

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

220 Mansfield Blvd. (mailing: PO Box 835), Carnegie, PA 15106

Rev. Fr. John Charest

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Deacon Evan O'Neil

Parish Hall: 412- 276-9718

President: Howard West 724-910-9627

www.orthodoxcarnegie.org

AUGUST 25, 2019

SUNDAY, AUGUST 25TH

DIVINE LITURGY 9:30 PM

10TH SUNDAY AFTER PENTECOST, TONE 1

1 COR. 4:9-16; MT. 17:14-23

ST. MURTAGH OF KILLALA

AKATHIST 7:00 PM

WEDNESDAY, AUGUST 28TH

DIVINE LITURGY 9:00 AM

DORMITION

SUNDAY, SEPTEMBER 1ST

DIVINE LITURGY 9:30 PM

11TH SUNDAY AFTER PENTECOST, TONE 2

1 COR. 9:2-12; MT. 18:23-35

MARTYR ANDREW STRATELATES

TODAY'S BULLETIN IS SPONSORED BY:

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**The Sts. Peter & Paul Ukrainian Orthodox Church Bulletin is published weekly by
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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.Матвій 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 спізнівся 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'якості, 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 дотримання вічного вчення нашого Господа наблизить нас один до одного Богу

ST. MURTAGH (MUREDACH) OF KILLALA, BISHOP



TROPARIUM TO THE RESURRECTION TONE 1

When the stone had been sealed by the Jews; while the soldiers were guarding Thy most pure Body; Thou didst rise on the third day, O Savior, granting peace to the world. The powers of heaven therefore cried to Thee, O Giver of Life: Glory to Thy Resurrection, O Christ! Glory to Thy Kingdom! Glory to Thy dispensation, O Thou who lovest mankind.

TROPARIUM TO ST MURTAGH TONE 4

In truth you were revealed to your flock as a rule of faith, an image of humility and a teacher of abstinence; /your humility exalted you; / your poverty enriched you. Holy Hierarch Murtagh, entreat Christ our God that our souls may be saved.

KONTAKION TO THE RESURRECTION TONE 1

As God, Thou didst rise from the tomb in glory, raising the world with Thyself. Human nature praises Thee as God, for death has vanished! Adam exults, O Master! Eve rejoices, for she is freed from bondage, and cries to Thee: Thou art the Giver of Resurrection to all, O Christ!

The foundation of the diocese of Killala dates from the time of St. Patrick, who placed his disciple St. Muredach over the church called in Irish Cell Alaid. In a well that still flows close to the town, beside the sea, Patrick baptized in a single day 12,000 converts, and on the same occasion, in presence of the crowds, raised to life a dead woman whom he also baptized. Muredach is described as an old man of Patrick's family, and was appointed to the Church of Killala as early as 442 or 443. His feast-day is 12 August. It is probable that he resigned his see after a few years, and retired to end his life in the lonely island in Donegal Bay which has ever since borne his name, Innismurray. It was at Killala that Patrick baptized the two maidens whom he met in childhood at Focluth Wood by the western sea, and whose voices in visions of the night had often pathetically called him to come once more and dwell amongst them.

PROKIEMION

Let Thy mercy be upon us, for we have trust in Thee, we have trust in Thee

Verse; Rejoice in the Lord, O ye righteous! For it becometh the just to be thankful

Lesson from the First Epistle of Saint Paul to the Corinthians (c. 4, v. 9-16)

Brethren, God has exhibited us Apostles at the end of the procession like the men condemned to die in the arena. For we have become a spectacle to the world, to angels, and to men.

We are fools in Christ, you are wise in Christ. We are weak, you are strong. You are respected, we are despised.

Up to this present hour we hunger, we thirst, we are ill clad, we are buffeted, we are homeless, we work hard, we labor with our own hands.

When we are reviled, we bless. When we are persecuted, we endure. When we are insulted, we entreat. We have become the refuse and the off scouring of all mankind even until now.

I am not writing thus to make you ashamed. I am only admonishing you as my beloved children. For even if you have ten thousand instructors in Christ, yet you have not many fathers, and I have become your spiritual father in Jesus Christ through the Gospel. Therefore, I entreat you to follow my example.

1 до коринтян 4:9-16

Та мені здається, що Бог дав нам, апостолам, останнє місце, зробив нас людьми приреченими до смерті. Адже ми стали видовищем для всього світу: як для Ангелів, так і для людей. Ми нерозумні заради Христа, а ви вважаєте себе такими мудрими в Христі! Ми немічні, а ви похваляєтесь собою, кажучи, що ви дужі! Ви в пошані, а ми безславні!

І досі ми голодні й спрагли, бідно одягнені, побиті й безпритульні. Тяжкою працею, власними руками добуваємо ми щоденний хліб свій. Коли нас ганьблять, ми благословляємо; коли нас переслідують, ми терпимо; коли на нас зводять наклепи, ми втішаємо. Ми стали покидьками світу, порохом земним, що його люди й дотепер топчуть.

Я пишу це не для того, щоб присоромити вас. Я застерігаю вас як улюблених дітей своїх. Бо якби ви мали навіть десять тисяч наставників у Христі, ви не матимете багато батьків. Це я через Благовість дав вам життя в Ісусі Христі.

Тож благаю вас: наслідуйте мене.

The Gospel According to Saint Matthew (c. 17, v. 14-23)

At that time, a man came up to Jesus, knelt before him, and said: "Lord, have mercy on my son, because he has epilepsy, and suffers terribly. He often falls into the fire and often into the water. I brought him to your Disciples, but they were unable to heal him."

Jesus answered: "O faithless and perverse generation ! How long must I be with you? How long must I put up with you? Bring him here to me." Then Jesus rebuked the demon, and cast him out. From that moment the boy was healed.

Then the Disciples came up to Jesus in private, and asked him: "Why could we not cast him out ?" Jesus answered them: "Because of your lack of faith. Verily, I say to you, if you have faith, even as tiny as a grain of mustard seed, you can say to this mountain: 'Move from here to that place,' and it will move. With faith nothing will be impossible for you. However, this kind of demon can be cast out only by prayer and fasting."

Then, as they were returning to Galilee, Jesus said to them: "The Messiah will be delivered into the hands of men, and they will kill him, but he will rise up again on the third day."

Від Матвія 17:14-23

Наступного дня, Ісус та Його учні повернулися до народу, та один чоловік, підійшовши до Нього, впав перед Ним на коліна і мовив: «Господи, змилуйся над сином моїм! Він хворий на епілепсію, дуже страждає і часто кидається в огонь або воду. Я привів його до учнів Твоїх, але вони не змогли зцілити його».

І мовив Ісус у відповідь: «О невірний і заблудлий роде! Скільки ж ще часу Мені бути з вами? Скільки Мені вас терпіти? Приведіть хлопчика до Мене!»

Ісус заговорив суворо до демона й наказав вийти з хлопця, той вийшов, і хлопець тут же зцілювався. Учні Ісуса підійшли до Нього, коли Він був на самоті, й запитали: «Чому ми не змогли вигнати нечистого?» Та Він відповів їм, мовивши: «Тому що у вас мало віри. Істинно кажу вам: якби ваша віра була завбільшки з гірчичне зернятко, ви могли б звеліти цій горі: „Пересунься звідси туди” — і вона б пересунулася. Тоді для вас нічого б не було неможливого». [«Цей рід (злий дух) можна вигнати лише молитвою і постом».]

Коли вони всі разом прийшли до Галилеї, Ісус мовив: «Сина Людського буде віддано до рук людей, які вб'ють Його, але на третій день Він воскресне з мертвих». Почувши це, учні Його дуже зажурилися.

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
Fr. Mykola Dilendorf	Sharon Welsh	Peter Zinski	Pearl Homyrda	Kathryn Ostaffy
Fr. Victor Wronsku	James Horowitz	Stephen Sheptak	Richard Beighy	Joe Leis
Dn Nicholas Zachary	Elissa Lopez	Irene Palahunik	Mary Ellen Heitzman	Patty Valentino
Shirley Neal	Sam Jarovich	Christopher	Olha Cherniavska	Rose Zalenchak
Tim Cromchak	Andrew Brennan	Jabrell	Alexander Zbalishen	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	Willie Haluszczak	Pat Dorning	Jackson Janosek
Jennifer Marley	Cynthia Mycyk	Yaroslava Dhzyrha		

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

August 28 Dormition of the Theotokos

Mary Stevens, Mary Pontus, Maria Stepanovich,
Maria Warholak, Beverly Maryann Kapeluck,
Mary Olexa, Mary Kukuashvili

Anniversaries

August 29 Andriy Pyvovar & Olha Semenyuk
September 1 Steve & Alice Sivulich

Birthdays

September 31 Catherine Walton

Feast Days of:

August 29 Icon of Christ "Not made by Hands"

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



- **ICON GREETERS NEEDED**: We are looking for individuals to assist as Greeters to the visitors to our parish during the Icon Visit Services (Friday and Saturday) for the church and social hall. The Greeters will help visitors with questions about the church, candles, bathroom locations, help with seating and general questions as they may arise. It will also be helpful if we have designated people at our elevator and chair lift to provide assistance both for the people and care of the equipment. We are looking for several individuals per a 2 hour time frame both for the church narthex area and the church social hall. A sign up sheet will be available in the back of the church and during coffee hour over the next several weeks. Any questions, please speak with Chris Mills, Pani Matka Alice O'Neil or Fr. John.
- **ST MATRONA'S** :St. Matrona Sisterhood meeting today after liturgy. Please try to attend ! Thank you!
- **HELP NEEDED**: Holupchi must be made for our parish Ukrainian Food Fest!! The schedule is:
 Mon, Sep. 2, 9:00am, cabbage prep
 Tue, Sep. 3, 9:00am holupchi rolling
 Please come - no experience necessary

COFFEE HOUR SCHEDULE

- August 25 Jason & Mary Olexa, Rachel Losego
- September 1 Alexis, Steve & Stephen Sawchuk
- September 8 Pat, Tracey & Michael Sally
- September 15 UOL Chapter volunteers
- September 22 Chris & Justina Mills, Eryna Sanetrick
- September 29 Ethan & Natalie Nixon, Beverly Kapeluck



St. Peter & St. Paul Ukrainian Orthodox Church
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Myrrh Streaming Icon Tender Heart

Friday, September 13, 2019

Great Vespers 7:00 PM

Saturday, September 14, 2019

Divine Liturgy 9:00 AM

Archbishop Daniel will preside over the Great Vespers Service on Friday at 7:00 PM only.



QUESTIONS? About the church, Orthodoxy or need to discuss something; please reach out to Fr. John Charest at 847.910.7120 or frjohn.charest@aol.com

It is a privilege and honor to host the *Myrrh-Streaming Icon of the Theotokos the Tender Heart* to our Parish. Along those lines, we are planning for a possible 1,000 visitors for the weekend event. In order to make this an experience that everyone can participate in and enjoy, the Parish Council will be making preparations in advance of the Icon's arrival. A few of the preparations, the Parish Council will be addressing to ensure a pleasant visit and experience are listed below. If you would like to contribute to help off-set any of these expenses, please fill out the attached form and return to **Parish Treasurer, John Stasko** or through our **online donation button on the Parish web site.**



- ◇ Temporary air-conditioner rental
- ◇ Extra Candle Sand Boxes
- ◇ Sound System & Closed Circuit TV
- ◇ Drinks & Luncheon
- ◇ Hotel Accommodations for the Priest entrusted with the Icon
- ◇ General & In-Kind Donations



Myrrh-Streaming Icon Expenses Donation

Name: _____

Amount: _____

Item donating to: _____



Return to Parish Treasurer: John Stasko

UTILIZING THE PARISH ONLINE DONATION OPTION

- ◆ Access the parish website at www.orthodoxcarnegie.org
- ◆ The following screen shots are from a **laptop**. Accessing the parish website from another device, such as a phone or tablet, the screens may not be exactly the same as shown below.
- ◆ The “oval with support the ministries on the blue background” is available on every page of the website (figure 1) and is a link to the main “Donate” page / Support Page on the parish website (figure 2).

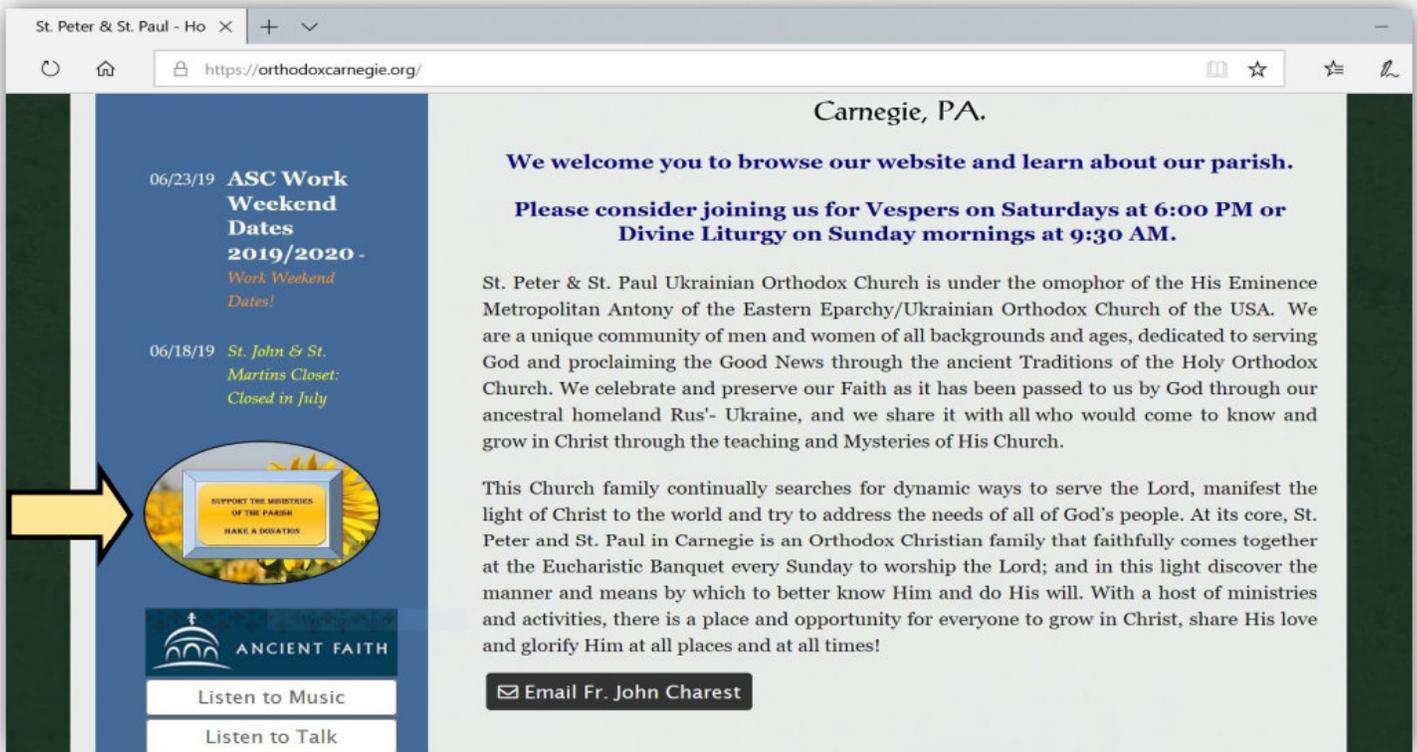


Figure 1



Figure 2

- ◆ Please review the instructions for using the online donation feature are provided on the screen before you scroll down to select the GREEN DONATE BUTTON, to actually make your donation.
- ◆ The various areas available to donate via the drop down menu are listed, a comments section if you need to provide a note concerning your donation, information if you wish the donation to be a recurring donation and about covering the fees.
- ◆ **PARISHIONERS PLEASE NOTE: PLEASE USE YOUR ENVELOPE NUMBER AS THE MEMBER ID# WHEN MAKING THE DONATION ONLINE. (figure 3)**

Support St. Peter & St. Paul - Donations

Consider making a donation to support the Ministries of our Parish!

Make an online donation with your credit or debit card via our Tithely "DONATE" button link below. You can select the ministry area to donate to from the drop down option menu.

- **General Fund** [Supports general expenses and necessities of the parish for example]
- **Parishioner Commitments** [Supports the "Parishioner donation" promise]
- **Cemetery Fund** [Supports the upkeep and maintenance of our Parish Cemetery]
- **Restoration Fund** [Supports the upkeep and maintenance of the Parish Buildings and Grounds]
- **Stewardship Fund** [Supports charities that are supported by the Parish]
- **General Ministries of the Parish** [Supports various ministries of the Parish]

PLEASE NOTE:

>You may place a short comment about your donation in the "Note/Memo" section on the donation page.

>If you would like your donation to be a "Re-curring Donation", please check the "recurring giving" box.

>If you would like to help cover the cost of the processing fee of the online donation, please check the "cover cost" box.

Parishioners, please use your "Envelope Number" for the "Member ID#" on the donation page.

Donate

Thank you and may the Lord bless your generosity!

"But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Everyman according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

- ◆ The screens below are the Thith.ly donation screens.
- ◆ **Please fill all areas in as indicated.**
- ◆ When you have finished, submit your donation and you will receive a ‘Thank You Receipt’.

>You may place a short comment about your donation in the "

020

St. Peter and St. Paul Ukrainian Orthodox Church Carnegie, PA 15106

Give: \$ 0.00

To: Please Choose
General Fund
Parishioner Commitments
Cemetery Fund
Restoration Fund
Stewardship Fund
General Ministries of the Church

First Name Last Name Email

Street Address City

State/Province United States ZIP/Postal

Give \$0.00

General Fund is default, you can select one of the other options as was indicated on the website page.

If you have questions:

Thith.ly and donation questions please see John Stasko

Website wording or usage suggestions please see Chris Mills.

Thank you in advance for your patience while we work through this new process for our parish!

>YOU MAY PLACE A SHORT COMMENT ABOUT YOUR DONATION IN THE "

020

Card number MM / YY CVC

Cover Fees

Member ID# (optional)

Note / memo (optional)

Remember Me Password PIN

Recurring Giving Every Week Sunday

Give \$0.00

Parishioners: This is your envelope number.

The Sign of the Cross: A Neglected Weapon of Prayer

[Lynnette Horner](#)

I saw it happen on television and in movies, but never in real life. The characters, male and female, young and old, and often in period costumes, hurriedly tapped themselves—forehead, sternum, left shoulder, right shoulder—during moments of fear or confusion. The presence of a dead body was often involved.

These people who crossed themselves were often portrayed as ignorant, possibly uneducated, and definitely superstitious. They were secondary characters—not the heroes, and certainly not people to emulate.



The sign of the cross in these shows was a sign of desperation. It had nothing to do with genuine, vibrant faith among people with working brains who make sincere efforts to live godly lives.

As an act of piety, to me the sign of the cross seemed quaint and maybe even a little bit exotic. My family, my neighborhood, my Bible Belt hometown were all very Protestant, and even though several of my classmates were Catholic, they didn't cross themselves publicly. (In the survival-of-the-coolest worlds of middle school and high school, they probably didn't want to draw unnecessary attention to themselves.)

Glory, O Lord, to the power of Thy Cross, which never fails! When the enemy oppresses me with a sinful thought or feeling, and I, lacking freedom in my heart, make the sign of the Cross several times with faith, suddenly my sin falls away from me, the compulsion vanishes, and I find myself free... For the faithful the Cross is a mighty power which delivers from all evils, from the malice of the invisible foe. — St. John of Kronstadt (d. 1909)

An Ancient Sign of Devotion

The practice of crossing oneself is not a Catholic thing—it is a *Christian* thing, noted in some of our earliest writings. Hippolytus of Rome wrote about the power of the sign of the cross in his *Apostolic Tradition*. He was not promoting new innovations, like a modern Christian author marketing a “new revelation” into a bestseller. Instead, he wrote to record and preserve older Church practices so that they would not be lost.

Hippolytus understood the power of the cross as a weapon of spiritual warfare:

If you are tempted, seal your foreheads reverently. For this is the Sign of the Passion, displayed and made manifest against the devil, provided that you do it with faith, not to be seen by men, but by presenting it with skill like a shield. Because the Adversary, when he sees the strength of the heart and when he sees the inner man which is animated by the Word show, formed on the exterior, the interior image of the Word, he is made to flee by the Spirit which is in you. . . . By sealing the forehead and eyes with the hand, we turn aside the one who is seeking to destroy us. (~AD 215, Apostolic Tradition 42:1, 2, 4)

This method of tracing a cross on the forehead later morphed into the tradition of placing the thumb and first two fingers together, representing the Holy Trinity, with the last two fingers bent toward the palm, proclaiming Jesus' human and divine natures. (This was the practice in both East and West until the thirteenth century, when Pope Innocent III changed Roman Catholic practice to using the open hand with fingers joined together.)



No doubt some obscure reason exists for the difference between the Catholic practice of left-to-right versus the Orthodox practice of touching the right shoulder first. (I've probably seen half a dozen "authoritative" explanations on the Web.) But no matter how the cross is formed, making one is a distinctly Christian practice.

When I thank God for a meal at a restaurant and cross myself, dedicating my mind (forehead), heart (sternum), and strength (shoulders) to Jesus Christ, other diners don't wonder which spiritual entity I am honoring. I am clearly not praying to Krishna, Buddha, or Allah.

Why Don't All Christians Use the Sign of the Cross?

We did, once. In the mid-third century, Tertullian affirmed the sign of the cross as a common practice among believers:

In all our travels and movements, in all our coming in and going out, in putting on our shoes, at the bath, at the table, in lighting our candles, in lying down, in sitting down, whatever employment occupies us, we mark our foreheads with the sign of the cross. (AD 250, De Corona, 30)

But after the Protestant Reformation, many ancient practices were jettisoned as being too Catholic. Although some denominations (Anglican, Lutheran, and Episcopalian come to mind) retain the sign of the cross in their worship services, it is not necessarily a part of personal devotion in daily life.

The United States was settled by Puritans and members of other sects who were fleeing religious persecution in Catholic Europe. The Puritans took a radically ahistorical approach to their faith, rejecting many beautiful Christian traditions as "papist." Their reactionary and, frankly, ignorant renunciation of many Christian practices heavily influenced Protestant culture across the U.S. and around the globe through missionary efforts. One of the negative results of this influence was the removal of a powerful tool of prayer from the lives of believers.

A Weapon of Warfare

In my final years as a Protestant I attended a few charismatic prayer conferences. (For those of you who are not familiar with the charismatic movement, Wikipedia gives a good definition: "a form of Christianity that emphasizes the work of the Holy Spirit, spiritual gifts, and modern-day miracles as an everyday part a believer's life.")

I remember entire seminars, workshops, and prayer services devoted to "spiritual warfare," featuring teachings about using (and often misusing) Scripture, the power of the Holy Spirit, and even speaking in tongues to fight against the power of Satan. Isn't it odd that these very sincere and committed Christians never once taught about a powerful weapon of prayer that the Church has used for millenia?

*For [the demons] are cowards, and utterly dread the sign of our Lord's Cross, since it was on the Cross that the Savior despoiled them and exposed them. — St. Anthony the Great (quoted by St. Athanasius in *The Life of St. Anthony the Great*)*

The cross is so much more than a symbol, a mere reminder of Jesus' incredible voluntary sacrifice, "trampling death by death" to unite us with God. Mystically, the sign of the cross gives us strength, power, and protection.

Several years ago I talked with an Orthodox priest who is a missionary in a country in the developing world. I asked him how he could tell the difference between someone suffering from mental illness and someone experiencing genuine demonic oppression.

His answer surprised me. I expected him to talk about the need for hours of prayer to discern rightly, but instead he responded, "Oh, it's easy to tell. When a parishioner brings a family member to me who has, say, schizophrenia, that person is grateful and eager to receive prayer. But when someone has a demon, I pull out my hand cross, and they start writhing and screaming, desperate to get away."

By the signing of the holy and life-giving cross, devils and various scourges are driven away. For it is without price and without cost and praises him who can say it. ... Again, by the movement of the hands ... the enemies of God will be driven out, as the Lord triumphs over the Devil with His unconquerable power, rendering him dismal and weak. — Athanasius of Alexandria (AD 269–373)

My Neglected Form of Prayer

By the grace of God, the Church has provided us with this simple yet powerful tool of prayer, available to all. Even those who are unable to move their arms can use their eyes (gazing up–down–right–left) or move their heads in the form of the cross. But do we actually use this gift?

As I was writing this post, I realized with embarrassment that I make the sign of the cross mostly during formal prayer—in the services of the Church or before meals. Why don't I use it more often? I could blame my background—the sign of the cross was not a part of my life or my thinking for more than forty-five years. But I know better now, and if I'm honest, I don't cross myself often because I'm inattentive.

This precious practice is not superstition. The sign of the cross is power and proclamation: Christ is risen, conquering death by death on the Cross, and His Spirit dwells within us! Making the sign of the cross should be a frequent, everyday part of our lives, the use of physical motion reminding us of God's presence with us always. With our hands we can invoke God's blessing over our work, over the stove, over our gardens, over our cars when we drive, and most especially over our children.

Let us then not be ashamed to confess the Crucified. Be the cross our seal, made with boldness by our fingers on our brow and in everything; over the bread we eat and the cups we drink, in our comings and in our goings out; before our sleep, when we lie down and when we awake; when we are traveling, and when we are at rest. — St. Cyril of Jerusalem (d. 386), Catechetical Lectures Let us attend! <https://blogs.ancientfaith.com/walkinganancientpath/2019/08/15/the-sign-of-the-cross-a-neglected-weapon-of-prayer/>

***Come with us!
Members of Sts. Peter & Paul
will join other families &
friends for Faith,
Fellowship and Fun at All
Saints Camp!***

ASC FAMILY FEST 2019

LABOR DAY WEEKEND

Aug 30—Sept 2, 2019



***Email this week!
Time is running
out!***

Email Eric or Cathy at ascfamilyfest2019@gmail.com

Calendar of Events

August 23	Riverhounds Faith & Family Night
August 29	Parish Council Meeting 6:30
Aug 30-Sept 2	ASC Family Fest
September 6-7	8 th Annual Ukrainian Food Festival
September 13-14	Visit of the Tender Heart Icon of the Theotokos
September 24	Sr. UOL & Convention Meetings 6:30
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.

Parish Website/Social Media

To Submit items for publication on website & social media:

>email information/items to orthodoxcarnegie@gmail.com

>if you have a flyer (not required) submit in picture format if possible

>allow 24 to 48 hours for request to be completed.

If needed sooner, please indicate and text Chris Mills at 412-716-0562.

>an email can be submitted from Parish Website | Contact Page ; using the technology email form

BULLETIN SPONSOR DATES

September 1 _____
September 8 _____
September 15 _____
September 22 _____
September 29 _____

October 6 _____
October 13 _____
October 20 _____
October 27 _____

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SS. Peter & Paul
Ukrainian Orthodox Church
PO Box 835
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