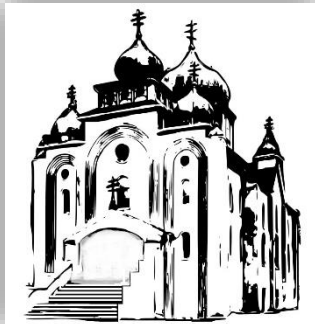


Sunday Bulletin  
July 21<sup>st</sup> 2024 – 4<sup>th</sup> Sunday after Pentecost  
Healing of the Centurion's Servant



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



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

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*

July 21<sup>st</sup> 2024 – 4<sup>th</sup> Sunday after Pentecost  
Healing of the Centurion's Servant

**Bulletin is dedicated in Memory of  
Dn. Peter & Sophie Wesolowsky  
on the anniversaries  
of them passing away** - bull 12

- **Liturgical Schedule & Events** - bull 5
- **Betty J. Ewanish Obituary** - bull 6
- **On the Faith** - bull 7
- **Sacrament of Chrismation** - bull 9

### **Tone 3 Troparion (Resurrection)**

Let the heavens rejoice! Let the earth be glad!  
For the Lord has shown strength with His arm.  
He has trampled down death by death.  
He has become the first born of the dead.  
He has delivered us from the depths of hell,  
and has granted to the world// great mercy.

### **Tone 3 Kontakion (Resurrection)**

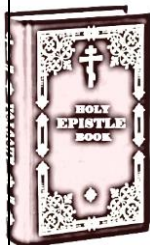
On this day You rose from the tomb, O Merciful One,  
leading us from the gates of death. On this day Adam exults  
as Eve rejoices; with the Prophets and Patriarchs// they  
unceasingly praise the divine majesty of Your power.

### **Tone 3 Prokeimenon (Resurrection)**

Sing praises to our God, sing praises! /  
Sing praises to our King, sing praises!

*V. Clap your hands, all peoples!  
Shout to God with loud songs of joy!*

## The Reading is from the Letter of the Holy Apostle Paul to the Romans 6:18-23



And having been set free from sin, you became slaves of righteousness. I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness. For when you were slaves of sin, you were free in regard to righteousness. What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

### Alleluia and Verses Tone 3

*V. 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. Matthew 8:5-13

Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, saying, "Lord, my servant is lying at home paralyzed, dreadfully tormented." And Jesus said to him, "I will come and heal him." The centurion answered and said, "Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. For I also am a man under authority, having soldiers under me. And I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it." When Jesus heard it, He marveled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel! And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth." Then Jesus said to the centurion, "Go your way; and as you have believed, so let it be done for you." And his servant was healed that same hour.

### Communion Hymn

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

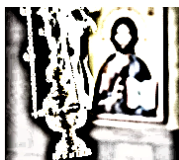
*Alleluia, Alleluia, Alleluia!*



## MEMORY ETERNAL

### PLEASE PRAY FOR RESTING OF THE SOULS

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, Bernard  
 Gnat, Dolly Mehalco, Jeff Ulbrich, Elaine  
 Cartier, 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.

**JULY BIRTHDAYS**

1 Lisa Hawryluk	17 Annie Marie Woloschak
6 Jonathan Buzzelli	17 Sue Perankovich
6 Matthew Woloschak	17 Joseph Sanetrick
7 Rebeca Renee	19 Kristofer Sirak
7 Sophia Zomchak	22 Bohdan Lyubuska
8 Charles Woloschak Jr	24 Joshua Zets
10 Paul Knoop	24 Charlotte Maria Anderson
11 Michael Perankovich	27 Lori Hayda
12 Gina DeLuca	28 Paul R. Bobersky
14 Thomas DeLuca Jr	29 Monica Inchak
14 Joe Kramer	29 Anastasia Kichton
14 Oksana Koval	30 Joey J Rimedio
16 Dob. Ginny Ulbricht Yavorskyy	31 Bruno Serrano
16 Marianne Carmack	

OUR OFFERINGS TO THE LORD AS OF	On July 7	On July 14
General:	<b>\$ 2369.00</b>	<b>\$ 1789.00</b>
Renovation:	<b>\$ 137.00</b>	<b>\$ 72.00</b>
Online Donations on Tithe.ly	<b>\$ 45.00</b>	<b>\$ 180.00</b>

**ANNOUNCEMENT:**

**Services at the Cemetery Chapel**

Due to renovation of the Church On Sunday July 28 we will be holding our services at the Cemetery Chapel.

**Jr. UOL Meeting & Election of Officers**

August 4 – **Jr. UOL Meeting & Election of Officers** – Sun, Aug 4 after Liturgy.

Thank you note  
 from Nick Yarosh:

dear FR + Church friends  
 thank you for sponsoring me for church camp.  
 I had alot of fun #  
 from Nick yarosh



# Liturgical Schedule & Feast Days

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

## SERVICE AND FEAST DAY SCHEDULE

- Sunday, July 21, 9:30AM – **Divine Liturgy, 4<sup>th</sup> Sunday.** *Fellowship*
- Sunday, July 28, 9:30AM – **Divine Liturgy, 5<sup>th</sup> Sunday** – at the Cemetery Chapel  
– Fr. Andrew Gall substituting on July 28
- Sunday, August 4, 9:30AM – **Divine Liturgy, 6<sup>th</sup> Sunday.**
- Sunday, August 11, 9:30AM – **Divine Liturgy, 7<sup>th</sup> Sunday**
- Sunday, August 18, 9:30AM – **Divine Liturgy, 8<sup>th</sup> 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, 9<sup>th</sup> 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, 10<sup>th</sup> Sunday**
- Sunday, September 8, 9:30AM – **Divine Liturgy, 11<sup>th</sup> 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, 12<sup>th</sup> Sunday, Parish Fellowship**

## Upcoming dates & events

- **Adult study & Fellowship** at 6pm: *to be scheduled*
- July 23 – **Board Meeting** 7 pm at the Church
- July 24-28 - **77<sup>th</sup> Annual UOL Convention**, Philadelphia, PA
- July 28 –**Serbian Day Picnic**–Holy Trinity Serbian Orth Church at 39 Laird Ave, Youngst. noon-8pm
- August 4 – **Jr. UOL Meeting & Election of Officers** – Sunday, Aug 4 after Liturgy.
- August 24 - **Ukrainian Picnic** – celebrating the **Ukrainian Independence Day** - Aug 24 at 5pm.
- Sep 13-15 - **100<sup>th</sup> ANNIVERSARY of Sts. Peter & Paul Parish CELEBRATION**



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

Sun July 7 <b><u>Dedicated</u></b>	Sun July 14 <b><u>Dedicated</u></b>	Sun July 21 <b><u>Dedicated</u></b>	Sun July 28 <b>Not Available</b>	
Sun August 4 <b><u>Dedicated</u></b>	Sun August 11 <b><u>Dedicated</u></b>	Sun August 18 <b><u>Dedicated</u></b>	Sun August 25 <b><u>Dedicated</u></b>	
Sun Sept 1 <b><u>Dedicated</u></b>	Sun Sept 8 <b><u>Dedicated</u></b>	Sun Sept 15 <b><u>Dedicated</u></b>	Sun Sept 22 <b>Available</b>	Sun Sept 29 <b>Available</b>

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



## Betty J. Ewanish Obituary

Feb. 10, 1937 ~ July 15, 2024 (age 87)

YOUNGSTOWN — Betty J. Ewanish, 87, passed away peacefully, Monday morning, July 15, 2024, in the comfort of her home.

Betty was born Feb. 10, 1937, in Youngstown, the daughter of the late Andrew Maletsky and Mary Krutil Maletsky, and was a lifelong area resident.

She was a 1955 graduate of Chaney High School and worked as a teacher's aide with the Youngstown City School System, primarily Kirkmere Elementary School, for 25 years.

Mrs. Ewanish was a devoted, lifelong member of Ss. Peter and Paul Ukrainian Orthodox Church in Youngstown and also was very active with the St. Mary Sisterhood, where she held various offices.

Betty was immensely proud of her Ukrainian heritage and she truly enjoyed dancing with her husband. She will always be remembered as a loving wife, a devoted mother and a trustworthy friend.

She leaves to forever cherish her memory, her son, John Ewanish of Youngstown; a brother, Andrew Maletsky of Struthers; many nieces, nephews and extended family members; and many friends.

Her husband of 62 years, Joseph S. Ewanish, whom she married Sept. 3, 1960, died Dec. 21, 2022. A son, Joseph J. Ewanish Jr.; and 12 sisters, Anna Bertilacci, Mary DiRenzo, Katie Tisone, Julia Maletsky, Helen Rice, Rae Skiffey, Sonia Erdell, Stephanie Lipka, Dorothy Tamulonis, Stella Alexander, Pauline Brace and Alice Machingo, also preceded Betty in death.

In lieu of flowers, Betty's family suggests memorial contributions be made to Sts. Peter and Paul Ukrainian Orthodox Church.

Funeral service took place at Sts. Peter and Paul Ukrainian Orthodox Church on Thursday, July 18, 2024. Betty was laid to rest beside her beloved husband at Sts. Peter and Paul Parish Cemetery

Vichnaya Pamyat! Memory Eternal!

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**The parishioners of Sts. Peter & Paul Ukrainian Orthodox Parish express their sincere sympathy to son John, brother Andrew, the family and friends.**

**May her Memory be Eternal!**

## Prayer for Healing

O Lord Almighty, the Healer of our souls and bodies, You Who put down and raise up, Who chastise and heal also; do You now, in Your great mercy, visit our brother (sister) (Name), who is sick. Stretch forth Your hand that is full of healing and health, and get him (her) up from his (her) bed, and cure him (her) of his (her) illness. Put away from him (her) the spirit of disease and of every malady, pain and fever to which he (she) is bound; and if he (she) has sins and transgressions, grant to him (her) remission and forgiveness, in that You love mankind; yea, Lord my God, pity Your creation, through the compassions of Your Only-Begotten Son, together with Your All-Holy, Good and Life-creating Spirit, with Whom You are blessed, both now and ever, and to the ages of ages.

Amen.

\* Please be advised to submit the names of those who need prayers for their well-being (including your own) to the priest for Commemoration.

\* Please use the cards and write the names on it for the Proskomedija Commemoration

\* Also Please speak to Fr Mykola if you would like to be anointed for the healing with the Hbly Oil

## The Faith of the Centurion

On this Sunday we read the Gospel from St. Matthew 8:5-13 concerning Jesus's encounter with the centurion as he entered Capernaum. Jesus Christ, was not only the bearer and messenger of God's mighty Word, but the very Word of God incarnate, having the power to command the waves, cast out demons, raise the dead and heal the sick. From our Gospel Lesson we hear the words of the centurion who entreats Christ to heal his servant, who is ill, not by coming to his house but by simply His Word, which the centurion believes earnestly the Lord can do.

The Lord responded by saying, "not even in Israel have I found such faith...; be it done for you as you have believed" (Matthew 8:10-13) and the servant was healed at that very moment. Words have power because they have meaning: God's Word communicates God's thoughts, His will or purposes for men and women. Through Holy Scripture, we know God's will and plan for us, but the supreme expression of God's communication to humanity is Jesus Christ, the incarnate Word of God, on whom we anchor our personal relationship with God.

Words have power because they can disclose truth and lastly words have power because they can change lives. It is through words that we affect each other's feelings, thinking and actions. A genuine loving word inspires and encourages us on our journey through life, but harsh or judgmental words alienate and destroy, for Jesus spoke words of grace, love and forgiveness. When people came to Him like the centurion, and received His words, they already entered into a healing process for themselves and those around them.

Healing

St. John Chrysostom in describing this interaction between Jesus and the centurion stated, "because he (the centurion), made himself unworthy even to receive Christ in his house, he now became worthy both of a kingdom, attaining those good things which Abraham enjoyed...to make known to all that salvation is by faith, not by works of the law".

This is the message of the Gospel Lesson this Sunday: God's Word is Christ Himself, the eternal Word of God, who was with God from the beginning and through whom all things were made (John 1:1-3). "In Him was life, and the life was the light of humanity" (John 1:4).

<https://www.sthermansoca.org/spirituality/centurion-faith/>

## "I have not found such great faith even in Israel":

FAITH

The phrase "I have not found such great faith even in..." comes from the Gospel of Matthew (8:10) and the Gospel of Luke (7:9), where Jesus praises the faith of a Roman centurion. The full context of the statement in Matthew 8:10 is: "When Jesus heard this, he was amazed and said to those following him, 'Truly I tell you, I have not found anyone in Israel with such great faith.'"

What do we learn from that?

1. Recognition of Faith Beyond Israel: - Jesus' statement acknowledges the profound faith of a non-Jew, a Roman centurion. This indicates that faith in God is not limited to the Jewish people but is accessible to all humanity. In the Orthodox tradition, this highlights the universality of God's love and the inclusivity of the faith.
2. Faith Defined by Trust and Humility: - The centurion's faith is marked by his humility and trust in Jesus' authority. He believes that Jesus can heal his servant with just a word. This type of faith is celebrated in the Orthodox Church as it emphasizes complete trust in God's power and humility before Him.
3. A Call to Spiritual Humility: - Orthodox teachings often emphasize humility as a key virtue. The centurion's approach to Jesus—acknowledging his own unworthiness—serves as a model for Orthodox Christians to approach God with humility and reverence.
4. Faith as Recognition of Divine Authority: - The centurion's recognition of Jesus' authority parallels the Orthodox understanding of Christ as the ultimate authority over all creation. This acknowledgment is a core component of Orthodox faith, affirming Jesus as Lord and Savior.
5. A Lesson for Believers: - Jesus' amazement and praise of the centurion's faith serve as a lesson for believers. The Orthodox Church teaches that true faith is not just about belonging to a religious group but about genuine trust and dependence on God.

This passage teaches that true faith transcends cultural and religious boundaries, is rooted in humility, trust, and recognition of divine authority, and serves as a universal call to all people to approach God with sincere and humble hearts.

"Go your way; and as you have believed,  
so let it be done for you."

Matthew 8:13



# Sacrament of Chrismation

Chrismation, is a sacrament in the Orthodox Church that is typically administered immediately after baptism. It is considered one of the Holy Mysteries (sacraments) of the Church and plays a vital role in the spiritual life of an Orthodox Christian.

## Meaning and Significance:

- 1. Receiving the Holy Spirit:** - Chrismation is the sacrament through which the newly baptized person receives the gift of the Holy Spirit. It is seen as the personal Pentecost of the believer, mirroring the descent of the Holy Spirit upon the apostles.
- 2. Anointing with Chrism:** - The sacrament involves anointing various parts of the body with holy chrism (a mixture of olive oil and balsam that has been consecrated by a bishop). The priest anoints the forehead, eyes, nostrils, mouth, ears, chest, hands, and feet of the baptized person, symbolizing the sanctification of the whole person.
- 3. Seal of the Holy Spirit:** - As the priest anoints each part of the body, he says, "The seal of the gift of the Holy Spirit." This phrase indicates that the person is marked and sealed by the Holy Spirit, becoming a full member of the Church.



## Theological Basis

- 1. Scriptural Foundation:** - The practice of Chrismation is rooted in Scripture, particularly in passages that speak of the reception of the Holy Spirit (e.g., Acts 8:14-17, Acts 19:1-6). It is also prefigured in the Old Testament anointings of kings and prophets.
- 2. Continuation of Baptism:** - Chrismation is considered a continuation of the baptismal rite. While baptism cleanses a person from sin and initiates them into the Church, Chrismation bestows the Holy Spirit, empowering the person to live a Christian life.

## Practice

- 1. Infants and Adults:** - In the Orthodox Church, Chrismation is administered to both infants and adults immediately following baptism. This practice emphasizes the completeness of initiation into the Christian faith from the very beginning of one's life in the Church.
- 2. Reception of Converts:** - For those converting to Orthodoxy from other Christian traditions, Chrismation may be used to receive them into the Orthodox Church if they have already been baptized in the name of the Holy Trinity.
- 3. Holy Chrism:** - The chrism used in the sacrament is prepared and consecrated by the head of the autocephalous Orthodox Church, typically the Patriarch or the leading bishop. This chrism is then distributed to parishes for use in the sacrament.

## Role in Christian Life

1. **Spiritual Empowerment:** - Through Chrismation, the believer receives the Holy Spirit, who strengthens and empowers them for the Christian life. This includes the gifts and fruits of the Spirit necessary for spiritual growth and service.

2. **Full Membership in the Church:** - Chrismation, along with baptism, completes the process of initiation into the Orthodox Church. The newly chrismated person is now fully integrated into the life of the Church and is eligible to receive the Eucharist and other sacraments.

Chrismation in the Orthodox Church is a crucial sacrament that bestows the Holy Spirit upon the baptized individual, marking their full initiation into the Christian community. It emphasizes the transformative power of the Holy Spirit and the believer's incorporation into the Body of Christ, equipping them for a life of faith and service.

All Orthodox Christians are required to receive the sacrament of Chrismation. Orthodox Christians receive the sacrament immediately after they are baptized, usually as infants. For those coming into the Orthodox Church later in life, a person originally baptized according to the Trinitarian formula (Father, Son and Holy Spirit) would receive the sacrament of Chrismation alone and would not need to be rebaptized.

The sacrament, as it applies to adult converts, consists of a number of prayers and hymns, all of which are also used during the Baptism Service. The conferring of the grace of God through the sacrament takes place as the priest anoints the forehead, chin, ears, and hands of the newly baptized with chrism (myron), a mixture of olive oil and balsam. The catechumen (the person preparing) also is expected to recite the Nicene Creed as an indication of their acceptance of the Orthodox faith and doctrines. Through Chrismation a person is given the “power from on high” (Acts 1- 2), the gift of the Spirit of God, in order to live the new life received in baptism. He is anointed, just as Christ the Messiah is the Anointed One of God. He becomes-as the Fathers of the Church dared to put it — a “christ” together with Jesus. Thus, through Chrismation we become a “christ,” an anointed child of God, a person upon whom the Holy Spirit dwells, a person in whom the Holy Spirit lives and acts — as long as we want him and cooperate with his powerful and holy inspiration.

## Work of the Holy Spirit After Chrismation

After Chrismation the Holy Spirit works through believers in several profound and transformative ways. This sacrament, which bestows the Holy Spirit upon the individual, equips them for a life of faith, spiritual growth, and service in the Church and the world. Here are some key aspects of how the Holy Spirit operates in the life of a chrismated Orthodox Christian:

### 1. Sanctification and Transformation

- **Inner Renewal:** - The Holy Spirit sanctifies and renews the believer, helping them to grow in holiness and conformity to the image of Christ. This process of theosis, or deification, is a central concept in Orthodox spirituality, where the believer is gradually transformed to become more like God in character and virtue.

### 2. Guidance and Wisdom

- **Spiritual Guidance:** - The Holy Spirit provides guidance and direction in the believer's life, helping them to discern God's will and make choices that align with His purposes. This includes illuminating the truths of Scripture and the teachings of the Church.

- **Gift of Wisdom:** - The Holy Spirit imparts wisdom and understanding, enabling believers to navigate the complexities of life with godly insight.

### 3. Empowerment for Service

- **Spiritual Gifts:** - The Holy Spirit bestows various spiritual gifts (charisms) upon believers, empowering them to serve the Church and the broader community. These gifts can include teaching, prophecy, healing, administration, and more, as described in 1 Corinthians 12 and Romans 12.
- **Fruit of the Spirit:** - The Holy Spirit cultivates the fruit of the Spirit in the believer's life, such as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22-23). These virtues are essential for living a Christ-centered life and witnessing to others.

### 4. Participation in the Sacramental Life

- **Eucharistic Communion:** - Through the Holy Spirit, believers are united with Christ in the Eucharist, the central act of worship in the Orthodox Church. The Holy Spirit transforms the bread and wine into the Body and Blood of Christ, nourishing the faithful spiritually.
- **Other Sacraments:** - The Holy Spirit is also active in the other sacraments (Holy Mysteries), such as confession, marriage, ordination, and anointing of the sick, bringing grace and divine life to the participants.

### 5. Strengthening for Spiritual Warfare

- **Armor of God:** - The Holy Spirit equips believers with the "armor of God" (Ephesians 6:10-18), enabling them to stand firm against the spiritual challenges and temptations they face. This includes the belt of truth, breastplate of righteousness, shield of faith, helmet of salvation, and the sword of the Spirit, which is the word of God.

### 6. Unity and Fellowship

- **Unity in the Church:** - The Holy Spirit fosters unity among believers, knitting them together into the Body of Christ. This unity is expressed in the common faith, worship, and love shared within the Orthodox community.
- **Communion of Saints:** - The Holy Spirit connects believers with the communion of saints, the broader spiritual family that includes those who have gone before us in the faith. This sense of connection and intercession strengthens and encourages the faithful.

### 7. Evangelism and Witness

- **Boldness in Witnessing:** - The Holy Spirit empowers believers to witness to their faith and share the Gospel with others. This includes both words and actions, living out the faith in a way that attracts others to Christ.
- **Missionary Zeal:** - The Holy Spirit inspires and sustains missionary efforts, both locally and globally, as the Church seeks to fulfill the Great Commission.

After Chrismation, the Holy Spirit works in and through Orthodox Christians in diverse and powerful ways. The Spirit sanctifies, guides, empowers, strengthens, unifies, and inspires believers, enabling them to live out their faith fully and participate in the life and mission of the Church. Through the Holy Spirit, the faithful are equipped to grow in holiness, serve others, and witness to the transformative power of Christ.

"The Seal of the Holy Spirit"



**IN MEMORY OF**

**DN. PETER & SOPHIE  
WESOLOWSKY**

**+ MARCH 23, 1986 - PETER  
+ JULY 17, 2002 - SOPHIE**

**ON THE ANNIVERSARIES  
OF THEM PASSING AWAY**



**ВІЧНА ПАМ'ЯТЬ!**

**MEMORY ETERNAL!**

**“MAY GOD REST THEIR SOULS  
IN HIS HEAVENLY  
KINGDOM”**



**LOVINGLY REMEMBERED  
BY IRENE HUSTIC**

