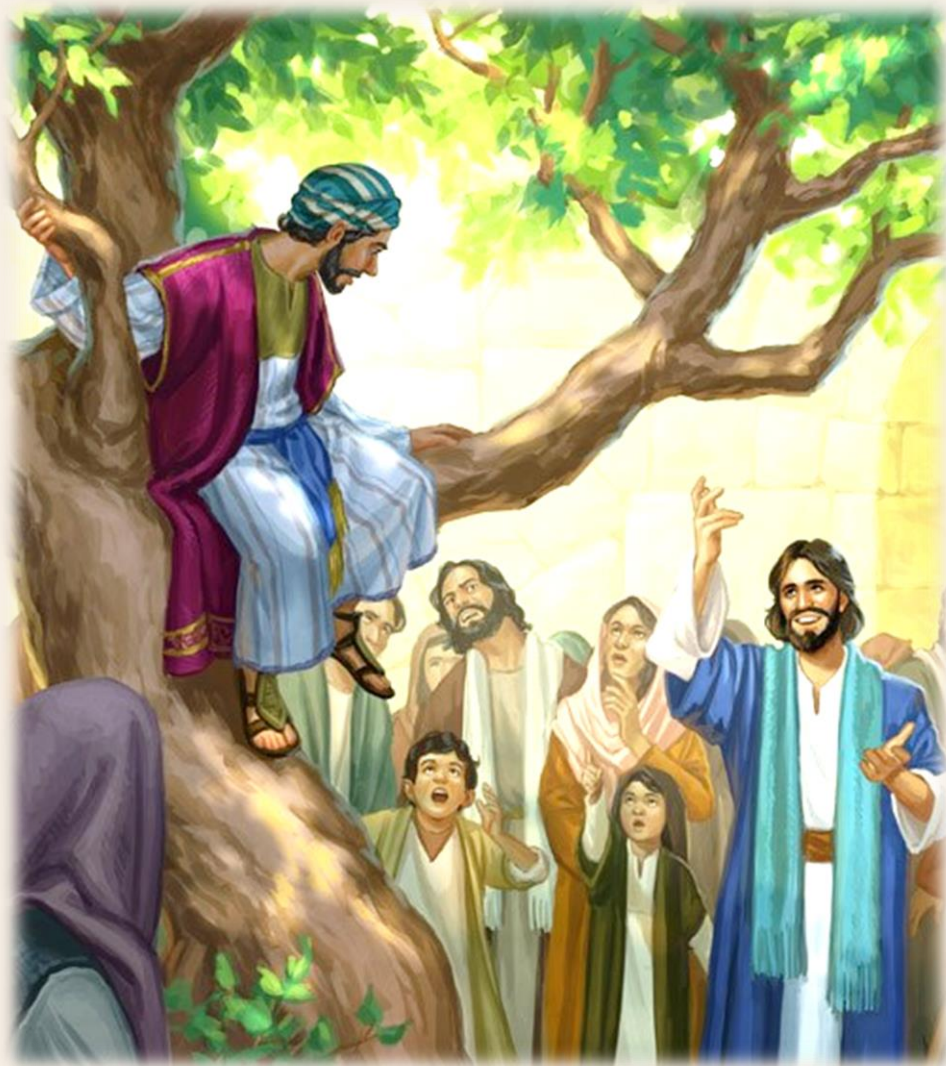


Sunday Bulletin
February 2nd, 2025 – 32nd Sunday after Pentecost
Zacchaeus the Tax Collector



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



Sts. Peter & Paul Ukrainian
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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

February 2nd, 2025 – 32nd Sunday after Pentecost
Zacchaeus the Tax Collector

- **Liturgical Schedule & Announcem.** - bull 5
- **Souper Bowl Sunday – Feb 9** - bull 6
- **Join Us for Zapusty – Feb 22** - bull 7
- **Lenten UOL Retreat – Mar 15** - bull 8
- **On Zacchaeus the Tax Collector** - bull 9
- **Orthodox Christianity 101** - bull 10
- **Crossword** - bull 12

Tone 7 Troparion (Resurrection)

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

Tone 7 Kontakion (Resurrection)

The dominion of death can no longer hold men captive, for Christ descended, shattering and destroying its powers. Hell is bound, while the Prophets rejoice and cry: "The Savior has come to those in faith;// enter, you faithful, into the Resurrection!"

Tone 7 Prokeimenon

The Lord shall give strength to His people. / The Lord shall bless His people with peace.

V. Offer to the Lord, O you sons of God! Offer young rams to the Lord! (Ps. 28:1a)



The Reading is from the Letter of the Holy Apostle Paul to Timothy 4:9-15

This is a trustworthy saying that deserves full acceptance. That is why we labor and strive, because we have put our hope in the living God, who is the Savior of all people, and especially of those who believe. Command and teach these things. Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity. Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching. Do not neglect your gift, which was given you through prophecy when the body of elders laid their hands on you. Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress.

Alleluia and Verses Tone 7

V. It is good to give thanks to the Lord, to sing praises to Your Name, O Most High.

V. To declare Your mercy in the morning, and Your truth by night.

Alleluia, Alleluia, Alleluia!



The reading is from the Gospel according to St. Luke 19:1-10

Jesus entered Jericho and was passing through. A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. He wanted to see who Jesus was, but because he was short he could not see over the crowd. So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was

coming that way. When Jesus reached the spot, he looked up and said to him, "Zacchaeus, come down immediately. I must stay at your house today." So he came down at once and welcomed him gladly. All the people saw this and began to mutter, "He has gone to be the guest of a sinner."

But Zacchaeus stood up and said to the Lord, "Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount."

Jesus said to him, "Today salvation has come to this house, because this man, too, is a son of Abraham. For the Son of Man came to seek and to save the lost."



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.

Victims of the Aircraft Crashes



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.

FEBRUARY BIRTHDAYS

1 Rich Semchee 1 Avery McCormick 2 Katie & Bernie Rogenski's 4 Walter Duzzny 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
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Prayer for the Victims of the Aircraft Crashes



O Lord, merciful and loving, we lift up to You the souls of those who perished in the aircraft crashes. Grant them eternal rest in Your heavenly kingdom, where there is no sorrow, pain, or suffering. Comfort their grieving families and friends, giving them strength and peace in this time of great loss. Be with all those affected, and guide the hands of those offering aid and support. Lord, in Your infinite mercy, grant healing to the injured and bring hope to the brokenhearted. For You are the God of life and love, and to You we give all glory, now and forever. Amen.

OUR OFFERINGS TO THE LORD	On Jan 19	On Jan 26
General:	\$ 1567.00	\$ 3394.00
Renovation:	\$ 28.00	\$ 75.00
Online Donations on Tithe.ly	\$ 70.00	\$ 35.00

Bulletin Dedication *(in memory or in honor)*

<u>Sun Feb 2</u> 1. Available 2. Available	<u>Sun Feb 9</u> 1. Dedicated 2. Dedicated	<u>Sun Feb 16</u> 1. Available 2. Available	<u>Sun Feb 23</u> 1. Dedicated 2. Available	
<u>Sun Mar 2</u> 1. Dedicated 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, 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

- Feb 2 – SR. UOL will organize a fellowship.
- Feb 2 – Sisterhood Meeting.
- Feb 22 – “Zapusty Celebration” - Celebration before entering the Great Lent: Dinner, Music, Fellowship on Saturday February 22 at 5 to 8 pm. Please sign up in the back of the church.
- 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** - Feb 2 * **Church School** – Feb 9 * **Church School** – Feb 16

Sr. UOL Calendar

- Saturday, February 8 - Soup Making for St. Andrew’s Soup Kitchen
- Sunday, February 9 - Soup Give Away 11:30am to 1:00pm
- Sunday, February 23 – Sr UOL Meeting
- Saturday, March 15 – UOL Pan-Orthodox Lenten Retreat (OHIO / WESTERN PA) Sat, Mar 15

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

SOUPER BOWL SOUP GIVE-A-WAY

will be Sunday, Feb 9th
after church. 11:30am – 1pm

NEED WORKERS
to help make soup, pack it,
& hand it out to people!

We will be making:

- potato soup
- vegetable beef soup

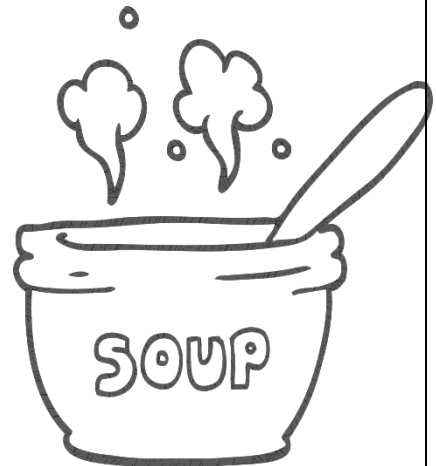
on Saturday, Feb 8th at 9 am



- *Zenia is making chicken soup &*
- *Matushka Maria is making borscht*

We need the following donations:

- 4, 3-4 pound chuck roasts
- 4 to 5 lbs of carrots
- 4 stalks of celery
- 20 lbs of onions
- 30 lbs of potatoes
- 1 container of beef base (Gia Russa) preferred
- 1 container of vegetable base (Gia Russa)
- 1 jar of minced garlic
- 2 gallons of milk
- 4 lbs of cheese: Annie Woloschak
- 6 lbs of frozen vegetables or maybe more



**The Juniors are providing rolls, Rice Krispie Treats
& baggies for packing them**

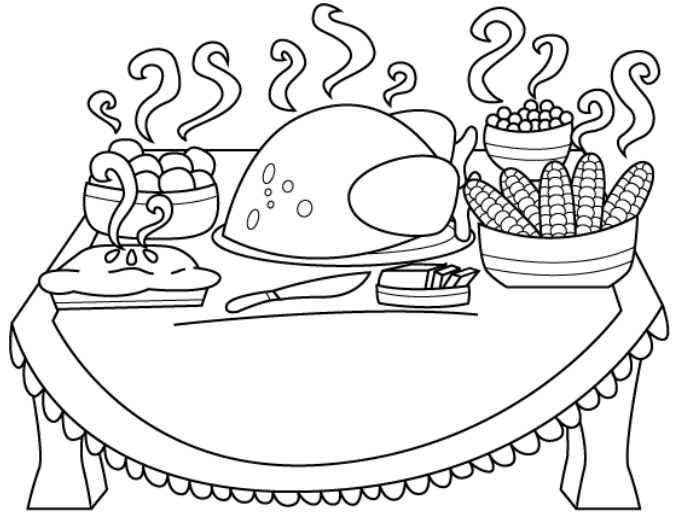
**The money collected will go towards
the St. Andrew's Soup Kitchen to feed the hungry**

Join Us for Zapusty!

(Celebration before entering
the Great Lent)

Dear Parish Family,

Before we begin the solemn
journey of Great Lent, we
invite you to celebrate
Zapusty with us - our final
feast before the Lenten fast!



This joyful gathering is a time for fellowship, delicious food, music and shared traditions as we prepare our hearts for the season ahead.

Free admission! You are welcome to bring your favorite dish to share - whether it's a cherished family recipe or a simple favorite - and let's enjoy this evening together in good company!

- Date: Saturday, February 22
- Time: 5:00 - 8:00 PM
- Location: Church Hall

To help us plan, please sign up in the back of the church.
We look forward to celebrating with you!





2025 Annual WPA/Ohio Pan-Orthodox Lenten Retreat

The Language of Orthodoxy

*Experience Great Lent through the Prophets and Saints
Embracing Christ's Call by using the Language of Orthodoxy*

9:30 AM to 3:30 PM

Saturday, March 15, 2025

River Valley Complex

320 Shenango Street

Pulaski, Pennsylvania 16143

(724) 652-6184

Registration begins February 3, 2025

Visit Website <https://www.uolofusa.org> starting 2/3/2025

A day of prayer, reflection and transformation

*Includes: Breakfast, Morning Prayers, Speakers, Group Discussion,
Lunch, Snacks, Confession, Vespers*

*In the beginning was the Word, and the Word was with God, and the Word was God.
The same was in the beginning with God. All things were made by him; and without
him was not anything made that was made. In him was life; and the life was the light
of men. And the light shined in darkness; and the darkness comprehended it not.*

John 1:1-5



Ukrainian Orthodox League of the USA

Dedicate to our Church. . . Devoted to its Youth

On Zacchaeus the Tax Collector

All injustice, illegal seizure and greed is wicked and worthy of abhorrence on the part of those who love God and are of sound mind. Tax-collectors are the worst of all as regards injustice. Just as lions are worse and fiercer than any other animals in the mountains and forests, so taxcollectors and slanderers are more unjust and wicked than any other people in towns and villages. This is because greed is injustice and a sin, and is inhuman, the opposite of kindly concern for others. Just as warmth is the opposite of cold, light of darkness and white of black, so the taxcollector is opposed to the command that we should give succour to the poor.

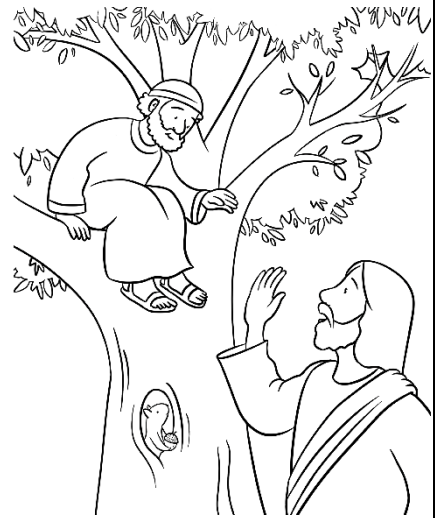
Tax-collectors can't become rich except through the tears of the poor, and those that do become rich through such unjust profits soon lose what they have and weep bitterly. Greed is old leaven and wherever it touches it brings rotteness and stench. People who gain a little through injustice bring wrack and ruin to their own affairs, losing the large amounts they already had for the sake of the little they gained unfairly. And if it should sometimes happen that the unjust and the greedy don't lose their possessions in short order, they still won't get away with it. If it should happen that people escape chastisement in the here and now, they should fear and tremble all the more, because even great tortures await them.

Moreover, those who merely inherit unjustly are justly reproved. They may not have been unjust themselves, but they knew the situation full well. If those who were unjustly treated are still alive, the inheritors should return their ill-gotten gains with interest, as did Zacchaeus. They should distribute to the poor on pain of death, in order to find redemption. On the one hand, Zacchaeus returned four-fold what he had wrongly taken and so God had mercy upon him. We, on the other hand, seize a thousand-fold and give back next to nothing. How will the Lord forgive us? If those who don't give of their own funds to the poor are condemned, what will happen to those who sequester funds that don't even belong to them? If those who don't feed the starving, wet the lips of the thirsty or clothe the naked for the sake of Christ, are condemned to unquenchable fire along with the devil, what will happen to those who snatch nourishment from the poor; who persecute and turn away strangers and the sick; who imprison the poor and needy?

The good Lord loves righteousness and philanthropy and will not accept gifts from the unjust, according to Holy Scripture, where it talks about those who are unfair and then try to make offerings to God. 'The sacrifices of the ungodly are an abomination to the Lord' [Prov. 15:8] and 'Honor the Lord with your just labors, and give him the first fruits of your righteousness' [Prov. 3:9]. It calls the unjust 'ungodly' and says it is better not to be unrighteous, better not to act on or give charity from our ill-gotten gains, because we are simply polluting our lives and affronting the Lord by offering Him unclean gifts...

Let us then, in the knowledge that those who wish to receive Christ must themselves be good and merciful, imitate the tax-collector Zacchaeus, who returned four-fold what he had gained unfairly and then gave half of what remained to the poor. We should know that, unless we reverse the acts of greed we have committed and return our ill-gotten gains, our just God won't accept any generosity on our part towards the poor. This is why our merciful Lord was pleased to accept the restitution made by Zacchaeus and to tell him: 'Today, salvation has come to this house'.

- by Monk Agapios Landos



Orthodox Christianity 101

SACRAMENTS

I confess one baptism for the remission of sins

The way of entry into the Christian Church is by baptism in the name of the Father and of the Son and of the Holy Spirit ([Mt 28.19](#); the Baptismal Gospel reading in the Orthodox Church).

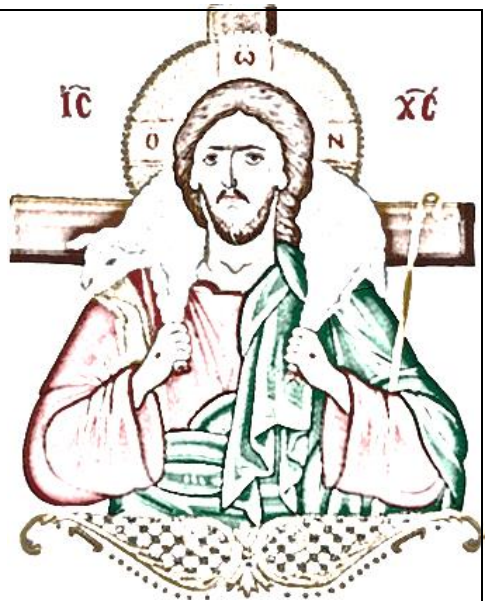
Baptism as a word means immersion or submersion in water. It was practiced in the Old Testament and even in some pagan religions as the sign of death and re-birth. Thus, John the Baptist was baptizing as the sign of new life and repentance which means literally a change of mind, and so of desires and actions in preparation of the coming of the Kingdom of God in Christ.

In the Church, the meaning of baptism is death and rebirth in Christ. It is the personal experience of Easter given to each man, the real possibility to die and to be “born anew” ([Jn 3.3](#)). *Do you not know that all of us who have been baptized into Christ Jesus were baptized into His death? We were buried therefore with Him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with Him in a death like His, we shall certainly be united with Him in a resurrection like His* ([Rom 6.3–5](#); Baptismal Epistle reading in the Orthodox Church; See also [Col 2.12; 3.1](#)).

The baptismal experience is the fundamental Christian experience, the primary condition for the whole of Christian life. Everything in the Church has its origin and context in baptism for everything in the Church originates and lives by the resurrection of Christ. Thus, following baptism comes “the seal of the gift of the Holy Spirit,” the mystery (sacrament) of chrismation which is man’s personal experience of Pentecost. And the completion and fulfillment of these fundamental Christian mysteries comes in the mystery of Holy Communion with God in the divine liturgy of the Church.

Only persons who are committed to Christ in the Orthodox Church through baptism and chrismation may offer and receive the holy eucharist in the Orthodox Church. The holy eucharist is Holy Communion. As such it is not just a “means of sanctification” for individual believers, a means through which private persons gain “communion” with God according to their own private consciences, beliefs and practices. It is rather the all-embracing act of Holy Communion of many persons having the same faith, the same hope, the same baptism. It is the corporate act of many persons having one mind, one heart, one mouth in the service of the one God and Lord, in the one Christ and the one Holy Spirit.

To participate in Holy Communion in the Orthodox Church is to identify oneself fully with all of the members of the Orthodox faith, living and dead; and to identify oneself fully with every aspect of the Orthodox Church: its history, councils, canons, dogmas, disciplines. It is to “take on oneself” the direct and concrete responsibility for everyone and everything connected in and with the Orthodox tradition



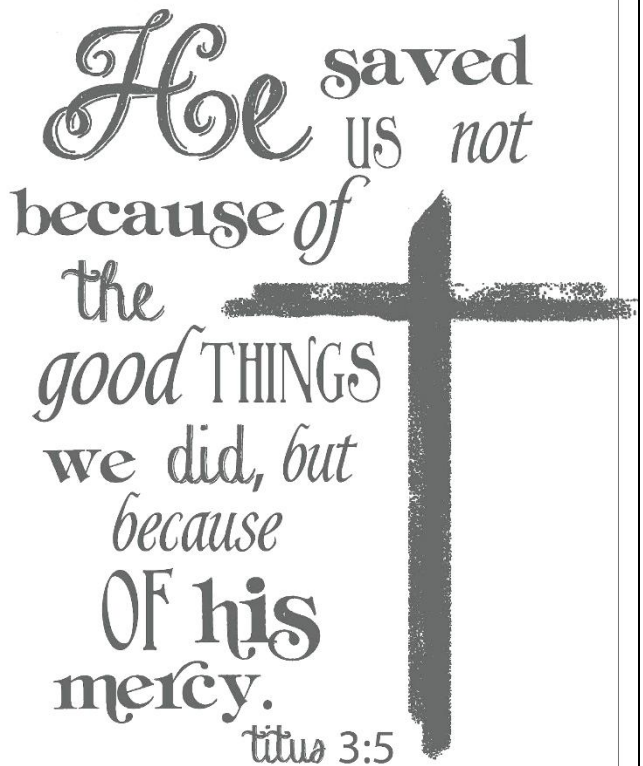
and to profess responsibility for the everyday life of the Orthodox Church. It is to say before God and men that one is willing to be judged, in time and eternity, for what the Orthodox Church is and for what the Orthodox Church stands for in the midst of the earth.

Entering into the "Holy Communion" of the Orthodox Church through baptism and chrismation, one lives according to the life of the Church in every possible way. One is first of all faithful to the doctrine and discipline of the Church by faithful communion with the hierarchy of the Church who are those members of the Body sacramentally responsible for the teachings and practices of the Church; the sacramental images of the Church's identity and continuity in all places and all times. When one enters into the community of marriage, a union of one man and one woman forever according to the teaching of Jesus Christ, this union is sanctified and made eternal and divine in the sacramental mystery of matrimony in the Church. When one is sick and suffering, he "calls for the priests of the Church" to "pray over him, anointing him with oil" in the sacramental mystery of holy unction (cf. Jas 5.4). When one sins and falls away from the life of the Church, one returns to the "Holy Communion" of the divine community by the sacramental mystery of confession and repentance. And when one dies, he is returned to his Creator in the midst of the Church, with the prayers and intercessions of the faithful brothers and sisters in Christ and the Spirit. Thus the entire life of the person is lived in and with the Church as the life of fullness and newness in God Himself, the Church which is the mystical presence of God's Kingdom which is not of this world.

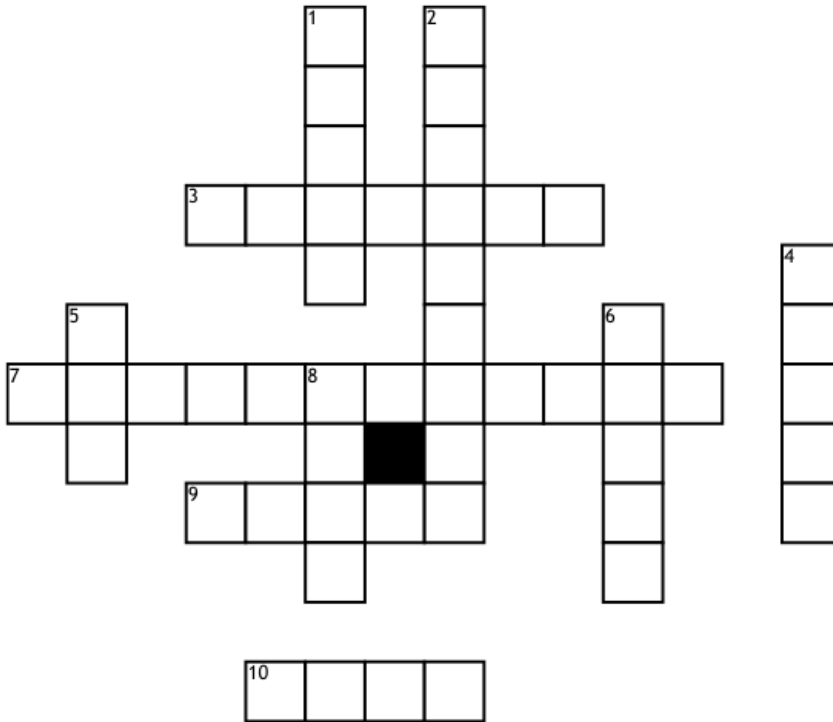
The confession of "one baptism for the remission of sins," therefore, is the confession of the total newness of life given to men in the Church because Christ is risen.

If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died and your life is hid with Christ in God. When Christ who is our life appears, then you also will appear with Him in glory (Col 3.1-4).

Thus, in the Church, the whole of life is the one which begins in the new birth of baptism, the "life hid with Christ in God." All of the mysteries of the Christian faith are contained in this new life. Everything in the Church flows out of the waters of baptism: the remission of sins and life eternal.



Zacchaeus



Across

3. Name of the city where Jesus met Zacchaeus?
7. What was Zacchaeus' job?
9. Who is the Lord?
10. Zacchaeus climbed this

Down

1. Was Zacchaeus short or tall?

2. Name of short man
4. Zacchaeus had lots of what?
5. What did Jesus want to do at Zacchaeus' house?
6. Where did Jesus say he had to eat?
8. What did Jesus come to seek and to save?