOS  
CHERYL & PETER RUDOLPH



the table on Christmas Eve. The most common accompaniment to borsch is baked pampushky rolls topped with garlic, dill, and either butter or oil.

### **Fish**

For those observing the Lenten traditions, the Christmas Eve meal should not include meat, meaning the flesh of warm-blooded animals. As fish are cold-blooded they have historically been a part of fasting meals throughout the Christian world. Ukraine has a vast network of rivers and lakes, so fish consumption has long been ingrained in the culture. Common freshwater fish include carp, catfish, pike, and crayfish. Herring is a popular anadromous fish that spends parts of its life in both fresh and salt waters. Mackerel and hake, a more delicate member of the cod family, are saltwater fish that frequent the Ukrainian table. Fish dishes vary widely across Ukraine with popular recipes that are baked, grilled, or fried.

### **Varenyky**

*Varenyky*, or pierogi as many people know them in North America and Europe, are dumplings that are most often filled with potato, cheese, fruits, cabbage, or mushrooms. They are usually formed by hand in a half-moon shape, boiled, then sauteed with butter or oil, and served with sour cream. Varenyky are enjoyed year-round and are a regular part of the Ukrainian diet.

### **Holubtsi**

*Holubtsi* are stuffed cabbage rolls — a dish believed to have [originated during ancient times](#) in the Middle East before spreading to Eastern Europe as various ethnic groups migrated and trade routes flourished. Today's variations of stuffed cabbage rolls are made in at least 40 countries around the world. The name for the Ukrainian version comes from the word for pigeon, *holub*. Historically pigeons were wrapped in cabbage leaves before being cooked on a spit or grilled as part of local aristocratic feasts. Once reserved for celebratory meals, over time the bird was replaced with ingredients accessible to more Ukrainians. Today the filling is primarily grains such as rice, barley, or buckwheat mixed with a small amount of ground meat or mushrooms and minced vegetables for flavor. Most often they are wrapped in cabbage leaves and braised in a tomato-based sauce or vegetable stock.

### **Vegetables**

The 12 dishes of Christmas Eve usually include several additional vegetable-based recipes. These take many forms but are often built around mushrooms, cabbage, potatoes, and peas. Common cold plates include pickled or fermented vegetables or chopped salads. Braised cabbage is also popular, prepared with either a tomato-based sauce or split peas. Potatoes are used to make grated pancakes, called *deruny*, or mashed and formed into mushroom or vegetable-filled patties called *kartoplianyky*. Savory hand pies known as *piroshky* are filled with cabbage, mushrooms, peas, or other vegetables before being baked or fried.

### **Uzvar**

Uzvar is a rich drink brewed from a combination of dried fruits including apples, plums, and apricots, and served at room temperature. Its name is derived from the Old Slavonic word, *zvaryty*, meaning to boil or brew. The distinct smoky flavor comes from smoked plums that also give it an amber hue.

### **Kolach Bread**

Two candles are lit during the Christmas Eve celebration. One in the window to invite a passing stranger to share the holiday meal. The other is placed in the braided loaf known as *kolach*.

The name for the slightly sweet, braided yeast bread comes from the Old Slavonic word *kolo*, or circle, which symbolizes eternity. The bread is braided to commemorate the Holy Trinity and then shaped into a round loaf, an oblong loaf, or into three separate round loaves to be stacked on top of each other. Since the bread contains eggs, it is traditionally saved to eat later on Christmas Day. According to old customs, the loaf is broken by the eldest member of the family and dipped in honey and salt before offering the greeting *Christos rodyvsia* meaning Christ is born. Kolach is a symbol of luck, prosperity, and a bountiful harvest.

## Parable of the Great Banquet

The Parable of the Great Banquet offers a powerful perspective on being invited to a banquet. It reveals profound truths about God's Kingdom and our response to His invitation:

### 1. The Invitation as an Act of Grace

The banquet in the parable represents God's Kingdom—a feast of love, joy, and salvation prepared for all. The invitation is not earned but freely given, showing that God's grace is extended to everyone. It reminds us that we are not called because of our merit, but because of His boundless love.

### 2. A Challenge to Prioritize God

Those initially invited to the banquet make excuses, prioritizing worldly concerns over the invitation. This serves as a challenge to us: do we let the distractions of life—work, possessions, or relationships—prevent us from accepting God's call? The parable calls us to examine our priorities and respond wholeheartedly to God's invitation.

### 3. The Joy of Inclusion

When the initial guests refuse to come, the host extends the invitation to the poor, the crippled, the blind, and the lame—those often overlooked by society. This illustrates the inclusive nature of God's Kingdom, where everyone, regardless of their status or background, is welcome. It reminds us to embrace the marginalized and extend God's love to all.

### 4. A Warning Against Indifference

The refusal of the first guests highlights the danger of indifference toward God's blessings. The parable warns that rejecting God's invitation has eternal consequences. It is a call to seize the opportunity to participate in His Kingdom while the invitation is open.

### 5. A Celebration of Joy and Fellowship

The banquet symbolizes the ultimate joy and fellowship of being in God's presence. Accepting the invitation means entering into a relationship with Him, sharing in His blessings, and finding true fulfillment.

### Personal Reflection

Being invited to God's banquet is the highest honor and a reflection of His love for us. The question is: How will we respond? Will we let distractions and excuses hold us back, or will we joyfully accept the invitation and partake in the feast of His grace?

In responding to this call, we not only honor God but also join in the celebration of His eternal Kingdom, where all are welcomed and loved. As Jesus said in Luke 14:23, "Go out to the roads and country lanes and compel them to come in, so that my house will be full." This is both an invitation and a mission to share God's grace with others.



# New Year!

From an Orthodox Christian perspective, the New Year is viewed primarily as a spiritual milestone rather than a purely secular event. It is an opportunity to reflect on the passage of time and to renew one's commitment to God, focusing on spiritual growth and transformation.



## Key Themes:

### 1. Gratitude and Reflection

The New Year is a time to express gratitude to God for the blessings and challenges of the past year. Reflection on one's actions, choices, and spiritual journey provides a foundation for meaningful renewal.

### 2. Renewal and Transformation

Orthodoxy emphasizes the continual process of repentance (metanoia), which means a change of heart and mind. The New Year is an opportunity to recommit to living a Christ-centered life, seeking forgiveness for shortcomings and striving for spiritual progress.

### 3. Sanctification of Time

Time is seen as a sacred gift from God. Each moment offers an opportunity to grow closer to Him and to serve others. The New Year reminds believers to approach time intentionally, dedicating it to prayer, good works, and the fulfillment of God's will.

### 4. Stewardship and Responsibility

The New Year encourages Christians to assess how they use their resources—time, talents, and possessions—and to align their priorities with God's commandments. This includes cultivating virtues such as humility, love, patience, and generosity.

### 5. Hope in God's Providence

The Orthodox perspective underscores trust in God's providence for the future. The New Year is not about controlling what lies ahead but about surrendering to God's plan with faith, hope, and courage.

## Practical Application:

- Setting spiritual goals (for example: dedicating more time for Scripture reading).
- Making efforts to reconcile with others and nurture relationships.
- Committing to acts of charity and service to those in need.
- Cultivating gratitude in daily life, seeing God's hand in all circumstances.

The Orthodox approach to the New Year is deeply spiritual, focusing on renewal of the heart and mind and placing one's trust in God as the source of true joy and purpose.

## New Year's Resolution

### Story about a Gardener

Daniel was a quiet man known throughout his village for his beautiful garden. Every year, people admired the vibrant flowers, fruitful trees, and tidy paths. But as the New Year approached, Daniel stood in his garden and noticed areas he had neglected: weeds in forgotten corners, patches of hard soil, and plants struggling to grow.

"This year," he resolved, "I will clean up every corner, pull every weed, and make my garden the most beautiful it has ever been." His resolution was entirely focused on his garden, with no thought about his spiritual life.

However, deep in his heart, Daniel felt a sense of longing. One evening, as he knelt to pray, he whispered, "Lord, I want to grow closer to You, but I don't know how. Please help me, even if I don't understand what I need to do." With that simple prayer, he entrusted his spiritual growth to God, though he quickly shifted his focus back to his garden plan.

As soon as the frost melted, Daniel threw himself into his work. He began by pulling weeds from neglected areas. It was hard labor, and at times, he was tempted to ignore the smaller, hidden weeds. But something in his heart nudged him: "If you leave even the smallest weed, it will grow and spread."

The thought lingered with him as he worked. That evening, while reflecting on his day, Daniel realized that his own heart had "weeds" too—hidden grievances, impatience, and neglect of prayer. He remembered his prayer to God and began to sense that the garden work was not just about soil; it was about his soul.

By summer, Daniel's garden began to flourish. He had tilled the hard soil, planted new seeds, and tended to the weaker plants. One day, as he pruned a stubborn branch, another thought struck him: "Just as this branch steals strength from the tree, so too do distractions steal strength from your soul."

Daniel paused and thought about the time he spent on unimportant things—holding grudges, worrying, or seeking temporary comforts. "I've been pruning my garden," he thought, "but I need to prune my life, too." He began dedicating time each morning to prayer, asking God to help him remove these spiritual distractions.

As the year drew to a close, Daniel's garden had become a masterpiece. Every corner was blooming, and every path was inviting. Yet what surprised him most was how much his own life had changed.

He had forgiven an old grudge, started each day with gratitude and prayer, and spent more time helping others in the village. Daniel realized that the work he had done in his garden had mirrored the work God was doing in his heart. The weeds of bitterness, the hard soil of pride, and the barren patches of neglect had all been transformed through God's grace.

#### The Lesson

On New Year's Eve, as Daniel stood in his flourishing garden, he smiled and whispered a prayer of gratitude. "I thought this year was about making my garden beautiful," he said, "but God showed me how to make my life beautiful, too."

From that year on, Daniel's resolution was always the same: to tend both his garden and his heart, trusting God to guide him in cultivating beauty and growth in every area of his life.



# Orthodox Christianity 101

## THE WORD 'GOD'

The words used to refer to 'God' in different languages are related to various concepts. The peoples of antiquity attempted to find in their languages a word to express their notion of God or, rather, their experience of encounter with the Divinity.

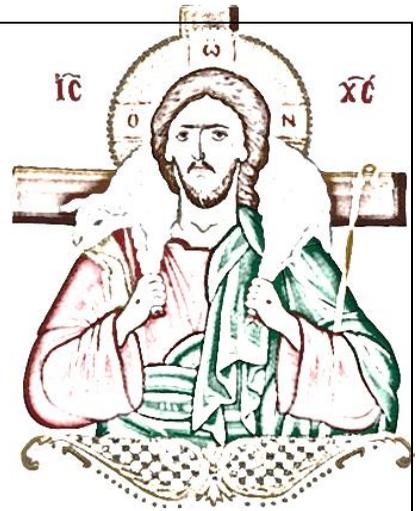
In the languages of Germanic origin the word *Gott* comes from a verb meaning 'to fall to the ground', to fall in worship. This reflects an experience similar to that of St Paul, who, when illumined by God on the road to Damascus, was struck by divine light and immediately 'fell to the ground... in fear and trembling' (Acts 9:4-6).

In the Slavic languages the word *Bog* ('God') is related to the Sanskrit *bhaga*, which means 'dispensing gifts', and which in its turn comes from *bhagas*, meaning 'inheritance', 'happiness', 'wealth'. The Slavonic word *bogatstvo* means 'riches', 'wealth'. Here we find God expressed in terms of the fulness of being, perfection and bliss. These properties, however, do not remain within God, but are poured out onto the world, onto people and onto all living things. God dispenses the gift of His plenitude and endows us with His riches, when we turn to Him.

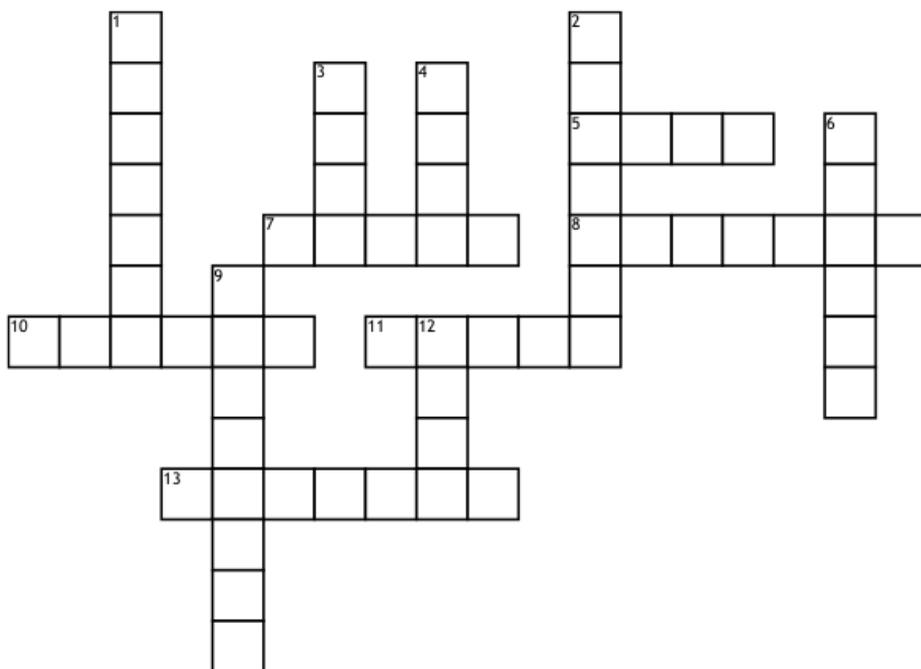
According to Plato, the Greek word for God, *Theos*, originates from the verb *thein*, meaning 'to run'. St Gregory the Theologian identifies a second etymology beside the one of Plato: he claims that the name *Theos* comes from the verb *aithein*, meaning 'to be set alight', 'to burn', 'to be aflame'. St Basil the Great offers two more etymologies: 'God is called Theos either because He placed (*tetheikenai*) all things, or because He beholds (*theasthai*) all things'.

The Name by which God revealed Himself to the ancient Israelites was *Yahweh*, meaning 'The One Who Is', that is, the One Who has existence and being. It derives from the verb *hayah*, meaning 'to be', 'to exist', or rather from the first person of this verb, *ehieh* — 'I am'. This verb has a dynamic meaning: it does not simply denote the fact of existence, but signifies a living and actual presence. When God tells Moses 'I am who I am' (Ex.3:14), this means 'I live, I am here, I am together with you'. At the same time this name emphasizes the superiority of God's being over all other beings. He is the independent, primary, eternal being, the plenitude of being which is above being.

Ancient tradition tells us that after the Babylonian captivity, the Jews refrained out of reverential awe from uttering the name *Yahweh*, the One Who Is. Only the high priest could do so, and this once a year on the day of Yom Kippur, when he went into the Holy of Holies to offer incense. If an ordinary person or even a priest wanted to say something about God, he substituted other names for *Yahweh*, usually the name *Adonai* (the Lord). In script the Jews indicated the word 'God' by the sacred tetragrammaton YHWH. The ancient Jews knew well that there was no name or word in human language that could convey the essence of God. In refraining from pronouncing the name of God, the Jews showed that it is possible to be at one with God not so much through words and descriptions, but through a reverential and trembling silence.



# Great Banquet



## Across

5. Somone who has a lot of money

7. Really Annoyed

8. You are \_\_\_\_\_ to the party

10. Someone who's in charge, not a servant but a ....

11. If you can't see, you're ....

13. A big meal is called a ...

## Down

1. Reasons for not going to a party

2. People have a wedding to get ....

3. more than one ox

4. Someone with no money

6. People who come to a party

9. Not Masters, but .....

12. 4 letter word means someone who can't walk



A wonderful visit to see the Train Models, Train Tracks & other Collections at the Mr. Richard Semchee's house. Dec 22, 2024

Thank You to Mr. Richard for inviting the kids!

## MEMORY ETERNAL TO PATRICIA HULY

+ DECEMBER 23, 2011

WITH THE SAINTS GIVE REST,  
O LORD, TO YOUR SERVANT.

