

Sunday Bulletin
December 22th 2024 – 26th Sunday after Pentecost
Conception by St. Anna of the Mother of God
Healing of the Ten Lepers



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



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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*



December 22th 2024 – 26th Sunday after Pentecost
Conception by St. Anna of the Mother of God
Healing of the Ten Lepers

**In Memory of
David Scharba**

- bull 8

**In Memory of
Zeljko Hustic**

- bull 12

- **Church School Perfect Attendance** - bull 5
- **Happy 98th Birthday to Nicholas** - bull 5
- **Liturgical Schedule & Announcem.** - bull 6
- **Healing of the Ten Lepers** - bull 7
- **Orthodox Christianity 101** - bull 10

Tone 1 Troparion (Resurrection)

When the stone had been sealed by the Jews, while the soldiers were guarding Your most pure body, You rose on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to You, O Giver of Life:
“Glory to Your Resurrection, O Christ! Glory to Your Kingdom!//
Glory to Your dispensation, O Lover of mankind!”

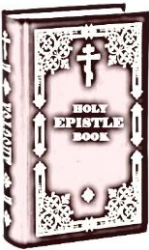
Tone 1 Kontakion (Resurrection)

As God, You rose from the tomb in glory, raising the world with Yourself. Human nature praises You as God, for death has vanished. Adam exults, O Master! Eve rejoices, for she is freed from bondage and cries to You://
“You are the Giver of Resurrection to all, O Christ!”

Tone 1 Prokeimenon – (Resurrection)

Let Your mercy, O Lord, be upon us /as we have set our hope on You! (Ps. 32:22)
V. Rejoice in the Lord, O you righteous! Praise befits the just!

The Reading is from the Letter of the Holy Apostle Paul to the Ephesians 5:8-19



For you were once darkness, but now *you are* light in the Lord. Walk as children of light (for the fruit of the Spirit *is* in all goodness, righteousness, and truth), finding out what is acceptable to the Lord. And have no fellowship with the unfruitful works of darkness, but rather expose *them*. For it is shameful even to speak of those things which are done by them in secret. But all things that are exposed are made manifest by the light, for whatever makes manifest is light. Therefore He says: “Awake, you who sleep, Arise from the dead, And Christ will give you light.” See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil. Therefore do not be unwise, but understand what the will of the Lord *is*. And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,

Alleluia and Verses Tone 1

V. God gives vengeance unto me, and subdues people under me. (Ps. 17:48)
V. He magnifies the salvation of the King and deals mercifully with David, His anointed, and his seed forever. (Ps. 17:51)
Alleluia, Alleluia, Alleluia!

**The reading is from the Gospel according to St. Luke 17:12-19
(Healing of the Ten Lepers)**



Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off. And they lifted up *their* voices and said, “Jesus, Master, have mercy on us!”

So when He saw *them*, He said to them, “Go, show yourselves to the priests.” And so it was that as they went, they were cleansed.

And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, and fell down on *his* face at His feet, giving Him thanks. And he was a Samaritan.

So Jesus answered and said, “Were there not ten cleansed? But where *are* the nine? Were there not any found who returned to give glory to God except this foreigner?” And He said to him, “Arise, go your way. Your faith has made you well.”

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

Sophia Karpa, George Klein, Iryna Farion, Charles Demetrios, Nun Antonina, 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, Walter Duzzny, Lori, Christine Kline, Arlene Hawryluk, Jerry Zets, Larry, Darlene Moon, Jeff Smith, Soldier Ivan, Bernard Gnat, Dolly Mehalco, Jeff Ulbrich, Ann Klein, David & 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 who are suffering from war.

DECEMBER BIRTHDAYS

3 Kevin Semchee
4 Gheorghiy Kolosovsky
6 Mary Zebel
6 Sandy Senedak
8 Bernard Gnat
8 Emily Hillard
10 JoAnn Gnat
10 Thomas Inchak
10 Ashley Woloschak
13 Mike Joe Maluk

14 Martha Woloschak
16 Ann Klein
16 Dorothy Gula Villers
20 Nicholas Yurchyk
23 Barbara Novicky
23 Frank Senediak
24 Jerry Zets
25 Charles Ames
26 Diane Demetrios
31 Melissa Crown



Bulletin Dedication *(in memory or in honor)*

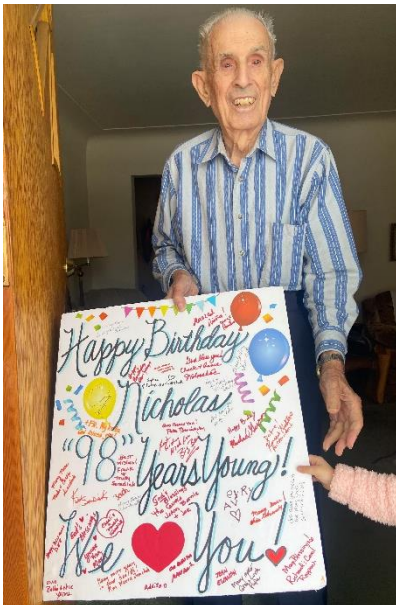
| | | | | |
|--|---|---|---|---|
| <u>Sun Dec 1</u> 1. Dedicated 2. Dedicated | <u>Sun Dec 8</u> 1. Dedicated 2. Available | <u>Sun Dec 15</u> 1. Dedicated 2. Dedicated | <u>Sun Dec 22</u> 1. Dedicated 2. Dedicated | <u>Sun Dec 29</u> 1. Dedicated 2. Dedicated |
| <u>Sun Jan 5</u> 1. Dedicated 2. Available | <u>Sun Jan 12</u> 1. Dedicated 2. Available | <u>Sun Jan 19</u> 1. Dedicated 2. Available | <u>Sun Jan 26</u> 1. Available 2. Available | |

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

**Sts. Peter & Paul Church School 2024-2025
PERFECT ATTENDANCE - 1st Semester**



| September | October | November | December |
|------------|-----------|------------|--------------|
| Sam G. | Sophia Z. | Sam G. | Sam G. |
| Marcy G. | | Marcy G. | Marcy G. |
| Joey R. | | Joey R. | Joey R. |
| Nick Y. | | Addison R. | Addison R. |
| Addison R. | | Addy S. | Bailey B. |
| Joey S. | | Sophia Z. | Sophia Z. |
| Addy S. | | | Katherine Z. |
| Bailey B. | | | |



**Happy Birthday to
Nicholas Yurchyk,
a dear parishioner
of our Parish,
on his 98th Birthday!**



Nicholas is grateful to all the parishioners for making and signing the poster with the wonderful wishes for his Birthday!

Many and Blessed years in good health!

- Sts Peter & Paul Parish Family

Liturgical Schedule & Feast Days

SERVICE AND FEAST DAY SCHEDULE



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

- Sunday, December 22, 9:30AM – **Divine Liturgy, 26th Sunday**
- Sunday, December 29, 9:30AM – **Divine Liturgy, 27th Sunday**
- Sunday, January 5, 9:30AM – **Divine Liturgy, 28th Sunday**
- Monday, January 6, 7:00PM - **Great Compline before Nativity, Caroling in Church. Followed by the Holy Supper Fellowship in Church Downstairs.**
- Tuesday, January 7, 9:30AM – **Divine Liturgy, THE NATIVITY OF OUR LORD GOD AND SAVIOR JESUS CHRIST - CHRISTMAS.**
- Sunday, January 12, 9:30AM – **Divine Liturgy, 29th Sunday**

Upcoming dates & events

- Dec 22 - Sisterhood Meeting after the Liturgy at the Center.
- Feb 2 – SR. UOL will organize a fellowship.
- Mar 2 – Sisterhood will organize a fellowship.
- July 23-27, 2025 - UOL Convention in Florida – SAVE the DATE – July 23-27, 2025.

Church School Calendar

- Dec 22 – School. Dec 22 at 3:30 pm - Visit to See the Train Models, Tracks & the Collections
- **Church School Break** – Dec 29 & Jan 5. Resume – Jan 12.

ANNOUNCEMENTS:

• **Christmas Eve Holy Supper Fellowship**

Sisterhood will host the Christmas Eve Supper on Jan 6. Taking cookies and beverage donations for Christmas Eve. Please contact Erica Shonn if would like to help.

• **Fellowship**

Anyone or organization interested in sponsoring 2025 fellowships, contact Stephanie

• **2025 Church Calendar is available**

Please get a calendar for your home. You may take more than one: for workplace or a friend.

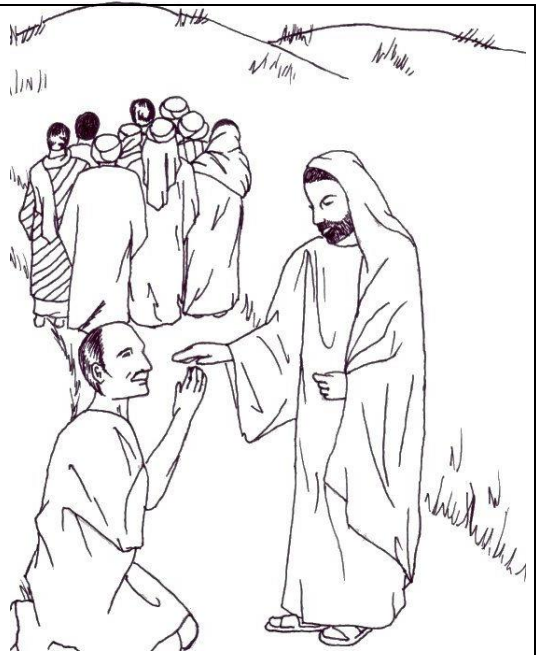
• **Precious Angels – by Dec 22!**

Precious Angels submission by Sunday Dec 22nd. Use the envelopes in the back of the church. Return the envelopes to Crystal or Yvonne

| OUR OFFERINGS TO THE LORD AS OF | On Dec 8 | On Dec 15 |
|---------------------------------|-------------------|-------------------|
| General: | \$ 1925.50 | \$ 2021.00 |
| Renovation: | \$ 152.00 | \$ 43.00 |
| Online Donations on Tithe.ly | \$ 116.80 | \$ 145.00 |

Healing of the Ten Lepers

In this life, one day or another, we will at some point be sick. Whether that be a cold, flu, or something more serious. It's just a fact of life. If this is news to you, I'm sorry to break it to you here, but there it is. And in the medical field, to address this fact of life, there are different ways of treating illness. And all these manners of treating illness usually fall into one of two groups, acute care and preventative care. Now, acute care are things that a doctor does to heal me of an infirmity that I already have: they give me medicine, they reset a bone, they order me to rest. And then there is what's called preventative care: advice and tools that the Doctor gives that I can use to prevent myself from having that illness again. And with sin truly being an illness of the soul, a sickness of the heart, it is no surprise that there are both acute and preventative ways in order to deal with sin; to cleanse us of sinfulness.



Now, it is pretty easy for me to identify what acute spiritual care looks like: Repentance! Right? By acknowledging that sin has entered into my life, I cry out to my savior. I cry out to my Lord and I ask him for help. And I do so by repenting of my sins. I ask God to heal me, and then he does.

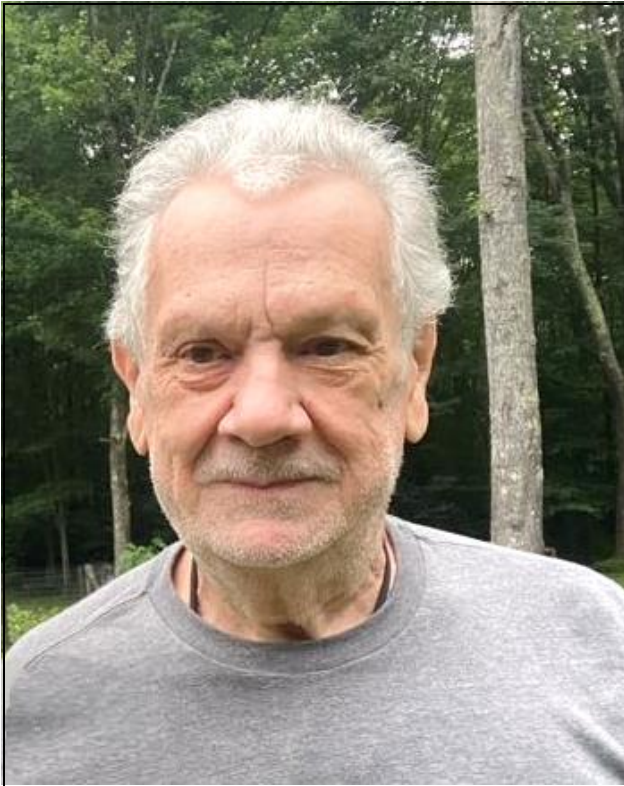
But now, healed of spiritual affliction, I am left to ask: what does preventative spiritual care look like? What gift has God given me to prevent sin from entering my heart again? How do I keep from falling back into where I was before?

Today, as Christ sends the ten lepers on their way, he directs them first to the temple, to show themselves to the priests.

This was a normal, historically recognized practice. Leprosy was a terrible and incredibly infectious disease, and so those who had it were ostracized from the community, out of fear of the illness spreading. Lepers were thus living out in the outskirts, surviving on nothing but what they might receive from begging on the road. And so, it was the job of a priest to confirm that one had been healed of leprosy, so that they might then reenter society, so that they might then find acceptance back into their community. And so these lepers go, and by their Faith they are healed on the way.

And yet, having realized that they are all healed, only one returns to give thanks to the one that healed him. This one who returned was a Samaritan. A foreigner. One who was already ostracized from the Jewish community anyways, leprosy or no. What was the meaning in this? What is it about this turning back that is so significant for us today?

Continue on page 9



IN MEMORY OF

**DAVID
SCHARBA**

+ DEC 7, 2024

ON HIS PASSING AWAY

**HIS MEMORY BE FROM
GENERATION TO GENERATION**

LOVINGLY REMEMBERED BY
THE FAMILY & FRIENDS



By Faith this Samaritan was healed, and by acknowledging his sickness he was made well. In this way, all the lepers were perfect symbols of repentance. Yet those other 9 lepers: we have no idea what happens to them. Do they make it to the Temple? Or do they give up and go their own way? After all, seeing that they have been healed, what really is the incentive for them to go any further? And so then who is to say that they do not then go off in whichever direction that they please, freed from their affliction, immediately forgetting the directions of their Lord. How are we to know that, in their forgetfulness, they even avoid contracting that leprosy again?

Now the one leper, we know where he goes. He returns back to the Lord. He gives thanks to him, and only then is he sent out on his own way, sent forth now with the assurance that he is made well.

And so, this one healed leper, the one who turns back, reveals to us the true power that is preventative spiritual care. For he goes back, he returns to his Lord, and he thanks him. He gives thanks to the one who healed him. And in doing this, in giving thanks for the healing that he has received, this Leper has ensured that he will not forget the one who has delivered him. He will not neglect the healer of his soul and his body. And so, he has set himself up to prevent falling into that very same illness again.

And so too, for us, we have as a tool of preventative spiritual care the act of *giving thanks*. Repentance cleanses our hearts, and then thanksgiving maintains that cleanliness within us. For by remembering the blessings that the Lord has given us, by giving thanks for those things, we practice the act of keeping the Lord on our minds, and thus in our hearts.

It is no accident that the primary work of the Church is called the Eucharist, a word that literally means *thanksgiving*. We have Eucharist as a tool for us to maintain the presence of Christ in our bodies, in our hearts, and in our minds. And emboldened by this presence of the Lord, we allow that presence to maintain us, to sustain us, and to defend us from falling back into the illness of sin.

And this process of cleansing, this process of thanksgiving: our God devised it precisely for us, as He Himself implemented it for us on the Cross. For by ascending the cross, Christ lifts us up out of sin. He cleanses us, He heals us. And then, by the breaking His body on that Cross, and by the shedding of His blood, Christ presents for us now the perfect image of *Eucharist*.

For we look to the Cross, and we give thanks. For our God has faced the ultimate suffering upon that Cross, and He has transformed it into the ultimate joy. And what that means then, is that the very same thing is now possible for our own suffering. Our own struggles. Christ enters into those too, and he transforms them. Christ enters into those sufferings and he suffers them with us, he suffers them for us. And we are then delivered by Him through those sufferings.

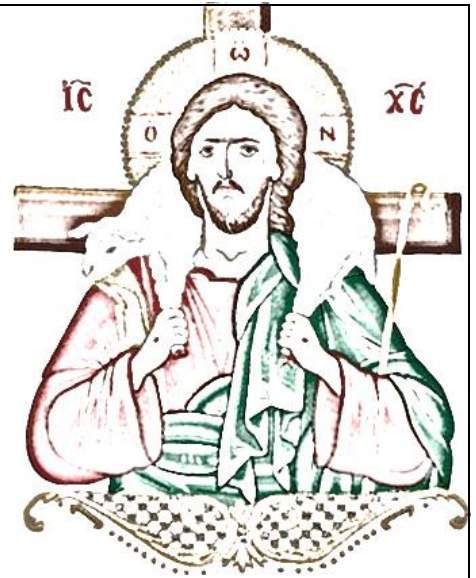
And now, having been healed, having been restored and welcomed back into communion with God, we give thanks. We are no longer ostracized by our own sins. We are no longer lepers on the outskirts of society. Christ has gone out into those outskirts and he has brought us back, and he has restored us, and he has made us well. And for that, we give him thanks. For that, we give him glory.

<https://www.stcloudorthodox.org/homilies/december-8th-2024---healing-of-the-ten-lepers>

Orthodox Christianity 101

CONVERSION TO GOD

Throughout the ages, people have come to God in diverse ways. Sometimes the encounter is sudden and unexpected, sometimes it is prepared by circuitous paths of searching, doubts and disillusion. Occasionally God 'closes in' on us, catching us unawares, while at other times we discover God and turn to Him on our own. This conversion may occur sooner or later, in childhood or in youth, in adulthood or in old age. There are no two people who have come to God by identical paths. There is no way that has been followed by more than one seeker. I am a unique traveller; I must take my own road, to discover a personal God, to Whom I can say, 'O God, Thou art *my* God!' (Ps.63:6) God is one and the same for all people, but He must be discovered *by me* and become *mine*.



Conversion is always both a miracle and a gift, whether it is sudden and unexpected or gradual. Often a person searches for a long time before coming to God; yet it is not the individual who discovers God but rather God who captures the individual. Nevertheless, there may well be a connection between the endeavours and zeal of the seeker and the object of the search: encounter with God. St Augustine, for example, passed through many trials in the search for truth. He read many philosophical and theological books before coming to understand, in his thirty-third year, that he could not live without God. In modern times people often begin their search for an abstract 'truth' through books before coming to a revelation of the Personal God.

Some have come to Christianity in a roundabout way, through other religions and cults, others after experiencing a catastrophe, such as the loss of a loved one, an illness, or a sudden collapse of lifelong expectations. In misfortune we feel our poverty very keenly, through the realization that we have lost everything and have nothing else or nobody other than God. It is only then that we find ourselves crying to God *de profundis*, out of the depths (Ps.130:1), from the abyss of profound grief and despair.

Conversion may also happen as a result of meeting a true believer, a priest or a lay person.

There is, finally, what appears to be the most natural way of reaching God: to be a child born into a religious family and raised as a believer. But here, too, faith received through our families must be thought through and suffered by each individual: it has to become a part of *his own* experience. There are many people from religious families who break with the faith of their ancestors: the miraculous encounter with God does not occur. How this happens, we do not always know. What we do know is that nobody is born a believer. Faith is a gift, though often it is given through the efforts of the person who has sought it.

THE WORD 'GOD'

The words used to refer to 'God' in different languages are related to various concepts. The peoples of antiquity attempted to find in their languages a word to express their notion of God or, rather, their experience of encounter with the Divinity.

In the languages of Germanic origin the word *Gott* comes from a verb meaning 'to fall to the ground', to fall in worship. This reflects an experience similar to that of St Paul, who, when illumined by God on the road to Damascus, was struck by divine light and immediately 'fell to the ground... in fear and trembling' (Acts 9:4-6).

In the Slavic languages the word *Bog* ('God') is related to the Sanskrit *bhaga*, which means 'dispensing gifts', and which in its turn comes from *bhagas*, meaning 'inheritance', 'happiness', 'wealth'. The Slavonic word *bogatstvo* means 'riches', 'wealth'. Here we find God expressed in terms of the fulness of being, perfection and bliss. These properties, however, do not remain within God, but are poured out onto the world, onto people and onto all living things. God dispenses the gift of His plenitude and endows us with His riches, when we turn to Him.

According to Plato, the Greek word for God, *Theos*, originates from the verb *theein*, meaning 'to run'. St Gregory the Theologian identifies a second etymology beside the one of Plato: he claims that the name *Theos* comes from the verb *aithein*, meaning 'to be set alight', 'to burn', 'to be aflame'. St Basil the Great offers two more etymologies: 'God is called *Theos* either because He placed (*tetheikenai*) all things, or because He beholds (*theasthai*) all things'.

The Name by which God revealed Himself to the ancient Israelites was *Yahweh*, meaning 'The One Who Is', that is, the One Who has existence and being. It derives from the verb *hayah*, meaning 'to be', 'to exist', or rather from the first person of this verb, *ehieh* — 'I am'. This verb has a dynamic meaning: it does not simply denote the fact of existence, but signifies a living and actual presence. When God tells Moses 'I am who I am' (Ex.3:14), this means 'I live, I am here, I am together with you'. At the same time this name emphasizes the superiority of God's being over all other beings. He is the independent, primary, eternal being, the plenitude of being which is above being.

Ancient tradition tells us that after the Babylonian captivity, the Jews refrained out of reverential awe from uttering the name *Yahweh*, the One Who Is. Only the high priest could do so, and this once a year on the day of Yom Kippur, when he went into the Holy of Holies to offer incense. If an ordinary person or even a priest wanted to say something about God, he substituted other names for *Yahweh*, usually the name *Adonai* (the Lord). In script the Jews indicated the word 'God' by the sacred tetragrammaton YHWH. The ancient Jews knew well that there was no name or word in human language that could convey the essence of God. In refraining from pronouncing the name of God, the Jews showed that it is possible to be at one with God not so much through words and descriptions, but through a reverential and trembling silence.

IN MEMORY OF

**ZELJKO
HUSTIC**

+ DEC 20, 2018

ON THE 6TH ANNIVERSARY OF
HIM PASSING AWAY



**“MAY GOD REST HIS SOUL IN HIS
HEAVENLY KINGDOM”**

LOVINGLY MISSED BY
WIFE IRENE WESOŁOWSKY HUSTIC

