



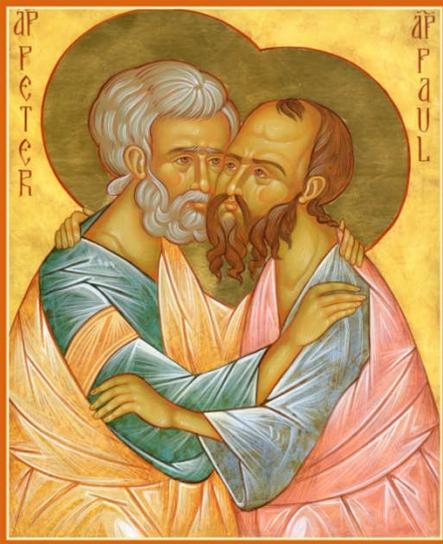
KING OF GLORY

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ST JOHN



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

**SUNDAY, MARCH 22, 2020**

SUNDAY, MARCH 22

DIVINE LITURGY 9:30 AM, TONE 7

SUNDAY OF VENERATION OF THE HOLY CROSS

HEB. 4 : 14 – 5 : 6; MK 8 : 34 – 9 : 1

SUNDAY, MARCH 29

DIVINE LITURGY 9:30 AM, TONE 8

SUNDAY OF ST JOHN CLIMACUS

HEB. 6 : 13 - 20; MK 9 : 17 - 31

TODAY'S BULLETIN IS SPONSORED BY

STASKO FAMILY IN MEMORY OF JOHN A. STASKO ON THE 15<sup>TH</sup>  
ANNIVERSARY OF HIS FALLING ASLEEP IN THE LORD.  
VICHNAYA PAMYAT MEMORY ETERNAL

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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 нашлім 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 православній церкві 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**

# 3<sup>RD</sup> SUNDAY OF GREAT LENT, VENERATION OF THE HOLY CROSS



## TONE 7 TROPARION FOR THE RESURRECTION

By Your Cross You destroyed death.  
To the thief You opened Paradise.  
For the Myrrhbearers You changed weeping into joy.  
And You commanded Your disciples, O Christ God,  
to proclaim that You are risen, granting the world great mercy

## TROPARION FOR THE HOLY CROSS - TONE 1

O Lord, save Your people,  
and bless Your inheritance.  
Grant victories to the Orthodox Christians,  
over their adversaries.  
And by virtue of Your Cross  
preserve Your habitation!

## KONTAKION FOR THE HOLY CROSS- TONE 7

Now the flaming sword no longer guards the gates of Eden;  
it has mysteriously been quenched by the wood of the Cross!  
The sting of death and the victory of hell have been vanquished;  
for You, O my Savior, have come and cried to those in hell:  
"Enter again into paradise."

## PROKIEMON

O Lord, save Your people and bless Your inheritance!  
*v: To You, O Lord, will I call. O my God, be not silent to me!*

## ALLELUIA, ALLELUIA, ALLELUIA

*v: Remember Your congregation, which You have purchased of old! (*  
*v: God is our King before the ages; He has worked salvation in the midst of the earth!*

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

(c. 4, v. 14-16; c. 5, v. 1-6)

Brethren, we have a great High Priest, who has passed through the heavens, Jesus, the Son of God. Therefore, let us cling to the religion we profess. For we have not a high priest, who is unable to sympathize with our sufferings, but one, who Has been through every trial like ourselves, yet without sinning. Therefore, let us approach his gracious throne fearlessly to receive mercy, grace, and support in the hour of need.

Every high priest is chosen among men and is appointed by men for divine worship to offer gifts and sacrifices for sins. He can deal gently with the ignorant and misguided, since he himself is subject to weakness. For this reason, he is obliged to offer sacrifices for sins, not only for the people, but for himself as well.

No one takes this office upon himself unless he is called by God, as Aaron was. Thus, Christ also did not invest himself with the glory of the high priest. On the contrary, he was invested by God, who said to him: "You are my Son. Today I have begotten you." He also said in another passage: "You are a priest forever according to the order of Melchizedek."

## До євреїв 4:14-16

У нас є великий Первосвященик, Який пішов на Небо і тепер живе з Господом. Це Ісус, Син Божий. Тож давайте міцно триматися нашої віри в Нього. Христос, наш Первосвященик, здатний співчувати нашим слабкостям, бо, пройшовши через усі випробування, через які й нам доводиться йти, жодного разу не згрішив. Тож рушаймо впевнено до Божого престолу благодаті, щоб здобути милість і підтримку в тяжкі часи нашої скрути.

Кожного первосвященика обирають з-поміж людей. І призначення його — допомогти людям в тому, що вони мають робити для Бога, а також нести Йому дари й пожертви за гріхи. Так, первосвященик спроможний бути лагідний з тими людьми, хто грішить через своє незнання, бо й сам він має слабкості. Його обов'язок — приносити пожертви як за гріхи інших людей, так і за власні.

І ніхто не може сам собі надати цю велику честь — бути первосвящеником. Він має бути покликаний Богом, як то було з Аароном.<sup>5</sup> Так само й Христос не обрав Самого Себе, щоб одержати цю Славу стати первосвящеником, то Бог зробив це, сказавши Йому:

«Ти — Син Мій, сьогодні Я став Твоїм Отцем». Те ж говориться і в іншому місці Святого Писання :«Священик Ти навіки, як той Мелхіседек».

## The Gospel According to Saint Mark

(с. 8, в. 34-38-; с. 9, в. 1 )

Jesus said: "Whoever wants to come after me, let him deny himself, let him take up his cross, and let him follow me. For whoever wants to save his life, he will lose it ; and whoever loses his life for me and for my Gospel, he will save it. For what does it profit a man to gain the whole world and lose his soul ? What can a man give as a ransom for his soul ?"

"For if anyone is ashamed of me and of my Gospel in this adulterous and sinful generation, the Messiah also will be ashamed of him, when he comes with his holy angels in the glory of his Father."

Then he added: "Verily I say to you, some of you who stand here will certainly live to see the Kingdom of God come with power ."

## Від Марка 8:34-38

Потім, покликавши до Себе народ та послідовників Своїх, Ісус сказав: «Якщо хтось бажає йти за Мною, той мусить зректися себе , узяти на себе хрест свій і рушати за Мною. Той, хто прагне врятувати життя своє, загубить його, але ж хто віддасть життя за Мене й за Добру Звістку, врятує його.

Яка користь людині від того, що вона здобуде весь світ, але занепасть душу свою? Бо що може людина віддати, щоб викупити свою душу? Нічого! Якщо ж хтось із-поміж цього зрадливого й грішного покоління буде соромитися Мене й Мого вчення, то і Син Людський посоромиться його, коли явиться у Славі Свого Батька, з Ангелами святими».

І сказав їм Ісус: «Істинно кажу вам: дехто з присутніх тут не спізнають смерті, доки не побачать Царство Боже в усій силі».

# 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	Kay Patridge	Pamela Graham	Reggie Warford	Jane Allred
Fr. Mykola Dilendorf	Sharon Welsh	Peter Zinski	Pearl Homyrda	Kathryn Ostaffy
Fr. Victor Wronski	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
Tetiana Kozak	Willie Haluszczak	Pat Dorning	Jackson Janosek	Corwin Cosentino
Jennifer Marley	Cynthia Mycyk	Yaroslava Dhzyrha	Donna Forbes	Teresa Stacy
Jason Bell	Catharine Livak	MaryAnn Sklaryk	Judee Shoup	Charlie Shoup
Sarah Winn	Baby Sean	Mary Lou Bender	Lesia Federova	James Morgan
Natalia Basladynsky-Mahalay		James Morgan		

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:**

### **Anniversaries**

March 24 St. Sophronius of Jerusalem

### **Birthdays**

March 26 Natasha Walewski

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

Patrick Kluyber, Catherine Sheerin, Gregory Markiw, Ethan Rock, Michael Hrishenko, John Howe

### **Pray for our Catechumens**

John Barth

### **Pray for our parishioners in vocational studies**

Deacon Evan O'Neil, Sue Leis

- 
- 

\*\*\*\*\*

*Stewardship*  
THANK

\*\*\*\*\*

**O Lord, God Almighty, Who had ordered, by Thy servant Moses, the vestments of the high priest, priestly and Levitical, and those various decorations in comeliness and beauty of the temple and Your sanctuary; mercifully hear now our entreaty...**  
(taken from the service to bless vestments)

Our parish will be purchasing new vestments for those who serve and will serve in the altar. The current vestments that the altar servers wear are about 50 years old. While they were taken care of very well, it is time to update them and plan for future generations. We will be purchasing different colors, White for the 40 days after Pascha and Christmas through the leave-taking of Theophany, Purple for the 50 days of Great Lent, and Gold for every other day of the year. The purchase of altar server vestments will include the purchasing of priest and deacon vestments. While some church organizations have come forward to help cover the cost of the vestments there is still an opportunity to donate to the purchasing of vestments. In each color we will be purchasing four adult size vestments at \$105 per vestment, six child size vestments (that we will order longer than we need, hem, and let out the hem as the boys grow) at \$85 per vestment, Deacon vestments at \$218 per set, Priest vestments at \$273 per set, and matching chalice covers at \$63 per set. If you're interested in contributing to the general purchase or would like to make a specific donation to cover certain vestments please contact John Stasko 412-304-1841 or [jmstasko@gmail.com](mailto:jmstasko@gmail.com). If you're curious about the project, (why we chose these colors, where the vestments are being made, etc.) please reach out to Fr. John.





**St. Peter & St. Paul Ukrainian Orthodox Church**

**220 Mansfield Blvd | Carnegie PA 15106**

**orthodoxcarnegie@gmail.com**

**www.orthodoxcarnegie.org**

## Parish Information Updates

March 18, 2020

### *Glory to Jesus Christ!*

My brothers and sisters in Christ, I greet you in the midst of uncertain times with a heavy heart. As we mercifully try to keep our parish family safe, we are implementing the following new, temporary actions. Please take them seriously and feel free to contact me (847)-910-7120, [frjohn.charest@aol.com](mailto:frjohn.charest@aol.com) if they cause strife in your faith or heart.

- 1) Only Sunday Divine Liturgies will be served. Until further notice, no other service will be served and there will be no coffee hour after Liturgy.
- 2) If you or a family member in your household present symptoms of any kind of illness, please stay home from services. If you'd like a visit, contact Fr. John.
- 3) If you are over the age of 65, please stay home from services; if you'd like a visit, please contact Fr. John.

Please remember, these new regulations are out of love and mercy. We are not lacking faith in our Lord. When Christ, was in the wilderness for 40 days, the devil tempted Him to use His power. The devil told Jesus to throw Himself off a high cliff, stating, *"If you are the Son of God, throw Yourself down. For it is written, 'He will command His angels concerning You, and they will lift You in their hands, so that You will not dash your foot against a stone.'" Jesus replied, "It is also written, 'Do not test the Lord your God.'" Let us follow the example of our Lord and not put our God to the test, rather, let us take precautions that we know will help us and our parish family. Our faith is not weak because we're preserving our health, we are stewards of our bodies and we must act accordingly.*

Please continue to read e-mails and share the information with those who do not access e-mail.

May the grace of our Lord, God, and Savior Jesus Christ be with you.

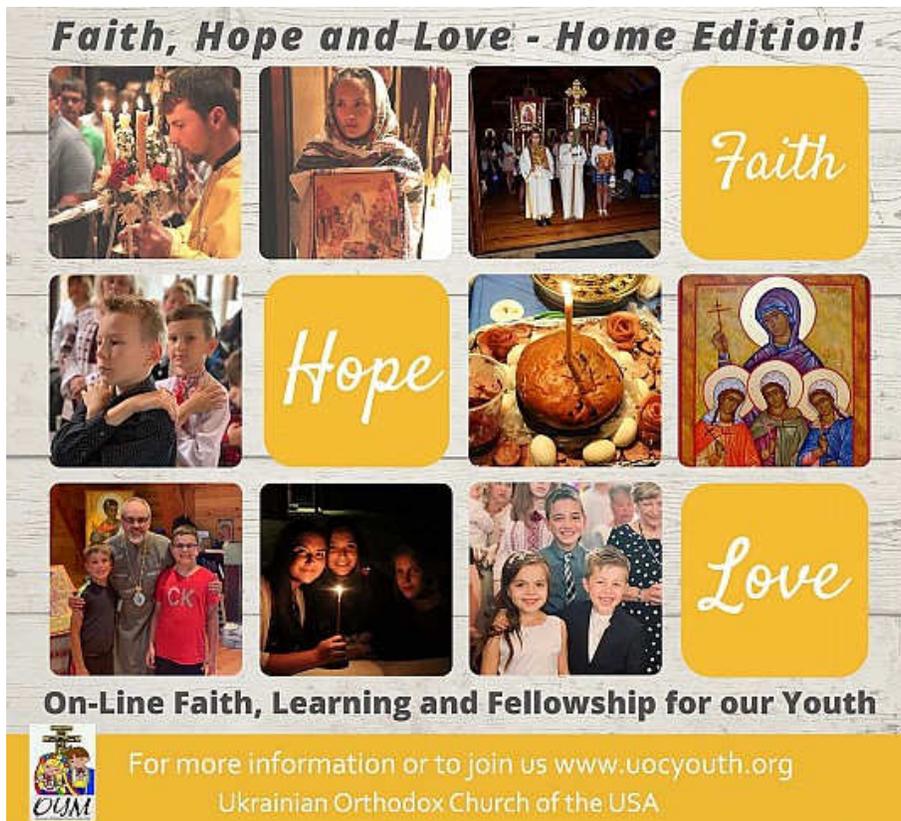
*In Christ's love,*

*Fr. John*

**QUESTIONS?** About the church, Orthodoxy or need to discuss something;  
please reach out to **Fr. John Charest** at **847.910.7120** or  
[frjohn.charest@aol.com](mailto:frjohn.charest@aol.com)

Find & follow us on:





**What's it About?**



Faith, Hope and Love - Home Edition! Provides youth with opportunities to gather on-line to learn about and discuss their faith. They can also meet other youth from across the country.

FHL Jr and FHL Teen sessions are provided daily on different topics such as art, history, science, and music. Each day will have a different presenter. (Scroll down to see the schedule). If you miss a session but REALLY wanted to participate, we will be recording each one and posting it to our Youtube channel!

Storytime does not have a theme. Miss Kira and Miss Denise will be presenting some of their favorite stories. They are the director's of Mommy&Me/Daddy & Me Camp.

**When does FHL-Home Edition take place?**



Weekdays between 12:00 - 2:30pm EST - Check below for each weeks's daily topics!

Specifically

12:00 - Storytime with Miss Kira and Miss Denise

12:45 - Faith, Hope & Love Jr.

1:30 - Faith, Hope & Love - Teen

**Who can participate?**



Youth of any age. Here are the sessions that you would choose to attend:

Ages 8 and younger - Storytime w/Miss Kira and Miss Denise

Ages 9 - 12 - Faith, Hope and Love Jr.

Ages 13 -18 - Faith Hope and Love Teen



## How do we join?

1. Ask your parents if it is ok for you to participate.
2. Make sure you have computer, tablet or Smart phone
3. Use the link provide to join the session on ZOOM. You may need to download the app for ZOOM the first time that you use it
4. Zoom will ask you to register - you will need an email address for this
5. Follow directions and Join the group!!!!!!



**Monday - Friday March 23 -27** at 12pm EST  
Storytime with Miss Kira and Miss Denise

### **Friday March 19**

Archeology and Faith

Natalie will discuss St. Helen, who many consider the first religious archeologist and what that has to with Great Lent and our faith.



### **Monday, Marcg 23**

**Stewardship**

**Presenters Member of the Jr Ukrainian Orthodox Church National Executive Board**

Learning about stewardship and why it is important in our life as Orthodox Christians. Especially during this time of Great Lent.

### **Tuesday March 24th**

**Music**

**Presenter Fr. Taras Naumenko**

Fr. Taras will share some of the special music of Great Lent and discuss why it is different. You can share your favorite Lenten music. Make sure to have it ready to play!



### **Wednesday March 25th**

**Art**

**Presenter Michael Kapeluck**

Michael will discuss two icons he is currently working on - The Raising of Lazarus and the Decsent into Hades(Pascal Icon). You will get to see his studio and learn about the icons.

### **Thursday March 26th**

**History**

**Presenter Michael Andrec**

Michael is the Director of the Office of Archieve for the UOCofUSA. He will discuss a bit about what he does and then take us on a virtual tour of the current art display of the Ukrainian History and Education Center - Visible Music: the Art of Yukhym Mykhailiv



### **Friday March 27**

**Science/Faith**

**Presenters Fr. John Haluszcak and Fr. Robert Popivchak**

Fr. John will be presenting to FHL Jr. looking at the writings of Mother Alexandra of Holy Transfiguration Monastery. Fr. Robert will be presenting to FHL Teen looking at our faith and science.

# The Plague Upon Us

The State of Washington has greatly reduced the number of people who can be gathered in public places, including our churches. Given the lack of faith demonstrated by so many, blaming bishops and priests for the closure of churches, can we imagine how these same people would react should it become known that one of their fellow parishioners got the Coronavirus while attending the Liturgy?

We clergy need to protect our people, even though many of us must now suffer attacks from the very people we love and serve, while being accused of being fearful and unfaithful, as we close down our parishes to public services, trying as best we can to be obedient to the rules put down by our federal government. One bishop I know has suffered greatly by having had to endure such attacks on his own faithfulness, as he “closed down the hospital”.

This pandemic should be a reminder to all of us that we should be in prayer, seeking an end to the epidemic. This whole time of church closures must not be seen as based on fear, or a sign that the Church is betraying her people, but rather, a time for all of us to go deep within ourselves, worshiping before the Holy Trinity, pleading to God not only dispel the pandemic, but to heal the souls of people who have turned our sights to earthly pleasures, while distancing ourselves from the things of God.

Let this plague has come down upon us, serve as a call to reorient our gaze, as we turn away from things of a secular nature, and look towards the things of God. Our focus must not be toward the material world, but toward heavenly things, the things of God. We can even see this pandemic as a blessing, really, since we are now asked by our Federal Government to refrain from gatherings of more than ten people, and sequester ourselves in our homes. What better way to continue our Lenten journey towards the celebration of Pascha, the Resurrection of Jesus Christ from the dead!

With the closure of public gatherings across the country, including the closure of many churches, we now have been given the opportunity to turn from all secular temptations, such as concerts, sporting events, bars and restaurants, movie houses, and all other kinds of secular distractions, and focus on our inner life. We now have the opportunity of rekindling our personal prayer lives, joining other family members in using our prayer books, lighting lampada and candles before our family icons, and building up the “domestic church”.

This is not the time to simply spend hours playing Monopoly, or watching television, but a God allowed time to turn our collective gaze upon the Holy Scriptures, and building up our personal prayer life, something that has long been sidelined by earthly distractions.

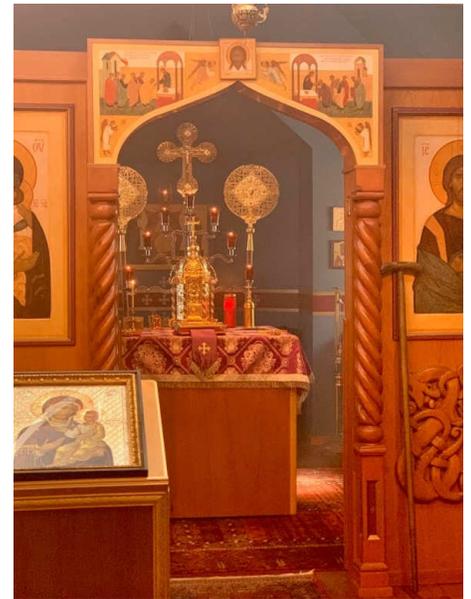
Finally, let us see these trying times as allowed by God, for humanity’s sake. Let us see this pandemic as an opportunity to return our collective gaze upon the things that really matter, those things of an eternal nature. Let us repent, as a people who have long ceased to make faith central to our lives, and actively live as committed Christians. Let us not place blame on those who lead us, but rather pray with earnest, “Heal us from our pride, which can make us claim invulnerability to a disease that knows no borders (Prayer in Time of Epidemic).” And let us remember that “the Lord seeks out the heart, not the appearance (Saint Paisius of Sihla)”.

Even if we are unable to attend services in our churches, we must remember that the grace imparted from the Bloodless Sacrifice is still efficacious, even if we are barred from the temple while the Divine Liturgy is being celebrated, just as we are blessed by the Holy Mysteries during those times when we are in attendance, but not receiving Holy Communion. Every time the Divine Liturgy is celebrated, grace pours out upon the people of God. Every time the Divine Liturgy is celebrated, the Church Militant here on earth, is united to the Church Triumphant in heaven. Every time the Divine Liturgy is served, we are united to Christ, and to each other.

Let us not give in to the lies of the Evil One, for God is with us, just as God was with His people during the Soviet persecution of the Church, when the services were forbidden, and churches were razed to the ground.

<https://blogs.ancientfaith.com/morningoffering/2020/03/the-plague-upon-us/>

With love in Christ,  
Abbot Tryphon



# The Community We All Need

March 18, 2020 · [Fr. Stephen Freeman](#)

*I am publishing this from the archives of the blog. During a time when many are practicing “social distancing” in the face of the Covid19 virus, we do well to think about the nature of what we have lost (temporarily). Individualism feels easy until loneliness begins to set in. I pray this will find you well and be of use.*

I once read that the Russian instinct, when under pressure, was to gather with other people, while the American instinct was to flee. Thus, the Russian landscape was marked by villages, while America was marked with isolated homesteads.

My Russian knowledge is just hearsay, but I know that Americans like to homestead and to be alone. The American suburb is not a village, it is streets filled with little homesteads, islands of isolation, affectionately known as “my castle.” Americans are also frightfully lonely.



I have served for some thirty-seven years in ordained ministry at six different parishes, and worked in the establishment of a handful of others. Everywhere I have ever served, the topic of “community” has been popular. The very popularity of the topic points to the poignancy of its absence. My thoughts are that community is simply too shameful for most to bear.

The Russian vs. American description (whether accurate or not) will serve to point to the problem. The Russian experience for many centuries was marked not only by the dangers of wolves and the like, but the much more fearful danger of marauding Tartars. Villages and cities were frequently terrorized by an enemy who could occasionally be placated with ransom payments, but very rarely defeated. This pattern continued for around 250 years and had profound effects on the shaping of culture. The American experience, similarly faced with a vast open land for settlements, was that of conquering rather than being conquered. They vanquished their foes (native Americans) and took their lands. The so-called “pioneer spirit” was exalted as a virtue, with stories of brave individuals rather than fearful villages.

Communities are not built by pioneers. They are rooted in mutual need and brokenness. Stanley Hauerwas has observed:

My hunch is that you don’t just make a community up. You discover that you need one another because you’re in danger.

The need, created by various forms of weakness, must be acknowledged and accepted. The “shame” associated with it must be borne by the community as a whole. Without that acceptance, there can never be sufficient safety for a community to form. And this, I think, is the largest obstacle to “community” in our American landscape. We need each other but are both afraid to acknowledge how and in what manner as well as being fearful of our own inadequacy in the face of others’ need. It is much easier to talk (and write) about community.

At two points in my life I have been hospitalized with depression-related symptoms. The details are of no public interest, but both experiences were profound. The first was a bust: the treatment was improper and I was far from ready to be there. The second was a complete reverse. I was more than ready to be there, and found myself within a community of treatment that was simply the safest place I had ever known in my life. It was incredibly diverse in every possible way, including the nature of the various diagnoses. We shared only occasional elements of religious belief. However, the *need* was extremely clear and vulnerability became a hallmark of most interactions. Its community was profound.

Part of the lore surrounding the American military is that our men do not die for their country. Instead, they die for the guy next to them in the foxhole. The real stories of real wars and real heroes are rarely shared outside of that circle of experience. They are both too shameful and too wonderful.

My parents were extremely nostalgic about both the Great Depression and World War II. They were born in 1924 and were shaped by those great events. When you questioned them, or listened to their stories, there were an abundance of “needy” tales. The poverty of the Great Depression as well as the shared inventiveness of its management sounded like adventures when I heard them. The war put an entire nation on an equal footing of shared sacrifice and need. There were shortages borne by all.

I was in England a few years back when a news story broke about a pub riot in Scotland regarding England’s national soccer team. An Englishman was killed, as I recall. It became a topic of conversation with the cabby who was of my father’s generation. “I can’t understand it!” he said. “We were in the war together!”

It was not the first time I have heard nostalgic comments about that wartime. Of course, it is about a kind of community, enforced by the magnitude of the need.

Our needs are no less great, even though the war is so much less obvious. Privately, even secretly, we are all running short of something, and have just come from one emotional bombardment or another. I see the British war memes almost everywhere: “Keep Calm and Carry On.” They still speak to the soul.

The Church is, first and foremost, a community. It is, indeed, the *primary* community, the communion of God and humanity in Christ. We often think about it as a community of “faith,” imagining that it is our shared beliefs that bind us together. And, of course, having failed at any number of points to keep calm and carry on, our faith wanes, or falters, and we feel isolated and excluded. We fear to speak of the alienation.

A careful study of St. Paul’s letters makes it clear that we are saved not by our strength (or even our common faith): we are saved by our weakness. Grace is only truly complete and in its fullness in our weakness (2 Cor. 12:9). Strangely, we fear that our weakness (in its various manifestations) will drive others away. In truth, if others are not with you in your weakness, they are not truly with you. We gladly celebrate our strengths, and place great store by our perceived talents. Those things bring us awards and congratulatory attention. But we do not enter into *communion* through such things – they do not reside in that faculty of the heart where communion can be found. The communion we have with Christ is, strikingly, through His *shed* blood and His *broken* body. In a similar fashion, our capacity for communion lines up most closely with that which is most vulnerable – and hence – always very close to the places of our own wounds.

I think that the lived reality of God’s-grace-in-our-weakness is largely absent in contemporary Christianity (of every sort). It is, I think, one reason why we are all given over to such boasting. I will easily be misunderstood when I say that Orthodoxy is the worst of all Christian groups. I mean by this, that we carry the burden of 2,000 years. An honest study of those years should remove any temptation to triumphalism. Someone might ask, “Then why be Orthodox?” I can only answer that I *need* it and that I have chosen to enter communion with the weakness of the Church through the ages.

The Church in Jerusalem was founded in a shared, common weakness. Its first gatherings were behind locked doors. They had arguments (Thomas). They had failures (Ananias and Sapphira). They argued over doctrine (gentiles) and ministry (neglecting Greek widows). They were prone to factionalism (Corinth) and false teaching (Galatians). The dire warnings contained in the seven letters within Revelation were written to Orthodox communities. There is no historical evidence that the Church learned from its difficulties in the first century and outgrew its problems. It has never(!) been other than it was then.

I can only bear witness that cowering behind locked doors, I have encountered the risen Christ. The sooner we learn to speak the truth about ourselves to one another, and to confess our abject poverty before Christ, the sooner we will know the only community that will ever exist: founded in need, and filled with God.

<https://blogs.ancientfaith.com/glory2godforallthings/2020/03/18/the-community-we-all-need-2/>

# A Guest Post by Matushka Donna Farley: Lenten Distancing

March 17, 2020 · [Fr. Lawrence Farley](#)



Church closed. Community members scattered widely.

Weeks without normal daily and weekly routine, without spiritual instruction, without icons to venerate, without Sunday eucharist, without community agape meals.

This was the deliberate practice of the monastery of Abba Zosima in the sixth century Palestinian desert, every Lent. On the Sunday of Forgiveness, the brethren would prostrate themselves to each other and ask forgiveness and receive a blessing from their abbot. Then each would take whatever food he felt he needed for himself and walk out into the desert, singing “The Lord is my light and my Saviour; whom shall I fear? The Lord is the defender of my life; of whom shall I be afraid?” (Psalm 26:1)

For the next forty days, deliberately, each one would turn away if they spotted any other of their brothers on the horizon.

When we speak of the desert, we think of the sun blazing in hard clear skies over endless sand dunes. The desert Zosima and his fellows entered was more hard earth and scrub, but they did not go there for a particular kind of landscape. They went to a *desert*, which means a deserted place, a place empty of human beings. Like those deserted, eerily empty streets of Wuhan or Italy we have seen on TV.

The monks chose to enter Lenten isolation, every year; but in this 2020 pandemic, Lenten isolation is being thrust upon us, upon Christians all over the world.

For us Orthodox Christian lay people, up to this year, Lent has generally been the opposite of a desert experience. Last year, as for many centuries before, we came to **more** services, not fewer. PreSanctified Liturgies on Wednesday and Friday, Sunday of Orthodoxy vespers with other parishes, canons and akathists, Lenten retreats, healing services... we saw more of our fellow members than we did throughout the rest of the year.

That was last year, and all the years previous that most of us can remember in our lifetime. The Year of Our Lord 2020, will send all of us into a kind of Lenten isolation. But 2020 is not the Year of the Pandemic; it is still the Year of Our Lord.

Our bishop in the Archdiocese of Canada has just written the following to all his clergy:

“God is giving us a crash course on prayer..... Is our faith only centred on Sunday Liturgies? Or are we centered on prayer? **Sunday morning Liturgies should be the climax of our prayer life, which is our intimate relationship with Our Lord. Praying at home is essential for all of us.** Now we have to realize this and fall back on it. Praying at home, morning and evening prayers as a family is essential...”

Even while some clergy will have to self-isolate in the coming weeks, remember also that when Mary of Egypt received her communion from the priest-monk Zosimas, it was her *viaticum*— the holy sacrament received as her last act before her death. The church will not leave her children pastorless, so if there is great need for you to have the sacrament, call on your priest. Under obedience to his bishop he will either be able to attend you or help find another priest who can.

As most church gatherings larger than a very small number are being banned temporarily by civil authorities, the hierarchs and pastors of various dioceses and jurisdiction are responding with obedience and wisdom for the good of their flocks. We have **not** “forsaken the assembling of ourselves together” which Scripture (Hebrews 10) warns us against; rather, God has sent a time of Lenten isolation to us. We will not be so alone as the monks of St. Zosima’s brotherhood, as we can use 2020 tools like e-mail, streaming, texting, websites and more to help our fellow parishioners, as well as fellow Orthodox beyond our own parishes, to know that we are ‘alone together’.

Indeed, this global pandemic may perhaps bring us new opportunities for evangelism. Keep calm, carry on, and see what God will do as we begin our Lenten isolation, praying ‘alone together.’

<https://blogs.ancientfaith.com/nooterfoundation/a-guest-post-by-matushka-donna-farley-lenten-distancing/>

# Calendar of Events

June 12 – 15	St Nicholas Special Needs Family Camp
June 21-July 13	Diocesan Church School Camp
July 5-18	Teenage Conference
July 22-26	23 <sup>rd</sup> Annual UOL Convention
July 27-31	Mommy & Me /Daddy & Me Camp

## 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.

### **Parish Website/Social Media**

To Submit items for publication on website & social media:

>email information/items to [orthodoxcarnegie@gmail.com](mailto: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

Find & follow us on:



**BULLETIN SPONSOR DATES**

April 5 \_\_\_\_\_  
April 12 \_\_\_\_\_  
April 19 \_\_\_\_\_  
April 26 \_\_\_\_\_

May 3 \_\_\_\_\_  
May 10 \_\_\_\_\_  
May 17 \_\_\_\_\_  
May 24 \_\_\_\_\_  
May 31 \_\_\_\_\_

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**BULLETIN SPONSOR FORM**

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(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**