

Sts. Peter & Paul Ukrainian Catholic Church

2280 West 7th Street • Cleveland, Ohio 44113

November 16th, 2025

23rd SUNDAY AFTER PENTECOST VOLUME 5, ISSUE 69

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, November 16th, 2025 - 23rd Sunday after Pentecost

10:00 AM - Pontifical Divine Liturgy of St. John Chrysostom
- For the Parishioners -

MONDAY, November 17th, 2025

10:00 AM +Michael Melnykowycz (Mary Drozd)

TUESDAY, November 18th, 2025

(NO SERVICE)

WEDNESDAY, November 19th, 2025

10:00 AM +Tatiana Leszczynsky ()

THURSDAY, November 20th, 2025

10:00 AM +Anna Tarnawsky - 5th Anniversary (Family & Friends)

FRIDAY, November 21st, 2025 FEAST OF THE ENTRANCE OF THE
MOTHER OF GOD INTO THE TEMPLE

10:00 AM +Michael Slaby - 72nd Birthday (Anne Slaby)

SATURDAY, November 22nd, 2025

(NO SERVICE)

SUNDAY, November 23rd, 2025 - 24th SUNDAY AFTER PENTECOST

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



Mini reflection: Love and hate. Hope and fear. Death and life. What lasts forever, and what is even now passing away before our eyes. To be human is to know that these feelings, these realities, can and often do occur at the same time. To be Christian is to know that it means something.

ОГОЛОШЕННЯ

16 листопада 2025 р.

ПРАЗНИК ВВЕДЕННЯ В ХРАМ

ПРЕЧИСТОЇ ДІВИ МАРІЇ



У вівторок 21-го листопада ми святкуємо величний празник - Введення в храм Пречистої Діви Марії. Це свято відкриває нам деякі сторінки з дитячих років життя Богородиці. Празник

Введення говорить нам про радісну жертву святих Йоакима і Анни. Вони, свою в Бога вимолену донечку, самі приводять до храму на службу Богу. Та не тільки батьки радо приводять свою дитину до Храму, але і Марія радо йде за голосом Божим і своїх батьків. Як святі Йоаким і Анна, так і Марія є для нас гарним образом і прикладом радісної жертви і служби Богові.

Може ще ніколи Христова Церква не переживала такого великого браку покликань на священників, монахів і монахинь, як сьогодні. Дух матеріалізму щораз більше й більше проникає в наші родини, тому щораз менше й менше маємо молоді, охочої на жертву й посвяту для Бога, своєї Церкви й народу. Щораз менше в нас батьків, що за прикладом святих Йоакима і Анни були б готові сказати нашій Церкві: "Прийми дитину Богом мені дану".

Ознакою глибокої релігійності якогось народу є не тільки його величаві й численні церкви й монастирі, але передусім його численні покликання, тобто священники, місіонарі, монахи й монахині. Нічого не допоможуть нам навіть найкращі святині й золоті престоли, коли не матимемо священників, що в тих храмах і на тих престолах приносили б Безкровну Жертву, уділяли б святі Тайни і голосили б Слово Боже. Слуга Божий митрополит Андрей Шептицький каже: "Зрозумійте, що народові треба до спасіння ревних і святих священників". Де шукати розв'язки цієї важливої проблеми? Де властиво родяться і виростають духовні покликання? Найкращий городець, де ростуть і дозрівають покликання до священничого й монашого стану — це добрий християнський дім. "Добрий родинний дім — це перша духовна семінарія". Свята Церква часто називає родинний дім колицкою покликань. Дух жертви в родині для Бога і своєї Церкви є дуже важливим у плеканні покликань. Без духа жертви нема любові, бо жертва - це мова любові. Тому батьки повинні прямо від колицки виховувати своїх дітей до жертви й посвяти.

ANNOUNCEMENTS

November 16th 2025

ANNOUCMENT

We like to have Christmas Luncheon for our parishioners on Sunday, December 21st, 2025. The luncheon will be catered and take place at our church hall around 12:30 PM. The regular Sunday Liturgy take place at 11:00 AM instead of 10:00 A.M. that day.

There is no charge for this event and children are welcome. We just wants to thank everyone for all their help and support.

Please let us know if you can or can't attend since our caterer requires a minimum 40 people.

Please reply by Monday, November 10th, 2025.

You ca reply by email or call Fr. Anfrew at 216.401-0004.

Майбутнє нашої Церкви й народу в дуже великій мірі залежить від того, як наші батьки будуть виховувати своїх дітей. Нам необхідні батьки, які за прикладом святих Йоакима і Анни радо благословили б своїх дітей на досконалу жертву для Бога, своєї Церкви й народу. Нам необхідна духовна молодь, що за зразком Пречистої Діви Марії радо йшла би за Божим голосом на службу Богу, Церкви і народу. І тільки тоді зможемо сміливо дивитися в майбутнє нашої Церкви.

FEAST OF THE ENTRANCE OF

THE MOTHER OF GOD INTO THE TEMPLE

In our Byzantine tradition, on November 21st, we celebrate the Feast of the Entrance of the Mother of God into the Temple. This event is not found in the Scripture. It is found in the apocryphal Protoevangelium of James. Apocryphal writings are very ancient Christian writings that didn't make it into the collection of books that form the Bible. James says that Joachim and Ann brought Mary to the temple to be presented to the high priest, at the age of three. There she was to be raised among the virgins consecrated to God's service until the time to get married.

GOSPEL MEDITATION - ENCOURAGE DEEPER UNDERSTANDING OF SCRIPTURE

November 16, 2025

Thirty-Third Sunday in Ordinary Time

Luke 21:5-19

When I was a kid growing up in New England, I'd occasionally go on a whale watch. Once we went out with calm waters and clear skies. But on the way back in, the sea got rough. I was just a kid, and I remember thinking we should turn left or right toward the shoreline I could see. But the pilot of the boat kept going straight — right into the waves — focused on a small, discouragingly distant lighthouse. Even when it flickered in and out of sight, he stayed the course. He knew where he was going.

That image comes to mind when I hear Jesus' words in today's Gospel regarding false messiahs: **"Do not follow them" (Luke 21:8)**. In times of chaos or uncertainty, there are always voices offering easier routes, promising false safety, claiming to speak for God. But Jesus isn't found in the loudest voice or the nearest shoreline. He is steady, like a lighthouse in the storm.

The tribulation of which Jesus speaks — it's real. It happened to the Temple, it happened to him, it happens in the Church, and it will come to each of us. But the command is not to panic. It's to endure. To keep steering toward him. Faith isn't about having all the answers or dodging every wave. It's about knowing where the lighthouse is — and trusting it enough to keep going, especially when false safety beckons us to stop.

— *Father John Muir*

I Will Pay You

And so our sins become greater, and not only from this but also from the benefits and honor which we enjoy from them. If you want to learn how our sins against God are like ten thousand talents, or more in fact, and even much more, I will try to show you briefly. But I fear, lest to those who are inclined to wickedness and love continually to sin, I should appear to provide them with still greater security; or that I might drive the meeker sort to despair, and that they should repeat the despairing question of the disciples: "Who then can be saved?"

... But nevertheless I will continue on in the hope that I may make those who pay attention more secure and more amenable. For those who suffer an incurable disease and feel no pain are untouched by these words and do not change from their natural wickedness and inertia. And even if in the future they derive from my words greater occasion for contempt, that should be attributed not to this kind of argument but to

their own insensibility. What I will say ought to be able to arouse them if only they attend to it and let it prick their hearts.

And so it is necessary that I speak. In speaking of our sins, I will distinguish between those we commit against God and against other persons. I will set forth not each person's own but what are common. But then I will ask individuals to add their own sins according to an examination of their conscience. I will do this, having first set forth the good deeds of God to us. What then are God's good deeds? He created us from nothing; he made the whole visible world for us, the heaven, the sea, the earth, animals, plants and seeds.... He gave us a helpmate and set us over all the brute species, and He crowned us with glory and honor.

And yet after all this, when humanity turned out ungrateful toward its benefactor, He thought us worthy of an even greater gift — forgiveness.

St. John Chrysostom

Tradition picked up on that event, and it entered our liturgical calendar as one of the 12 major feasts. Why is this event so important? Why do we celebrate it? The purpose of this feast is not so much to commemorate a historical happening, as to celebrate a mystery of the Christian faith, namely, that every human being is created to be a living temple of God.

We are invited to look at the spiritual meaning of Mary's entrance into the temple. By entering the temple, she is entering into a new spiritual reality.

At the Epistle reading for this feast we hear from St. Paul, in his letter to the Hebrews, a short description of the Temple of Jerusalem, with its outer sanctuary and the inner one, the Holy of Holies. That was a sacred place in which only the high priest could enter, and only once a year. The Holy of Holies was the place on earth where God dwelt. Soon that temple was to be destroyed, but God was preparing a different temple for his dwelling; a living temple: Mary.

Mary was brought to the Temple where the Holy tabernacle was. She was received by the high priest to be prepared by the Holy Spirit to become herself the Temple of the Lord, a living temple, a Holy tabernacle, where God incarnate, Christ, the High Priest of the New Covenant would abide. That's why the tropar for this feast says: "The most pure Temple of the Savior is led into the temple of the Lord."

We also hear: "Hail, fulfillment of the Creator's plan," because by becoming the temple of the Lord and bearing Christ in her womb, she is contributing to God's plan of salvation; fulfilling the promise God made to send his Son to save us.

As we celebrate this feast of Mary, who entered into the Temple to become herself the temple of the Lord, we are reminded that we are also living temples of God, as St. Paul says in his second letter to the Corinthians.

We praise Mary, the Living Tabernacle, who carried Christ within her and shared him with the world, and ask her to help us live like living temples of God and shared Christ with others.



PHILIP'S FAST

This season in our Church is a period of spiritual preparation for the celebration of the birth of our Lord, God, and Savior, Jesus Christ. This season, which lasts 40 days (*from November 15th to December 24th*) is called Philip's Fast. This is a traditional time of prayer, penance and fasting as we prepare our families and our hearts to be the dwelling place of our Lord. The church is asking you to abstain from meat products on Wednesdays and Fridays during the Fast.