





# 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)

## JUNE 21, 2020

### SUNDAY, JUNE 21

DIVINE LITURGY 9:30 AM, TONE 1

ALL SAINTS OF UKRAINE

GREAT MARTYR THEODORE STRATELATES

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

### WEDNESDAY, JUNE 24

DIVINE LITURGY 9:30 AM

### SATURDAY, JUNE 27

VESPERS 6:00 PM

### SUNDAY, JUNE 28

DIVINE LITURGY 9:30 AM, TONE 2

3<sup>RD</sup> SUNDAY AFTER PENTECOST

ST MICHAEL 1<sup>ST</sup> METROPOLITAN OF KYIV

ROM 5: 1 -10; MAT. 6: 22 -33

ALL SERVICE LIVE STREAMED AT:

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

TODAY'S BULLETIN IS SPONSORED BY:

IN HONOR OF VICTOR ONUFREY ON HIS BIRTHDAY. HAPPY BIRTHDAY AND MANY HAPPY YEARS MNOHAYA LITA!

THE ALEXANDROV FAMILIES OF  
OKSANA & LEONID, YURIY & MIRA

### 2020 Parish Board of Directors

**President:**

Howard West

**Vice President:**

Mary Stevens

**Rec. Secretary:**

Cynthia Haluszczak

**Treasurer:**

John Stasko

**Asst. Treasurer:**

Jason Olexa

**Financial Secy.**

Victor Onufrey

**Asst. Fin. Secy**

Tracey Sally

**Trustees:**

Sherri Walewski

Natalie Onufrey

Alice O'Neil

Rachel Losego

Melissa Haluszczak

**Vestrymen:**

Steven Sawchuk Jr.

Michael Kapeluck

**Auditors:**

Michele Kapeluck

Ron Wachnowsky

Alex Sawchuk

**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 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 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 OF RUS -UKRAINE



Christ's Church celebrate: for together they pray to the eternal God for us.

### TROPARION TO THE RESURRECTION TONG 1

When the stone had been sealed by the Jews; while the soldiers were guarding Thy most pure Body; Thou didst rise on the third day, O Savior, granting peace to the world. The powers of heaven therefore cried to Thee, O Giver of Life: Glory to Thy Resurrection, O Christ! Glory to Thy Kingdom! Glory to Thy dispensation, O Thou who lovest mankind.

### TROPAR TO ALL SAINTS OF UKRAINE, TONG 8

As beautiful fruit of salvation you have sown. Lord, the land of Rus'-Ukraine offers You the saints who have shone in her land. By their intercession and through the Birth-Giver of God preserve the Church and our land in profound peace, Greatly merciful one.

### KONDAK TO ALL SAINTS OF UKRAINE, TONG 3

Today the choir of God pleasing saints from the land of Rus'-Ukraine stands invisibly with us in church praying to God on our behalf: with them the angels render glory and all the saints of

### KONTAKION TO THE RESURRECTION TONG 1

As God, Thou didst rise from the tomb in glory, raising the world with Thyself. Human nature praises Thee as God, for death has vanished! Adam exults, O Master! Eve rejoices, for she is freed from bondage, and cries to Thee: Thou art the Giver of Resurrection to all, O Christ!

### PROKIEMON

Let Thy mercy be upon us, for we have trust in Thee, we have trust in Thee  
*Verse*; Rejoice in the Lord, O ye righteous! For it becometh the just to be thankful

Second Sunday after Pentecost

### Lesson from the Epistle of Saint Paul to the Romans ( c. 2, v. 10- 16)

Brethren, there will be glory, honor, and peace for all those, who have done good, the Jew first and the Gentile as well. For God shows no partiality.

All those, who have sinned as Gentiles apart from the Law, will also perish as Gentiles apart from the Law; those, who have sinned as Jews under the Law, will be judged by the Law. Mere listeners to the Law are not righteous in the sight of God. Only strict observers of the Law will be justified.

When the Gentiles, who have not the Law, instinctively practice it, they are a Law to themselves, even though they have not the Law. They show that the obligations of the Law are written in their hearts. Their consciences will testify for them and their thoughts will mutually either accuse them or defend them on the day, when God through Jesus Christ will judge the secrets of men according to my Gospel.

## До римлян 2:10-16

Нехай буде слава, мир і пошана кожному, хто чинить добро: спершу юдеям, а потім і поганам. Бог не дає переваги нікому.

Хто згрішив, не маючи Закону, той і згине без Закону. Грішника, який знає Закон, буде засуджено за Законом. Бо немає різниці між тим грішником, котрий має Закон, і тим, який його не має. Не ті праведні перед Богом, які чують Закон, а ті, хто його виконують. Тих буде виправдано.

Отже, якщо погани, не маючи Закону, з природи своєї дотримуються його, вони самі є Закон для себе, хоч і не мають Закону. Вони показують, що те, чого Закон вимагає, записане в їхніх серцях. Свідомість їхня також свідчить про це, оскільки їхні думки інколи звинувачують, та інколи виправдовують їх. І станеться те в День, коли Бог через Ісуса Христа судитиме людські таємні думки. Так свідчить Добра Звістка, яку я проповідую.

### Alleluia.

*v: God gives vengeance unto me, and subdues  
people under me.*

*v: He magnifies the salvation of the King and deals  
mercifully with David, His anointed, and his seed forever.*

### The Gospel According to St. Matthew (c.4, v. 18-23)

At that time, as Jesus walked by the sea of Galilee, he saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the Sea, for they were fishermen. He said to them: "Follow me, and I will make you fishers of men." Immediately they left their nets and followed him.

Then he went further on and saw two other brothers, James, the son of Zebedee, and John his brother. They were in the boat with their father, Zebedee, repairing their nets, and he called them. Immediately they left the boat and their father, and followed him.

And he went allover Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing every disease and every infirmity of the people.

### Від Матвія 4:18-23

Йдучи повз Галилейське озеро, Ісус побачив двох братів: Симона, який звався Петром, та його брата Андрія, які закидали невід в озеро, бо були рибалками. І сказав їм Ісус: «Ідіть услід за Мною, і Я зроблю вас ловцями не риби, а душ людських». Вони одразу ж полишили свої сіті й подалися за Ним. Потім Він пішов далі й побачив ще двох братів: Якова, сина Зеведеєвого, та Якового брата Іоана, — які, сидячи зі своїм батьком Зеведеєм у човні, лагодили рибальські сіті. Ісус покликав і їх. Вони одразу ж покинули човен батька свого й подалися за Ним.

Ісус обійшов усю Галилею, проповідуючи в синагогах і навчаючи про Царство Боже, зціляючи всі недуги та хвороби людські.



# 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	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

### Anniversaries

### Birthdays

June 22 Andrew Brennan  
June 23 Russell Adzima  
June 23 Theo Nixon  
June 24 Nicholas Sally  
June 26 Deacon Evan

### Feast Days of:

June 22 St. Cyril of Alexandria  
June 24 Apostle Bartholomew  
June 27 Prophet Elisha

### 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.

\*\*\*\*\*

## *Stewardship*

**THANK YOU FOR THESE RECENT DONATIONS:**

\*\*\*\*\*

### **Angels Unawares**

**Be not forgetful to entertain strangers: for thereby some have entertained angels unawares (Hebrews 13:2)**

There is not one of us who does not meet someone in a given week who is not in need of encouragement, love, and mercy. They are often mothers whose children are going to bed at night hungry for lack of food money. Old women whose husbands are long gone, and whose children are too busy to check in on them. The young college student down the hall in the dorm who has no place to go during a semester break, because he has no caring family wanting to see him. There is the lonely bag lady, sitting on a park bench watching everyone avoid her.

The world is full of lonely people in need of comfort, kindness, mercy. How about the crabby old neighbor who is always frowning? Is it not possible that his frown is masking grief for a lost wife, or a son who's turned his back on his father? There's the policeman who's pulled you over for going over the speed limit, and who's being rather abrupt with you? Is there a chance he's filled with sadness because of the negative images of police officers on the news every day, and it is causing him to despair?

All these people can be in need of a word of kindness, a gentle smile and a word of encouragement. Can you imagine the impact on the officer's day, if you, after having been served with the traffic ticket, thanked him for making our roads safer, and possibly saving your life by calling you on your dangerous driving? What if you sat down next to the old bag lady and asked her how she's doing? What if you offered to take her into a cafe for lunch? What if you baked a plate full of cookies for the grumpy old man? What if you asked your parents if you could invite the lonely young man down the hall for semester break in your home?

What if you quietly paid for the groceries of the young woman behind you in the check-out line? What if you collected all the old toys left over from your children, and gave them to a shelter for battered women? What if you gave out one hundred dollars worth of tens to homeless men on the street? What if you ordered an extra hamburger and fries, and gave the bag to a homeless man at the entrance of the fast food store, and included a twenty dollar bill as an extra gift? What if you made a pact with yourself to do seven acts of kindness each and every day, without judgement. What if you took on the role of an angel unaware?

With love in Christ,  
Abbot Tryphon

<https://blogs.ancientfaith.com/morningoffering/2020/06/angels-unawares-4/>

## 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:

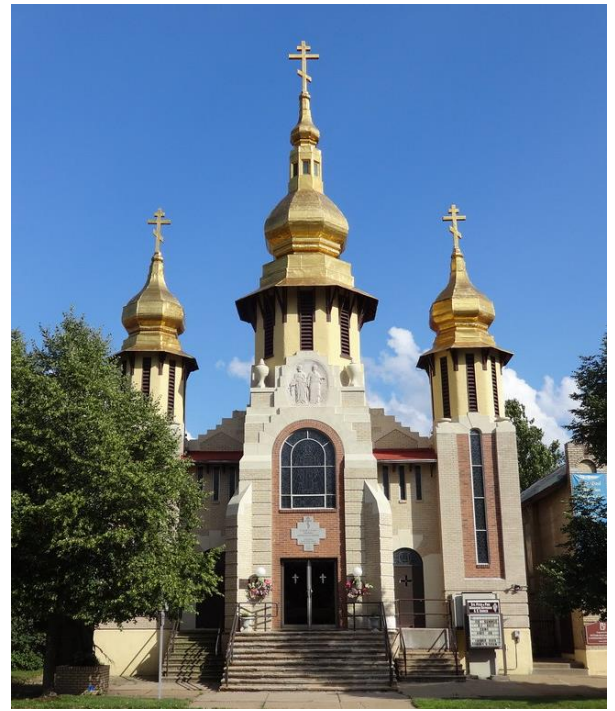
- Rectory Storm Doors
- Front of Church Hall brick work project
- Upgrade lighting in Church Hall basement
- Need to replace Toilet and Sink in Rectory basement.
- Church Bells Control System Replacement
- Additional insulation for Rectory

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.





MESSAGE FROM THE COUNCIL OF BISHOPS OF THE UOC OF THE USA  
ЗВЕРНЕННЯ СОБОРУ ЄПИСКОПІВ УПЦ США

Is our nation at the threshold of change?

Отож, чи ми, як нація, на порозі зміни?



Dearly beloved Brothers and Sisters in our Lord,

**CHRIST IS AMONGST US! IS AND ALWAYS SHALL BE!**

*This day I call heaven and earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live. (Deuteronomy 30:19)*

*The evil deeds of a wicked man ensnare him; the cords of his sin hold him fast. He will die for lack of discipline, led astray by his own great folly. (Proverbs 5:22-23)*

As your hierarchs, we have agonized over all that we have witnessed during the past two weeks since the death by asphyxiation of George Floyd at the actions of a police officer, the details and video of which, have been repeatedly broadcasted by mass media throughout the entire world. Our initial reaction to this horrific and unjustifiable death was abject outrage and we considered an immediate response that would have been in agreement with so many other responses, but without consideration of the profound consequences resulting from that death.

We categorically state for all to know that we consider Mr. Floyd's death completely unjustifiable, regardless of the alleged crime for which the police stopped him and most certainly regardless of his previous history with the law. No man should ever be subjected to such a slow and agonizing death with a knee to his throat, begging to be allowed to breathe and still being held so long after he became silent and had no pulse. This was just as horrific as anything we have learned about from the history of our own people at the hands of the Soviet regime in the torture and mass murder of the people of Ukraine for over seven decades. Racial attacks or discrimination under any circumstances is an abomination before God. The scene of a white knee on a black neck is horrifying and so very reminiscent of images seen all too often even into the 1960's of the twentieth century – a hundred years after the Civil War and the Emancipation Proclamation – when lynching took place without consequence. In the video exhibiting in full the death of George Floyd, the white police officer often stared directly into the camera recording his actions with his hands in his pockets and yet, he still refused – even at the urging of fellow officers – to lift his knee. Is that because he simply thought he could get away with it unscathed?

Unfortunately, Mr. Floyd's death in such a manner is not an isolated example of increased brutality on the part of those who are supposed to serve and protect all the citizens of their cities, towns and villages across our nation. We are deeply concerned about the continued militarization of our nation's police forces. This militarization seems to have transformed many of those forces into something foreign to what they are supposed

to be – peacemakers serving with the goal of turning radically dangerous and threatening situations into a shared vision of calm during the resolution of the problem at hand. Militarized, these forces seem to have abandoned the necessity of “wasting” hours or days on negotiation toward resolution rather than death and destruction, with individual members of those agencies acting in a rogue fashion. As the result, we have the consequences of the murder of George Floyd appearing before, us day and night, on all forms of mass media. Fortunately, this may prove to be beneficial for the world.

In spite, however, of what “seems” to be fact, the vast majority of police officers still comprehend their responsibility as peacemakers. It is the small minority that we are confronted with almost daily in the news. There are no “big” headlines broadcasted, or given sustained coverage relating the positive consequences, when police officers slowly and sometimes painfully bring to a successful conclusion a life-threatening situation. We normally see no mass demonstrations in support of the good that the majority of police officers accomplish for society. We must recognize, however, that following the death of Mr. Floyd, the many recent positive actions and support given by police officers in all aspects of life under their jurisdiction have been somewhat highlighted, even if it is presented only as a human-interest story.

We cannot ignore here the muted response we see in society, beyond perhaps a few hours or days, to the attacks upon and the death of police officers at the hands of those they attempt to arrest or control in dangerous situations. We seldom see massive demonstrations protesting these deaths with the goals of change or reform. There seems to be an attitude of “this happens in the line of duty”. Our nation’s system of law and order is expected to prohibit such deaths. Unfortunately, however, those laws and the courts have concentrated on imprisonment creating an extremely overcrowded prison system with more inmates than any other country in the world. Upon leaving prison, these inmates have experienced no real reformation and they have not learned how to cope with life and all its frustrations.

Adding to all this, we are confronted with undeniable racism on the part of some police officers in dealing with black citizens and other people of color. Ours is not to determine whether this racism is systematic throughout all levels of these police forces, but in many instances, this has proven to be true. This will be revealed over time as the aftermath of Mr. Floyd’s death and those of many other race related deaths. Our prayer is that Mr. Floyd’s death and those others will finally open the eyes of all to the need for change and not just political nods of the head, hoping to get through an upcoming election. If the call of so many demonstrations – in which tens of thousands of people of many races participate – are ignored, we fear for the future of our nation. George Floyd did not want to become a martyr. George Floyd did not want to have his life end so senselessly. Through it, however, his loss may prove to be an influential factor in the improvement of our life, perhaps bringing more unity to our nation.

Every single American citizen has the right to demonstrate and protest given by the First Amendment of the Constitution. Any government agency or individual that attempts to deny that right or to attack it, must cease or be stopped immediately. Peaceful demonstrations and protests have been the bedrock of our self-identity as citizens of the USA – all the way from one of the original protest demonstrations – the Boston Tea Party – the first widely acclaimed action leading to the Declaration of Independence. We can trace through our history to see how such peaceful protests have accomplished real change in our political, legal and social life. Thus, we cannot be more adamant in expressing the rights of all citizens to demonstrate and protest, whatever the reason behind it.

When demonstrations and protests become something other than peaceful, however, there can be little hope for any positive consequences. Some ascribed the violence we have witnessed at the beginning of the present-day demonstrations to anarchists, to gangs, to racist agitators, to foreign governments, among others. Regardless of how the violence initiated, it is wrong and self-defeating. It only distracts from and destroys the integrity of those demonstrating peacefully and properly in the effort to bring about change. Violence, riots and property damage serve only to reinforce racial bias and distrust and to undermine the authority of the police and other agencies charged with maintaining law and order. Violence, riots and property damage kill the hopes of the majority about the real possibility of change and reform – not only of the system – but also of individual human beings and societal psychology or mental processes – our mental and emotional make-up.

The whole of our Lord and Savior Jesus Christ's teaching encompasses the sanctity of life from the moment of conception to natural death. We have no way around this message. We cannot adapt the message to our "changing societal norms". We cannot look into the eyes of any other human being, thinking that he or she is somewhat different or less than we are – for any reason. We cannot ignore that he or she is made also in the "image and likeness of God". We cannot ignore the commandment that we are to love him or her as we love ourselves – made in the image and likeness of God. His or her soul is filled with the same light and love of God as is ours. Anything – ANYTHING – that casts doubt in our hearts, minds and souls about this is pure evil. We cannot ignore, each of us, what our own personal attitude has been toward racism. Are we able to sympathize with those of a different color as fellow human beings? Or do we simply turn a deaf ear and wear blinders to block our peripheral vision so as to avoid seeing that which makes us uncomfortable? Are we unconsciously biased, perhaps to protect whatever our self-perceived position of privilege may be? Is ours the attitude of the Pharisees talking to God about how good they are, how they contribute to worthy causes and thanking Him that they are not like the Publican standing behind them in humility before the same God?

We have celebrated the DAY OF THE HOLY SPIRIT. If we truly consider ourselves to be God's children, we must allow that Holy Spirit to work in and through us so that we can reflect the IMAGE OF GOD into the world and the lives around us. We must begin, each of us, an honest interior reflection about whether or not our psychological make-up enables us to live with our own perhaps unconscious versions of discrimination or bias toward any other human being. We must determine whether or not in our own minds, we contribute to society's inequality by our silence or unwillingness to become involved. Unless we are willing to do so, we fight a losing battle and may even become part of the problem. What we witness today in the response to the death of George Floyd – at all levels of society – social, political, legal, etc., may just be the threshold of one of the defining moments of history for us all and even for the world. And so, we pray:

*"O Heavenly King, the Comforter, the Spirit of Truth, everywhere present and filling all things. Treasury of blessings and Giver of Life come and dwell in us and cleanse us from every impurity – and save our souls O Good One."* Help us, O Comforter, to open ourselves up to the Grace You have inspired into us through all the Holy Mysteries, Grace that will enable us to live with pure love for all.

+**Antony**, Metropolitan

+**Daniel**, Archbishop

MESSAGE FROM THE COUNCIL OF BISHOPS OF THE UOC OF THE USA  
ЗВЕРНЕННЯ СОБОРУ ЄПИСКОПІВ УПЦ США

Is our nation at the threshold of change?

Отож, чи ми, як нація, на порозі зміни?



# Shaming Silence

[Fr. Stephen Freeman](#)

The phrase has been quoted frequently: “silence is violence.” It is the demand that some form of political speech or action, expression of opinion, meme-sharing, and the like, is required of every person or they are guilty (or at least complicit) in violence against a racial minority. There are any number of careful analyses of the depths intended by this phrase, examinations



of the nature of violence, the nature of systemic prejudice, as well as the creation of justice. As much as I loathe political discourse, the present case serves as an excellent example of the nature of modernity and its subtle demands in our lives. No doubt, many have been persuaded to take up the chants that have become familiar of late. Others have probably been provoked to anger by such demands, even when they personally oppose racial injustice. What is going on?

First and foremost, the statement, “silence is violence,” is an attempt to shame those who do not join in the public outrage. There is the clear implication that anyone who remains silent is complicit in a crime. They are less than good people. That is the nature of shame: it tells us that we are bad. Anytime we are shamed, we are provoked to anger or to some form of inner misery. We want to either placate the accuser or to crush them. We’re wired that way. It is, and always has been, a powerful means for controlling human behavior.

Throughout much of Western history (both Medieval and the early modern period) public shaming was perhaps the most common form of punishment. The two most frequent forms were the stocks (where a person was simply locked in a wooden platform and put on public display for a time) and the pillory (where the head was held in place by an iron contraption so that a person could not move, nor turn the face away in shame). There were other cruelties added, including nailing the ears, or cutting them off, or whipping the individual as well. The point of these punishments was not so much the suffering involved – it was the public display of the suffering. It was common for the public to ridicule an individual in the stocks or pillory, throwing rotten food, spitting, and the like. The crucifixion of Christ was simply an early, more cruel form of this very thing.

The death penalty has been in place through most of history, and only ceased to be a public form of punishment in relatively recent times. Crowds gathered to watch and jeer as a criminal was hung. The hangman’s noose, the pillory, and the stocks, were a form of social media in their time – the Facebook of a village.

There is a long history of public demonstrations and riots. Crowds have sought to overthrow emperors, change policies, single-out and execute individuals, etc. Indeed, the sorry history of racial lynching in America belongs in the darkest corner of such actions. The passions of crowds often seem to empower a group to do something

that a single individual would never dare or even wish. There is an anonymity that comes about in which personhood begins to be obscured and lost. It is a dangerous episode in the life of any nation, regardless of the cause.

Sadly, it also seems to hold great promise to many. In terms of the passions, it *feels* like something is being done (when “something must be done!”). Of course, in America, as a news-cycle fades, so the crowds thin, and whatever “must be done” likely languishes or morphs into something else entirely.

I have voiced my skepticism about the “modern project” time and again, with the argument that it represents a distortion of classical Christianity, while, at the same time, being a disingenuous collection of slogans that provide cover for the true work that goes by its name. It is not building a better world. It is more accurate to say that modernity is always building a bigger profit.

There is some level on which democracy “works.” It is, however, not nearly as transparent nor obvious as it would seem. The history of nations demonstrates time and again that the “powers that be” are, primarily, “powers.” They are not philosophical or theoretical entities. Unmasking the powers is always difficult, and sometimes quite frightening. On some level, there is always something “demonic” at work. In the Scriptures, the distinction between the government of the empire and the “principalities and powers” of the demonic anti-hierarchy frequently seems blurred. Though Christ was “officially” put to death by the Roman state, St. Paul also describes the crucifixion as an action of the “rulers of this age” (1 Cor. 2:8), a clear reference to demonic powers. By the same token, Christ’s death and resurrection are a defeat of these same powers.



Democracy does not represent a new age in which these powers are no longer at work. That which was at work in Rome, in the Middle Ages, in the Soviet Union, in the European Union, is that which is at work in all of the states of the present time. There is no such thing as a “secular” state.

The real question for Christians is not “how should I vote,” but “how should I live?” There is nothing wrong in voting one’s conscience. But there is much wrong in imagining ourselves to have power in the manner in which it is often told to us. This is the simple truth: steadfast, sacrificial prayer is of far greater worth than every so-called political action. God sustains the world through the prayers of the saints. Not even a modicum of justice is sustained by the votes of a majority.

We cannot, through voting, make the world to be a place any better than our own hearts. If we cannot rightly govern even so little, how do we imagine ourselves to be governing so much? If God could turn the wicked heart of Pharaoh towards mercy, can He not do the same in our own day? St. James wrote: “...for the anger of man does not produce the righteousness of God.” (James 1:20)

Many people would agree that they have rarely seen as much anger and hatred in our public lives as we are seeing at the moment. Righteousness, the true godly relationship between people, is a profound work of peace-making. We cannot make peace with anger. “Acquire the Spirit of peace and a thousand souls around you will be saved.” That is simply the truth regarding any righteousness in this world. Such peace flows easily from silence, if the silence is wrapped in prayer.

<https://blogs.ancientfaith.com/glory2godforallthings/2020/06/11/shaming-silence/>

# ASC & *me* Я

ТАБІР ВСІХ СВЯТИХ  
*Bringing it Home! Принеси це додому!*

## *Join Us*

for virtual camp this summer!



## *Everything you love about camp, only virtual!*

Prayer, cabin time, challenges, and more!

## *Register!*

Register as a camper or staff!  
Paid positions available!



FOR INFORMATION/ ДЯ ІНФОРМАЦІЇ [WWW.UOCYOUTH.ORG](http://WWW.UOCYOUTH.ORG)

# 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

Find & follow us on:



**BULLETIN SPONSOR DATES**

June 7 \_\_\_\_\_ Sponsored  
June 14 \_\_\_\_\_  
June 21 \_\_\_\_\_  
June 28 \_\_\_\_\_

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

\*\*\*\*\*

**BULLETIN SPONSOR FORM**

Sponsor \_\_\_\_\_  
In Honor of \_\_\_\_\_  
In Memory of \_\_\_\_\_  
Date of Bulletin you wish to sponsor \_\_\_\_\_  
Donation (\$20. minimum suggested) \_\_\_\_\_  
(Please make checks payable to "Sr. UOL Chapter") \_\_\_\_\_



\*\*\*\*\*

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

**RETURN SERVICE REQUESTED**