

СВЯТЫЙ ДУБРОВСКИЙ

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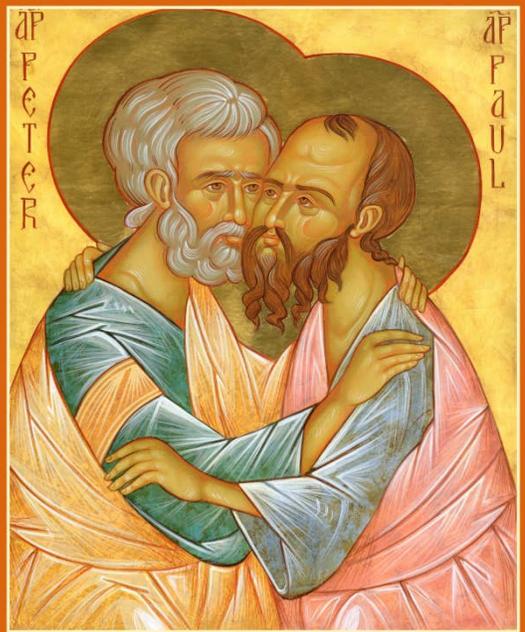
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# St. Peter & St. Paul Ukrainian Orthodox G.C. Church

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

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**Deacon Evan O'Neil**

**Parish Hall: 412- 276-9718**

**President: Howard West 724-910-9627**

[www.orthodoxcarnegie.org](http://www.orthodoxcarnegie.org)

**MARCH 17, 2019**

## SUNDAY, MARCH 17<sup>TH</sup>

DIVINE LITURGY, 9:30 AM, TONE 1

TRIUMPH OF ORTHODOXY- PROCESSION OF ICONS

ST. GERASIMOS OF JORDAN

HEB. II: 24-26, 32- 12 : 2 ; JN 1 : 43 - 51

LITANY FOR JACOB, ANNA HOYSAN FAMILIES; ZACHARY, MARY  
CHAYKA FAMILIES; JOHN, JULIA PASTORAK; PETER, JOSEPH, JOHN, LOUIS  
HOYSAN, MILDRE GUBEY

PARASTAS IN MEMORY OF WILLIAM & JUANITA BIRCKBICHLER &  
HOWARD SR. & ANNA WEST

**WEDNESDAY 13<sup>TH</sup>**

6:30 PM PRESANCTIFIED LITURGY

**FRIDAY 15<sup>TH</sup>**

6:30 PM PRESANCTIFIED LITURGY

**SATURDAY 16<sup>TH</sup>**

9:00AM DIVINE LITURGY, MEMORIAL SATURDAY

6:00 PM VESPERS

## SUNDAY, MARCH 24<sup>TH</sup>

DIVINE LITURGY, 9:30 AM, TONE 2

SUNDAY OF ST GREGORY PALAMAS

ST SOPHRONIUS OF JERUSALEM

ST. GERASIMOS OF JORDAN

HEB. 1 : 10 - 2: 3 ; MK 2 : 1 - 12

**THIS WEEK'S BULLETIN IS SPONSORED BY:**

LYNDA & HOWARD WEST IN MEMORY OF HOWARD WEST SR. ON THE  
13<sup>TH</sup> ANNIVERSARY OF HIS FALLING ASLEEP IN THE LORD.

### **2018 Parish Board of Directors**

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**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 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'якшости, 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**

# 1ST SUNDAY OF GREAT LENT SUNDAY OF ORTHODOXY

## TROPAR TONG 2

We venerate Your most pure image, O Good One, and ask forgiveness of our transgressions, O Christ God. Of Your own will You were pleased to ascend the Cross in the flesh to deliver Your creatures from bondage to the enemy. Therefore with thanksgiving we cry aloud to You: You have filled all with joy, O our Savior, by coming to save the world.

## KONTAKION - TONG 8

No one could describe the Word of the Father; but when He took flesh from you, O Theotokos, He accepted to be described, and restored the fallen image to its former beauty. We confess and proclaim our salvation in word and images.

Lent was in origin the time of final preparation for candidates for baptism at the Easter Vigil, and this is reflected in the readings at the Liturgy, today and on all the Sundays of Lent. But that basic theme came to be subordinated to later themes, which dominated the hymnography of each Sunday. The dominant theme of this Sunday since 843 has been that of the victory of the icons. In that year the iconoclastic controversy, which had raged on and off since 726, was finally laid to rest, and icons and their veneration were restored on the first Sunday in Lent. Ever

since, that Sunday been commemorated as the "triumph of Orthodoxy." Orthodox teaching about icons was defined at the Seventh Ecumenical Council of 787, which brought to an end the first phase of the attempt to suppress icons. That teaching was finally re-established in 843, and it is embodied in the texts sung on this Sunday. [www.oca.org](http://www.oca.org)

## VENERABLE GERASIMUS OF THE JORDAN

### TROPARION TONG 1

Dweller of the desert and angel in the body, you were shown to be a wonderworker, our God-bearing Father Gerasimus. You received heavenly gifts through fasting, vigil, and prayer: / healing the sick and the souls of those drawn to you by faith.

Glory to Him who gave you strength! Glory to Him who granted you a crown!  
Glory to Him who through you grants healing to all!

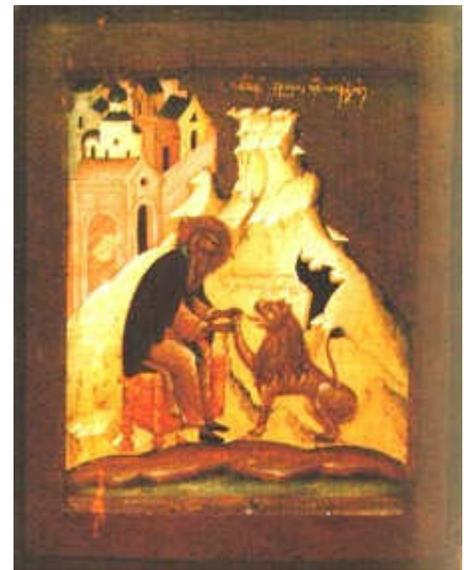
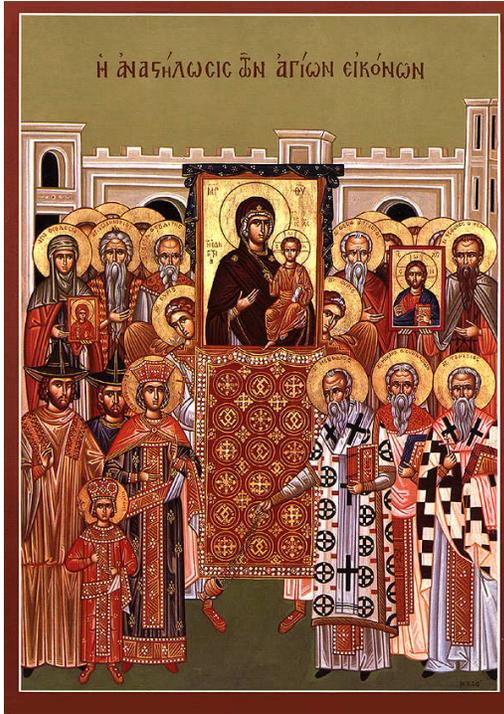
### KONTAKION TONG 4

Father, you burned with heavenly love, preferring the harshness of the Jordan desert to all the delights of the world. Therefore, a wild beast served you until your death; he died in obedience in grief on your grave. Thus God has glorified you, and when you pray to Him remember us, Father Gerasimus.

Saint Gerasimus was a native of Lycia (Asia Minor). From his early years he was distinguished for his piety. Having received monastic tonsure, he withdrew into the desert of the Thebaid (in Egypt). Thereafter, in about the year 450, the monk arrived in Palestine and settled at the Jordan, where he founded a monastery.

For a certain while Saint Gerasimus was tempted by the heresy of Eutyches and Dioscorus, which acknowledged only the divine nature in Jesus Christ, but not His human nature (i.e. the Monophysite heresy). Saint Euthymius the Great helped him to return to the true Faith.

Saint Gerasimus established a strict monastic Rule. He spent five days of the week in solitude, occupying himself with handicrafts and prayer. On these days the wilderness dwellers did not eat cooked food, nor did they kindle a fire, but ate only dry bread, roots and water.



On Saturday and Sunday all gathered at the monastery for Divine Liturgy and to partake of the Holy Mysteries of Christ. In the afternoon, taking a supply of bread, tubers, water and an armload of date-palm branches for weaving baskets, the desert-dwellers returned to their own cells. Each had only old clothes and a mat, upon which he slept. When they left their cells, the door was never locked, so that anyone could enter and rest, or take whatever he needed.

Saint Gerasimus himself attained a high level of asceticism. During Great Lent he ate nothing until the very day of the All-Radiant Resurrection of Christ, when he received the Holy Mysteries. Going out into the desert for all of Great Lent, Saint Gerasimus took with him his beloved disciple Saint Cyriacus (September 29), whom Saint Euthymius had sent to him.

When Saint Euthymius the Great died, Saint Gerasimus saw how angels carried the soul of the departed up to Heaven. Taking Cyriacus with him, the monk immediately set off to the monastery of Saint Euthymius and consigned his body to the earth.

Saint Gerasimus died peacefully, mourned by his brethren and disciples. Before his death, a lion had aided Saint Gerasimus in his tasks, and upon the death of the Elder it died at his grave and was buried nearby. Therefore the lion is depicted on icons of the saint, at his feet. [www.oca.org](http://www.oca.org)

## Prokimenon

Blessed are You, O Lord God of our fathers, and praised and glorified is Your name forever!  
*v: For You are just in all that You have done for us!*

Sunday of Orthodoxy

### Lesson from the Epistle of Saint Paul to the Hebrews

(c. 11, v. 24-26; 32-40)

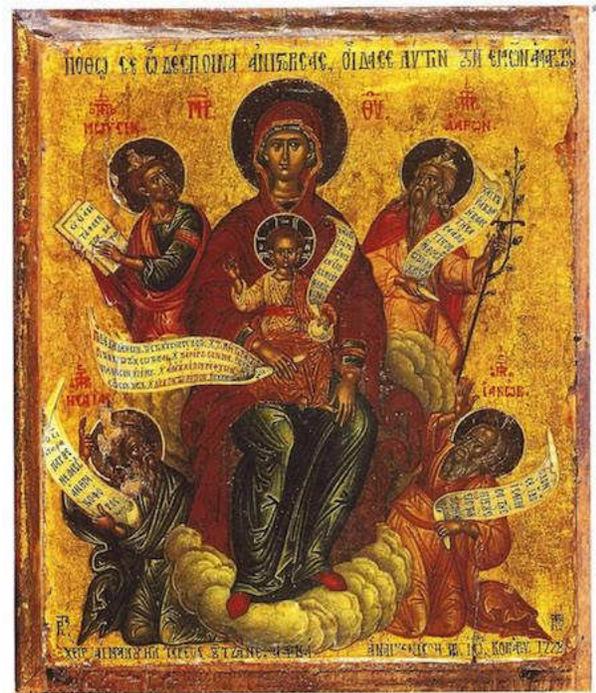
Brethren, through faith Moses refused to be called the son of Pharaoh's daughter, when he was grown up. He preferred to share the hardships of the people of God rather than enjoy the temporary pleasures of sin. He considered Christian martyrdom more precious than all the treasures of Egypt. For he was looking forward to the ultimate reward in heaven.

I do not need to say more. For time would fail me, if I told you what Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets have achieved through faith. They conquered kingdoms, lived righteously, received new promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, found strength in their time of trial, became mighty in war, and put foreign armies to flight.

Some returned to their women from certain death as if by resurrection. Some were tortured, but refused to accept their release, because they wanted to inherit a better life after their resurrection. Others endured derision, floggings, chains, and imprisonment.

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

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



## До євреїв 11:24-26, 32-40

Завдяки вірі Мойсей, уже в дорослому віці, відмовився, щоб його називали сином фараонової дочки. Він обрав собі інший шлях: зносити труднощі разом із народом Божим, аніж насолоджуватися плинними радощами, що приносять гріх. Страждання за Христа Мойсей вважав більшим багатством, ніж усі скарби Єгипту. Адже він дивився далеко вперед і бачив там свою винагороду.

Чи треба мені продовжувати наводити приклади? Не стане мені часу, щоб розповісти про Гедеона, Варака, Самсона, Єффая, Давида, Самуїла і пророків. Покладаючись на їхню непохитну віру, вони рятували царства, встановлювали справедливість між людьми, і через те дістали Божі обітниці. Вони замикали пащі левам, вгамовували лють вогню, їх не брав меч. Ті, хто були немічними, набували силу, а в битві ставали могутніми й змушували тікати ворожі війська.

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

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

## The Gospel According to Saint John

(c. 1, v. 43-51)

At that time, Jesus decided to leave for Galilee, found Philip, and said to him: "Follow me." Now Philip was from Bethsaida, the home town of Andrew and Peter.

Philip met Nathanael and said to him: "We have found the man of whom Moses and the prophets wrote in the Scriptures, Jesus of Nazareth, the son of Joseph."

Nathanael asked him: "Can anything good come from Nazareth?" Philip answered him: "Come and see."

Jesus saw Nathanael coming toward him and said: "Here is a genuine Israelite, in whom there is no guile." Nathanael asked him: "How do you know me?"

Jesus answered him: "Even before Philip called you I saw you while you were under the fig tree." Nathanael said: "Rabbi, you are the Son of God, you are the King of Israel."

Jesus said to him: "You believe because I told you that I had seen you under the fig tree. You will see greater wonders than that." Then he added: "Verily, verily I say to you, from now on you will see heaven open wide and the angels of God ascending and descending upon the Messiah."

## Від Івана 1:44-51

Пилип був родом із Вєфсаїди, того ж самого міста, що і Андрій та Петро. Коли Пилип зустрів Нафанаїла, то сказав йому: «Ми знайшли Того, про Кого Мойсей писав у Законі і про Кого писали пророки. Це Ісус із Назарета, Йосипів Син». Нафанаїл запитав Пилипа: «Чи може щось добре прийти з Назарета?» А Пилип відповів: «Ходімо, сам переконаєшся».

Побачивши, що Нафанаїл іде до Нього, Ісус сказав: «Ось справжній ізраїльтянин, який зовсім не має лукавства». «Звідки Ти знаєш мене?» — спитав Нафанаїл. Ісус відповів: «Перш ніж тебе покликав Пилип, Я бачив тебе, коли ти сидів під фіговим деревом». «Равві, Ти — Син Божий, Цар Ізраїлю», — сказав Нафанаїл. Ісус же відповів йому на те: «Ти повірив у Мене, бо Я сказав, що бачив тебе під фіговим деревом? Та ти побачиш іще більші дива». І додав: «Істинно кажу тобі: побачиш ти, як небо розкриється і Ангели Господні підніматимуться та спустатимуться на Сина Людського».

# 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	Willie Haluszczak	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
Patty Spotti	Steve Sivulich	Pat Dorning	Joe Smajda	Michael Klein
Shirley Neal	Deborah Schricker	Jack Schricker	Steve Wachnowsky	Lynda West
Richard Beighy				

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

### Birthdays

March 17 Patricia Dorning  
March 18 Beverly Wachnowsky

### Feast Days of:

### 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



- **DATE CHANGE:** Please note that the Pyrohi (pierogies) preparation for the Pysanky Sale Kitchen has been changed to Monday, March 25 from the previously announced date. Please see the revised Kitchen Workers Schedule in this Bulletin and mark your calendars accordingly.
- **CHURCH SCHOOL RAFFLE BASKET:** The Annual Basket Raffle will be held at the Pysanky Sale on April 14<sup>th</sup>. If you would like to donate a basket(s) please let Sue Leis or Michele Kapeluck know before the sale. You can drop-off your basket(s) at the hall on Saturday, April 12<sup>th</sup> between 11:30 and 2:00 pm or by 9:00 am the morning of the sale. We have a lot of baskets if you need one. Every year we have such a success because of all the beautiful and creative baskets we receive. All proceeds help our children attend our summer church camps. Last year we raffled off 41 baskets and raised a record breaking \$856. ! We can do it again this year!
- **HELP NEEDED:** The parish council, along with Fr. John, would like to revive the Sunday morning liturgy greeting program that was in existence in years past. All age groups are desired and welcomed. Please see Pani Alice, (724-775-1166, [alicecliffoneil@yahoo.com](mailto:alicecliffoneil@yahoo.com)), if you are interested.

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**KITCHEN WORKERS SCHEDULE**  
**SPRING 2019**

Mar 25, Monday	7:30 am	Potato Prep (100 lbs) plus 2 batches pyrohi (pierogies)
		<b>NO ORDERS – ALL FOR PYSANKY SALE KITCHEN</b>
April 8, Monday	9:00 am	Cabbage preparation (for holupchi)
April 9, Tuesday	9:00 am	Holupchi Rolling
Apr 12, Friday	8:00 am	Paska Baking
May 13, Monday	7:30 am	Potato Prep (100 lbs) plus 2 batches pyrohi (pierogies)

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**February Coffee Hour Schedule**

March 24	Deacon Evan & Pani Alice
March 31	Bonnie Reinhart, Theresa Zatezalo

**Pysanky Writing Schedule**

March 17	Parish Hall after coffee hour
March 24	Parish Hall after coffee hour
March 31	Kapeluck House
April 7	Parish Hall after coffee hour

**Pysanky Night Dinner Party**  
Please Join us for a fun evening of  
**Pysanky making and fellowship!**

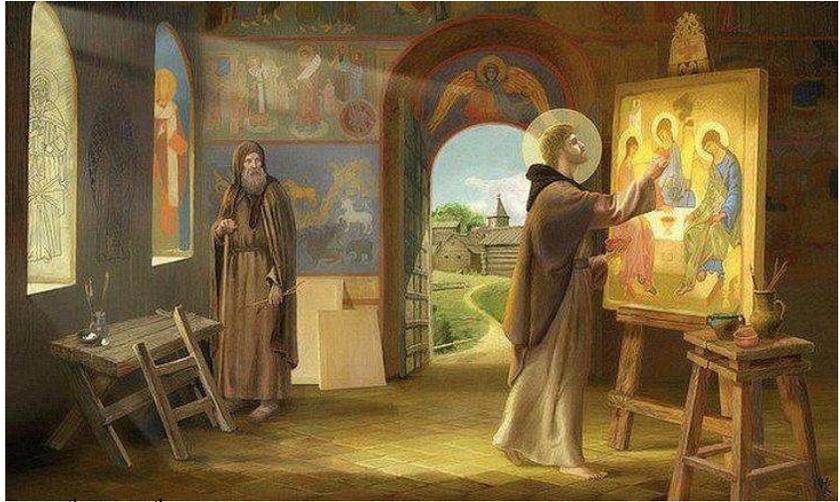
Dinner will be served; Pysanky dyes and candles are provided,  
as well as a limited number a kitskas and beeswax.  
Don't worry if you have never made pysanky; join us and learn how!

Where: The Turicik's House  
32 South Vireo Drive  
Mckees Rocks, PA 15136  
When: Tuesday, Mar 26  
RSVP: 1 day before each event- Natalie Turicik 412-498-9995

# The Matter of our Salvation

Fr. Stephen Freeman

Perhaps the most obvious thing for a visitor to an Orthodox Church are the presence and place of icons. They are literally everywhere. Some Churches are covered completely with iconography and no Orthodox Church is ever without them. That Churches are so decorated might not strike someone as unusual. After all, many Catholic Churches, particularly in Europe are highly decorated (think of the Sistine Chapel). But the difference is that a visitor will quickly notice that the icons are more than decorations, for the faithful seem to have a relationship with them. Icons not only illustrate various things. They themselves are clearly participating in the service. And it is this, the veneration of icons, that tends to trouble the non-Orthodox. Being troubled about icons is nothing new. In the 8<sup>th</sup> and 9<sup>th</sup> centuries, a period of iconoclasm (“icon-smashing”) broke out under Imperial sponsorship in the Byzantine world. Understanding the Orthodox response to this controversy takes us to the heart of the ancient Christian faith.



Those who opposed the icons, during the period of the Iconoclast Controversy, did so in the name of the prohibition against images in the Ten Commandments. They also added the theological claim that the “Divine cannot be pictured.” However, they themselves continued to venerate the image of the Cross. They did not oppose art in and of itself. They continued to decorate buildings with nature scenes and the like. Their enmity was directed against the cult of images (their making and veneration). It was argued then, and is to this day by most Protestant Christians, that the making and veneration of icons shares too much in common with the worship of idols in the pagan world.

The theological response of Orthodoxy to this attack eventually resulted in the 7<sup>th</sup> Ecumenical Council and to the return of icons to the Churches in the next century in an event that is named “the Triumph of Orthodoxy.” It is not an exaggeration to say that for the Orthodox, the making and veneration of icons represented, in liturgical form, the complete summary and affirmation of all the Church had taught over the centuries. Icons were not seen as a peripheral matter, but as something that expressed the very heart of the Christian faith. Their loss would be seen as a distortion of the Apostolic deposit.

I will not dwell on the simple mistakes of the iconoclasts. Their application of the prohibition against images would have argued with God Himself, who also clearly directed the making of certain images within the very Temple (particularly of angelic beings). Synagogues at the time of Christ have been documented to have been highly decorated with iconic images. Iconoclasm was merely an aping of the errors of Islam which was enjoying military victories against the Byzantine Empire at the time (and seems to have been the primary motive behind the Emperor’s new-found mandates against Christian images). I want to draw attention to what the making and veneration of icons say about the world itself and how we see it and understand it.

In our contemporary age, it has become a commonplace to think of our encounter with the world as a series of ideas and

impressions in our minds. We have become utterly fascinated with this abstracted notion of reality, even going so far as to suggest that how someone *perceives* reality is, in fact, the version of reality that must be accepted. We have become alienated from the thing itself (*re ipsa*), locked in a reality that exists only in our own minds (as well as an ongoing battle to insist that what we think our minds perceive be accepted by other minds).

The Fathers of Orthodoxy teach a far more realistic view of the world. We are not separated from the world in which we live as some sort of abstracted observers. Rather, we know things through *participation*. The relationship between person and representation, for example, is not primarily mental, i.e. an abstracted impression of what a painter thinks. They taught that “the icon makes present that which it represents” (St. Basil). This fundamental realism was grounded in the Incarnation

itself, God's becoming flesh and dwelling among us. Matter, they taught, has an inherent worth and dignity and is itself the means by which God has worked our salvation. St. John of Damascus stated this in eloquent form:

Of old, God the incorporeal and uncircumscribed was never depicted. Now, however, when God is seen clothed in flesh, and conversing with men, I make an image of the God whom I see. I do not worship matter, I worship the God of matter, who became matter for my sake, and deigned to inhabit matter, who worked out my salvation through matter. I will not cease from honoring that matter which works my salvation. I venerate it, though not as God....

I honor all matter, and venerate it. Through it, filled, as it were, with a divine power and grace, my salvation has come to me. Was the thrice-happy and blessed wood of the Cross not matter? Was the sacred and holy mountain of Calvary not matter? What of the life-giving rock, the Holy Tomb, the source of our resurrection — was it not matter? Is the holy book of the Gospels not matter? Is the blessed table which gives us the Bread of Life not matter? Are the gold and silver, out of which crosses and altar-plate and chalices are made not matter? And before all these things, is not the body and blood of our Lord matter? Either stop venerating all these things, or submit to the tradition of the Church in the venerating of images, honoring God and his friends, and following in this the grace of the Holy Spirit. Do not despise matter, for it is not despicable. Nothing that God has made is. Only that which does not come from God is despicable — our own invention, the spontaneous decision to disregard the law of human nature, i.e., sin.

This relationship between God and matter assumes a particular kind of relationship between human beings and matter as well. For in none of these examples cited by St. John are the *thoughts* about these various material objects the point. Jesus did not become a thought. The Word became *flesh*. We are not enjoined to *think* about His Body and Blood, but to *eat* it and to *drink* it.

In the same manner, we do not simply look at icons and think about them. Interestingly, the West, under Charlemagne, took this to be the right use of images. The *Libri Carolini*, written at the command of Charlemagne, offered refutations of the Seventh Council's defense of images, in what has long been understood as a work occasioned by a complete misunderstanding. But the work offered its own defense of images. In doing so, it revealed the deep rifts that were already beginning to separate East and West. For the author of the *Libri Carolini*, the appearance of images are only the occasion for thought. It is the image "in the mind's eye" that matters. Unwittingly, the writer was engaging in his own form of iconoclasm.

Of course, this subtle form of iconoclasm, so prevalent in our modern age, does not attack the making of images. It does not necessarily attack their veneration, "If you're into that sort of thing." Its attack is found in its denial that there is anything "there" more than the image and your thoughts.

And this is where the Orthodox understanding of icons is most essential, raising the veneration of icons to the level of primary dogma. The universe exists as an act of *communion*. Communion is the proper form of true existence. The veneration of icons, rightly understood, draws us back to the true understanding of our place within creation. Indeed, an icon can only be seen if it is venerated. Creation is not an abstraction. It is real and true and can be known *in its very materiality*. Modern man is often called a materialist. He is nothing of the sort. He is a hedonist. The material world is merely an occasion for seeking pleasure, but the pleasure is an abstraction, not an act of communion. *The idea is the thing*.

Orthodox Christians are the true materialists, for we proclaim and honor the glorious wonder of matter and the promise of the life of communion. Spirit is not the opposite of matter, and material is not the opposite of spiritual. Creation is not the mere *arena* of our salvation – it is an eager participant, groaning for its fulfillment (Romans 8:21-23). Icons are a means of *communion* with Christ and the saints who have gone before. But their veneration also teaches us the truth of our existence and how to rightly live in the world. For creation itself is icon and sacrament, God's gift in a good world.

<https://blogs.ancientfaith.com/glory2godforallthings/2016/03/18/the-matter-of-our-salvation/>

## Calendar of Events

March 19	UOL Convention Meeting
March 23	Lenten Retreat – Tampa FL
March 30	Lenten Retreat – Villa Maria, PA
April 6	Lenten Retreat- Troy, NY
April 6	Annual Pysanky Workshop
April 13	Lenten Retreat- Bethlehem, PA
April 14	52 <sup>nd</sup> Annual Pysanky Sale
June 14-17	St Nicholas Special Needs Family Camp
June 23- July6	DCSC Camp
July 7-20	Teenage Conference
July 28-Aug 1	Mommy & Me/Daddy & Me Camp
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

3<sup>rd</sup> 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**

March 3 \_\_\_\_\_  
March 10\_\_\_\_Sponsored  
March 17\_\_\_\_Sponsored  
March 24\_\_\_\_Sponsored  
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April 7 \_\_\_\_\_  
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April 21 \_\_\_\_\_  
April 28 \_\_\_\_\_

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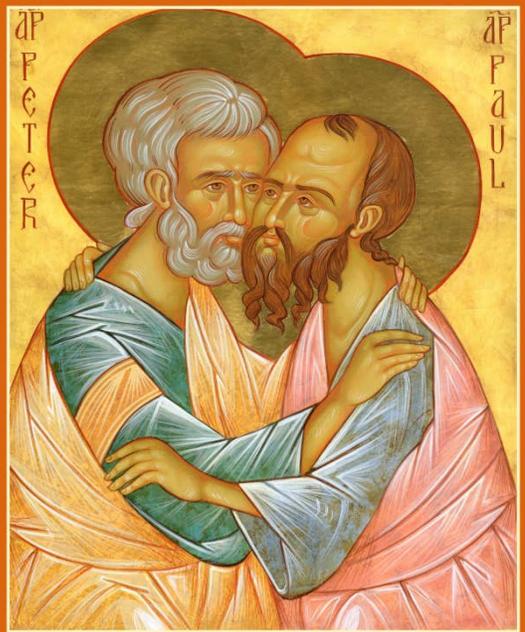
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# St. Peter & St. Paul Ukrainian Orthodox G.C. Church

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**Rev. Fr. John Charest**

847-910-7120 - frjohn.charest@aol.com

**Deacon Evan O'Neil**

**Parish Hall: 412- 276-9718**

**President: Howard West 724-910-9627**

[www.orthodoxcarnegie.org](http://www.orthodoxcarnegie.org)

**MARCH 17, 2019**

**SUNDAY, MARCH 17<sup>TH</sup>**

DIVINE LITURGY, 9:30 AM, TONE 1

TRIUMPH OF ORTHODOXY- PROCESSION OF ICONS

ST. GERASIMOS OF JORDAN

HEB. II: 24-26, 32- 12 : 2 ; JN 1 : 43 - 51

LITANY FOR JACOB, ANNA HOYSAN FAMILIES; ZACHARY, MARY  
CHAYKA FAMILIES; JOHN, JULIA PASTORAK; PETER, JOSEPH, JOHN, LOUIS  
HOYSAN, MILDRE GUBEY

PARASTAS IN MEMORY OF WILLIAM & JUANITA BIRCKBICHLER &  
HOWARD SR. & ANNA WEST

**WEDNESDAY 13<sup>TH</sup>**

6:30 PM PRESANCTIFIED LITURGY

**FRIDAY 15<sup>TH</sup>**

6:30 PM PRESANCTIFIED LITURGY

**SATURDAY 16<sup>TH</sup>**

9:00AM DIVINE LITURGY, MEMORIAL SATURDAY

6:00 PM VESPERS

**SUNDAY, MARCH 24<sup>TH</sup>**

DIVINE LITURGY, 9:30 AM, TONE 2

SUNDAY OF ST GREGORY PALAMAS

ST SOPHRONIUS OF JERUSALEM

ST. GERASIMOS OF JORDAN

HEB. 1 : 10 - 2: 3 ; MK 2 : 1 - 12

**THIS WEEK'S BULLETIN IS SPONSORED BY:**

LYNDA & HOWARD WEST IN MEMORY OF HOWARD WEST SR. ON THE  
13<sup>TH</sup> ANNIVERSARY OF HIS FALLING ASLEEP IN THE LORD.

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**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 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**

# 1ST SUNDAY OF GREAT LENT SUNDAY OF ORTHODOXY

## TROPAR TONG 2

We venerate Your most pure image, O Good One, and ask forgiveness of our transgressions, O Christ God. Of Your own will You were pleased to ascend the Cross in the flesh to deliver Your creatures from bondage to the enemy. Therefore with thanksgiving we cry aloud to You: You have filled all with joy, O our Savior, by coming to save the world.

## KONTAKION - TONG 8

No one could describe the Word of the Father; but when He took flesh from you, O Theotokos, He accepted to be described, and restored the fallen image to its former beauty. We confess and proclaim our salvation in word and images.

Lent was in origin the time of final preparation for candidates for baptism at the Easter Vigil, and this is reflected in the readings at the Liturgy, today and on all the Sundays of Lent. But that basic theme came to be subordinated to later themes, which dominated the hymnography of each Sunday. The dominant theme of this Sunday since 843 has been that of the victory of the icons. In that year the iconoclastic controversy, which had raged on and off since 726, was finally laid to rest, and icons and their veneration were restored on the first Sunday in Lent. Ever

since, that Sunday been commemorated as the "triumph of Orthodoxy." Orthodox teaching about icons was defined at the Seventh Ecumenical Council of 787, which brought to an end the first phase of the attempt to suppress icons. That teaching was finally re-established in 843, and it is embodied in the texts sung on this Sunday. [www.oca.org](http://www.oca.org)

## VENERABLE GERASIMUS OF THE JORDAN

### TROPARION TONG 1

Dweller of the desert and angel in the body, you were shown to be a wonderworker, our God-bearing Father Gerasimus. You received heavenly gifts through fasting, vigil, and prayer: / healing the sick and the souls of those drawn to you by faith.

Glory to Him who gave you strength! Glory to Him who granted you a crown!  
Glory to Him who through you grants healing to all!

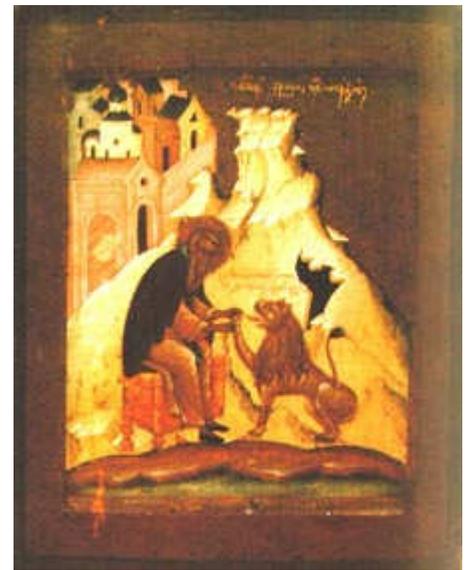
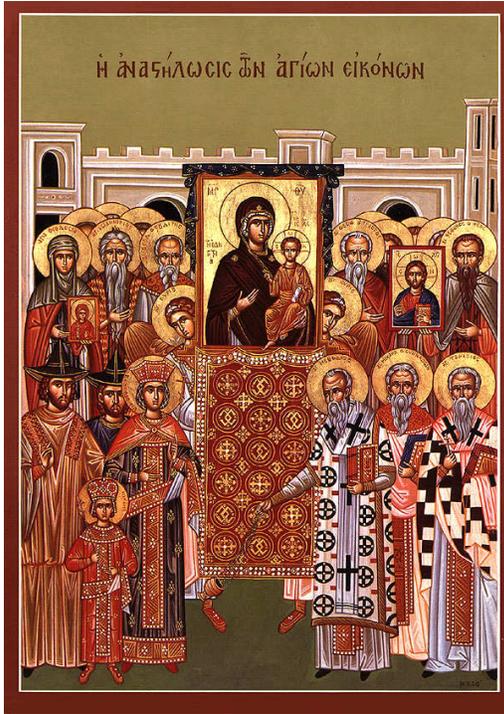
### KONTAKION TONG 4

Father, you burned with heavenly love, preferring the harshness of the Jordan desert to all the delights of the world. Therefore, a wild beast served you until your death; he died in obedience in grief on your grave. Thus God has glorified you, and when you pray to Him remember us, Father Gerasimus.

Saint Gerasimus was a native of Lycia (Asia Minor). From his early years he was distinguished for his piety. Having received monastic tonsure, he withdrew into the desert of the Thebaid (in Egypt). Thereafter, in about the year 450, the monk arrived in Palestine and settled at the Jordan, where he founded a monastery.

For a certain while Saint Gerasimus was tempted by the heresy of Eutyches and Dioscorus, which acknowledged only the divine nature in Jesus Christ, but not His human nature (i.e. the Monophysite heresy). Saint Euthymius the Great helped him to return to the true Faith.

Saint Gerasimus established a strict monastic Rule. He spent five days of the week in solitude, occupying himself with handicrafts and prayer. On these days the wilderness dwellers did not eat cooked food, nor did they kindle a fire, but ate only dry bread, roots and water.



On Saturday and Sunday all gathered at the monastery for Divine Liturgy and to partake of the Holy Mysteries of Christ. In the afternoon, taking a supply of bread, tubers, water and an armload of date-palm branches for weaving baskets, the desert-dwellers returned to their own cells. Each had only old clothes and a mat, upon which he slept. When they left their cells, the door was never locked, so that anyone could enter and rest, or take whatever he needed.

Saint Gerasimus himself attained a high level of asceticism. During Great Lent he ate nothing until the very day of the All-Radiant Resurrection of Christ, when he received the Holy Mysteries. Going out into the desert for all of Great Lent, Saint Gerasimus took with him his beloved disciple Saint Cyriacus (September 29), whom Saint Euthymius had sent to him.

When Saint Euthymius the Great died, Saint Gerasimus saw how angels carried the soul of the departed up to Heaven. Taking Cyriacus with him, the monk immediately set off to the monastery of Saint Euthymius and consigned his body to the earth.

Saint Gerasimus died peacefully, mourned by his brethren and disciples. Before his death, a lion had aided Saint Gerasimus in his tasks, and upon the death of the Elder it died at his grave and was buried nearby. Therefore the lion is depicted on icons of the saint, at his feet. [www.oca.org](http://www.oca.org)

## Prokimenon

Blessed are You, O Lord God of our fathers, and praised and glorified is Your name forever!  
*v: For You are just in all that You have done for us!*

Sunday of Orthodoxy

## Lesson from the Epistle of Saint Paul to the Hebrews

(c. 11, v. 24-26; 32-40)

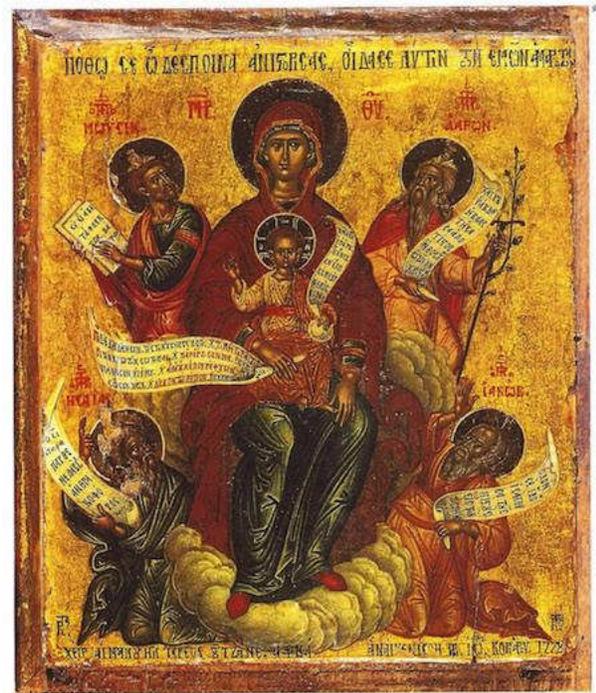
Brethren, through faith Moses refused to be called the son of Pharaoh's daughter, when he was grown up. He preferred to share the hardships of the people of God rather than enjoy the temporary pleasures of sin. He considered Christian martyrdom more precious than all the treasures of Egypt. For he was looking forward to the ultimate reward in heaven.

I do not need to say more. For time would fail me, if I told you what Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets have achieved through faith. They conquered kingdoms, lived righteously, received new promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, found strength in their time of trial, became mighty in war, and put foreign armies to flight.

Some returned to their women from certain death as if by resurrection. Some were tortured, but refused to accept their release, because they wanted to inherit a better life after their resurrection. Others endured derision, floggings, chains, and imprisonment.

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

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



## До євреїв 11:24-26, 32-40

Завдяки вірі Мойсей, уже в дорослому віці, відмовився, щоб його називали сином фараонової дочки. Він обрав собі інший шлях: зносити труднощі разом із народом Божим, аніж насолоджуватися плинними радощами, що приносять гріх. Страждання за Христа Мойсей вважав більшим багатством, ніж усі скарби Єгипту. Адже він дивився далеко вперед і бачив там свою винагороду.

Чи треба мені продовжувати наводити приклади? Не стане мені часу, щоб розповісти про Гедеона, Варака, Самсона, Єффая, Давида, Самуїла і пророків. Покладаючись на їхню непохитну віру, вони рятували царства, встановлювали справедливість між людьми, і через те дістали Божі обітниці. Вони замикали пащі левам, вгамовували лють вогню, їх не брав меч. Ті, хто були немічними, набували силу, а в битві ставали могутніми й змушували тікати ворожі війська.

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

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

## The Gospel According to Saint John

(c. 1, v. 43-51)

At that time, Jesus decided to leave for Galilee, found Philip, and said to him: "Follow me." Now Philip was from Bethsaida, the home town of Andrew and Peter.

Philip met Nathanael and said to him: "We have found the man of whom Moses and the prophets wrote in the Scriptures, Jesus of Nazareth, the son of Joseph."

Nathanael asked him: "Can anything good come from Nazareth?" Philip answered him: "Come and see."

Jesus saw Nathanael coming toward him and said: "Here is a genuine Israelite, in whom there is no guile." Nathanael asked him: "How do you know me?"

Jesus answered him: "Even before Philip called you I saw you while you were under the fig tree." Nathanael said: "Rabbi, you are the Son of God, you are the King of Israel."

Jesus said to him: "You believe because I told you that I had seen you under the fig tree. You will see greater wonders than that." Then he added: "Verily, verily I say to you, from now on you will see heaven open wide and the angels of God ascending and descending upon the Messiah."

## Від Івана 1:44-51

Пилип був родом із Вєфсаїди, того ж самого міста, що і Андрій та Петро. Коли Пилип зустрів Нафанаїла, то сказав йому: «Ми знайшли Того, про Кого Мойсей писав у Законі і про Кого писали пророки. Це Ісус із Назарета, Йосипів Син». Нафанаїл запитав Пилипа: «Чи може щось добре прийти з Назарета?» А Пилип відповів: «Ходімо, сам переконаєшся».

Побачивши, що Нафанаїл іде до Нього, Ісус сказав: «Ось справжній ізраїльтянин, який зовсім не має лукавства». «Звідки Ти знаєш мене?» — спитав Нафанаїл. Ісус відповів: «Перш ніж тебе покликав Пилип, Я бачив тебе, коли ти сидів під фіговим деревом». «Равві, Ти — Син Божий, Цар Ізраїлю», — сказав Нафанаїл. Ісус же відповів йому на те: «Ти повірив у Мене, бо Я сказав, що бачив тебе під фіговим деревом? Та ти побачиш іще більші дива». І додав: «Істинно кажу тобі: побачиш ти, як небо розкриється і Ангели Господні підніматимуться та спустатимуться на Сина Людського».

# 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	Willie Haluszczak	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
Patty Spotti	Steve Sivulich	Pat Dorning	Joe Smajda	Michael Klein
Shirley Neal	Deborah Schricker	Jack Schricker	Steve Wachnowsky	Lynda West
Richard Beighy				

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

### Birthdays

March 17 Patricia Dorning  
March 18 Beverly Wachnowsky

### Feast Days of:

### 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



- **DATE CHANGE:** Please note that the Pyrohi (pierogies) preparation for the Pysanky Sale Kitchen has been changed to Monday, March 25 from the previously announced date. Please see the revised Kitchen Workers Schedule in this Bulletin and mark your calendars accordingly.
- **CHURCH SCHOOL RAFFLE BASKET:** The Annual Basket Raffle will be held at the Pysanky Sale on April 14<sup>th</sup>. If you would like to donate a basket(s) please let Sue Leis or Michele Kapeluck know before the sale. You can drop-off your basket(s) at the hall on Saturday, April 12<sup>th</sup> between 11:30 and 2:00 pm or by 9:00 am the morning of the sale. We have a lot of baskets if you need one. Every year we have such a success because of all the beautiful and creative baskets we receive. All proceeds help our children attend our summer church camps. Last year we raffled off 41 baskets and raised a record breaking \$856. ! We can do it again this year!
- **HELP NEEDED:** The parish council, along with Fr. John, would like to revive the Sunday morning liturgy greeting program that was in existence in years past. All age groups are desired and welcomed. Please see Pani Alice, (724-775-1166, [alicecliffoneil@yahoo.com](mailto:alicecliffoneil@yahoo.com)), if you are interested.

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**KITCHEN WORKERS SCHEDULE  
SPRING 2019**

Mar 25, Monday	7:30 am	Potato Prep (100 lbs) plus 2 batches pyrohi (pierogies) <b>NO ORDERS – ALL FOR PYSANKY SALE KITCHEN</b>
April 8, Monday	9:00 am	Cabbage preparation (for holupchi)
April 9, Tuesday	9:00 am	Holupchi Rolling
Apr 12, Friday	8:00 am	Paska Baking
May 13, Monday	7:30 am	Potato Prep (100 lbs) plus 2 batches pyrohi (pierogies)

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**February Coffee Hour Schedule**

March 24	Deacon Evan & Pani Alice
March 31	Bonnie Reinhart, Theresa Zatezalo

## Pysanky Writing Schedule

March 17 Parish Hall after coffee hour  
March 24 Parish Hall after coffee hour  
March 31 Kapeluck House  
April 7 Parish Hall after coffee hour

## Pysanky Night Dinner Party

Please Join us for a fun evening of

**Pysanky making and fellowship!**

Dinner will be served; Pysanky dyes and candles are provided,  
as well as a limited number a kitskas and beeswax.

Don't worry if you have never made pysanky; join us and learn how!

Where: The Turicik's House

32 South Vireo Drive

Mckees Rocks, PA 15136

When: Tuesday, Mar 26

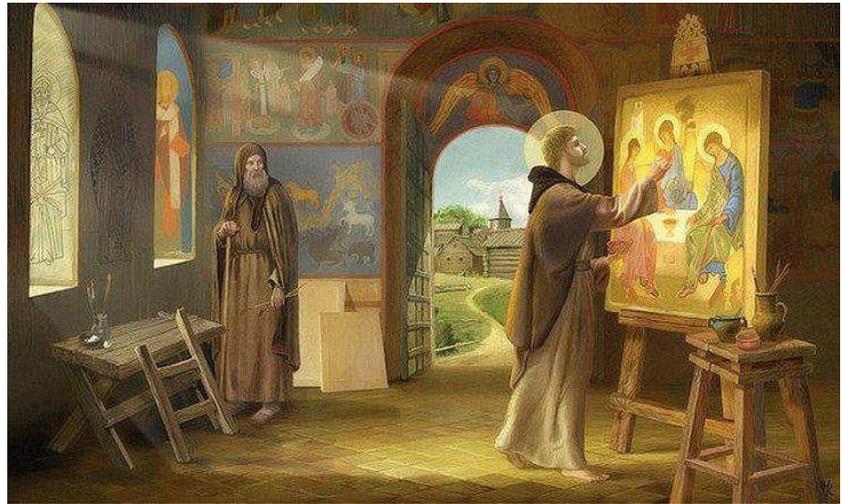
RSVP: 1 day before each event- Natalie Turicik 412-498-9995

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## The Matter of our Salvation

Fr. Stephen Freeman

Perhaps the most obvious thing for a visitor to an Orthodox Church are the presence and place of icons. They are literally everywhere. Some Churches are covered completely with iconography and no Orthodox Church is ever without them. That Churches are so decorated might not strike someone as unusual. After all, many Catholic Churches, particularly in Europe are highly decorated (think of the Sistine Chapel). But the difference is that a visitor will quickly notice that the icons are more than decorations, for the faithful seem to have a relationship with them. Icons not only illustrate various things. They themselves are clearly participating in the service. And it is this, the veneration of icons, that tends to trouble the non-Orthodox. Being troubled about icons is nothing new. In the 8<sup>th</sup> and 9<sup>th</sup> centuries, a period of iconoclasm (“icon-smashing”) broke out under Imperial sponsorship in the Byzantine world. Understanding the Orthodox response to this controversy takes us to the heart of the ancient Christian faith.



Those who opposed the icons, during the period of the Iconoclast Controversy, did so in the name of the prohibition against images in the Ten Commandments. They also added the theological claim that the “Divine cannot be pictured.” However, they themselves continued to venerate the image of the Cross. They did not oppose art in and of itself. They continued to decorate buildings with nature scenes and the like. Their enmity was directed against the cult of images (their making and veneration). It was argued then, and is to this day by most Protestant Christians, that the making and veneration of icons shares too much in common with the worship of idols in the pagan world.

The theological response of Orthodoxy to this attack eventually resulted in the 7<sup>th</sup> Ecumenical Council and to the return of icons to the Churches in the next century in an event that is named “the Triumph of Orthodoxy.” It is not an exaggeration to say that for the Orthodox, the making and veneration of icons represented, in liturgical form, the complete summary and affirmation of all the Church had taught over the centuries. Icons were not seen as a peripheral matter, but as something that expressed the very heart of the Christian faith. Their loss would be seen as a distortion of the Apostolic deposit.

I will not dwell on the simple mistakes of the iconoclasts. Their application of the prohibition against images would have argued with God Himself, who also clearly directed the making of certain images within the very Temple (particularly of angelic beings). Synagogues at the time of Christ have been documented to have been highly decorated with iconic images. Iconoclasm was merely an aping of the errors of Islam which was enjoying military victories against the Byzantine Empire at the time (and seems to have been the primary motive behind the Emperor's new-found mandates against Christian images). I want to draw attention to what the making and veneration of icons say about the world itself and how we see it and understand it.

In our contemporary age, it has become a commonplace to think of our encounter with the world as a series of ideas and

impressions in our minds. We have become utterly fascinated with this abstracted notion of reality, even going so far as to suggest that how someone *perceives* reality is, in fact, the version of reality that must be accepted. We have become alienated from the thing itself (*re ipsa*), locked in a reality that exists only in our own minds (as well as an ongoing battle to insist that what we think our minds perceive be accepted by other minds).

The Fathers of Orthodoxy teach a far more realistic view of the world. We are not separated from the world in which we live as some sort of abstracted observers. Rather, we know things through *participation*. The relationship between person and representation, for example, is not primarily mental, i.e. an abstracted impression of what a painter thinks. They taught that “the icon makes present that which it represents” (St. Basil). This fundamental realism was grounded in the Incarnation itself, God’s becoming flesh and dwelling among us. Matter, they taught, has an inherent worth and dignity and is itself the means by which God has worked our salvation. St. John of Damascus stated this in eloquent form:

Of old, God the incorporeal and uncircumscribed was never depicted. Now, however, when God is seen clothed in flesh, and conversing with men, I make an image of the God whom I see. I do not worship matter, I worship the God of matter, who became matter for my sake, and deigned to inhabit matter, who worked out my salvation through matter. I will not cease from honoring that matter which works my salvation. I venerate it, though not as God....

I honor all matter, and venerate it. Through it, filled, as it were, with a divine power and grace, my salvation has come to me. Was the thrice-happy and blessed wood of the Cross not matter? Was the sacred and holy mountain of Calvary not matter? What of the life-giving rock, the Holy Tomb, the source of our resurrection — was it not matter? Is the holy book of the Gospels not matter? Is the blessed table which gives us the Bread of Life not matter? Are the gold and silver, out of which crosses and altar-plate and chalices are made not matter? And before all these things, is not the body and blood of our Lord matter? Either stop venerating all these things, or submit to the tradition of the Church in the venerating of images, honoring God and his friends, and following in this the grace of the Holy Spirit. Do not despise matter, for it is not despicable. Nothing that God has made is. Only that which does not come from God is despicable — our own invention, the spontaneous decision to disregard the law of human nature, i.e., sin.

This relationship between God and matter assumes a particular kind of relationship between human beings and matter as well. For in none of these examples cited by St. John are the *thoughts* about these various material objects the point. Jesus did not become a thought. The Word became *flesh*. We are not enjoined to *think* about His Body and Blood, but to *eat* it and to *drink* it.

In the same manner, we do not simply look at icons and think about them. Interestingly, the West, under Charlemagne, took this to be the right use of images. The *Libri Carolini*, written at the command of Charlemagne, offered refutations of the Seventh Council’s defense of images, in what has long been understood as a work occasioned by a complete misunderstanding. But the work offered its own defense of images. In doing so, it revealed the deep rifts that were already beginning to separate East and West. For the author of the *Libri Carolini*, the appearance of images are only the occasion for thought. It is the image “in the mind’s eye” that matters. Unwittingly, the writer was engaging in his own form of iconoclasm.

Of course, this subtle form of iconoclasm, so prevalent in our modern age, does not attack the making of images. It does not necessarily attack their veneration, “If you’re into that sort of thing.” Its attack is found in its denial that there is anything “there” more than the image and your thoughts.

And this is where the Orthodox understanding of icons is most essential, raising the veneration of icons to the level of primary dogma. The universe exists as an act of *communion*. Communion is the proper form of true existence. The veneration of icons, rightly understood, draws us back to the true understanding of our place within creation. Indeed, an icon can only be seen if it is venerated. Creation is not an abstraction. It is real and true and can be known *in its very materiality*. Modern man is often called a materialist. He is nothing of the sort. He is a hedonist. The material world is merely an occasion for seeking pleasure, but the pleasure is an abstraction, not an act of communion. *The idea is the thing*.

Orthodox Christians are the true materialists, for we proclaim and honor the glorious wonder of matter and the promise of the life of communion. Spirit is not the opposite of matter, and material is not the opposite of spiritual. Creation is not the mere *arena* of our salvation – it is an eager participant, groaning for its fulfillment (Romans 8:21-23). Icons are a means of *communion* with Christ and the saints who have gone before. But their veneration also teaches us the truth of our existence and how to rightly live in the world. For creation itself is icon and sacrament, God’s gift in a good world.

<https://blogs.ancientfaith.com/glory2godforallthings/2016/03/18/the-matter-of-our-salvation/>

## Calendar of Events

March 19	UOL Convention Meeting
March 23	Lenten Retreat – Tampa FL
March 30	Lenten Retreat – Villa Maria, PA
April 6	Lenten Retreat- Troy, NY
April 6	Annual Pysanky Workshop
April 13	Lenten Retreat- Bethlehem, PA
April 14	52 <sup>nd</sup> Annual Pysanky Sale
June 14-17	St Nicholas Special Needs Family Camp
June 23- July6	DCSC Camp
July 7-20	Teenage Conference
July 28-Aug 1	Mommy & Me/Daddy & Me Camp
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

3<sup>rd</sup> 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**

March 3 \_\_\_\_\_  
March 10\_\_\_\_Sponsored  
March 17\_\_\_\_Sponsored  
March 24\_\_\_\_Sponsored  
March 31\_\_\_\_\_

April 7 \_\_\_\_\_  
April 14 \_\_\_\_\_  
April 21 \_\_\_\_\_  
April 28 \_\_\_\_\_

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**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") \_\_\_\_\_



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

**RETURN SERVICE REQUESTED**