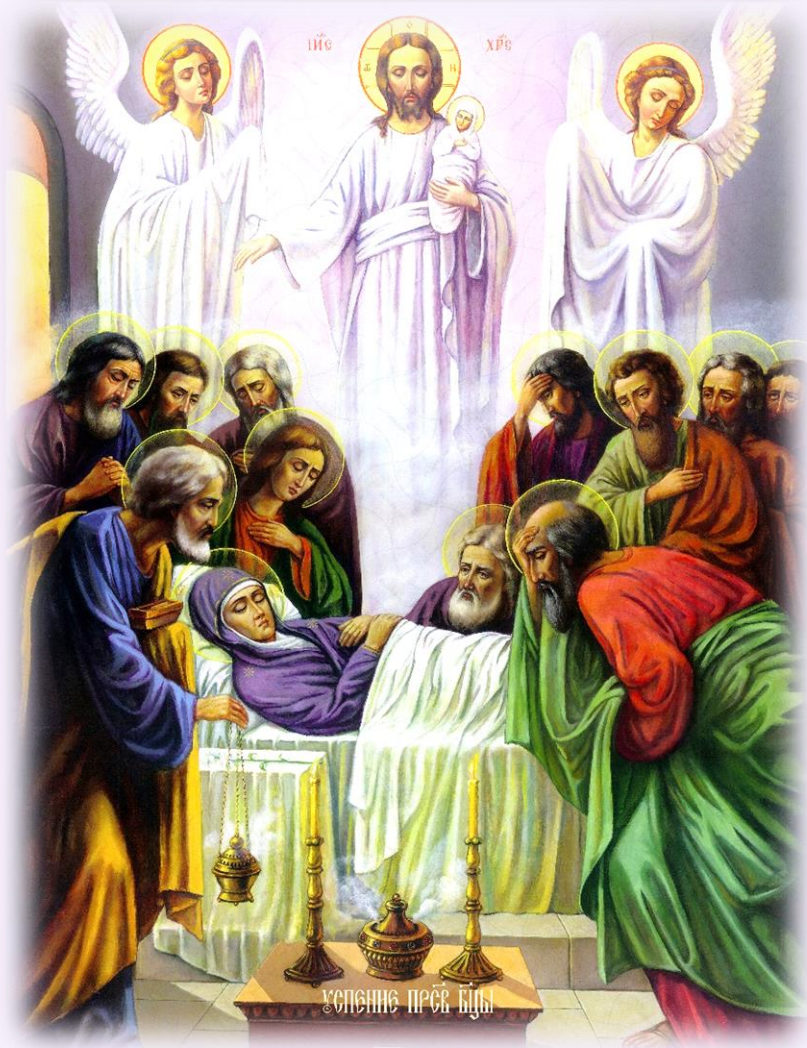


Sunday Bulletin
September 1st 2024 – 10th Sunday after Pentecost
Dormition of the Mother of God



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



Sts. Peter & Paul Ukrainian
Orthodox Church

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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*

September 1st 2024 – 10th Sunday after Pentecost
Dormition of the Mother of God

In Memory of Mark Vuksanovich on the 1st Anniversary of passing away

- bull 16

In Memory of Betty Ewanish on the 40th Day of passing away

- bull 10

- **Liturgical Schedule & Announcem.** - bull 5
- **On the Feast of Dormition** - bull 6
- **Baptism of Francesca Passero** - bull 7
- **Greetings to Brandon Rappach** - bull 7
- **On the Symbolism of Flowers** - bull 8
- **Reflection by Archbishop Daniel** - bull 11
- **Prayers Before & After Receiving
the Holy Communion** - bull 13

Tone 1 Troparion of the Feast

In giving birth you preserved your virginity. In falling
asleep you did not forsake the world, O Theotokos. You
were translated to life O Mother of Life, // and by your
prayers you deliver our souls from death.

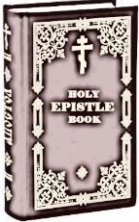
Tone 2 Kontakion of the Feast

Neither the tomb, nor death, could hold the
Theotokos, who is constant in prayer and our firm
hope in her intercessions. For being the Mother of
Life, // she was translated to life by the One Who dwelt
in her virginal womb.

Tone 3 Prokeimenon

My soul magnifies the Lord, / and my spirit rejoices in God my Savior. (Lk. 1:46-47)
V. *For He has regarded the low estate of His handmaiden, for behold, all generations will call me blessed. (Lk. 1:48)*

The Reading is from the Letter of the Holy Apostle Paul to Philippians 2:5-11



Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Alleluia and Verses Tone 8

V. *Arise, O Lord, into Your rest, You and the Ark of Your sanctification! (Ps. 131:8)*
V. *The Lord swore to David a sure oath from which He will not turn back.*
Alleluia, Alleluia, Alleluia

The Reading is from the Gospel according to St. Luke 10:38-42; 11:27-28



Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house. And she had a sister called Mary, who also sat at Jesus' feet and heard His word. But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me." And Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her." And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, "Blessed is the womb that bore You, and the breasts which nursed You!" But He said, "More than that, blessed are those who hear the word of God and keep it!"

(Instead of "It is truly meet...", we sing:)

The Angels, as they looked upon the Dormition of the Virgin, were struck with wonder, seeing how the Virgin went up from earth to heaven.

The limits of nature are overcome in you, O Pure Virgin: for birthgiving remains virginal, and life is united to death; a virgin after childbearing and alive after death, you ever save your inheritance, O Theotokos.

Communion Hymn

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

Alleluia, Alleluia, Alleluia!

MEMORY ETERNAL

PLEASE PRAY FOR RESTING OF THE SOULS

Elaine Cartier, Betty Ewanish, William Zemko, Mary Gula, Mykola Prychodczenko, Oleksander Dymtro, Mark Vuksanovich, Vladyslav Chudakorov, Anna Adamovich, Soldier Serhiy. All Who died during the war in Ukraine.

PRAYER LIST

PLEASE PRAY FOR HEALING, COMFORT, AND SPIRITUAL PEACE

Metropolitan Anthony, Archbishop Daniel, Jeff Smith, Nun Antonina, Soldier Ivan, Bernard Gnat, Dolly Mehalco, Jeff Ulbrich, Ann & George Klein, David & Richard Scharba, Brittany, Matt,

Stephen Shonn, Selma, Thelma Zemko, Artur Bohuslav, Bohdan, Lori Hayda, Shirley Duffy, Michele (Senediak) Caulder, Dobrodiyka Lilya, Sandy, Marilyn O'Leary, Alice Dobransky, Harold Owens, Dave Zylka, Marianne Carmack, Nicholas Yurchyk, Pauline Witkowsky, Eileen Maluk, Peter Anderson, Albert Auden, Michael Gino Maluk, Boris & Kathleen Vuksanovich, Kathy Zebel. People Suffering from any Illnesses. Ukrainian people who are suffering from war.

SEPTEMBER BIRTHDAYS

1 Kloey Woloschak 4 Joe Buzzelli 5 Heather McCormick 6 John Ewanish 7 George Demetrios 8 Yvonne Mark 12 Raymond Stermer 13 Rev Ivan Tchopko 13 Carol Rappach 14 Joanna Newton	14 Maria Zomchak Sr. 18 Zena Farka 19 Joseph Sanetrick 20 Bonnie Borovitcky 22 Dolly Mehalco 22 Zachary James McCormick 27 Gary Andrews 28 Archbishop Daniel
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OUR OFFERINGS TO THE LORD AS OF	On August 18	On August 25
General:	\$ 1781.00	\$ 1795.00
Renovation:	\$ 30.00	\$ 20.00
Online Donations on Tithe.ly	\$ 35.00	\$ 20.00

“ The one who gives generously also reaps generously ”
 ~ 2 Corinthians 9:6

Bulletin Dedication *(in memory or in honor)*

Sun Sept 1 <u>Dedicated</u>	Sun Sept 8 <u>Dedicated</u>	Sun Sept 15 <u>Dedicated</u>	Sun Sept 22 <u>Dedicated</u>	Sun Sept 29 <u>Dedicated</u>
Sun Oct 6 Available	Sun Oct 13 <u>Dedicated</u>	Sun Oct 20 Available	Sun Oct 27 Available	

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



Liturgical Schedule & Feast Days

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

SERVICE AND FEAST DAY SCHEDULE

- Sunday, September 1, 9:30AM – **Divine Liturgy, 10th Sunday, DORMITION OF THE MOTHER OF GOD.**
- Saturday, September 7, 10AM – **100th Anniversary Meeting** in the Church downstairs
- Sunday, September 8, 9:30AM – **Divine Liturgy, 11th Sunday**
- **100 ANNIVERSARY CELEBRATIONS:**
 - Friday, September 13, 6 PM – **Vespers Service, followed by refreshments**
 - Saturday, 9:30AM – **HIERARCHICAL DIVINE LITURGY |**
Consecration of the Bell & Belfry | Banquet: 1pm
 - Sunday, September 15, 9:30AM – **Divine Liturgy, 12th Sunday, Parish Fellowship**
- Sunday, September 22, 9:30AM – **Divine Liturgy, 13th Sunday. Start of the Church School**
- Sunday, September 29, 9:30AM – **Divine Liturgy, 14th Sunday, CROSS ELEVATION –**
Blessing of the Church School Bags on the 29th (Postponed)

ANNOUNCEMENTS:

- **Welcome baby Sarah**

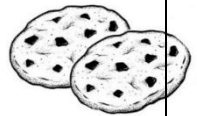
On behalf of Sts. Peter and Paul Parish, we extend our heartfelt congratulations to Brian and Jessica on the birth of their precious daughter, Sarah, on August 19, 2024. This joyful occasion is a blessing to us all. We join Karen Semchee in welcoming her beloved granddaughter, Sarah, with open hearts and prayers for her health, happiness, and a life filled with love and faith.

- *With love and prayers, the Parish Family*



- **Cookies for the 100th Anniv. Banquet**

At the 100 Anniversary Banquet we will have a cookie table. Please consider making and donating cookies for the 100th Anniversary. If you can, please make cookies, (use the trays in the back of the church) & bring them by Friday Sep 13. Annie Woloschak will coordinate that – 330-766-0182.



- **Summer Experience**

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

- **Sponsor one family with Children**

As the war in Ukraine continues so does the suffering of people, especially children. One day Addison was watching the news report about the reality of Life of Ukrainian children. She got so emotional, she wants to help. She asked adults in Sunday School how this could be done. We thought it would be nice to sponsor one family with children, who were displaced because of war

or children whose fathers are fighting on the front line. We are asking parishioners if they know anybody and can provide the names of such people. At the beginning of Sunday school year we will pick one family. Children can start communicating with them through writings. We will try to support them however we can to bring some hope for their future and somehow help them through their pain. Please submit your names to Father. - *Church School Administration*

The Dormition of the Mother of God

The Dormition of the Mother of God (Theotokos), also known as the Dormition of the Theotokos, is one of the most significant feasts and is celebrated with deep reverence. The term "Dormition" means "falling asleep," which reflects the belief that the Virgin Mary did not experience death in the way most humans do but rather fell asleep peacefully and was taken up into heaven.



- 1. The Falling Asleep of the Theotokos:** Orthodox tradition teaches that the Virgin Mary lived a pure and holy life, and at the end of her earthly existence, she was informed by an angel of her impending dormition. She prepared herself through prayer and received the sacraments.
- 2. Gathering of the Apostles:** Miraculously, the apostles were gathered from various parts of the world to be present at her bedside. This is seen as a sign of the importance of Mary in the early Church and in God's salvific plan.
- 3. Peaceful Departure and Burial:** Mary peacefully surrendered her soul to Christ, and her body was laid to rest in a tomb in Gethsemane. According to tradition, her tomb was found empty after three days, similar to the resurrection of Christ, suggesting that her body was taken up into heaven.
- 4. Assumption into Heaven:** While the feast is called the Dormition, it is also associated with the belief in the Assumption of Mary, meaning that her body was assumed into heaven, where she was reunited with her soul. This belief underscores the Orthodox view of Mary as the first and most honored among the saints.
- 5. Intercession of the Theotokos:** The Orthodox Church venerates Mary as the "Mother of God" (Theotokos), and her dormition is seen as a transition to a greater role as an intercessor for the faithful. She is believed to continually pray for and protect the Church.
- 6. Liturgical Celebration:** The feast of the Dormition is celebrated on August 28 (August 15 on the Revised-Julian calendar) and is preceded by a two-week fast. The liturgical services emphasize the joy and hope of the resurrection, rather than the sorrow of death.
- 7. Theological Significance:** The Dormition highlights the Orthodox understanding of death as a passage to eternal life, especially for those who live in Christ. It also emphasizes the role of the Theotokos in salvation history, as a model of faith and obedience to God's will.

The Dormition of the Mother of God in Orthodox Christianity is a celebration of the transition of the Virgin Mary from this life to eternal life, her assumption into heaven, and her ongoing intercession for the Church. It is a feast that encapsulates themes of death, resurrection, and the hope of eternal life.

"Most Holy Mother of God, through your prayers, save us!"



Francesca Katherine Passero

daughter of Roger & Maria Battisti Passero of San Diego, CA.

Francesca is the granddaughter of Kathy Battisti & late Fred Battisti

**Francesca will be baptized
Sunday, Sept 1, 2024 at noon**

On this special day of your baptism, may the light of God's love shine brightly in your heart and guide you every step of the way. As you begin this beautiful journey of faith, remember that you are a precious child of God, surrounded by love and blessings. May your life be filled with joy, peace, and the sweet fragrance of God's grace. Welcome to the family of faith, little one!

*With love and prayers,
Sts. Peter & Paul Parish Family*

Greetings to Brandon Rappach
on receiving the Holy Sacrament of
Chrismation.

Welcome to the Church!

Welcome to the family of Christ! With your Chrismation we mark the beginning of a beautiful journey as you open your heart to the grace and love of our Savior. May your life be filled with His blessings, guidance, and endless love.

We pray that you always feel God's love shining down on you!



Flowers on the Feast of the Dormition of the Mother of God

Flowers play a symbolic and important role in the feast of Dormition of the Virgin Mary, embodying various spiritual meanings.



- 1. Symbol of Purity and Holiness:** Flowers, often associated with beauty and purity, are seen as a fitting tribute to the Virgin Mary, who is revered for her purity and holiness. Offering flowers at the church during the Dormition reflects the community's love and veneration for her.
- 2. Representation of the Garden of Eden:** In some traditions, the presence of flowers around the icon of the Dormition or on her bier represents the Garden of Eden, symbolizing the restoration of humanity through the Virgin Mary's role in the Incarnation of Christ.
- 3. Fragrance of Sanctity:** The sweet fragrance of flowers is symbolic of the sanctity of the Virgin Mary. This ties into the belief that, at her Dormition, a heavenly fragrance filled the air, signifying her passing from this life into the eternal life with God.
- 4. Connection to Life and Resurrection:** Flowers, with their ability to bloom and grow, symbolize life, resurrection, and the hope of eternal life. This is particularly significant in the context of the Dormition, where the Virgin Mary is believed to have fallen asleep in the Lord and been taken body and soul into heaven, reflecting the promise of resurrection for all believers.

In many Orthodox traditions, faithful bring flowers to church on this day, which are then blessed by the priest. These flowers are often taken home and kept as a reminder of the feast and the intercessions of the Theotokos. The tradition also emphasizes the beauty and reverence due to Mary, who is often referred to as the "flower of humanity" due to her role in the salvation of mankind.

The Symbolism of Flowers and the Cross, Paradise and Hell

In Christian spirituality these aspects can be powerful when discussing the paths we choose in life and their ultimate destinations—paradise or hell.



The Cross as the Path to Paradise

The cross, a central symbol in Christianity, represents the trials, sacrifices, and sufferings that we must endure in our lives. It is a reminder that following Christ often involves carrying our own crosses, facing difficulties, and making sacrifices. However, these challenges are not without purpose. Just as Christ's suffering and death on the cross led to the resurrection and eternal life, our own crosses, when carried faithfully, lead us closer to God and ultimately to paradise.

– **Fragrance of the Cross:** The cross, though a symbol of suffering, is also connected to the sweet fragrance of holiness and eternal life. Like the beautiful and fragrant flowers that emerge after

enduring the harshness of winter, the soul that endures the hardships of life with faith and perseverance blossoms into the beauty of holiness. This fragrance is not just metaphorical but also a spiritual reality that surrounds the saints and those who live in accordance with God's will.

The Path of Temptation

On the other hand, the path of temptation, though it may appear beautiful and alluring, is deceptive. Temptations often come disguised as something desirable—pleasure, power, or wealth—much like flowers that appear beautiful but may lack true fragrance or even be poisonous. These temptations can lead us away from God and ultimately to spiritual death, symbolized by hell.

- **False Beauty:** The "flowers" of temptation might be beautiful to look at, but they lead to a life of sin and separation from God. This path, though initially appealing, ends in a "hell of torture," a life devoid of peace, joy, and the presence of God. The allure of sin is temporary, and its end is eternal suffering, much like how some flowers bloom brightly but quickly wither and die, leaving only decay behind.

The Choice

In life, we are constantly faced with the choice between carrying our cross and following Christ or succumbing to the temptations that lead us away from Him. The cross may seem daunting, but it leads to eternal life and the true fragrance of holiness. On the other hand, the seemingly beautiful path of temptation leads to a dead end, filled with suffering and the stench of spiritual death. By embracing our cross, we participate in Christ's suffering and resurrection, allowing the fragrance of His grace to fill our lives. In contrast, yielding to temptation may offer momentary pleasure, but it ultimately leads to emptiness and despair. The choice is ours, and it determines whether we will experience the everlasting fragrance of paradise or the torturous reality of hell.

"Whoever wants to be my disciple must deny themselves and take up their cross and follow me."

- Matthew 16:24=



IN MEMORY OF

BETTY J. EWANISH

+ JULY 15, 2024

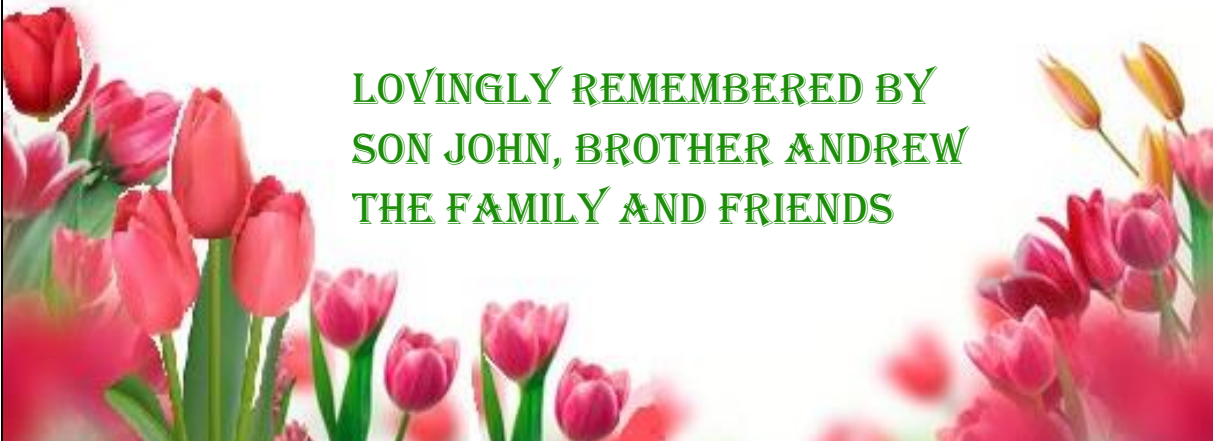
**ON THE 40TH DAY
OF HER PASSING AWAY**



MEMORY ETERNAL

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

**LOVINGLY REMEMBERED BY
SON JOHN, BROTHER ANDREW
THE FAMILY AND FRIENDS**



Reflection by Archbishop Daniel on the Feast of the Dormition of the Mother of God: Finding Strength in an Age of Moral Challenges

Beloved in Christ,

As we gather to commemorate the Feast of the Dormition of the Mother of God, our hearts are filled with both solemnity and joy. This sacred feast, known as the Assumption of the Mother of God in the Western tradition, marks the moment when the Birth-Giver of God, the Mother of our Lord Jesus Christ, peacefully fell asleep and was taken up into Heaven. It is a celebration of her dormition, her peaceful repose, and her glorious assumption into the Kingdom of God.

In the iconography of the feast, we see the Apostles gathered around the Theotokos, who lies on her deathbed, her face serene, her hands crossed over her chest, her body surrounded by angels. Above, Christ stands holding His Mother's soul, depicted as a small child wrapped in white, symbolizing her purity and spiritual rebirth into eternal life. This image is not merely a portrayal of death; it is a testimony to the triumph of life over death, a testament of hope that transcends the boundaries of this temporal world.

The Dormition of the Mother of God teaches us that death is not the end but a passage to a new beginning. Her peaceful passing and assumption into Heaven remind us of the Resurrection promised to all who live in Christ. The Mother of God, who bore the Savior of the world, has shown us the way to eternal life through her faithfulness, humility, and obedience. Her death was not marked by sorrow or fear but by peace and joy, knowing that she was reuniting with her Son and God.

This message is profoundly significant, especially in our contemporary society, which often views death with anxiety and despair. The Dormition of the Mother of God offers a counter-narrative, one of hope and assurance in the face of the mystery of death. It calls us to live our lives with an awareness of eternity, grounding our actions, thoughts, and desires in the reality of the Kingdom of God, which begins in our hearts here and now.

The Dormition in the Context of Modern Society's Moral Challenges

Today, as we navigate a world filled with moral challenges and societal decay, the Dormition of the Theotokos provides a source of spiritual strength and guidance. We live in an era where the lines between good and evil, right and wrong, truth and falsehood, are often blurred. Secular ideologies and materialistic pursuits dominate, leading many to drift away from the eternal truths of our faith.

The life and dormition of the Mother of God offer us a model of how to live righteously amidst these challenges. Her unwavering faith, humility, and obedience to God's will are virtues that stand in stark contrast to the self-centered, prideful, and often



morally ambiguous values promoted by our contemporary culture. Her life was one of silent witness—speaking volumes not through words but through her example of pure love, self-sacrifice, and total devotion to God.

In a society that increasingly prioritizes personal gratification and success over spiritual depth and communal well-being, the Dormition calls us back to the basics of our faith. It urges us to cultivate a spirit of humility, to practice obedience to God’s commandments, and to embrace the path of self-sacrificial love. In this way, we become witnesses to the Gospel, not just in words, but in our very being, reflecting the light of Christ in a world darkened by sin.

Embracing the Dormition’s Message in Our Daily Lives

How can we, Orthodox Christians, allow the feast of the Dormition to impact our daily lives and responses to moral challenges?

First, we must anchor our hearts in the life of the Theotokos, drawing inspiration from her example. Let us strive to imitate her virtues: her deep prayer life, her willingness to serve others, her unconditional love, and her readiness to do God’s will.

We are called to be people of prayer, like the Theotokos, who pondered the Word of God in her heart and lived according to His guidance. In our daily prayer, we should seek to draw closer to God, to open our hearts to His wisdom, and to be strengthened against the temptations and confusions of the world. Regular prayer and participation in the sacraments are essential in maintaining our spiritual health and clarity of mind.

Second, we must commit to living out the Gospel values in our interactions with others. In a society where moral standards are often compromised, our lives should bear witness to the truth of Christ. This means standing up for what is right, even when it is unpopular or comes with personal cost. It means showing love and compassion, even to those who may not share our beliefs or who live in ways contrary to the Gospel. The Dormition teaches us that God’s love transcends all human divisions, and we are called to be vessels of that love.

Third, we must teach the next generation about the significance of the Dormition and the virtues of the Theotokos. Our children and youth are growing up in a world where they are constantly exposed to conflicting messages about morality and purpose. We, as parents, educators, and leaders, have a responsibility to instill in them the values of our faith, to teach them about the lives of the saints, and to encourage them to develop a personal relationship with God.

Finally, the Dormition of the Mother of God is a call to spiritual vigilance. We are reminded that our time on earth is short and that we must always be prepared for the moment when we, too, will be called to meet our Lord. The Theotokos lived each day in readiness, in a state of spiritual watchfulness, and so must we. This does not mean living

in fear but in a state of peace and joy, knowing that our lives are in the hands of a loving God.

Let us approach this Feast of the Dormition with a renewed commitment to our faith. Let us honor the Mother of God by emulating her virtues and striving to live holy lives. In doing so, we will not only strengthen our own souls but also provide a light to those around us, guiding them to the eternal truths of the Orthodox faith.

May the prayers of the Most Holy Theotokos protect us and guide us on our spiritual journey. May her dormition inspire us to live with hope and courage in a world in need of the love and light of Christ. Amen.



PRAYER BEFORE RECEIVING HOLY COMMUNION:

of Saint John Chrysostom

Lord my God, I know that I am not worthy or sufficient that You should come under the roof of the house of my soul, for all is desolate and fallen, and You do not have within me a place fit to lay Your head. But even as from on high You humbled Yourself for our sake, so now conform Yourself to my humility. And as You consented to lie in a cave and in a manger of irrational beasts, so also consent to lie in the manger of my irrational soul and to enter my defiled body. And as You did not disdain to enter and dine with sinners in the house of Simon the Leper, so consent also to enter the house of my humble soul which is leprous and sinful. And as You did not reject the woman who was a harlot and a sinner like me, when she approached and touched You, so also be compassionate with me, the sinner, as I approach and touch You, and let the live coal of Your most-holy Body and precious Blood be for the sanctification, and enlightenment, and strengthening of my humble soul and body; for a relief from the burden of my many sins; for a protection from all diabolical practices; for a restraint and a check on my evil and wicked way of life; for the mortification of passions; for the keeping of Your commandments; for an increase of Your divine grace; and for the advancement of Your Kingdom. For it is not as one insolent and presumptuous that I draw near to You, O Christ my God, but as one taking courage from Your ineffable goodness, so that having long abstained from Your communion I may not become a prey to the noetic wolf. Therefore, I pray to You, O Lord, Who alone are holy: sanctify my soul and body, my mind and heart, my emotions and affections, and wholly renew me. Root in my members the fear of You, and make Your sanctification indelible within me. Be also

my Helper and Defender, guide my life in peace, and make me worthy to stand on Your right hand with Your Saints; through the prayers and intercessions of Your all-pure Mother, of Your ministering Angels, of the immaculate Powers, and of all the Saints who have been well-pleasing to You. Amen.



PRAYERS AFTER RECEIVING HOLY COMMUNION:

of Saint Basil the Great

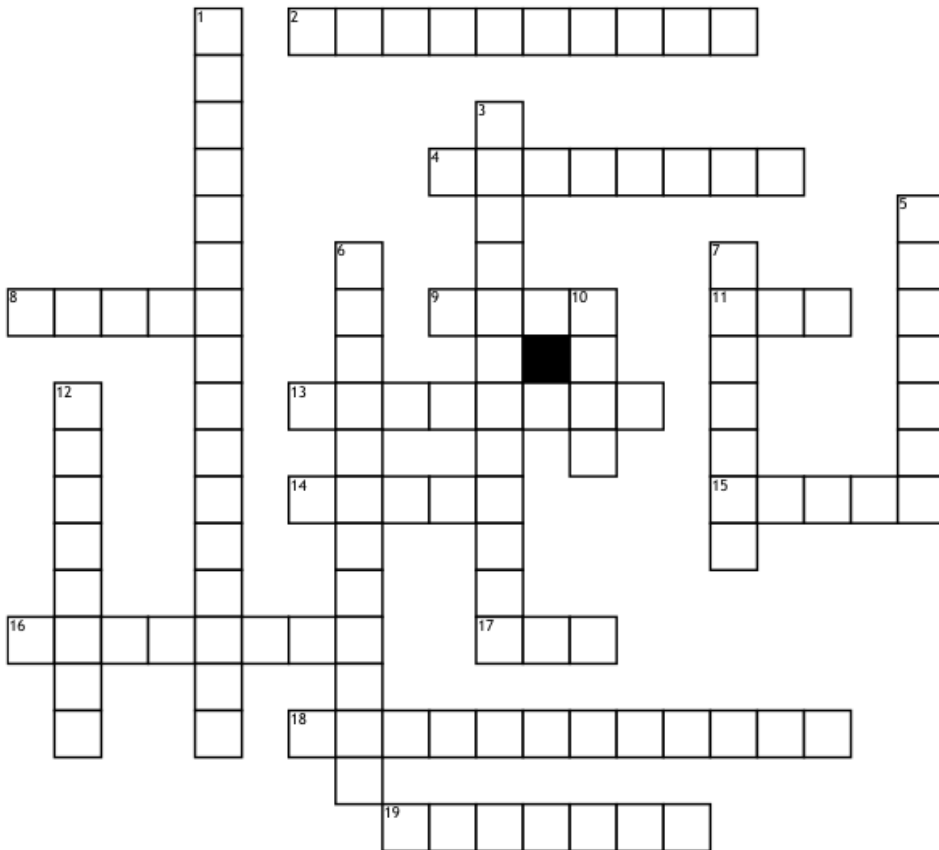
Master Christ God, King of the ages and Creator of all things, I thank You for all the good gifts You have given me, and especially for the communion of Your pure and life-giving Mysteries. I therefore pray to You good Lord Who loves mankind: keep me under the protection and in the shadow of Your wings; grant that even to my last breath I may with a pure conscience partake worthily of Your Holy Gifts for the remission of sins and for eternal life. For You are the Bread of life, the Source of holiness, the Giver of good things, and to You we send up glory, together with the Father and the Holy Spirit, now and ever and to the ages of ages. Amen.



Of Saint Symeon the Translator

You Who have willingly given me Your Flesh as food, Who are a burning fire to the unworthy, do not consume me. No, my Creator; rather penetrate into my members, all my joints, my organs, and my heart. Burn all my iniquities like thorns; cleanse my soul, make holy my thoughts, make firm my knees and my bones as well. Illumine my five senses and make vigilant my entire being with the fear of You. Watch over me always; shield and protect me from every deed and word which corrupts the soul. Cleanse me, purify me, and put me in order; adorn me, give me understanding, and illumine me. Show me to be the dwelling of Your Spirit alone, and not the dwelling place of sin; so that when You enter into the home of Your communion, every evil doer and every passion will flee from me as from fire. As intercessors I bring to You all the saints, the chiefs of the bodiless hosts, Your Forerunner, the wise Apostles, and moreover Your immaculate and pure Mother; accept their prayers, My compassionate Christ, and make Your servant a child of light. For in Your goodness You alone sanctify and enlighten our souls, and to You, our God and Master, as is right we send up glory every day.

God's Creation



Across

2. On sixth day God also created
 4. God also said to man to be fruitful and
 8. Jesus said, "I am the light of the
 9. God saw that the first day was
 11. God took something from Adam to created Eve
 13. Before the world was made there was
 14. God said, "Let there be light and there was

15. The earth was also
 16. Man was created after God's own image.
 17. The second day God created
 18. On the fifth day God created the
 19. On the sixth day God created

Down

1. Day three God created the
 3. The fourth day God created
 5. Adam and Eve chose not to obey God.

6. Adam and Eve lost something with God when they disobeyed Him.
 7. On the first day God made the heavens and the earth.
 10. Adam was created from the
 12. God made man to rule and have what over the earth



**IN
MEMORY OF**

**MARK
VUKSANOVICH**

+ SEPTEMBER 1, 2023

**1ST ANNIVERSARY
OF HIM PASSING AWAY**

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



LOVINGLY REMEMBERED BY
WIFE JENNIFER KENDALL
PARENTS BORIS & KATHLEEN VUKSANOVICH
DAUGHTERS SAMANTHA & OLIVIA VUKSANOVICH
BROTHERS BRIAN (LORI) VUKSANOVICH
& ERIC (CHRISTINA) VUKSANOVICH
STEP BROTHER JOHN BUNGAR
& STEP SISTER TAMMY (DENNIS) CURRIE
THE FAMILY & FRIENDS

