

Sunday Bulletin – March 29th , 2026
5th Sunday of Lent ~ of Ven. Mary of Egypt



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:

<https://www.stspeterpauluoc.org>

STS Peter & Paul UOC

*Having suffered the Passion for us,
O Lord Jesus Christ, Son of God, have mercy on us*



Sunday Bulletin – March 29th , 2026
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In Memory of Rev Gregory Becker - bull 16

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CHANGEABLE PARTS OF THE DIVINE LITURGY

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 8 Troparion (St. Mary of Egypt)

The image of God was truly preserved in you, O Mother, for you took up up the Cross and followed Christ. By so doing, you taught us to disregard the flesh for it passes away; but to care instead for the soul, for it is immortal.// Therefore your spirit, O holy Mother Mary, rejoices with the angels.

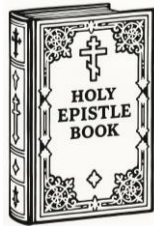
Tone 3 Kontakion (St. Mary of Egypt)

Having been a sinful woman, you became through repentance a bride of Christ. Having attained angelic life, you defeated demons with the weapon of the Cross.// Therefore, O most glorious Mary, you are a bride of the Kingdom.

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!* (Ps. 32:1)

The Reading is from the Letter of St Paul to Hebrews 9:11-14



Brethren: But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

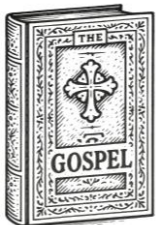
Alleluia and Verses Tone 8

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)

V. *I waited patiently for the Lord; He attended to me and heard my supplication.* (Ps. 39:1)

Alleluia, Alleluia, Alleluia



The reading is from the Gospel according to St. Mark 10:32-45

Now they were on the road, going up to Jerusalem, and Jesus was going before them; and they were amazed. And as they followed they were afraid. Then He took the twelve aside again and began to tell them the things that would happen to Him: “Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death and deliver

Him to the Gentiles; and they will mock Him, and scourge Him, and spit on Him, and kill Him. And the third day He will rise again.” Then James and John, the sons of Zebedee, came to Him, saying, “Teacher, we want You to do for us whatever we ask.” And He said to them, “What do you want Me to do for you?” They said to Him, “Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory.” But Jesus said to them, “You do not know what you ask. Are you able to drink the cup that I drink, and be baptized with the baptism that I am baptized with?” They said to Him, “We are able.” So Jesus said to them, “You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized; but to sit on My right hand and on My left is not Mine to give, but *it is for those* for whom it is prepared.” And when the ten heard *it*, they began to be greatly displeased with James and John. But Jesus called them to *Himself* and said to them, “You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

(Instead of “It is truly meet...,” we sing the following) Hymn to the Mother of God

All of creation rejoices in you, O Full of Grace: the assembly of angels and the race of men. O sanctified temple and spiritual paradise, the glory of virgins, from whom God was incarnate and became a Child – our God before the ages. He made your body into a throne, and your womb He made more spacious than the heavens. All of creation rejoices in you, O Full of Grace. Glory to you!

Communion Hymn

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

EMORY ETERNAL

PLEASE PRAY FOR RESTING OF THE SOULS

Sandy Burlock, Robert Rudolph, Patricia Mogish, Helen Fusco, Maria Koval-Melnykovich, Peter Hucul, Mary Bobersky, Walter Duzzny, Dennis Currie, Julian, Vasyl Zomchak, Heather Rhodes, Joe Zemko, Jeff Ulrich, Judy Cebriak, William Zylka, Serhiy, Pat Mamajack, Arlene Hawryluk, Mary C. Moon, Lidiia Zabrodina, Metro Senedak. Victims of the war in Ukraine.



PRAYER LIST

PLEASE PRAY FOR HEALING, COMFORT, AND SPIRITUAL PEACE



Metropolitan Anthony, Archbishop Daniel, O'Meara, Bill Starr, Gene, Rasa, Fr. Philip, Dominick Woloschak, Beth Zets, Shirley Duffy, Denny Lightner, Kevin Finnerty, Alice Dobransky, Jamie Maluk, Alexandr, Missouri, Jane, Sam, Lorenzo, Lori, Christine Kline, Larry, Soldier Ivan, Dolly Mehalco, Stephen Shonn, Thelma Zemko, Artur Bohuslav, Lori Hayda, Shirley Duffy, Michele (Senediak) Caulder, Dobrodiyka Lilya, Sandy, Marilyn O'Leary, Harold Owens, Marianne Carmack, Nicholas Yurchyk, Pauline Witkowsky, Eileen Maluk, Peter Anderson, Albert Auden, Boris & Kathleen Vuksanovich, Kathy Zebel. People Suffering from any illnesses. Ukrainian people suffering from war.

Liturgical Schedule & Feast Days

SERVICE AND FEAST DAY SCHEDULE



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

- Sunday, March 29, 9:30 AM – **Divine Liturgy, 5th Sunday of Great Lent, Ven Mary of Egypt** Mk 10:32-45
- Sunday, March 29, 5:00 PM – **Sunday Lenten Vespers**
– at Sts. Peter & Paul Ukrainian Orthodox Church at 1025 N Belle Vista Ave, Youngstown, OH
- Wednesday, April 1, 6:30 PM – **Liturgy of Presanctified Gifts. Potluck Dinner**
- Sunday, April 5, 9:30 AM – **Divine Liturgy, 6th Sunday of Great Lent**
PALM SUNDAY. THE ENTRY OF THE LORD INTO JERUSALEM.

PASSION WEEK:

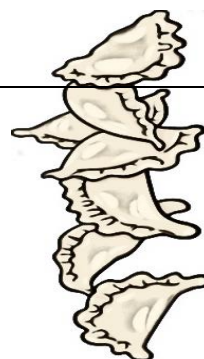
- Great Tuesday, April 7, 9:30 AM – **Divine Liturgy, THE ANNUNCIATION OF THE MOTHER OF GOD**
- Great Wednesday, April 8, 6:30 PM – **Sacrament of Holy Unction**
- Great Thursday, April 9, 9:30 AM – **Divine Liturgy, the Mystical Supper**
- Great Thursday, April 9, 6:30 PM – **The Service of the 12 Passion Gospels**
- Great Friday, April 10, 6:30 PM – **Great Vespers. Procession with the Holy Shroud**
- Great Saturday, April 11, 6:30 PM – **Blessing of baskets at the Orthodox Center.**
5 pm to 7:30 pm - Veneration of Holy Shroud (Plaschanytsia)

PASCHA (Easter):

- **RESURRECTION SUNDAY, April 12, 8 AM – GREAT AND HOLY PASCHA:**
Paschal Procession, Resurrection Matins, & Festal Liturgy.

Pyrohy Schedule

ORDER BY DATE:	WORK DAYS	PICK-UP DAY
March 30	March 31 & Apr 2	April 3
April 20	April 21 & 23	April 24
May 4	May 5 & 7	May 8
May 18	May 19 & 20 (Wed)	May 22
June 8	June 9 & 11	June 12



Baked Goods Schedule

ORDER BY DATE:	WORK DAYS	PICK-UP DAY
Paschas: April 1	Friday, April 3 rd at 9:00 am	Saturday, April 4, 11:00am to 1:00pm
Kolachi: April 1	Saturday, April 4 th at 9:00 am	Saturday, April 4, 3:00pm to 5:00pm

To Place the Order Please use the attached Order Form in the back of the Church
any questions? – 234-247-1534, Anna

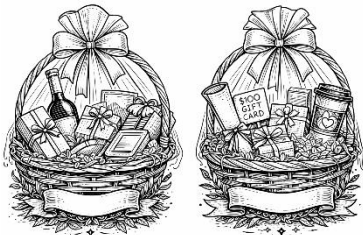
Upcoming dates & events

- Saturday, April 25 – **Super Bingo to sponsor a prosthetic for a wounded Ukrainian Soldier.**

St. Mary`s sisterhood Updates:

1. 2026 Sisterhood dues - (\$10) must be paid by May 1.
2. Sisterhood Semi-Annual Flower Fund. *The donation will count toward Stewardship*

ANNOUNCEMENTS & GREETINGS:



• Monetary Donations for Baskets

We are collecting monetary donations for prize baskets that will be raffled at the Super Bingo on April 25th.

Please contact Crystal or Yvonne if you would like to contribute. Thank you!

* Thank You Note

I would like to express my heartfelt gratitude and appreciation for the get well card from the juniors and school children. It was very warming and truly lifted my spirits. Thank you for your kindness and prayers.

- With gratitude, Beth Zets



* Palm Sunday Procession

On Palm Sunday, April 5, our Parish Children will participate in the procession with the Holy Gospel, waving palms and pussy willows.

* Fr Mykola`s 4th year Anniversary

We warmly congratulate Fr. Mykola on the occasion of his 4th anniversary of serving our parish as a parish priest since March 27, 2022. God Bless him and his family with good health and joy for many years. - *Parish Family*

* SUPER BINGO

on Saturday, April 25 – at Sts Peter & Paul Church **BEST BINGO IN TOWN**
To Support a Ukrainian Wounded Soldier towards Prosthetic.

!!! REGISTER SOON !!!

Special BINGO - Special PRIZES: Double - \$200, Triple Bingo - \$500, Coverall - \$1000

And Many of the Most Popular Instant Tickets.

\$50 Ticket Includes: 18-on cards and 12-on Special Pack and a Dinner
Additional 18-on is \$10, Additional 12-on Special is \$5

Pasta Dinner at 2pm - Bingo Starts at 4pm

TO REGISTER please follow the link below:

<https://tithe.ly/event-registration/#/10938916>

TOWARDS PROSTHETIC



Best Bingo in Town at Sts Peter & Paul Church

SATURDAY, APRIL 25

★ AT 2:00 PM ★

SUPER BINGO!

SCAN TO REGISTER



TO SUPPORT A UKRAINIAN WOUNDED SOLIER
TOWARDS PROSTHETIC

Special Bingo - Special Prizes

Double - \$200 | Triple Bingo - \$500
Coverall - \$1000 | And many of
the Most Popular Instant Ticket

- \$50 TICKET Includes: -

18-on cards and 12-on,
Special Pack and a Dinner

Additional 18-on is \$10
Additional 12-on Special is \$5

Pasta Dinner at 2pm
Bingo Starts at 4pm



THIS MONTH OUR PARISH CELEBRATES

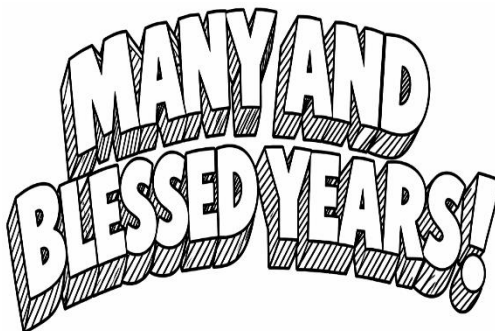


MARCH BIRTHDAYS

1 Kathryn Walcowiec	20 Kimberly S. Bobersky
3 Nadiya Lyubuska	23 Nicholas Majetich
7 Marcia Goodge	25 Boris Vuksanovich
7 Samuel Goodge	25 Katherine Zomchak
7 Theresa Semchee	28 Gregory Battisti
10 Luba Medved	28 Alice Mae Gregory
12 Ronald N. Kichton	30 Thomas Lane
12 Michael III Woloschak	30 Laura Zavadil
16 Karen Yuschak	31 Nicholas Inchak
20 Lindsay Anderson	

APRIL BIRTHDAYS

2 Mary Lou Senediak	22 Mark Ames
3 Linda Pupa	23 Michael Crown
5 Mary M. Lane	24 Michael Zemko
8 Karen Semchee	25 Anthony Zomchak
9 Ben Mischev	26 Michael C Demetrius
9 Steven Novicky	27 Peter Anderson
10 Emily Whalen	27 Eileen Maluk
11 Jason Zets	28 Michael Ace Maluk
14 Sam Rusnov	28 Richard Yuschak
18 Joe Buzzelli	28 Samantha Moon
19 Anna Blair	30 Wayne Tiedeman



Dear Parishioners and Friends, WE NEED HELP!

Please offer your time to help at the Bingo kitchen on available dates (?)

BINGO KITCHEN WORK SCHEDULE 2026 (Updated Mar 19)

Date	Register	Server	Server
Mon., Mar. 30	Karen Semchee	?	?
Mon., Apr. 6	Crystal Walkowiec	?	?
Mon., Apr. 13	Karen Semchee	?	?
Mon., Apr. 20	Crystal Walkowiec	Carla Rogenski	?
Mon., Apr. 27	Karen Semchee	?	?

Please call or text Annie Woloschak if you would like to help – 330-766-0182

OUR OFFERINGS TO THE LORD	On March 15	On March 22
General:	\$ 1592.00	\$ 729.00
Renovation:	\$ 00.00	\$ 00.00
Online Donations on Tithe.ly	\$ 50.00	\$ 15.00

Reflections:



Modesty is the gentle beauty of a soul that does not seek to draw attention to itself, but instead reflects a deeper inner peace. It is not merely found in outward appearance, but in the quiet humility of the heart. A modest person does not strive to be seen or praised, because their worth is not measured by the eyes of others, but by the gaze of God.

In a world that often encourages display, comparison, and self-promotion, modesty stands as a quiet witness to something greater. It teaches the soul to be content without needing to impress, to speak without needing to dominate, and to live without seeking constant recognition. Modesty guards the heart from pride and protects it from the restlessness that comes from always wanting more attention.

True modesty brings freedom. It frees a person from the burden of proving themselves and allows them to rest in who they are before God. It creates space for sincerity, for kindness, and for genuine relationships that are not built on appearance but on truth.

Do not mistake modesty for weakness. It is, in fact, a hidden strength. It is the ability to remain grounded when the world pushes for display, and to choose humility when pride would be easier. The modest soul shines not by drawing attention, but by quietly reflecting the light of God in all that it does.

Simplicity is the clarity of a soul that is not divided. It is the freedom that comes when the heart is no longer burdened by excess—whether in possessions, desires, or distractions. A simple life is not an empty life; it is a focused one, where what truly matters is given space to grow.

In a world filled with noise, speed, and constant wanting, simplicity becomes a path of peace. It

teaches the soul to let go of what is unnecessary and to hold firmly to what is essential. It is not about having less for its own sake, but about making room for what leads us closer to God.

Simplicity allows us to see clearly. When the heart is not cluttered, it becomes easier to recognize truth, to hear God's voice, and to act with intention. It brings order to the inner life and quiets the endless striving that leaves the soul weary.

To live simply is to trust that what God provides is enough. It is to choose depth over abundance, presence over distraction, and gratitude over constant desire. This kind of life may seem small in the eyes of the world, but it carries a richness that cannot be measured.

Embrace simplicity with courage. For when the soul is no longer weighed down, it can move freely, love more deeply, and walk more faithfully. And in that simplicity, it finds a peace that leads it gently, and steadily, toward God.



Sunday of St. Mary of Egypt

The Radiance of Repentance

On this Sunday of Great Lent, the Church sets before us the life of **St. Mary of Egypt**, a powerful witness to repentance, transformation, and the boundless mercy of God. If the Sunday of St. Gregory Palamas reveals the light of divine grace, this Sunday shows us how that light enters the darkest places of the human heart and makes it radiant.

St. Mary's life began far from God. She lived in sin, not out of ignorance, but by choice, giving herself fully to the passions of the world. Yet even in this depth, God did not abandon her. When she came to Jerusalem and was mysteriously prevented from entering the Church of the Holy Sepulchre, her heart was awakened. In that moment, she saw herself clearly — and she turned toward God.

Her repentance was not superficial. It was total. Leaving everything behind, she crossed into the desert and remained there for decades in prayer, struggle, and solitude. The desert became her place of healing, where the chaos of her former life was slowly transformed into peace. What she once was no longer defined her. By grace, she became something new.

The life of St. Mary teaches us that repentance is not limited by our past. No sin is too great, no fall too deep, for the mercy of God. What matters is the turning of the heart. When a person truly turns to God, even a life marked by sin can become a life filled with holiness.

Like the teaching of St. Gregory, her life reveals that the Christian path is not merely about external obedience, but inner transformation. Through repentance, fasting, and prayer, the heart is purified. And when it is purified, it becomes capable of receiving the divine light.

St. Mary did not seek recognition, yet she became a vessel of grace. When she was finally encountered by the monk Zosimas of Palestine, her holiness was evident. She had become illumined — not by her own strength, but by the grace of God working within her.

The Church places her life near the end of Great Lent to remind us that it is never too late to begin again. Even if our journey has been long and difficult, even if we feel unworthy, the path back to God remains open.

As we continue our Lenten journey, St. Mary of Egypt calls us to courage — the courage to face ourselves honestly, to repent sincerely, and to trust completely in God's mercy. Her life assures us that when repentance is real, transformation is possible.

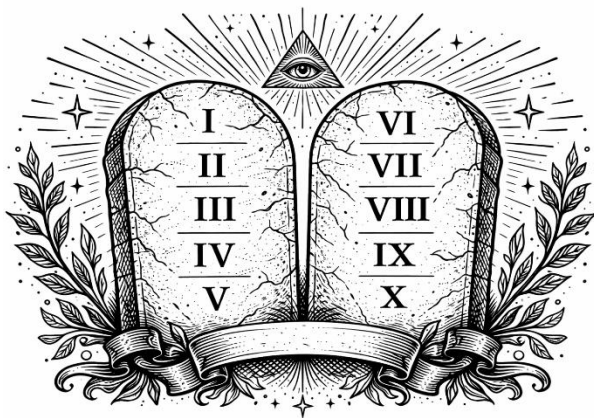
And in that transformation, the same light spoken of by St. Gregory Palamas — the uncreated light of God — begins to shine within us.

May her prayers strengthen us, that we may walk this path with humility and hope, and be led from repentance to illumination, and from illumination to the joy of the Resurrection.



Faithfulness to the Commandments of God

The Path of Steadfast Love



Faithfulness to the commandments of God is not merely the keeping of rules, but the living expression of love for Him. It is the steady choice of the heart to walk in His ways, even when the path is difficult or unseen by others. The commandments are not burdens placed upon us, but lights given to guide us safely toward life.

Often we misunderstand God's commandments, seeing them as restrictions rather than gifts. Yet they are given not to limit us, but to protect us—from sin, from emptiness, and from the confusion of a world that has lost its direction. In them, we find clarity. In them, we find truth.

To be faithful is to remain constant. It is to choose what is right not only when it is easy, but especially when it is hard. It is to resist the quiet temptations that call us away from God and to return, again and again, to His will. Faithfulness is built in small moments—in unseen decisions, in quiet obedience, in daily perseverance.

This faithfulness is not born of fear, but of love. "If you love Me, keep My commandments," says the Lord. When the heart loves God, obedience becomes not a burden, but a desire. The commandments are no longer external demands; they become the natural movement of a soul that seeks to remain close to Him.

There will be times when we fall short. We may struggle, grow weary, or lose focus. Yet God does not abandon those who strive to be faithful. He strengthens the weak, lifts those who fall, and gives grace to those who continue to seek Him. Faithfulness is not perfection—it is perseverance.

The Church calls us to faithfulness because it shapes the soul. Through prayer, discipline, and obedience, we learn to align our lives with God's truth. Slowly, the heart is transformed. What once felt difficult becomes natural, and what once seemed distant becomes near.

Faithfulness to the commandments is a lifelong journey. Each day offers us a choice—to follow our own will or to trust in God's wisdom. And with each faithful step, no matter how small, we draw closer to Him.

In the end, faithfulness leads not only to righteousness, but to communion. For the one who walks in God's commandments does not walk alone. He walks with God—and in that companionship, he finds peace, purpose, and the fullness of life.

Orthodox Christianity 101

Almsgiving

In Christ's teaching, almsgiving goes together with fasting and prayer. We have seen that this is also the teaching of Isaiah and of the Old Testament generally. When one prays and fasts, one must show love through active generosity to others.

Beware of practicing your piety before men, in order to be seen by them, for then you will have no reward from your Father who is in heaven. Thus, when you give alms, sound no trumpet before you, as the hypocrites do. that they may be praised by men. Truly, I say to you, they have their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret; and your Father who sees in secret will reward you ([Mt 6.1-4](#)).

As with fasting and prayer, the gifts of help to the poor must be done strictly in secret, so much so that one should, as it were, even hide from himself what he is giving to others, not letting one hand know what the other is doing. Every effort must be made, if the gift will be pleasing to God, to avoid all ostentation and boastfulness in its giving.

As we have already seen, there is no real love if one does not share what he has with the poor. *if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?* ([1Jn 3.17](#)).

Such was the command of the law of Moses as well.

If there is among you a poor man, one of your brethren, in any of your towns within your land which the Lord your God gives you, you shall not harden your heart or shut your hand against your poor brother, but you shall open your hand to him, and lend him sufficient for his need, whatever it may be. Take heed lest there be a base thought in your heart, and you say, "The seventh year, the year of release is near," and your eye be hostile to your poor brother, and you give him nothing, and he cry to the Lord against you, and it be sin in you. You shall give to him freely, and your heart shall not be grudging when you give to him; because for this the Lord your God will bless you in all your work and in all that you undertake. For the poor will never cease out of the land; therefore I command you, you shall open wide your hand to your brother, to the needy and to the poor, in the land ([Deut 15.7-11](#)).

Such also was the teaching of Wisdom.

The poor is disliked even by his neighbor, but the rich has many friends.

He who despises his neighbor is a sinner, but happy is he who is kind to the poor.

He who mocks the poor, insults his Maker, he who is glad at calamity will not go unpunished ([Prov 14.20-21, 17.5](#)).

According to Saint John Chrysostom, no one can be saved without giving alms and without caring for the poor. Saint Basil the Great says that a man who has two coats or two pair of shoes, when his neighbor has none, is a thief. All earthly things are the possessions of God. "The earth is the Lord's and the fullness thereof, the world and those who dwell in it" ([Ps 24.1](#)). Men are but stewards of what belongs to the Lord and



should share the gifts of His creation with one another as much as they can. To store up earthly possessions, according to Christ, is the epitome of foolishness, and a rich man shall hardly be saved (cf. [Lk 12.15–21](#)).

How hard it is for those who have riches to enter the Kingdom of God! For it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God.

Those who heard it said, “Then who can be saved?”

But he said, “What is impossible with men is possible with God” ([Lk 15.24–27](#), [Mt 19: 23–26](#), [Mk 10.23–27](#)).

Woe unto you that are rich, for you have received your consolation. Woe unto you that are full now, for you shall hunger ([Lk 6.24–25](#)).

For He who is mighty has filled the hungry with good things, but the rich He sent away empty ([Lk 1.53](#)).

The reason why a rich man can hardly be saved, according to Jesus, is because when one has possessions, he wants to keep them, and gather still more. For the “delight in riches chokes the word of God, and so it proves unfruitful” in man’s heart ([Mt 13.22](#), [Mk 4.19](#), Lk 8.14).

According to the apostle Paul, the “love of money”-not money itself-is the “root of all evils.”

There is great gain in godliness with contentment; for we brought nothing into the world, and we cannot take anything out of the world; but if we have food and clothing, with these we shall be content. But those who desire to be rich fall into temptation, into a snare, into many senseless and hurtful desires that plunge men into ruin and destruction. For the love of money is the root of all evils; it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs ([1Tim 6.6–10](#), cf. Heb 13.5–6).

The apostle himself collected money for the poor and greatly praised those who were generous in giving.

The point is this: he who sows sparingly will also reap sparingly, but he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide so that you may always have enough of everything and may provide in abundance for every good work. As it is written, “He has distributed freely, he has given to the poor; his righteousness endures forever” ([Ps 112.9](#)).

You will be enriched in every way for great generosity which will produce thanksgiving to God ([2Cor 9.6–12](#)).

The spiritual person must share what he has with the poor. He must do so cheerfully and not reluctantly, secretly and not for the praise of men. He also must do so, as the poor widow in the gospel, not out of his abundance, but out of his need.

And Jesus sat down opposite the treasury, and watched the multitude putting money into the treasury. Many rich people put in large sums. And a poor widow came, and put in two copper coins, which make a penny. And He called His disciples to Him, and said to them, “Truly, I say to you, this poor widow has put in more than all those who are contributing to the treasury. For they all contributed out of their abundance; but she out of her poverty has put in everything she had, her whole living” ([Mk 12.41–44](#), [Lk 21.2](#)).

Giving alms, therefore, must be a sacrificial act if it has any spiritual worth. One cannot give merely what is left over when all his own needs are satisfied. One must take from oneself and give to others. In the spiritual tradition of the Church it is the teaching that what one saves through fasting and abstinence, for example during the special lenten seasons, should not be kept for other times but should be given away to the poor.

In recent times the teaching has developed that the spiritual man should work within the processes and possibilities of the free societies in order to make a social structure in which the poor will not merely be the object of the charity of the rich, but will themselves have the chance to work and to share in the common wealth of man. In this way the poor will have dignity and self-respect through assuming their just place as members of society. "We do not want hand-outs," say the poor, "we want to be able to learn and to work for ourselves." The spiritual person is the one who works to make this happen; and it is right and praiseworthy to do so. The only temptations here would be to have this attitude and to undertake this action without personal sacrifice, and to think that when such a "just society" will exist-if it ever will-all of men's problems will be solved. The spiritual decadence of many wealthy persons demonstrates that this is not the case. Thus the words of Christ remain forever valid and true:

"the poor you always have with you, but you do not always have Me. if you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, and follow me" ([Mt 19.21](#), [Mk 14.5-7](#), [Lk 18.22](#), [Jn 12.8](#)).

The one who is truly perfect as the Father in heaven is perfect is the one who gives all for the sake of others, in the name of Christ, with Him, and for His sake. Such a person is most truly living the spiritual life.



The Devil's Beatitudes

(which you DO NOT want to follow)

If the devil were to write his beatitudes, they would probably go something like this:

1. Blessed are those who are too tired, too busy, too distracted to spend an hour once a week with their fellow Christians – they are my best workers.
2. Blessed are those Christians who wait to be asked and expect to be thanked – I can use them.
3. Blessed are the trouble makers – they shall be called my children.
4. Blessed are the complainers – I`m all ears to them.
5. Blessed are those who do not give their offering to carry on God`s work – for they are my helpers.
6. Blessed is the one who hates his brother and sister – for he shall be with me forever.
7. Blessed are you who, when you read this think it is about other people and not yourself – I`ve got you too!

True Joy

When constant dissatisfaction fades, gratitude takes its place—and with it comes a deep sense of inner freedom. You no longer have to wait for perfect conditions to feel joy. It's already here, in what you have right now.

Life doesn't promise to be easy, but it always has meaning. And that meaning isn't found when everything falls perfectly into place—it's revealed when the heart learns to accept, to trust, and to hold on to its inner light. What feels ordinary today may become a cherished memory tomorrow. What's close to you now may one day be something you deeply miss. That's why it's so important not to just pass through life, but to truly be present in it.

And when your perspective shifts, even the everyday stops feeling dull. It becomes filled with a quiet beauty you may not have noticed before. Because true joy doesn't come from the outside. It grows within a heart that has learned to see, to appreciate, and to be grateful.

Being Kind

Sometimes it can feel like being kind means losing out—giving more, getting less, or being taken advantage of. But in truth, that's where real strength is found. Because when a person refuses to grow bitter, refuses to answer hurt with hurt, and stays open to the pain of others—that's where life remains genuine and alive.

Kindness is often quiet. It doesn't look for recognition or applause. It simply lives in our actions, our words, and the choices we make each day. And those choices shape who we become. The world may push us toward being hard, indifferent, or calculating. But even in the middle of that, we always have a choice—to remain human. Not by the standards of the world, but by what we know is right in our hearts.

And when we choose that path again and again, a deep sense of inner peace begins to grow. Not because life suddenly becomes easy, but because we're living it honestly and with integrity. Because being human isn't just something we're born into—it's something we choose every day. In our thoughts, words, and actions. And those choices shape the world around us.



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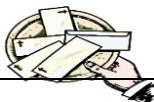


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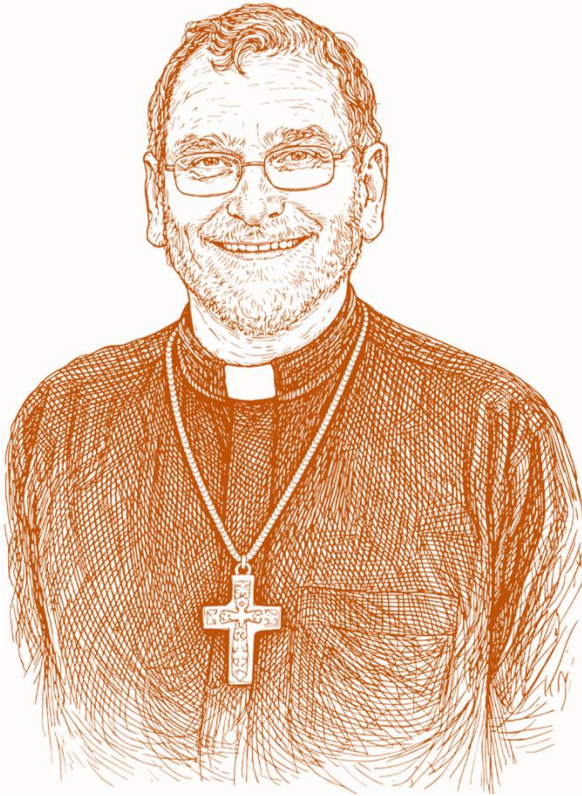
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