

Sts. Peter & Paul Ukrainian Catholic Church

2280 West 7th Street • Cleveland, Ohio 44113

March 1st, 2026

2nd SUNDAY OF THE GREAT FAST VOLUME 9, ISSUE 70

DIRECTORY:

Parish Office:
(216) 861-2176

Emergency Sick Call,
cell phone:

(216) 401-0004

Parish website

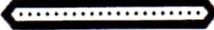
sspeterandpaulucc.com

Parish Office Hours:

Monday through Friday

11:00 AM - 1:00 PM

Closed Saturdays & Sundays
and all legal holidays)

If you  wish to see the priest, please call for an appointment.

Confessions:

Monday through Friday before
the Divine Liturgies

Sunday before Divine Liturgies

Baptisms:

Arrangements must be made by
parents through the Rectory Office to
schedule baptisms and arrange for
Pre-Baptism classes. All parents
expecting to baptize their first child
are to attend Pre-Baptism classes.

Weddings:

Arrangements should be made with a
priest through the Rectory Office at
least six months prior to the desired
date. All couples must attend Pre-
marriage classes which are normally
scheduled in March.

Funerals:

Arrangements are made with the
Rectory Office through the funeral
director before publication in the
newspapers.

Most Rev. Bohdan J. Danylo,
Bishop of St. Josaphat Eparchy in Parma

Very Rev. Canon Andrew G. Hanovsky, Pastor

Mr. Oleh Szwed, Sacristan

DIVINE LITURGY SCHEDULE:

Sunday: 10 AM in Ukrainian

Weekdays 10 AM & Holy Days as Scheduled: Please check weekly bulletin



DIVINE SERVICES FOR THE WEEK

SUNDAY, March 1st, 2026 - 2nd Sunday of the Great Fast

10:00 AM - Divine Liturgy of St. John Chrysostom

- For the Parishioners -

MONDAY, March 2nd, 2026

(NO SERVICE)

TUESDAY, March 3rd, 2026

(NO SERVICE)

WEDNESDAY, March 4th, 2026

10:00 AM Lenten Service ()

THURSDAY, March 5th, 2026

(NO SERVICE)

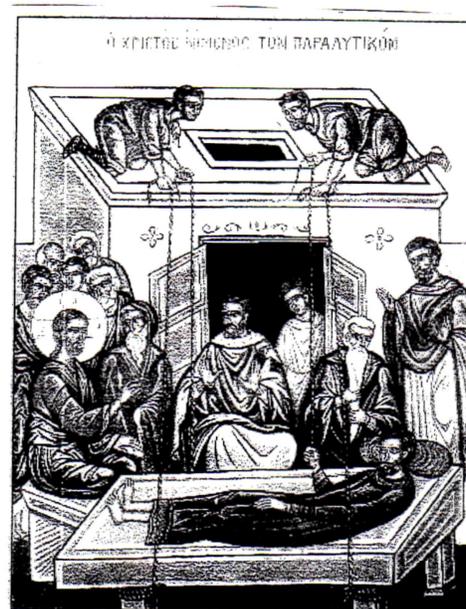
FRIDAY, March 6th, 2026

10:00 AM Lenten Service ()

SATURDAY, March 7th, 2026

10:00 AM +Yosyf +Eufrozynia ()

- SOROKOUSTY-



SUNDAY, March 8th 2026 - 3rd Sunday of the Great Fast

10:00 AM Divine Liturgy of St. John Chrysostom

- For the Parishioners -



Нагадування: перехід на літний час в Огайо починається в неділю 8 березня. Не забудьте переставити годинники одну годину вперед наступної суботи пере сном.



Reminder: Daylight Saving Time starts on Sunday, March 8th. Don't forget to change your clocks next Saturday before going to bed... We "Spring forward".

ОГОЛОШЕННЯ 1 березня 2026 р.

ANNOUNCEMENTS March 1st 2026

On the Second Sunday of the Great Fast, we celebrate the memory of St. Gregory Palamas, Archbishop of Thessalonica. On this day, the Holy Church speaks to us about the mystery of light, which we must come to know, if we want to behold the Resurrection of Christ. St. Gregory of Thessalonica and the theological arguments of the fourteenth century connected with his name, taught that the light of the Transfiguration is uncreated light. Refuting the heresies of the western theologians, this teaching reminded Christians of the words of the Scripture stating that God is light. By confessing God the Father and God the Son, Light from Light, true God of true God, we believe that God the Light created another light—the one described in the book of Genesis: "God said, let there be light." Written by Archpriest Alexander Shargunov

Єпархія Святого Йосафата в Пармі оголошує про щорічні Молодіжні Великопісні Реколекції для підлітків і молоді (вік 12-18 років) – відбудуться в суботу, 7 березня в українській католицькій церкві Покрова, 6812 Broadview Road, Parma, OH 44134 (реєстраційний пакет заходу доступний в церковному офісі). Головний доповідач цього року — Препосвящений доктор Мирослав Думич (парох (адміністратор) Української католицької церкви Святого Івана Хрестителя в Детройті, Мічиган, декан Мічиганського деканату та адміністратор Місійного інституту в Єпархії Святого Миколая); а тема реколекцій: "Хрест як знак справжнього виконання та спасіння для молодої людини"; підтримує Писання: «Щоб нічим іншим не хвалитися, крім хреста Господа нашого Ісуса Христа, через який світ мені розп'ятий, а я світові.» Галатів 6:14. Будь ласка, звертайтеся з будь-якими питаннями до диякона Михайла Спака, координатора реколекцій Lock-In: (412) 303-9086 / mjspak@verizon.net.

2026 Annual Eparchy of Saint Josaphat Lock-In Retreat for Teenagers/Young Adults - will take place on Saturday, March 7th at Pokrova Ukrainian Catholic Church, 6812 Broadview Road, Parma, OH 44134 (the event's registration package with the schedule are available in the church office). The main speaker this year is Very Rev. Dr. Myroslav Dumych, (pastor (Administrator) of St. John the Baptist Ukrainian Catholic Church in Detroit, MI, Dean of the Michigan Deanery, and the Administrator of the Missionary Institute in St. Nicholas Eparchy) and the topic of the retreat is: "The Cross as a Sign of True Fulfillment and Salvation for a Young Person"; the supporting Scripture verse: "May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world." Galatians 6:14 (NRSVCE). Please direct any questions to Deacon Myron Spak, Lock-In-Retreat Coordinator: (412) 303-9086 / mjspak@verizon.net.

МОЛИТВА ЗА СПОКІЙ В УКРАЇНІ:

Отче Небесний, Твій Спн учив нас: «Блаженні миротворці, бо вони синами Божими назвуться». У цей час ми гаряче молимося, щоб Твій Дух Святий Надихав щоб припинилася гостра конфронтація та убивства, Щоб на многостраждальній землі України запанував мир в народі, відродилися людські права, принципи демократії та релігійної свободи. Боже, Отче наш, молимо Тебе: заспокой страждання, зціли поранених і прийми душі полеглих у Твоєму Царстві Небесному. Пресвята Мати Божа, накрій своїм благословенним та захисним покровом всю Україну. Нехай життя буде для створення Твого Миру в Україні і світі. Амінь.

PRAYER FOR PEACE IN UKRAINE:

Heavenly Father, Your Son taught us "Blessed are the Peacemakers for they shall be called Children of God." At this hour, we fervently pray that Your Holy Spirit may inspire an end to the violent confrontation and killing in Ukraine. May they restore tranquility to their nation and restore human rights, democratic principles, and religious liberty to their troubled land. God, our Father, we beseech you to comfort the suffering, heal the wounded and accept the souls of the departed into Your Heavenly Kingdom. And may the Most Holy Mother of God, extend her Blessed Mantle of Protection over Ukraine. And may each of us always live our lives as instruments of Your Peace. Amen.

GOSPEL MEDITATION - ENCOURAGE DEEPER UNDERSTANDING OF SCRIPTURE

March 1, 2026
2nd Sunday of Lent
Matthew 17:1-9

When I sit down to answer emails or write a Gospel reflection or return a phone call, I sometimes wonder: Does any of this humdrum work matter? Maybe you ask the same thing about your daily labor. Today's Gospel, the Transfiguration, offers a surprising answer.

Jesus leads Peter, James, and John up a mountain. There, "**his face shone like the sun face and his clothes become white as light**" (Matthew 17:2). That detail regarding his clothes is worth considering.

We know Jesus' body is inseparably united to the divine nature. But his clothing? That's something made by human hands. It's an artifact. And yet it shines with the same uncreated light. What does this detail mean? The early Church noted that Adam and Eve's first act after the Fall was to make clothing. This clothing symbolizes all human labor that supports our dignity. In Jesus' glorified garments, we see not just the redemption of our body, but of human effort to protect and uplift human dignity.

Parents, your family is your work. Baristas, plumbers, nurses, accountants — your labor, your emails, your phone calls, your spreadsheets — can all become radiant when offered to God in love. The question isn't just do I believe in Jesus' glory, but do I believe he can share it with the work of my hands?

Lenten Challenge: Identify the "artifact" you are making to uplift the dignity of others: your job, your home, your relationships. Consciously bring it to the Lord this Sunday at Mass. Offer it to share in His glory. It will begin to shine.

— *Father John Muir*

2nd Sunday of Lent

Today we are following Jesus up on a high mountain with Peter, James, and John. There they see Jesus "transfigured," his face like the sun and his clothes as white as light. Jesus is there conversing with Moses and Elijah.

What are we to make of this image of Jesus, the earthly teacher of this small band of disciples? They were merely followers of a teacher, a rabbi. When they see this and hear a voice proclaiming, "This is my beloved Son..." they begin to realize this man is more than just a rabbi. However, Jesus tells them to keep this a secret until after the Son of Man has been raised from the dead.

Well, they have no idea what this means. Therefore, they continue to follow him as if he was just a human, a teacher. However, we live in the time after the Son of Man has been raised from the dead. Now it is we who must proclaim the good news of Jesus, the Son of God the Father.

Take this week and think about how, in your own way, can proclaim through your words and deeds the Jesus is your savior, your teacher, and rabbi.

You are Forgiven and Healed

In Capernaum Jesus is surrounded by great numbers of people. As He preaches to the crowd, four friends of a paralyzed man lower him on his mat through the roof so that he can be close enough for Jesus to see him and cure him. Jesus responds to this act of faith, not by healing the man immediately, but by touching off the first of a series of controversial dialogues with the Scribes and Pharisees. When Jesus says, "Child, your sins are forgiven," He is as much as saying, "It is God whom you approach." In the Old Testament, only God is capable of forgiving sins; and it was expected that He would do so only at the end of time. It becomes clear why the Scribes murmur "he is blaspheming" and why Jesus brings it all out in the open. His claim to be able to forgive sins better reveals His identity as Son of God than do the miracles He performs.

Aware of the silent censure His forgiving word has caused in the crowd, Jesus proceeds to prove that "the Son of Man has authority to forgive sins on earth" by commanding the man to rise and walk in the sight of everyone. In concluding this miracle, Mark asks his readers to praise God for His presence in their midst as the forgiver-healer, just as the crowd did, even in the face of those who did not believe.

It is significant that Mark has chosen to present this miracle and teaching about Jesus' power to forgive sins so early in his Gospel drama. It shows that the need for the experience of God's forgiveness was as important to first-century Christians as it is today. Mark's readers praise God for saying clearly, and even today, "My sons, my daughters, I absolve you from your sins."