



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

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

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Deacon Evan O'Neil

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President: Howard West 724-910-9627

www.orthodoxcarnegie.org

DECEMBER 2, 2018

SUNDAY, DECEMBER 2ND

DIVINE LITURGY, 9:30 AM, TONE 2

27TH SUNDAY AFTER PENTECOST

PROPHET OBADIAH

EPH, 6 : 10 - 17 , LK 12 : 16 - 21

TUESDAY, DECEMBER 4TH

DIVINE LITURGY 10:00 AM

ENTRY OF THE THEOTOKOS

WEDNESDAY, DECEMBER 5TH

AKATHIST TO THE THEOTOKOS 6:30 PM

SATURDAY, DECEMBER 8TH

VESPERS 6:00 PM

SUNDAY, DECEMBER 9TH

DIVINE LITURGY, 9:30 AM, TONE 3

28TH SUNDAY AFTER PENTECOST

ST ALYPIUS THE STYLITE

COL 1 : 12 - 18 , LK 13 : 10 - 17

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-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;

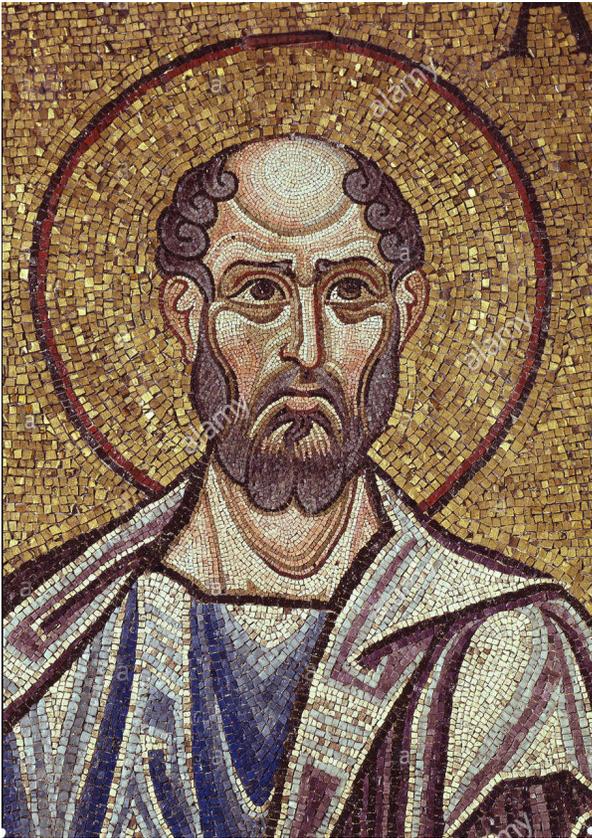
всі православні християни повинні, принаймні, раз на рік отримати Святе Причастя;

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

PROPHET OBADIAH



TROPARION TO THE RESURRECTION TONE 2

When Thou didst descend to death, O Life Immortal, Thou didst slay hell with the splendor of Thy God-head! And when from the depths Thou didst raise the dead, all the powers of heaven cried out; O Giver of Life, Christ our God! Glory to Thee!

TROPARION TO PROPHET OBADIAH- TONE 2

We celebrate the memory
of Your prophet Obadiah, O Lord;
through him we beseech You:
"Save our souls."

KONTAKION TO PROPHET OBADIAH - TONE 1

The great Obadiah, acquiring a mind luminous with divine splendor, speaks through the Holy Spirit, proclaiming things to come. Today we honor him with faithful minds, celebrating his holy memory which enlightens the hearts of men.

KONTAKION TO THE RESURRECTION TONE 2

Hell became afraid, O Almighty Savior, seeing the miracle of Thy Resurrection from the tomb! The dead arose! Creation, with Adam, beheld this and rejoiced with Thee, and the world, O my Savior, praises Thee forever.

The Holy Prophet Obadiah [or Abdia] is the fourth of the Twelve Minor Prophets, and he lived during the ninth century B.C. He was from the village of Betharam, near Sichem, and he served as steward of the impious Israelite King Ahab. In those days the whole of Israel had turned away from the true God and had begun to offer sacrifice to Baal, but Obadiah faithfully served the God of Abraham, Isaac and Jacob in secret.

When Ahab's wife, the impious and dissolute Jezebel, hunted down all the prophets of the Lord (because of her quarrel with the Prophet Elias), Obadiah gave them shelter and food. Ahab's successor King Okhoziah [Ahaziah] sent three detachments of soldiers to arrest the holy Prophet Elias. One of these detachments was headed by the prophet Obadiah. Through the prayer of St Elias, two of the detachments were consumed by heavenly fire, but Obadiah and his detachment were spared by the Lord.

From that moment St Obadiah resigned from military service and became a follower of the Prophet Elias. Afterwards, he himself received the gift of prophecy. The God-inspired work of St Obadiah is the fourth of the Books of the Twelve Minor Prophets in the Bible, and contains predictions about the New Testament Church. The holy Prophet Obadiah was buried in Samaria. www.oca.org

Prokiemont

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

27th Sunday The Lesson from the Epistle of St. Paul to the Ephesians c.6, v. 10-17

Brethren, be strong in the Lord, with all the power of his might. Put on the complete armor of God, so that you may be able to make a stand against the stratagems of the devil. For our struggle is not against a human enemy, but against the satanic principalities and dominions, against the Rulers of universal darkness in the lower world and against all the spirits of wickedness in the upper world.

Therefore, take up the complete armor of God, so that, when the evil days come, you may make a stand and hold your ground after the battle is over. So stand fast, gird your waist with the belt of truth, put the breastplate of righteousness on your chest, and shod your feet with the readiness to proclaim the Gospel of peace.

Above all, carry the shield of faith, so that you may quench all the fiery darts of the wicked fiend. Put on the helmet of salvation and take up the sword of the Holy Spirit, namely, the word of God.

До ефесян 6:10-17

І нарешті таке. Будьте міцні в Господі, в Його могутній силі. Зодягніться в повний обладунок Божий, щоб протистояти диявольським підступам. Бо ми боремося не проти людей, не проти плоті й крові, а проти правителів, володарів темряви цього світу, духовних сил зла на Небесах.

А тому зодягніться в повний обладунок Божий, щоб змогли ви протистояти, коли настане лихий день, і вистояти, перемігши все. Тож будьте стійкими. Підпережіться паском правди, а праведність візьміть своїм панцирем. І, щоб мати стійку опору, взуйтеся у Добру Звістку про мир. А також візьміть віру як щит, за допомогою якого ви зможете зупинити всі вогняні стріли лукавого. Візьміть спасіння своїм шоломом вашим, а мечем Духа — Послання Боже.

The Gospel According to St. Luke c. 12, v. 16-21

The Lord narrated this parable: "There was a rich man whose estate yielded plentiful crops. So he asked himself : 'What am I going to do? For I have no place to store my crops in.' Then he answered himself: 'This is what I will do. I will pull down my storehouses and build larger ones ; there I will store up my crops and my goods; then I will say to my soul: Now, my soul, you have plenty of wealth laid up for many years. Relax, eat, drink, and enjoy yourself.' "

"But God said to him: 'You fool ! This very night you must render up your soul. Then who will get what you have stored up?' This will be the end of the man who lays up treasures for himself, but not with God." Then Jesus exclaimed: "Whoever has ears to hear, let him hear."

Від Луки 12:16-21

І розповів Ісус притчу: «В одного багатого чоловіка земля добре родила. Він думав собі: „Що ж мені робити, адже я не маю де зберігати врожай?» А потім вирішив: я розберу свої клуні й збудую нові, більші. Та й звезу туди весь урожай і все своє добро.

Тоді я скажу собі: „Я маю удосталь добра на багато років. То ж більше не перейматимуся я клопотами, та тільки буду їсти, пити та тішитися»».

Але Бог сказав йому: „Нерозумний чоловіче, цієї ночі ти втрапиш своє життя. Кому дістанеться добро, що ти надбав?» Отак буває з тими, хто збирає собі земні скарби, та в Божих очах вони не багатіють»».

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:

Metropolitan Antony	Tetiana Kozak	Rose Zinski	Pamela Partridge	Reggie Warford
Fr. John Nakonachny	Jane Allred	Sarah Dorning	Sharon Welsh	Peter Zinski
PM Maryann Ozlanski	Pearl Homyrda	Kathryn Ostaffy	Jackson Janosek	James Horowitz
Stephen Sheptak	Max Rozum	Ronda Bicke	Patsy Orlovski	Joe Leis
Elissa Lopez	Irene Palahunik	Mary Ellen Heitzman	Patty Valentino	Jennifer Marley
Dave Harrison	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
Fr. Nicholas Dilendorf	Steve Sivulich	Michele Kapeluck	Joe Smajda	Michael Klein
Patty Spotti	Shirley Neal	Deborah Schricker	Jack Schricker	

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

December 5 Martyr Cecelia

Cecelia Pysh

December 7 Great Martyr Catherine

Cathy Vineyard, Catharine Litvak, Kathryn Ostaffy, Kathy Peyton, Cathy Haluszczak, Catherine Partridge, Catherine Walton, Tracey Sally, Lisa Ryan

Anniversaries

Birthdays

December 2 Bonnie Reinhart

Feast Days of:

December 3 St. Proclus of Constantinople

December 7 Great Martyr Catherine

All a part of our parish Iconography

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 Cliff O'Neil, , Ethan Nix



- **CHRISTMAS COOKIES WANTED** Our sisterhood's **15th Annual Cookie Walk** is quickly approaching and we need everyone's help. The Wednesday morning bakers have been busy since September making hundreds of holiday goodies .but we still need you! The special homemade variety that only you can prepare for us adds so much to our amazing cookie tables. Please let us know what cookie you will be donating and if you need a new idea, just ask, we have several recipes that we would like to showcase but don't have the time to prepare. Remember that this event totally benefits our church and our community outreach charities. So please, get baking and share your special talents and help to ensure we have another terrific Cookie Walk!! Thank you, Sherri and Alexis
- **"PACK UP MY PICK-UP"**. St. Sophia's seminary is again holding its annual "Christmas at the Seminary" fund raising event on Sunday the 16th of December. As I have for the previous 4 years I am asking for your donations toward this event. A large box will be in the hall into which our contributions can be placed. The list of needed products is on the "Christmas at the Seminary" page. I will be traveling to St. Sophia's Seminary on Friday the 21st. of December and will take our contributions with me in my packed up pickup. In addition, Pani Alice and I will be sponsoring a dinner at coffee hour on Sunday the 2nd of December. I thank each and every one of you for your past and future generosity. Deacon Evan
- **HELP NEEDED**. Pierogie (pyrohi) making will occur tomorrow (Monday) and help is needed. Potato peeling will be at 7:30 am and pinching will begin around 9:00 am. If you are willing to wash pots and trays, come at Noon. Please come to help if you are able. Coffee/donuts are provided in the morning and lunch is provided at Noon. No experience is necessary. All will be completed by 2:30 pm.
- **NATIVITY FAST**: "As the St. Philip's Fast is upon us I ask that those preparing coffee hours refrain from serving any meat dishes and when a dairy ingredient couldn't be avoided to please label the food as containing dairy. We're all at different points with our fasting and we don't want to be a stumbling block to our brothers and sisters. If you've got questions about how to make the fast work in your life please see me. Fasting is spiritually rewarding if done right and I want to help you reap the benefits and live an enriched spiritual life." Fr. John
- **SR UOL CHAPTER**: There will be a meeting of the Sr. Chapter after Coffee Hour today. All members are asked to attend.
- **ST NICHOLAS DAY**: The Church School will be welcoming St. Nicholas to our parish on Sunday, December 16th. There will be a short program after Liturgy in the church. Please stay and enjoy St. Nicholas' arrival, followed by a luncheon. If you would like to bring a meatless dish for the luncheon, there will be a sign-up sheet at the coffee hour table today. For monetary donations please see Tracey Sally or Rachel Losego

December Coffee Hour Schedule

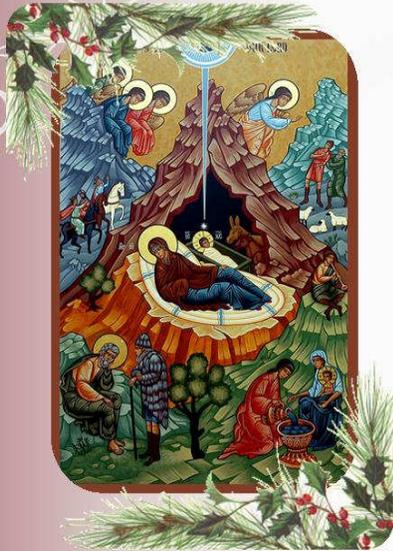
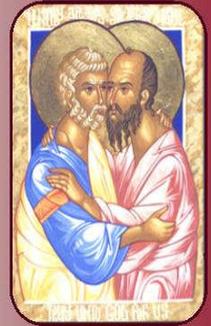
Dec 9 Natalie Onufrey, Victor Onufrey, Oksana Aleksandrov
Dec 16 St. Nicholas
Dec 23 Michael & Michele Kapeluck
Dec 30 Juliana Leis, Olesya Zelenyak, Sandy Rozum

KITCHEN WORKERS SCHEDULE Fall 2018

Dec 3, Monday 7:30 am Potato Prep (100 lbs) plus 2 batches pyrohi (pierogies)
Dec 14, Friday 8:00 am Bread Baking



**ST. PETER & ST. PAUL UKRAINIAN
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Please join us!
Akathist to the Theotokos
During the Nativity Fast
Wednesdays at 6:30 PM

QUESTIONS? ABOUT THE CHURCH, ORTHODOXY OR NEED TO DISCUSS
SOMETHING; PLEASE REACH OUT TO FR. JOHN CHAREST AT
412-279-2111 OR FRJOHN.CHAREST@AOL.COM



MESSAGE
By His All-Holiness
Ecumenical Patriarch Bartholomew
on the
**85th Anniversary of the
HOLODOMOR**

Beloved children in the Lord: May God's grace and peace be with you.

As every year, we are communicating with all of you with a heavy heart from the historic and martyric Mother Church of Constantinople while prayerfully commemorating the Holodomor of the Ukrainian People, the tragic and inhumane events of the years 1932-1933, when countless human beings lost their lives through deliberate and brutal famine. This tragedy inscribes itself among other atrocities against humanity and God's creation committed over the twentieth century, the most violent in history thus far.

As we pray for the repose of the victims' souls and for the healing of this painful wound in the conscience of your blessed Nation, we remind all people of goodwill that the Church does not tolerate injustice or any type of force that undermines social cohesion. Rather, it underscores the social teaching of the Christian Gospel and promotes diakonia and philanthropy. Orthodoxy's responsibility is to serve as a positive challenge for contemporary humankind, a God-inspired perspective of life and an expression of authentic freedom.

When remembering the past and learning from its tragedies, we ought to move ahead into the future with compassion and forgiveness. For, it is in the Church, the mystical Body of Christ, that we are spared from sorrow and suffering, while at the same time we find strength to forgive and love all people. Our Ecumenical Patriarchate is strong because it has a sacrificial love and acts through humility and the Cross. His story is filled with martyrdom and sacrifice for the world, for all peoples and for all nations. The Church of Constantinople, as the Mother Church, is the incarnation of the free love of Christ, who does not crucify but is crucified, who sacrifices His soul for His friends – for all men.



For this reason, it is inconceivable that the Ecumenical Throne – which according to the Holy Canons is responsible for the unity and stability of Orthodoxy – would remain indifferent when an Orthodox people, such as the Ukrainian people, suffer and seek a solution to the ecclesiastical problems that have tormented them for centuries. Therefore, we intervene by obligation – always on the basis of authentically ecclesiastical, truly universal and purely supra – national criteria – for the truth and tradition of the Church, the defense of canonical order and the identity of Orthodoxy, all for the purpose of building up the body of Christ, not for ourselves and not for demonstrating worldly strength and power. By remaining indifferent, we would be left with no excuse before God and history.

This great responsibility of the Mother Church, the Holy and Great Church of Christ, certainly has no limits. That is why, just as we have granted autocephaly to all local Churches, the Holy and Sacred Synod has similarly decided to grant autocephaly to the Orthodox Church in Ukraine, which is tormented in many ways, so that she, too, may join the plenitude of Orthodoxy in unity and internal peace. Only the First Throne of Orthodoxy, the Church of Constantinople, holds this high responsibility according to the Holy and Sacred Canons.

May God grant rest to the souls of all the victims of the Holodomor, and may He grant all of you, dear children, patience in trials, as well as love and forgiveness for one another. May the grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with you all. Amen.

At the Ecumenical Patriarchate, the 24th of November, 2018

Your fervent supplicant before God,

✙ Κωνσταντίνου Πατριάρχου

✙ BARTHOLOMEW

Archbishop of Constantinople-New Rome
and Ecumenical Patriarch

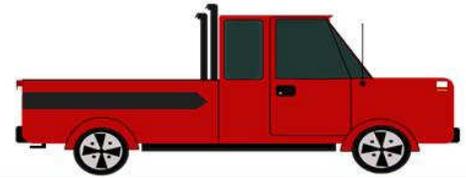




Christmas at the Seminary!

Luncheon and Collection

Sunday, 12/2/18



Support the Seminary Coffee Hour & Pack up My "Pickup"



Deacon Evan & Pani Matka Alice will be having a special Coffee Hour on Sunday Dec. 2, 2018 for us to support the Seminary!



What is Death? Part 1 (Guest Post)

I can think of no topic more appropriate for this day than a good ol' conversation about death and dying.

Just kidding—I'm not trying to be metaphorical. It's not a holiday up here in Canada and when I was planning this blogathon, I completely forgot to develop a post about US Thanksgiving. Generally you folks don't mind death talk, though, so I'm going to go with it... Nothing inspires gratitude more than the memory of death, #amiright?



As I wrote yesterday, Christmas is not just about yuletide logs and soft-edged manger scenes. It's also a time to remember the Cross, and all it means for our world. If we are ever to encounter the full magnitude of Christ's saving work, though, we must also bear witness to the reality of death—something I've been doing a lot with on Time Eternal this year.

That's why I'm glad to have a guest post from Fr. Philip Rogers, senior priest at St. John Orthodox Church (Memphis, TN). I met Fr. Philip in 2016 when I spoke at his parish's annual women's retreat, and he and his wife have since grown to be friends of mine. Today and tomorrow, Fr. Philip is sharing excerpts from his MDiv pastoral thesis entitled "What is death?"

~*~

I weep and I wail when I think upon death, and behold our beauty, fashioned after the image of God, lying in the tomb, disfigured, dishonored, bereft of form. O marvel! What a mystery which befalls us? Why have we been given over unto corruption, and why have we been wedded to death? Of a truth, as it is written, by the command of God, who gives the departed rest. (St. John of Damascus, Orthodox Funeral Service)

The question, "What is death?" has been asked in a myriad of ways in every time and culture. It is unavoidable. Although many answers exist, a general misunderstanding exists among society and even in the Orthodox Christian community as to how to answer it. More tragic than a mere misunderstanding, too, is the fact that in today's society many people live in fear of death and respond to that fear by denying that death is even there, denying that it is a problem.

Elisabeth Kuebler-Ross, in her classic work *On Death and Dying*, makes a poignant observation: "If we now take a look at our society, we may want to ask ourselves what happens to man in a society bent on ignoring or avoiding death?"

Fr. Alexander Schmemmann offers an answer of sorts:

Death is in the center of religion and of culture, and one's attitude toward death determines one's attitude toward life. Any denial of death only increases the neurosis (immortality) as does its acceptance (asceticism, denial of the flesh). Only victory over death is the answer, and it presupposes transcendence of both denial and acceptance: "death consumed by victory." The question is "What is this victory?" Quite often the answer is forgotten. Therefore one is helpless in dealing with death. Death reveals — must reveal the meaning not of death, but of life. Life must not be a preparation for death, but victory over death, so that, in Christ, death becomes the triumph of life.

(The Journals of Father Alexander Schmemmann, SVS Press, p. 45)

For the Orthodox, death is always, in any circumstance, a great tragedy. This seems obvious when a loved one dies in a car accident or is murdered. But death is also tragic when an old man of ninety-two dies in his sleep, a circumstance that a secularist may view as a “natural death.”

Death is tragic because man was created from the beginning for life. The creation account from Genesis relates that after creating the earth, “The Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being” (Genesis 2:7). Of no other creature or thing that was created was this said. Each day of creation showed the creation of something that was good, but not something that was a “living being.” Man is said to be from the beginning a “living being.”

Like other creatures, man was made of both physical clay, molded by the hand of God. Yet as some Church Fathers point out, man was also filled with a life-giving “breath of life.” Man is made up of more than just a physical body, but a spiritual aspect as well, the breath of life, the soul. It is both of these “parts,” body and soul that make up the entire human being that is made in the image and likeness of God as it says so clearly in Genesis 2:7. (In no way is this meant to be a dichotomy where the body is evil and the soul is the spiritual or good aspect of man that is trapped inside the body.)

However modern doctors define the moment of death, from an Orthodox vantage point, death entails the tragic separation of the soul from the body. It is not the soul’s freedom from the evil body, but a grievous separation of the life force of the human being. This separation of body and soul did not come about through the creation of God. Wisdom 1:13-14 says, “*God did not create death, nor does he delight in the destruction of the living, for he created all things for being.*”

Instead of being created by God, death is a result of the free choice of man to turn away from God and turn instead to the material world around him. To use St. Paul’s terminology, “*The wages of sin is death*” (Romans 6:23) and “*Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned*” (Romans 5:12).

The full weight and tragedy of this death was not something that was realized immediately, but would only come with the person of Jesus Christ.

For instance, after enduring all of the afflictions of the devil, the death of Job is spoken of in very happy terms. “*And after this Job lived a hundred and forty years, and saw his sons, and his sons’ sons, four generations. And Job died, an old man, and full of days*” (Job 42:16-17). Job died “*full of days,*” with the imagery of a life that was complete and lived to its fullest. There is no sense of tragedy given in these words because Job is surrounded by his family and God blesses him with a long life. The same can be said for the death of the patriarch Abraham who is said to have “*breathed his last and died in good old age, an old man and full of years, and was gathered to his people*” (Genesis 25:8).

Here there is no sense of death being an evil and unexpected event. In the Old Testament, death is typically only spoken of as being unnatural when it is a violent death. It is not until the death of Jesus Christ on the Cross that the full weight and tragedy of death is revealed to the world

We’ll stop there for today and I’ll feature another excerpt from Fr. Philip’s thesis tomorrow. For now, what I find a worthwhile thought to ponder is that Christ’s death did not only reveal salvation to the world, it also communicated the true meaning and grievous magnitude of death. It reminds me of the famous saying that to address a problem, you first have to admit there’s a problem. In dying on the Cross, Christ demonstrated and embodied what death really was so that we could come to understand the great gift of His resurrection.

Thanks Fr. Philip!

<https://blogs.ancientfaith.com/timeeternal/what-is-death-part-1-guest-post/>



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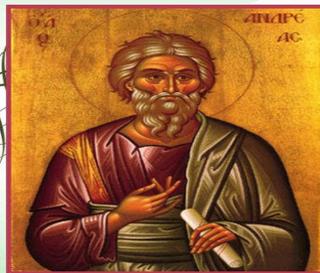


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Entry of the Theotokos
Tuesday
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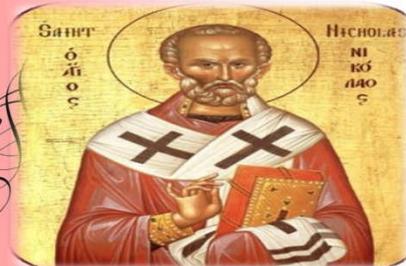


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Wonderworker
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Calendar of Events

November 18	3 rd Annual Thanksgiving Pie Contest
November 22	Annual Thanksgiving Dinner Open House
December 1	UOL Chapter Confession & Vespers
December 2	UOL Sunday and meeting
December 8	15 th Annual Cookie Walk

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.
Call 279-9718 to schedule a donation.*

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