

Sunday Bulletin
June 29th 2025 – 3rd Sunday after Pentecost
Seek first the kingdom of God and His righteousness



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

June 29th 2025 – 3rd Sunday after Pentecost

Seek first the kingdom of God and His righteousness

In Memory of William Zemko

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Tone 2 Troparion (Resurrection)

When You descended to death, O Life Im mortal, You slew hell with the splendor of Your Godhead. And when from the depths You raised the dead, all the powers of heaven cried out:// “O Giver of life, Christ our God, glory to You!”

Tone 4 Troparion (Sts. Peter and Paul)

O first-enthroned of the Apostles, and teachers of the universe: entreat the Master of all to grant peace to the world,// and to our souls great mercy!

Tone 2 Kontakion (Resurrection)

Hell became afraid, O almighty Savior, seeing the miracle of Your Resurrection from the tomb! The dead arose! Creation, with Adam, beheld this and rejoiced with You,// and the world, my Savior, praises You forever.

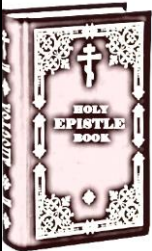
Tone 2 Kontakion (Sts. Peter and Paul feast)

O Lord, You have taken up to eternal rest and to the enjoyment of Your blessings the two divinely inspired preachers, the leaders of the Apostles, for You have accepted their labors and deaths as a sweet-smelling sacrifice:// for You alone know what lies in the hearts of men.

Tone 2 Prokeimenon (Resurrection)

The Lord is my strength and my song; / He has become my salvation. (Ps. 117:14)
V. The Lord has chastened me sorely, but He has not given me over to death.

The Reading is from the Letter of the Holy Apostle Paul to the Romans 5:1-10



Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope. Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us. For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Alleluia and Verses Tone 2

V. May the Lord hear you in the day of trouble! May the name of the God of Jacob protect you!
V. Save the King, O Lord, and hear us on the day we call! (Ps. 19:9)

Alleluia, Alleluia, Alleluia



The reading is from the Gospel according to St. Matthew 6:22-33

The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness! No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? Which of you by worrying can add one cubit to his stature? So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these. Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith? Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added 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

Arlene Hawryluk, Mary C. Moon, Lidiia Zabrodina, 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



Metropolitan Anthony, Archbishop Daniel, Peter Borovitcky, Lorenzo, Rick Wilson, Walter Malys, Tom Drabick, Walter Duzzny, Lori, Christine Kline, 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 Duffly, 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.

JULY BIRTHDAYS

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

Liturgical Schedule & Feast Days

SERVICE AND FEAST DAY SCHEDULE



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

- 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 – **ARCHPASTORAL Divine Liturgy, 6th** Sunday after Pentecost
- STS PETER & PAUL PARISH FEAST DAY** – Archbishop Daniel will be Visiting our Parish

Upcoming dates & events

- July 12 – **Christmas in July Sisterhood party at noon at Rachel's.**
July 12 – **UOL Western PA/OH Regional Event** at Mill Creek Park on Sat, July 12 - (bull p. 11)
Exploring the Gardens – 2 PM. Potluck Picnick – 5 PM
- July 19 – **Baptism of Anthony Zomchak – Saturday July 19 at 1:00PM. Everyone is invited.**
- July 20 - **STS PETER & PAUL PARISH FEAST DAY** – Archbishop Daniel will be Visiting **our Parish.** Archpastoral Divine Liturgy at 9:30am. Fellowship after the Liturgy.
- August 2 – **Outing for the Parish Kids at Austintown Township Park's Pogany Pavilion** on Saturday, 2 August 2025 at noon. At 6000 Kirk Rd, Austintown, OH 44406
- August 23 – **Ukrainian Picnic - celebrating the Ukrainian Independence Day - Aug 23 at 5pm**
- September 27 – **Quarter Auction to Benefit Fr. Olynyk Scholarship Fund**

OUR OFFERINGS TO THE LORD	On June 15	On June 22
General:	\$ 1786.50	\$ 1216.00
Renovation:	\$ 206.00	\$ 611.00
Online Donations on Tithe.ly	\$ 25.00	\$.00

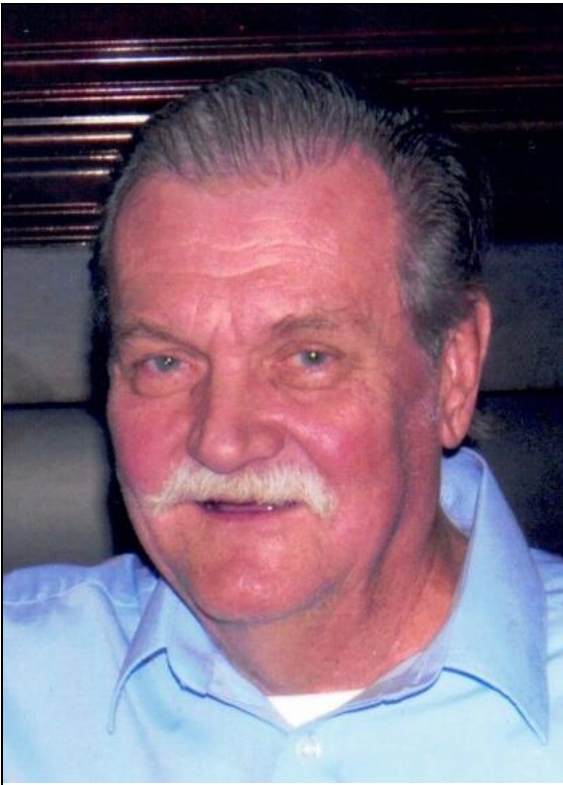
Bulletin Dedication

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

<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. Dedicated 2. Available
<u>Sun July 6</u> 1. Available 2. Available	<u>Sun July 13</u> 1. Available 2. Available	<u>Sun July 20</u> 1. Available 2. Available	<u>Sun July 27</u> 1. Available 2. Available	

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

“Seek first the kingdom of God and His righteousness”



IN MEMORY OF

**WILLIAM
ZEMKO**

ON THE ANNIVERSARY OF
HIS PASSING AWAY

+ JULY 5, 2024



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



LOVINGLY MISSED BY
FAMILY AND FRIENDS



ANNOUNCEMENTS & GREETINGS:



• **Calling for Photos!**

We are gathering group photos from First Confession and Graduate Honoring celebrations at our Sts. Peter and Paul Parish from 2010 to 2022. We realized we are missing some of them.

If you have the group pictures from the events on those years, please bring them to Fr. Mykola or email them to stspeterpauluoc@gmail.com.

We plan to display them downstairs along with the other parish photos displayed from the past years. Thank you for your help in preserving our parish history!



• **UOL Western PA/OH Regional Event**

This event consists of a self-guided tour of Fellows Riverside Gardens in Youngstown, OH, followed by a potluck picnic at Mill Creek Park on Saturday, July 12, 2025, at 2 PM.

Please see the flyer for details – bulletin p. 11.


RSVP Shirley Duffy: 412-518-0912 or at shirleykduffyesq@gmail.com.



• **YOU'RE INVITED TO A BAPTISM!**

Please join us for the **Holy Baptism & Chrismation**
of **Anthony Zomchak**

 **Saturday, July 19**

 **1:00 PM**

 *Sts. Peter and Paul Ukrainian Orthodox Church*

His Eminence Archbishop Daniel will be celebrating the Sacrament. This is a joyful and blessed occasion for our family, and **everyone is warmly invited** to attend and share in this sacred moment.

EVERYONE IS WELCOME!

A **festive lunch** will follow the sacrament at the hall.

Please RSVP by July 13 to Fr. & Pani Zomchak at 330-799-3830 to help us prepare.

We look forward to celebrating this special day with you!

• **Quarter Auction September 27, 2025**

Money to Benefit Fr. Olynyk Scholarship Fund

Seeking Donations: **cash , lottery tickets,**
gift cards and gas cards. NO GIFTS.

To make a donation (or for an additional information)

please call or text: Crystal – 330 766 6872 Yvonne – 330 402 8716

Let`s benefit our Scholarship Fund



• The Story of My Life

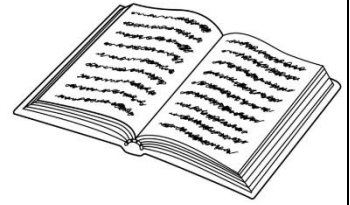
The Sts Peter & Paul **"The Story of My Life"** recognition continues its quest to recognize and highlight our beloved Sts Peter & Paul members who are a viral part of our parish.

If you know anyone from our parish who is 80 years old and older, please contact Fr Mykola or Diane Senedak. They will give you information and ideas of how you can complete a story about your family member. The story can be a paragraph, a page long or several pages along with some photos. It's up to you on how much you'd like to submit.

We all look forward to hearing about your family member's past and present....

Thank you for sharing your their story with our parish!

- In Christ, Fr. Mykola and Diane Senedak



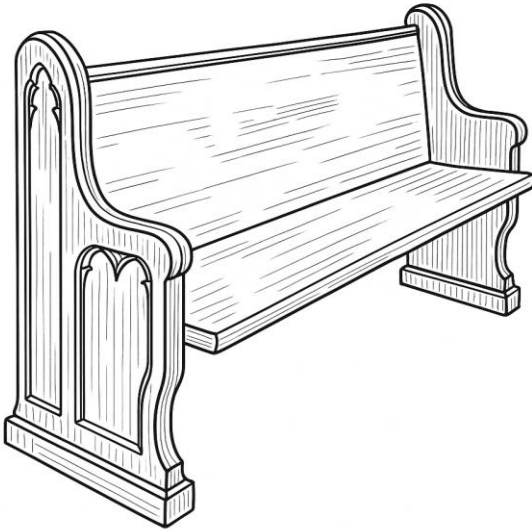
• Christmas in July Sisterhood party on July 12 at noon at Rachel`s.



• Outing for the Parish Kids

August 2 – **Outing for the Parish Kids at Austintown**

Township Park's Pogany Pavilion on Saturday, 2 August 2025 at noon. At 6000 Kirk Rd, Austintown, OH 44406



THE EMPTY PEW

Are people just too busy for God?

It is hard to imagine a time when churches did not have air conditioning, running water, cushioned chairs or pews. A church where there was a bucket of water in the corner with a dipper that everyone shared. The windows would be opened in the heat and people would crowd together for warmth in the winter. If you had to use the bathroom, you would have to make the long journey to the outhouse.

Yet with all of these inconveniences, Sundays used to be a time when people gathered at the church house to hear God's Word. Many churches didn't have Sunday School or youth programs and everyone was in the sanctuary to worship,

hear God's Word, and be together. Pews were filled and I heard a lady this past weekend say she remembered when there was no more room in the church, people gathered outside by the windows and doors to hear the preacher preach the Word. God was a priority. Family was a priority.

People will say, "It was a simpler time back then." Was it? People worked hard from sun up to sun down, most families were fortunate to have one car, and most items were handmade. Yet with everything they had to do on any given day, they made time for God and church.

Unfortunately today, it seems God and church is no longer a priority in too many families. The empty pew is becoming more common in churches throughout our nation. I have heard it said the church needs to change with the times, the church needs to cater to the people, the church needs more programs, the church.....

Whatever happened to the thought of the church raising disciples and ministering to the community? Whatever happened to the church being a place where people came to greet one another to share the Word of God and to encourage one another in a life of holiness and righteousness? Whatever happened to people wanting to serve instead of being served?

The empty pew breaks my heart. Are people just too busy for God or do they just not care anymore? Either way, as more and more churches close their doors and people begin to remember when there use to be a place where God's people would gather, one day when all the church doors are closed, maybe then, just maybe, people will once again rediscover their thirst to know who God is and to be with one another for worship and prayer.

Anonymous Pastor, Author.

“Remember the sabbath day, to keep it holy.”

Six days you shall labor and do all your work, but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day.

Therefore the Lord blessed the Sabbath day and made it holy.

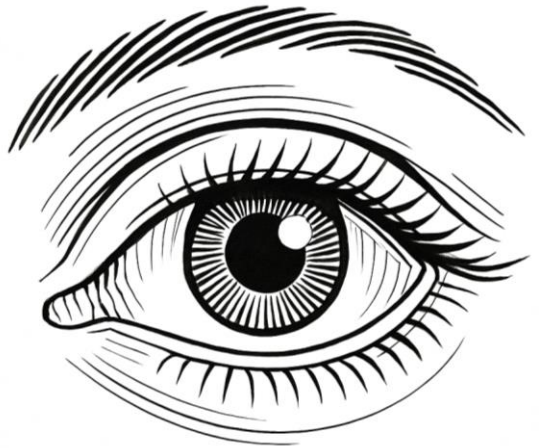
- Exodus 20:8-11

Reflection: A Good Eye

- Seeing with the Light of God

*"The lamp of the body is the eye.
If therefore your eye is good, your whole
body will be full of light."*

— Matthew 6:22



In the teachings of Christ, the "eye" represents far more than just our ability to see physically — it symbolizes the way we perceive, judge, desire, and live. Jesus says that a "good eye" fills the whole body with light. But what does it mean to have a "good eye"?

In the original Greek, the word translated as "good" can also mean *generous*, *simple*, or *single*. A good eye, then, is a generous eye — one that looks at others with kindness, not suspicion. It is a simple eye — one that is focused, undistracted by worldly temptations. And it is a single eye — one that is fully directed toward God.

A good eye doesn't just see people; it *sees God's image in people*. It doesn't just notice problems; it sees opportunities to serve. It isn't consumed by jealousy or comparison, but finds joy in others' blessings. Such an eye brings light — not just into the individual soul, but into homes, relationships, and communities.

By contrast, Jesus warns that a "bad eye" brings darkness. A selfish, critical, or envious eye distorts reality. When we view others with suspicion or resentment, we begin to live in a spiritual shadow. We lose our peace, and our priorities shift toward things that cannot satisfy.

To have a "good eye" is to look at the world through God's perspective — with trust, hope, generosity, and love. It is to resist the cynicism and judgment that cloud our spiritual sight, and instead to focus on the light of Christ.

Let us ask ourselves:

- Do I see others with grace or with judgment?
- Do I focus on what is eternal, or am I distracted by what is temporary?
- Am I letting the light of Christ shape how I see the world?

Ma ythe Good Lord, give us a good eye. Help us to see ourselves, others, and this world through His light — with clarity, love, and generosity. Reflecting on the passage



Ukrainian Orthodox League of the USA REGIONAL FAMILY EVENT

Western PA and Eastern Ohio Sr. and Jr. UOL Chapters & Members at Large

2:00 PM - Saturday, July 12, 2025

Explore Fellows Riverside Gardens

123 McKinley Avenue, Youngstown, OH 44509

Then Enjoy a Festive

5:00 PM - POTLUCK PICNIC

Old Log Cabin in Mill Creek Park

Price Rd, Youngstown, OH 44509

Old Log Cabin is a half a mile from Fellows Riverside Gardens (123 McKinley Ave, Youngstown, OH 44509) * Head east toward Weaver Rd * At the traffic circle, take the 1st exit onto Weaver Rd * Turn right onto Price Rd * Destination will be on the right Old Log Cabin Price Rd, Youngstown, OH 44509

We'll provide:

Hot dogs, buns & condiments * Pizza * BQ
Pulled Pork Sandwiches * Cold Cuts: Ham,
Turkey, Cheese * Peanut Butter & Jelly
Sandwiches * Bottled Water, Coffee, Tea,

Please bring something to share

Salads or side dishes (kitchen available:
range, sink, microwave) * Chips & dips,
Veggies * cheese & crackers * Desserts, soft
drinks

Text, email or call to let us know if you plan to attend, include your name and cell phone number, potluck contribution, your choice of, ham or turkey and cheese or peanut butter jelly sandwiches:

Shirley Duffy – 412-518-0912

shirleykduffyesa@gmail.com

With heartfelt thanks to the Senior UOL Chapters of:

Sts. Peter and Paul – Carnegie, PA and Sts. Peter and Paul – Youngstown, OH

for their generous donations making this event possible.

"Do not worry about what you will eat or what you will wear"

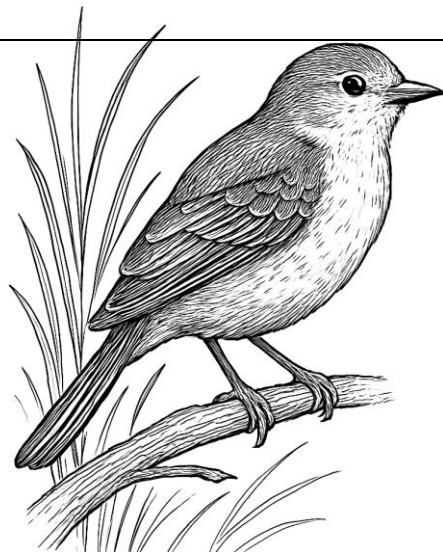
Reflecting on the passage "Do not worry about what you will eat or what you will wear" (Matthew 6:25), we are invited into a deeper trust in God's loving providence. Jesus is not suggesting we ignore our basic needs or become careless in our responsibilities. Rather, He is speaking directly to the anxiety and fear that often dominate our thoughts—especially when we feel the pressure to secure everything on our own.

These words are a call to let go of the constant striving for control and instead rest in the assurance that God sees, knows, and cares for every part of our lives.

We live in a world where our worth is often measured by how much we have, how we look, or how secure our future appears. From billboards to social media, we're told to chase after more—more success, more possessions, more security. But Jesus interrupts this endless pursuit with a simple yet profound question: "Is not life more than food, and the body more than clothing?" He gently reminds us that our lives are not defined by what we consume or wear, but by who we are in God's eyes. He points us to the birds of the air and the lilies of the field—not as creatures without effort, but as living examples of how God provides even for the smallest and most delicate parts of creation.

This passage is an invitation to surrender our fears and live with open hands. Jesus encourages us to seek first the Kingdom of God—to turn our hearts toward what truly matters: living in God's presence, embodying His righteousness, and trusting that everything else will follow in its proper time. When we fixate on worry, we miss the beauty of the present moment. But when we trust, we begin to notice the quiet miracles around us: an unexpected kindness, a timely provision, a moment of peace amid chaos.

Ultimately, Jesus doesn't promise us a life free of challenges. What He does promise is that we will never face those challenges alone. God walks with us, and He will give us what we need—often in ways we never anticipated. When we stop trying to control everything and start trusting more deeply, our hearts become lighter. It's not about ignoring life's concerns—it's about facing them with faith rather than fear.



• • • THEREFORE • • •

DO NOT WORRY

saying

WHAT SHALL WE **EAT?**

WHAT SHALL WE

drink?

OR

WHAT SHALL WE

Wear?

FOR ~~ALL~~ **ALL**



FOR YOUR

HEAVENLY

FATHER KNOWS

THAT YOU **NEED**

all these

OTHER THINGS



BUT

SEEK

FIRST THE

Kingdom of God
His righteousness

AND

and

ALL THESE THINGS SHALL

MATTHEW 6:32-33

TO YOU. BE ADDED

Orthodox Christianity 101

MARRIAGE

The love that exists between a man and a woman is an important theme in many books of Scripture. The Book of Genesis, in particular, tells us of holy and pious couples, such as Abraham and Sarrah, Isaac and Rebecca, Jacob and Rachel. A special blessing, bestowed on these couples by the Lord, was made manifest in the multiplication of their descendants. Love is praised in the Song of Songs, a book which, in spite of all allegorical and mystical interpretations in patristic tradition, does not lose its literal meaning.

The very attitude of God to the people of Israel is compared in the Old Testament with that of a husband to his wife. This imagery is developed to such an extent that unfaithfulness to God and idolatry are paralleled with adultery and prostitution. When St Paul speaks about marital love as the reflection of the love which exists between Christ and the Church (cf. Eph.5:20-33), he develops the same imagery.

The mystery of marriage was established by God in Paradise. Having created Adam and Eve, God said to them: 'Be fruitful and multiply' (Gen.1:28). This multiplication of the human race was to be achieved through marriage: 'Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh' (Gen.2:24). Marital union is therefore not a consequence of the Fall but something inherent to the primordial nature of human beings. The mystery of marriage was further blessed by the Incarnate Lord when He changed water into wine at the wedding in Cana of Galilee. 'We state', St Cyril of Alexandria writes, 'that He (Christ) blessed marriage in accordance with the economy (*oikonomia*) by which He became man and went... to the wedding in Cana of Galilee'.

There are two misunderstandings about marriage which should be rejected in Orthodox dogmatic theology. One is that marriage exists for the sole purpose of procreation. What, then, is the meaning of marriage for those couples who have no children? Are they advised to divorce and remarry? Even in the case of those who have children: are they actually supposed to have relations once a year for the sole purpose of 'procreation'? This has never been a teaching of the Church. On the contrary, according to St John Chrysostom, among the two reasons for which marriage was instituted, namely 'to bring man to be content with one woman and to have children', it is the first reason which is the most important: 'as for procreation, it is not required absolutely by marriage...' In fact, in Orthodox understanding, the goal of marriage is that man and woman should become one, in the image of the Holy Trinity, Whose three Persons are essentially united in love. To quote St John Chrysostom again, 'when husband and wife are united in marriage, they are no longer seen as something earthly, but as the image of God Himself'. The mutual love of the two partners in marriage becomes life-giving and creative when a child is born as its fruit. Every human being is therefore to be a fruit of love, and everyone's birth is a result of love between his parents.



Another misunderstanding about marriage is that it should be regarded as a 'concession' to human 'infirmity': it is better to be married than to commit adultery (this understanding is based on a wrong interpretation of 1 Cor.7:2-9). Some early Christian sectarian movements (such as Montanism and Manicheanism) held the view that sexuality in general is something that is unclean and evil, while virginity is the only proper state for Christians. The Orthodox tradition opposed this distortion of Christian asceticism and morality very strongly.

In the Orthodox Church, there is no understanding of sexual union as something unclean or unholy. This becomes clear when one reads the following prayers from the Orthodox rite of Marriage: 'Bless their marriage, and vouchsafe unto these Thy servants... chastity, mutual love in the bond of peace... Preserve their bed unassailed... Cause their marriage to be honourable. Preserve their bed blameless. Mercifully grant that they may live together in purity...' Sexual life is therefore considered compatible with 'purity' and 'chastity', the latter being, of course, not an abstinence from intercourse but rather a sexual life that is liberated from what became its characteristic after the fall of Adam. As Paul Evdokimov says, 'in harmonious unions... sexuality undergoes a progressive spiritualization in order to reach conjugal chastity'. The mutual love of man and woman in marriage becomes less and less dependent on sexual life and develops into a deep unity and union which integrates the whole of the human person: the two must become not only 'one flesh', but also one soul and one spirit. In Christian marriage, it is not selfish 'pleasure' or search for 'fun' which is the main driving force: it is rather a quest for mutual sacrifice, for readiness to take the partner's cross as one's own, to share one's whole life with one's partner. The ultimate goal of marriage is the same as that of every other sacrament, deification of the human nature and union with Christ. This becomes possible only when marriage itself is transfigured and deified.

In marriage, the human person is transfigured; he overcomes his loneliness and egocentrism; his personality is completed and perfected. In this light Fr Alexander Elchaninov, a notable contemporary Orthodox priest and theologian, describes marriage in terms of 'initiation' and 'mystery', in which 'a full transformation of the human person' takes place, 'the enlargement of his personality, new eyes, new perception of life, birth into the world, by means of it, in new fulness'. In the marital union of two individuals there is both the completion of their personalities and the appearance of the fruit of their love, a child, who makes their dyad into a triad: '...An integral knowledge of another person is possible in marriage, a miracle of sensation, intimacy, of the vision of another person... Before marriage, the human person glides above life, seeing it from outside. Only in marriage is he fully immersed into it, and enters it through another person. This enjoyment of true knowledge and true life gives us that feeling of complete fulness and satisfaction which renders us richer and wiser. And this fulness is even deepened when out of the two of us, united and reconciled, a third appears, our child'.

Christ is the One Who is present at every Christian marriage and Who conducts the marriage ceremony in the Church: the priest's role is not even to *represent*, but rather to *present* Christ and to reveal His presence, as it is also in other sacraments. The story of the wedding in Cana of Galilee is read at the Christian wedding ceremony in order to show that marriage is the miracle of the transformation of water into wine, that is, of daily routine into an unceasing and everyday feast, a perpetual celebration of the love of one person for the other.



First Confession

*at Sts. Peter & Paul
Parish, June 8, 2025*

Greetings to Addison Ratliff,
Zach McCormick,
Nick Yarosh & Ethan Rhodes
on making their
First Confession

God bless them as they grow in Christ!

