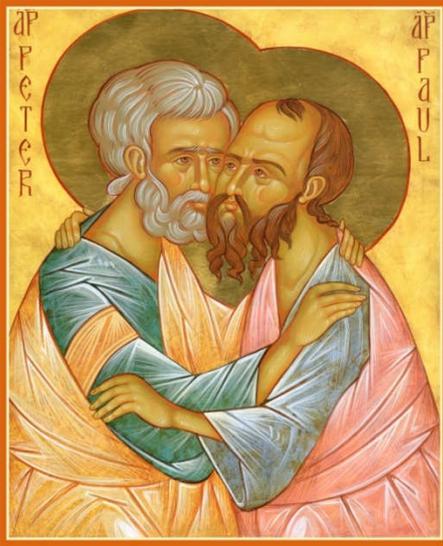


УБРАВОУАНСЯ ДНЕСЬ МОХСЯ



St. Peter & St. Paul Ukrainian Orthodox 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

OCTOBER 27, 2019

SUNDAY, OCTOBER 27TH

DIVINE LITURGY 9:30 PM

19TH SUNDAY AFTER PENTECOST, TONE 2

2 COR 11:31- 12:9 ; LK 8 : 5-15

FATHERS OF THE 7TH ECUMENICAL COUNCIL

PARASTAS IN MEMORY OF MICHAEL OSTAFFY

PARASTAS IN MEMORY OF EUGENE PAUL ZINSKI

SATURDAY, NOVEMBER 2ND

VESPERS 6:00 PM

SUNDAY, NOVEMBER 3RD

DIVINE LITURGY 9:30 PM

20TH SUNDAY AFTER PENTECOST, TONE 3

GAL 1 : 11 - 19 ; LK 16 :19 - 31

ST HILARION THE GREAT

TODAY'S BULLETIN IS SPONSORED BY:

OLHA SEMENYUK IN HONOR OF ANDRIY PYVOVAR ON HIS
BIRTHDAY.

HOLOVATIUK & REITEROVYCH FAMILIES IN HONOR OF
MOTHER & GRANDMOTHER, OLHA ON HER 76TH BIRTHDAY.

TETYAVA LYSAK IN HONOR OF ROMAN LYSAK ON HIS
BIRTHDAY.

MANY BLESSED YEARS! MNOHAYA LITA

2019 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 помолитися 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 розписки;

лише православні християни можуть отримати Євхаристію (Святе Причастя) у православної церкви і, відповідно, православні християни не можуть отримувати святого причастя у неправославній церкві Плекаючи надію на те, що у майбутньому всі християни досягнуть єдності і зможуть разом пити із чаші нашого Господа, ми дотримуємося вчення церкви про те, що Євхаристія - це дар єдності, а не засіб до єдності.

НАГАДУЄМО НАШИМ ВІРНИМ І ГОСТЯМ ПРО ПРАВИЛА, ЩО СТОСУЮТЬСЯ СВЯТОГО ПРИЧАСТЯ У ПРАВОСЛАВНІЙ ЦЕРКВІ:

ми спонукаємо православних християн часто ходити до Святого Причастя;

ті, хто причащаються, повинні бути у мирі з іншими перш, нас підійти до євхаристичної чаші (Св.Матвій 5:23-24);

перед тим, як прийти на Святе Причастя, дуже важливо ретельно осмислити гріхи і порушення, які було вчинено проти Бога, нас самих та інших і помолитися за їх відпущення;

тим, хто часто причащається, слід приходити на святу сповідь принаймні чотири рази на рік (під час кожного із чотирьох щорічних постів);

ті, хто причащається, повинні з вечора перед прийняттям Святого Причастя, припинити вживання всякої їжі і напоїв;

ті, хто причащається, повинні шляхом молитов підготувати себе до прийняття причастя;

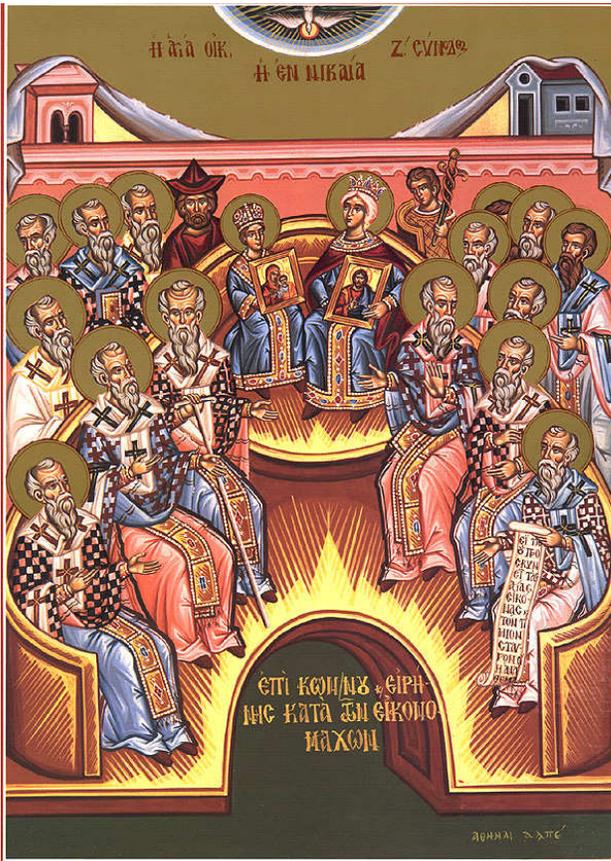
всі православні християни повинні, принаймні, раз на рік отримати Святе Причастя;

ті, хто 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 дотримання вічного вчення нашого Господа наблизить нас один до одного Богу

OF THE HOLY FATHERS OF THE SEVENTH ECUMENICAL COUNCIL



TROPARIUM TO THE HOLY FATHERS - TONE 8

Most glorious are You, O Christ our God!
You have established the Holy Fathers as lights on the earth!
Through them you have guided us to the true faith!
O greatly Compassionate One, glory to You!

TROPARIUM TO THE RESURRECTION TONE 2

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

KONTAKION TO THE RESURRECTION TONE 2

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

KONTAKION - TONE 6

The Son who shone forth from the Father
Was ineffably born, two-fold in nature, of a woman.
Having beheld Him, we do not deny the image of His form,
But depict it piously and revere it faithfully.
Thus, keeping the True Faith,
The Church venerates the icon of Christ Incarnate.

Today the Church remembers the 350 holy Fathers of the Seventh Ecumenical Council under the holy Patriarch Tarasius.

The Synod of 787, the second to meet at Nicea, refuted the Iconoclast heresy during the reign of Empress Irene and her son Constantine Porphyrogenitos.

The Council decreed that the veneration of icons was not idolatry (Exodus 20:4-5), because the honor shown to them is not directed to the wood or paint, but passes to the prototype (the person depicted). It also upheld the possibility of depicting Christ, Who became man and took flesh at His Incarnation. The Father, on the other hand, cannot be represented in His eternal nature, because "no man has seen God at any time" (John 1:18).

PROKIEEMON

The Lord is my strength and my song, and He is my salvation.
Verse: The Lord hath chastened and corrected me; but He has not given me over unto death.

19th Sunday

Lesson from the Second Epistle of Saint Paul to the Corinthians

(c. 11, v. 31-33; c. 12, v. 1-9)

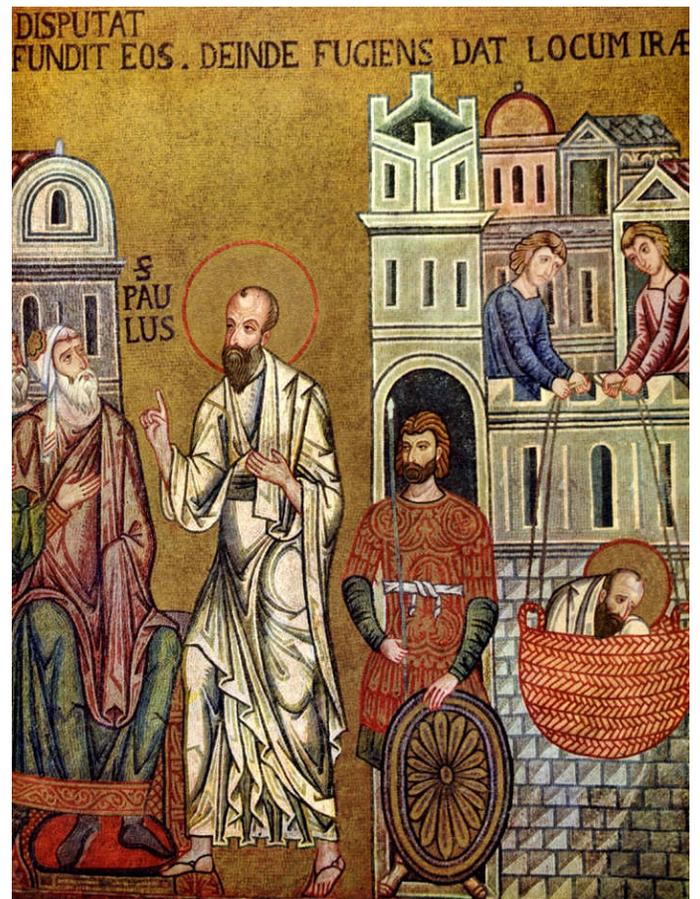
Brethren, God, the Father of our Lord Jesus Christ, whose name is blessed forever, knows that I am telling the truth. When I was at Damascus, the governor of King Aretas guarded the city gates in order to arrest me. But I was lowered in a basket through a window in the wall and escaped from his hands.

Well, I have to boast, though there is nothing to be gained from it. So, I have to tell you of my visions and revelations of the Lord. I know a man in Christ, who fourteen years ago was carried up into the third heaven. Whether in the body or in the spirit, I do not know, God knows. I simply know that this man was carried into Paradise and that he heard ineffable mysteries, which man is not allowed to utter.

I am ready to boast on behalf of this man, but as for myself I will boast only of my ordeals. It will not be vanity, if I choose to boast, for I will only be telling the simple truth. But I refrain from it, because I do not want anyone to think that I am more than he sees in me, or hears from me.

Indeed, to keep me from being too proud of this wealth of revelations, a thorn in the flesh was given me to torture me like a henchman of Satan. Three times I have prayed to the Lord to liberate me from this ordeal, but he answered me: "My grace is sufficient for you, for my power is perfected through suffering.

So, more than ever I am glad to boast of my ordeals, because I am sure that Christ will give me the power to endure them.



2 до коринтян 11:31-33, 12:1-9

Бог, Отець Господа нашого Ісуса Христа, благословенного навіки, знає, що я кажу правду. Коли я був у Дамаску, намісник царя Арети стеріг місто, щоб схопити мене. Та мене спустили в кошику через вікно в міській стіні, і так я уник його рук.

Я мушу і далі хвалитися. Хвалитись мені не вигідно, але я перейду до видінь та одкровень Господніх. Я знаю одного чоловіка в Христі, який чотирнадцять років тому був узятий на «третє Небо» (не знаю, чи в тілі своєму, чи духом, одному Богу це відомо). Я знаю, що цей чоловік (чи то в тілі своєму, чи без нього, це лише Богу відомо) був узятий у рай і чув слова невимовні. Людині не дано їх вимовити. Цим чоловіком я й хвалитимуся, а собою хвалитися не буду. Хіба що неміччю своєю.

Бо якщо хвалитимуся, то не буду нерозумним, тому що казатиму правду. Та краще стримаюсь, щоб ніхто не подумав про мене більше, ніж він бачить і чує від мене.

І щоб я не занадто звеличувався від надзвичайних видінь, що мені були, дано мені жало у тіло — посланця сатани, щоб той мучив мене, не даючи мені звеличитися. Я благав Господа тричі, щоб забрав його від мене геть, але Він мовив до мене раз і назавжди: «Досить для тебе милості Моеї, бо сила Моя повністю здійснюється у твоїй слабкості». Тож я маю бути дуже щасливий з того, що хвалюся слабкостями своїми, аби сила Христова залишалася зі мною.



Gospel According to Saint Luke

(c. 8, v. 5-15)

The Lord narrated this parable: " A sower went out to sow his seed. As he was sowing, some seed fell along the path where it was trampled upon and devoured by the wild birds. Some fell upon the rock, but when it sprang up, was withered, because it had no moisture. Some fell among the thorns, but the thorns grew up with it and choked it. Some fell on good soil, grew up, and yielded a hundredfold."

His Disciples asked him what this parable meant. He answered them: "It is granted to you to know the secrets of the kingdom of God plainly, but all others must receive them in the form of parables. Thus they will look, but will not see; they will hear, but will not understand. Now this is the meaning of the parable."

"The seed is the message of God. The ones along the path are those who hear it. But the devil comes and takes away the message from their hearts. So they do not believe and are not saved."

"The ones on the rock are those who hear the message and receive it with joy. But they are too shallow to plant it deeply in their hearts. So they believe for a little while, but in the time of temptation they fall away."

"The ones among the thorns are those who hear the message and pass on, as they are stifled by worries, wealth,

and pleasures of life. So they yield nothing."

"The ones on good soil are those who hear the message with a noble and generous heart, hold it fast, and yield fruit with perseverance." Then he added: "Whoever has ears to hear, let him hear."

Від Луки 8:5-15

Вийшов селянин і заходився сіяти. І коли він кинув на ріллю зерно, то деяке впало край дороги і було втоптане, ще й птахи налетіли і склювали його. Інші зерна впали на кам'янистий ґрунт, і коли вони проросли, то одразу ж паростки засохли через брак вологи. Інші зерна впали серед теренів, що вигналися й задушили паростки. А решта зерна впала на добру землю й проросла, і зерно вродило в сотні разів більше від посіяного».

Розповівши цю притчу, Ісус завершив: «Той, хто має вуха, нехай почує!»

Учні запитали Ісуса, що означає ця притча. ¹⁰ Тоді Він відповів: «Тільки вам дано знати таємниці Царства Божого, а для всіх інших вони скриваються в притчах, щоб дивились вони, але не бачили, чули, але не розуміли».

«Ось вам пояснення притчі: зерно — то Слово Боже. Зерно, що впало при дорозі — це ті, хто чує Слово, але з'являється диявол і віднімає Слово з їхніх сердець, щоб не мали віри. І не буде вже їм спасіння. Інші люди, як зерна, що впали у кам'янистий ґрунт: коли вони чують Слово, то одразу й з радістю сприймають його, але не мають міцного коріння. Вони вірять якийсь час, але настає час випробувань, і вони відвертаються від Господа. Зерно, що впало серед теренів — це ті, хто чують Слово, але щоденні турботи, спокуса багатства, та інші радощі життя душать Слово, і воно не дає плодів. А зерно, що впало на добру землю — це люди з добрими й чесними серцями, які чують Слово й підкоряються йому. Тож наполегливістю своєю вони приносять щедрий врожай».

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	Sally T.
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	Dan Rosga	Shelly Cameron	Michael Klein
Deborah Schricker	Jack Schricker	Lynda West	Claudia Losego	Ben Cramer
Dyan Sekelik Jones	Tetiana Kozak	Willie Haluszczak	Pat Dorning	Jackson Janosek
Jennifer Marley	Cynthia Mycyk	Yaroslava Dhzyrha	Kay Patridge	

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

Feast Days of:

October 27 St Cosmas the Poet

October 30 Prophet Hosea

October 31 Evangelist Luke

Anniversaries

Birthdays

October 27	Roman Lysak
October 30	Sebastian Charest
November 1	Andriy Pyvovar
November 1	Beatrix Reinhart Kiger
November 2	Donna Kauer

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



- **EVERYONE WELCOME:** If you would like to learn how to make nut rolls or would like to help, please come on **Saturday, November 9th** and join the sisterhood members as we bake our nut rolls for our 16th Annual Cookie Walk. We start at 9 AM. Stay an hour or two and lend a hand. We would really appreciate your help!!! Thank you !
- **UTS:** The Ukrainian Technological Society is honored to present to His Eminence Archbishop Daniel of the Ukrainian Orthodox Church of the USA, our 2019 Ukrainian of the Year award. His efforts in bringing Tomos to the Orthodox Church of Ukraine is historic.

Archbishop Daniel will accept his award at the UTS dinner dance at the Club at Nevillewood on Saturday November 2nd, which begins at 6 PM. To be sent an invitation and RSVP card, please contact George Honchar at 412-215-3303. Deadline to RSVP is Monday, October 28th.

COFFEE HOUR SCHEDULE

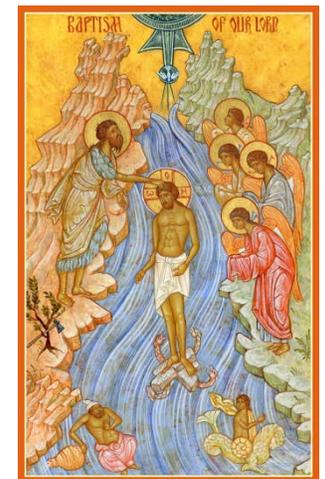
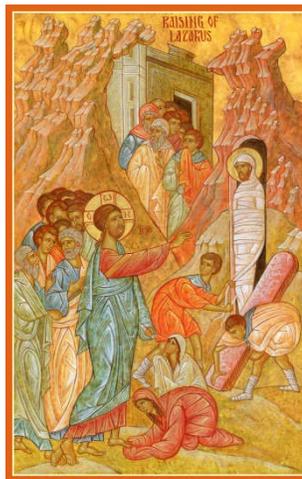
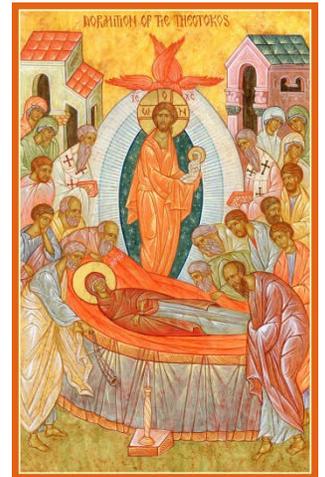
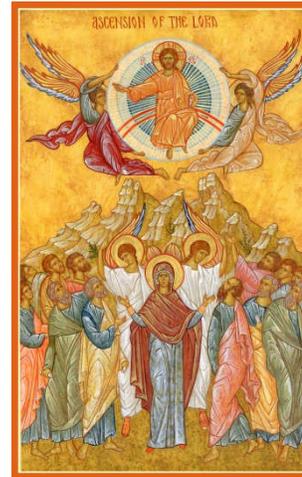
- October 27 Olga Semenyuk, Tetyana Lysak, Inna Holovatiuk
- November 3 Annual Banquet
- November 10 Juliana Leis, Olesia Zelenyak, Sandy Rozum

Parishioners and Friends of Saints Peter and Paul

As you read thru our weekly Parish Bulletin, you would have noticed that we celebrate many feast days thru out the year. Parish Council working with Father John has discussed the concept of families or individuals to sponsor feast day Icons for the TetraPod. These Icons will be 16" x 20" and will cost \$1,000 each and will become the property of the church. We hope you will find it in your hearts to support this project so we can continue making each of our feast days a special day. If you have any questions please reach out to Father John, Michael Kapeluck or Howard West. Thank you again for your support of Saints Peter and Paul.

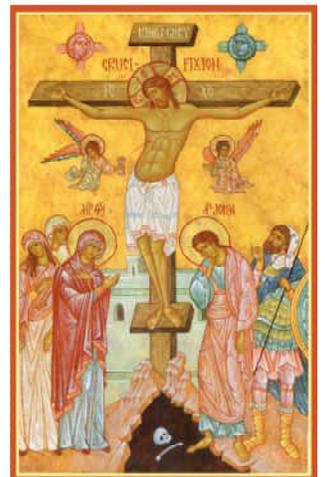
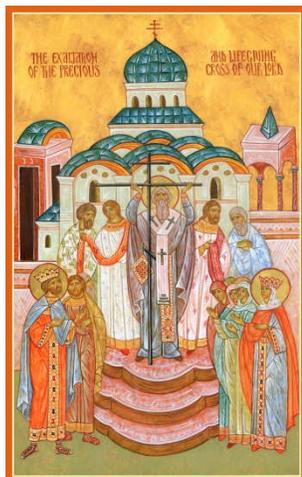
12 Major Feasts and Pascha

Nativity of the Theotokos
Entry of the Theotokos into the Temple
Annunciation
Nativity of Our Lord
Presentation of Our Lord in the Temple
Theophany
Transfiguration
Entrance into Jerusalem (Palm Sunday)
Pascha (Descent into Hades)
Ascension
Descent of the Holy Spirit (Pentecost)
Dormition
Exaltation of the Cross



Additional Feasts and Sunday Commemorations

Protection of the Theotokos (Pokrova)
Beheading of St John the Forerunner
Feast of Saint Andrew
Myrrh Bearers Sunday
St. Thomas Sunday
Christ the Bridegroom
Triumph of Orthodoxy
Circumcision of Christ (New Years)
Zacchaeus Sunday
Publican & Pharisee Sunday
Prodigal Son Sunday
Judgement Sunday
St Gregory Palamas Sunday
St John of the Ladder Sunday
St Mary of Egypt Sunday
Raising of Lazarus
All Saints
Baptism of Ukraine



Dear Family and Friends,

I want to express my sincere appreciation for your donations to my fundraising efforts for the Walk to End Alzheimer's. Your generosity has helped me raise **\$2,843.00** so far for the

Alzheimer's Association. On Sunday, October 13, we had a beautiful day walking together as a team and aiding the Association's efforts in Alzheimer care, support, and research. Thank you again, for making a difference in the fight against Alzheimer's!



In Christ,
Rachel Losego



THANK YOU!

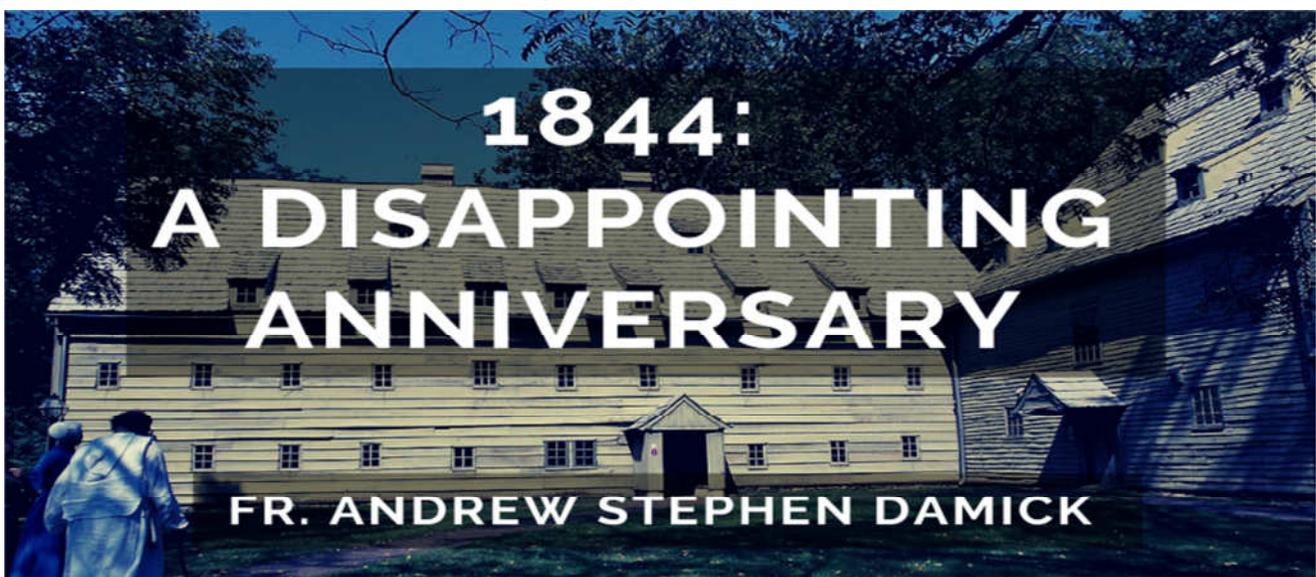
Shutting Out All the Noise

The desert must be a part of our daily living, for without entering into the desert of the heart, nothing can be gained. With the noise of the radio, television, the Internet, and the world of computers, iPods, laptops, and iPhones, the noise of the world threatens our soul like nothing in the previous history of humanity. The world of cybernetics has its place, but we must not allow it to overwhelm the spiritual dimension of our humanity.

This noise is not only dangerous to us, spiritually, but is dangerous to our children. When we demonstrate by our own willingness to embrace silence, we prepare our children for a life of positive interactions with their friends, teachers, and future employers, for in imparting the importance of silence to them, we empower them with an inner strength that will only come to them when they come to know themselves.

If we are to hear the voice of God speaking to us, we must learn to be silent. Without silence the inner life is impossible, for all the noise and distractions of the world will continue to keep us from that which is all important, the Kingdom of God that is within. Often we need to retreat to our "prayer closet" (St. Matthew 6:6) in order to hear His "still small voice." (1 Kings 19:12).

With love in Christ, Abbot Tryphon



I waited all Tuesday [October 22] and dear Jesus did not come;— I waited all the forenoon of Wednesday, and was well in body as I ever was, but after 12 o'clock I began to feel faint, and before dark I needed someone to help me up to my chamber, as my natural strength was leaving me very fast, and I lay prostrate for 2 days without any pain— sick with disappointment. — Henry Emmons

On October 22, 1844 — exactly 175 years ago today — Jesus was supposed to come back. But then, He didn't.

This belief in a specific, predicted — calculated, even — date for the Second Coming had been laid down by Baptist preacher William Miller, and his trans-denominational movement was called the Millerites. In the [2017 revised and expanded edition of *Orthodoxy and Heterodoxy*](#), I wrote this:

The Millerites, like the pietists and those who led the revivalist movements, drew followers from across denominational lines, including Baptists like their leader William Miller, as well as Presbyterians, Methodists, and members of the Restorationist churches.

William Miller was a Baptist preacher from Low Hampton, New York, who calculated that Jesus Christ would return to earth on October 22, 1844. The Millerites had a handful of doctrines that made them distinct from their various denominational affiliations, but what united them was the common belief in the truth of Miller's calculation, which he claimed to have derived from prophetic passages in the Book of Daniel. Because Miller shared the common belief in a rejection of tradition and church authority, he believed that his method for reading the Bible was beyond question.

October 22, 1844, came and went, however, and there was no clear indication that Jesus had returned to earth. This came to be known as the "Great Disappointment," and most Millerites disbanded and returned to their various churches. Some, however, believed that Miller's calculations were correct but that his reading of Daniel was flawed. Instead of Christ returning to earth in 1844, He entered into an "inner sanctuary" in heaven, signaling the beginning of an "investigative judgment" of professed believers. Some believed that the October date in 1844 marked a "shut door" after which no true conversions to Christ could occur, although that has since been rejected (presumably since later followers, all born after 1844, regarded themselves as true converts).

The way that Miller read the Bible was extremely methodical. That might sound good in a sense, but if *method* is what determines how you read sacred text, then eventually the method itself becomes the message. Miller's failed prediction (which was later reinterpreted to reintegrate it into his theology) is perhaps the most obvious example of this.

There was just something about the nineteenth century, though, for many Christians in the US and Great Britain. Miller's "Great Disappointment" was not the only prediction of the end of the world in that period, not even for him (he had earlier picked March 21, 1844) nor his followers (many thought Christ would come back either April 28, 1843, or December 31 of that same year). [Numerous religious leaders in that century](#) predicted the world's end.

My personal favorite is probably the one by Mary Bateman in 1806 in Leeds, England. She apparently had a hen that began laying eggs with "Christ is coming" written on them. It turned out that Bateman had written on the eggs with corrosive ink,

thus etching their shells, and then reinserted them back into the chicken's oviduct. When the egg was "laid" for a second time, the writing was visible.

Just what is the deal with predictions of the end of the world by some Christians, given that Christ said in Matthew 24:36 that "of that day and hour knoweth no man, no, not the angels of heaven, but my Father only"? What explains the especially American Christian addiction to apocalypse?

There was just something about America in particular that made people feel like the end of the world could be nigh. Numerous little Protestant sects went out into the nineteenth-century wilderness (especially here in Pennsylvania) to await the coming of Christ. Several embraced celibacy, communal living, and there was even a kind of [Protestant monasticism in Ephrata](#), which is about an hour or so down the road from me.

I am not a sociologist, so I can only guess about the conditions that led to this [millenarian](#) fervor, but perhaps it was the sense of escape from a corrupt Old World, the feeling of living on the edge of the world (or at least of civilization), or the openness to new ideas that often comes with a radical uprooting of life typical of so many immigrants and their communities.

Nineteenth-century America was also something of a laboratory for new religious ideas, especially new forms of Christianity and Christian-derived religion. Out of that period arose not just the Adventist movements that came from the Millerite community but also the Jehovah's Witnesses (a related group) and of course the Mormons. Of the numerous sects that arose in those days, only a handful have survived into our own time.

Perhaps the most successful of the millenarian movements was the Holiness Movement and its child Pentecostalism, which is the fastest-growing kind of Christianity in the world. Another excerpt from *Orthodoxy and Heterodoxy* mentions this:

The feeling that the established denominations had embraced apostasy and "worldliness" grew. And, perhaps in response to that feeling, within the Holiness movement, a powerful millenarianism began to emerge. Perhaps this was the great "falling away" that had been predicted in Scripture that would precede the end of the world. Believers thought that Jesus was going to return to earth soon—not just the "soon" that Christians had always held to in a sense, but "soon" in a sense of nearly any minute. Eschatological expectation heightened. The end of the world was coming, or at least the end of the order Christians had been accustomed to for centuries. The rapid changes brought on by the industrial revolution, the population shifts from rural areas into the cities, and various wars throughout the world in the late nineteenth and early twentieth centuries all contributed to the feeling among Holiness revivalists that the end was truly near. God was about to do something big.

That "something big" found its voice especially in a variant on the Holiness movement that pointed toward an imminent end of the current age. Most Holiness believers believed that supernatural manifestations were a normal part of the Christian life, and so what they were experiencing was in some sense a restoration of what was seen in the New Testament.

It is of course possible that the world is going to end soon, but when you look at the history of Christianity through its two millenia, you come to see the same patterns repeating over and over. We have been in the Latter Days for the past 2,000 years. This might seem like a long end times for us who live three-score-years-and-ten (or perhaps four-score years), but the latter days are essentially an epoch.

The essential problem with millenarianism is not its tendency to predict dates for the end of the world. The problem is that it instigates behavior from people that can be spiritually exhausting. Now, if someone wants to raise his asceticism by simplifying his life or by embracing celibacy as a means of preparing for *his own* last days, that may be good. But if he expects that he's going to be seeing Jesus right away in the Second Coming, then when that doesn't happen, he might well fall away from faith entirely. And of course many millenarian movements historically led to exactly such fallings-away. It can be exhausting keeping up with the end times, and when they don't come right away, we can get bored.

What we do know, though, is that this life has been given to us for repentance. Let us live as though we are each living in our own last days together, not spending our days in endless calculations and arguments, but humbly repenting and loving one another in the love and peace of God.

<https://blogs.ancientfaith.com/orthodoxyandheterodoxy/2019/10/22/1844-a-disappointing-anniversary/>



*St Peter & St. Paul Ukrainian Orthodox Church
116th Parish Anniversary Dinner
Sunday, November 3, 2019
After Divine Liturgy*

Buffet Meal

"OKTOBERFEST"

Desserts & Beverages

Adult: \$15.00; Ages 11-18; \$ 10.00

Children: 10 and under **"Free"**

**Tickets: Sherri Walewski
Cindy Haluszczak**

Happy
Thanksgiving



*Who makes
the best pie in
the parish?*

Bring **TWO** Homemade Pies to church on

Sunday, November 24, 2019

One pie for the contest

One pie for the Thanksgiving Dinner

We ask that the type of pies entered for the
contest are “durable” until the
Thanksgiving Dinner!



Thanksgiving Day Open House All are welcome!



St. Peter & St. Paul
Ukrainian Orthodox Church
220 Mansfield Blvd. Carnegie, PA

Prayer Service at Noon
Free Dinner Served
1:00 to 5:00 PM

Turkey, Ham, Mashed Potatoes,
Sweet Potatoes, Vegetables, Salads,
Stuffing, Gravy & Desserts
Eat-in or Take Out

For more information:
www.orthodoxcarnegie.org
412-600-9585 or 412-951-1257
Parish Hall: 412-276-9718
Email: orthodoxcarnegie@gmail.com
Only local delivery available



HAPPY
THANKSGIVING



Vyshyvani Vechornytsi

with the presentation of Debutantes



Natali Lutsiv, Ella Lipscomb, Julia Davyda

Sponsored by Soyuz Ukrainok

Branch 27 Pittsburgh

● *Saturday November 16, 2019* ●

*Chartiers Country Club
601 Baldwin rd. Pittsburgh
PA 15205*

*Cocktails 5:00pm-6:00pm
Program and presentation
of debutantes 6:00PM
dinner to follow*

DANCING 7:30 to 10:30 BY THE GYPSY STRINGZ ORCHESTRA

RSVP TO ANNE KONECKY 412-343-0309 BY NOVEMBER 8, 2019

JFCS Career Development Center

How to Work a Room: Preparing for Career Fair Success



Monday, November 4th, 10:00 am - noon

This session will focus on how to get the most out of attending a Career Fair. Join us to learn how to successfully navigate job fairs and practice business savvy networking and socializing.

Learn strategies on how best to prepare, make an impact, and maximize your potential exposure to valuable company representatives.

**Carnegie Borough
Building**

**1 Veterans Way
Carnegie, PA 15106**



Registration preferred via email to Gretchen Young at gyoung@jfcspgh.org, although walk-ins are welcome!

FREE ADMISSION
JFCS Career Development Center

JOB FAIR

WEDNESDAY
November 6
11 am - 2 pm

**Andrew Carnegie Free
Library & Music Hall**
300 Beechwood Ave
Carnegie, PA 15106



Open to the public!

Registration preferred via email to gyoung@jfcspgh.org

**Over 30 employers and training & resource
providers represented**

For a complete list of employers and resources, visit: jfcspgh.org/carnegiejobfair



Calendar of Events

October 27	Parish Annual Meeting
November 2	UTS Dinner honoring Archbishop Daniel
November 3	Parish Annual Banquet
November 28	Thanksgiving Open House
December 14	16 th Annual Cookie Walk
April 5	53 rd Annual Pysanky Sale

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

October 6 _____	November 3 _____
October 13 _____	November 10 _____
October 20 _____ Sponsored	November 17 _____
October 27 _____ Sponsored	November 24 _____

BULLETIN SPONSOR FORM

Sponsor _____

In Honor of _____

In Memory of _____

Date of Bulletin you wish to sponsor _____

Donation (\$20. minimum suggested) _____

(Please make checks payable to "Sr. UOL Chapter") _____



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

RETURN SERVICE REQUESTED