

# St. Peter & St. Paul Ukrainian Orthodox Church

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

**JUNE 14, 2020**

SUNDAY, JUNE 14

DIVINE LITURGY 9:30 AM, TONE 8

SUNDAY OF ALL SAINTS

HEB II: 33 - 12: 2; MAT. 10: 32-33, 37-38, -19: 27-30

LITANY FOR SYLVESTER, JOSEPH, DANNY ZINSKI, NELLIE VAUGHN

WASYL ZAGURSKI,

PARASTAS IN MEMORY OF STEPHEN WACHNOWSKY

WEDNESDAY, JUNE 17

DIVINE LITURGY 9:30 AM

SATURDAY, JUNE 20

VESPERS 6:00 PM

SUNDAY, JUNE 21

DIVINE LITURGY 9:30 AM, TONE 1

ALL SAINTS OF UKRAINE

ROM 2: 10- 16; MAT. 4: 18- 23

ALL SERVICE LIVE STREAMED AT:

<https://www.orthodoxcarnegie.org/divineliturgy>

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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 нашнім гостям., що:**

ми заохочуємо всіх до участі у Священній Літургії в нашій Церкві; ми сподіваємося, що Ви зможете не лише молитися тут, але й стати членом нашої громади. Якщо Ви хочете отримати якусь додаткову інформацію про Православну віру, чи, зокрема, про нашу парафію, звертайтеся, будь ласка, до отця настоятеля чи до будь-кого із членів нашої парафії. Ми можемо внести вашу адресу до парафіяльного списку розсилки;

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

# ALL SAINTS SUNDAY

## TROPARION TO THE RESURRECTION TONE 8

Thou didst descend from on high, O merciful One! Thou didst endure the three day burial to free us from our suffering! O Lord, our Life and Resurrection: glory to Thee!

## TROPARION - TONE 4

As with fine porphyry and royal purple,  
Your church has been adorned with Your martyrs' blood shed throughout  
all the world.

She cries to You, O Christ God:  
Send down Your bounties on Your people,  
Grant peace to Your habitation, and great mercy to our souls!

## KONTAKION - TONE 8

The universe offers You the  
God-bearing martyrs,  
As the first fruits of creation,  
O Lord and Creator.  
Through the Theotokos, and their prayers  
establish Your Church in peace!



## KONTAKION FOR THE RESURRECTION TONE 8

By rising from the tomb, Thou didst raise the dead and resurrect Adam. Eve exults in Thy Resurrection, and the world celebrates Thy rising from the dead, O greatly Merciful One!

## PROKIMON

Pray ye and render thanks unto the Lord our God.

*Verse:* In Jewry is God known, His name is great in His people.

## PROKIMON (Saints)

God is wonderful in His saints, / the God of Israel

## ALLELUIA TONE 4

v. The righteous cried and the Lord heard them and delivered them out of all their troubles.

v. Many are the afflictions of the righteous; the Lord will deliver them out of them all.

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

c. 11, v. 33-39; c. 12, v. 1-2

Brethren, all the saints through faith conquered kingdoms, lived righteously, received new promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, found strength in their time of trial, became mighty in war, put foreign armies to flight. Some returned to their "omen from certain death as if by resurrection. Some were tortured, but refused to accept their release, because they wanted to inherit a better life after their resurrection.

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

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

## До євреїв 11:33-12:2

Покладаючись на їхню непохитну віру, вони рятували царства, встановлювали справедливість між людьми, і через те дістали Божі обітниці. Вони замикали пащі левам, вгамовували лють вогню, їх не брав меч. Ті, хто були немічними, набували силу, а в битві ставали могутніми й змушували тікати ворожі війська.

Загиблі вставали з мертвих і поверталися до своїх жінок. Інших було віддано на тортури, й вони відмовлялися від полегшення своєї долі. Тож після смерті ті люди могли здобути краще життя. Дехто зазнав збиткування й батога, дехто — кайданів та в'язниць. Їх побивали камінням, розпилювали навіпіл, рубали мечами. Вони носили овечі й козячі шкури, жили в злиднях, та пройшли через переслідування і труднощі.<sup>3</sup>Світ був не гідним їх. Вони блукали в пустелях і горах, мешкали в печерах і провалах земних.

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

Завдяки тим великим людям, ми маємо так багато прикладів непохитної віри. Тож відкиньмо все, що перешкоджає нам подолати відстань і перемогти в змаганнях; усе що уповільнює наш біг, разом із гріхом, який постійно примушує нас падати. Хай завжди перед очима нашими буде Ісус, наш Провідник у вірі, Який приведе її до досконалості. Заради радості, що чекала на Нього, Христос витерпів страту на хресті й, прийнявши цю ганьбу, тепер посів Своє місце по праву руку від Божого престолу.



## The Gospel According to Saint Matthew

c.10, v. 32-33, 37-38; c.19, v. 27-30

The Lord said to his Disciples: "Whoever acknowledges me before men, I will acknowledge him also before my Father in heaven; but whoever denies me before men, I will deny him also before my Father in heaven."

"Whoever loves father or mother more than me is not worthy of me; whoever loves son or daughter more than me is not worthy of me; whoever does not take his cross and follow me is not worthy of me."

Peter asked him: "We have left all we had and followed you. What are we going to get?" Jesus answered him : "Verily, I say to you, in the new world, when the Messiah will sit on his glorious throne, you who have followed me will also sit on twelve thrones and judge the twelve tribes of Israel."

"Then everyone who has given up houses, or brothers, or sisters, or father, or mother, or wife, or children, or land for my name's sake, will receive a hundredfold and inherit eternal life. Then many who are now first will be last, and many who are now last will be first."

## Від Матвія 10:32-33

«Кожного, хто визнає Мене перед людьми, Я також визнаю перед Отцем Моїм Небесним. Якщо ж хтось зречеться Мене перед людьми, того і Я зречусь перед Отцем Небесним».

Той, хто любить батька чи матір, сина чи дочку свою більше, ніж Мене, не гідний Мене.<sup>3</sup> Хто не бере й не несе хреста страждання свого і не йде за Мною, той не гідний Мене.

Тоді Петро промовив до Нього: «Поглянь! Ми залишили все й пішли за Тобою! То що ми с того матимемо?»

Тоді Ісус сказав: «Істинно кажу вам: коли настане новий світ, Син Людський зійде на престол Слави Своєї, і ви, хто за Мною йшли, також сидітимете на дванадцятьох престолах, щоб судити дванадцять племен ізраїльських. Кожний, хто залишив хату свою, братів, сестер, батька, матір, дітей або господарство своє заради імені Мого, одержить у сто разів більше, ніж залишив, а також успадкує вічне життя.<sup>0</sup> Багато з тих, хто сьогодні перші, стануть останніми, а останні — першими».

# 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 seroants:

Fr. Paisius McGrath	Mary Lou Bender	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
Christopher	Olha Cherniaovska	Rose Zalenchak	Lesia Federova	James Morgan
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	Athena Mycyk
Jennifer Marley	Cynthia Mycyk	Yaroslava Dhzyrha	Donna Forbes	Teresa Stacy
Jason Bell	MaryAnn Sklaryk	Esta Peyton	Natalia Mahalay	Carl H.
Sarah Winn	Baby Sean			

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

### Names Days

### Anniversaries

### Birthdays

June 14 Daniel Losego  
June 16 Victor Onufrey  
June 16 Anastasia Markiw  
June 18 Dolores Wachnowsky  
June 18 Marlane Pawlosky  
June 18 Jason Olexa  
June 19 Gretchen Reinhart  
June 19 Mikaela Kapeluck  
June 19 Michael Welsh  
June 20 Irene Rozum

### Feast Days of:

June 14 Martyr Justin  
June 16 Martyrs Lucillian, Claudius, Hypatius, Paul,  
Dionysius and Paula  
June 20 Martyr Zenais

### 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



**CHURCH ENVELOPES:** As a reminder when sending your personal checks through the mail to either the Church or to John Stasko, please remember to include your weekly envelope.

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*Stewardship*

**THANK YOU FOR THESE RECENT DONATIONS:**

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**ALL SAINTS CAMP**

The ASC Executive Committee, delegates and guests gathered for the first-ever Zoom Annual Meeting over the weekend - thanks to all who participated!

Congratulations to the newly-elected and appointed ASC Executive Committee for 2020-21:

- Chairman - Fr. John Haluszczak
- Vice-Chairman - Melanie Nakonachny
- Camp Manager / Capital Campaign Committee Chair - Josh Oryhon
- Secretary - Chris Mills
- Treasurer - John Holowko
- Financial Secretary - Patricia Walton
- Audit Committee - Fr. John Charest + Rob Prokopchak
- Members-at-Large - Kira Senedak, Alya Kocelko, Stephen Sheptak
- Spiritual Advisor - Fr. John Nakonachny
- St. Thomas Chapel Pastor - Fr. Ivan Tchopko + Dn. Ihor Mahlay
- Maintenance Committee Chair - Michael Nakonachny
- UOC Youth - Natalie Kapeluck Nixon

## Restoration Fund and New Projects Updates

Since June 2018 through May 2020, our Parish has received \$69,693.97 in donations towards our restoration fund. We have received many small and large donations from both individuals and Church Organizations. Below is a listing of projects completed with these many donations. Also enclosed is a listing of upcoming projects, that we will need your continued financial support.

Completed in 2018 and 2019 for the Rectory Re-Modeling:

- Complete Cleaning of Rectory
- Replaced all windows in Rectory to increase energy efficiency
- Replaced Garage Door
- Replaced Kitchen Cabinets
- Installed New Kitchen Counter Top
- Installed New appliances for Kitchen
- Updated Plumbing for Kitchen
- Removed Wall Paper in entire Rectory
- Repaired plaster in entire Rectory
- Painted entire Rectory except Bathrooms
- Replaced and grounded Electrical outlets and switches
- Installed Smoke Detectors in Rectory
- Installed New Lights in Kitchen and Dining Room

Sidewalks:

- Sidewalk Leveling Completed November 2019
- Trees removed along Mansfield Avenue and grass seed planted May 2020
- Concrete Sidewalk Slab replacement May 2020

Next group of Projects for 2020/2021:

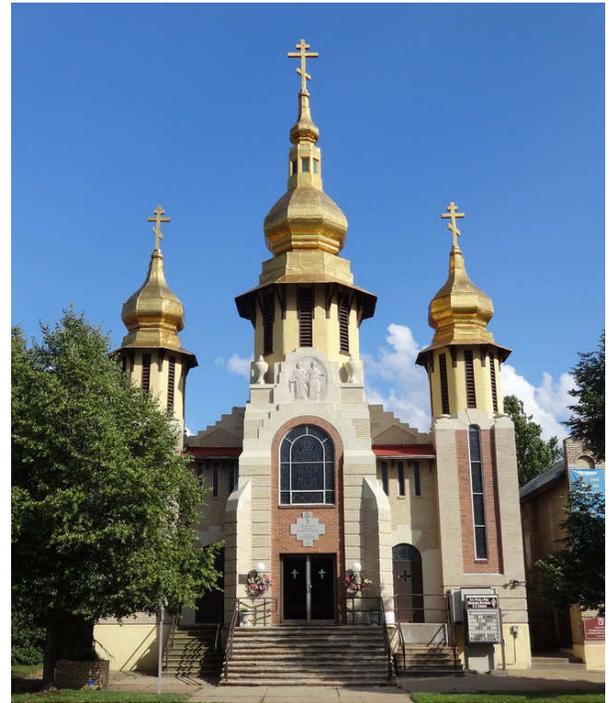
- Rectory Storm Doors
- Front of Church Hall brick work project
- Upgrade lighting in Church Hall basement
- Need to replace Toilet and Sink in Rectory basement.
- Church Bells Control System Replacement
- Additional insulation for Rectory

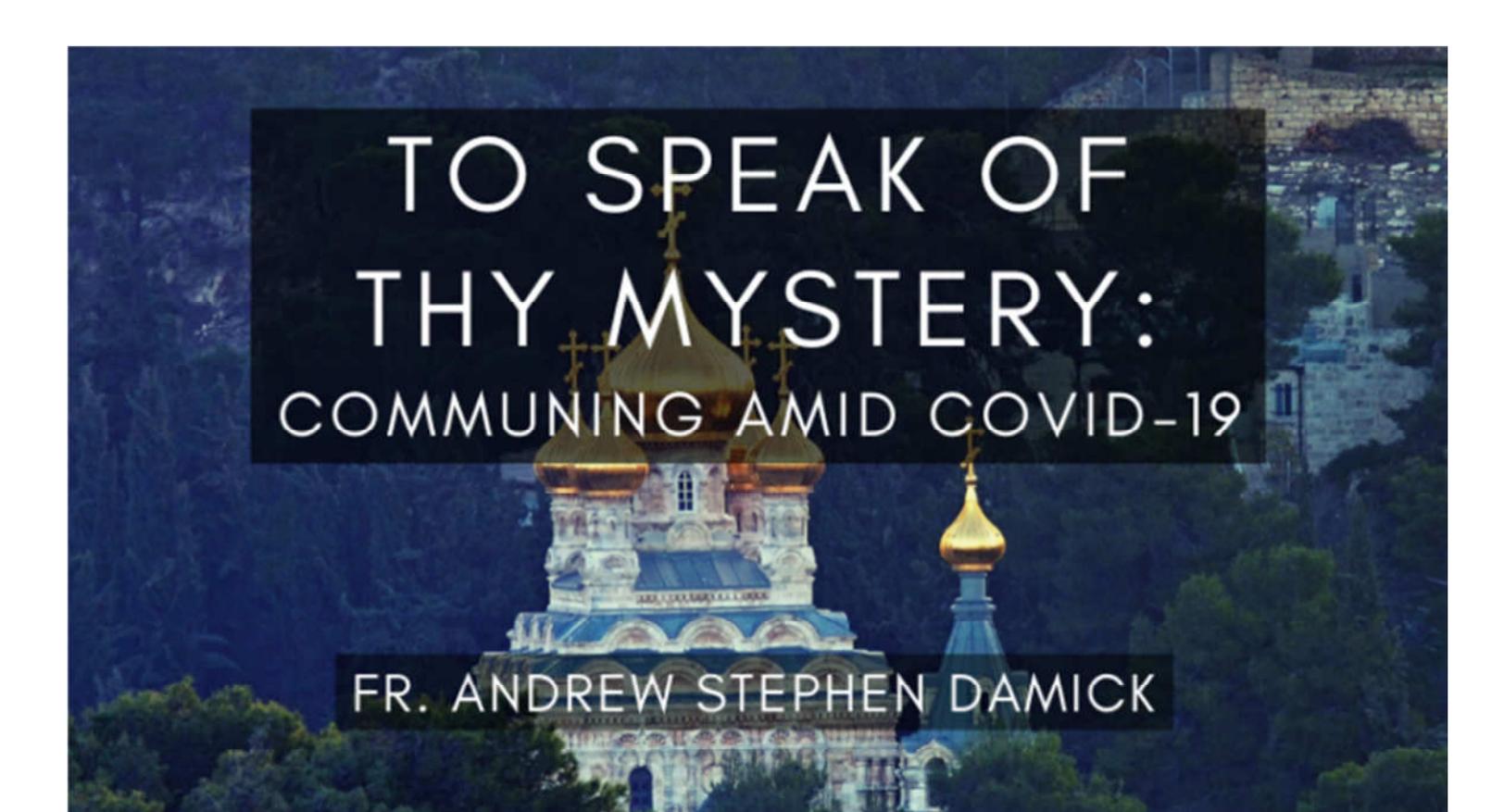
All of the above work was completed without our parish having to take out any loans. Your generosity to our church has allowed us to complete these projects without any financial strain to the Church finances. We are grateful to you and all of our parishioners and friends for supporting these projects.

Besides the monies expended we had multiple parishioners contribute their time and talents to complete these projects.

We hope that you can continue supporting the next group of restoration projects so we can keep our buildings updated, safe, and energy efficient for future generations.

If you have any questions on the above projects please see Howard West, John Stasko, Sherri Walewski, Michael Kapeluck or Father John.





# TO SPEAK OF THY MYSTERY: COMMUNING AMID COVID-19

FR. ANDREW STEPHEN DAMICK

The past couple months have seen a frenzy of articles in Orthodox circles online that all seem to be asking this one question: **Can you get a virus by receiving the Eucharist?**

I am not going to link to them here (if only because it is now hard to keep track of them all), and I certainly don't mean to add to the cacophony, a cacophony that is demonstrably both confusing and scandalizing many of the faithful and the clergy.

This scandal increased when a handful of bishops began to alter how communion was distributed, with a whole series of accusations being leveled at them from being ruled by fear to lack of faith to outright heresy. People were understandably upset, but I think it is important to note that [nearly every Orthodox synod and primate who have ruled on the matter](#) have said that there ought to be no change. And many included a theological rationale that said that the Eucharist is not a vector for disease.

That said, there is some theological commentary happening here that I believe is concerning — not because I believe the Church's teaching can be altered, but because of the damage that bad theology can do to people who are trying to be faithful. That is, those who try to revise Church teaching will not be successful in changing it, but they may well be successful in distorting the faith of some of the faithful or in driving some away. And some are having their faith distorted or damaged by people who are reacting to the revisionists. So there is a pastoral issue here.

## What exactly is the Eucharist, anyway?

So the question, for most people asking it, is still this one: **Can you get infected by a virus from communion?** Into the heightened anxiety of our moment in history caused by the viral pandemic come many writers, all giving various answers to the question and then supporting them with their theology of the Eucharist. Some say yes, some say no. Some say it depends. Some say you can't get a disease from the Eucharist itself, but you can from the spoon or from the chalice or from the priest breathing on you or from touching an icon or from a doorknob. Some say that the spiritual reality of the Eucharist cannot harm you, but hey, it's still bread, so we should expect bread to be like bread.

I have seen everything from claims that the act of coming to church affords you protection from all disease — sometimes with the caveat that it happens if you have enough faith — to the claim that, as far as physical disease is concerned, there is zero difference between receiving communion from the common spoon and sharing a peanut butter sandwich with a contagious COVID-19 patient. And there are many gradations of arguments in between. I have seen arguments that are basically [Calvinist Eucharistic theology](#) (spiritual presence according to your faith, but it's still basically bread and wine), as well as arguments that are [some form of Lutheranism](#) (the Body and Blood of Christ are

truly and locally present, but so are bread and wine; some refer to this as *consubstantiation*). I have even seen the argument for [impanation](#) (the Son of God is now incarnate as bread).

What most of these articles have in common is that, in order to answer whether you can get a virus from the Eucharist, they are addressing this question: **How does the Eucharist work?** This question has been, until now, mostly associated with Roman Catholic and Protestant Eucharistic theology.

## De-Objectifying the Mystery

Now, it is not as though that is not an important question in its own way, but we should take note that, in looking at both the Bible and the Fathers, not to mention the text of the Divine Liturgy itself, that is not really the question being asked. Rather, the question there is: **What does the Eucharist do?**

The Eucharist is received in the midst of the Divine Liturgy, the service of sacrificial offering of the Orthodox Church. This is the “remembrance” Jesus spoke of, the way in which He told His disciples that they would worship Him: For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.” In the same manner He also took the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.” For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes. (I Corinthians 11:23-26)

Like the Passover of the Exodus in the Old Covenant, the instruction and initial enactment of this worship was given by God *before* the event to which it connected the people of God, thus showing that it is a ritual participation in a reality not bound by time. When we perform this “remembrance” of Christ, it is not to recall something in the past but rather it is “making remembrance” in the sense of a sacrificial offering to God. That “Do this in remembrance of Me” is better translated “Do this as My remembrance,” i.e., as the way we are supposed to worship Christ. That is how the term is understood in many places in the Scripture.

One of the problems with the articles I’ve seen trying to define how the Eucharist works — that is, what exactly it is and how it gets to be that way — is that the Mystery is thus objectified. And it therefore makes sense that in a number of these objectifications a lot of energy is put on trying to get the Eucharist to people in a context exactly outside the Divine Liturgy.

This is not to say that there are no acceptable circumstances for communing outside being present at the service itself. Rather, what is notable is how much of an emphasis is laid on what should be extraordinary. When you objectify the Eucharist, this is rather easier. (And, as an aside, I would say that this seems to me the origin of some of the Eucharistic piety of the Roman Catholic Church, such as perpetual adoration chapels in which the faithful adore the Eucharist outside the mass and do not commune of it.)

## What happens in the Divine Liturgy

So given the proper context of the Eucharist — the sacrificial offering of the Divine Liturgy — what can we say about this problem of disease and the Eucharist, especially in this time when for many people attending the liturgy is so difficult because of social distancing restrictions?

To answer that question, we have to ask this one: **What is happening at the liturgy?**

*Leitourgia* is “public service” (*not* “the work of the people”) done by God for the benefit of His people. (“It is time for the Lord to act,” the deacon says to the priest at the beginning of the Liturgy.) The Divine Liturgy is a shared meal, given by God, that binds us to God and to each other. And it also makes us like the God we worship.

This mechanism worked exactly the same way in pagan worship, which is why idolatry is warned against so often in the Scriptures, in both the Old and New Testaments. Sacrifice brings the presence of the deity into the midst of the worshiping people. So the Divine Liturgy brings God into our presence, not because we have trapped Him via an idol (as in paganism), but rather because He gave this worship and Himself draws near. It is in this sense that we are therefore able to say “Christ is in our midst!” (a greeting shared by concelebrating clergy and in some parishes between the laity).

At the Divine Liturgy, God comes into the midst of His people. It is not the only way or time that He is present to us and for us, but it is certainly the central moment. What happens is that, in a way local to us and that moment, the Day of the Lord has come to us. The presence of God on earth means [vengeance for the unrepentant and vindication for the fallen](#).

## Yes, you can get sick from the Eucharist

Communing the Body and Blood of Christ brings Christ directly into you. For you at that moment, the Day of the Lord has come. And you might experience healing and transformation and deification, or you might experience wrath and destruction. St. Paul explicitly says that, yes, you can get sick and even die from the Eucharist:

Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the Lord, that we may not be condemned with the world. (I Corinthians 11:27-32) Note that the Lord connects communion with judgment. The judgment/justice of God is His presence making things right. That is why it is painful to the wicked but lifts up the oppressed.

No one is ever "worthy" to commune. But we can commune *unworthily* ("in an unworthy *manner*"). How do you commune unworthily? You do it by communing unrepentantly. In the case of the Corinthians, that lack of repentance was expressed as irreverence, "not discerning the Lord's body."

St. Paul says that some are sick and some are dead as a result of that irreverence. Now, we might imagine that this means that God supernaturally zapped these people with inexplicable sickness or death, but I would be willing to bet that the illnesses and deaths that people saw might well in our time be looked at as perfectly explicable. In other words, they might be getting hit by a virus or some other "ordinary" ailment.

So can you get a virus by communing? If you commune unrepentantly, yes, a virus might well be the way that God brings justice to you. If He is merciful and His patience with you continues, it will be to give you the opportunity to repent. If His patience has run out, it will be to cut off your wickedness so that you cannot do yourself and others any more harm.

## An Un-Secular Theology

One of the assumptions upon which rests a lot of the commentary on communion and the novel coronavirus is this: **Spiritually speaking, disease doesn't mean anything.** In other words, diseases are basically accidents of material forces. With this assumption, distorted Eucharistic theology is almost inevitable, in one way or another saying that the immaterial aspect of the Eucharist does not actually change its material aspect.

The assumption here is **materialism**, that the world is basically a kind of neutral secular space that behaves according to material laws. And sometimes, we Christians expect God to jump in and intervene. This assumption, by the way, is why debates between many Christians and atheists are largely about whether God exists and whether He does miracles. The Christian believes in miracles, but the atheist wants to know why God won't jump in and do miracles in other places.

This assumption manifests itself in this discussion when people ask things like what happens to viruses on the tip of a communion spoon. One might also ask what happens to the viruses inside your body when you get anointed with holy unction. Both those who say that God jumps in and does something to the virus in the chalice and those who say that He doesn't do that are assuming a materialist world. The only question is whether this is one of those special, bracketed cases that Christians can believe in.

But Orthodox Christianity teaches that the divine energies of God are everywhere, permeating everything. God is not a miracle-worker Who bends the rules in special bracketed cases. Rather, everything is in His hands constantly, and He is always weaving things together for our salvation.

It's also clear that materialism is not assumed in the Scriptures or Fathers. We have only to mention the many cases in which people touched the body of Jesus or even only indirectly (e.g., the hem of His garment) and were physically healed. In none of these healings did Jesus say, "You receive my spiritual presence but not my local, physical one." If we believe that the Eucharist is truly Christ's Body and Blood, then any theology which suggests that its material aspect is not affected by its immaterial one is not Orthodox. It seems to me to be Nestorian or gnostic (take your pick). On the contrary, it is precisely because the immateriality of the Eucharist affects its materiality that both healing and sickness can come. Christ is truly present in us when we commune. It is just like when people touched Him in the Gospels.

Therefore, every calamity that comes, whether to a society or to an individual person, is understood as being not only within the permissive providence of God but actually given by Him for our repentance. My confessor once said this to me: "Everything in your life right now, everything — is God's answer to your prayers for salvation." So if I contract the virus, it is so that I can make use of that opportunity to repent.

Wait, does that mean that everyone who gets sick is being punished by God? No, it does not mean that. God's justice doesn't work like that. Rather, physical ailments are given for our repentance. There were many saints who, even while healing others, suffered physical ailments throughout their lives and even died from them. But they were given by God for their perfection. And of course many martyrs who were superb in their faithfulness were not spared by God from martyrdom. Suffering is not incidental to human life. It is rather the means of our repentance, the means of our salvation.

## Spoons, Social Distancing and Hand Sanitizer

So what about all these measures that have been so controversial, such as the use of multiple spoons (sometimes sanitized with ethanol), limiting attendance at church, telling people not to kiss icons or the priest's hand, or hand sanitizer stations everywhere?

I believe that there is room for honest disagreement about these things and that, in most cases, they do not represent a failure of faith. There are religions out there that would say that even vitamins are a sign of lack of faith, but Orthodox Christianity is not one of them. Safeguarding your physical health through material means does not mean that you do not have faith. After all, if taken to its logical extreme, we also should not eat or exercise, etc., just trusting that God will provide all our needs without our having to do anything at all.

There is no contradiction between believing that the Eucharist is truly Christ's Body and Blood, that it is life-giving and the medicine of immortality, and also taking steps to improve and guard your physical health in this life. As a friend of mine in the priesthood recently said to me, "It was never about the spoon." The spoon that we Orthodox have now been using for around a millennium was devised not for fear of viruses, because of course viruses were not understood to exist when it was adopted. Rather, the spoon was adopted for the sake of reverence — making sure people didn't drop the Body and Blood on the floor or take it home for sorcerous purposes.

But it's not like the shared sacrificial meal is truly "sanitary," however we distribute it to people. (It's therefore no wonder that some governments in Europe have banned communion entirely.) And it's also not like Jesus Christ didn't know about viruses when He said "Do this as My remembrance" or like the Holy Spirit forgot to mention it to the Apostles and Fathers who followed and obeyed that command.

### No, really, it's not about the spoon.

So if it's not about the spoon, what exactly is the problem? The problem is the bad theology being used to push for liturgical change. I don't think lasting liturgical change is likely, but I do think that people might be damaged by bad theology, especially in revising our teaching on the Eucharist.

But there is also some bad theology being pushed by some who react against the revisionists. As I mentioned above, some say that there is basically a wall of protection around those who are in church services. But we have received no such promise from the Lord, that you cannot get a virus from other people in church or that (prosperity gospel alert!) that you can only get sick if you don't have enough faith. And, worst of all, I am aware of people being urged to disobey their bishops over these things.

I personally am against using multiple spoons, *especially* where a rationale is given that essentially accepts a materialist understanding of disease and the Eucharist. I am not, however, going to stand in judgment of clergy who are implementing multiple spoons, etc., especially not those who are obeying their bishops, who will themselves give an answer to God for how they ruled the Church.

How I think we need to change our conversation is summarized here: "For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's" (Romans 14:8).

All comes to us from God and is for our salvation. That does not mean that we, whether passively or cavalierly, should do nothing to help tend to our and others' physical health, saying that God will simply decide whether we live or die and we should not do anything differently in the midst of pandemic.

God has given us doctors and farmers and pharmacists and our own reason to help us do this good work for others and for ourselves. And I do believe that there is a range of acceptable opinion based on our best guesses as to what will work in this regard.

If you look at an icon of St. Panteleimon or other unmercenary healing saints, you often see them holding a medicine box. So like the unmercenary healers of our Orthodox tradition, we both pray and also administer medicine to the sick, seeing all as from the Lord, even sickness itself. Prayer is from the Lord, medicine is from the Lord, and sickness is from the Lord.

God did not create our world for suffering, and He did not bring suffering into the world. But He entered into our suffering so that it might become salvific for us. The dark powers were not expecting Him to do that. Suffering is now the means of repentance, the means of the passage through resurrection into life eternal.

We don't need to rewrite tradition or foment rebellion in order to live the gospel during a viral pandemic. We just need to dive more deeply into the Scriptures and into what our worship actually says about itself and what it does.

<https://blogs.ancientfaith.com/orthodoxyandheterodoxy/2020/06/09/to-speak-of-thy-mystery-communing-amid-covid-19/>

# Acknowledging Christ by Loving Our Enemies: Homily for the Sunday of All Saints in the Orthodox Church

[Fr. Philip LeMasters](#)

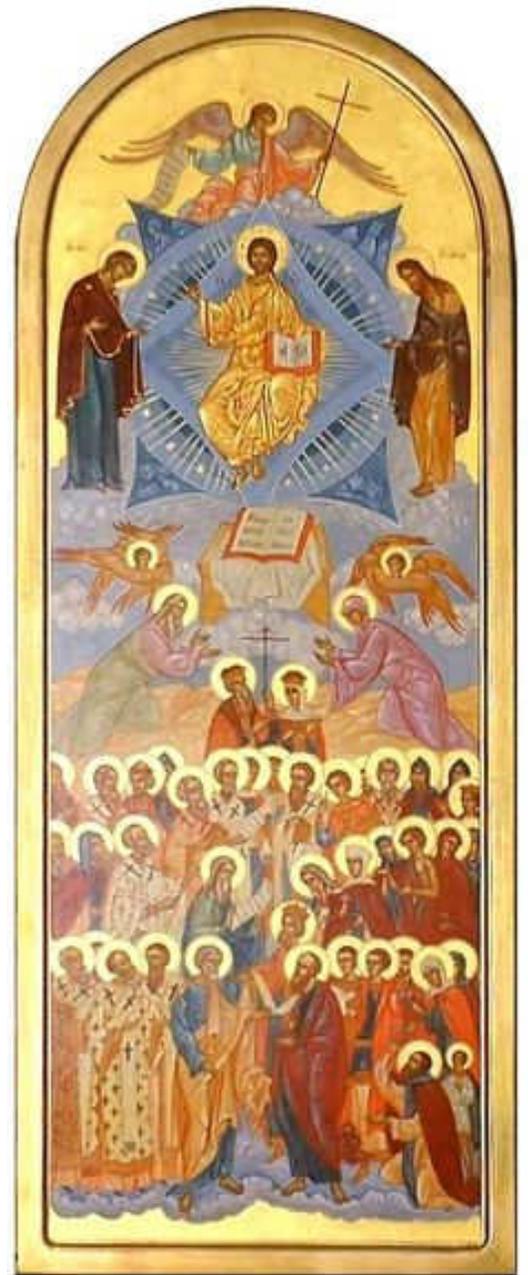
Hebrews 11:33-12:2; Matthew 10:32-33, 37-38; 19:27-30

Some of us grew up in churches that gave as little attention as possible to the saints out of fear that honoring those who served our Lord so faithfully would somehow distract us from worshipping only Him. Today's reading from Hebrews makes exactly the opposite point, for the "great cloud of witnesses" inspires us to "lay aside every weight" and to "run with perseverance the race that is set before us" as we look to the Lord "Jesus, the pioneer and perfection of our faith." In other words, the saints are living witnesses of Christ's healing of the human person in the divine image and likeness. Instead of somehow distracting us, they inspire us to a life of holiness, for they show that it is possible to share so fully in the life of our Lord that we become radiant with His gracious divine energies.

That is true of the saints of the Old Testament, who had not yet received the fullness of God's promise in the coming of the Messiah, and it is all the more the case for those who have borne witness to Christ across the centuries by refusing to deny Him even to point of death. The root meaning of the word "martyr" is witness, and there is no more powerful way to give testimony to the truth of our Lord's victory over death than to offer up one's life out of faithfulness to Him. From the first century to the present day, countless people have endured death rather than deny their Savior. He said, "Many that are first will be last, and the last first." And who appears lower in the eyes of the world than those who abandon everything—family, reputation, possessions, and even life itself—out of faithfulness to One Who was rejected and condemned?

We surely do not know the names of all those who have made the ultimate witness for Christ to the point of shedding their own blood. Nonetheless, we commemorate them today together with all who have become beautiful living icons illumined with the divine glory like an iron left in a roaring fire. By the power of the Holy Spirit, it is possible for everyone created in God's image and likeness to become a saint, to participate personally in Christ's healing and restoration of the human person. Indeed, that is what it means to become truly human, for He breathed life into us from the dust of the earth in order that we might become perfect as our Father in heaven is perfect.

Such perfection is an infinite goal and we should not think in terms of meeting some objective standard, but of sharing ever more fully in the life of Christ as the distinctive persons He created us to be. He calls us all to acknowledge Him before others. If we do so, He will acknowledge us before His Father. But if we deny Him, He will deny us. We acknowledge our crucified, risen, and ascended Savior when we take up our crosses and follow Him, which means putting faithfulness to Him above all else. Even those we love most in this life, such as our family members, cannot conquer death or heal our souls. If we look to other people for fulfillment in life, we will make them and ourselves miserable. As those created in God's image and likeness, we will never find fulfillment in anyone or anything other than Him.



In a world that encourages us to make money, pleasure, and power the standards of success, we must recognize that obedience to the Savior's call to acknowledge Him by taking up our crosses will never make us first in its eyes. He certainly took the place of the last when He ascended the Cross as One condemned as an irreligious blasphemer by the leaders of the Jews and a failed traitor in the eyes of the Romans. Across the centuries, martyrs have endured the worst forms of torture and abuse before literally losing their lives out of fidelity to Him. They became, and in some places today continue to become, the very last in the world as we know it in order to wear the crowns of the heavenly kingdom.

Instead of romanticizing the martyrs after hearing the stories of their lives so many times, we must regain the ability to be shocked by their profound witness. These are people who loved their families and children every bit as much as we do. They enjoyed the normal blessings of life and likely had the same hopes and dreams for contentment in future years as we do. But when the only way that they could continue pursuing conventional life goals was by denying the Savior and worshiping a false god of whatever kind, they steadfastly refused. The Lord was with them, enabling them to remain faithful when it was well beyond normal human strength to bear up under the worst forms of torture and abuse, even to the point of death.

Their witness teaches that it really is possible to be faithful to our Lord, even when it is sorely tempting to turn away from Him for whatever reason. They made the ultimate witness to Christ not simply because they had a lot of will power and a high pain tolerance, but because they opened themselves to Him by the power of the Holy Spirit from the depths of their hearts. That is not a matter of magic or a fit of emotion, but of uniting ourselves to Christ in humble faith and repentance such that His life becomes present in ours. If we are truly in Him, then we will take up our crosses in faithfulness to the One Who ascended the Cross for our salvation.

If we wonder what cross we need to take up in order to acknowledge Him before others, a necessary place to start is with loving our enemies. St. Silouan the Athonite saw the love of enemies as a clear sign of the healing presence of the Holy Spirit in one's life. He taught that when the soul "grows humble, the Lord gives her His grace, and then she prays for her enemies as for herself, and sheds scalding tears for the whole world." We must learn humility in order to pray for our enemies because of the strong temptation to self-righteous judgment. That means we must abandon our prideful illusions of somehow being justified in condemning others and obsessing about their faults, which is simply a distraction from recognizing the truth about the weakness of our own souls. Christ came not to destroy sinners, but to save them. He said "Father, forgive them for they know not what they do" of those who nailed Him to the Cross as He died on it. If we are truly conforming ourselves to Him by the power of the Holy Spirit, His merciful love will become characteristic of us. There is no better indication of whether we are finding the healing of our souls than in how we respond to those we consider our foes.

Many today think that it is a sign of weakness to love and forgive as Christ did because they value their own power, reputation, or interests in this world before running "the race that is set before us, looking to Jesus the pioneer and perfection of our faith." If we are truly in Him, then we must risk being last in the eyes of the world in order to enter into the joy of His Kingdom. Instead of holding grudges, plotting for revenge, and figuring out how to gain victory over them, we must pray for the Lord's merciful blessing on those who have wronged us. We must ask God to forgive our sins by their prayers, for we know our own spiritual brokenness with much greater clarity than we could possibly know anyone else's. Regular use of the Jesus Prayer is a powerful tool for turning our hearts to God in true humility and away from the self-righteous judgment of others.

As we commemorate all the saints who have borne witness to Christ, let us gain the strength to follow their righteous example by embracing the path of humble forgiveness. Let us acknowledge Him by how we treat those who have wronged us, for nothing else so clearly reveals the true state of our souls.

<https://blogs.ancientfaith.com/easternchristianinsights/2019/06/23/acknowledging-christ-by-loving-our-enemies-homily-for-the-sunday-of-all-saints-in-the-orthodox-church/>

# Calendar of Events

September 11-12 53<sup>rd</sup> 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

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

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June 14 \_\_\_\_\_  
June 21 \_\_\_\_\_  
June 28 \_\_\_\_\_

July 5 \_\_\_\_\_  
July 12 \_\_\_\_\_  
July 19 \_\_\_\_\_  
July 26 \_\_\_\_\_

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