

HOLY
ARCH
DEACON

ST.
LAURENCE





St. Peter & St. Paul Ukrainian Orthodox Church

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

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www.orthodoxcarnegie.org

AUGUST 23, 2020

SUNDAY, AUGUST 23

DIVINE LITURGY 9:30 AM, TONE 2

11TH SUNDAY AFTER PENTECOST, ARCHDEACON ST. LAWRENCE

I COR 9:2-12; MT. 18: 23-35

BLESSING OF FRUIT

LITANY FOR ANTHONY OVESNEY JR.

MONDAY, AUGUST 24

AKATHIST 6:00 PM

WEDNESDAY, AUGUST 26

DIVINE LITURGY 9:30 AM

AKATHIST 6:00 PM

THURSDAY, AUGUST 27

GREAT VESPERS, DORMITION, 6:30 PM

FRIDAY, AUGUST 28

DIVINE LITURGY, DORMITION, 9:30 AM

SATURDAY, AUGUST 29

VESPERS 6:00 PM

SUNDAY, AUGUST 30

DIVINE LITURGY 9:30 AM, TONE 3

12TH SUNDAY AFTER PENTECOST, ST ALYPIUS THE ICONOGRAPHER

I COR 15:1-11; MT. 19: 16-26

LITANY FOR KHARYTYNA & PANKO POPICHAK

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**The Sts. Peter & Paul Ukrainian Orthodox Church Bulletin is published weekly by
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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 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 розсилки;

лише православні християни можуть отримати Євхаристію (Святе Причастя) у православної церкви і, відповідно, православні християни не можуть отримувати святого причастя у неправославної церкви. 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 спізнівся 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

MARTYR AND ARCHDEACON LAURENCE OF ROME



TROPARION TO THE RESURRECTION TONG 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!

TROPARION TO ST LAURENCE - TONG 4

Victorious martyr of Christ our God,
by the sign of the Cross you gave sight to the blind;
you distributed the riches of the Church to the poor;
you were tried by fire and no evil was found in you.
As you endured the burning,
may your prayers extinguish the flames of our many sins,
blessed Archdeacon Lawrence!

KONTAKION T ST LAURENCE- TONG 2

Your heart burned with divine fire
as the flames of the passions died within you.
God-bearing martyr Lawrence, the pillar of those who struggle

KONTAKION TO THE RESURRECTION TONG 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.

Prokiemon

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

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

Lesson from the First Epistle of St. Paul to the Corinthians (c.9, v. 2-12)

Brethren, you yourselves are the certificate of my apostleship in the service of the Lord. Now, my defense to those, who call me to account, is the following :

We have the right to be provided with food and drink for our services. We have the right to travel with our Christian wives like the other Apostles, like the Lord's brethren, and like Peter.

Barnabas and myself must not be the only ones, who have to labor for self-support. No soldier serves at his own expense. No one tends a flock without drinking any of its milk. This is not a plea, invented by man. The Scripture tells us so also. For in the Law of Moses it is written : "You must not muzzle an ox, that thrashes the corn." Of course, God was not making provisions for oxen, but altogether for our sake.

Yes, this rule was written for our sake. Because the ploughman has a right to plough, and the thrasher to thrash, with the expectation of sharing the crop. So, it is not such a great matter to reap from you a temporal reward for the spiritual harvest we have sown among you.

If others enjoy such a right over you, we certainly have a still better claim. Nevertheless, we have never availed ourselves of this legitimate right. On the contrary, we endure every privation rather than put an obstacle in the way of the Gospel of Christ.

1 до коринтян 9:2-12

Навіть якщо я не апостол для інших, то все одно я апостол для вас. Ви ж є печаттю мого апостольства в Господі.

Ось мій захист від тих, хто хоче судити мене. Чи не маю я права їсти й пити? Чи, може, я не маю права взяти собі віруючу дружину, як це зробили інші апостоли й брати Господні, а також і Петро? Чи, може, лише Варнава і я мусимо працювати, щоб заробляти на прожиток? Який солдат коли служив на своєму власному утриманні? Хто садить виноградник і не їсть плодів його? Або хто доглядає отару і не п'є молока від овець своїх?

Чи може, це все лише міркування смертної людини? А чи не про те саме сказано в Законі? У Законі Мойсеевому записано так: «Не зав'язуй рота воліві, що молотить». Хіба Бог дбає лише про волів? Звичайно ні! Чи не говорить Він це заради нас? Так, це було написано заради нас, бо той, хто оре, має орати з надією, і той, хто молотить, має молотити з надією, що одержить частину врожаю.

Раз ми посіяли духовне зерно для вашої вигоди, чи така вже велика то буде річ, якщо пождемо земні блага від вас? Якщо інші мають право збирати земні блага від вас, то чи не маємо ми більшого права на це? Але ми ніколи не користувалися ним. Навпаки, ми терпимо все, щоб часом не чинити перешкод на шляху Доброї Звістки про Христа.

The Gospel According to St. Matthew

(с. 18, v.23-35)

The Lord narrated this parable: "The kingdom of heaven is like a king who wanted to settle accounts with his servants. When he had begun the reckoning, a man was brought in who owed him ten thousand talents. As he could not pay, his master ordered that he should be sold with his wife, his children, and all his property in payment of the debt. Then the servant knelt before him, and implored him: 'Master, give me time, and I will pay you in full.' His master, moved with pity for him, released him and cancelled the debt.

But when that servant went out, he met one of his fellow-servants who owed him one hundred shillings, caught him by the throat, and told him: 'Pay me your debt.' His fellow-servant knelt before him, and implored him: 'Give me time, and I will pay you.' He refused, but went and threw him into prison until he should pay the debt."

"When his fellow-servants saw what had happened, they were deeply grieved. So they went to their master, and reported the whole matter to him. Then his master sent for him, and told him: 'You wicked servant! I cancelled all that debt when you entreated me. Then it was your duty to have mercy on your fellow-servant as I had mercy on you.' So in anger his master handed him over to the jailers to be tortured until he should pay all his debt. So also my heavenly Father will do to everyone of you, if you do not forgive the trespasses of your brother with all your heart."

Від Матвія 18:23-35

Отже, Царство Небесне подібне до царя, який вирішив упорядкувати рахунки зі своїми слугами. І як тільки він почав це робити, привели до нього боржника, який був винен десять тисяч талантів. Оскільки той не мав, чим сплатити борг, цар наказав продати його разом з жінкою, дітьми та майном, що той мав, аби повернути гроші. Тоді слуга впав на коліна і почав благати: „Зажди трохи і, клянуся, я поверну все!” І змилосердився цар, простив той борг і відпустив його.

Коли слуга пішов, то знайшов одного зі своїх побратимів, який був винен йому сто динарів, схопив того за горло і сказав: „Поверни все, що винен мені!” Той упав на коліна й почав благати: „Зажди трохи, і я поверну все!” Але перший слуга відмовив, пішов і кинув його за ґрати на весь час, аж доки не сплатить борг.

Коли інші слуги побачили, що сталося, то дуже обурились і пішли розповіли про все хазяїну. Цар покликав того слугу й мовив до нього: „Ти — негідний рабе! Я простив тобі весь твій борг, бо ти блавав мене! То хіба ти не мусив так само виявити милосердя до свого побратима, як я це зробив?” І, розгнівавшись, він звелів покарати слугу і тримати у в'язниці, аж доки той не сплатить усе вповні. Ось як Мій Отець Небесний учинить з вами, якщо кожен з вас від усього серця не простить брата чи сестру своєю»

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:

Rose Zalenchak
Irene Palahunik
Peter Zinski

Steve Sivulich
Maria Warholak
Pearl Homyrda

Jane Allred
Ronda Bickel
Dolores Wachnowsky

Cynthia Mycyk
Claudia Losego
Alexander Zbalishen

It's time to update our prayer list. Please resubmit all names you wish to appear on this list. Thank You

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

August 23 Martyr Laurence

Larry Trondle, Laura Quinn

August 24 Martyr Susanna

Susan Leis, Susan Solominsky,

August 28 Dormition of the Theotokos

Mary Stevens, Mary Pontus, Maria Stepanovich,
Maria Warholak, Beverly Maryann Kapeluck,
Mary Olexa, Mary Kukuashvili

Anniversaries

August 29 Andriy Pyvovar/Olha Semenyuk

Birthdays

Feast Days of:

August 23 Martyr Archdeacon Laurence

August 29 Image not made by Hands

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

,Sue Leis



- **LITURGY SIGN-UP:** Please respond to Fr. John's e-mail with your availability for Sunday Liturgies. You can either e-mail him directly or reply to the message sent by Cindy. If you did not receive the e-mail please e-mail Cindy Haluszczak at tetaksenia@aol.com to be added to the parish e-mail list.
- **DORMOTION AKATHIST:** During the Dormition Fast our parish will have an Akathist to the Theotokos on August 17, 19, 24, and 26 at 6:00 PM. There is not a need to sign up for this service. When attending, please do NOT return the service book to the pile, please take it home with you and bring it back each time you come for an Akathist. This will allow us to provide a book in which one may follow along while ensuring the safety of future participants.

Stewardship

THANK YOU FOR THESE RECENT DONATIONS:



Congratulations to Natalie Kapeluck-recipient of the 2020 UOL Metro J. Baran Award for her work with the youth of the Church

The Metro J. Baran Achievement Award was presented to Natalie Kapeluck Nixon from Carnegie, Pennsylvania, for outstanding service to the youth of the UOC of USA. Natalie, the National Youth Director for the Ukrainian Orthodox Church of the USA, was presented this award for the innovative daily ministry she set up at the national level for three different age groups in a virtual format in the midst of the Coronavirus/COVID-19 pandemic.

UKRAINIAN FOOD FESTIVAL

Our Annual Food Festival is a go! We have planned a fun but safe outdoor event to invite the community back to our parish. The Festival will be a limited order to go and outdoor seating event. We will have several tents outside for the Basket Raffle and Prepackaged Bake Sale as well as a small number of dining tables. Below are the areas we need help. Any help will be greatly appreciated.

FOOD

We are going to be making Pierogies 3 times in August for our Ukrainian Food Festival on Sept 11-12
We need 9 people for each 3-4 hour pierogi session starting at 9am until noon.

We will be pinching and cooking. The dates are on Saturdays as follows , but we can change to a week day if we have 9 workers please let me know what is best.

Please email Sherri your availability najoda@comcast.net

BASKET RAFFLE

Because of COVID-19 we would like to keep the number down to no more than a dozen baskets but make them really nice baskets (valued between \$100 & \$200). We understand that times are difficult for many and for this reason we would like to encourage “buddy” baskets. Ask a family member or friend to be your “Buddy” For example, maybe someone wants to donate a gift card and another person donates wine and glasses. We can put them together to make a really nice basket. Below we have listed some basket themes. All basket items need to be dropped off at the hall no later than Sunday, September 6th. Please contact Tracey Sally (412) 327-8694 or Michele Kapeluck (412) 303-1454. We want to keep track as to what baskets are being donated and who all are donating them. Thank you for your cooperation and time.

Basket theme ideas:

-lotto, -pysanky -beer -Pittsburgh -fall -Christmas -gift card -date night in -home spa

BAKE SALE

The bake sale will all be prepackaged items. Please contact Natalie Turicik if you can donate

FESTIVAL DAY

We will need the following workers :

Order Takers

Order Fillers

Kitchen

Bake Sale Table

Basket Raffle Table

Table Bussers

Tent set up (early Friday and Saturday morning)

We will hopefully be able to man the Festival with no more than 10 workers.

The Festival hours will be 11-7:00pm each day.

Please call (412-527-5359) or e-mail (kapeluck@verizon.net) Michael Kapeluck if you can volunteer a few hours.

- **NEEDED FOR FESTIVAL:** We are looking for people who can loan us their tents and 4 person card tables for the festival. If you can help out please contact John Stasko

UKRAINIAN FOOD FESTIVAL

Friday, September 11, 2020 11 AM to 7 PM

Saturday, September 12, 2020 11 AM to 7 PM

Outside Limited Dining & Take Out



Help Spread the News about our Ukrainian Food Festival!

Link to Facebook Event: <https://www.facebook.com/events/657906915084142/> Updates to the event will be made in the discussion area on a regular basis beginning this weekend to help promote the event. Please indicate you are going or interested in the event on Facebook and you will be notified when updates are made! Please help by sharing the event on your Facebook page. The updates will show on the Parish Facebook Page and will be posted to our Instagram site as well.

The event has the link to the special Parish website pages for the festival “Complete festival details: <https://orthodoxcarnegie.org/ukrainianfoodfestival/>”.

Share this QR Code with your family and friends! They just need to scan it with their phone and it will take them right to the Ukrainian Food Festival section on our website!

Holy Martyr Archdeacon Laurence

The Martyrs Archdeacon Laurence, Pope Sixtus, Deacons Felicissimus and Agapitus, the Soldier Romanus were citizens of Rome, and suffered in the year 258 under the emperor Valerian (253-259). Holy Pope Sixtus, born at Athens, received a fine education, preached in Spain and was made bishop in Rome following the martyr's death of Holy Pope Stephen (253-257, commemorated on August 2). These were times when a pope occupying the Roman throne, was known to choose death for the faith. In a short while St Sixtus also was arrested and put in prison together with his deacons Felicissimus and Agapitus.

When the holy archdeacon Laurence visited Pope Sixtus, whom they held in prison, he cried out with tears: "Whither art thou gone, father? Why hast thou forsaken thine archdeacon, with whom always thou hast offered the Bloodless Sacrifice? Take thy son with thee, that I may be thy companion in having blood shed for Christ!" St Sixtus answered him: "I have not forsaken thee, my son. I am old and go to an easy death, but yet greater sufferings await thee. Know, that after three days upon our death thou shalt follow after me. And now go, take the church treasury and distribute it to the poor and needy Christians." St Laurence zealously did the bidding of the holy hierarch.

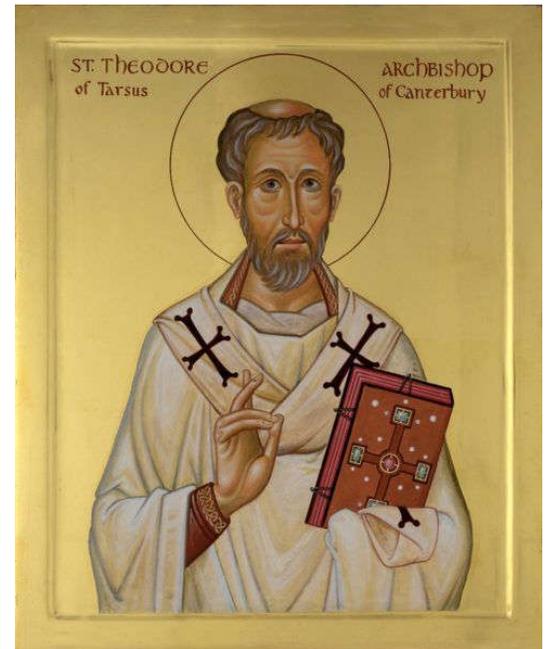
Having heard, that Pope Sixtus had been taken to trial with the deacons, St Laurence went there so as to witness their deed, and he said to the holy bishop: "Father, I have already fulfilled thy command, and distributed by hand thine treasury; forsake me not!" Hearing something about treasure, soldiers put him under guard, and the other martyrs were beheaded (+6 August 258). The emperor locked up St Laurence in prison and ordered the chief jailer Hyppolitus to keep watch over him. In prison St Laurence with prayer healed the sick gathered together with him and he baptized many.

Astonished by this, Hyppolitus himself believed and accepted Baptism from St Laurence together with all his household. Soon the archdeacon Laurence was again brought to the emperor and commanded to produce the hidden treasure. St Laurence answered: "Give me a period of three days, and I shalt show thee this treasure". During this time the saint gathered up a crowd of the poor and the sick, who ate only because of the charity of the Church, and bringing them he explained: "Here are the vessels in which is contained the treasure. And everyone, who puts their treasure in these vessels, will receive them in abundance in the Heavenly Kingdom".

After this they gave St Laurence over to fierce tortures, urging him to worship idols. The martyr was scourged (with a fine iron flail with sharp needles), they burned his wounds with fire, and struck at him with metal switches. At the time of the martyr's suffering, the soldier Romanus suddenly cried out: "St Laurence, I behold a bright youth, who standeth about thee healing thy wounds. Beseech thy Lord Christ not to forsake me!" After this they stretched St Laurence on a rack and returned him to prison to Hyppolitus. Romanus brought there a waterpot with water and besought the martyr to baptize him. And immediately after the Baptism of the soldier, he was beheaded. When they took St Laurence to his final torture, St Hyppolitus wanted to declare himself a Christian and die together with him, but the confessor said: "Conceal for now thy confession in thy heart.

After some length of time I shall summon thee, and thou shalt hear and come unto me. Weep not for me, but rather rejoice, for I go to receive a glorious crown of martyrdom." They placed him in an iron cage, under which they set an intense fire, and the flames of the fire flicked towards the body of the martyr. St Laurence, glancing at the governor, said: "Here now, you burn only but one side of my body, turn over the other and do my whole body". Dying, he uttered: "I thank Thee, Lord Jesus Christ, that Thou hast accounted me worthy to enter into Thy gates" -- and with these words he gave up the spirit.

St Hyppolitus took the body of the martyr by night, he wrapped it in a shroud with ointments and gave it over to the priest Justin. Over the relics of the martyr in the home of the widow Kyriake they made an all-night vigil and Divine Liturgy. All the Christians present partook of the Holy Mysteries and with honor they buried the body of the holy martyr Archdeacon Laurence in a cave on 10 August 258. St Hyppolitus and other Christians suffered three days after the death of St Laurence, as he had foretold them of this. www.oca.org





ST. SOPHIA SEMINARY LIBRARY INTERN COMPLETES HER WORK



My name is Victoria Swindle and I was a summer intern for the St. Sophia Ukrainian Orthodox Theological Library, through the Office of Youth Ministry Internship Program. I am currently a senior at the University of Pittsburgh studying toward a Bachelor's Degree in Information Science and a minor in Museum Studies. Completing an internship in a field of study of what you are currently studying in school is starting to become a popular trend and necessary in education. I saw this summer as an opportunity to help people have an easier way of getting to the information and rich history of the Ukrainian Orthodox Church. Due to the safety precautions and shut down in New Jersey because of Covid-19, my internship was slightly adjusted and I was able to complete some tasks as part of "Intern-at-Home". During the month of June, I researched about the current periodicals the library has in the collection remotely from my home in Pittsburgh. After analyzing the safety of working physically at the St. Sophia Seminary Library I was fortunate to start on site at the end of June and early July.

During my time I had Dobrodijka Oksana Pasakas as a spectacular mentor and supervisor. We were able to discuss the importance of getting the information and resources the library has to offer out to the students, faculty, and the faithful. One of my assignments was to organize and digitize both the Ukrainian Orthodox Word and the UOL Bulletin in the Library's collection. By having this new format of the publications, the stories that are told can now have a new life. After analyzing the Library's collection, I noticed that the library is missing a number of physical copies of the UOL Bulletin. If you or someone you know has copies of the Bulletin and would like to donate them to the Library's Collection, please download the donation form on the St. Sophia Library website or contact Librarian Dobrodijka Oksana Pasakas at oksana.pasakas@gmail.com.

I will always remember this learning experience I had at the St. Sophia Seminary Library. When scanning the editions of the Ukrainian Orthodox Word and the UOL Bulletin, I was thinking about the importance of my work. These publications are records of how the Ukrainian Orthodox Church developed and how the publications were a way of communication to the faithful. It was and still is a way that people knew what was going on in the numerous churches all around the United States.

I want to thank His Eminence Metropolitan Antony and His Eminence Archbishop Daniel for giving me the blessing to do this work at the Library. I also want to thank Librarian Dobrodijka Oksana Pasakas along with the staff of Consistory for allowing me this wonderful opportunity. I encourage any high school or college student to reach out to The Office of Youth & Young Adult Ministry, because this internship was a fantastic way to give back to Christ's church and gaining valuable skills.



Why a Fast for Dormition?

The Birth-Giver of God (Theotokos), the Virgin Mary, was “blessed amongst women,” and she was chosen “to bear the Savior of our souls.” Orthodox Christians consider her to be the Queen of all the saints and angels.

Knowing that she is eternally present at the throne of God interceding for mankind, we pray for her love, guidance, and protection. Every year the Orthodox Church sets aside the first fourteen days of August in honor of the Virgin Mary. This fast period is climaxed on August 28th, when the Church gathers to celebrate the Great Feast of the Formation (Falling-Asleep) of the Birth-Giver of God.



It would be a gross understatement to say that much has been written about the Feast of the Dormition of the Theotokos. Yet very little has been written about the fast that precedes it.

Every Orthodox Christian is aware and generally knows the reason behind the fasts for Pascha and Christmas. But while they may know of the Dormition Fast, few follow it, and more than a few question why it is there, neither knowing its purpose. First, given the pervasive misunderstanding of the purpose of fasting itself, a refresher on its purpose is always a good idea. There is a perception that we should fast when we want something, as though the act of fasting somehow appeases God, and seeing us “suffer” gets Him to grant our request. Nothing can be further from the truth. It is not our fasting that pleases God, it is the fruits of our fast (provided we fast in the proper mind set, and do not merely diet) that please Him. We fast, not to get what we want, but to prepare ourselves to receive what God wants to give us. The purpose of fasting is to bring us more in line with another Mary, the sister of Lazarus, and away from their sister Martha, who in the famous passage was “anxious and troubled about many things.” Fasting is intended to bring us to the realization of “the one thing needful.” It is to help us put God first and our own desires second, if not last. As such it serves to prepare us to be instruments of God’s will, as with Moses in his flight from Egypt and on Mt. Sinai, as well as our Lord’s fast in the wilderness. Fasting turns us away from ourselves and toward God. In essence it helps us become like the Theotokos, an obedient servant of God, who heard His word and kept it better than anyone else has or could.

So why do we fast before Dormition? In a close-knit family, word that its matriarch is on her deathbed brings normal life to a halt. Otherwise important things (parties, TV, luxuries, personal desires) become unimportant; life comes to revolve around the dying matriarch. It is the same with the Orthodox family; word that our matriarch is on her deathbed, could not (or at least should not) have any different effect than the one just mentioned. The Church, through the Paraklesis Service, gives us the opportunity to come to that deathbed and eulogize and entreat the woman who bore God, the vessel of our salvation and our chief advocate at His divine throne. And as, in the earthly family, daily routines and the indulgence in personal wants should come to a halt. Fasting, in its full sense (abstaining from food and desires) accomplishes this. Less time in leisure or other pursuits leaves more time for prayer and reflection on she who gave us Christ, and became the first and greatest Christian. In reflecting on her and her incomparable life, we see a model Christian life, embodying Christ’s retort to the woman who stated that Mary was blessed because she bore Him: blessed rather are those who hear His word and keep it. Mary did this better than anyone. As Fr. Thomas Hopko has stated, she heard the word of God and kept it so well, that she of all women in history was chosen not only to hear His Word but give birth to it (Him). So while we fast in contemplation of her life, we are simultaneously preparing ourselves to live a life in imitation of her. That is the purpose of the Dormition Fast.

When the assumption of your undefiled body was being prepared, the Apostles gazed on thy bed, viewing you with trembling. Some contemplated your body and were dazzled, but Peter cried out to you in tears, saying, I see you clearly, O Virgin, stretched out, O life of all, and I am astonished. O undefiled one, in whom the bliss of future life dwelt, beseech thy Son and God to preserve your people unimpaired. (Sticheron after the Gospel, Matins)

By Reader Daniel Manzuk

https://www.uocofusa.org/news_150814_1



Permanent Conference of Ukrainian Orthodox Bishops Beyond The Borders of Ukraine:

Twenty-Ninth Anniversary of Ukrainian Independence

To the Beloved-of-God Pastors, Venerable Monastics, and all the Faithful Children of the Ukrainian Orthodox Church in the Diaspora and in Ukraine

Very Reverend and Reverend Fathers! Dear Brothers and Sisters!

Christ is Among Us!

When we contemplate this 29th anniversary of the Independence of Ukraine, we look at what is presently taking place in Eastern Ukraine and perhaps wonder if that independence is sustainable when the constant stress of foreign sponsored attacks and attempts to destabilize the nation result in enormous loss of human life, property and feelings of safety.

Throughout these twenty-nine years, however, we have suffered through many challenges that have threatened the continuance of that independence. It has been only the profoundly and massively manifested will of the citizens of the nation that all these threats have been suppressed. It has been an extremely difficult path throughout which hope continues to endure that the growing pains of establishing a democracy based on law will soon force the political processes and adherents to put the people and the nation above all personal agendas and desires for self-enrichment.

The Ukrainian nation and her people have known many worse times of oppression, repression and suppression, most of them emanating from the same source of such "...pressions" they experience now – from a neighbor whose stated reasons for their invasive actions are to protect its own people or to restore its own glory – all forms of "nationalism". When Ukrainians speak in the same terminology about protecting their own and maintaining their independence – they are called Nazis or Fascists and even worse.

The world is finally beginning to comprehend the hypocrisy of the Putins (for he does not act alone) of the twenty-first century who have not departed from the goals, methods and atrocities of their predecessors from the nineteenth and twentieth centuries – and even earlier. That world must remain united in its determination to rid

itself of and stop such forces once and for all time. This will be our prayer as we celebrate the 29th anniversary of Ukrainian independence.

We call upon the people of Ukraine – all within her borders and all who for decades or just days live beyond those borders – to remain strong in their faith. Call to mind how even after the most incomprehensible and genocidal afflictions – like the Holodomor – Ukraine has risen from the ashes like the mythological Phoenix and became stronger and more determined to follow the road to a self-sustaining independence. Now is not the time to engage in a cannibalistic dissection of society and political will. Now is the time to fall down on our knees to seek God’s further protection and guidance. Now is the time to ensure the creation of a strong government, which with all of its institutions, including the armed forces, can speak with confidence that the citizens of the Ukrainian nation support it.

Every nation of the world throughout the history of mankind, has experienced much of what Ukraine experiences during this first 29 years of independence. The government and the people of all segments of Ukrainian society – having set aside all egotistical desires and agendas - must evolve into a self-identity that will, without question, withstand any and all attacks against it. It is the prayer of the hierarchs, clergy and faithful of the Ukrainian Orthodox Church of Diaspora that our brothers and sisters throughout Ukraine will be granted the patience to allow their faith and dedication to bear fruit.

May God give us the spiritual and moral strength to be His faithful witnesses before the world as recipients of His Grace and abundant Love. Ukraine has been a giant among nations in her devotion to God above all and we must pray that this devotion will raise her up again for that reason alone.

May the Blessing of the Lord be with all of you!

With Archpastoral Blessings,

+YURIJ, Metropolitan of the Ukrainian Orthodox Church of Canada

+ANTONY, Metropolitan of the Ukrainian Orthodox Church of the USA and Diaspora

+JEREMIAH, Archbishop of the Ukrainian Orthodox Eparchies of Brazil and South America

+DANIEL, Archbishop of the Ukrainian Orthodox Church of the USA and Western Europe

+ILARION, Bishop of the Ukrainian Orthodox Church of Canada

+ANDRIY, Bishop of the Ukrainian Orthodox Church of Canada



Calendar of Events

September 11-12 53rd Annual Pysanky Sale & Ukrainian Food Festival

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

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September 13 _____
September 20 _____ Sponsored
September 27 _____

October 4 _____
October 11 _____
October 18 _____
October 25 _____

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

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