

Sunday Bulletin
May 25th 2025 – 6th Sunday of Pascha
of the Blind Man



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



Sts. Peter & Paul Ukrainian
Orthodox Church

Українська Православна
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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

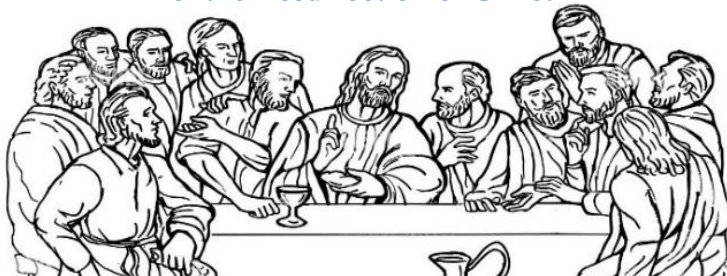
Website:

<http://www.stspeterpauluoc.org>



STS Peter & Paul Ukrainian Orthodox Church

*We invite you to a celebration
of the Resurrection of Christ*



Sunday Bulletin

May 25th 2025 – 6th Sunday of Pascha
of the Blind Man

**Christ is Risen from the dead,
trampling down death by death,
and upon those in the tombs bestowing Life!**

**Memory Eternal to
All who gave their lives in
service to our Nation** - bull 12

**Memory Eternal to
Fred Battisti** - bull 16

- **Announcements** - bull 6
- **Liturgical Schedule** - bull 7
- **Mission Strudel Sale** - bull 8
- **Bingo to help fight Breast Cancer** - bull 9
- **On Healing the Blind Man** - bull 10
- **Statement of the Bishops** - bull 11
- **Orthodox Christianity 101** - bull 13
- **Cooking Together** - bull 15

Tone 5 Troparion (Resurrection)

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death, and to raise the dead// by His glorious Resurrection.

Tone 4 Kontakion (Pentecostarion)

I come to You, O Christ, blind from birth in my spiritual eyes, and call to You in repentance:// “You are the most radiant Light of those in darkness.”

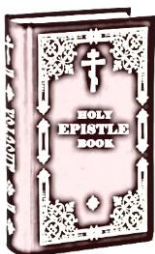
Tone 8 Kontakion (Pascha)

You descended into the tomb, O Immortal, You destroyed the power of death. In victory You arose, O Christ God, proclaiming: “Rejoice!” to the Myrrhbearing Women,// granting peace to Your Apostles, and bestowing Resurrection n the fallen.

Tone 8 Prokeimenon

Pray and make your vows / before the Lord, our God!

V. In Judah God is known; His name is great in Israel.



The Reading is from the Acts of the Holy Apostles Acts 16:16-34

Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. This girl followed Paul and us, and cried out, saying, “These men are the servants of the Most High God, who proclaim to us the way of salvation.” And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, “I command you in the name of Jesus Christ to come out of her.” And he came out that very hour. But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the marketplace to the authorities. And they brought them to the magistrates, and said, “These men, being Jews, exceedingly trouble our city; and they teach customs which are not lawful for us, being Romans, to receive or observe.” Then the multitude rose up together against them; and the magistrates tore off their clothes and commanded them to be beaten with rods. And when they had laid many stripes on them, they threw them into prison, commanding the jailer to keep them securely. Having received such a charge, he put them into the inner prison and fastened their feet in the stocks. But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone’s chains were loosed. And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. But Paul called with a loud voice, saying, “Do yourself no harm, for we are all here.” Then he called for a light, ran in, and fell down trembling before Paul and Silas. And he brought them out and said, “Sirs, what must I do to be saved?” So they said, “Believe on the Lord Jesus Christ, and you will be saved, you and

your household.” Then they spoke the word of the Lord to him and to all who were in his house. And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household.

Alleluia Tone 8

V. Look upon me and have mercy on me!

V. Guide my steps according to Your word!

Alleluia, Alleluia, Alleluia



The reading is from the Gospel according to St. John 9:1-38

Now as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned, but that the works of God should be revealed in him. I must work the works of Him who sent Me while it is day; the night is coming when no one can work. As long as I am in the world, I am the light of the world.” When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. And He said to him, “Go, wash in the pool of Siloam”. So he went and washed, and came back seeing. Therefore the neighbors and those who previously had seen that he was blind said, “Is not this he who sat and begged?” Some said, “This is he.” Others said, “He is like him.” He said, “I am he.” Therefore they said to him, “How were your eyes opened?” He answered and said, “A Man called Jesus made clay and anointed my eyes and said to me, ‘Go to the pool of Siloam and wash.’ So I went and washed, and I received sight.” Then they said to him, “Where is He?” He said, “I do not know.” They brought him who formerly was blind to the Pharisees. Now it was a Sabbath when Jesus made the clay and opened his eyes. Then the Pharisees also asked him again how he had received his sight. He said to them, “He put clay on my eyes, and I washed, and I see.” Therefore some of the Pharisees said, “This Man is not from God, because He does not keep the Sabbath.” Others said, “How can a man who is a sinner do such signs?” And there was a division among them. They said to the blind man again, “What do you say about Him because He opened your eyes?” He said, “He is a prophet.” But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight. And they asked them, saying, “Is this your son, who you say was born blind? How then does he now see?” His parents answered them and said, “We know that this is our son, and that he was born blind; but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself.” His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone



confessed that He was Christ, he would be put out of the synagogue. Therefore his parents said, "He is of age; ask him." So they again called the man who was blind, and said to him, "Give God the glory! We know that this Man is a sinner." He answered and said, "Whether He is a sinner or not I do not know. One thing I know: that though I was blind, now I see." Then they said to him again, "What did He do to you? How did He open your eyes?" He answered them, "I told you already, and you did not listen. Why do you want to hear it again? Do you also want to become His disciples?" Then they reviled him and said, "You are His disciple, but we are Moses' disciples. We know that God spoke to Moses; as for this fellow, we do not know where He is from." The man answered and said to them, "Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes! Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. If this Man were not from God, He could do nothing." They answered and said to him, "You were completely born in sins, and are you teaching us?" And they cast him out. Jesus heard that they had cast him out; and when He had found him, He said to him, "Do you believe in the Son of God?" He answered and said, "Who is He, Lord, that I may believe in Him?" And Jesus said to him, "You have both seen Him and it is He who is talking with you." Then he said, "Lord, I believe!" And he worshiped Him.

Instead of "it is right in truth" - The angel cried... * **Irmos:** Shine, Shine, O New Jerusalem, ...

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

Metro Senedak, 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**



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.

MAY BIRTHDAYS

1 Nancy Tipple	15 Steven Telischak
1 L P Villers	16 Richard Rappach
2 Anna Anderson	16 Michael Sernulka
2 Irene Maizel	16 Katherine Anderson
7 Howard Ulbricht	19 Fr. Andy Gall
7 Julia Senediak	22 Fr. Mykola Zomchak
9 Zenon Walkowiec	24 Eryna Sanetrick
9 Andrew Betts	28 Stephanie Rimedio
10 Michael Walkowiec	28 Gregory Senediak
13 Douglas Dobransky	30 Ken Senediak

ANNOUNCEMENTS:

• **Happy 30th Birthday to Fr Mykola.** May the Lord keep you in good health for many years! We love you!

- *Pani Maria, Sophia, Katherine & Anthony*

Happy 30th
Birthday



• Let it be known to you of the Impending Marriage of **Peter Majetich**, son of *Steven & Elaine Majetich* with **Katherine Anderson**, daughter of *David & Anna Anderson*
The wedding is June 28, 2025.

• **UOL Juniors sold over \$435 worth of tickets with the lottery board!**

• **The Blessing of the Graves :**

Pascha is the Feast not only to the living but also to those who have departed this life. As Christians we have to bring the Risen Lord to them also! It is the time to pray at their graves.



On Memorial Day Weekend we will do two days of **blessing of the Graves at our Cemetery:**

On Saturday May 24 – Blessing of the Graves from noon – to 4 PM

On Sunday May 25 – Divine Liturgy at Sts. Peter & Paul Cemetery.

Memorial Service. Luncheon. Blessing of the Graves.

POTLUCK LUNCH AFTER THE SERVICE – PLEASE BRING A DISH !

(If your relatives are buried at other locations, please contact Fr. Mykola at 330 799 3830 to schedule blessing of the graves)

• **Recognition of our Parish Graduates:**

Our parish graduates will be honored on Sunday, June 15, after Liturgy at the Center. Please come and celebrate the accomplishments of our parish youth! If you have a high school or college graduate in your family - please give a short biography and picture of the graduate to Fr. Mykola by Sunday, June 1st, so they can be included in the Sunday bulletin on June 15.



Bulletin Dedication

(in memory of a loved one, or in honor for the anniversary)

<u>Sun May 4</u> 1. Dedicated 2. Available	<u>Sun May 11</u> 1. Dedicated 2. Available	<u>Sun May 28</u> 1. Available 2. Available	<u>Sun May 25</u> 1. Dedicated 2. Available	
<u>Sun June 1</u> 1. Available 2. Available	<u>Sun June 8</u> 1. Dedicated 2. Available	<u>Sun June 15</u> 1. Dedicated 2. Available	<u>Sun June 22</u> 1. Available 2. Available	<u>Sun June 29</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)

- Saturday May 24 - from noon to 4PM – **Blessing of the Graves at the Cemetery.**
- Sunday, May 25, 9:30AM – **Divine Liturgy at the Cemetery, 6th Sunday of Pascha, of the Blind Man. Memorial Day. Blessing of the Graves after Liturgy.**
- Sunday, June 1, 9:30AM – **Divine Liturgy, 7th Sunday, Ascension of the Lord**
Church School Promotion & Awards Day
- Sunday, June 8, 9:30AM – **Divine Liturgy, 8th Sunday, PENTECOST - Trinity Sunday**
First Confession.
- Sunday, June 15, 9:30AM – **Divine Liturgy, 1th Sunday after Pentecost**
Recognition of our Parish Graduates. Fellowship for the Graduates/Father`s Day
- Sunday, June 22, 9:30AM – **Divine Liturgy, 2nd Sunday after Pentecost**
- Sunday, June 29, 9:30AM – **Divine Liturgy, 3rd Sunday after Pentecost**
- Sunday, July 6, 9:30AM – **Divine Liturgy, 4th Sunday after Pentecost**
- Sunday, July 13, 9:30AM – **Divine Liturgy, 5th Sunday after Pentecost**
- Sunday, July 20, 9:30AM – **Divine Liturgy, 6th Sunday after Pentecost**
– Sts Peter & Paul Parish Feast Day

Upcoming dates & events

- May 24-25 - Memorial Day Weekend:
 - Saturday May 24 – Blessing of the Graves from noon – to 4PM
 - Sunday May 25 – Divine Liturgy at Sts. Peter & Paul Cemetery. Memorial Service. Luncheon. Blessing of the Graves.
- May 28 - **Mission Strudel Sale.** Order By May 28, Pick up on May 30. For details – bulletin p.
- June 1 - **Church School Promotion & Awards Day**
- June 8 - **First Confession.**
- June 15 - **Recognition of our Parish Graduates.** Fellowship for the **Graduates/Father`s Day**
- July 23-27, 2025 - UOL Convention in Florida – SAVE the DATE – July 23-27, 2025.

OUR OFFERINGS TO THE LORD	On May 11	On May 18
General:	\$ 1936.00	\$ 1568.05
Renovation:	\$ 237.50	
Online Donations on Tithe.ly	\$ 25.00	\$ 65.00

"As long as I am in the world, I am the light of the world"

- John 9:5

* Mission Strudel Sale *



Sts. Peter & Paul UOC
Orphanage Mission Ministry

Strudel Sale!

Benefitting Ukrainian Orphans

Large Size!

Apple or Cherry \$10.00

Cherry with Cheese \$11.00

*Order by Wednesday, May 28th
Call 330.792.6699 or 330.799.7911

*Pick up on Saturday, May 31st
from **10 am-12 NOON** at the
Orthodox Cultural Center
1025 N. Belle Vista—Youngstown

Cash or Make cks payable to:
Sts. Peter & Paul UOC Missions
(with note on ck: Attn: OMM)

Monetary donations are always welcome!

Christ is among us!

*Thank you for your continued support to
assist these precious children,
God bless you for your efforts!*

Apple or Cherry Strudel ~ \$10.00 * Cherry with Cheese Strudel ~ \$11.00

Order by **Wednesday, May 28th**

Pick up on **Saturday, May 31st from 10 am-12 NOON**

Orthodox Cultural Center 1025 N. Belle Vista, Youngstown 44509

Call 330.792.6699 or 330.799.7911

Cash or Checks made payable to: **Sts. Peter & Paul Missions**

(note on ck: OMM)

**We are accepting monetary donations which will also
benefit the children directly. Thank YOU!**



Join us in the
FUNDRAISER
to help fight
BREAST CANCER
at Sts Peter & Paul



**BEST BINGO
IN TOWN!**

Profits benefit: **Joanie Abdu**

Breast Care Center



B	I	N	G	O
8	12	39	16	26
4	19		21	44
1			29	6
5	1	41	17	46

Fun
Prizes
Great Cause

WEDNESDAY, JUNE 4

Doors: 4pm | Start: 6:45pm

We're at 1025 N Belle Vista Ave

Help us to make this Charitable Event successful!
Offer your time as volunteers
or come and play to support the charity!
Wednesday, June 4

"I Was Blind, But Now I See" (John 9:1–38)

The healing of the blind man is more than a physical miracle — it's a spiritual awakening. In **John 9**, Jesus sees a man who was blind from birth. This man never had the luxury of comparing light and darkness. He never saw the sky, a loved one's face, or even his own reflection. His world was shaped by dependence, exclusion, and judgment — especially from a society that viewed his condition as a consequence of sin.

But Jesus offers a different lens.

When asked, "Who sinned, this man or his parents?"

Jesus corrects the thinking of blame and shame. He says, *"Neither... but this happened so that the works of God might be displayed in him."* In this one sentence, Jesus shifts the narrative from condemnation to purpose. He teaches us that suffering isn't always a punishment — sometimes it's a canvas for divine grace. Jesus then heals him in an unexpected way — by making mud with His saliva and applying it to the man's eyes. Why mud? Why not just speak the word? Perhaps to remind us that healing is often messy, personal, and involves participation. The man had to go wash in the Pool of Siloam — he had to trust and obey before he saw. When his sight is restored, his troubles don't end. He's interrogated, doubted, and even cast out by the religious leaders. But through all this, something even greater happens: **he comes to believe in Jesus as Lord**. The story ends not just with open eyes, but with an open heart. In the Gospel, **physical sight is not the ultimate miracle** — spiritual sight is. The Pharisees, who could see with their eyes, were blind in their hearts. Meanwhile, the man who once sat in darkness now walks in the light — not just physically, but spiritually.

What Does This Mean for Us?

Many of us carry a kind of blindness. We don't see people's pain because we're busy judging their past. We don't see our own need for grace because we believe we're already righteous. We don't see how God is working in the messiness of our lives because we expect Him to move in cleaner, neater ways. But Jesus is still in the business of healing blindness — both the kind we're born with and the kind we develop. And often, the healing doesn't happen all at once. Like the man in **Mark 8** who saw people as trees walking, our clarity comes in stages. God is patient with us as we slowly come to see Him, ourselves, and others rightly.

Final Thought:

When we allow Jesus to touch the places we've kept hidden — our wounds, our shame, our confusion — we may find ourselves saying, like this man, **"One thing I do know: I was blind, but now I see."** And that sight changes everything.



“Lord, I believe!” And he worshiped Him. -John 9:38

Statement of the Council of Bishops of the Ukrainian Orthodox Church of the United States of America For the Observance of Memorial Day

*Beloved Clergy, Faithful, and Parish Communities
of our Holy Ukrainian Orthodox Church of the USA:*

Christ is Risen! Indeed, He is Risen!

As our nation solemnly pauses to mark **Memorial Day**, we offer our prayerful reflection and exhortation to all our faithful across this blessed land: Let us not merely observe this day as a civic tradition, but embrace it as a sacred moment of remembrance, thanksgiving, and prayer.

Established in the wake of the American Civil War, Memorial Day calls upon the heart of this nation to remember - solemnly and gratefully - those who gave their lives in defense of the freedoms we so often take for granted. These brave souls, soldiers and servants of justice and peace, fulfilled the words of our Lord: *“Greater love has no one than this, than to lay down one’s life for his friends.”* (John 15:13)

Among those remembered with reverence are the Ukrainian-American men and women, who, inspired by both faith and patriotic duty, served in the armed forces of the United States, offering their strength, courage, and – many - their very lives. They stood not only in defense of their fellow citizens but also as witnesses to the values we hold dear: freedom of conscience, dignity of the human person, the sacredness of life, and the God-given right to live in truth.

In our own time, we understand these sacrifices in ever-deeper ways. As our ancestral homeland, Ukraine, defends itself against the brutal aggression of tyranny and war, we see anew what it means to stand for freedom, to speak truth amidst propaganda, to love even unto death. The blood of heroes cries not for vengeance, but for the awakening of love, justice, and compassion in the hearts of the living.

Therefore, we call upon every parish of our Church, from coast to coast, to commemorate Memorial Day with prayer services in memory of the fallen. Let our parish temples resound with prayers, let our incense rise in honor of the departed, and let our children be taught the sacred legacy of valor, selflessness, and faith-filled duty.

As it is written: *“The memory of the righteous is eternal...”* (Proverbs 10:7) *“Precious in the sight of the Lord is the death of His saints.”* (Psalm 116:15)

Let this day be a sanctified remembrance - a sacred hour of gratitude and a moment to recommit ourselves to the high ideals for which so many laid down their lives. Let us, too, live not for ourselves, but for others, and for the glory of the Kingdom of God.

With prayers for the souls of the fallen, with gratitude for all who serve, and with hope in the eternal victory of Christ,

+Antony,

Metropolitan of the Ukrainian Orthodox Church of the USA

+Daniel,

Archbishop of the Ukrainian Orthodox Church of the USA





MEMORIAL DAY

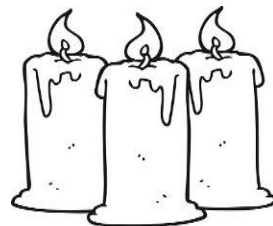
Memorial Day is a time to remember those who kept the faith and died in service to our country...It is our duty as Americans to praise their sacrifice, to bless their memories, to pray for their eternal repose, and to thank God for the freedom they preserve for us.



MEMORY ETERNAL TO THE
PARISHIONERS OF OUR PARISH
Paul Gergel (Nov. 19, 1943)
Mike Tyhosky (Jan. 4, 1944)

AND ALL OTHERS WHO GAVE THEIR
LIVES IN THE SERVICE
IN THE ARMED FORCES OF THE USA.

This time we also pray and remember ~~ALL THE UKRAINIAN~~
~~SOLDIERS~~ who gave their lives for the freedom of the Ukrainian
Nation in the Russia-Ukraine war.



MEMORY ETERNAL!

Today we also pray that the Lord will bless all those who are serving and have served our Nation, providing them with His abundant blessings for the sacrifice they have made!



Orthodox Christianity 101

BAPTISM

The sacrament of Baptism is the door into the Church, the Kingdom of grace. It is with Baptism that Christian life begins. Baptism is the frontier that separates the members of Christ's Body from those who are outside it. In Baptism the human person is arrayed in Christ, following the words of St Paul which are sung as the newly-baptized is led around the baptismal font: 'For as many of you who were baptized into Christ have put on Christ' (Gal.3:27). In Baptism the human person dies to his sinful life and rises again to new spiritual life.

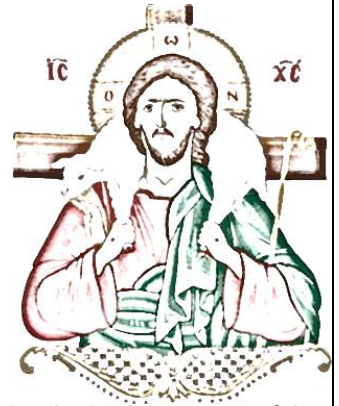
The sacrament of Baptism was instituted by Christ Himself: 'Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit' (Matt.28:19). Christ's commandment already contains the basic elements of the baptismal rite: preliminary teaching ('catechization'), without which the adoption of faith cannot be conscious; immersion in water (Greek *baptismos*, literally 'immersion'); and the formula 'in the name of the Father and of the Son and of the Holy Spirit'. In the early Church Baptism was accomplished through complete immersion in water. However, at an early date special pools (baptisteries) were built and into these the candidates for baptism were plunged. The practice of pouring water over the person or sprinkling him with water existed in the early Church, though not quite as a norm.

At the time of Constantine (fourth century) adult baptism was more common than the baptism of infants, the emphasis being laid on the conscious acceptance of the sacrament. Some postponed the sacrament until the end of their life in the knowledge that sins were forgiven in Baptism. The Emperor Constantine was baptized just before his death. St Gregory the Theologian, a son of a bishop, was baptized only when he reached maturity. Saints Basil the Great and John Chrysostom were baptized only after completing their higher education.

However, the practice of baptizing infants is no less ancient — the apostles baptized whole families which might well have included children (cf/ Acts 10:48). St Irenaeus of Lyons (second century) says: 'Christ came to save those who through Him are reborn into God: infants, children, adolescents and the elderly'. Origen in the third century calls the custom of baptizing infants an 'apostolic tradition'. The local Council of Carthage (third century) pronounced an anathema upon those who rejected the necessity of baptizing infants and newly-born children.

The sacrament of Baptism, like all other sacraments, must be received consciously. Christian faith is the prerequisite for the validity of the sacrament. If an infant is baptized, the confession of faith is solemnly pronounced by his godparents, who thereby are obliged to bring the child up in the faith and make his Baptism conscious. An infant who receives the sacrament cannot rationally understand what is happening to him, yet his soul is fully capable of receiving the grace of the Holy Spirit. 'I believe', writes St Symeon the New Theologian, 'that baptized infants are sanctified and are preserved under the wing of the All-Holy Spirit and that they are lambs of the spiritual flock of Christ and chosen lambs, for they have been imprinted with the sign of the life-giving Cross and freed completely from the tyranny of the devil'. The grace of God is given to infants as a pledge of their future belief, as a seed cast into the earth: for the seed to grow into a tree and bring forth fruit, the efforts both of the godparents and of the one baptized as he grows are needed.

Immediately after Baptism or in the days that follow, the newly-baptized, irrespective of age, receives Holy Communion. In the Roman Catholic Church Chrismation (Confirmation) and First Communion take place after the child has reached the age of seven, but the Orthodox Church admits children to these sacraments as early



as possible. The understanding behind this practice is that children ought not to be deprived of a living, even if not a fully conscious, contact with Christ.

The sacrament of Baptism occurs only once in a person's life. In Baptism the human person is granted freedom from original sin and forgiveness of all his personal transgressions. However, Baptism is only the first step in the human person's ascent towards God. If it is not accompanied by a renewal of one's entire life and a spiritual regeneration, it might be fruitless. The grace of God, received in Baptism as a pledge or as a seed, will grow within the person and be made manifest throughout his whole life so long as he strives towards Christ, lives in the Church and fulfills God's commandments.

CHRISMATION

The sacrament of Chrismation was established in apostolic times. In the early Church every newly-baptized Christian received a blessing and the gift of the Holy Spirit through the laying on of hands by an apostle or a bishop. The *Book of Acts* relates how Peter and John laid hands on women from Samaria so that they could receive the Holy Spirit, 'for it had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus' (Acts 8:16). In apostolic times, the descent of the Holy Spirit was occasionally accompanied by visible and tangible manifestations of grace: like the apostles at Pentecost, people would begin to speak in unfamiliar tongues, to prophesy and work miracles.

The laying on of hands was a continuation of Pentecost in that it communicated the gifts of the Holy Spirit. In later times, by virtue of the increased number of Christians, it was impossible for everyone to meet a bishop; so the laying on of hands was substituted by Chrismation. In the Orthodox Church Chrismation is administered by a priest, yet the myrrh is prepared by a bishop. Myrrh is boiled from various elements. In contemporary practice only the head of an autocephalous Church (the Patriarch, Metropolitan or Archbishop) has the right to consecrate myrrh, thus conveying the episcopal blessing to all those who become members of the Church.

In the Epistles the gift of the Holy Spirit is sometimes called 'anointing' (1 John 2:20; 2 Cor.1:21). In the Old Testament kings were appointed to their realm through anointing. Ordination to the priestly ministry was also performed through chrismation. However, in the New Testament there is no division between the 'consecrated' and the 'others': in Christ's Kingdom all are 'kings and priests' (Rev.1:6); a 'chosen race'; 'God's own people' (1 Peter 2:9); therefore anointing is given to every Christian.

Through anointing we receive the 'seal of the gift of the Holy Spirit'. As Fr Alexander Schmemmann explains, this is not the same as the various 'gifts' of the Holy Spirit, but the Holy Spirit Himself, Who is communicated to the person as a gift. Christ spoke of this gift to the disciples at the Last Supper: 'And I will pray to the Father, and He will give you another Counselor, to be with you for ever, even the Spirit of truth' (John 14:16-17). He also said about the Spirit: 'It is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send Him to you' (John 16:7). Christ's death on the Cross made possible the granting to us of the Holy Spirit. And it is in Christ that we become kings, priests and 'christs' (anointed ones), receiving neither the Old Testament priesthood of Aaron, nor the kingdom of Saul, nor the anointing of David, but the New Testament priesthood and the kingdom of Christ. Through Chrismation we become sons of God, for the Holy Spirit is the 'grace of adoption as sons'.

As with the grace of baptism, the gift of the Holy Spirit, received in Chrismation, is not to be passively accepted, but actively assimilated. It was in this sense that St Seraphim of Sarov said that the goal of a Christian's life is the 'acquisition of the Holy Spirit'. The Divine Spirit is given to us a pledge, yet we still have to acquire Him, make Him our own. The Holy Spirit is to bring forth fruit in us. 'But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control... If we live by the Spirit, let us also walk by the Spirit' (Gal.5:22; 25). All of the sacraments have meaning and are for our salvation only when the life of the Christian is in harmony with the gift he has received.

Rice with Vegetables



INGREDIENTS:

- 1 cup long-grain rice (basmati or jasmine)
- 2 tbsp oil or butter
- 1 small onion, chopped
- 2 garlic cloves, minced
- 1 cup mixed vegetables (carrots, peas, corn, green beans, bell pepper, etc.)
- 2 cups vegetable broth or water
- 1/2 tsp salt (adjust to taste)
- 1/4 tsp black pepper
- 1/2 tsp turmeric or curry powder (optional for color and flavor)
- Fresh herbs (like parsley or cilantro) for garnish

INSTRUCTIONS:

1. Rinse rice under cold water until the water runs clear. Drain and set aside.
2. In a medium pot or deep skillet, heat oil/butter over medium heat.
3. Add chopped onion and sauté until soft and translucent (about 3-4 minutes).
4. Add garlic and cook for another 30 seconds until fragrant.
5. Stir in the mixed vegetables and cook for 2-3 minutes until slightly tender.
6. Add the rice, salt, pepper, and optional turmeric/curry powder. Stir for 1 minute to coat the rice with the spices.
7. Pour in the vegetable broth or water and bring to a boil.
8. Reduce heat to low, cover, and simmer for 15–18 minutes (or until the rice is cooked and liquid is absorbed).
9. Turn off the heat and let sit covered for 5 minutes. Fluff with a fork.
10. Garnish with fresh herbs and serve hot.

Please share your favorite recipe with our parishioners. Email the recipe to stspeterpauluoc@gmail.com

And it will be published in our Sunday Bulletin

- *Bon Appétit Everyone* -

IN MEMORY OF

**FRED
BATTISTI**

+ MAY 27, 2015

ON THE 10TH ANNIVERSARY OF HIM
PASSING AWAY



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

*Always
missed
Never
forgotten*



LOVINGLY REMEMBERED
BY KATHY BATTISTI
& FAMILY