

Sunday Bulletin  
March 23<sup>rd</sup>, 2025 – 3<sup>rd</sup> Sunday of Great Lent  
The Veneration of the Cross



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



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Orthodox Church  
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*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*



### Sunday Bulletin

March 23<sup>rd</sup>, 2025 – 3<sup>rd</sup> Sunday of Great Lent

The Veneration of the Cross

## In Memory of Ted Senediak

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### 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.

### Tone 1 Troparion of the Cross

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

Grant victories to the Orthodox Christians

over their adversaries; and by virtue of Your Cross,// preserve Your habitation!

**Tone 7 Kontakion** (Cross)

Now the flaming sword no longer guards the gates of Eden; it has been mysteriously quenched by the wood of the Cross. The sting of death and the victory of hell have been vanquished; for You, O my Savior, have come and cried to those in hell:// “Enter again into Paradise!”

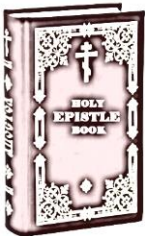
**(Instead of the Trisagion, we sing:)**

Before Your Cross, we bow down in worship, O Master, and Your holy Resurrection we glorify.

**Tone 6 Prokeimenon**

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 St Paul to Hebrews 4:14-5:6**

Brethren: Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness. Because of this he is required as for the people, so also for himself, to offer sacrifices for sins. And no man takes this honor to himself, but he who is called by God, just as Aaron was. So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: “You are My Son, today I have begotten You.” As He also says in another place: “You are a priest forever according to the order of Melchizedek”.

**Alleluia and Verses Tone 6**

*V. Remember Your congregation, which You have purchased of old!*

*V. God is our King before the ages; He has worked salvation in the midst of the earth!*

**Alleluia, Alleluia, Alleluia**



**The reading is from the Gospel according to St. Mark 8:34-9:1**

When He had called the people to Himself, with His disciples also, He said to them, “Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it. For what will it profit a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.” And He said to them, “Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power.”



**(Instead of "It is truly meet...", we sing the following) Hymn to the Theotokos**

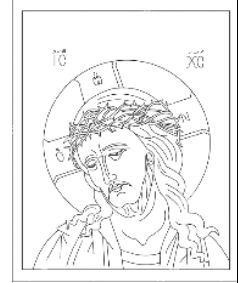
All of creation rejoices in you, O Full of Grace: the assembly of angels and the race of men. O sanctified temple and spiritual paradise, the glory of virgins, from whom God was incarnate and became a Child – our God before the ages.

He made your body into a throne, and your womb He made more spacious than the heavens. All of creation rejoices in you, O Full of Grace. Glory to you!

**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**

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

**PRAYER LIST**

**PLEASE PRAY FOR HEALING, COMFORT, AND SPIRITUAL PEACE**

Metropolitan Anthony, Archbishop Daniel, Tom Drabick, Walter 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,



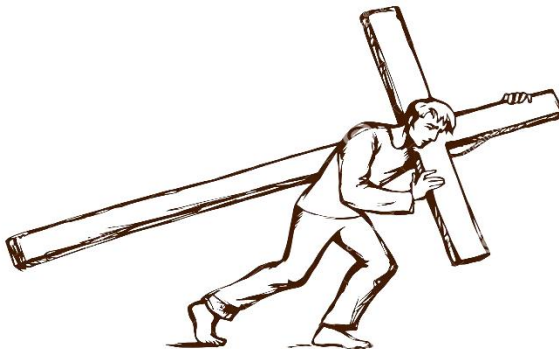
Michele (Senediak) Caulder, Dobrodiyka Lilya, Sandy, Marilyn O'Leary, Alice Dobransky, Harold Owens, Dave Zylka, Marianne Carmack, Nicholas Yurchyk, Pauline Witkowsky, Eileen Maluk, Peter Anderson, Albert Auden, Michael Gino Maluk, Boris & Kathleen Vuksanovich, Kathy Zebel. People Suffering from any Illnesses. Ukrainian people suffering from war.

**MARCH BIRTHDAYS**

1 Kathryn Walcowiec	20 Lindsay Anderson
3 Nadiya Lyubuska	20 Kimberly S. Bobersky
7 Marcia Goodge	25 Boris Vuksanovich
7 Samuel Goodge	25 Katherine Zomchak
7 Theresa Semchee	28 Gregory Battisti
10 Luba Medved	28 Alice Mae Gregory
12 Ronald N. Kichton	30 Thomas Lane
12 Michael III Woloschak	30 Laura Zavadil
16 Karen Yuschak	31 Nicholas Inchak

*The Cross is the key to Paradise, the strength of the faithful, the hope of the hopeless, the light of those who sit in darkness.*

*- St. John Chrysostom*



# Liturgical Schedule & Feast Days



## SERVICE AND FEAST DAY SCHEDULE

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

- Sunday, March 23, 9:30 AM – **Divine Liturgy, 3rd Sunday of Great Lent,**  
**Veneration of Cross.**
- Sunday, March 23, 5:00 PM – **Sunday Lenten Vespers** – at *St. Nicholas  
Carpato-Russyn Orthodox Church at 2053 North Road, NE, Warren, OH*
- Friday, March 28, 6:00 PM – **Liturgy of Presanctified Gifts. Potluck Dinner**
- Sunday, March 30, 9:30 AM – **Divine Liturgy, 4th Sunday of Great Lent,**  
**Venerable John Listvychnyk,** *Fellowship in Memory of Fr Gregory Becker*
- Sunday, March 30, 5:00 PM – **Sunday Lenten Vespers** – at *Saint John the Baptist  
Orthodox Church at 305 Struthers-Liberty Rd, Campbell, OH*
- Friday, April 4, 6:00 PM – **Liturgy of Presanctified Gifts. Potluck Dinner**
- Sunday, April 6, 9:30 AM – **Divine Liturgy, 5th Sunday of Great Lent,**  
**Venerable Mary of Egypt,** *Fellowship in Memory of Mykola Prychodczenko*
- Sunday, April 6, 5:00 PM – **Sunday Lenten Vespers** – at *St. Nicholas  
Greek Orthodox Church 220 North Walnut Street, Youngstown, OH*
- Friday, April 11, 6:00 PM – **Liturgy of Presanctified Gifts. Potluck Dinner**
- Sunday, April 13, 9:30 AM – **Divine Liturgy, 6th Sunday of Great Lent**

**PALM SUNDAY. THE ENTRY OF THE LORD INTO JERUSALEM.**

## Upcoming dates & events

- Every Friday during the Great Lent - **Liturgy of Presanctified Gifts. Potluck Dinner**
- March Wednesdays – **Bingo for Ukraine** on every Wednesday in March.
- Mar 29 - **Hockey Game.** All are welcome – see more info in bulletin page
- Mar 30 - **Fellowship in Memory of Fr Gregory Becker**
- April 6 - **Fellowship in Memory of Mykola Prychodczenko**
- April 6 – **Sisterhood Meeting** following the fellowship
- July 23-27, 2025 - UOL Convention in Florida – SAVE the DATE – July 23-27, 2025.

## Church School Calendar

- \* **Church School** - Mar 23    \* **Church School** – Mar 30    \* **Church School** – Apr 6
- \* **Holy Week & Pascha Presentation in the Church** – Apr 6

## Pyrohy Schedule

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

## Choir Rehearsal Schedule

**March**

THUR, Mar 27 at 7pm

**April**

WED, Apr 2 at 7pm    WED, Apr 9 at 7pm

OUR OFFERINGS TO THE LORD	On Mar 9	On Mar 16
General:	<b>\$ 1588.00</b>	<b>\$ 940.00</b>
Renovation:	<b>\$ 39.00</b>	<b>\$ 60.00</b>
Online Donations on Tithe.ly	<b>\$ 20.00</b>	<b>\$ 44.00</b>

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

<u>Sun Mar 2</u> 1. Dedicated 2. Dedicated	<u>Sun Mar 9</u> 1. Available 2. Available	<u>Sun Mar 16</u> 1. Available 2. Available	<u>Sun Mar 23</u> 1. Dedicated 2. Available	<u>Sun Mar 30</u> 1. Dedicated 2. Available
<u>Sun Apr 6</u> 1. Dedicated 2. Dedicated	<u>Sun Apr 13</u> 1. Available 2. Available	<u>Sun Apr 20</u> 1. Available 2. Available	<u>Sun Apr 27</u> 1. Available 2. Available	

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

## ANNOUNCEMENTS:

- Volunteer Opportunity / Help Needed for Sisterhood Bingo Kitchen to serve food on 2<sup>nd</sup> Mondays. Contact Stephanie – 330-716-2726. Thank you!
- Need Volunteers to help with Bingo (need people to call back & sell the cards).
- DID YOU KNOW section: please submit the facts about your kids before March 30 to Fr. Mykola to be published in the Sunday Bulletin on April 6.

THANK  
YOU!

On behalf of the UOL of USA Annual Ohio/WPA Lenten Retreat, we extend our heartfelt thanks to all who helped make this retreat such a meaningful and memorable event: “You are the salt of the earth”—shining the light of Christ's teachings and grace upon the world.

To all who attended. It is your presence that makes this day worthwhile. You bring the energy, enthusiasm, joy of fellowship, insightful questions, and thoughtful reflections that truly enrich the experience. Your participation makes it possible for us to learn from one another and deepen our sense of community. We are especially thankful for those who came from our parishes in Pittsburgh, Carnegie, Lyndora, and Youngstown, as well as from other Orthodox churches and Christian denominations, . Your presence was a blessing to us all—shining the light of Christ's teachings and grace upon the world.

Most especially, we wanted to express how thankful we are for our speakers: Fr. John Charest (Carnegie, PA) and Fr. Mykola Zomchak (Youngstown, PA) who along with Fr. Yuriy Bobko (Lyndora, PA) and Fr. Deacon Evan O’Neil (Carnegie, PA) who inspired us with their words, spiritual guidance and presence; for Anna Anderson, Choir Director in Youngstown and those who sang a prayerful and moving Great Vespers. Another highlight of the day was Missy Sheptak, who on behalf of All Saints Camp

Committee, reported timely and exciting news about this year's All Saints Camp—a vital and vibrant ministry—program and its future projects and development.

We are also especially grateful to Joseph and Zenia Goodge for generously hosting the retreat at the River Valley Complex in Pulaski, PA. It's an amazing facility. Fr. Mykola, Fr. John, Shirley Duffy, Zenia Goodge, Susan Perankovich and Marianne Carmack are the backbone of the retreat. They do whatever it takes to make everything work from the beginning to end and Sue Payton—who goes above and beyond to make sure you have a wonderful lunch.


It was a blessing to be with all of you. And forgive me if I forgot anyone.


- Marianne S. Carmack, Chair

## Join Us for a Hockey Game!

Dear Parish Family,

We invite you—both adults and children—to join us for an exciting hockey game: Youngstown Phantoms vs Fargo Force!

 Date: Saturday, March 29, 2025

 Time: 6:05 PM

 Location: Covelli Centre, Youngstown, OH



The Parish will pay for the children under 18 y.o. !

This is a great opportunity for fellowship and fun as we come together as a parish community. Let's cheer on our local team and enjoy a wonderful evening together!

**Sign up in the back of the church or email to [stspeterpauluoc@gmail.com](mailto:stspeterpauluoc@gmail.com)**



## The Liturgy of the Presanctified Gifts

It will be celebrated every Friday at 6 PM during Great Lent.

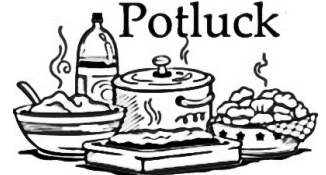
Is a beautiful and solemn service that sustains us spiritually as we journey through this season of repentance. Unlike a full Divine Liturgy, it does not consecrate the Eucharist but offers the faithful the already sanctified Body and Blood of Christ from a previous service.

This Liturgy reminds us of our need for God's grace and nourishment, even as we fast and repent. It is a service of deep reverence, marked by prayer, prostrations, and the longing for communion with Christ.

As we gather each Friday, let us come with humility and gratitude, seeking renewal and strength for the spiritual struggle of Great Lent. May this service help us draw nearer to Christ, preparing our hearts for the joy of Pascha (Easter)!

**Please Join us for Potluck Dinner  
Every Friday after  
the Liturgy of Presanctified Gifts**

**Church  
Potluck**



# Why Three-Bar Cross?

The three-bar Cross, also known as the Orthodox or Russian Cross, is distinct from the traditional Latin cross and carries deep theological symbolism. It consists of three horizontal bars:

1. The Top Bar – This represents the inscription placed above Jesus’ head, as recorded in the Gospels:

“Jesus of Nazareth, King of the Jews”  
(INRI in Latin or IHLI in Church Slavonic).

This was ordered by Pontius Pilate and signifies Christ’s divine kingship.

2. The Middle Bar – This is the main crossbeam where Christ’s hands were nailed. It is the central part of the Cross and represents Christ’s suffering and sacrifice for the salvation of humanity.

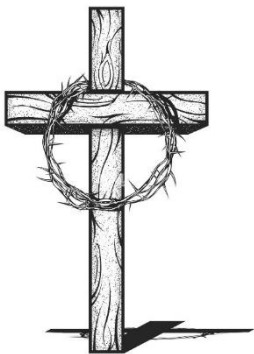
3. The Slanted Bottom Bar – This is the footrest, also called the suppedaneum. Its slanting shape carries multiple meanings:

- One side pointing up symbolizes the repentant thief (St. Dismas), who was promised Paradise by Christ (Luke 23:43).
- One side pointing down represents the unrepentant thief, who rejected salvation.
- It also symbolizes the balance of judgment—those who accept Christ are lifted to heaven, while those who reject Him fall into condemnation.

## Historical and Liturgical Significance

- This Cross is especially associated with Eastern Orthodox, Byzantine, and Slavic traditions.
- It appears in Orthodox iconography, processional crosses, church architecture, and priestly vestments.
- It serves as a reminder of Christ’s judgment, mercy, and the call to repentance.

The three-bar Cross is a powerful symbol of Orthodox faith, emphasizing Christ’s kingship, sacrifice, and the reality of divine judgment.



## On the Cross

The veneration of the Cross holds a deep and sacred place in Christian spirituality, particularly in Orthodox tradition. The Cross is not merely a symbol of suffering and death but also of victory, redemption, and divine love.

When we venerate the Cross, we acknowledge Christ’s ultimate sacrifice, through which He transformed the instrument of shame into the means of salvation. The Cross reminds us that suffering, when united with faith, leads to resurrection and new life. It teaches us humility, endurance, and trust in God’s providence.

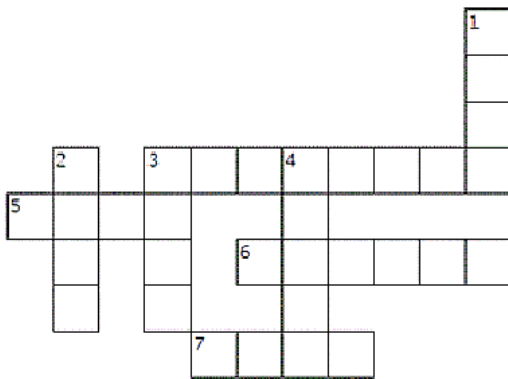
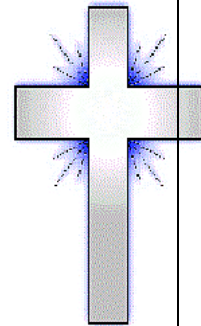


In Orthodox tradition, we bow before the Cross, kiss it, and make the sign of the Cross over ourselves as an expression of our faith and devotion. This physical act of veneration is not idolatry but an acknowledgment of Christ's triumph over death and His presence in our lives.

## Take Up Your Cross

Then Jesus said to his disciples, "If anyone would come after me, he must deny himself and take up his cross and follow me. Matthew 16:24 (NIV)

Based on Matthew 16:22-28 (NIV)



Reflecting on the Cross also challenges us to carry our own crosses with patience and hope. Life brings struggles, temptations, and trials, but through the Cross, we are reminded that no suffering is meaningless when

### ACROSS

3. One who believes in Christ and follows his teachings
5. The period between birth and death
6. To accept the leadership of someone
7. To no longer have something because it has been taken away from you or misplaced

### DOWN

1. To keep something from harm or loss
2. To discover something unexpectedly or as a result of a search
3. To refuse to allow yourself to have something you want
4. The object upon which Jesus was crucified

endured with faith. Just as Christ's suffering led to the glory of the Resurrection, our struggles can lead to spiritual growth and deeper communion with God.

Moreover, the Cross stands as a bridge between heaven and earth, a sign that God has not abandoned His creation but has chosen to dwell among us, to suffer with us, and to lead us to eternal life. It is a call to self-denial, love, and sacrificial service for others.

In times of difficulty, we turn to the Cross for strength, just as the faithful have done throughout history. The veneration of the Cross is not just a ritual but a profound act of faith that renews our commitment to Christ and His way of love, humility, and victory over sin and death.

*“Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it.”*

- Mark 8:34-35

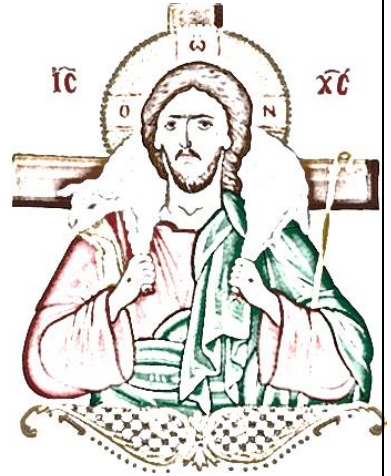
# 52 Week Bible Reading Plan

Week	Epistles (Sunday)	The Law (Monday)	History (Tuesday)	Psalms (Wednesday)	Poetry (Thursday)	Prophecy (Friday)	Gospels (Saturday)
1	<input type="checkbox"/> Rom 1-2	<input type="checkbox"/> Gen 1-3	<input type="checkbox"/> Josh 1-5	<input type="checkbox"/> Ps 1-2	<input type="checkbox"/> Job 1-2	<input type="checkbox"/> Isa 1-6	<input type="checkbox"/> Matt 1-2
2	<input type="checkbox"/> Rom 3-4	<input type="checkbox"/> Gen 4-7	<input type="checkbox"/> Josh 6-10	<input type="checkbox"/> Ps 3-5	<input type="checkbox"/> Job 3-4	<input type="checkbox"/> Isa 7-11	<input type="checkbox"/> Matt 3-4
3	<input type="checkbox"/> Rom 5-6	<input type="checkbox"/> Gen 8-11	<input type="checkbox"/> Josh 11-15	<input type="checkbox"/> Ps 6-8	<input type="checkbox"/> Job 5-6	<input type="checkbox"/> Isa 12-17	<input type="checkbox"/> Matt 5-7
4	<input type="checkbox"/> Rom 7-8	<input type="checkbox"/> Gen 12-15	<input type="checkbox"/> Josh 16-20	<input type="checkbox"/> Ps 9-11	<input type="checkbox"/> Job 7-8	<input type="checkbox"/> Isa 18-22	<input type="checkbox"/> Matt 8-10
5	<input type="checkbox"/> Rom 9-10	<input type="checkbox"/> Gen 16-19	<input type="checkbox"/> Josh 21-24	<input type="checkbox"/> Ps 12-14	<input type="checkbox"/> Job 9-10	<input type="checkbox"/> Isa 23-28	<input type="checkbox"/> Matt 11-13
6	<input type="checkbox"/> Rom 11-12	<input type="checkbox"/> Gen 20-23	<input type="checkbox"/> Judge 1-6	<input type="checkbox"/> Ps 15-17	<input type="checkbox"/> Job 11-12	<input type="checkbox"/> Isa 29-33	<input type="checkbox"/> Matt 14-16
7	<input type="checkbox"/> Rom 13-14	<input type="checkbox"/> Gen 24-27	<input type="checkbox"/> Judge 7-11	<input type="checkbox"/> Ps 18-20	<input type="checkbox"/> Job 13-14	<input type="checkbox"/> Isa 34-39	<input type="checkbox"/> Matt 17-19
8	<input type="checkbox"/> Rom 15-16	<input type="checkbox"/> Gen 28-31	<input type="checkbox"/> Judge 12-16	<input type="checkbox"/> Ps 21-23	<input type="checkbox"/> Job 15-16	<input type="checkbox"/> Isa 40-44	<input type="checkbox"/> Matt 20-22
9	<input type="checkbox"/> 1Cor 1-2	<input type="checkbox"/> Gen 32-35	<input type="checkbox"/> Judge 17-21	<input type="checkbox"/> Ps 24-26	<input type="checkbox"/> Job 17-18	<input type="checkbox"/> Isa 45-50	<input type="checkbox"/> Matt 23-25
10	<input type="checkbox"/> 1Cor 3-4	<input type="checkbox"/> Gen 36-39	<input type="checkbox"/> Ruth	<input type="checkbox"/> Ps 27-29	<input type="checkbox"/> Job 19-20	<input type="checkbox"/> Isa 51-55	<input type="checkbox"/> Matt 26-28
11	<input type="checkbox"/> 1Cor 5-6	<input type="checkbox"/> Gen 40-43	<input type="checkbox"/> 1Sam 1-5	<input type="checkbox"/> Ps 30-32	<input type="checkbox"/> Job 21-22	<input type="checkbox"/> Isa 56-61	<input type="checkbox"/> Mark 1-2
12	<input type="checkbox"/> 1Cor 7-8	<input type="checkbox"/> Gen 44-47	<input type="checkbox"/> 1Sam 6-10	<input type="checkbox"/> Ps 33-35	<input type="checkbox"/> Job 23-24	<input type="checkbox"/> Isa 62-66	<input type="checkbox"/> Mark 3-4
13	<input type="checkbox"/> 1Cor 9-10	<input type="checkbox"/> Gen 48-50	<input type="checkbox"/> 1Sam 11-15	<input type="checkbox"/> Ps 36-38	<input type="checkbox"/> Job 25-26	<input type="checkbox"/> Jer 1-6	<input type="checkbox"/> Mark 5-6
14	<input type="checkbox"/> 1Cor 11-12	<input type="checkbox"/> Ex 1-4	<input type="checkbox"/> 1Sam 16-20	<input type="checkbox"/> Ps 39-41	<input type="checkbox"/> Job 27-28	<input type="checkbox"/> Jer 7-11	<input type="checkbox"/> Mark 7-8
15	<input type="checkbox"/> 1Cor 13-14	<input type="checkbox"/> Ex 5-8	<input type="checkbox"/> 1Sam 21-25	<input type="checkbox"/> Ps 42-44	<input type="checkbox"/> Job 29-30	<input type="checkbox"/> Jer 12-16	<input type="checkbox"/> Mark 9-10
16	<input type="checkbox"/> 1Cor 15-16	<input type="checkbox"/> Ex 9-12	<input type="checkbox"/> 1Sam 26-31	<input type="checkbox"/> Ps 45-47	<input type="checkbox"/> Job 31-32	<input type="checkbox"/> Jer 17-21	<input type="checkbox"/> Mark 11-12
17	<input type="checkbox"/> 2Cor 1-3	<input type="checkbox"/> Ex 13-16	<input type="checkbox"/> 2Sam 1-4	<input type="checkbox"/> Ps 48-50	<input type="checkbox"/> Job 33-34	<input type="checkbox"/> Jer 22-26	<input type="checkbox"/> Mark 13-14
18	<input type="checkbox"/> 2Cor 4-5	<input type="checkbox"/> Ex 17-20	<input type="checkbox"/> 2Sam 5-9	<input type="checkbox"/> Ps 51-53	<input type="checkbox"/> Job 35-36	<input type="checkbox"/> Jer 27-31	<input type="checkbox"/> Mark 15-16
19	<input type="checkbox"/> 2Cor 6-8	<input type="checkbox"/> Ex 21-24	<input type="checkbox"/> 2Sam 10-14	<input type="checkbox"/> Ps 54-56	<input type="checkbox"/> Job 37-38	<input type="checkbox"/> Jer 32-36	<input type="checkbox"/> Luke 1-2
20	<input type="checkbox"/> 2Cor 9-10	<input type="checkbox"/> Ex 25-28	<input type="checkbox"/> 2Sam 15-19	<input type="checkbox"/> Ps 57-59	<input type="checkbox"/> Job 39-40	<input type="checkbox"/> Jer 37-41	<input type="checkbox"/> Luke 3-4
21	<input type="checkbox"/> 2Cor 11-13	<input type="checkbox"/> Ex 29-32	<input type="checkbox"/> 2Sam 20-24	<input type="checkbox"/> Ps 60-62	<input type="checkbox"/> Job 41-42	<input type="checkbox"/> Jer 42-46	<input type="checkbox"/> Luke 5-6
22	<input type="checkbox"/> Gal 1-3	<input type="checkbox"/> Ex 33-36	<input type="checkbox"/> 1Ki 1-4	<input type="checkbox"/> Ps 63-65	<input type="checkbox"/> Prov 1	<input type="checkbox"/> Jer 47-52	<input type="checkbox"/> Luke 7-8
23	<input type="checkbox"/> Gal 4-6	<input type="checkbox"/> Ex 37-40	<input type="checkbox"/> 1Ki 5-9	<input type="checkbox"/> Ps 66-68	<input type="checkbox"/> Prov 2-3	<input type="checkbox"/> Lamentations	<input type="checkbox"/> Luke 9-10
24	<input type="checkbox"/> Eph 1-3	<input type="checkbox"/> Lev 1-3	<input type="checkbox"/> 1Ki 10-13	<input type="checkbox"/> Ps 69-71	<input type="checkbox"/> Prov 4	<input type="checkbox"/> Ezek 1-6	<input type="checkbox"/> Luke 11-12
25	<input type="checkbox"/> Eph 4-6	<input type="checkbox"/> Lev 4-6	<input type="checkbox"/> 1Ki 14-18	<input type="checkbox"/> Ps 72-74	<input type="checkbox"/> Prov 5-6	<input type="checkbox"/> Ezek 7-12	<input type="checkbox"/> Luke 13-14
26	<input type="checkbox"/> Phil 1-2	<input type="checkbox"/> Lev 7-9	<input type="checkbox"/> 1Ki 19-22	<input type="checkbox"/> Ps 75-77	<input type="checkbox"/> Prov 7	<input type="checkbox"/> Ezek 13-18	<input type="checkbox"/> Luke 15-16
27	<input type="checkbox"/> Phil 3-4	<input type="checkbox"/> Lev 10-12	<input type="checkbox"/> 2Ki 1-5	<input type="checkbox"/> Ps 78-80	<input type="checkbox"/> Prov 8-9	<input type="checkbox"/> Ezek 19-24	<input type="checkbox"/> Luke 17-18
28	<input type="checkbox"/> Col 1-2	<input type="checkbox"/> Lev 13-15	<input type="checkbox"/> 2Ki 6-10	<input type="checkbox"/> Ps 81-83	<input type="checkbox"/> Prov 10	<input type="checkbox"/> Ezek 25-30	<input type="checkbox"/> Luke 19-20
29	<input type="checkbox"/> Col 3-4	<input type="checkbox"/> Lev 16-18	<input type="checkbox"/> 2Ki 11-15	<input type="checkbox"/> Ps 84-86	<input type="checkbox"/> Prov 11-12	<input type="checkbox"/> Ezek 31-36	<input type="checkbox"/> Luke 21-22
30	<input type="checkbox"/> 1Thes 1-3	<input type="checkbox"/> Lev 19-21	<input type="checkbox"/> 2Ki 16-20	<input type="checkbox"/> Ps 87-89	<input type="checkbox"/> Prov 13	<input type="checkbox"/> Ezek 37-42	<input type="checkbox"/> Luke 23-24
31	<input type="checkbox"/> 1Thes 4-5	<input type="checkbox"/> Lev 22-24	<input type="checkbox"/> 2Ki 21-25	<input type="checkbox"/> Ps 90-92	<input type="checkbox"/> Prov 14-15	<input type="checkbox"/> Ezek 43-48	<input type="checkbox"/> John 1-2
32	<input type="checkbox"/> 2Thes	<input type="checkbox"/> Lev 25-27	<input type="checkbox"/> 1Chr 1-4	<input type="checkbox"/> Ps 93-95	<input type="checkbox"/> Prov 16	<input type="checkbox"/> Dan 1-6	<input type="checkbox"/> John 3-4
33	<input type="checkbox"/> 1Tim 1-3	<input type="checkbox"/> Num 1-4	<input type="checkbox"/> 1Chr 5-9	<input type="checkbox"/> Ps 96-98	<input type="checkbox"/> Prov 17-18	<input type="checkbox"/> Dan 7-12	<input type="checkbox"/> John 5-6
34	<input type="checkbox"/> 1Tim 4-6	<input type="checkbox"/> Num 5-8	<input type="checkbox"/> 1Chr 10-14	<input type="checkbox"/> Ps 99-101	<input type="checkbox"/> Prov 19	<input type="checkbox"/> Hosea 1-7	<input type="checkbox"/> John 7-9
35	<input type="checkbox"/> 2Tim 1-2	<input type="checkbox"/> Num 9-12	<input type="checkbox"/> 1Chr 15-19	<input type="checkbox"/> Ps 102-104	<input type="checkbox"/> Prov 20-21	<input type="checkbox"/> Hosea 8-14	<input type="checkbox"/> John 10-12
36	<input type="checkbox"/> 2Tim 3-4	<input type="checkbox"/> Num 13-16	<input type="checkbox"/> 1Chr 20-24	<input type="checkbox"/> Ps 105-107	<input type="checkbox"/> Prov 22	<input type="checkbox"/> Joel	<input type="checkbox"/> John 13-15
37	<input type="checkbox"/> Titus	<input type="checkbox"/> Num 17-20	<input type="checkbox"/> 1Chr 25-29	<input type="checkbox"/> Ps 108-110	<input type="checkbox"/> Prov 23-24	<input type="checkbox"/> Amos 1-4	<input type="checkbox"/> John 16-18
38	<input type="checkbox"/> Philemon	<input type="checkbox"/> Num 21-24	<input type="checkbox"/> 2Chr 1-5	<input type="checkbox"/> Ps 111-113	<input type="checkbox"/> Prov 25	<input type="checkbox"/> Amos 5-9	<input type="checkbox"/> John 19-21
39	<input type="checkbox"/> Heb 1-4	<input type="checkbox"/> Num 25-28	<input type="checkbox"/> 2Chr 6-10	<input type="checkbox"/> Ps 114-116	<input type="checkbox"/> Prov 26-27	<input type="checkbox"/> Obadiah	<input type="checkbox"/> Acts 1-2
40	<input type="checkbox"/> Heb 5-7	<input type="checkbox"/> Num 29-32	<input type="checkbox"/> 2Chr 11-15	<input type="checkbox"/> Ps 117-118	<input type="checkbox"/> Prov 28	<input type="checkbox"/> Jonah	<input type="checkbox"/> Acts 3-4
41	<input type="checkbox"/> Heb 8-10	<input type="checkbox"/> Num 33-36	<input type="checkbox"/> 2Chr 16-20	<input type="checkbox"/> Ps 119	<input type="checkbox"/> Prov 29-30	<input type="checkbox"/> Micah	<input type="checkbox"/> Acts 5-6
42	<input type="checkbox"/> Heb 11-13	<input type="checkbox"/> Deut 1-3	<input type="checkbox"/> 2Chr 21-24	<input type="checkbox"/> Ps 120-121	<input type="checkbox"/> Prov 31	<input type="checkbox"/> Nahum	<input type="checkbox"/> Acts 7-8
43	<input type="checkbox"/> James 1-3	<input type="checkbox"/> Deut 4-6	<input type="checkbox"/> 2Chr 25-28	<input type="checkbox"/> Ps 122-124	<input type="checkbox"/> Eccl 1-2	<input type="checkbox"/> Habakkuk	<input type="checkbox"/> Acts 9-10
44	<input type="checkbox"/> James 4-5	<input type="checkbox"/> Deut 7-9	<input type="checkbox"/> 2Chr 29-32	<input type="checkbox"/> Ps 125-127	<input type="checkbox"/> Eccl 3-4	<input type="checkbox"/> Zephaniah	<input type="checkbox"/> Acts 11-12
45	<input type="checkbox"/> 1Pet 1-3	<input type="checkbox"/> Deut 10-12	<input type="checkbox"/> 2Chr 33-36	<input type="checkbox"/> Ps 128-130	<input type="checkbox"/> Eccl 5-6	<input type="checkbox"/> Hageai	<input type="checkbox"/> Acts 13-14
46	<input type="checkbox"/> 1Pet 4-5	<input type="checkbox"/> Deut 13-15	<input type="checkbox"/> Ezra 1-5	<input type="checkbox"/> Ps 131-133	<input type="checkbox"/> Eccl 7-8	<input type="checkbox"/> Zechariah 1-7	<input type="checkbox"/> Acts 15-16
47	<input type="checkbox"/> 2Pet	<input type="checkbox"/> Deut 16-19	<input type="checkbox"/> Ezra 6-10	<input type="checkbox"/> Ps 134-136	<input type="checkbox"/> Eccl 9-10	<input type="checkbox"/> Zechariah 8-14	<input type="checkbox"/> Acts 17-18
48	<input type="checkbox"/> 1John 1-3	<input type="checkbox"/> Deut 20-22	<input type="checkbox"/> Neh 1-4	<input type="checkbox"/> Ps 137-139	<input type="checkbox"/> Eccl 11-12	<input type="checkbox"/> Malachi	<input type="checkbox"/> Acts 19-20
49	<input type="checkbox"/> 1John 4-5	<input type="checkbox"/> Deut 23-25	<input type="checkbox"/> Neh 5-9	<input type="checkbox"/> Ps 140-142	<input type="checkbox"/> Song 1-2	<input type="checkbox"/> Rev 1-6	<input type="checkbox"/> Acts 21-22
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51	<input type="checkbox"/> 3John	<input type="checkbox"/> Deut 29-31	<input type="checkbox"/> Esther 1-5	<input type="checkbox"/> Ps 146-148	<input type="checkbox"/> Song 5-6	<input type="checkbox"/> Rev 12-17	<input type="checkbox"/> Acts 25-26
52	<input type="checkbox"/> Jude	<input type="checkbox"/> Deut 32-34	<input type="checkbox"/> Esther 6-10	<input type="checkbox"/> Ps 149-150	<input type="checkbox"/> Song 7-8	<input type="checkbox"/> Rev 18-22	<input type="checkbox"/> Acts 27-28

# Orthodox Christianity 101

## CONSEQUENCES OF ADAM'S SIN

After Adam and Eve sin spread rapidly throughout the human race. They were guilty of pride and disobedience, while their son Cain committed fratricide. Cain's descendants soon forgot about God and set about organizing their earthly existence. Cain himself 'built a city'. One of his closest descendants was 'the father of those who dwell in tents and have cattle'; another was 'the father of all those who play the lyre and pipe'; yet another was 'the forger of all instruments of bronze and iron' (Gen.4:17-22). The establishment of cities, cattle-breeding, music and other arts were thus passed onto humankind by Cain's descendants as a surrogate of the lost happiness of Paradise.



The consequences of the Fall spread to the whole of the human race. This is elucidated by St Paul: 'Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned' (Rom.5:12). This text, which formed the Church's basis of her teaching on 'original sin', may be understood in a number of ways: the Greek words *ei ho pantes hemarton* may be translated not only as 'because all men sinned' but also 'in whom [that is, in Adam] all men sinned'. Different readings of the text may produce different understandings of what 'original sin' means.

If we accept the first translation, this means that each person is responsible for his own sins, and not for Adam's transgression. Here, Adam is merely the prototype of all future sinners, each of whom, in repeating Adam's sin, bears responsibility only for his own sins. Adam's sin is not the cause of our sinfulness; we do not participate in his sin and his guilt cannot be passed onto us.

However, if we read the text to mean 'in whom all have sinned', this can be understood as the passing on of Adam's sin to all future generations of people, since human nature has been infected by sin in general. The disposition toward sin became hereditary and responsibility for turning away from God sin universal. As St Cyril of Alexandria states, human nature itself has 'fallen ill with sin'; thus we all share Adam's sin as we all share his nature. St Macarius of Egypt speaks of 'a leaven of evil passions' and of 'secret impurity and the abiding darkness of passions', which have entered into our nature in spite of our original purity. Sin has become so deeply rooted in human nature that not a single descendant of Adam has been spared from a hereditary predisposition toward sin.

The Old Testament writers had a vivid sense of their inherited sinfulness: 'Behold, I was brought forth in iniquity, and in sin did my mother conceive me' (Ps.51:7). They believed that God 'visits the iniquity of the fathers upon the children to the third and the fourth generation' (Ex.20:5). In the latter words reference is not made to innocent children but to those whose own sinfulness is rooted in the sins of their forefathers.

From a rational point of view, to punish the entire human race for Adam's sin is an injustice. But not a single Christian dogma has ever been fully comprehended by reason. Religion within the bounds of reason is not religion but naked rationalism, for religion is supra-rational, supra-logical. The doctrine of original sin is disclosed in the light of divine revelation and acquires meaning with reference to the dogma of the atonement of humanity through the New Adam, Christ: '...As one man's trespass led to condemnation for all men, so one man's act of righteousness leads to acquittal and life for all men. For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous... so that, as sin reigned in death, grace also might reign through righteousness to eternal life through Jesus Christ our Lord' (Rom.5:18-21).

## **JESUS CHRIST, THE 'NEW ADAM'**

The first-created Adam was unable to fulfil the vocation laid before him: to attain deification and bring to God the visible world by means of spiritual and moral perfection. Having broken the commandment and having fallen away from the sweetness of Paradise, he had the way to deification closed to him. Yet everything that the first man left undone was accomplished for him by God Incarnate, the Word-become-flesh, the Lord Jesus Christ. He trod that path to the human person which the latter was meant to tread towards Him. And if this would have been the way of ascent for the human person, for God it was the way of humble condescension, of self-emptying (*kenosis*).

St Paul calls Christ the 'second Adam', contrasting Him with the 'first': 'The first man was from the earth, a man of dust; the second man is from heaven' (1 Cor.15:47). This parallelism was developed by St John Chrysostom, who emphasized that Adam was the prototype of Christ: 'Adam is the image of Christ ...as the man for those who came from him, even though they did not eat of the tree, became the cause of death, then Christ for those who were born of Him, although they have done no good, became the bearer of righteousness, which he gave to all of us through the cross'.

Few people accepted the second Adam or believed in Him when He down to earth. The Incarnate Jesus, Who suffered and was raised, became a 'a stumbling block to Jews and folly [Greek, *skandalon*] to Gentiles' (1 Cor.1:23). Declaring Himself to be God and making Himself equal to God, Jesus scandalize Jews and was accused in blasphemy. As to the Greeks, Christianity was folly for them because Greek thought sought a logical and rational explanation for everything; it was not within its power to know a suffering and dying God. For many centuries Greek wisdom built a temple to 'an unknown God'. It was incapable of understanding how an unknowable, incomprehensible, all-powerful, almighty, omniscient and omnipresent God could become a mortal, suffering, weak human person. A God, Who would be born of a Virgin, a God Who would be in swaddling clothes, Who would be put to sleep and be fed with milk: all of this seemed absurd to the Greeks.

Even among the Christians of the first centuries, the mystery of godmanhood was explained in a different ways. In the second century the Docetists claimed that Christ's human nature was merely transparent: it only *seemed* that He suffered and died on the cross, while God in fact, being passionless, could not suffer at all. The Docetists considered all that was material and corporeal to be evil and could not concede that God had put on sinful and evil flesh, that He had united Himself with dust. The other extreme was that of Arianism which denied Christ's Divinity and reduced the Son of God to the level of created being. How were extremes to be avoided and how was the Church to find a legitimate explanation for the mystery of Christ?

## **THE CHRIST OF THE GOSPELS: GOD AND MAN**

In the Gospels Jesus Christ is simultaneously revealed as both God and man: all of His actions and words are those of a human being and nonetheless marked with the divine imprint. Jesus is born like all other children, but from the Holy Spirit and the Virgin rather than from a husband and a wife. Brought into the temple like other infants, He is greeted by a prophet and prophetess who recognize Him as the Messiah. Jesus grows and becomes strong in spirit while living at his parents' home, yet at the age of twelve He sits in the temple among the teachers and utters mysterious words about His Father. Like others, He comes to be baptized in the Jordan, but at the moment of immersion the voice of the Father is heard and the Holy Spirit appears in the form of a dove. Tired from a journey, He sits by a well and asks a Samaritan woman to give Him a drink, yet He neither drinks nor eats when offered food by His disciples. He sleeps in the stern of a boat, but subdues a violent storm after being awoken. Ascending Mount Tabor, He prays to God as any other person, but is transfigured and reveals the light of His divinity to the apostles. At the tomb of Lazarus He mourns the death of a friend, yet at the words 'Lazarus, arise!' He raises him from the dead. Out of fear Jesus prays to His Father to

remove the cup of suffering, but surrenders Himself to the Father's will and agrees to die for the life of the world. Finally, He accepts humiliation and crucifixion, and dies on the cross like a criminal, yet on the third day He rises from the tomb and appears to His disciples.

The Gospels speak irrefutably of Christ's godmanhood. We should note that, though inspired by God, the Gospels were nevertheless written by living people, each of whom described events as he saw and understood them, or as he heard about them from witnesses. In the four Gospel accounts there are differences in details, but these differences bear testimony not to contradiction but to their unity: had the narratives been absolutely identical, we could conclude that their authors conferred among themselves or copied from each other. The Gospels are testimonies in which each fact is true though set out from different perspectives.

### **THE CHRIST OF FAITH: ONE PERSON IN TWO NATURES**

The Gospels speak of Christ as both divine and human, and church Tradition was faced with the task of formulating a dogma on the unity of the divinity and humanity in Christ. This dogma was developed in the course of the Christological debates of the fourth to seventh centuries.

In the second half of the fourth century Apollinarius of Laodicea spoke of the pre-eternal God-Logos Who took human flesh; in his opinion, Christ did not possess a human intellect or soul. In the person of Christ divinity merged with human flesh, which together comprised a single nature. According to the Apollinarian teaching, Christ could not be fully consubstantial with humans as He was without a human intellect and soul. He was a 'heavenly man' who had merely assumed a human shell, not a complete earthly human being. Diodore of Tarsus and Theodore of Mopsuestia represented a different tendency in Christological thinking. They taught that within Christ there existed two separate, independent natures which related to each other in the following way: God the Logos abided in the man Jesus of Nazareth Whom He had chosen and anointed and with Whom He had 'come into contact' and 'cohabited'. The union of humanity with the Divinity was not absolute but relative: the Logos abided in Christ as in a temple. The earthly life of Jesus, Theodore believed, was the life of a human being in contact with the Logos. God from eternity foresaw the highly virtuous life of Jesus and in view of this elected Him as His organ and as the temple of His divinity. At first, at the moment of birth, this contact was incomplete, but as Jesus grew in spiritual and moral perfection it became fully realized.

In the fifth century Theodore's disciple, Nestorius, Patriarch of Constantinople, followed his teacher in separating Christ's two natures, making a distinction between the Lord and the 'form of a servant', the temple and the 'One Who lives in it', the Almighty God and the 'man who is worshipped'. Nestorius preferred to refer to the Holy Virgin as *Christotokos* (the Birth Giver of Christ, the Mother of Christ) and not *Theotokos* (the Birth Giver of God, the Mother of God), for, he said, Mary did not give birth to the Divinity. Popular disturbance regarding the term *Theotokos* (the people refused to renounce this attribution of the Virgin Mary which had been sanctified by Tradition), together with St Cyril of Alexandria's powerful attack on Nestorianism, led to the convocation in 431 of the Third Ecumenical Council in Ephesus, which formulated (though not definitively) the Church's doctrine on the God-man.

In speaking about the Son of God, the Council of Ephesus mainly used the terminology of St Cyril, who taught not the 'contact' but the 'union' of the two natures in Christ. At the Incarnation God had appropriated for Himself human nature, while remaining at the same time who He is: although perfect and complete God, He had become a human being in the fullest sense. In order to counteract Theodore and Nestorius, St Cyril constantly asserted that Christ was a single Person, a single Hypostasis. Thus Mary gave birth to the same Person as God the Word. Following this reasoning, St Cyril thought that to renounce the title *Theotokos* would mean to renounce the mystery of the Incarnation of God, for God the Word and Jesus the man are one and the same.

- - - - - Cooking During Lent - - - - -

# Hrechanyky

*(Ukrainian Buckwheat Patties)  
with Mushroom Gravy*



**Ingredients for Hrechanyky** (makes 10–12 patties):

- 1 cup buckwheat groats (kasha)
- 2 cups water
- 1 medium onion, finely chopped
- Optional: 1 medium carrot, grated
- 1 cup mushrooms (white, cremini, or wild),

finely chopped

- 2–3 tbsp breadcrumbs or flour (for binding)
- 2 tbsp sunflower oil (or any vegetable oil)
- Salt and black pepper to taste
- Optional: minced garlic, fresh chopped dill or parsley

## **Instructions:**

1. Cook the buckwheat:

Rinse buckwheat, then cook it in 2 cups of boiling salted water. Cover, reduce heat, and simmer until water is absorbed (about 15 minutes). Let cool.

2. Sauté vegetables:

In a skillet, heat oil and sauté the onions until translucent. Add mushrooms and cook until liquid evaporates and mushrooms are browned (about 10–12 minutes). Add garlic if using.

3. Mix and form patties:

In a bowl, combine cooked buckwheat, mushroom-onion mixture, breadcrumbs or flour, herbs, salt, and pepper. Mix well. If the mixture is too soft, add more breadcrumbs.

4. Shape into patties:

Wet your hands and form small round or oval patties.

5. Pan-fry:

Fry in oil over medium heat until golden on both sides. For a healthier version, you can bake them at 375°F for 25–30 minutes, flipping halfway.

## **Ingredients Mushroom Gravy :**

- 2 tbsp sunflower oil
- 1 small onion, finely chopped
- 1–1½ cups mushrooms, sliced or chopped
- 2 tbsp flour
- 1½ cups water or vegetable broth

- Salt and black pepper to taste
- Optional: a splash of soy sauce for deeper flavor

**Instructions:**

1. Heat oil in a pan and sauté the onion until soft and golden.
2. Add mushrooms and cook until browned and the liquid is mostly evaporated.
3. Sprinkle in the flour and stir constantly for 1–2 minutes until lightly toasted.
4. Gradually pour in water or broth, stirring to prevent lumps.
5. Simmer for 5–10 minutes, until thickened. Add salt, pepper, and soy sauce if desired.

**To Serve:**

Place 2–3 hrechanyky on a plate and generously pour mushroom gravy over them. Serve with a side of pickled beets or sauerkraut and a slice of bread.

# Cowboy Caviar

*(by Anna Anderson)*

**Ingredients:**

- 1 (15 oz) can black beans – rinse & drain
- 1 (15 oz) can black-eyed peas – rinse & drain
- 1 (11 oz) can super sweet corn – drain
- ½ to 1 cup cilantro – chopped, to taste
- ½ cup green bell pepper – chopped
- ½ cup red bell pepper – chopped
- 1 small red onion – chopped

**Dressing:**

- 1 tsp chili powder
- 1 tsp salt
- ¼ cup sugar
- ½ cup olive oil
- ¼ to ½ cup apple cider vinegar – (to taste)

**Optional:**

- 1 chopped avocado
- 1 lb Roma tomatoes – seeded and chopped

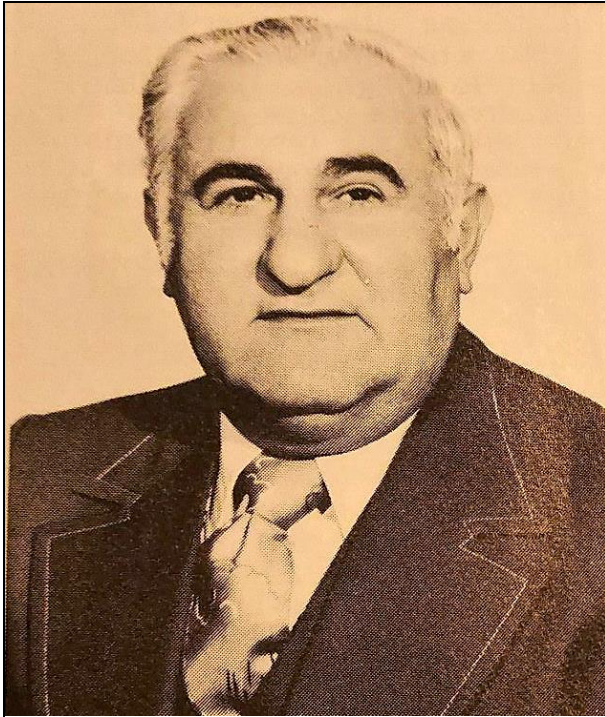
**To Serve:**

Serve with corn chips.



Please share your favorite recipe with our parishioners. Email the recipe to [stspeterpauluoc@gmail.com](mailto:stspeterpauluoc@gmail.com)

- *Bon Appétit Everyone* -



IN MEMORY OF

**TED  
SENEDEAK**

MAR 24, 1923 - BIRTHDAY

ON HIS 102<sup>ND</sup> BIRTHDAY



**HIS MEMORY BE FROM  
GENERATION TO GENERATION**

LOVINGLY REMEMBERED BY  
HIS DAUGHTER. MARY ANN

