

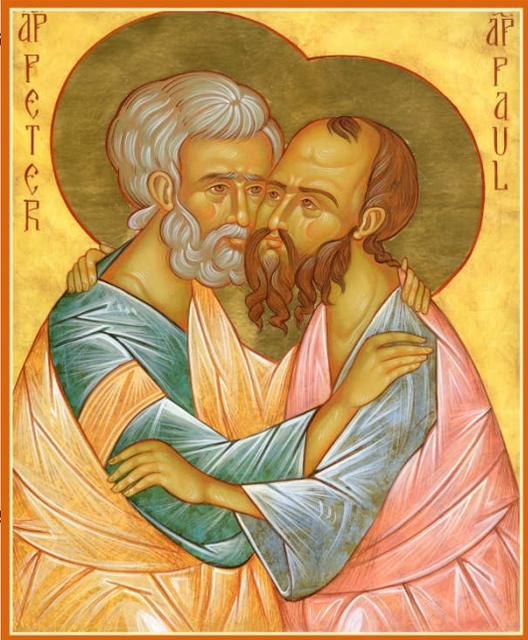
EQUAL TO

THE APOSTLES



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

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

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

JULY 28, 2019

SUNDAY, JULY 28

DIVINE LITURGY, 9:30 AM

6TH SUNDAY AFTER PENTECOST, TONE 5
FATHERS OF THE 1ST SIX ECUMENICAL COUNCILS

EQUAL TO THE APOSTLES ST. VOLODYMYR

ROM. 12 : 6 -14, MT. 9 : 1-8

LITANY IN MEMORY OF ANTHONY & MILDRED OVESNEY
40TH DAY PARASTAS FOR OLEKSANDR SHCHERBATYUK

SATURDAY, JULY 27

VESPERS 6:00 PM

SUNDAY, AUGUST 4

DIVINE LITURGY, 9:30 AM

7TH SUNDAY AFTER PENTECOST, TONE 6
FATHERS OF THE 1ST SIX ECUMENICAL COUNCILS
EQUAL TO THE APOSTLES ST. MARY MAGDALENE

ROM. 15: 1 - 7, MT. 9 : 27 - 35

THIS WEEK'S BULLETIN IS SPONSORED BY:

TETYANA SHCHERBATYUK IN MEMORY OF OLEKSANDR
SHCHERBATYUK ON THE 40TH DAY ANNIVERSARY OF HIS
FALLING ASLEEP

MEMORY ETERNAL VICHNAYA PAMYAT

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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 святую 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

ALL PRAISED VOLODYMYR, EQUAL-TO-THE-APOSTLES, GREAT PRINCE OF KIEV



TROPARION TO THE RESURRECTION TONE 5

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation of the Virgin; for He willed to be lifted on the Cross in the flesh, to endure death, and to raise the dead by His glorious Resurrection!

TROPARION TO ST VOLODYMYR- TONE 4

O holy prince, Vladimir, you were like a merchant in search of fine pearls. By sending servants to Constantinople for the Orthodox faith, you found Christ, the priceless pearl. He appointed you to be another Paul washing away in baptism your physical and spiritual blindness. We celebrate your memory asking you to pray for all suffering Christians of Ukraine, and for us your spiritual children.

KONTAKION TO ST VOLODYMYR TONE 4

Like the great Apostle Paul, O most glorious Vladimir, in thy maturity thou didst forsake all zeal for idols and a childish sophism, and as a full-grown man thou wast adorned with the royal purple of divine Baptism. And now as thou standest in joy in the presence of Christ our Saviour, pray that thy land of Ukraine be saved, and that Orthodox people be granted peace and great mercy.

KONTAKION TO THE RESURRECTION TONE 5

Thou didst descend into hell, O my Savior, shattering its gates as Almighty; resurrecting the dead as Creator, and destroying the sting of death. Thou hast delivered Adam from the curse, O Lover of Man, and we cry to Thee, O Lord, save us!

Olga (Helga, Ukrainian Olha), the grandmother of Vladimir the Great, was born at Pskov about 890. She married Prince Igor of Kiev, and after his death she acted as regent for their son, Sviatoslav. She instituted reforms of administration and finance in the Kievan Rus and was an early convert to the Christian faith among the Varangian, or Scandinavian, rulers of the Rus, a Viking-dominated territory deep in the lands of the Slavs. In 957 she visited Constantinople, where according to some accounts she was baptized, though other accounts hold that she had been a Christian for some years before her visit to the capital of the Eastern Roman Empire. Her baptism did not signal the conversion of her people, nor even of her own family, for the pagans rallied around her son, who resisted her efforts to instruct him in the Christian faith. Olga died in 969, and she is honored on July 24 in the Ukrainian and Russian Churches as *Isapostolos*, Equal to the Apostles.

Vladimir (Ukrainian Volodymyr) was born in 956, the youngest son of Sviatoslav of Kiev and a great-grandson of Rurik, the traditional founder of the Rurikid dynasty, who ruled Kievan Rus and its successors principalities. Vladimir was made prince of Novgorod in 970. Two years later, on the death of Sviatoslav, a fierce struggle broke out among his three sons: Yaropolk, prince of Kiev, Oleg, and Vladimir. Oleg (or Oled) was killed, and Vladimir was forced to flee to his kinsman Haakon Sigurdsson of Norway. He returned in 980 with Norse support, captured the cities of Polotsk and Smolensk, and killed Yaropolk by treachery upon taking Kiev, thereby making himself master of all the Kievan Rus.

A successful military leader, he expanded Rusyn control from southeast Poland to the Volga valley. Although the Christian faith had won a number of converts among the people of the Kievan Rus since Olga's time, Vladimir remained a thoroughgoing and even zealous pagan, taking numerous wives and concubines and erecting shrines to pagan gods. He may have attempted to reform Slavic paganism by promoting the thunder god, Perun, as a supreme deity. In 983, after one of his successful military campaigns, Vladimir and his army thought it necessary to offer a human sacrifice to the gods. Lots were cast indicating that a youth named Ioann was to be the sacrifice. His father Fyodor, a Christian, strenuously resisted the army's plan, denouncing the pagan gods. "Your gods are just plain wood," he said. "It is here now but it may rot into oblivion tomorrow. Your gods neither eat, nor drink, nor talk and are made by human hand from wood, whereas there is only one God — he is worshiped by Greeks and he created heaven and earth. And your gods? They have created nothing, for they have been created themselves. Never will I give my son to the devils!" An angry mob then killed Fyodor and Ioann, and they are venerated by the Orthodox Church as the protomartyrs of Rus.

This incident may have had some lasting effect on Vladimir, because by the late tenth century, having consolidated all the eastern Slavs under his rule in Kiev, for political as well as for intellectual and spiritual reasons he wanted to know which was the true religion. The *Primary Chronicle* describes Vladimir's sending out emissaries to various parts of the world in turn. His emissaries were not impressed with the Muslim Bulgars, who had no joy and forbade the use of alcohol. Neither were they impressed with Judaism, for the Jewish Khazars lives in exile from their land and Vladimir had expended much effort in creating an empire and did not want to risk losing it. The Catholicism of the Germans was unattractive, their worship lacking beauty. But when the delegation finally visited Constantinople and attended Divine Liturgy in the great Church of Holy Wisdom, Hagia Sophia, they exclaimed, "We did not know whether we were in heaven or on earth! God dwells there among men. We cannot forget that beauty." In 988 Vladimir sent six thousand troops to the Byzantine emperor Basil the Second, who needed military assistance, asking the hand of Basil's sister Anna in return. The emperor agreed, provided that Vladimir became a Christian. Vladimir was baptized by bishops from the Empire that same year. But the emperor was then reluctant to fulfill his part of the agreement, so that Vladimir attacked the Crimea, with the result that the emperor relented, and the Princess Anna became Vladimir's wife. She was accompanied to Kiev by priests from the imperial capital. When the royal couple returned to Kiev, the people followed their prince's example and urging and were baptized.



Despite the questionable and outright political circumstances of his conversion, Vladimir was wholehearted in his adherence to the new faith. He put away his former wives and concubines, amended his life, and publicly destroyed idols (he had the chief idol of Perun in Kiev scourged and thrown into the river). He became an ardent supporter of the Christian faith, had many churches and monasteries built, expanded judicial and educational institutions, aided the poor, and supported Greek missionaries among his people. The evangelization of the Kievan Rus proceeded rapidly, in part because Vladimir relied largely on physical compulsion, punishing those who resisted baptism. The emerging Ukrainian (and Russian) Church remained under the jurisdiction of Constantinople, but it remained friendly toward the West. Vladimir's last years were troubled by an insurrection led by his sons and by his former pagan wives, and he died in an expedition against one of them at Berestova, near Kiev, on July 28, 1015. He is commemorated on this day by the Eastern Churches as *Isapostolos*, like his grandmother Olga.

Prokiemon

Thou, O Lord, will protect us; and will keep us from this generation forever.

Verse: Save me, O Lord, for there is not one godly man left.

6th Sunday after Pentecost

Lesson from the Epistle of Saint Paul to the Romans

(c. 12, v. 6-13)

Brethren, let us use the different spiritual gifts according to the special grace given to us. Let the prophet prophesy in proportion to his faith. Let the servant serve. Let the teacher teach. Let the preacher preach. Let the contributor give generously. Let the leader rule with diligence. Let the merciful man do his acts of mercy with cheerfulness.

Let our love be genuine. Let us hate evil. Let us hold fast to what is good. Let us be affectionate with one another like brothers. Let us vie with one another in showing mutual regard.

Do not be slothful in zeal. Be fervent in spirit. Serve the Lord. Rejoice in your hope. Be patient in tribulation. Be constant in prayer. Contribute to the needs of the saints. Be hospitable. Bless those, who persecute you. Bless them, and do not curse them.

До римлян 12:6-13

Ми маємо дари, які різняться згідно з благодаттю, даною нам. І якщо хтось одержав обдарування бути пророком, то він мусить користатися ним настільки, наскільки він вірить. Якщо хтось одержав дар служіння іншим, той нехай присвятить життя своє служінню. Якщо хтось має хист навчати інших, той нехай навчає. Хто обдарований умінням утішати, той нехай втішає. А хто має дар ділитися з людьми, нехай робить це щиро. Хто має здатність керувати, нехай керує сумлінно. Наділений же талантом милосердя нехай це милосердя з радістю несе людям.

Нехай любов ваша буде щирою. Ненавидьте зло й горніться до добра. Будьте відданими братерській любові одне до одного. Шануйте одне одного більше, ніж себе самого. У праці будьте завзятими й не лінуйтеся. Палайте серцем у служінні Господу.

Втішайтеся надією. Будьте терплячі в біді й наполегливі в молитвах ваших. Допомагайте святим людям Божим у скруті, гостинними будьте до перехожих.

The Gospel According to St. Matthew

(c. 9, v. 1-8)

At that time, Jesus got into a ship, crossed the lake, and returned to his own city. And behold they brought to him a paralytic, stretched out on a bed. When Jesus saw their faith, he said to the paralytic: "Courage, my son. Your sins are forgiven." And behold, some of the scribes said to themselves: "This man is blaspheming."

Jesus guessed their thoughts, and replied: "Why do you have such wicked thoughts in your mind ? Which is easier ? To say: 'Your sins are forgiven.' Or to say: ' Arise and walk.' Well, I will show you that the Messiah has the authority to forgive sins on earth."

Then he said to the paralytic: " Arise, take up your bed, and go home." Immediately he arose and went back to his house. The crowds who saw this miracle were amazed, and glorified God for giving such power to men.

Від Матвія 9:1-8

Ісус знову сів у човен і, перепливши озеро, повернувся назад до Свого міста. І принесли люди до Нього паралізованого чоловіка, який лежав у ліжку. Побачивши, як сильно вони вірують, Ісус мовив до немічного: «Сину Мій, гріхи твої прощені».

Деякі книжники почули, що сказав Ісус, та почали говорити поміж собою: «Він зневажає Бога Своїми словами!» Оскільки Ісус знав думки їхні, то сказав їм: «Чому такі недобрі думки в серцях ваших? Що легше сказати: „Твої гріхи прощені!“ чи „Вставай і ходи?“ Але Я доведу вам, що Син Людський має владу на землі прощати гріхи». І мовив Він до паралізованого: «Вставай, бери постіль свою і йди додому!»

Вставши, немічний подався додому. Коли люди побачили це, то вони були приголомшені, і почали хвалити Бога за те, що Господь дав Людині таку силу.

Prayer List

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

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

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

July 31 Martyr Claudia
Claudia Losego

Anniversaries

July 29 Andriy & Victoria Holovatiuk
August 3 Kathy & Jim Peyton

Birthdays

August 2 Natalie Onufrey
August 3 Kathy & Jim Peyton

Feast Days of:

July 28 Prince Volodymyr
August 2 Prophet Elijah
August 3 Prophet Ezekiel

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

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

Pray for our Catechumens

Pray for our parishioners in vocational studies

Deacon Evan O'Neil, Tracey Sally, Rachel Losego



- **UTS AWARDS:** The board of the Ukrainian Technological Society thanks all who contributed to our 2019 scholarship drive. Through your support, we were able to disperse \$10,000 in scholarships to 16 deserving high school graduates and college students. For the names of the scholarship recipients, or for more information, please access our website: utspgh.org ALL are invited to our scholarship presentation ceremony to be held on Sunday, July 28, at the Frick Fine Arts Building on the University of Pittsburgh campus, beginning at 3 PM. Our speaker will be Radiation Oncologist and Retired US Air Force Colonel, Dr. Victor Onufrey. Refreshments will be served.
- **GARAGE SALE** - St John the Baptist Orthodox Church (2688 California Ave., Pgh, PA 15212) will have their Annual Garage Sale on Friday & Saturday, September 6th & 7th from 9am-3pm each day. Tax-deductible clean donations for the sale are now being accepted. Please contact Fr Dave (OrthodoxPittsburgh1932@gmail.com / 412-748-0148) to arrange dropping off your extra items that will be a treasure to someone else!

COFFEE HOUR SCHEDULE

August 4 Michael Welsh, Andrew Brennan, Jeanne DeVore
 August 11 Pani Alice O’Neil, Fr. Dn. Evan
 August 18 Bonnie Reinhart, Theresa Zatezalo
 August 25 Sue Leis, Greg Woznak, Ann Woznak

Riverhounds SC Annual Faith and Family Night



Join Riverhounds SC for their Annual Faith and Family Night
Following game on August 23, 2019 vs Loudoun United FC!

Friday, August 23rd at 7:00 PM

Pregame: Gates open at 5:30 PM

Pregame activities hosted by K-Love

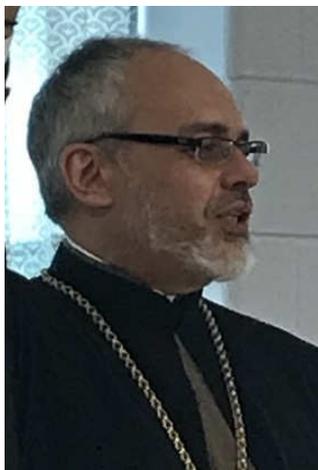
Postgame: Autograph session followed by a testimonial hosted by
Cornerstone TV featuring Riverhounds SC players and coaches.

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

Attire:

Ukrainian Embroidery;

Ukrainian Independence Day is the 24th!



ORTHODOXY ON TAP

***“Why Orthodoxy and Not Just Christianity”
His Eminence Archbishop Daniel as Moderator***

Refreshments compliments of the UOL!

Please join us as we explore and
discuss this question with our Archbishop.

1:15pm to 3:00pm

Saturday, August 3, 2019

72nd UOL Convention at All Saints Camp Dining Hall

ALL SAINTS CAMP WAS ESTABLISHED AND IS MAINTAINED
BY THE GENEROSITY AND HARD WORK OF OUR COMMUNITY.

WORK WEEKENDS

SEPTEMBER 20-22, 2019

OCTOBER 11-13, 2019

NOVEMBER 15-17, 2019

DECEMBER 14-16, 2019

JANUARY 24-26, 2020

FEBRUARY 21-23, 2020

MARCH 20-22, 2020

APRIL 3-5, 2020

MAY 8-10, 2020

WORK WEEK: MAY 29-JUNE 6, 2020

EMAIL JOSHO@ALLSAINTSCAMP.ORG FOR MORE
INFORMATION AND TO RSVP

(724) 867-5811 @ALLSAINTSCAMP

Please share this with your parishes - thanks!



All Saints Camp

110 All Saints Road
Emlenton, PA 16373

(724) 867-5811
allsaintscamp.org
@allsaintscamp



Registration is now open for our annual Labor Day gathering at All Saints Camp:
August 30 - September 2, 2019

This weekend is a perfect opportunity for **families and individuals** to re-connect with Camp friends and make new ones while relaxing and playing at All Saints Camp.

Best Part: **Family Fest is free to the All Saints Camp family**, but donations are graciously appreciated.

To receive more information and to **reserve your spot** for a fun-filled **Family Fest**, please contact **Eric** or **Cathy** (ascfamilyfest2019@gmail.com + 412-390-8261)

On the World as Sacrament

July 23, 2019 · [Fr. Stephen Freeman](#)



I learned my first psalms in public school. As I recall, they were Psalm 23 and Psalm 100. No one looked funny at the teacher when she introduced the topic and no one objected. First, we didn't know we were allowed to object, and, second, none of us would have known any reason for not doing such a thing. We were a diverse class of children: with both Baptists and Methodists. We were too poor to have Presbyterians and Episcopalians. A number of children in the class could have been "military Protestant," since there was an Air Force Base nearby. This was a commonplace thing in my 1950's and 60's childhood. I was probably 9 or 10 before I met someone who identified as Catholic.

This obviously contrasts with our present culture. American mobility, in every possible direction, has created a far more diverse culture. The religious assumptions that once bound the nation together (Eisenhower proclaimed, "Attend the Church or Synagogue of your choice!") have disappeared. But this diversity is only seen if the present is compared to the past. *Religion* is as strong as ever.

The Green Religion

The word "religion" is related to the word "ligament." It comes from a Latin root meaning "to bind together." It is unclear whether religion originally referred to binding a sacrifice to an altar, or binding oneself with an oath (the ancients debated these meanings). But it is clear that there is a "religion" that binds the people of a culture together. If there were nothing in common, no shared obligation, a culture would disintegrate. The question would be: what is the religion of America (or anywhere else)?

I could anticipate a long list of comments with suggestions for America's religion candidates. "Progress" is obviously part of its theological package. The same could be said about the notions of "freedom" (meaning

“autonomy”) and “rights.” I would likely throw “entertainment” into the mix. There are other more compelling candidates.

If you queried anyone under 21, you would likely hear some sort of notions about the environment and the planet, whether under the notion of “climate change” or some other perceived crisis. God is an abstraction that is considered optional. However, the “planet” has come to have a consensus, even an international consensus, that can only be described as “religious” in nature. A patriarch can proudly wear the badge of “Green Patriarch,” perhaps primarily because it reassures the world that Orthodoxy is friendly to the larger “religion.” We like the planet, too.

It is not incorrect to describe the whole creation as *sacrament*, as has become increasingly popular in Orthodox circles. It is, however, problematic to mistake this for mere environmentalism. That would be nothing more than saying creation is important and that we have a moral duty to care for it. The most polluted stream and poisoned atmosphere remains as *sacramental* as it was in its pristine state. To speak of the material world as sacrament is to say something profoundly unlike anything the various iterations of the Green movement have ever imagined.

What Do We Mean By Sacrament?

So, what does it mean to say that something is a sacrament? In Orthodox terms, “sacrament” is used for the Greek word, “mysterion” (mystery). That word, far more appropriate than “sacrament,” speaks to the true nature of things. A “mystery” suggests that something is hidden and not clearly known, at least by the casual observer. St. Paul uses the term to refer to the whole work of Christ. In the mysteries (sacraments) of the Church, created things become the means by which we have communion with God. In these mysteries, “that which is hidden” is made known to believers and becomes the very source of their life.

What seems to be overlooked in the growing popularity of “creation as sacrament” is any proclamation that the nature of created reality is “mystical” (in the sense of ecclesial mystery) or “sacramental” at its very core. What is it about creation that makes it a sacrament? Fr. Alexander Schmemmann has probably the best contemporary presentation of this question:

In the Orthodox ecclesial experience and tradition a sacrament is understood primarily as a revelation of the genuine nature of creation, of the world, which, however much it has fallen as “this world,” will remain God’s world, awaiting salvation, redemption, healing and a sacrament is primarily a revelation of the sacramentality of creation itself, for the world was created and given to man for conversion of creaturely life into participation in divine life. (*The Eucharist: Sacrament of the Kingdom*)

Creation is a sacrament, not in and of itself, but because it only properly exists as communion with God. Creation as non-sacrament is a distortion of reality and a movement towards non-existence. Again, Fr. Alexander:

The world is a fallen world because it has fallen away from the awareness that God is all in all. The accumulation of this disregard for God is the original sin that blights the world. (*For the Life of the World*)

I would amend this to say that it is not simply our loss of *awareness*, but our loss of *communion*. We live oblivious to the truth of our existence and that of the world.

What If We Cleaned It Up?

Our world thinks largely in political terms (not in terms of political parties, but in terms of the use of power to make things be what we want them to be). Conversations about the environment, climate change, and the like, are not conversations about communion. They are secular discussions of how power should be wielded.

If the so-called secular powers agreed tomorrow to massive clean-ups and climate accommodation, and every dire prediction were met with resolve and corrected, were the planet to return to some pre-industrial paradise where everything ran on solar power and the oceans and rivers became clean, plastic-free happy fish zones – none of this would mean anything in terms of the sacramental character of creation. That is not to say that any of those things would be bad, but they would *not* be what is intended when the Church speaks of the creation as sacrament.

The environmental troubles associated with modern industrial society are, like all troubles, indicative of sin – our broken communion with God – and particularly our broken communion with God through the creation itself. Our present global economy increases and exacerbates this brokenness. The sin that marks creation is our own abstracted, distanced relation in which the world is objectified (as are people).

Globalization

In my small town, there are four or five grocery chains. If you want to eat fish, you'll often find that it comes either from China, or some other distant supplier. It means that I have no relationship with the fish apart from a cooler in the store. I do not know the circumstances of their origin (other than the vague generalities printed on packaging). If their origin creates an environmental disaster, it is somewhere else in the world. There are no local consequences.

Globalization is life in the abstract where the only consideration is price and availability. If a city's water supply and vacation spots were located downstream from meat-producing farms, the problems associated with farming and industrial run-off would be more obvious. You cannot be a good steward with an abstraction, much less enter into communion.

I recall the small vegetable garden of my childhood. My father nourished and cared for the soil of that 20×20 plot with true devotion. We ate fresh vegetables all summer with an attention to their quality that seemed quite personal. In late summer the plot was replanted with turnip greens, the likes of which I have never found in my adulthood.

Imagine your marriage as an online relationship. You met online, dated online, and were married in an electronic ceremony. You've never touched each other or seen each other in person. Perhaps, five years into the relationship, you discovered you've been married to an artificial intelligence program. How could you have known? Communion (as in a marriage) cannot exist as an abstraction.

By the same token, creation as a sacrament must be tasted, touched, seen, felt, heard, even digested, absorbed and breathed. St. Paul made this observation concerning the relationship between man and wife:

...husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church... (Eph. 5:28-29)

This is the proper beginning for understanding and living with creation as sacrament. It is not a "thing," an "object" outside of myself. It is not the stage on which I act or the backdrop of history. It is not just where I live; it is my life. And it is into my life that God is incarnate and through which He continues to unite Himself to us. We do not unite ourselves to God apart from water, wine, oil – all the elements of His creation. This water is my own self, the holy meeting place in which I am united with God (and so forth). Fr. Alexander says it well:

It is only when we give up freely, totally, unconditionally, the self-sufficiency of our life, when we put all its meaning in Christ, that the 'newness of life' – which means a new possession of the world – is given to us. The world then truly becomes the sacrament of Christ's presence, the growth of the Kingdom and of life eternal. (*For the Life of the World*)

25TH ANNUAL

St. George Golf Outing

Bridgeville, PA



SUNDAY AUGUST 18, 2019

HICKORY HEIGHTS GOLF CLUB

NOON REGISTRATION
1:00 SHOTGUN START
5:30 RECEPTION & COOKOUT

All proceeds support the St. George Church

Golf with cart, dinner and prizes for only \$125

Not a Golfer?

Join us for the cookout for only \$25

Fun and Games

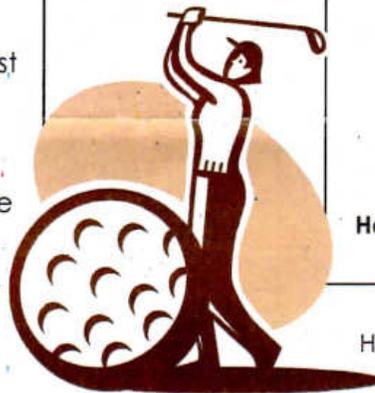
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First Prize to best scramble score

Skills prizes at many holes such as longest drive, closest to the pin, longest putt

MANY MORE PRIZES

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BRONZE SPONSOR: \$150

Includes program recognition and hole sponsorship

Hole sponsorship includes program ad and sign at a hole

Please make checks payable to

St. George Church
3230 Washington Pike
Bridgeville, PA 15017

Hickory Heights Golf Club is located at

116 Hickory Heights Dr
Bridgeville, PA 15017
412-257-0300

www.hickoryheights.golf

2019 Committee

Ted Ferdinand (412) 398-8000
Craig Molinaro (412) 779-2930
Jeremy King (412) 726-9105
Alaina Capanna (412) 719-0819

Calendar of Events

July 28-Aug 1	Mommy & Me/Daddy & Me Camp
August 1-4	72 nd UOL Convention at ASC
August 13	Sr UOL & Convention Meeting 6:30
August 23	Riverhounds Faith & Family Night
Aug 30-Sept 2	ASC Family Fest
September 6-7	8 th Annual Ukrainian Food Festival
October 16-19	22 nd Regular Sobor

Parish Weekly Schedule

Monday

Kyiv Ukrainian Dance Ensemble & School

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

Thursday Morning

Senior Coffee Hour

You're invited to our FREE coffee and donuts, and sometime pancakes, French toast or waffles every Thursday from 10:00 AM to 11:30 . . .or whenever it's over. At the parish hall. YOU ARE NOT PERMITTED TO BRING ANYTHING!!!
However, bring a Friend!!! Need A Ride, Call: Steve Sivulich, (Hall Phone: 412-276-9718) SPONSORED BY:
Sts. Peter & Paul Kitchen Workers

3rd Sunday of the Month

St John & Martin's Closet

Clothing for men, women and children. Bedding & towels
Trade something old for something new, leave a donation. or just take what you need.
Donations of clean, gently used or new clothing/bedding accepted when the closet door is open. all 276-9718 to schedule a donation.

PARISH WEBSITE/SOCIAL MEDIA

To Submit items for publication on website & social media:

>email information/items to orthodoxcarnegie@gmail.com

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

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

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

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

BULLETIN SPONSOR DATES

July 21 _____ Sponsored
July 28 _____ Sponsored

August 4 _____
August 11 _____
August 18 _____
August 25 _____

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Ukrainian Orthodox Church
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