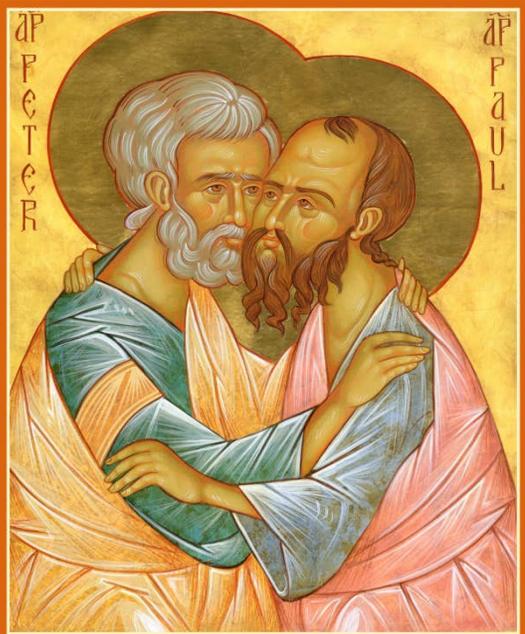


ST.
N
I
N
A

EQUAL
TO
THE
A
P
O
S
T
L
E
S





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

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

Re. Fr. John Charest
Deacon Evan O'Neil

Rectory: 412-279-2111

Parish Hall: 412- 276-9718

President: Howard West 724-910-9627

www.orthodoxcarnegie.org

JANUARY 27, 2019

SUNDAY, JANUARY 27TH

DIVINE LITURGY, 9:30 AM, TONE 2
35TH SUNDAY AFTER PENTECOST

ST NINA EQUAL TO THE APOSTLES

COL. 3: 12 - 16; LK 18: 18 - 27

PARASTAS IN MEMORY OF MILLIE GOOD,
THELMA BODNAR, BESSIE SEKELIK

SATURDAY, FEBRUARY 2ND

VESPERS 6:00 PM

SUNDAY, FEBRUARY 3RD

DIVINE LITURGY, 9:30 AM, TONE 3
36TH SUNDAY AFTER PENTECOST

ST MAXIMUS THE CONFESSOR

1 TIM 1: 15 - 17; LK 18: 35 - 43

THIS WEEK'S BULLETIN IS SPONSORED BY:

BONNIE REINHART & LISA RYAN IN MEMORY OF
THELMA BODNAR AND MILLIE GOOD ON THE FIRST
ANNIVERSARY AND BESSIE SEKELIK ON THE 40TH DAY
OF THEIR FALLING ASLEEP IN THE LORD.
VICHNAYA PAMYAT MEMORY ETERNAL

SHIRLEY & OLESIA STASKO IN HONOR OF JOHN STASKO
ON HIS BIRTHDAY
MNOHAYA LITA! MANY BLESSED YEARS!

2018 Parish Board of Directors

President:

Howard West

Vice President:

Mary Stevens

Rec. Secretary:

Cynthia Haluszczak

Treasurer:

Sandra Rozum

Asst. Treasurer:

Jason Olexa

Financial Secy.

Victor Onufrey

Asst. Fin. Secy

John Stasko

Trustees:

Sherri Walewski

Steve Sawchuk

Greg Woznak

Chris Mills

Alice O'Neil

Vestrymen:

Steven Sawchuk Jr.

Auditors:

Michele Kapeluck

Ron Wachnowsky

Deacon Evan

Hall Rental: Chris Mills

412-716-0562

The Sts. Peter & Paul Ukrainian Orthodox Church Bulletin is published weekly by
The Senior Chapter of the Ukrainian Orthodox League

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 неправославної 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'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 дотримування вічного вчення нашого Господа наблизить нас один до одного Богу

ST. NINA EQUAL OF THE APOSTLES AND ENLIGHTENER OF GEORGIA

TROPARIUM 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!

TROPARIUM OF ST. NINA, TONE 4

O handmaid of the Word of God, who in preaching equaled the first-called Apostle Andrew, and emulated the other Apostles, enlightener of Iberia and reed-pipe of the Holy Spirit, holy Nina, pray to Christ our God to save our souls.

KONTAKION OF ST. NINA, TONE 2

Let us sing praises to the chosen of Christ, Equal-to-the-Apostles and preacher of God's word, the bearer of good tidings who brought the people of Katralina to the path of life and truth, the disciple of the Mother of God, our zealous intercessor and unwavering guardian, the most praised Nina.



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 virgin Nino of Cappadocia was a relative of Great-martyr George and the only daughter of a widely respected and honorable couple. Her father was a Roman army chief by the name of Zabulon, and her mother, Sosana, was the sister of Patriarch Juvenal of Jerusalem. When Nino reached the age of twelve, her parents sold all their possessions and moved to Jerusalem. Soon after, Nino's father was tonsured a monk. He bid farewell to his family and went to labor in the wilderness of the Jordan.

After Sosana had been separated from her husband, Patriarch Juvenal ordained her a deaconess. She left her daughter Nino in the care of an old woman, Sara Niaphor, who raised her in the Christian Faith and related to her the stories of Christ's life and His suffering on earth. It was from Sara that Nino learned how Christ's Robe had arrived in Georgia, a country of pagans.

Soon Nino began to pray fervently to the Theotokos, asking for her blessing to travel to Georgia and be made worthy to venerate the Sacred Robe that she had woven for her beloved Son. The Most Holy Virgin heard her prayers and appeared to Nino in a dream, saying, "Go to the country that was assigned to me by lot and preach the Gospel of our Lord Jesus Christ. He will send down His grace upon you and I will be your protector."

But the blessed Nino was overwhelmed at the thought of such a great responsibility and answered, "How can I, a fragile woman, perform such a momentous task, and how can I believe that this vision is real?" In response, the Most Holy Theotokos presented her with a cross of grapevines and proclaimed, "Receive this cross as a shield against visible and invisible enemies!"

When she awoke, Nino was holding the cross in her hands. She dampened it with tears of rejoicing and tied it securely with strands of her own hair. (According to another source, the Theotokos bound the grapevine cross with strands of her own hair.)

Nino related the vision to her uncle, Patriarch Juvenal, and revealed to him her desire to preach the Gospel in Georgia. Juvenal led her in front of the Royal Doors, laid his hands on her, and prayed, "O Lord, God of Eternity, I beseech Thee on behalf of my orphaned niece: Grant that, according to Thy will, she may go to preach and proclaim Thy Holy Resurrection. O Christ God, be Thou to her a guide, a refuge, and a spiritual father. And as Thou didst enlighten the Apostles and all those who feared Thy name, do Thou also enlighten her with the wisdom to proclaim Thy glad tidings."

When Nino arrived in Rome, she met and baptized the princess Rhipsimia and her nurse, Gaiana. At that time the Roman emperor was Diocletian, a ruler infamous for persecuting Christians. Diocletian (284-305) fell in love with Rhipsimia and resolved to marry her, but Saint Nino, Rhipsimia, Gaiana, and fifty other virgins escaped to Armenia. The furious Diocletian ordered his soldiers to follow them and sent a messenger to Tiridates, the Armenian king (286-344), to put him on guard.

King Tiridates located the women and, following Diocletian's example, was charmed by Rhipsimia's beauty and resolved to marry her. But Saint Rhipsimia would not consent to wed him, and in his rage the king had her tortured to death with Gaiana and the fifty other virgins. Saint Nino, however, was being prepared for a different, greater task, and she succeeded in escaping King Tiridates' persecutions by hiding among some rose bushes.

When she finally arrived in Georgia, Saint Nino was greeted by a group of Mtskheta shepherds near Lake Paravani, and she received a blessing from God to preach to the pagans of this region.

With the help of her acquaintances Saint Nino soon reached the city of Urbnisi. She remained there a month, then traveled to Mtskheta with a group of Georgians who were making a pilgrimage to venerate the pagan idol Armazi. There she watched with great sadness as the Georgian people trembled before the idols. She was exceedingly sorrowful and prayed to the Lord, "O Lord, send down Thy mercy upon this nation...that all nations may glorify Thee alone, the One True God, through Thy Son, Jesus Christ."

Suddenly a violent wind began to blow and hail fell from the sky, shattering the pagan statues. The terrified worshipers fled, scattering across the city.

Saint Nino made her home beneath a bramble bush in the garden of the king, with the family of the royal gardener. The gardener and his wife were childless, but through Saint Nino's prayers God granted them a child. The couple rejoiced exceedingly, declared Christ to be the True God, and became disciples of Saint Nino. Wherever Saint Nino went, those who heard her preach converted to the Christian Faith in great numbers. Saint Nino even healed the terminally ill Queen Nana after she declared Christ to be the True God.

King Mirian, a pagan, was not at all pleased with the great impression Saint Nino's preaching had made on the Georgian nation. One day while he was out hunting, he resolved to kill all those who followed Christ.

According to his wicked scheme, even his wife, Queen Nana, would face death for failing to renounce the Christian Faith. But in the midst of the hunt, it suddenly became very dark. All alone, King Mirian became greatly afraid and prayed in vain for the help of the pagan gods. When his prayers went unanswered, he finally lost hope and, miraculously, he turned to Christ: "God of Nino, illumine this night for me and guide my footsteps, and I will declare Thy Holy Name. I will erect a cross and venerate it and I will construct for Thee a temple. I vow to be obedient to Nino and to the Faith of the Roman people!"

Suddenly the night was transfigured, the sun shone radiantly, and King Mirian gave great thanks to the Creator. When he returned to the city, he immediately informed Saint Nino of his decision. As a result of the unceasing labors of Equal-to-the-Apostles Nino, Georgia was established as a nation solidly rooted in the Christian Faith.

Saint Nino reposed in the village of Bodbe in eastern Georgia and, according to her will, she was buried in the place where she took her last breath. King Mirian later erected a church in honor of Saint George over her grave.

Prokiemont

The Lord is my strength and my song, and He is my salvation.

Verse: The Lord hath chastened and corrected me; but He has not given me over unto death.

Lesson from the Epistle of St. Paul to the Colossians (c. 3, v. 12-16)

Brethren, as the chosen and beloved saints of God, practice mercy, kindness, humility, meekness, and patience. Be tolerant with one another and always ready to forgive anyone, who has a difference with you. Forgive others, as Christ has forgiven you.

Above all, practice charity, which is the bond of perfection. Let the peace of God reign in your hearts, for you have been called to become members of a single body. Be always thankful. Let the message of Christ dwell in you and enrich your hearts. Teach and admonish one another in all wisdom. Sing psalms, hymns, and spiritual anthems. Praise God and give thanks to him with all your hearts.

До колоссян 3:12-16

Так живіть новим життям, як вибрані люди Божі, святі й улюблені, сповнені милосердя, доброти, покору, лагідності й терпіння. Будьте терпимими одне до одного, прощайте одне одного, якщо хто скаржиться на вас, як Господь прости́в вас. Але ж найголовніше над усім у вашому житті — це любов до інших. Саме любов об'єднує усе досконалим союзом. Хай же мир Христа керує серцями вашими, бо саме до нього ви були покликані з'єднатися в одному тілі. Та завжди будьте вдячні.

Нехай Слово Христове живе в вас у всьому його багатстві. Навчайте і переконуйте одне одного мудрістю. Співайте псалми, гімни й духовні пісні з подякою Богові у серцях ваших.

Gospel According to St. Luke

(c. 18, v. 18-27)

At that time, a man came up to Jesus in order to test him and asked him: "Good Master, what must I do to inherit eternal life?" Jesus said to him: "Why do you call me good? No one is good except God alone. You know the commandments: 'Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honor your father and mother.' "

But he answered: "I have observed all these commandments since my youth." When Jesus heard his reply, he said to him: "You still lack one thing. Sell all your possessions, distribute the proceeds to the poor, and you will possess a treasure in heaven. Then come and follow me."

When he heard this advice, he became sorrowful, for he was very rich. Jesus looked at him and said: "How hard it is for those who possess wealth to enter the Kingdom of God! For it is easier for a camel to pass through a needle's eye than for a rich man to enter the Kingdom of God."

Those who heard this statement asked him: "Then who can be saved?" He answered: "What is impossible for men, is possible for God."

Від Луки 18:18-27

Один із лідерів юдейських запитав Ісуса: «Вчителю Добрий, що мушу я робити, аби успадкувати вічне життя?» Ісус відповів: «Чому ти називаєш Мене Добрим? Ніхто не є добрим, крім Самого Бога. Тобі відомі заповіді: „Не чини перелюбу, не вбивай, не кради, не бреш про інших, шануй батька й матір своїх” .

А той каже: „З юності я дотримуюся цих заповідей”. Коли Ісус почув ці слова, Він відповів: „Тобі бракує одного: продай усе, що маєш, а що вторгуєш, роздай бідним. І ти будеш мати багатство на Небі. Тоді приходь і слідуй за Мною”». ³ Вислухавши Ісуса, той чоловік глибоко засмутився, бо був він дуже багатий. Ісус, побачивши, що він засумував, сказав: «Тяжко буде багатим увійти в Царство Боже! Легше верблюдові пройти крізь голчане вушко, ніж багатому увійти в Царство Боже».

Почувши це, люди запитали Ісуса: «То хто ж тоді може бути спасений?» Ісус відповів: «Неможливе для людей — можливе для Бога».

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
Fr George York	Pearl Homyrda	Kathryn Ostaffy	Jackson Janosek	James Horowitz
PM Maryann Ozlanski	Max Rozum	Ronda Bicke	Mark Host	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
Stephen Sheptak	Steve Sivulich	Pat Dorning	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

January 27 St. Savvas

Fr. Robert Popichak

January 30-St Anthony the Great

Metropolitan Antony

February 1 St. Mark of Ephesus

Fr. Mark Swindle, Mark Gazella

February 2 St. Inna

Inna Holovatiuk

Birthdays

January 27 John Stasko

January 30 Metropolitan Antony

February 1 Michael Klein

Feast Days of:

January 30 St. Anthony the Great

January 31 St. Athanasius the Great

January 31 St. Cyril of Alexandria

February 1 St. Mark of Ephesus

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



- **PASTOR VISITS:** If you, or someone you know, are ill please inform Fr. John so that he may bring Holy Communion and anoint the sick with Holy Oil. The sacraments are not only for those who lay in hospitals but for those who, due to illness, are unable to come to church. “Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.” James 5:14 frjohn.charest@aol.com 847-910-7120
- **UTS:** The Ukrainian Technological Society, celebrating our 50th anniversary year, will hold its annual General Assembly on February 10 at 3 PM at the Ukrainian-American Citizens’ Club in Carnegie. More information can be found on our website: www.utspgh.org
- **PYSANKY TIME:** That’s right, it’s time to heat up those kistkas and strain those dyes. Our egg writing sessions begin today after coffee hour. We will be having sessions every Sunday after coffee hour from today till the week before the Pysanky Sale, April 14th. We invite everyone to join us for a great afternoon of fellowship. Never made a pysanky, no problem, we’ll teach you. You already know how to make eggs, but don’t think there good enough? Nonsense, all eggs are beautiful and they all find a new home at the Pysanky Sale.

February Coffee Hour Schedule

Feb 3 Alexis Sawchuk, Steve Sawchuk, Stephen Sawchuk
 Feb10 Father John, Matushka Laryssa

KITCHEN WORKERS SCHEDULE

WINTER 2019

Feb 4, Monday	7:30 am	Potato prep (100 lbs) plus 2 batches pyrohi (pierogies)
Mar 4, Monday	7:30 am	Potato Prep (100 lbs) plus 2 batches pyrohi (pierogies)
Apr 1, Monday (no orders)	7:30 am	Potato Prep (100 lbs) plus 2 batches pyrohi (pierogies)
Apr 12, Friday	8:00 am	Paska Baking

Can the Rich Inherit the Kingdom of God?

Archimandrite Vassilios Papavassiliou | 30 June 2014

“It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God”.



This statement by our Lord has been the subject of some debate among Christians for centuries. There have been so many attempts to interpret this saying in a way that turns Christ's words into a statement about the difficulty rather than the impossibility of the rich inheriting the kingdom of God, that it makes one wonder if, like the rich young man in today's Gospel passage, certain people are merely trying to justify themselves. Here are two of the best-known interpretations of the above passage:

1) Camel is a mistranslation. The original Greek tells not of a camel (kamelos), but a rope (kamilos). When it was translated into Latin, rope was confused with camel. Therefore, what Christ really said was “it is easier to pass a rope through the eye of a needle than for a rich man to enter the kingdom of God”.

This is utter nonsense! The original Greek says kamelos (camel), not kamilos (rope). The latter is found in a few late manuscripts/lectionaries, mostly 11th century or later, and in one 9th or 10th century manuscript. The oldest manuscripts are unanimous in reading camel.

2) There was in Jerusalem's city wall, a narrow gate known as the “eye of the needle”. It was very difficult for a camel to pass through this gate. Either the camel would have to be unloaded or pass through on its knees.

The big problem with this interpretation is that there is no historical evidence whatsoever to support the existence of such a gate!

What betrays the ridiculousness of these interpretations is today's Gospel Reading itself: ‘When the disciples heard this, they were greatly astounded and said, “Then who can be saved?” But Jesus looked at them and said, “For man it is impossible, for God all things are possible”.’

Clearly our Lord is speaking of an impossibility, not a mere difficulty. And yet Christ gives hope even to the very rich: “For man it is impossible, for God all things are possible”.

But why does Christ tell us that it is impossible for the rich to enter the kingdom of heaven? What is so terrible about wealth?

St Basil the Great regarded great wealth as equal to not loving our fellow human beings, as he makes abundantly clear in his exegesis of today's Gospel passage:

“...if what you say is true”, says St Basil to the Rich Man, “that you have kept from your youth the commandment of love and have given to everyone the same as to yourself, then how did you come by this abundance of wealth? Care for the needy requires the expenditure of wealth: when all share alike, dispersing their possessions among themselves, they each receive a small portion for their individual needs. Thus, those who love their neighbour as themselves possess nothing more than their neighbour; yet surely, you seem to have great possessions! How else can this be, but that you have preferred your own enjoyment to the consolation of the many? For the more you abound in wealth, the more you lack in love”. (To the Rich)

And as he iterates elsewhere:

“The bread you are holding back is for the hungry, the clothes you keep put away are for the naked, the shoes which are rotting away with disuse are for those who have none, the silver you keep buried in the earth is for the needy”.

St Basil, like St John Chrysostom and other Church Fathers, believed that whatever one has that is over and above one's needs should be given to those who have less. But this is complicated by the human tendency to adjust the definition of “need” to fit one's current level of income. Those who have more tend to use more. St Basil treats this subject in his sermon, I Will Tear Down My Barns, which deals with the Parable of the Rich Fool (Luke 12: 16-21) who, on the very day he was to die, said to himself that he will tear down his barns and build larger ones to store his goods. St Basil regards this tearing down of the barns to build larger ones as a metaphor for expanding the baseline of need. “Barn” represents our definition of need, what we think we need to live. St Basil says that if we never have any extra to share, it is because we adjust our definition of need to suit our situation.

This is why wealth can so easily become an obstacle to love and salvation. Our definition of need becomes distorted, and we begin to see luxury and excess as a necessity, overlooking the abject poverty and genuine need and deprivation of others, favouring our own comfort and abundant wealth over the most basic needs of our fellow human beings.

The Church did not need to wait for the global economic crisis to know that wealth can so easily become an obstacle to love and salvation. It is a crisis that was caused by the greed of the wealthy. Thus we are witnesses to the fact that Christ's warning about wealth remains as relevant now as it did some 2,000 years ago!

Christ warns us to not attach ourselves to worldly treasure, but to the Kingdom of God. “Do not store for yourselves treasure on earth, which rusts and decays and which thieves break into and steal. But store for yourselves treasure in heaven. For where your treasure is, there will your heart be also”. This is why, at every Divine Liturgy, the priest commands, “Let our hearts be on high”, to which the people respond, “We have them with the Lord”. But for our hearts to be with God in heaven, we have to let go of all the worldly attachments that keep our hearts on earth. That is why, as we begin now to prepare for Holy Communion at the Divine Liturgy, we will hear the words, “Let us now lay aside every care of this life, that we may receive the King of All”.

Christ tells us that the Kingdom of God is like a pearl of enormous value. When someone finds it and realises its worth, he sells everything he has in order to obtain that pearl. (Matt. 13:45-46) At the Divine Liturgy, we are reminded that what is more important than anything in this world, more valuable than anything in life, more precious than life itself, is the Kingdom of God. And if we sacrifice everything for that Kingdom, we will find that we have not really sacrificed anything at all, but rather, we will have gained something more precious than anything in the world. We will have gained eternal life, the life of God and His Kingdom which shall have no end.

<http://www.pravmir.com/can-rich-inherit-kingdom-god/>

UOL SOUPER BOWL SUNDAY

FEBRUARY 3, 2019

Only
\$5.00!



ENJOY SOUP,
SANDWICH,
COFFEE HOUR
DESSERT AND
BEVERAGE

Proceeds Benefit

**St. Andrew's Ukrainian Orthodox Society for Soup
kitchens in Ukraine serving the most needy.**

Sponsored by: Sr. UOL Chapter

A project of UOL of USA Christian Caregiving
and Missions

Words As Icons

Fr. Stephen Freeman

Creation has a sacramental purpose: it reveals God.

For from the first making of the world, those things of God which the eye is unable to see, that is, his eternal power and existence, are fully made clear, he having given the knowledge of them through the things which he has made (Rom. 1:20)

This is inherently true in things as they exist in nature. However, it becomes another matter as things pass through the hands (and lips) of humankind. We were created with something of a god-like function. In the story of Adam's naming of the animals, God brings the animals to Adam and *waits* to see what name Adam will give them. Naming is not the role of creator, but it bears a similarity.

In this same manner, we take the world and fashion it, giving it shape and purpose. A tree becomes a house; a rock becomes a tool. This becomes much more complicated when what is being made consists of words. Fr. Georges Florovsky described doctrine as a “verbal icon” of Christ. The iconic nature of words makes them to be among the most important elements in all creation.

Perhaps a particularly acute aspect of words is their ability to distort and misrepresent. And so, from the earliest times, there has been a prohibition against lying. The importance of speaking the truth is emphasized repeatedly in the epistles of the New Testament, even though it might easily seem to be a minor matter of morality.

In our culture, words cascade at a never-ending pace, many of them disincarnate without reference to anything true or real. Arguments abound. Words are spoken like weapons, used for effect and not for meaning.

It is significant that Christ describes the devil as the “father of lies.” In Genesis, he speaks the world's first lie: “God has not said...” He is the anti-logos.

The modern world has turned its attention to language. Mass communication has raised the power of the lie to new levels. Marxist theory (which holds a treasured position in many corners of our culture, particularly in academia) insists on the re-working of language as a tool for social change (and control). In this model, culture itself becomes a lie and a tool of the lie.

Language is the gift of God, uniquely human. Within it is borne a power to reveal, indeed a power that is deeply related to the act of creation itself. In Genesis, God creates with *speech*. It is the means by which we pray, the primary means of communion with others. Words are physical objects, passing from our mouths to the ears of others. We touch each other with words. Speech has been made worthy to serve as a sacrifice before God.

The Tradition has also valued *silence*. St. Ignatius of Antioch said, “He who possesses in truth the word of Jesus can hear even its silence.” We have this from the theologian, Vladimir Lossky:



The faculty of hearing the silence of Jesus, attributed by St. Ignatius to those who in truth possess His word, echoes the reiterated appeal of Christ to His hearers: “He that hath ears to hear, let him hear.” The words of Revelation have then a margin of silence which cannot be picked up by the ears of those who are outside. St. Basil moves in the same direction when he says, in his passage on the traditions: “There is also a form of silence, namely the obscurity used by the Scripture, in order to make it difficult to gain understanding of the teachings, for the profit of readers.” This silence of the Scriptures could not be detached from them: it is transmitted by the Church with the words of the Revelation, as the very condition of their reception.

This silence, the reverence for words and the truth which they reveal, is almost lost in our age. Orthodox believers (to focus on ourselves) often multiply our “words without knowledge” as part of the same cultural drive to shape and control. Our proper task is not to shape and control, but to *reveal*. That requires that we must first and foremost be silent until the word given to us in that silence is truly heard, perceived and incarnate within us. In truth, if you do not live what you say then you do not know what you say.

There is a practice within the tradition in which someone goes to a holy elder and “asks for a word.” That encounter is, most often, quite terse. It is not a request for an explanation, much less mere speculation. It can, indeed, be no word at all:

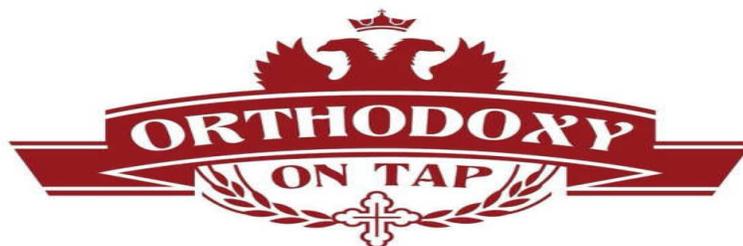
Abba Theophilus, the archbishop, came to Scetis one day. The brethren who were assembled said to Abba Pambo, “Say something to the archbishop, so that he may be edified.” The old man said to them, “If he is not edified by my silence, he will not be edified by my speech.”

I found this verse in Proverbs that aptly describes so much of our modern conversation:

If a wise man has an argument with a fool, the fool only rages and laughs, and there is no quiet. (Prov. 29:9)

If there is no quiet, it is certain that the word of Christ will not be heard.

<https://blogs.ancientfaith.com/glory2godforallthings/2019/01/18/words-as-icons/>



Join us for Pens Hockey and Orthodoxy
Tuesday, February 5th, 7PM
at



1539 Washington Road
Mt Lebanon, PA 15228

WORD SEARCH

Can you find these words in the jumble?

BODY OF CHRIST
EPISTLE
GEORGIA
GIFTS
GOSPEL
LOVE
SAINT NINA
SHARE

O E H K D R D W Y Y L Y Y L S
Z V I R K P X M V G P V T Q C
B O D Y O F C H R I S T G T C
S T G M C E S E N E P E E G A
H W E R R B P A U E C Z O R U
O A R V N I Y M I C H I R K G
H L E P S O G S E N P S G W T
I Q F T T L B T P S T K I R T
T D L G R E P F Z M X N A C O
S E T E J R R I Z M Z K I G V
R J V T S B B G E V E N L N A
S O B V F G K G V A I R S W A
L W B X K N Z A S Q N A A E D
L W V U H J M R B U F P E H H
U B P B O V L D L V P H K B S

What's in an icon?

Here is another icon of Saint Nina.

You can find her cross of vines,
can't you?

Do you see what she is holding in
her other hand? It's a scroll. That
means she preached the good
news of Christ to people!



Calendar of Events

January 27	Sr. UOL Chapter Meeting
January 27	Pysanky Writing Begins
February 3	UOL Souper Bowl Luncheon
March 30	UOL Pan-Orthodox Lenten Retreat
April 6	Annual Pysanky Workshop
April 14	52 nd Annual Pysanky Sale
Aug 30-Sept 2	ASC Family Fest

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

January 6 _____
January 13 _____
January 20 _____
January 27 _____

February 3 _____
February 10 _____
February 17 _____
February 24 _____

BULLETIN SPONSOR FORM

Sponsor _____
In Honor of _____
In Memory of _____
Date of Bulletin you wish to sponsor _____
Donation (\$20. minimum suggested) _____
(Please make checks payable to "Sr. UOL Chapter") _____



SS. Peter & Paul
Ukrainian Orthodox Church
PO Box 835
Carnegie, PA 15106

RETURN SERVICE REQUESTED