





St. Peter & St. Paul Ukrainian Orthodox G.C. Church

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www.orthodoxcarnegie.org

JUNE 23, 2019

SUNDAY, JUNE 23

DIVINE LITURGY, 9:30 AM

1ST SUNDAY AFTER PENTECOST

ALL SAINTS SUNDAY

HEB II: 33- 12: 2, MT. 10:32-33, 37-38-19:27-30

PARASTAS IN MEMORY OF DMYTRO SEKELIK

SATURDAY, JUNE 29

VESPERS 6:00 PM

SUNDAY, JUNE 30

DIVINE LITURGY, 9:30 AM

2ND SUNDAY AFTER PENTECOST

ALL SAINTS OF UKRAINE

ROM 7:14 - 8:2, MT. 10: 9-15

THIS WEEK'S BULLETIN IS SPONSORED BY:

HOLOVATIUK & REITEROVYCH FAMILIES IN MEMORY OF
FATHER, GRANDFATHER & GREAT GRANDFATHER
ARKADIY ON THE 5TH ANNIVERSARY OF HIS FALLING ASLEEP
IN THE LORD.

ANNA SEKELIK IN MEMORY OF HUSBAND, DMYTRO SEKELIK.

VICHNAYA PAMYAT MEMORY ETERNAL

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Editor: Michael Kapeluck

Bulletin Submissions are due by 8:00 am Thursday morning. Written submissions can be:

-hand delivered to the editor

-placed in the Bulletin envelope in the church vestibule.

-mailed to: 300 East Main Street, Carnegie, PA 15106

-e-mailed to: kapeluck@verizon.net

We welcome you today

We would like to remind our visitors of the following;:

- ❖ All people are encouraged to participate in the sacred services of our Church. We hope that you will be able to worship as well as have fellowship with us. Should you wish any information about the Orthodox Faith or this parish in particular, please see the rector or any member of the church. We are able to place you on our mailing list.
- ❖ Only Orthodox Christians may receive the Eucharist (Holy Communion) in the Orthodox Church. In like manner, Orthodox Christians may not receive the sacraments in a non-Orthodox Church. While we hope that one day all Christians will find unity and be able to approach the chalice of our Lord together, we observe the teachings of the Church that the Eucharist is a gift of unity and not a means of unity.

We remind our faithful and visitors of the following guidelines concerning the Holy Sacraments in the Orthodox Church.

- ❖ Orthodox Christians are urged to receive Holy Communion frequently.
- ❖ Communicants should be at peace with others before approaching the chalice (Mt 5:23-24)
- ❖ Realize the importance of making a thorough examination of sins and transgressions against God, ourselves and others and having prayed for forgiveness before coming to Holy Communion.
- ❖ Frequent communicants should come to Holy Confession at least four times a year (during the four fasting periods of the year). and additionally when an examination of conscience reveals the necessity to do so in order to heal any sinful behavior.
- ❖ Communicants should fast from all foods and liquids from the evening before receiving Holy Communion.
- ❖ Communicants should read prayers in preparation for receiving Holy Communion.
- ❖ All Orthodox Christians must receive the sacraments at least once a year.
- ❖ Those who are late for Divine Liturgy (after the reading of the Epistle and Gospel) should not approach the chalice.
- ❖ Those who are ill or who have special physical needs are exempt from the above guidelines.
- ❖ Infants and children (up to the age of seven) who are Orthodox Christians may receive Holy Communion and are exempt from the above guidelines.

Thank you for gathering to worship with us today. Together we have glorified the One God, Father, Son and Holy Spirit. May we be brought closer to one another and closer to God by following the eternal teachings of our Lord.

Нагадуємо нашнім гостям., що:

ми заохочуємо всіх до участі у Священній Літургії в нашій Церкві; ми сподіваємося, що Ви зможете не лише молитися тут, але й стати членом нашої громади. Якщо Ви хочете отримати якусь додаткову інформацію про Православну віру, чи, зокрема, про нашу парафію, звертайтеся, будь ласка, до отця настоятеля чи до будь-кого із членів нашої парафії. Ми можемо внести вашу адресу до парафіяльного списку розсилки;

лише православні християни можуть отримати Євхаристію (Святе Причастя) у православної церкви і, відповідно, православні християни не можуть отримувати святого причастя у неправославній церкві Плекаючи надію на те, що у майбутньому всі християни досягнуть єдності і зможуть разом пити із чаші нашого Господа, ми дотримуємося вчення церкви про те, що Євхаристія - це дар єдності, а не засіб до єдності.

НАГАДУЄМО НАШИМ ВІРНИМ і ГОСТЯМ ПРО ПРАВИЛА, ЩО СТОСУЮТЬСЯ СВЯТОГО ПРИЧАСТЯ У ПРАВОСЛАВНІЙ ЦЕРКВІ:

ми спонукаємо православних християн часто ходити до Святого Причастя;

ті, хто причащаються, повинні бути у мирі з іншими перш, нас підійти до євхаристичної чаші (Св.Матвії 5:23-24);

перед тим, як прийти на Святе Причастя, дуже важливо ретельно осмислити гріхи і порушення, які було вчинено проти Бога, нас самих та інших і помолитися за їх відпущення;

тим, хто часто причащається, слід приходити на святу сповідь принаймні чотири рази на рік (під час кожного із чотирьох щорічних постів);

ті, хто причащається, повинні з вечора перед прийняттям Святого Причастя, припинити вживання всякої їжі і напоїв;

ті, хто причащається, повинні шляхом молитов підготувати себе до прийняття причастя;

всі православні християни повинні, принаймні, раз на рік отримати Святе Причастя;

ті, хто спізнився на Божественну Літургію (пришов після того, як було прочитано Апостол і Євангеліє) не можуть підходити до чаші; **хворі,** і **ті,** хто має обмежені фізичні м'якшкості, звільняються від вище викладених вимог;

немовлята та діти до семи років, які належать до Православної християнської віри, можуть отримувати Святе Причастя і звільняються від вище викладених вимог;

Дякуємо за те, що Ви прийшли помолитися з нами сьогодні у церкві Ісуса Христа. Разом з вами ми віддали славу Єдиному Господу, Отцеві, і Синові, і Духові Святому. Нехай дотримування вічного вчення нашого Господа наблизить нас один до одного Богу

ALL SAINTS SUNDAY



TROPARION TO THE RESURRECTION TONE 8

Thou didst descend from on high, O merciful One! Thou didst endure the three day burial to free us from our suffering! O Lord, our Life and Resurrection: glory to Thee!

TROPARION TO ALL SAINTS - TONE 4

As with fine porphyry and royal purple,
Your church has been adorned with Your martyrs' blood
shed throughout all the world.
She cries to You, O Christ God:
Send down Your bounties on Your people,
Grant peace to Your habitation, and great mercy to our souls!

KONTAKION TO ALL SAINTS- TONE 8

The universe offers You the God-bearing martyrs,
As the first fruits of creation, O Lord and Creator.
Through the Theotokos, and their prayers establish Your
Church in peace!

PROKIEMON

Pray ye and render thanks unto the Lord our God.
Verse: In Jewry is God known, His name is great in His
people
All Saints: God is wonderful in His saints, the God of Israel.

Lesson from the Epistle of Saint Paul to the Hebrews

c. 11, v. 33-39; c. 12, v. 1-2

Brethren, all the saints through faith conquered kingdoms, lived righteously, received new promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, found strength in their time of trial, became mighty in war, put foreign armies to flight. Some returned to their "omen from certain death as if by resurrection. Some were tortured, but refused to accept their release, because they wanted to inherit a better life after their resurrection.

Others endured derision, floggings, chains, and imprisonment. They were stoned, they were sawed asunder, they were tortured, they were put to the sword. They went about in sheepskins, and goatskins, destitute, afflicted, ill-treated by the world, which was not worthy of them. They wandered in deserts, in mountains, in caves, and in the holes of the earth.

Yet, all these martyrs, although well attested by their faith, have not obtained the divine promises. Because God had provided something better for all of us. He wanted us all to reach the fulfillment of our hopes together.

До євреїв 11:33-12:2

Покладаючись на їхню непохитну віру, вони рятували царства, встановлювали справедливість між людьми, і через те дістали Божі обітниці. Вони замикали пащі левам, вгамовували лють вогню, їх не брав меч. Ті, хто були немічними, набували силу, а в битві ставали могутніми й змушували тікати ворожі війська.

Загиблі вставали з мертвих і поверталися до своїх жінок. Інших було віддано на тортури, й вони відмовлялися від полегшення своєї долі. Тож після смерті ті люди могли здобути краще життя. Дехто зазнав збиткування й батога, дехто — кайданів та в'язниць. Їх побивали камінням, розпилювали навіпіл, рубали мечами. Вони носили овечі й козячі шкури, жили в злиднях, та пройшли через переслідування і труднощі.³ Світ був не гідним їх. Вони блукали в пустелях і горах, мешкали в печерах і провалах земних.

Вони догодили Богу, але не одержали обіцяного Їм. Всевишній приготував для нас децю краще, бо прагнув нашої досконалості, але тільки разом з нами вони отримують благословення.

Завдяки тим великим людям, ми маємо так багато прикладів непохитної віри. Тож відкиньмо все, що перешкоджає нам подолати відстань і перемогти в змаганнях; усе що уповільнює наш біг, разом із гріхом, який постійно примушує нас падати. Хай завжди перед очима нашими буде Ісус, наш Провідник у вірі, Який приведе її до досконалості. Заради радості, що чекала на Нього, Христос витерпів страту на хресті й, прийнявши цю ганьбу, тепер посів Своє місце по праву руку від Божого престолу.

The Gospel According to Saint Matthew

c.10, v. 32-33, 37-38; c.19, v. 27-30

The Lord said to his Disciples: "Whoever acknowledges me before men, I will acknowledge him also before my Father in heaven; but whoever denies me before men, I will deny him also before my Father in heaven."

"Whoever loves father or mother more than me is not worthy of me; whoever loves son or daughter more than me is not worthy of me; whoever does not take his cross and follow me is not worthy of me."

Peter asked him: "We have left all we had and followed you. What are we going to get?" Jesus answered him: "Verily, I say to you, in the new world, when the Messiah will sit on his glorious throne, you who have followed me will also sit on twelve thrones and judge the twelve tribes of Israel."

"Then everyone who has given up houses, or brothers, or sisters, or father, or mother, or wife, or children, or land for my name's sake, will receive a hundredfold and inherit eternal life. Then many who are now first will be last, and many who are now last will be first."

Від Матвія 10:32-33

«Кожного, хто визнає Мене перед людьми, Я також визнаю перед Отцем Моїм Небесним. Якщо ж хтось зречеться Мене перед людьми, того і Я зречусь перед Отцем Небесним».

Той, хто любить батька чи матір, сина чи дочку свою більше, ніж Мене, не гідний Мене.³ Хто не бере й не несе хреста страждання свого і не йде за Мною, той не гідний Мене.

Тоді Петро промовив до Нього: «Поглянь! Ми залишили все й пішли за Тобою! То що ми с того матимемо?»

Тоді Ісус сказав: «Істинно кажу вам: коли настане новий світ, Син Людський зійде на престол Слави Своєї, і ви, хто за Мною йшли, також сидітимете на дванадцятьох престолах, щоб судити дванадцять племен ізраїльських. Кожний, хто залишив хату свою, братів, сестер, батька, матір, дітей або господарство своє заради імені Мого, одержить у сто разів більше, ніж залишив, а також успадкує вічне життя.⁰ Багато з тих, хто сьогодні перші, стануть останніми, а останні — першими».

Prayer List

Heavenly Father, Who sent Your only-begotten Son, our Lord Jesus Christ, to be the Physician of our souls and bodies, Who came to heal sickness and infirmity, Who healed the paralytic, and brought back to life the daughter of Jairus, Who healed the woman who had been sick for twelve years by the her mere touch of the hem of your robe, visit and heal also your beloved servants:

Fr. Paisius McGrath	Rose Zinski	Pamela Graham	Reggie Warford	Jane Allred
Sarah Dorning	Sharon Welsh	Peter Zinski	Pearl Homyrda	Kathryn Ostaffy
Jackson Janosek	James Horowitz	Stephen Sheptak	Richard Beighy	Joe Leis
Elissa Lopez	Irene Palahunik	Mary Ellen Heitzman	Patty Valentino	Jennifer Marley
Shirley Neal	Sam Jarovich	Christopher	Olha Cherniavska	Rose Zalenchak
Tim Cromchak	Andrew Brennan	Jabrell	Angie Zatezalo	Helen Wilwert
Eva Stasko	Penny T.	Ann F.	Steven Smyczek	Joanne Klein
Patty Spotti	Steve Sivulich	Joe Smajda	Shelly Cameron	Michael Klein
Deborah Schricker	Jack Schricker	Lynda West	Claudia Losego	Ben Cramer
Dyan Sekelik Jones	Tetiana Kozak	Alexander Zbalishen		

by the power and grace of Your Christ. Grant them the patience that comes from believing that You are always at work in our lives to bring good out of evil. Grant them strength of body, mind and soul. Raise them up from the bed of pain. Grant them full recovery. May they experience the same surge of healing power flow through their bodies, as did the sick woman who touched your robe. For we, too, are touching your robe today, dear Lord, through this our prayer. We approach you with the same faith she did. Grant them the gift of health. For You alone are the source of healing and to You we offer glory, praise and thanksgiving in the name of the Father, Son and Holy Spirit.

Amen

Mnohaya Lita - Many Blessed Years

Names Days

Anniversaries

Birthdays

June 23 Russell Adzima
June 23 Theo Nixon
June 24 Nicholas Sally
June 26 Deacon Evan
June 29 Sandra Rozum

Feast Days of:

June 24 Apostle Bartholomew
June 27 Prophet Elisha

Pray for our friends and relatives serving in the armed forces.

Patrick Kluyber, Catherine Sheerin, Gregory Markiw, Metro Martin, Ethan Rock, Michael Hrishenko

Pray for our Catechumens

Pray for our parishioners in vocational studies

Deacon Evan O'Neil, Tracey Sally, Rachel Losego



- MANY BLESSED YEARS! God Bless Mary Zelynak as she partakes for the first time of the Sacrament of Holy Confession . God grant her many happy years as she continues her journey in the Orthodox Faith !
- MEMORY ETERNAL: Our prayers and sympathies go out to the family and friends of Oleksandr Shcherbatyuk who fell asleep in the Lord this past week. His viewing will be at Corba Funeral home today from 12-4:00 and 6-8:00 with parastas at 7:30. The funeral will be at our church on Monday at 11:00am May his memory be eternal. Vichnaya Pamyat

COFFEE HOUR SCHEDULE

June 30	Cindy Mycyk, Cindy Haluszczak, Bev Wachnowsky
July 7	Michael & Michele Kapeluck
July 14	Natalie & Victor Onufrey, Oksana Aleksandrov
July 21	Alice & Steve Sivulich, Pat Dorning
July 28	Fr. John & Matushka Laryssa, Sherri Walewski

Riverhounds SC Annual Faith and Family Night
Join Riverhounds SC for their annual
Faith and Family Night
following the August 23rd game vs Loudoun United FC!

Friday, August 23rd at 7:00pm
Pregame: Gates open at 5:30pm

Pregame activities hosted by K-Love

Postgame: Autograph session followed by a testimonial

hosted by Cornerstone TV featuring Riverhounds SC players and coaches

Tickets start at \$11, for more information or to reserve your tickets contact Fr. John 847-910-7120 or frjohn.charest@aol.com





You are invited to help make “PIEROGIES” for our parish “Ukrainian Food Festival” which will be held September 6 & 7, 2019.

There will be TWO – sessions to help make everyone’s favorite Ukrainian specialty food item at the festival.

June Session

Friday, June 28, 2019 **4:00 PM** - Potato preparation
Saturday, June 29, 2019 **9:00 AM** – Pinching & Cooking

July Session

Friday, July 12, 2019 **4:00 PM** - Potato preparation
Saturday, July 13, 2019 **9:00 AM** – Pinching & Cooking

Liturgy Survival Guide: The Kiss of Peace and the Creed

Lynnette Horner

The service is progressing smoothly so far, even when we don’t quite understand everything that’s going on. The clergy and attendants have completed the circuit around the nave in the Great Entrance, and they have placed the gifts on the altar. So far, so good.

Next the priest turns to face the gathered worshipers and says, “Let us love one another” and proclaims, “Christ is in our midst.” We respond, “He is and always shall be.”

Then—Surprise! Perfect strangers start kissing each other.



The Kiss of Peace

This part of the service can be a bit jarring for newcomers. Up until now we had been traveling together on a respectable spiritual journey, then suddenly we find ourselves in a group hug session at a rest stop among a bunch of latter-day hippies.

As parishioners exchange the greetings—“Christ is in our midst!” “He is and always shall be!”—they also exchange kisses on the cheek. It could be just one kiss, but someone of Greek descent might give you a kiss on each cheek. A Serbian will give three. (Is it right-left-right or left-right-left? Who knows?) If you’re a woman balancing in high heels,

you might feel a little bit like a bobble-head doll while leaning in to grasp someone's hand, give a kiss, and murmur the greeting without falling over.

If all this kissy-face stuff feels uncomfortable, don't worry about it—a smile and a handshake is fine. But be aware that the kiss of peace is more than an ethnic oddity; it is a beautiful Christian tradition that has been retained in the Divine Liturgy since apostolic times.

Orthodox Christianity: Kissing Strangers for 2,000 Years

In several of his letters, St. Paul exhorted the people to “greet one another with a holy kiss” (Rom. 16:6, 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26), and St. Peter wrote about greeting with “the kiss of love” (1 Pet. 5:14).

A few decades later, St. Justin Martyr described a typical church service and noted that the kiss of peace preceded communion: “Having ended the prayers, we salute one another with a kiss. There is then brought to the president of the brethren bread and a cup of wine mixed with water” (*First Apology*, 65).

And a few hundred years after that, St. Augustine of Hippo (4th c.) preached these words in an Easter sermon:

When the Sacrifice is finished, we say the Lord's Prayer, which you have received and recited. After this, the “Peace be with you” is said, and the Christians embrace one another with the holy kiss. This is a sign of peace; as the lips indicate, let peace be made in your conscience, that is, when your lips draw near to those of your brother, do not let your heart withdraw from his. Hence, these are great and powerful sacraments.

— St. Augustine, Sermon 227 (*The Fathers of the Church* (1959), ed. Roy Joseph Deferrari, p. 197).

I always get jazzed when I read an ancient text (translated into English, of course) and discover that we do the *same thing* in the Orthodox Church today, such as the priest's blessing of “Peace be with all of you” and the laity's response, “And with your spirit.” Maybe this excites me because I'm a total geek.

But these living traditions also speak to me because I grew up without them. One of the results of the Reformation, which Martin Luther could not have foreseen, has been the wholesale jettisoning of beautiful, meaningful, and, yes, apostolic practices because of the belief that “all we need is the Bible.” Of course, the kiss of peace is right there in the Bible, multiple times. But I digress...

Putting Jesus' Command into Practice

The kiss of peace is also an important preparation for receiving the Eucharist. There are no throwaway niceties in the Divine Liturgy; everything has a purpose.

In Matthew 5:23-24 Jesus said,

Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. The liturgy gives us the opportunity to put this command into practice.

The writer of the church manual the *Didache* (~AD 100) wrote in chapter 14, “Let no man having a dispute with his fellow join your assembly until they have been reconciled, that your sacrifice may not be defiled.” This commitment to unity and love enables us to move forward in the service as the priest or deacon says, “Let us love one another that we may with one mind confess...” and we sing together, “Father, Son, and Holy Spirit: the Trinity, One in essence and undivided.”

Can we receive the Eucharist while holding grudges and unforgiveness in our hearts? Of course. But the end result is judgment, not salvation: “For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body” (1 Cor. 11:29).

Next the priest announces, “The doors! The doors!” and instructs the catechumens to depart. In the old days, the

catechumens took an alternate route and did not complete the liturgical journey until after baptism. Because the Eucharist is no longer a secret rite as it was in the early days, some parishes omit this small section of the liturgy.

If your parish retains these words about the doors, consider it a reminder of the sanctity of the Eucharist. It is easy to take holy things for granted as just one part of our Sunday morning, which is just one part of our busy week. But these little historical artifacts in the liturgy remind us that believers have died—and continue to die—for the privilege of gathering together to partake of the Body and Blood of Christ.

The Creed

Our confession of faith was hammered out at the Council of Nicaea, convened by Constantine the Great in 325. With the guidance of the Holy Spirit, the priests and bishops chose each word with care, and it has lasted to this day as the definition of the Christian Faith and a bulwark against heretical teachings. An addition at Constantinople about fifty years later affirmed the divinity of the Holy Spirit, giving the Creed the accurate but unwieldy title of the “Nicaean-Constantinopolitan Creed.” (But “Nicene Creed” will do. I’ve printed it below.)

If a candidate for baptism could not sincerely confess the Creed, he would not be baptized. Even today, in our fractured world, the Nicene Creed is *the* definition of Christianity for Evangelicals, Eastern Orthodox, Roman Catholics, Baptists, Assemblies of God members—all professing Christians. It is a reliable and unchanging map of the historic Faith.

It is shocking how many modern Christians have never even heard of it. I vividly remember sitting around a table a few years ago with a heterodox group of Christians. Five or six of us were present, each from a different church—most of them nondenominational. I had distributed a copy of the Nicene Creed for everyone to read.

One woman in the group skimmed it quickly then said, “Well, I don’t agree with this!” I was so stunned by her flippant attitude that I didn’t think to ask which part she rejected. I was too busy wracking my brain to find a nice way to say, “Well, then, you’re a heretic.” (Sometimes silence really is the best response.)

But her ignorance is not her fault. It is the fault of so many congregations whose leaders don’t bother with catechesis and who proclaim, “The Bible is our creed,” as if its words don’t need to be interpreted.

There is “one Lord, one faith, and one baptism” (Eph. 4:5), and the Orthodox Church is very clear on what that Faith proclaims. No creative theology is allowed here. As Fr. Lawrence Farley writes, “Sharing the common faith is a prerequisite to sharing the common sacrament” (*Let Us Attend! A Journey through the Orthodox Divine Liturgy*, p. 68).

This conviction is out of step with the individualistic Christianity of North Americans. Many people will say, “As long as you love Jesus, everything else is details.”

However, sincerity is not the measure of acceptability—or of Truth. “By confessing the creed immediately before praying the Eucharistic anaphora,” Fr. Lawrence continues, “the Church states unequivocally that it is *not* acceptable to believe just anything at all, and that belief is *not* just a private matter.”

Before we go forward to receive the Body and Blood of Christ, it is important that we agree just who this Jesus is. Saint Paul understood this and expressed his concern that the people of Corinth could be swayed by false teachings:

But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ. For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted—you may well put up with it! (1 Cor. 11:3-4).

By including the Creed in the Divine Liturgy, the Orthodox Church bears witness to the primacy of unchanging truth. At this point in our liturgical journey, we have committed to loving one another and to proclaiming the true Faith. In our next post, we will consider our prayers for forgiveness before we receive Holy Communion.

<https://blogs.ancientfaith.com/walkinganancientpath/2019/06/20/liturgy-survival-guide-the-kiss-of-peace-and-the-creed/>

Praying Our Way Together

Through the Apostles' Lent 2019

"And may the Lord make you increase and abound in love to one another and to all, just as we do to you, so that He may establish your hearts blameless in holiness before our God the Father at the coming of our Lord Jesus Christ with all His saints." (1Thes3:12-13)



TAKE THE SUMMER CHALLENGE!

Join your brothers and sisters in Christ as we read the Prologue from Ohrid by St. Nickolai Velimirovic, including hagiographies, hymns, reflections and homilies!

What: Reading from a daily calendar of lives about Saints

Where: Wherever you are with your device

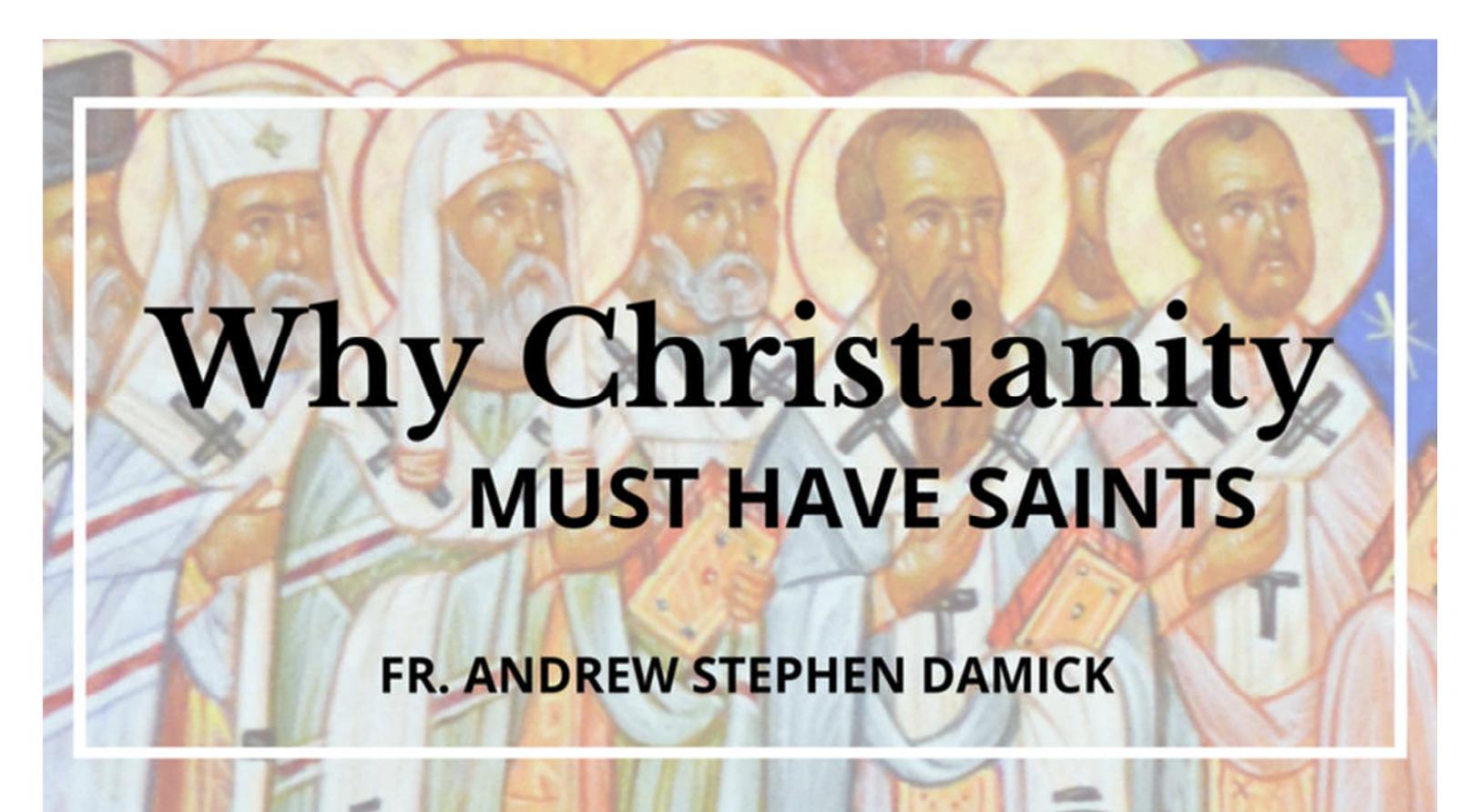
When: June 24, 2019 – July 11, 2019 (Monday – Friday)

Why: "The saints are cleansed mirrors in which the beauty and might of the majestic person of Christ is seen." (Bishop Velimirovic)

If you would like to take this challenge, please email your name, address, phone number and parish name to Walter Katolik at wkatolik@aol.com and more information will be sent to you.

Please sign up by June 21, 2019

Sponsored by the UOL of USA



Why Christianity MUST HAVE SAINTS

FR. ANDREW STEPHEN DAMICK

Sunday of All Saints, June 3, 2018

Hebrews 11:33-12:2; Matthew 10:32-33, 37-8; 19:27-30

In the Name of the Father and of the Son and of the Holy Spirit, one God. Amen.

This first Sunday after Pentecost is dedicated to the commemoration of all the saints, and so it is commonly called “All Saints Sunday.” So I thought we could spend a little time today contemplating what a saint actually is and why they are so critical for Christianity.

In the Scripture, the word *saints* is used in two different ways. On the one hand, we have usages like we see in many places in the New Testament, where Paul especially use the word to refer to all Christians. He mentions spending time with “the saints” in particular places, passes on greetings from “the saints” living in a particular place, etc. Clearly, he does not mean that all these people are “saints” in the sense in which we usually think. They are simply Christians, the people who are part of the Church in a particular place.

We also have the usage which we heard in today’s reading from Hebrews: “All the saints through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, and turned to flight armies of aliens.” Clearly, this usage of saints does not apply to every ordinary Christian but only to certain holy people who with God’s help did extraordinary things.

And Paul also makes use of *saints* to bridge the gap between these two concepts, such as in his greetings to the Christians at Rome and in his first epistle to Corinth, where he says they are “called to be saints.” So he acknowledges that they have a calling to sanctity, to sainthood, as it were.

So, we can say that “the saints” are simply us Christians. But “the saints” are also certain holy people of God who have excelled in the Christian life in extraordinary ways. And being the one, we are also called to be the other. So this reality of our own sainthood is that it is both now and not yet, and we also see that some people have succeeded in attaining to this greater sense of what it means to be a saint. So in a sense, Christianity is to become more what we are, and we know that this is possible, because some people have done it.

The feast celebrated today was originally a feast specifically of all the martyrs, those whose witness to Christ’s reality resulted in their physical deaths. And that is what *martyr* means—it means “witness.” So to be a saint is to witness to Christ’s reality, to His presence. And this applies to both senses of saints that we mentioned earlier—we are witnesses now but also not yet.

But what is it about saints that is so effective and so critical for us now as Christians?

We may think of saints in the second sense as people who are simply “very good.” When we say “I’m no saint,” we probably meant it this way, that we are not perfectly moral people, because that is what a saint is. But this is a misunderstanding of what a saint is.

There is not actually a place in the Scriptures where saints are described merely as people who are moral. They are moral, of course, and that is mentioned, but that is not what it means to be a saint. Morality is fitting for the saints, but it is really just an effect of sanctity and not its cause or definition.

What does it mean to be a saint? Why is it that saints are witnesses?

To be a saint is to be a person in whom Christ is present and to whom Christ is present.

I remember in one of our encounters on the Holy Mountain of Athos when we were about to venerate many relics of the saints, often large pieces of bone or of their bodies—a hand or a leg or a skull, for instance. As we were approaching the tables where the relics were—many of them incorrupt, meaning that the flesh had not fallen away from them—one of our pilgrims hesitated. This was perhaps a bit too much.

It was then that the leader of our pilgrimage said to us that these relics before us were not some kind of magical talismans but rather were for us the presence of Christ being revealed to us in the saints. Christ was present to us in that moment, which is why so many of the relics were incorrupt or had a beautiful fragrance to them or (in one case) even maintained body temperature.

Saints are not magical, moral people who are simply “better” than everyone else. The reason why they were able to do all the things that Paul mentions in Hebrews is that they have Christ present in them and to them. Especially through a deep dedication to prayer, they came to know Christ in an intimate way—not as a subject in a book, but as a Person Whom they really know.

That is why He is present *to* them. And when other people encounter them either in life or through their relics or their writings, then they encounter Christ, Who becomes present to them, as well.

So what does this tell us for our own lives in Christ?

On the one hand, we seek out the saints and want to be with them, both in their relics and writings, but also in their feast days, because in them we see Jesus Christ and how He transforms someone. But in them we also encounter Jesus Christ. In them, we actually relate to Him and know Him. We know His love through them. We experience how God loves us as we approach the saints.

If we do not yet love to celebrate the feasts of the saints, it is because we have not yet experienced all that is there in their feasts or their relics or their writings. We cannot assume that we have experienced all that there is in those things when we walk away feeling bored or rejected, when we subsequently reject experiencing the saints in those ways.

Christ's presence in and to the saints is also true for us who both *are* saints and *are called to be* saints. He is actually present *in* us if we are baptized Christians, and He becomes present *to* us as we live out our baptism and respond to His call in prayer. And we also communicate that to others, not just in our words but in every facet of our lives.

And is it not also true that people may encounter us and walk away feeling bored or rejected? Do they not also subsequently reject us? But is that not because they have not yet truly experienced all that there is of Christ in us? We often feel misunderstood. And of course we also often misunderstand the Lord, too. So we have compassion on those who leave us feeling rejected or disconnected and may even reject us. They just don't yet know what there is to experience of Christ in us, possibly because we are not showing Him very well but also possibly because they are not yet seeing Him very well.

So what, then, are we celebrating today when we celebrate all the saints? We are celebrating those whose extraordinary love for the Lord has brought them to awareness of His presence in them and to them. We are also celebrating how, through them, we become aware of the presence of the Lord. We also celebrate how the Lord is present in us already—as we say, “Christ is in our midst!” And we celebrate how He is present to us. And we celebrate how He is present to others in and through us.

What does it mean to be a saint? It means loving Jesus because we know Him, because He first came to us and first loved us. And in that, He is again revealed to us and through us to all the world.

To our Lord Jesus Christ therefore be all glory, honor and worship, with His Father and the Holy Spirit, now and ever, and unto ages of ages. Amen.

<https://blogs.ancientfaith.com/roadsfromemmaus/2018/06/09/why-christianity-must-have-saints/>

Do not Judge Anyone

Abbot Tryphon

Blessed Dimitry of Santa Rosa never spoke a word in judgement against anyone

Recently, I recounted something about my own late spiritual father, Archimandrite Dimitry of Santa Rosa, that I'd forgotten. Father Dimitry, who had escaped from Communist Russia, having suffered beatings and imprisonment, never spoke against them, nor ever uttered a word in judgement regarding his former tormentors.

After resettling in Northern California, the Elder once again found himself persecuted and maligned, but this time by powerful clergy who disliked him. During the time when his spiritual daughters, the nuns of the monastery of women in Calistoga, CA., were dependent upon his holy guidance, and his service to their community as their priest/chaplain, they'd been talked into signing their monastery over to their national church, only to be evicted. As well, the priest of a local church announced to his people that the Elder was “living in sin with the nuns”.

With the nuns displaced, Archimandrite Dimitry bought an old house in Santa Rosa, with his personal money, and invited the displaced nuns to take up residence. Yet not once did the holy elder speak a word in judgement against any of his persecutors. When one of the nuns told him of the vicious attack against his credibility, he stood up from his desk, and walking over to a wall clock, began winding it. The nun was horrified that he seemed to discount what she'd just told him, but after confronting him as to why he wasn't upset, he told her that “because of the priest's words, many sins have been forgiven”.

This demonstration of holiness is within the realm of possibility of us all, for it simply requires commitment on our part, and a willingness to never allow ourselves to utter a word of judgement against anyone. If we do this, we will learn we can love everyone, for when we decide to judge no one, love can enter our heart, and everyone will be the recipient of our love, and kindness, and mercy. <https://blogs.ancientfaith.com/morningoffering/2019/06/32305/>



Calendar of Events

June 23- July6	DCSC Camp
July 7-20	Teenage Conference
July 28-Aug 1	Mommy & Me/Daddy & Me Camp
August 1-4	72 nd UOL Convention at ASC
Aug 30-Sept 2	ASC Family Fest
October 16-19	22 nd Regular Sobor

Parish Weekly Schedule

Monday

Kyiv Ukrainian Dance Ensemble & School

Rehearsals begin every Monday at 6:00 pm. Classes for all ages.
For more info call Director Natalie Kapeluck or just stop down any Monday.

Thursday Morning

Senior Coffee Hour

You're invited to our FREE coffee and donuts, and sometime pancakes, French toast or waffles every Thursday from 10:00 AM to 11:30 . . .or whenever it's over. At the parish hall. **YOU ARE NOT PERMITTED TO BRING ANYTHING!!!**

However, bring a Friend!!! Need A Ride, Call: Steve Sivulich, (Hall Phone: 412-276-9718) SPONSORED BY:

Sts. Peter & Paul Kitchen Workers

3rd Sunday of the Month

St John & Martin's Closet

Clothing for men, women and children. Bedding & towels

Trade something old for something new, leave a donation. or just take what you need.

Donations of clean, gently used or new clothing/bedding accepted when the closet door is open. all 276-9718 to schedule a donation. C

BULLETIN SPONSOR DATES

June 16__Sponsored
June 23_____
June 30_____

July 7_____
July 14_____
July 21_____
July 21_____
July 28_____

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