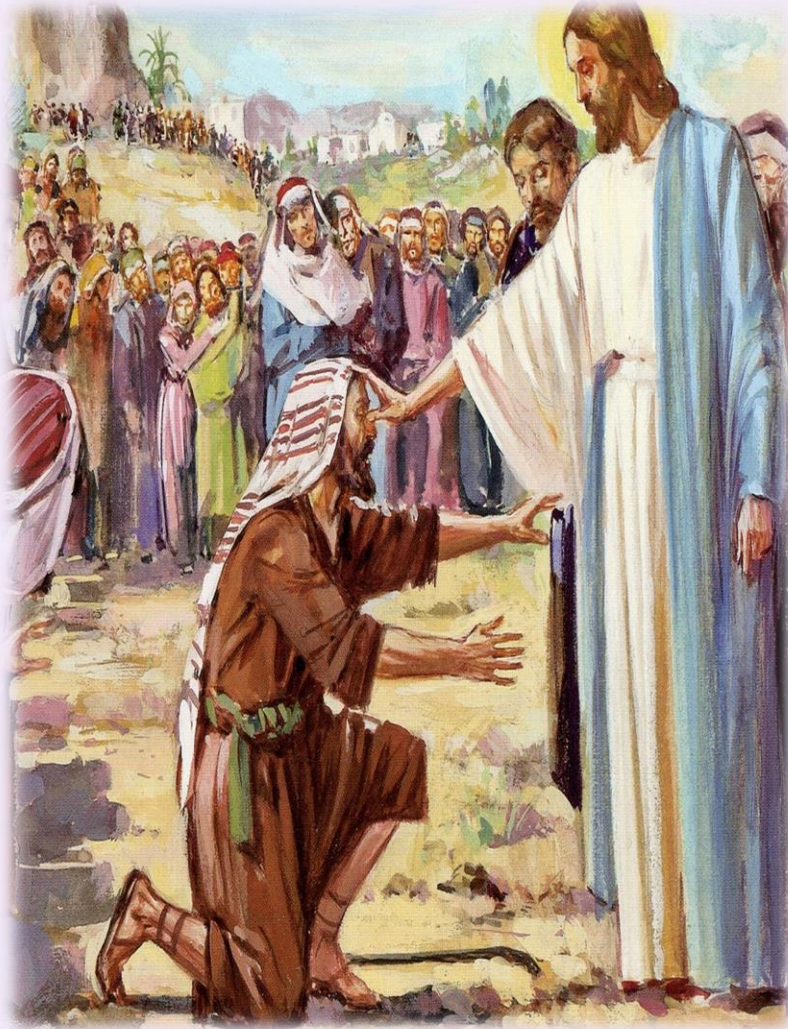


Sunday Bulletin
August 11th 2024 – 7th Sunday after Pentecost
Jesus Heals the Blind & Mute Men



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



Sts. Peter & Paul Ukrainian
Orthodox Church

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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

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*

August 11th 2024 – 7th Sunday after Pentecost
Jesus Heals the Blind & Mute Men

Bulletin is dedicated in Memory of:

Margaret Hayda - bull 6

Dorothy Maletsky - bull 7

**Bulletin is dedicated to
Anna and David Anderson
on their 45th Anniversary** - bull 12

- **Liturgical Schedule & Events** - bull 4
- **Announcement** - bull 5
- **On Healing of the Blind & Mute** - bull 8
- **On The Divine Liturgy** - bull 9

Tone 6 Troparion (*Resurrection*)

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 hell, not being tempted by it.
You came to the Virgin, granting life. O Lord, Who
rose from the dead, // glory to You.

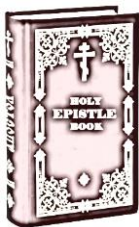
Kontakion — Tone 6

When Christ God, the Giver of Life,
raised all of the dead from the valleys of misery with
His mighty hand, He bestowed resurrection on the
human race. // He is the Savior of all, the Resurrection,
the Life, and the God of all.

Tone 6 Prokeimenon (*Ressurrection*)

O Lord, save Your people, / and bless Your inheritance!

V. To You, O Lord, will I call. O my God, be not silent to me



The Reading is from the Letter of the Holy Apostle Paul to the Romans 15:1-7

We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. Let each of us please his neighbor for his good, leading to edification. For even Christ did not please Himself; but as it is written, “The reproaches of those who reproached You fell on Me.” For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ. Therefore receive one another, just as Christ also received us, to the glory of God.

Alleluia and Verses Tone 6

*He who dwells in the shelter of the Most High will abide in the shadow of the heavenly God
He will say to the Lord: “My Protector and my Refuge; my God, in Whom I trust.”*

Alleluia, Alleluia, Alleluia



The reading is from the Gospel according to St. Matthew 9:27-35

When Jesus departed from there, two blind men followed Him, crying out and saying, “Son of David, have mercy on us!” And when He had come into the house, the blind men came to Him. And Jesus said to them, “Do you believe that I am able to do this?” They said to Him, “Yes, Lord.” Then He touched their eyes, saying, “According to your faith let it be to you.” And their eyes were opened. And Jesus sternly warned them, saying, “See that no one knows it.” But when they had departed, they spread the news about Him in all that country. As they went out, behold, they brought to Him a man, mute and demon-possessed. And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, “It was never seen like this in Israel!” But the Pharisees said, “He casts out demons by the ruler of the demons.” Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

Communion Hymn

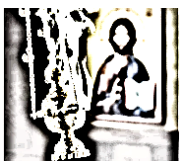
Praise the Lord from the heavens, praise Him in the highest! (*Ps. 148:1*)

Alleluia, Alleluia, Alleluia!

MEMORY ETERNAL

PLEASE PRAY FOR RESTING OF THE SOULS

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,

Nun Antonina, Soldier Ivan, Bernard Gnat, Dolly Mehalco, Jeff Ulbrich, Ann & George Klein, David & Richard Scharba, Brittany, Matt, Stephen Shonn, Selma, 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 who are suffering from war.

AUGUST BIRTHDAYS

1 Michael Senediak	12 Peter A. Borovitcky
1 Nicholas Woloschak	14 Joshua Auden
3 Lucas Spencer	17 Nicholas Yarosh
4 Crystal Walkowic	19 Fr Daniel Rohan
4 David Woloschak	20 Chuck Woloschak Sr.
8 Pani Maria Zomchak	20 Chas Serednesky
8 Bailey Blair	20 Jeremy Zets
10 Evelyn E Newton	20 Nicholas Kichton
11 Devin Blair	27 Mary Ann Senediak
11 Zenia Goodge	31 Serena Spencer



Liturgical Schedule & Feast Days

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

SERVICE AND FEAST DAY SCHEDULE

- Sunday, August 11, 9:30AM – **Divine Liturgy, 7th Sunday** (at the cemetery chapel)
- Sunday, August 18, 9:30AM – **Divine Liturgy, 8th Sunday**
- Monday, August 19, 9:30AM – **Divine Liturgy, the Holy Transfiguration of our Lord.**
- *Saturday, August 24 - Ukrainian Potluck Picnic at 5pm by the rectory.*
- Sunday, August 25, 9:30AM – **Divine Liturgy, 9th Sunday, Blessing of cars after Liturgy**
- Wednesday, August 28, 9:30AM – **Divine Liturgy, Dormition of the Mother of God.**
- Sunday, September 1, 9:30AM – **Divine Liturgy, 10th Sunday**
- Sunday, September 8, 9:30AM – **Divine Liturgy, 11th Sunday**
- **100 ANNIVERSARY CELEBRATIONS:**
 - Friday, September 13, 6 PM – **Vespers Service, followed by refreshments**
 - Saturday, 9:30AM – **HIERARCHICAL DIVINE LITURGY |**
Consecration of the Bell & Belfry | Banquet: 1pm
 - Sunday, September 15, 9:30AM – **Divine Liturgy, 12th Sunday, Parish Fellowship**

Upcoming dates & events

- **Adult study & Fellowship** at 6pm: *to be scheduled*
- August 24 - **Ukrainian Picnic** – celebrating the **Ukrainian Independence Day** - Aug 24 at 5pm.
- Sep 13-15 - **100th ANNIVERSARY of Sts. Peter & Paul Parish CELEBRATION**

ANNOUNCEMENTS:

• **100 Year Anniversary T-shirts**

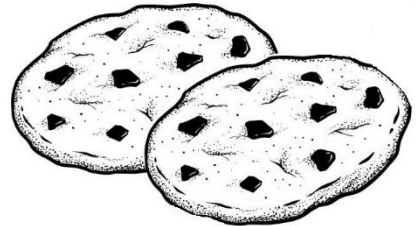
Thank you to everyone who purchased 100 Year Anniversary t-shirts. The shirts are expected to be ready by Sunday, August 18th, and they will be available in the back of church.

• **Cookies for the 100th Anniversary Banquet**

At the 100 Anniversary Banquet we will have a cookie table.

Please consider making and donating cookies for the 100th Anniversary. If you can, please make cookies and bring them by Friday Sep 13.

Annie Woloschak will coordinate that. Call Annie to let her know about your intention – 330-766-0182.



• **Children`s Rehearsals for the 100th Anniv**

Children's choir rehearsal to prepare for the 100th anniversary on **August 18th & 25th after the Divine Liturgy**. Children will sing the prayer "Our Father" both during the Liturgy and at the Banquet.

• **Summer Experience**

Please have each child submit a sentence or two about their summer experience for the church bulletin. Please submit their entry to Father **by September 4th**.

100th Anniversary Choir Rehearsal Schedule

Saturday, Aug 17 - 10:00 am
 Sunday, Aug 18 - after church

Wednesday, Aug 21 - 7:00 pm
 Sunday, Aug 25 - after church

Bulletin Dedication *(in memory or in honor)*

Sun August 4 <u>Dedicated</u>	Sun August 11 <u>Dedicated</u>	Sun August 18 <u>Dedicated</u>	Sun August 25 <u>Dedicated</u>	
Sun Sept 1 <u>Dedicated</u>	Sun Sept 8 <u>Dedicated</u>	Sun Sept 15 <u>Dedicated</u>	Sun Sept 22 <u>Dedicated</u>	Sun Sept 29 Available

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

OUR OFFERINGS TO THE LORD AS OF	On July 28	On August 4
General:	\$ 2721.00	\$ 1498.00
Renovation:	\$ 37.00	\$ 55.00
Online Donations on Tithe.ly	\$ 20.00	\$ 20.00



IN MEMORY OF



MARGARET HAYDA

+ AUGUST 9, 2018

MEMORY ETERNAL
ВІЧНАЯ ПАМ'ЯТЬ



**“HER MEMORY BE FROM
GENERATION TO GENERATION”**

LOVINGLY REMEMBERED BY
DAUGHTER LORI HAYDA
AND NIECE JANNA WILLIAMS





IN MEMORY OF

DOROTHY MALETSKY

+ MAY 23, 2024

**MAY THE MEMORY OF THE
NEWLY DEPARTED SERVANT OF
GOD DOROTHY BE ETERNAL**



**ВІЧНА ПАМ`ЯТЬ!
MEMORY ETERNAL!**

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

Lovingly remembered by husband Andrew Maletsky Jr.,
Daughter Andrea & husband Frankie Naples,
Daughter Lisa Davis & fiancé Michael Evans,

Grandson Christopher Swantner & Jessica Mullen,
Grandson Nathan Davis
& Great Grandsons Blaise and Jace Swantner.



Healing of the Blind and Mute

The miracles of Jesus, including the healing of the blind and mute, carry profound theological and spiritual significance. These miracles are not just acts of compassion but also reveal deeper truths about Christ's identity and mission.

Healing the Blind & Mute

- 1. Revelation of Christ's Divinity:** The miracles of healing, such as making the blind see and the mute speak, are seen as direct manifestations of Jesus' divine nature. In Orthodox theology, these acts demonstrate that Jesus is not merely a prophet or a teacher, but God incarnate. The ability to restore sight and speech, which are essential human faculties, signifies Jesus' authority over creation and his power to restore the fallen human condition.
- 2. Fulfillment of Messianic Prophecy:** Orthodoxy places great emphasis on the fulfillment of Old Testament prophecies in the life of Christ. The healing of the blind and mute is seen as a fulfillment of messianic prophecies, such as those found in Isaiah 35:5-6, which speaks of the coming age of the Messiah when "the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a deer, and the tongue of the mute sing for joy." These miracles are thus seen as signs that Jesus is the promised Messiah.
- 3. Symbol of Spiritual Healing:** Beyond the physical healing, Orthodox theology interprets these miracles as symbolic of spiritual healing. The blindness and muteness represent the spiritual condition of humanity—blindness to the truth of God and muteness in the inability to praise Him properly. When Jesus heals the blind and mute, it signifies the opening of the eyes of the heart to the light of Christ and the loosening of the tongue to confess Him as Lord. This spiritual healing is central to the Orthodox understanding of salvation.
- 4. The Power of Faith:** These miracles also underscore the importance of faith in the Orthodox tradition. Often, Jesus healed those who approached Him with faith, and the healings served to strengthen the faith of the witnesses. The healing of the blind and mute is seen as a call to deeper faith and trust in God's power to heal and transform lives.
- 5. The Restoration of Creation:** In Orthodoxy, Jesus' miracles are seen as part of His broader mission to restore the entire creation. The healing of physical ailments like blindness and muteness is a foretaste of the complete renewal of creation that will be fully realized in the eschaton, when all things will be made new, and the effects of sin will be completely undone. In summary, the healing of the blind and mute in the Orthodox Christian perspective is rich in meaning, revealing Christ's divinity, fulfilling prophecy, symbolizing spiritual healing, emphasizing the necessity of faith, and pointing to the ultimate restoration of all creation.

"According to your faith let it be to you." - Mt. 9:29

The Divine Liturgy

The **Divine Liturgy** is the primary worship service of the Church. The Divine Liturgy is a eucharistic service. It contains two parts: the *Liturgy of the Catechumens*, sometimes called the *Liturgy of the Word*, at which the Scriptures are proclaimed and expounded; and the *Liturgy of the Faithful*, sometimes called the *Liturgy of the Eucharist*, in which the gifts of bread and wine are offered and consecrated; the faithful then partake of them in the Sacrament of Holy Communion. The Church teaches that the gifts truly become the body and blood of Jesus Christ, but it has never dogmatized a particular formula for describing this transformation. The *Prothesis* (or *Proskomedía*), the service of preparing the holy gifts, can be considered a third part which precedes the Liturgy proper.

The Divine Liturgy

Preparation

Before the Divine Liturgy begins, the priest and a deacon, if one is serving, begin by preparing the gifts of bread and wine for use in the service. This preparation is itself a considerable service. More than simply setting aside the bread and wine, a robust ritual has developed with elaborate symbolism. Though the main outline is similar for most Orthodox churches, there may be some differences based on which typicon a jurisdiction uses.

Five loaves of bread are used, reminiscent of the five loaves in the wilderness, from which the masses were fed. During the Prothesis, the priest cuts out a square called the Lamb from the main loaf of bread (prosphora). This will be consecrated during the Liturgy of the Faithful to become the holy body of Christ. He also removes small particles and places them on the diskos (or paten) in commemoration of the Theotokos, various saints, and the living and departed faithful. The remainder of the bread is blessed and distributed to parishioners and visitors after the service; this bread is called *antidoron*.

During the Prothesis, the priest also blesses wine and water, which are poured into the chalice. Warm water will be added to the chalice after the epiclesis.

Naturally, the gifts are censed several times during the Prothesis. The conclusion of the Prothesis leads directly into the beginning of the Divine Liturgy.

LITURGY OF THE CATECHUMENS

Rites of Entrance

After a more or less quiet exchange between the priest and deacon, if one is serving, the Divine Liturgy begins with the memorable exclamation from the priest, "Blessed is the kingdom of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages." The assembled faithful respond, "Amen."

The deacon (or priest, if no deacon is serving) continues with the Great Litany, so called because it is longer than most litanies and its petitions touch on the needs of the world: peace and salvation, the Church, her bishops, her faithful, captives and their health and salvation, deliverance from anger and need. It is concluded, as with most litanies, by calling to the remembrance of the faithful the witness of the Theotokos and the saints. In light of that

powerful witness, the faithful are charged to commend their lives to Our Lord Jesus Christ. A closing prayer is exclaimed by the priest.

There follow three antiphons which vary by day and jurisdiction. The first two antiphons are followed by a shorter litany and a prayer. The third is followed by the Little Entrance, at which is sung, "O Come, let us worship and fall down before Christ. O Son of God... save us who sing to Thee: Alleluia!" "Son of God" is normally followed by an insertion, such as "risen from the dead," "wondrous in thy saints," or "through the prayers of the Theotokos," depending on the day. Troparia and kontakia prescribed for the day.

Having fully entered the church liturgically and gathered together around the Word, the gathered body chants the Trisagion.

Rites of Proclamation

The proclamation of Scripture is announced with the prokeimenon, a psalm or canticle refrain sung in responsorial fashion. Then, a reader proclaims the apostolic reading from an epistle or from the Acts of the Apostles. This reading is usually chanted, but a spoken reading may be allowed out of economy for local situations. (In some traditions, the reader starts the chant in a very low voice, and steps up to end of the reading with a high voice. This is a reminder of how the Early Church rose up from the catacombs.)

A triple alleluia is sung, also with verses as at the prokeimenon. This alleluia announces the Gospel reading. Following the alleluia, there is a short exchange between the priest and the people, after which he or a deacon chants the Gospel.

Following the Gospel, the priest will often give a homily, a short or medium-length excursus on the Scripture, the season, or the present festival or commemoration, roughly equivalent to the Protestant sermon. The homily may also be given after the communion or even after the dismissal. The service continues with the Litany of Fervent Supplication, which is marked by an insistent triple repetition of "Lord, have mercy." On certain days this litany is followed by the Litany for the Departed.

The *Liturgy of the Catechumens* is concluded by a litany praying for the continued growth of the catechumens in faith, leading up to the day of their baptism. Though many churches do not have catechumens in attendance, this litany remains in the liturgy and serves as a constant reminder of the Great Commission, the foundation of the Church as mission to the world.

LITURGY OF THE FAITHFUL

The Great Entrance

As the assembly begins chanting the Cherubic Hymn, the celebrants go to the *prothesis* or table of preparation. The priest presents the diskos to the deacon and takes the chalice himself. The deacon leads the priest through the north door of the icon screen. The clergy bring the gifts in procession to the holy doors, the central doors of the icon screen, while the deacon calls the faithful to attention, asking that the Lord will remember all people in his kingdom. As the holy gifts are carried solemnly through the holy doors, the assembled faithful conclude the Cherubic Hymn. (*Note: if a deacon is not present, the priest makes this entrance with the diskos and chalice alone.*)

After the priest blesses the faithful, the deacon exclaims, "The doors! The doors!" This famous exclamation once marked the point in the service at which the doors to the temple were locked, with only faithful Christians remaining. Over the centuries, visitors have been allowed to stay, though the solemnity of what follows is still recalled with this phrase.

Then, the Church professes its common faith by reciting the Creed. The liturgical name for this creed is the *Symbol of Faith*, indicating its importance to early Christians in determining the Orthodoxy of persons claiming to be of the Church.

The Anaphora

Following the Creed, the priest begins the *anaphora*, the great eucharistic prayer over the gifts, so called because of the initial phrase: "Let us lift up our hearts." The two principal anaphoras in use in the Orthodox Church are those of St. John Chrysostom and St. Basil the Great. After remembering the history of our fall and redemption and the institution of the eucharistic meal, the priest invokes the Holy Spirit, asking that he be sent down on the gifts. It is sometimes noted that this invocation, the *epiclesis*, is the climax of the change of the gifts of bread and wine into the body and blood of Christ, but there is not total agreement among Orthodox scholars whether the change can actually be pinpointed to a single moment in the service. It is certainly true that the prayers of the service treat the gifts as consecrated and changed after this point.

Having invoked the Holy Spirit and consecrated the gifts, the priest commemorates the saints, beginning with the Theotokos. At this point, the assembled faithful chant the ancient hymn in honour of the Virgin, "It is truly meet to bless you, O Theotokos, ever-blessed and most pure, and the Mother of our God. More honorable than the cherubim, beyond compare more glorious than the seraphim, without corruption you gave birth to God, the Word. True Theotokos, we magnify you." The priest prays that the bishop, in whose name he is celebrating the Liturgy, will be kept in the Orthodox Faith and preserved in health and years.

The Communion and Dismissal

After consecrating the gifts, commemorating the saints, and praying for the local bishop, the priest lifts up the consecrated gifts, exclaiming, "The holy things are for the holy!" To which the faithful respond, "One is holy, one is Lord, Jesus Christ, to the glory of God the Father, amen." This phrase unfortunately loses something in English, since we have two words for *holy* and *saint*. In most other languages, this dialogue has a connotation of, "The holy things are for the saints! / Only one is a saint! Only one is Lord: Jesus Christ..." This is a rather prominent reminder that our holiness finds its source in God alone, and particularly in our participation in this communion.

The faithful communicate in Orthodox tradition by receiving in both kinds (bread intincted in the wine) from a spoon, a tradition which dates to the fourth century. Having received the body and blood of the Savior, they take a piece of antidoron. In Russian tradition, a small cup of wine is also offered.

After a dismissal common to the services of the Church, the faithful come forward to venerate the cross and leave the church. Renewed by the eucharistic meal, they are sent forth as witnesses to Christ in the world.



**HAPPY
& BLESSED
45TH
ANNIVERSARY
TO ANNA
& DAVID
ANDERSON**

**MAY GOD BLESS YOUR MARRIAGE
AND KEEP YOU BOTH IN BLISS
FOR MANY MORE YEARS!**

**GREETINGS FROM
THE FAMILY,
PARISH FAMILY
& FRIENDS**