





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

SEPTEMBER 6, 2020

SUNDAY, SEPTEMBER 13

DIVINE LITURGY 9:30 AM, TONE 5

14TH SUNDAY AFTER PENTECOST

ST CYPRIAN OF CARTHAGE

1 COR 1: 21-2:4; MT. 22: 1-4

LITANY IN MEMORY OF CATHARINE LITVAK, ANNE KANDRAVY,
MICHAEL YARMEAK, MICHAEL & ANN HIBAY

WEDNESDAY, SEPTEMBER 16

DIVINE LITURGY 9:30 AM

SATURDAY, SEPTEMBER 19

VESPERS 6:00 PM

SUNDAY, SEPTEMBER 20

DIVINE LITURGY 9:30 AM, TONE 6

15TH SUNDAY AFTER PENTECOST

MARTYR SOZON

2 COR 4: 6-15; MT. 22: 35-46

GAL 6: 11-18 ; JN 3: 13-17

GREAT VESPERS 6:00 PM

THE NATIVITY OF THE THEOTOKOS

ALL SERVICE LIVE STREAMED AT:

NEW <https://orthodoxcarnegie.org/livestream>

TODAY'S BULLETIN IS SPONSORED BY:

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**The Sts. Peter & Paul Ukrainian Orthodox Church Bulletin is published weekly by
The Senior Chapter of the Ukrainian Orthodox League**

Editor: Michael Kapeluck

Bulletin Submissions are due by 8:00 am Thursday morning. Written submissions can be:

-hand delivered to the editor

-placed in the Bulletin envelope in the church vestibule.

-mailed to: 300 East Main Street, Carnegie, PA 15106

-e-mailed to: kapeluck@verizon.net

We welcome you today

We would like to remind our visitors of the following;:

- ❖ All people are encouraged to participate in the sacred services of our Church. We hope that you will be able to worship as well as have fellowship with us. Should you wish any information about the Orthodox Faith or this parish in particular, please see the rector or any member of the church. We are able to place you on our mailing list.
- ❖ Only Orthodox Christians may receive the Eucharist (Holy Communion) in the Orthodox Church. In like manner, Orthodox Christians may not receive the sacraments in a non-Orthodox Church. While we hope that one day all Christians will find unity and be able to approach the chalice of our Lord together, we observe the teachings of the Church that the Eucharist is a gift of unity and not a means of unity.

We remind our faithful and visitors of the following guidelines concerning the Holy Sacraments in the Orthodox Church.

- ❖ Orthodox Christians are urged to receive Holy Communion frequently.
- ❖ Communicants should be at peace with others before approaching the chalice (Mt 5:23-24)
- ❖ Realize the importance of making a thorough examination of sins and transgressions against God, ourselves and others and having prayed for forgiveness before coming to Holy Communion.
- ❖ Frequent communicants should come to Holy Confession at least four times a year (during the four fasting periods of the year). and additionally when an examination of conscience reveals the necessity to do so in order to heal any sinful behavior.
- ❖ Communicants should fast from all foods and liquids from the evening before receiving Holy Communion.
- ❖ Communicants should read prayers in preparation for receiving Holy Communion.
- ❖ All Orthodox Christians must receive the sacraments at least once a year.
- ❖ Those who are late for Divine Liturgy (after the reading of the Epistle and Gospel) should not approach the chalice.
- ❖ Those who are ill or who have special physical needs are exempt from the above guidelines.
- ❖ Infants and children (up to the age of seven) who are Orthodox Christians may receive Holy Communion and are exempt from the above guidelines.

Thank you for gathering to worship with us today. Together we have glorified the One God, Father, Son and Holy Spirit. May we be brought closer to one another and closer to God by following the eternal teachings of our Lord.

Нагадуємо нашлім гостям., що:

ми заохочуємо всіх до участі у Священній Літургії в нашій Церкві; ми сподіваємося, що Ви зможете не лише 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 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'єисливості, 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 дотримування вічного вчення нашого Господа наблизить нас один до одного Богу

HIEROMARTYR CYPRIAN, BISHOP OF GARTHAGE

TROPARION TO THE RESURRECTION TONE 5

Let us, the faithful, praise and worship the Word,
co-eternal with the Father and the Spirit,
born for our salvation of the Virgin;
for He willed to be lifted on the Cross in the flesh,
to endure death, and to raise the dead by His glorious Resurrection!

TROPARION TO ST. CYPRIAN TONE 8

Guide of Orthodoxy, teacher of piety and holiness,
luminary of Carthage, God-inspired adornment of confessors,
O wise Cyprian, by thy teachings thou hast enlightened all,
O harp of the Spirit. Intercede with Christ God that our souls be saved.

KONTAKION ST. CYPRIAN TONE 2

We honor you, O Cyprian, as a true shepherd
who with your sacred words and divinely-wise doctrines
has shown us the boundary-stones marking out the one Church of Christ.
Even unto death you bore witness with courage;
wherefore, we extol you as a hierarch and martyr.
Entreat Christ that we all be saved.

KONTAKION TO THE RESURRECTION TONE 5

Thou didst descend into hell, O my Savior,
shattering its gates as Almighty;
resurrecting the dead as Creator,
and destroying the sting of death.
Thou hast delivered Adam from the curse,
O Lover of Man, and we cry to Thee, O Lord, save us!

Prokiemon

Thou, O Lord, will protect us; and will keep us from this generation forever.

Verse: Save me, O Lord, for there is not one godly man left.

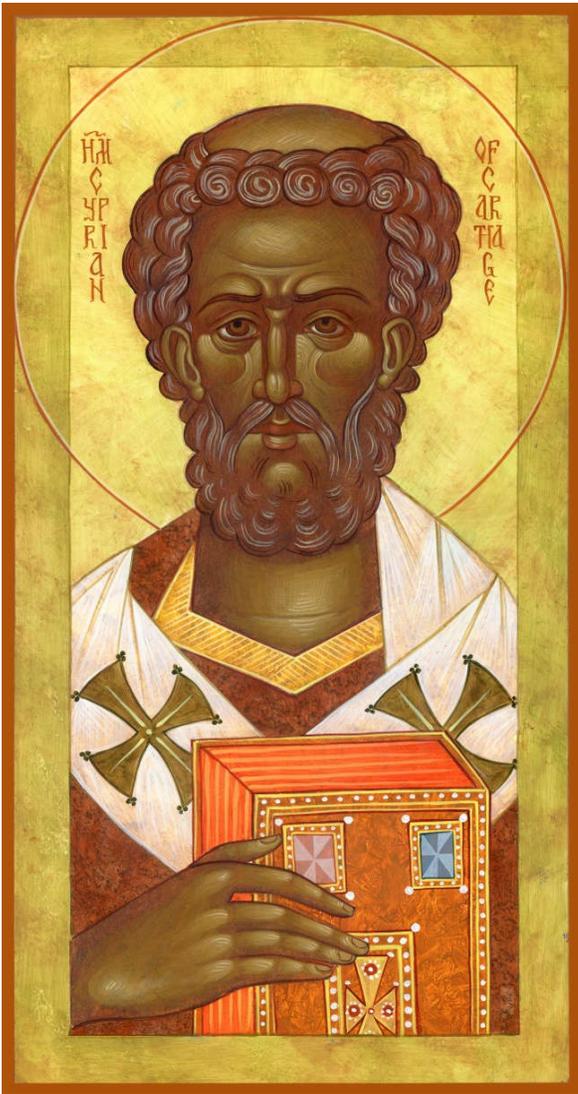
Lesson from the Second Epistle of Saint Paul to the Corinthians (c. 1, v. 21-24; c. 2, v. 1-4)

Brethren, God himself has confirmed me with you in Christ. He has anointed me, he has put his seal on me, he has given me the pledge of the Holy Spirit in my heart.

Upon my soul I call God to witness that I quit coming to Corinth, because I wanted to spare you, not because I domineer over your faith. Rather I am helping you to achieve happiness, for you are standing firm in your faith.

I made up my mind not to pay another painful visit. For if I cause you pain, then no one will be left to make me glad. I wrote you, as I did, so that, when I come, I should not be pained by those, who should make me rejoice.

I felt sure that my joy would be the joy of you all. For I wrote you with much affliction, with anguish of heart, and with many tears, not to cause you pain, but to show you the abundant love I feel for you.



2 до коринтян 1:21-24

А Той, Хто утверджує нас разом з вами у Христі й також помазав нас, є Бог. Він поклав на нас Свою печать, і дав нам Дух у серця наші як завдаток того, що виконає Свою обітницю.

Нехай Бог буде моїм свідком. Я клянуся життям своїм, що не повернувся у Коринт тому, що хотів вас помилувати. І це не означає, що ми хочемо панувати над вашою вірою. Бо ви тверді у своїй вірі, а ми — спільники у ділах ваших для радості вашої.

Отже, я сам собі вирішив не приходити знову до вас у смутку. Бо коли я засмучу вас, то хто ж тоді підбадьорить мене, як не ви, кого я засмутив? Тож написав я так для того, щоб, прийшовши, не бути засмученим тими, хто має веселити мене. Бо я впевнений у вас, бо моя радість — це радість для всіх вас. І написав я вам з великого горя, туги в серці і гірко плачучи. Та не для того, щоб вас засмутити, а для того, щоб ви пізнали ту безмежну любов, що маю я до вас.

Alleluia

- v. I will sing of Your mercies, O Lord, forever; with my mouth I will proclaim Your truth from generation to generation.
- v. You have said: Mercy will be established forever; Your truth will be prepared in the heavens.

The Gospel According to St. Matthew

(с.22, в.2-14)

The Lord narrated this parable: "The kingdom of heaven is like a king who gave a wedding banquet for his son. So he sent his servants to summon those who had been invited to the banquet. But they refused to come.

Again he sent other servants and said to them: 'Tell those who have been invited: 'Behold, I have prepared my banquet, my bullocks and my fat calves are slaughtered and everything is ready. Come to the wedding festival.' But they ignored him, and went off, one to his estate, another to his business, while the others seized his servants, insulted them and killed them."

"When the king heard this news, he was enraged, sent his troops, put those murderers to death, and burned their city. Then he said to his servants: The banquet is ready, but those who were invited proved unworthy of it. So go out to the thoroughfares and invite to the banquet everyone you find. The servants went out to the streets, and gathered all the people they could find, good or bad, so the hall was filled with guests."

"But when the king went in to look at the guests, he observed a man who was not wearing a wedding-garment and said to him: 'My friend, how did you come in here without a wedding-garment?' He made no reply. Then the king said to his attendants: 'Bind him hand and foot, and throw him to the outer darkness, where sinners are wailing and gnashing their teeth.' For many are called, but few are chosen."

Від Матвія 22:2-14

Царство Боже подібне до царя, який справляв весілля свого сина. Він послав слуг, щоб вони покликали запрошених, але ті не хотіли приходити.

Він знову послав слуг сказати усім запрошеним: „Слухайте! Все вже приготовано для весілля, бичків та іншу худобу вже забито, і страви вже на столі. Приходьте на весілля!” Але ніхто на те не звернув уваги, і всі розійшлися — один повернувся до роботи в полі, другий до інших справ. Всі інші, котрі були запрошені, схопили царських слуг, познущалися з них, а потім убили. Тоді цар розгнівався й послав своє військо, і покарав убивць, а їхнє місто спалив.

І сказав цар своїм слугам: „Усе готове для весілля, але ті, хто були запрошені, не гідні бути на ньому. Отже, вийдіть на вулиці й на кожному куті запрошуйте кого побачите”. Тоді слуги пішли й запросили всіх, кого побачили: як добрих, так і лихих людей. Весільна зала була повна гостей.

Але коли цар увійшов і подивився на гостей, то побачив серед них чоловіка в простому вбранні. Цар звернувся до нього: „Друже, як же ти увійшов сюди, не вбравшись у весільне?” Але той мовчав. Тоді цар наказав своїм слугам: „Зв'яжіть йому руки й ноги та й киньте у темряву, де тільки ридання і скрегіт зубів від болю. Бо багато покликаних, але мало вибраних”».

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:

Rose Zalenchak
Irene Palahunik
Peter Zinski
Kathryn Ostaffy
Joann Klein
Michael Klein
Dan Rosga

Steve Sivulich
Maria Warholak
Pearl Homyrda
Ann Sekelik
Shelley Cameron
James White
Daniel Bourgerly

Jane Allred
Ronda Bickel
Dolores Wachnowsky
Pamela Graham
Jocelyn Barner
Theresa Zatezalo
Dylan G

Cynthia Mycyk
Claudia Losego
Alexander Zbalishen
Rebecca White
Deborah Schricker
Jack Schricker

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

Sept. 18 Prophet Zacharias and the Righteous Elizabeth
Betty Stewart, Zachary Kapeluck, Lisa Hladon

Anniversaries

Sept 17 Ronald & Beverly Wachnowsky
Sept 18 Nicholas & Jenny Sally

Birthdays

Sept. 14 Fr. John Charest
Sept.16 Catharine Litvak
Sept.16 Fr, Deacon Evan

Feast Days of:

Sept. 18 Prophet Zacharias

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

Pray for our parishioners in vocational studies

,Sue Leis

FVI

- **FREE BOOKS:** Parishioners and Friends of Saints Peter and Paul, Kellogg's is currently running a promo for each box of cereal that you purchase you can receive a **Free** children's book. The offer is on the back of each box of cereal and the process to get the free book is also on the back of the box. If you are a Kellogg's Cereal eater, please take the time and request the **Free**. Once you receive the book, please bring it to church with you and we will provide it to a child in greater Carnegie area. The offer expires on 9/30/2020. If you have any questions please contact Howard West or Father John. Thanks again for supporting our church's ministries
- **HOMELESS SLEEPING MATS** These mats were a Service Project that Melissa Haluszczak taught for both the Diocesan Church School Camp and Teenage Conference 2020 virtual camp programs. They are made from plastic shopping bags to be given to the homeless as sleeping mats. Each mat is 3 feet by 6 feet and takes @ 700 bags per mat to complete. Each mat also has 2 tying straps and a carrying strap that are also made out of bags. Since it takes so many to complete, We are asking if any parishioner would be willing to save their bags that they would normally take to recycle and give them to Melissa.
- **THANK YOU:** Ann Sekelik would like to thank Fr. John for his visits while she was in the hospital and to all her parish family for their prayers, cards, gifts and well wishes. It truly means the world to her.

Stewardship

THANK YOU FOR THESE RECENT DONATIONS:



ASC CAMP STORE

- ASC Logo Tees**
Maroon/Dark Green
(adult sizes)
\$15.00
- ASC Logo Tees**
Maroon/Dark Green
(onesies + kid sizes)
\$10.00
- ASC Trucker Hats**
Maroon
\$15.00

To Purchase Contact:
Joshua Oryhon (All Saints Camp) josho@allsaintscamp.org
Chris Mills (All Saints Camp) chrismills@allsaintscamp.org

PARISH PROJECTS UPDATE

At the 2019/2020 Annual Parish meeting, Parish Council and the membership discussed the restoration projects that would be worked on in 2019 and 2020. And they were the following:

- Repair and Replace the sidewalks along Mansfield Boulevard - Completed
- Repair the front of the Church Hall Brick Work – Completed
- Rectory Storm Doors – Started
- Repair the Gates at the Cemetery – Planning
- Replace the Church Bell Control System - Planning

After the annual meeting we had multiple donors come forward to donate the funds for the repair of the Side Walks and the Front of the Church Hall. We have monies in the restoration Fund to cover the new Rectory Storm Doors. A potential anonymous donor has been working with our Trustees and Father John to determine the cost of repairing and painting the gates at our cemetery and repairing the brick work on the pillars.

Your generosity to our church has allowed us to complete these projects without any financial strain to the Church finances or to take out any loans. We are grateful to you and all of our parishioners and friends for supporting these projects. Besides the monies that have been donated, we have had multiple parishioners contribute over 1,500 hours of their time and talents to work on other projects around our parish saving us a large amount of money if we had to contract for that work to be done.

The next project that Parish Council would like to tackle is to replace our Church Bells Control System. Our Church Bells have not been working for quite some time now and if you have attended recently or have watched Liturgy via Live Stream, you would have noticed the silence of our bells. The bells play a key role in our liturgies but another important aspect of the bells, is that they announce to the community that Saints Peter and Paul's is open. And that we are alive.

If you are able to help financially towards the new Bell Control System project, please see Michael Kapeluck, Father John or Howard West, we would like to have the new Control System in place to ring on the Feast of Saint Nicholas and to announce to the community that Saints Peter and Paul's in Carnegie is Alive and Open.

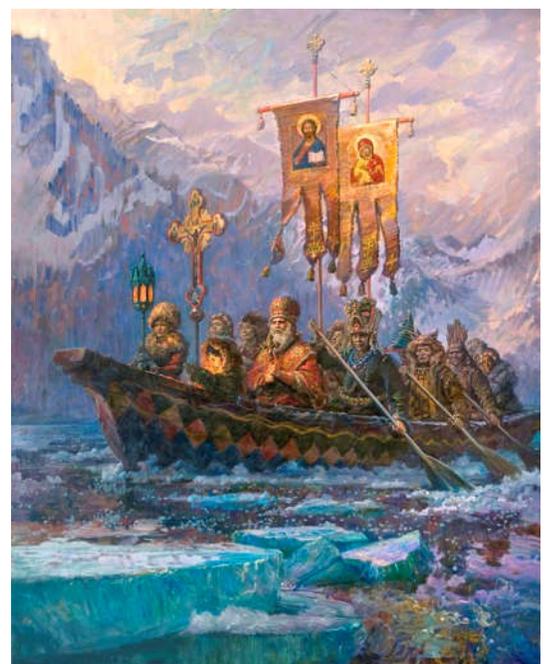
Thanks Howard West
Parish Council President 2019/2020

True Evangelism

Manifest destiny was the belief that the United States god-given right was to spread westward from sea to shining sea, spreading American beliefs across the continent. As we all know, the First Nations tribes (Indians) were seen as heathen, and fair game for the advancing peoples of European ancestry. Whole tribes were wiped from the face of the map, either by being slaughtered, or succumbing to white man's diseases, for which they had no natural immunity. For those natives who were "lucky enough" to survive the occupation of their lands, relocation by force to reservations, was the norm.

The "Christian" basis for this expansion, had as its roots the Calvinist doctrine of "Predestination," a false and horrid, teaching that some were predestined to salvation, while others were not. The natural link between the two doctrines is obvious.

By contrast, the Orthodox missionary monks to Alaska journeyed under strict orders from the Patriarch and the Czar, to respect the First Nations religion, culture, and peoples. They were under direct orders to avoid baptizing the natives, unless they sought to convert, and then only after they were fully catechized. The missionary monks befriended the natives, even to the point of protecting them from Russian fur traders, who mistreated them. They learned the native languages, and respected the local culture.



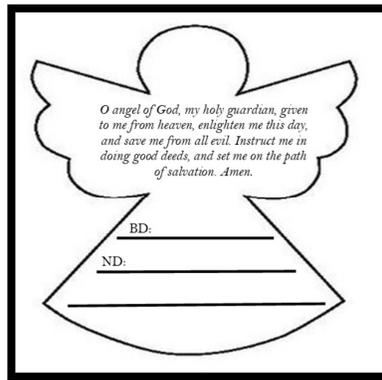
To this day, Alaska's Orthodox natives see Orthodoxy as their native religion, because the love and kindness shown them by the Orthodox monks helped them see Christianity as the fulfillment of their own religion.

This has been the Orthodox way of evangelism from the earliest of times. Some have accused we Orthodox of not being missionary minded, not seeing that our missionary efforts are simply different than that of the west. We believe that God transforms hearts, so we, in turn, share our faith by loving those whom we wish to convert. Our evangelism is based in the heart, where love reigns. The God we Orthodox Christians worship is the God of love and mercy, and the only way to bring others into a relationship with this God, is to love them into God's Kingdom. We don't pronounce them as heathen, who are destined to hellfire, but God's children, created in His image and likeness. We invite them into the Church as our brothers and sisters, because we love them, and desire that they not only have God as their Father, but the Church as their Mother.

With love in Christ,
Abbot Tryphon

<https://blogs.ancientfaith.com/morningoffering/2020/09/true-evangelism/>

Sr. UOL Chapter Caregiving & Missions Committee
GUARDIAN ANGEL PROGRAM



We are all familiar with the UOL Prayer Pal Program! The **Guardian Angel Program** is something similar except that it is a program that will last a WHOLE YEAR! The program is designed for **YOU** to be a Guardian Angel to a special person(s) throughout the year! No gifts are expected to be given, please pray for you person, send cards, give calls, check-in with the person(s) selected at least each month with a way and means on how you feel comfortable. The **Guardian Angel** program will start on the Church New Year September 13, 2020 and run until September 2021. The UOL hopes this will be a way to help us all stay in touch with those in need or who just need a little extra smile at times to say you are not alone!

GUARDIAN ANGEL SIGNUPS BEGIN SEPTEMBER 13, 2020

Contact: Chris Mills (412-716-0562 (call or text) or email at cxljovi99@gmail.com)

Contact: Sue Leis (412-216-3346 (call or text) or email at sueleis94@gmail.com.

To place someone on the Guardian Angel List or add someone, please contact Fr. John Charest.

ONCE SIGNED UP YOU WILL RECEIVE

A Guardian Angel Cutout with the person's name, birthdate, and names date
Your name will be recorded on the tracking spreadsheet, please provide/verify email address.

Monthly reminder to be a "Guardian Angel" to your person.

If you need other information for the person, just let us know.

ANNOUNCING

2020 – 2021 RETREATS AND SEMINARS

The Ukrainian Orthodox League of the USA
Ohio and Western Pennsylvania Region



EXPERIENCING WORSHIP SERIES - THE NEW LITURGICAL YEAR

7:00 PM - Friday, September 25, 2020

ZOOM Meeting Platform

Moderators: Fr Ivan Tchopko, Sts. Peter & Paul (Youngstown, OH)
Fr. John Charest, Sts. Peter & Paul (Carnegie, PA)

SPEAKER: The Very Rev. Fr. Athanasios Haros, Dean
St. Nicholas Greek Orthodox Cathedral,
Tarpon Springs, FL

September 1/14 marks the new Ecclesiastical Year. Special prayers are offered at the beginning of the new liturgical cycle of feasts and fasts. This is an opportunity to explore the vocabulary of Faith and the rhythm of worship and the revelation – through the fixed and movable feasts and church seasons and fasts – of our salvation. Within this framework our faith is anchored in and by the Word of God.

PRACTICAL ORTHODOXY SERIES - STEWARDSHIP IN TIMES OF CRISIS

10:00 AM - Saturday, October 24, 2020

ZOOM Meeting Platform

Not since World War II has the Church faced a crisis with the magnitude of COVID-19. Giving and generosity – and our agility in managing this crisis – has tested us all. Is it just a matter of money? How has your Church turned crisis into opportunity? What can we learn from our experience? What are ten ways we can secure the future?

EXPERIENCING WORSHIP SERIES - THE NATIVITY

7:00 PM - Thursday, December 3, 2020

ZOOM Meeting Platform

The Feast of the Nativity of our Lord and Savior Jesus Christ is one of the most joyful days of the Orthodox Church. It ranks next to the Resurrection of Jesus. This year truly experience the power of this season of grace by gaining a deeper understanding of why we fast, the hymnography of the church, and how the Nativity foreshadows His Passion and Resurrection.

ANNUAL LENTEN RETREAT

9:30 AM - Saturday, April 18, 2020

VENUE AND FORMAT TO BE ANNOUNCED

EXPERIENCING WORSHIP SERIES | THE LENTEN CANON

TO REGISTER FOR

SEPTEMBER 25, 2020

EXPERIENCING WORSHIP SERIES-THE NEW LITURGICAL YEAR

(There is no registration fee)

https://docs.google.com/forms/d/e/1FAIpQLSfOvzrTlppQFa_2Q7ga4viNZaO4r0rRg8zoxWIDHVzCV31CMg/vi_ewform

TO BE BLACK AND ORTHODOX: PART OF MY STORY

by John R. Gresham, Jr.

I have a friend who is considering becoming an Orthodox Christian. She is African-American and is concerned that by joining the Orthodox Church that she would be turning her back on black culture. While she likes everything about the ancient faith, she notices the lack of Negro spirituals and the preaching style of the church we grew up in. Also, except for me, I am the only native black American in the parish. While she is used to being the only black in some circles in her upbringing, that she would be a little more comfortable making the same plunge that I did if she saw more of us in the same pool. How is it possible to maintain a strong black identity in this white church?

As I have written in a previous article, the Orthodox Church is the white church that is not. Much of its spirituality comes from the teachings of the Desert Fathers of the Nile Valley. It is not uncommon for Eastern European monks and nuns to trace their ascetic practices back to St. Anthony of Egypt or St. Moses of Ethiopia. St. Athanasius, who was described by his rivals as a black dwarf, is the acknowledged hero of the First Ecumenical Council which underlined the true doctrine of the pre-existence of Jesus Christ. This saint would go on to be Bishop of Alexandria and all Africa and compile the books of the New Testament in 367 AD and the New Testament was officially canonized in a conference in Carthage 30 years later. Almost no White Anglo-Saxon Protestant church in this country would admit to such things. What saddens me is that very few, if any, African-American Protestant churches teach these things on a regular basis.

Also, the whites from Eastern Europe had nothing to do with the chattel slavery of our ancestors nor established the Jim Crow laws. Greeks and Serbs were slaves to the Ottoman Turks up until the early 1800's. Russian monks defended the humanity and rights of Native Alaskans and helped push for the liberation of serfs (semi-slaves) in their own nation. Arabs, Lebanese, and Syrians do not consider themselves to be white. As for the Egyptians and Ethiopians, they certainly aren't white. Thus, for a black American to become an Orthodox Christian is to join a universal body of believers that are not defined by Thomas Jefferson's assumed white supremacy and Finis Dake's Biblical misinterpretations of black "inferiority."

Being an Orthodox Christian, I see myself as transcending America's ignorant defining wall of race and embracing the ancient sense of being both black and Christian. In my icon corner, I have Cyprian of Carthage, Moses the Ethiopian, John the Dwarf and other heralded saints of Africa. As well, I have a dark skinned Theotokos and Christ that was written in the Slavic tradition and the Kursk-Root Icon of the Theotokos which is one of the holiest images of the Russian Orthodox Church. The pale skinned Christ Pantocrator at the top of my corner is the 6th century icon from Africa's Sinai Peninsula. But, there is an Ethiopian icon of the Nativity beside it. I reject the American tradition of iconoclasm as it lends itself to white supremacy. I fully embrace the Orthodox tradition of iconography as ours is the faith of all peoples from the very beginning. Of course, my Baptist upbringing is against "graven images" on biblical grounds. But, Orthodoxy Christianity also uses the bible to support the use of these "windows into heaven." And the very first Orthodox Church I attended, St. Cyprian of Carthage in Richmond, I saw full sized icons of black saints and saw "white" people going up to, bowing before, and kissing them. Who's interpretation should I trust; that of the ones who defended legal segregation and still maintains it by custom? Or, the multi-racial church leaders who came together in the eighth century who defined the proper place and use of holy images in the life of the Christian who knew no reason for skin color prejudice?

Being Orthodox, I am opposing the American Protestantism which ignores the history and wisdom of the African saints. Why should I not pray the words of St. Macarius the Great when Serbian school children have them in their prayer books? Why should I not seek guidance in the wisdom of St. Pachomius when Russian monks in West Virginia embrace the very lifestyle he taught? Oh don't get me wrong; I honor my mother and father, rely on the strength of Harriet Tubman and David Walker, enjoy traditional black spiritual music, and have nothing against the Black Lives Matter fight against police brutality. But, any faith that teaches me that the African Saints don't matter is a faith that does not teach black people the fullness of who they are in the eyes of God. The Orthodox maintain this Christian fullness with that of other holy men and women from Europe and the Near East. Fathers Seraphim Rose and Alexander Schmemmann (two pillars of the Orthodox Church in the United States) frequently referred back to desert fathers in the formation of Christian worship



and spiritual discipline as well as the monks of Mt. Athos or Valaam Monastery. Even in those hallowed places of contemplation, the African saints are highly revered. I see no reason why I shouldn't follow suit.

Do I miss the form and style of African-American preaching? Sometimes I do. But, style without substance and sincerity is wasted. You take Dr. C.A.W. Clarke, one of the greatest black preachers from back in the day. That man could "whoop" a sermon from the invocation to the benediction. But, his style was born out of the intense suffering of our people during the Jim Crow era that he lived in. Clark didn't just "whoop," but gave a lot of spiritual truth to his listeners. Too many preachers try to imitate his style not because of shared suffering, but out of the idea giving people what they like to hear. The same is true with the delivery style of Gardner C. Taylor (my biggest preaching influence). His slow and deliberate rise to a rousing crescendo of a shout was a reflection of the pain we suffer in this world rising to the hope and victory in the life of Christ. He did this with a theological mind second to none. While racism is still alive and well in this country, most black Christians have little or no idea what it is to have suffered like our parents and grandparents. We have lost the sense of humble suffering and reliance on God that they had as we are often too quick to protest the very slightest insult against us. Thank God the days of Jim Crow are (well, mostly) gone. But, without the sense of humble suffering and reliance on God for deliverance from this world and personal sin, our best Clarke and Gardner styles are mere mockeries.

Sadder still is the fact that so many black preachers today aren't even trying to emulate these classic ministers. Way too often, modern preaching is dictated by whatever seems popular on "Christian" television. The mannerisms and styles of whatever preacher is amassing a great number of followers and generating the largest income is the patter that is being pedaled as "anointed preaching." There is a great reliance on "Christianized" secular slogans to excite people to a point that some of the same things heard in a Friday or Saturday night dance club can be heard in a Sunday Morning sermon. "Turn around three times and give a 'high five' to your neighbor." "Ain't no party like a Holy Ghost party 'cause a Holy Ghost party don't stop." If the old mothers of the Baptist church I grew up in could rise from the grave and hear this sort of preaching, a lot of ministers would be getting whippings!

The same is true for black religious music. Our slave ancestors didn't have the luxury of pianos. They clapped, stomped, and perhaps played a drum. The songs they made came out of a faith born in struggle with both the outer demons that oppressed them and the inner demons of sin. During segregation, that same sense of music made in a faith born out of struggle carried over on pianos and in some cases, other instruments (at least one branch of black Pentecostalism had horns). Contemporary Gospel, like that in white American Christian circles, is nothing more than a Christian label thrown on the secular music forms. What is heard on a Rhythm & Blues radio station is no different than the Gospel station. Some of the "liturgical dance" performed even in the morning worship in some churches is the same as seen in dance clubs. Instead of the church being a thermostat of Godly change in the souls of black Christians, it is too often a thermometer going along with whatever is going on for the sake of being "relevant" and keeping young folk in the church. Sadly enough, one of the reasons why youth and young adults leave and aren't very active in the church (black or white) is that secular music and dance is a lot more professionally done and done with more talent than the entertainment that is in church.

I recognize the best of my African-American Christian heritage. Among my treasured icons of the saints are photos of people who contributed greatly to my spiritual development. My cousin Oppielee, Deacon Louise Kersey, was known for her godly wisdom and love for others. Alex and Zechariah Jones were uncles I never knew but were known as no-nonsense deacons at St. John's Baptist Church. Deacon H. L. Mays was my shop teacher and a well-loved example of Christian manhood. My mentor in ministry and grandfather in law, Rev. Carter Wicks, took my narrow behind under his wing when it came to being a preacher and pastor. I am ever mindful of the road they paved for and the legacy they left me as I pray before them and the other icons every morning and evening. I kept the name I was given at birth when I was Chrismated into the Church out of respect for the two men whose legacy I will carry unto death. My Uncle John R. Thompson was a United States Marine when blacks weren't supposed to be good enough to be Marines. After serving our nation in WWII, Johnny was known as a giving man who extended a hand of friendship to anyone who needed one. My father, John Robert, Sr., quietly broke color barriers as his aptitude test scores for AT&T technical trainees were among the highest in his entry class. Today, he is one of the most respected deacons in King William County for his wisdom and community service. I wasn't asked to change my upbringing to become an Orthodox Christian. I didn't.

But, my father also taught me not to follow what everyone else was doing for the sake of being like everyone else. So, I stand on his shoulders and those of Uncle Johnny. I am rooted in the faith of Dr. Clarke and Deacon Oppielee. But, I have taken my African-American identity to the table where Moses the Black speaks with John Chrysostom. I stand with Ephrem the Syrian and Cyprian of Carthage. I take from the chalice of Ireland's Patrick and Egypt's Mary. Just as Malcolm X urged black Americans to look beyond the struggle of national Civil Rights and bring our struggles into the realm of worldwide human rights, I have brought my faith to the older and broader Church. I pray my friend will see this and, in God's time and way, come home to Orthodoxy. I pray others will do likewise

<https://ocf.org/to-be-black-and-orthodox-part-of-my-story/>

Saint Sophia Ukrainian
Orthodox Theological Seminary



Свято-Софіївська Українська
Православна Семінарія

PO Box 240
South Bound Brook, NJ 08880
Tel. (732) 465-7555 Fax (732) 356-5556
web: www.stsuots.edu
E-mail: StSophiaSeminary@aol.com

8 September, 2020
Martyrs Adrian and Natalia (4th c.)

Appeal from the Seminary Provost

Dear Friends and Benefactors, beloved in the Lord:

Would you be willing to make an investment in the future of the Church by helping support the men who will bring the sacraments, priestly presence and spiritual guidance to you, your children and grandchildren?

For over 45 years now, St. Sophia Ukrainian Orthodox Theological Seminary has been forming Orthodox priests and lay community leaders according to the teachings and traditions of the Church. These priests and lay leaders currently serve the needs of Ukrainian Orthodox Christians not only in the United States of America but truly all around the world: in Brazil, Ukraine, Portugal, Canada and Germany.

It has only been through the generosity of benefactors that the Seminary has been able to continue in existence over the past four decades. Faithful like you have consistently shown their belief in and support of the formation that their priests are receiving by contributing generously to the many needs of St. Sophia Seminary.

We are aware of the sacrifices made by our benefactors to give the donations needed to contribute to the work done here. As such, we are careful not to squander your generous contributions.

St. Sophia Seminary has opened its doors 45 years ago and shall continue to fulfill our Church's needs. It is for this reason that we once more

8 вересня 2020 року Божого
Мчч. Адріана і Наталії (4 ст.)

Звернення Академічного Декана Семінарії

Возлюблені у Христі друзі та благодійники,

Чи бажаєте Ви зробити внесок у майбутнє Церкви, допомагаючи підтримати людей, які звершуватимуть Таїнства, священі обов'язки та духовну опіку Вами, Вашими дітьми та онуками?

Вже більше 45 років Українська Православна Богословська Семінарія Святої Софії навчає та виховує православних священників та мирян згідно з вченням та традиціями Церкви. Ці священники та миряни сьогодні служать потребам Українських Православних Християн не тільки в Сполучених Штатах Америки, але і у всьому світі: Бразилії, Україні, Португалії, Канаді та Німеччині.

Це можливо було лише завдяки щедрості благодійників, за рахунок яких, Семінарія змогла продовжувати існувати протягом останніх чотирьох десятиліть. Усі вірні, як і Ви тепер, послідовно виявляли свою віру та підтримку у навчальному процесі, який отримують наші священники, щедро сприяючи багатьом потребам Свято-Софіївської Семінарії.

Ми усвідомлюємо жертвовність, зроблену нашими благодійниками, яка необхідна для сприяння виконання нашої роботи. Таким чином, ми помірковано витрачаємо Ваші щедрі внески.

Свято-Софіївська Семінарія відкрилася 45 роки тому і буде продовжувати виконувати

appeal to your long-proven generosity to contribute in any way that you can to our daily work of forming truly Orthodox priests.

Without you, we cannot continue. Our world needs priests as never before, and St. Sophia Seminary is the only place in the United States where Ukrainian Orthodox priests are being formed.

By sending a donation to the Seminary, you are not only performing a great act of charity that will be specially rewarded by God, you are also helping a world that is afflicted with so many challenges and providing for your future and the future of many others.

This appeal provides a tangible way to give to those men who have chosen to give their lives to the Church.

The average annual expense associated with the cost of educating one seminarian in four-year formation period for the Holy Priesthood is more than \$20,000 per year.

With your prayers and response to the 2020-2021 Academic Year Seminarian Fund Appeal, the affirmation of the people of God is invaluable to the training of the future priests of the Ukrainian Orthodox Church of the USA.

All donations to the Seminary are tax-deductible.

To thank you in a more lasting manner, we offer our daily liturgical services for the friends and benefactors of the Seminary.

Please, forward us the list of names of your loved ones, so that the prayers may be offered on your behalf.

We also ask that you pray for us daily, as we require many graces for the performance of this difficult, but sublime task. May God bless you in the pursuit of your heavenly goal!

In Christ,

+ *Daniel*

+Daniel,

By the Grace of God Archbishop
and Provost of St. Sophia Seminary



У Христі,

+ *Даниїл*

+Даниїл,

потреби для нашої Церкви. Саме з цієї причини, ми ще раз звертаємось до Вашої довготривалої щедрості, щоб будь-яким чином сприяти нашій повсякденній праці, навчати православних священиків. Без Вашої підтримки, ми не можемо продовжувати.

Ми потребуємо священиків, як ніколи перед цим, і Свято-Софіївська Семінарія є єдиним місцем у Сполучених Штатах, де навчаються Українські Православні священики. Склавши пожертву на Семінарію, Ви не тільки виконуєте великий благодійний внесок, за який Вас нагородить Бог, але також допомагаєте світу, який страждає від багатьох викликів і забезпечуєте своє майбутнє та майбутнє багатьох інших.

Це звернення дає реальну можливість тим людям, які вирішили посвятити своє життя Церкві. В середньому, річні витрати пов'язані із навчанням одного семінарста на чотирирічному навчальному процесі, перевищують \$20,000 доларів США на рік.

З молитвами, Ваша відповідь на звернення від Семінарійного Фонду 2020-2021 навчального року та підтримка покликань до духовного сану, є безцінною у підготовці майбутніх священиків Української Православної Церкви США.

Всі пожертви на Семінарію звільнені від державного оподаткування. Щоб подякувати Вам у більш молитовний спосіб, ми звершуємо щоденні богослуження у семінарії та молимося за наших ближніх та благодійників Семінарії. Будь ласка, надсилайте нам список імен Ваших близьких, щоб молитви були піднесені від Вашого імені.

Ми також просимо Вас щоденно молитися за нас, оскільки нам потрібно багато сил для виконання цього важкого, але святого завдання. Нехай Бог благословить Вас у досягненні Вашої небесної мети!

Милістю Божою Архієпископ та
Академічний Декан Семінарії Святої Софії

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 6 _____
September 13 _____
September 20 _____ Sponsored
September 27 _____

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

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Sponsor _____
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Date of Bulletin you wish to sponsor _____
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SS. Peter & Paul
Ukrainian Orthodox Church
PO Box 835
Carnegie, PA 15106

RETURN SERVICE REQUESTED