

Sunday Bulletin
February 11th 2024 – 36th Sunday after Pentecost
Of the Canaanite Woman



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



Sts. Peter & Paul Ukrainian
Orthodox Church
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Altar Servers
Church Choir
Church School
Adult Education
St. Mary's Sisterhood
Sts. Peter & Paul Brotherhood
Senior UOL Chapter
Junior UOL Chapter
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 each week.*

**February 11th 2024 – 36th Sunday
after Pentecost
Of the Canaanite Woman**

**“WOMAN, YOU HAVE
GREAT FAITH!”**



**Bulletin is dedicated
in Memory of Hanna Khyt` ,
Fruzyna Yaniv, Kateryna Yaniv,
Ivan Yaniv, Mykola Melnykovich,
Vasyl Melnykovich**

Tone 3 Troparion (Resurrection)

Let the heavens rejoice!

Let the earth be glad!

For the Lord has shown strength with His arm.

He has trampled down death by death.

He has become the first born of the dead.

He has delivered us from the depths of hell,

and has granted to the world//

great mercy.

Tone 3 Kontakion (Resurrection)

On this day You rose from the tomb, O Merciful One,
leading us from the gates of death.

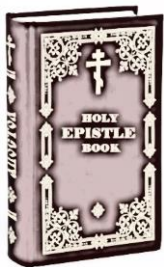
On this day Adam exults as Eve rejoices;

with the Prophets and Patriarchs//

they unceasingly praise the divine majesty of Your power.

Tone 3 Prokeimenon

*Sing praises to our God, sing praises! / Sing praises to our King, sing praises!
V. Clap your hands, all peoples! Shout to God with loud songs of joy! (Ps. 46:1)*



The Reading is from the Letter of the Holy Apostle Paul to the Corinthians

BRETHREN, What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: "I will live with them and walk among them, and I will be their God, and they will be my people." Therefore, "Come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you." And, "I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty." Therefore, since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.

Alleluia and Verses Tone 3

V. In You, O Lord, have I hoped; let me never be put to shame! (Ps. 30:1a)

V. Be a God of protection for me, a house of refuge in order to save me! (Ps. 30:2b)

Alleluia, Alleluia, Alleluia

The reading is from the Gospel according to St. Matthew 15:21-28



Leaving that place, Jesus withdrew to the region of Tyre and Sidon. A Canaanite woman from that vicinity came to him, crying out, "Lord, Son of David, have mercy on me! My daughter is demon-possessed and suffering terribly."

Jesus did not answer a word. So his disciples came to him and urged him, "Send her away, for she keeps crying out after us."

He answered, "I was sent only to the lost sheep of Israel."

The woman came and knelt before him. "Lord, help me!" she said.

He replied, "It is not right to take the children's bread and toss it to the dogs."

"Yes it is, Lord," she said. "Even the dogs eat the crumbs that fall from their master's table." Then Jesus said to her, "Woman, you have great faith! Your request is granted." And her daughter was healed at that moment.

Communion Hymn

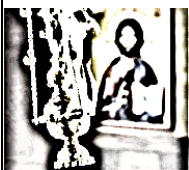
Praise the Lord from the heavens, praise Him in the highest!

Alleluia, Alleluia, Alleluia!

MEMORY ETERNAL

PLEASE PRAY FOR RESTING OF THE SOULS

Mariah N. Andrews, George Fill III, Robert Meredith, Oleksander Dymtro, Mark Vuksanovich, Soldier 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, Matt, Judith Shonn, Stephen Shonn, Ivanna Pavlusk, Simeon, Selma, Thelma Zemko, Elaine Cartier, Artur Bohuslav, Bohdan, Lori Hayda, Shirley Duffy, Michele (Senediak) Caulder, Mike Moon, Dobrodiyka Lilya, Sandy, Marilyn O'Leary, Dolly Mehalco, George, Alice Dobransky, Harold Owens, Dave Zylka, Marianne Carmack, Nicholas Yurchyk, Pauline Witkowsky, Eileen Maluk, Peter Anderson, Albert Auden, Michael Gino Maluk, Boris & Kathleen Vuksanovich, Mykola Prychodczenko, Kathy Zebel. People Suffering from any Illnesses. All Ukrainian people who are suffering from the war.

Prayer for the Sick

Lord of Love and Compassion, have mercy on the servant (Name) who is suffering from the illness. Stretch out your hand and heal your servant. Give wisdom and guidance to the doctors and patience to (Name), his family and friends! Heal him, so we may see Your miracles and strengthen our faith! For we know You are Holy and everything is possible with You! Amen!



to our loved members of the parish,
We pray that God blesses you with
good health, happiness, and joy!

Many Years!

FEBRUARY BIRTHDAYS

1 Rich Semchee	21 Dee Bralish
2 Katie & Bernie Rogenski's	23 Carole Senediak
4 Walter Duzzny	2 Thomas G DeLuca
7 Gertrude Senediak	25 Kyle Crown
10 Betty Ewanish	26 Walter Malys
15 Christina M. Thornton	27 Irene Hustic
	27 Sandy Burlock

Bulletin Dedication *(in memory or in honor)*

	Sun Feb 4 <u>Dedicated</u>	Sun Feb 11 <u>Dedicated</u>	Sun Feb 18 <u>Available</u>	Sun Feb 25 <u>Available</u>
Sun Mar 3 <u>Available</u>	Sun Mar 10 <u>Available</u>	Sun Mar 17 <u>Available</u>	Sun Mar 24 <u>Available</u>	Sun Mar 31 <u>Available</u>
	Sun Apr 7 <u>Available</u>	Sun Apr 14 <u>Available</u>	Sun Apr 21 <u>Available</u>	Sun Apr 28 <u>Dedicated</u>

For bulletin dedication please call – 330-799-3830,
leave a voicemail if Fr Mykola is not near the phone.



Liturgical Schedule & Feast Days

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

SERVICE AND FEAST DAY SCHEDULE

- Sunday, February 11, 9:30AM – **Divine Liturgy, 36th Sunday.** *Mt.15:21-28. Panahyda*
- Thursday, February 15, 9:30AM – **Divine Liturgy – the Meeting of the Lord, God and Savior Jesus Christ.**
- Sunday, February 18, 9:30AM – **Divine Liturgy, 37th Sunday.** *Lk.19:1-10. Blessing of the Candles after the Liturgy.*
- Sunday, February 25, 9:30AM – **Divine Liturgy, 38th Sunday.** *Lk.18:10-14.*
- Sunday, March 3, 9:30AM – **Divine Liturgy, 39th Sunday.** *Lk.15:11-32.*
- Sunday, March 10, 9:30AM – **Div Liturgy, Meatfare Sunday, of the Last Judgment.** *Mt.25:31-46*
- Sunday, March 17, 9:30AM – **Divine Liturgy, Cheesefare Sunday, of Forgiveness.** *Mt. 6:14-21.*
- Monday, March 18 – **** THE BEGINNING OF THE GREAT LENT ****

Upcoming dates & events

- **Adult study & Fellowship: Feb 13 at 5pm ! , Feb 27.**
- Feb 11 - **Souper Bowl soup give-a-way** will be Sunday, Feb 11th after church.
- **FEB 11 – IS THE LAST DAY TO SUBMIT A BRICK FORM**
- **Feb 24 – Prayer Vigil for Peace in Ukraine (on the 2nd anniersary of the war in Ukraine)**
Feb 24, 6 PM – Cathedral of St. John the Evangelist 1007 Superior Ave E, Cleveland OH 44114
- **Mar 1-3 – Food Festival at St Archangel Michael Greek Orthodox Church in Campbell OH**
- Mar 9 - OCMC event on Saturday March 9 at st John the Baptist Orthodox Church in Campbell
- Mar 24 – **Due date for 100th Church Anniversary Commemorative Book Ad Form**
- Sep 13-15 - **100th ANNIVERSARY of Sts. Peter & Paul Parish CELEBRATION**

Church School Calendar

- Sunday, February 11, **Candles Making workshop.**
- Sunday, February 18, **Church School SESSION 13, Blessing of the candles**
- Sunday, February 25, **Church School SESSION 14**

OUR OFFERINGS TO THE LORD AS OF	On January 28	On February 4
General:	\$ 1514.00	\$ 1800.00
Renovation:	\$ 43.00	\$ 30.00
Online Donations on Tithe.ly	\$ 20.00	\$ 25.00



STS PETER & PAUL
UKRAINIAN ORTHODOX CHURCH
 1025 N BELLE VISTA AVE, YOUNGSTOWN OH



PYROHIES SALE SCHEDULE

FOR ORDERS CALL OR TEXT – (234) 247-1534 Anna

February	Order by: <u>Monday, February 12</u>
	Pick-up on: Friday, February 16 , from 9:00 am – noon
	Order by: <u>Monday, February 26</u>
	Pick-up on: Friday, March 1 , from 9:00 am – noon
March	Order by: <u>Monday, March 11</u>
	Pick-up on: Friday, March 15 , from 9:00 am – noon
	Order by: <u>Monday, March 25</u>
	Pick-up on: Friday, March 29 , from 9:00 am – noon
April	Order by: <u>Monday, April 8</u>
	Pick-up on: Friday, April 12 , from 9:00 am – noon
	Order by: <u>Monday, April 22</u>
	Pick-up on: Friday, April 26 , from 9:00 am – noon
May	Order by: <u>Monday, May 20</u>
	Pick-up on: Friday, May 24 , from 9:00 am – noon



Potato & Cheese, Potato Onion, Kraut, or Potato & Kraut \$8.00 a dozen



100th Church Anniversary Commemorative Book Ad Form

We are currently preparing our 100th Anniversary Commemorative Book. We are accepting memorial, honorary, and business ads from parishioners at this time. The costs are \$120 for a full page ad; \$70 for a half-page ad; and \$40 for a quarter-page ad. You can add photos for an additional \$10. If you want to sponsor the book, there is only a \$5 fee. The forms are in the vestibule. Or get the form online - <https://shorturl.at/dGIN6>

It is recommended that all photos be scanned and emailed to the address listed on the form. Checks should be made payable to Sts. Peter & Paul UO Church with Anniversary Book written on the memo line. The form and your check can be mailed to the rectory or turned into the Church Office:

ATT: Michael Sernulka. All submissions are due by March 24, 2024.

DEADLINE FOR BRICK ORDERS - FEB 11

ORDER a Commemorative

\$100 per BRICK

Bricks IN HONOR OR IN MEMORY

(it can also be a greeting or just a name)

that will go on the Belfry platform

Get a **PAPER FORM** in the back of the Church or order online.



(you will need a form for each brick) only **130 bricks left available.**

Do not postpone it. Order the Bricks early.

The Deadline for orders is Feb 11.

100TH ANNIVERSARY PHOTO DIRECTORY

In preparation for our parish's 100th Anniversary, we will be taking family pictures for our 100th Anniversary Directory. This is a wonderful way for your family to be part of this momentous occasion!

Picture Dates:

- Saturday, 2/17/24 11 AM - 6 PM
- Saturday, 3/2/24 11 AM - 6 PM

Make-up Day will be: * Saturday, 3/9/24 11 AM - 6 PM

- All picture appointments must be made in advance by **January 27, 2024**. Pictures will be taken in 15 minute time

increments. Register for your family's appointment via email at:

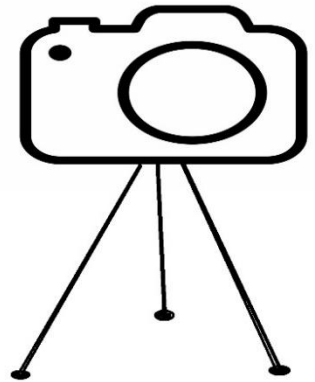
anniversary100pictures@yahoo.com

If you are unable to use email, please call (330) 766-5204 and leave a voicemail with your preferred date and time to schedule your appointment, and someone from the photo committee will get back to you to confirm it.

- All appointments are on a first-come, first-served basis, so sign up early!
- Out-of-town parishioners who are unable to attend a picture date may submit professionally taken pictures only to Father Mykola by February 28, 2024, in order to be included in the directory.

Organizations/Ministries Group Picture Day

Sunday, 3/10/24 after Divine Liturgy



On the Sunday of the Canaanite Woman

In the Name of the Father and of the Son and of the Holy Spirit, one God. Amen.
Glory to Jesus Christ!

The Gospel always gives us a glimpse into Christ's Great Good Heart. The Lord reveals to us His Father's gracious will to heal and save all of creation by living among us an incarnate life and demonstrating in living color what it is that the Holy Trinity desires.

The disciples reveal their impurity of heart by condemning the Syro-Phoenician Woman. They did as their upbringing taught them. The woman was not only acting improperly by approaching the Lord as she did, she was a Gentile and doubly to be avoided. Jesus at first was silent which probably pleased them, but obviously they hoped for a stern rebuke since they asked for it by name saying, "Send her away". And when Jesus made his famous reply, "I was sent only to the lost sheep of the house of Israel the disciples must have been overjoyed! At last Jesus was standing up for his heritage! His next remark I am sure sent them into paroxysms of delight. "It is not fair to take the children's bread and throw it to the dogs."



In this Jesus sought to reveal two things: one tragic and one divine. He made an example of both the disciples and the Woman; the disciples for their cruelty and lack of faith and the Woman for her humility and spiritual beauty. Her reply echoes forever as an example of pure love, "Yes, Lord, yet even the dogs eat the crumbs that fall from their master's table." "Then Jesus answered her, 'O woman, great is your faith! Be it done for you as you desire.'" You see, the only thing that matters is humility. It doesn't matter who or what you are, or what you have done, humility opens the floodgates of divine grace.

What does this say of us? What lesson is here for us? This Gospel points to the way of life that pleases God. Not the way of the disciples dictated by fear, bigotry and hatred. These are indicators of sin, sure signs that self-interest is the motive. The way of the Syro-Phoenician Woman pleases Jesus, the way of extreme humility and love. In her there is not one ounce of self-interest. Her ego has been destroyed. The great enemies of ego are faith and love. She approaches the Lord without regard for social convention, begs him for help, accepts his rebuke

with a display of unprecedented faith, calls herself a dog (a great insult in Middle Eastern culture) and this Jewish man she names “Master”.

How can we know we are on the right track? Humility and love. It is simple, “They will know we are Christians by our love.” But it must be humility and love in its most radical form extending even to our enemies, to those who abuse us and wish us harm, which is no small task. Olivier Clement explains it like this:

“The key to spiritual progress is, therefore, evangelical love for one’s enemies. This is first of all – something very simple, but very difficult – the refusal to judge, the refusal to assert oneself in despising or condemning others. Only such an attitude of mind brings detachment and peace. The rest is secondary.”

All that our Lord did and said was for love. His Great Good Heart was always open. Is it not obvious that everything we do must be for the love of God and our neighbor? Without humility of heart we cannot love. We must first realize that our neighbor is “Christ with us” and then our actions will take on a holy character. We will seek all means possible to lift up the other, to bring joy, peace and comfort to the other, to humble ourselves before the other as before the Lord Himself. Anything other than that is born of pride and self-interest, the two progenitors of all evil.

It has been said recently by some that our community is, perhaps, a little too welcoming, a little too friendly. But how can a community following the example of Christ be too friendly? We could not possibly “out -friendly” Jesus who died for all of us “while we were yet sinners” and the Father who makes the sun to shine on the good and the bad alike. I reject the idea of exclusion just as Jesus did who broke down those walls every time he spoke to a woman, or ate in the house of sinners, or saved an adulterous woman from death, or reached out his hand to heal on the Sabbath Day, or told a parable featuring a Gentile, or touched an unclean leper, or drank water from Jacob’s well from the hand of a Samaritan who was also a woman and a sex addict, who healed the favorite servant of the Centurion, who spoke out against the pride of the self-righteous religious, who challenged the Pharisees and stood up for those they condemned. He was the One who lifted Zaccheus, cared for this Syro-Phoenician Woman, healed the woman with the issue of blood and the Blind Man on the road to Jericho, forgave Peter after he betrayed Him, restored the Apostles who forsook Him in the garden, encouraged the sorrowing Thomas who was honest enough to express his doubts, elevated Paul the murderer of Christians and asked God’s forgiveness for all those who contributed to His crucifixion and those of us who still do. The truth, the bottom line, is that if we are not people-friendly to a fault then we are not God-friendly to a fault.

We are to lift one another up, not tear one another down. The Lord warns us not to try and separate the wheat from the tares. He tells us not to extinguish a smoldering reed. We must

be very careful that in our zeal we do not place barriers between ourselves and God by causing others to suffer.

The truth is that we have little time in this life to spare. The call to purity of heart demands that we concentrate our spiritual efforts daily, even, as St. Paul writes, “incessantly”. It is so easy to get trapped in personal delusion and get side-tracked into counterfeit forms of spirituality.

Elder Sophrony writes, “Do not let the things of this world disperse your energy. Concentrate all your attention on, devote all your energy to, a life which corresponds to the spirit of the Gospel commandments. Let us keep control over our mind in the face of the distractions of the exterior world. Without ascetic effort, our mind will never be able to remain constantly in God. It is from now, in this life, that we must learn to dwell in God, just as our spirit will dwell in God after our death.”

Holy Orthodoxy is the repository of the most amazing treasures. I sincerely wish I had time to share with you the things I have learned in just the past few days, surprising and utterly transformational things, but it will have to wait for another time, but let me end here saying that love, true, evangelical, radical, Christ-like love is the only sure sign that God is present with us and is the greatest form of ascetical labor. We cannot abandon this path at St. Mary’s, chosen long before I ever came here, without betraying Christ. This way was chosen by the good-hearted people who founded this parish and the godly priests who served her. It was chosen long before I came here and will last long after I am gone.

Fr. Antony Hughes



Find the
hidden
words

Jesus and Canaanite woman

S	D	F	G	H	J	M	N	M	F	E	R	T	I
D	F	G	A	T	G	H	K	J	O	P	A	E	J
D	I	S	C	I	P	L	E	S	O	O	R	Z	E
I	W	O	R	A	R	O	I	A	D	Y	T	O	S
L	O	R	D	F	E	D	I	T	T	H	I	J	U
C	R	E	S	R	T	G	S	H	E	E	P	R	S
R	D	W	E	T	H	F	R	R	N	B	F	N	M
O	V	B	Y	M	G	D	A	R	T	I	D	U	I
W	V	T	A	V	U	H	E	S	I	D	O	N	N
D	I	E	R	T	A	D	L	G	H	J	G	H	N
P	S	D	F	M	D	T	A	B	L	E	S	G	T

Jesus
Tyre
Sidon
Pity
Word
Daughter
Disciples
Sheep
Israel
Lord
Food
Dogs
Table
Faith

The Canaanite Woman



The REASONS NOT TO GO TO CHURCH...

(Christian joke)

One priest, being tired of hearing excuses about why people don't go to church, took a piece of paper and wrote:

Similar reasons why "I do not take showers":



1. Because I was forced to take showers as a child.
2. Those who take showers themselves are hypocrites, they think they are cleaner than others.
3. I can't figure out which soap is better.
4. I take showers myself only on big holidays - Christmas and Easter.
5. I used to take showers, but then I got bored of doing so.
6. None of my friends take showers.
7. I will start taking showers when I become old and dirty.
8. Some people say that taking showers is not cool anymore, there are better things to do.
8. I don't have time to take showers
9. I don't want to go take shower, so people don't think I'm so dirty.
10. Some people were taking showers on regular basis and still many bad things and problems happened to them
11. I will never make my children take showers.
12. They can decide when they grow up.
13. Not sure if I'll take shower next week – it depends on the weather.
14. When it's time to take shower I have a football game then.
15. I haven't found the right shower for me yet.
16. The showers usually take too long.
17. People back then had more time for showers than now.
18. Why take showers if you going to get dirty again.
19. The water is too cold in winter and too warm in summer.
20. I don't want soap manufacturers to make money on me."

The Lord said that he will be among those two or three who are gathered in His name (Mt 18:20), and in the temple it is not just two or three who pray, but the whole community of the faithful of a certain area. "You can also pray at home, but you cannot pray at home like in the Church, where there are many people, where the voice is raised to God with one heart. There is something more here: the connection of the spirit, the unification of the souls, the bond of love, the prayers of priests."

Saint John Chrysostom

On the Holy Eucharist

The Holy Eucharist is called the “sacrament of sacraments” in the Orthodox tradition. It is also called the “sacrament of the Church.” The eucharist is the center of the Church’s life. Everything in the Church leads to the eucharist, and all things flow from it. It is the completion of all of the Church’s sacraments—the source and the goal of all of the Church’s doctrines and institutions.



As with baptism, it must be noted that the eucharistic meal was not invented by Christ. Such holy ritual meals existed in the Old Testament and in pagan religions. Generally speaking the “dinner” remains even today as one of the main ritual and symbolic events in the life of man. The Christian Eucharist is a meal specifically connected with the Passover meal of the Old Testament. At the end of his life Christ, the Jewish Messiah, ate the Passover meal with his disciples. Originally a ritual supper in commemoration of the liberation of the Israelites from slavery in Egypt, the Passover meal was transformed by Christ into an act done in remembrance of him: of His life, death and resurrection as the new and eternal Passover Lamb who frees men from the slavery of evil, ignorance and death and transfers them into the everlasting life of the Kingdom of God.

At the supper Christ took the bread and the wine and ordered his disciples to eat and drink it as his own Body and Blood. This action thus became the center of the Christian life, the experience of the presence of the Risen Christ in the midst of his People (see Mt 26; Mk 14; Lk 22; Jn 6 and 13; Acts 2.41-47; 1 Cor 10-11).

As a word, the term eucharist means thanksgiving. This name is given to the sacred meal—not only to the elements of bread and wine, but to the whole act of gathering, praying, reading the Holy Scriptures and proclaiming God’s Word, remembering Christ and eating and drinking his Body and Blood in communion with him and with God the Father, by the Holy Spirit. The word eucharist is used because the all-embracing meaning of the Lord’s Banquet is that of thanksgiving to God in Christ and the Holy Spirit for all that he has done in making, saving and glorifying the world. The sacrament of the eucharist is also called holy communion since it is the mystical communion of men with God, with each other, and with all men and all things in him through Christ and the Spirit. The eucharistic liturgy is celebrated in the Church every Sunday, the Day of the Lord, as well as on feast days.

The eucharist is always given to all members of the Church, including infants who are baptized and confirmed. It is always given in both forms—bread and wine. It is strictly understood as being the real presence of Christ, His true Body and Blood mystically present in the bread and wine which are offered to the Father in his name and consecrated by the divine Spirit of God. In the history of Christian thought, various ways were developed to try to explain how the bread and the wine

become the Body and Blood of Christ in the eucharistic liturgy. Quite unfortunately, these explanations often became too rationalistic and too closely connected with certain human philosophies.

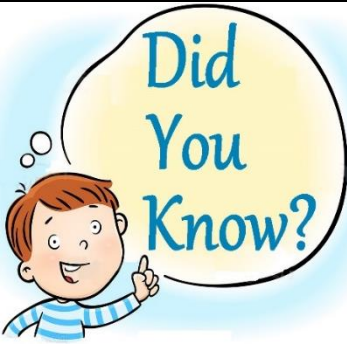
The Orthodox Church denies the doctrine that the Body and the Blood of the eucharist are merely intellectual or psychological symbols of Christ's Body and Blood. If this doctrine were true, when the liturgy is celebrated and holy communion is given, the people would be called merely to think about Jesus and to commune with him "in their hearts." In this way, the eucharist would be reduced to a simple memorial meal of the Lord's last supper, and the union with God through its reception would come only on the level of thought or psychological recollection. On the other hand, however, the Orthodox tradition does use the term "symbols" for the eucharistic gifts. It calls the service a "mystery" and the sacrifice of the liturgy a "spiritual and bloodless sacrifice."

The Orthodox Church uses such expressions because in Orthodoxy what is real is not opposed to what is symbolical or mystical or spiritual. On the contrary! In the Orthodox view, all of reality—the world and man himself—is real to the extent that it is symbolical and mystical, to the extent that reality itself must reveal and manifest God to us. Thus, the eucharist in the Orthodox Church is understood to be the genuine Body and Blood of Christ precisely because bread and wine are the mysteries and symbols of God's true and genuine presence and manifestation to us in Christ. Thus, by eating and drinking the bread and wine which are mystically consecrated by the Holy Spirit, we have genuine communion with God through Christ who is himself "the bread of life" (Jn 6.34, 41). *I am the living bread which came down from heaven; if anyone eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh* (Jn 6.51).

Thus, the bread of the eucharist is Christ's flesh, and Christ's flesh is the eucharistic bread. The two are brought together into one. The word "symbolical" in Orthodox terminology means exactly this: "to bring together into one."

Thus we read the words of the Apostle Paul: *For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when He was betrayed took bread, and when He had given thanks, He broke it, and said, "This is My body which is broken for you. Do this in remembrance of Me." In the same way also the cup, after supper, saying, "This cup is the new covenant in My blood. Do this, as you drink it, in remembrance of Me." For as often as you eat this bread and drink this cup, you proclaim the Lord's death, until He comes. Whoever, therefore, eats the bread and drinks the cup in an unworthy manner will be guilty of profaning the body and blood of the Lord* (1 Cor 11.23-26).

The mystery of the holy eucharist defies analysis and explanation in purely rational and logical terms. For the eucharist—and Christ Himself—is indeed a mystery of the Kingdom of Heaven which, as Jesus has told us, is "not of this world." The eucharist—because it belongs to God's Kingdom—is truly free from the earth-born "logic" of fallen humanity.

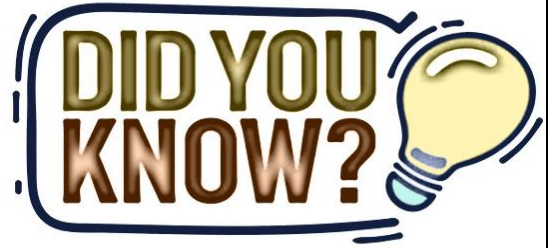


"DID YOU KNOW?"

- Avery turned 4 years old on Feb 1st.
- Zach got all A's on his report card.
- Katherine begun making attempts to stand by herself.
- Sophia has been trying swimming without arm bands.
- Addison can do a back walk over.

*** Please submit the information by the 1st Sunday to be posted in the 2nd Sunday's Bulletin

Sts. Peter & Paul Parish HISTORY FACTS



The Youngstown Chapter of the Ukrainian Orthodox League, with the approval of the Parish Board of Trustees and the Executive Officers, undertook the task of starting a fund for the construction of a Chapel at our Parish Cemetery.

Many funding raising campaign were held, and on October 1, 1967, through the endeavors of League members, the laying and dedication of the cornerstone of the Chapel was held. Archbishop Mstyslav officiated at the dedication.

Kindness
is the **LANGUAGE**
which the deaf can **HEAR**
and the blind can **SEE.**

~ Mark Twain

IN MEMORY OF

**HANNA KHYT` ,
FRUZINA YANIV,
KATERYNA
YANIV, IVAN
YANIV, MYKOLA
MELNYKOVICH,
VASYL
MELNYKOVICH**



"MAY THE LORD REST HER SOUL IN HIS
HEAVENLY KINGDOM"

"ДУШІ ЇХ У БЛАЖЕНСТІВІ ПЕРЕБУВАТИМУТЬ"

LOVINGLY REMEMBERED BY
MARIA KOVAL-MELNYKOVICH
AND FAMILY

