





# St. Peter & St. Paul Ukrainian Orthodox Church

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

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**President: Howard West 724-910-9627**

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

## FEBRUARY 14, 2021

### SUNDAY, FEBRUARY 14

DIVINE LITURGY 9:30 AM, TONE 3

SUNDAY OF ZACCHAEUS

MARTYR TRYPHON

1 TIM 4: 9- 15; LK 19: 1- 10

LITANY FOR PETER & SOPHIE MATWICZYK, LUKE GALYCZ

40<sup>TH</sup> DAY PARASTAS IN MEMORY OF ROSE ZALENCHAK

PARASTAS FOR MEMBERS OF CHUBKO FAMILY

**GREAT VESPERS 6:00 PM**

MEETING OF THE LORD/ BLESSING OF CANDLES

### MONDAY, FEBRUARY 15

MEETING OF THE LORD/ BLESSING OF CANDLES

DIVINE LITURGY 9:30 AM

### SATURDAY, FEBRUARY 20

VESPERS 6:00 PM

### SUNDAY, FEBRUARY 21

DIVINE LITURGY 9:30 AM, TONE 4

SUNDAY OF THE PUBLICAN & PHARISEE

GREAT MARTYR THEODORE STRATELATES

2 TIM 3: 10 - 15; LK 18: 10- 14

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**TODAY'S BULLETIN IS SPONSORED BY**

DAN, RACHEL, AND MARLANE IN HONOR OF CLAUDIA ON HER  
BIRTHDAY. MANY BLESSED YEARS

!

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-hand delivered to the editor

-placed in the Bulletin envelope in the church vestibule.

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

-e-mailed to: kapeluck@verizon.net

# We welcome you today

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

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

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

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

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

**Нагадуємо нашлім гостям., що:**

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

лише православні християни можуть отримати Євхаристію (Святе Причастя) у 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'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**

# MARTYR TRYPHON OF GAMPADA



## TROPARION TO THE RESURRECTION TONE 3

Let the heavens rejoice! Let the earth be glad! For the Lord has shown strength with His arm! He has trampled down death by death! He has become the first born of the dead! He has delivered us from the depths of hell, and has granted the world great mercy!

## TROPARION - TONE 4

Your holy martyr Tryphon, O Lord, through his suffering has received an incorruptible crown from You, our God. For having Your strength, he laid low his adversaries, and shattered the powerless boldness of demons. Through his intercessions, save our souls!

## KONTAKION - TONE 8

By the power of the Trinity you destroyed polytheism to the ends of the earth, and you were honored by Christ, all-glorious Tryphon; having conquered tyrants through Christ the Savior, you received your crown of martyrdom and the gift of divine healing, for you are invincible.

## KONTAKION TO THE RESURRECTION TONE 3

On this day Thou didst rise from the tomb, O Merciful One, leading us from the gates of death. On this day Adam exults as Eve rejoices; with the prophets and patriarchs they unceasingly praise the divine majesty of Thy power.

Prokiemon

Sing to our God, sing to our King, to our King sing.

*Verse:* O clap your hands together, all ye people; O sing unto God with the voice of melody.

## Lesson from the First Epistle of Saint Paul to Timothy (c. 4, v. 9-15)

Timothy, my child, this is a doctrine of our faith, which must be professed by all believers. It is for this very end that we endure toil and insult. Because we have set our hope on the living God, who is the Savior of all men, and above all, of those, who believe in him.

These are the doctrines, which you must urge and preach. Do not give cause to the believers to look down on you as a frivolous young man. On the contrary, see to it that they look up to you as a model of speech, behavior, charity, spirit, faith, and purity.

Until I come, devote yourself to reading, to preaching, to teaching. Do not neglect the grace, which has been given to you through prophecy, when the presbyters laid their hands upon you. Make these studies, practice these duties, and show to all men how you excel in them.

## 1 Тимофію 4:9-15

Ось істина, яку слід повністю дотримуватися: ми покладаємо свої надії на живого Бога, Який є Спасителем усіх людей і, насамперед, віруючих. Ось заради чого ми тяжко трудимося й боремося.

Проповідай і навчай цього. Нехай ніхто не зневажає тебе за твою молодість. Але будь взірцем для віруючих у слові своєму, поведінці, любові, у своїй вірі, у чистоті життя свого.

Доки я не прийду, і далі читай людям Святе Писання й заохочуй і навчай їх. Не нехтуй даром своїм, який був даний тобі через пророцтва<sup>1</sup>, коли старійшини поклали свої руки на тебе. Піклуйся про ці обов'язки весь час. Віддайся їм, і тоді твої успіхи стануть очевидними для всіх.

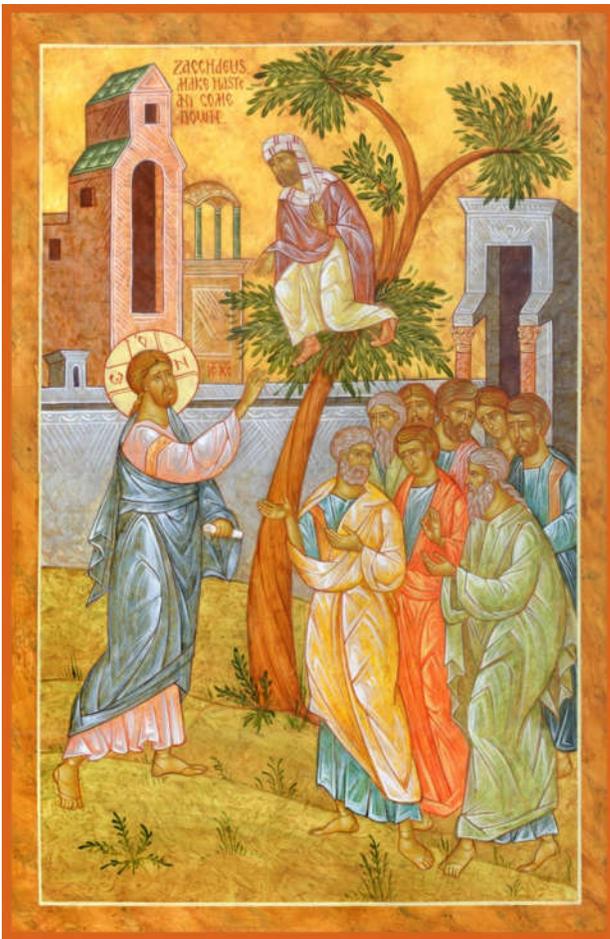
Alleluia

v. In You, O Lord, have I placed my hope; let me not be put to shame.

v. Be a God of protection for me, a house of refuge in order to save me.

## Gospel According to St. Luke

(c.19, v. 1-10)



At that time, Jesus entered and was passing through Jericho. Now there was a rich man called Zacchaeus, chief of the publicans, who wanted to see who Jesus was. But he could not because of the crowd, for he was small of stature. So he went ahead and climbed a sycamore tree to see him, for he was passing that way.

When Jesus reached that place, he looked up, saw him, and said to him: "Zacchaeus, come down quickly, for I must lodge at your house today."

He came down quickly and received him joyfully. When they saw it, they all grumbled, saying: "He has gone to be the guest of a sinful man."

But Zacchaeus stood up and said to the Lord: "Behold, Master, I will give half of my possessions to the poor, and if I have defrauded anyone of anything, I will pay him four times as much."

Jesus said to him: "Today salvation has come to this house, for he also is a son of Abraham. For the Messiah has come to seek and save those who are lost."

## Від Луки 19:1-10

Ісус увійшов до Єрихона й йшов містом. Там мешкав багатій на ймення Закхей, який був головним збирачем податків. Він прагнув побачити, хто ж Такий Ісус, але через

великий натовп не міг зробити цього, бо був низький на зріст. Тож Закхей забіг наперед усіх і заліз на чинару, щоб побачити Ісуса, бо Він якраз мав пройти повз те дерево.

І коли Ісус дійшов до цього місця, Він підвів очі й промовив: «Закхею, мерщій злязь, бо Я мушу сьогодні зупинитися в твоєму домі».

Тоді Закхей швидко зліз на землю й радісно привітав Ісуса. І всі це бачили й почали ремствувати: «Він пішов у гості до грішника». Але Закхей став і промовив до Господа: «Пане, послухай! Я віддам половину свого добра бідним. І якщо я колись у когось щось видурив, то поверну йому в чотири рази більше!»

Ісус сказав йому: «Сьогодні в цей дім прийшло спасіння, адже цей чоловік також один з обраного народу Божого. Бо ж Син Людський прийшов, щоб розшукати і спасти те, що було загублене».

# 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:

Steve Sivulich	Jane Allred	Teresa Stacy	Laila Bechtle
Maria Warholak	Ronda Bickel	Claudia Losego	Sally Sally
Peter Zinski	Pearl Homyrda	Dolores Wachnowsky	Shaun McAdams
Kathryn Ostaffy	Ann Sekelik	Pamela Graham	Rebecca White
Joann Klein	Shelley Cameron	Jocelyn Barner	Deborah Schricker
Michael Klein	James White	Theresa Zatezalo	Jack Schricker
Dan Rosga	Dylan G	Olga Cherniavska	Kay Stevens
Fr. John Haluszczak	Pani Anne Haluszczak	Nick Worobny	Gerald
Fr. Victor Wronskyj	Fr. Philip Nixon	Khouria Theodora Nixon	Michele Roberts
Fr. Stephen Hutnick	Karsten Scott	Jeff Mills	
Fr. George Bazylevsky	Dobr. Oksana Bazylevsky		

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

### Name Days

### Feast Days of:

Feb. 18 Martyr Agatha  
Feb 19 St. Photius of Constantinople

### Anniversaries

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

### Birthdays

Feb. 14 Claudia Losego  
Feb.14 Scott Brettell  
Feb.16 Frank Gazella  
Feb.18 Acrilla Walewski  
Feb.19 Iryna Reiterovych  
Feb.19 Lois Buggan  
Feb.19 Rebecca Mills  
Feb.19 Sarah Dorning  
Feb.19 Kathy Peyton

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

### Pray for our Catechumens

Andie Yorita

### Pray for our parishioners in vocational studies

### Pray for the newly departed servants of God

Rose Zalenchak



- **COLLEGE KIDS** As part of the Sr. UOL’s **Seminarians Plus Club**, we send notes of encouragement, along with a small gift card, to our college students every month during the academic year. If you would like to participate, we are collecting small denominations of gift cards, \$5 or \$10, to send each month. We have 4 college students this semester. Last semester we sent Amazon, Walmart, Panera Bread, and one month, gift cards to their favorite fast food place. If you are interested in supporting our young adults, please email Sue Leis at [sueleis94@gmail.com](mailto:sueleis94@gmail.com) or calling her at 412.216.3346. Thank you for your continued support of our outreach programs!
- **BASKET RAFFLE:** The UOL Convention Committee is sponsoring a Basket Raffle. We will try to have a basket raffled off each month. This month we have some Valentine's Day goodies for you and your loved one. This basket will be raffled off on St. Valentine's Day, February 14th, 2021. Tickets are \$1 each or 10 for \$5. See Matushka Laryssa or John Stasko to get your tickets. Proceeds go to the 75th Annual UOL Convention being sponsored by our parish in 2022
- **LENTEN PRAYER PALS:** The UOL is going to be sponsoring the “Lenten Prayer Pals” for Great Lent! As sign-up and distribution of prayer pals will be a little and take a little longer, we are starting early and asking everyone who is interested to please **sign up by Sunday, February 28, 2021!** Great Lent starts March 15, 2021 and we would like to have information back to everyone by Sunday, March 14, 2021.

Sue Leis is heading the program up and you can email her at [sueleis94@gmail.com](mailto:sueleis94@gmail.com) or call or text her **412.216.3346** to participate. Sue will also have Cindy Haluszczak as an in person contact helper at Divine Liturgy Services on Wednesday’s and Sunday’s. You can provide your name to Cindy at those services if you wish to participate in the Lenten Prayer Pal Program. Please let them know which way you want to receive your prayer pal notification once assigned; in-person, email, mail, text.

Once we have everyone’s name, a random number program will be run (like pulling name out of basket) to line everyone up with your partner. Sue will make up our normal Prayer Pal Cards with the prayer and names for distributions. Sue and Cindy will distribute them to you as you indicated when you signed up.

We thank you for your participation in the Lenten Prayer Pal Program!

- **SRUOL:** The Sr. UOL Chapter will have a meeting on Sunday, Feb. 21<sup>st</sup> after Divine Liturgy and coffee hour. We invite you to the meeting to learn more about the UOL chapters activities and discussion on our upcoming 53<sup>rd</sup> Pysanky Sale. Our chapter is celebrating its 65<sup>th</sup> Anniversary year and we would love to have you join us this year in membership and events! Mark your calendars and see you on the 21<sup>st</sup> of February!

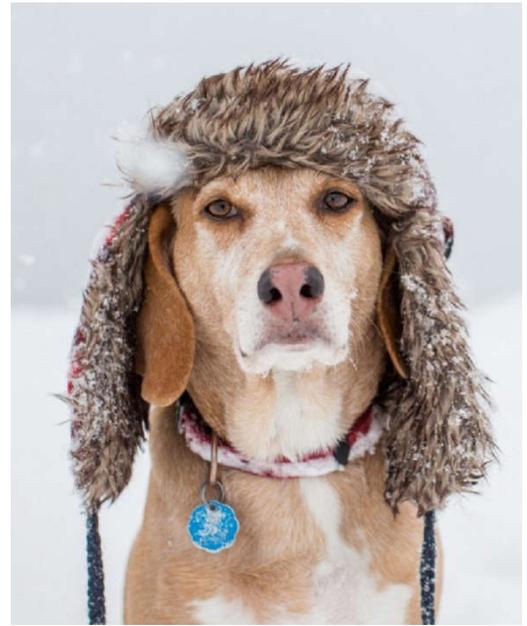
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## *Stewardship*

**THANK YOU FOR THESE RECENT DONATIONS:**

# Help Our Furry Friends

Animals in need: with the cold weather on us and an increasing animal population in local shelters, the Staskos are collecting new or gently used supplies to take to local animal shelters to help them with an over load of our animal friends in shelters. Most shelters run off donations and in these COVID times donations are declining while abandoned animals are increasing at the shelters. We are collecting blankets, towels, pillows, bowls, dog and cat food or cleaning supplies like Clorox, brushes, brooms, trash bags etc. if you have any items that you are looking to get rid of and still in good condition please contact Shirley, Olesia or John and we will make arrangements to get them and store them. Once we have a large load we will distribute to the local animal shelters in and around Pittsburgh. Please remember our furry friends in these times. They can't speak for themselves so we need to remember to help them. John M. Stasko 412-304-1841



## *Prayer of Saint Modestos Protector & Healer of Animals*



O Lord Jesus Christ my God, Who are merciful and All-good, Who in wisdom created every visible and invisible creature, Who pours out His compassions upon all that He has created, Who through Your all-good Providence foresees and troubles over for all Your creatures: bodiless, physical, rational, irrational, soul-bearing, soulless, from the first to the last. For nothing is not foreseen by You, neither is anything abandoned by You, the Creator and Foreseer of all. For You are He Who opens His hand, and fills all living things with goodness. You are He makes grass to grow for the cattle, and green herb for the service of men. You are He Who once, through the herd of Israel, preserved them from above from the fatal wound of the first-born of the Egyptians. You are He Who, through the compassion of Your incarnation, deposed he who had the might of death: that is, the devil, and by Your death, You put death to death.

You are He Who, through myself Your unworthy servant, puts to death the serpent, that Your spring of water might not be corrupted. Those that drink from it, both the living and the dead, through Your life-giving power, you resurrect. And if a demon draws near to it, and prepares to make itself apparent, seize it, that it might never dare to approach the place in which, I the sinner, call upon Your name. To You, therefore, I pray, O All-good Master and Creator of all, and I entreat You, the cause of all life, hearken to this my entreaty, and drive away every fatal sickness and danger from the oxen, horses, donkeys, mules, sheep, goats, bees, and any other animals in true need to the life of Your servants who call upon You, the giver of every good, and of my name. And grant, O Lord, to all those who celebrate my name, and with faith hasten to my relics, permanent peace, multiplication of animals, uncorrupted wheat, wine and oil, and above all, remission of sins, health of bodies, and eternal salvation of souls.

Yes, O Lord Jesus Christ, for the descendants from Your very loins, grant compassion on the suffering animals, whose herd is being afflicted by the sickle of death. And not having any word besides bleating, and bitter and random noises, in Your mercy, take away their passion and suffering. For if You even call rational beings to this sympathy: "A righteous man has compassion upon his animals", as is written, how much more do You show compassion on these, Who are their Creator and Foreseer? For You, O compassionate, preserved the animals in the Ark, as Your goodness and compassions won out. That by the wellness and multiplication of the oxen, and the remaining four-legged animals, the earth might be worked, and fruit might be harvested, and Your servants who call upon my name might be preserved without any corruption, and partake of their very harvest. And that these, having all things that are necessary, might be increased in every good work, and glorify You, Who grants every good thing. And grant me me also, Your servant and most-fervent entreater, the honor of Your all-governing Kingdom, for to You belong all glory, honor and worship, with Your beginningless Father, and Your All-Holy and good and life-giving Spirit, now and ever, and unto the ages of ages. Amen.

# PYSANKY SALE

The Sr. UOL Chapter is hoping third time's a charm as we finalize plans to hold our 53<sup>rd</sup> Annual Pysanky Sale. The sale will be an in person event, but will look a little different as we will be following Covid guidelines in place at the time of the sale. The two main differences will be a limit on the number of people allowed in the building at one time and food will be for take -out and outdoor dining only and there will no tables in the hall for eating or hanging out.

To pull this event off, we will need as much help as possible. We realize that even though the sale is two months away, there will still be some of you not ready to get back in the groove. We know the workforce will be small and for this reason we are asking that everyone who is willing to work to let us know now so we can prepare. We have had a number of parishioners help us during our past 3 or 4 events, so feel free to invite them as well.

The areas we will need help.

Egg Sale Tables- Please see Michael Kapeluck , 412-527-5359,  
kapeluck@verizon.net

Craft/Cultural Tables- Please see Melissa Haluszczak, 412-269-4564, mhalusz@msn.com

Pysanky Supply Tables- Please see Chris Mills, 412-726-0562, cxljovi99@gmail.com

Kitchen- Please see Sherri Walewski, 412-874-4190, najoda@comcast.net

Basket Raffle- Please see Michele Kapeluck, 412-303-1454, kapeluck@verizon.net

Bake Sale-Please see Pani Alice O'Neil, 724-622-4604, aliceliffoneil@yahoo.com

Ushers/people counters- please see Michael Kapeluck

Even with a depleted bank account the Sr. UOL Chapter has tried to continue its work. With a lot of work and by God's grace , we can help get the Chapter back on its feet so they can fully continue the work of the Church.

Thank you so much in advance for your help.

In Christ  
Michael Kapeluck

PS: We have started up egg making sessions again on Sundays after coffee hour. You are welcome to join us!



\*\*\*\*\*  
COFFEE HOUR SCHEDULE

February 21	Pat Dorning
February 28	John & Shirley Stasko



## CARNEGIE HAPPENINGS

Carnegie welcomes a couple new restaurants:

**Krista's Deli and Catering**, located at 331 E. Main St. (near Bakn), they are open Monday thru Friday 10:30 AM to 6 PM; go to <https://www.kristasdeli.com/> for more info.

**Afghan Kabob House**, located at 231 E. Main St. (near Riley's), they are open Monday thru Thursday, 10 – 12 AM, and Friday & Saturday 10 -2 AM; opening on 2/05/21.



**Sunday, February 21<sup>st</sup>, from 12:30 to 2:30 PM, *St. John and St. Martin***

***Closet***, at Sts. Peter & Paul Ukrainian Orthodox Church, 220 Mansfield Ave. (Gold Domes). Free clothing for men, women and children and some household items. Trade something old for something new, leave a donation or just take what you need. Donations of clean, gently used or new clothing and household items accepted when closet door is open. Masks required. For more information go to: <http://www.orthodoxcarnegie.org>.

### **Enjoy a Local Friday Fish Fry during this Lenten Season:**

**St. Elizabeth Ann Seton Worship Site** (part of the new St. Raphael Catholic Church) *Fish Fry* will be held every Friday during Lent, beginning February 19<sup>th</sup> from 11:30 AM to 7:00 PM (reduced hours on April 2<sup>nd</sup>, Good Friday). It is **Take-out only**. Phone in your order OR you are welcome to place your order indoors. Please follow church protocols: Mask must be worn over mouth and nose, use the hand sanitizers, and please keep 6 feet of distance between each other. You may pick up your order in St. Luke Hall or, pre-paid orders may use the car-side pickup service: just park in the reserved lot on Fourth Street —look for the colorful banners. Directions will be posted and/or volunteers will be there to help. If coming inside to pick up your order, please do not share the elevator with people from outside your immediate household. Restrooms are not open to the public. The Church will be accepting credit and debit cards or you can pay cash in-person. Menu will be posted in their bulletin and online at <https://www.straphaelcgs.org/>.

### **SAVE THE DATE:**

**Friday, March 1<sup>st</sup>**, The Carnegie Boys & Girls Club Summer Camp registration opens. The Camp costs \$115.00/week per child. This fee includes breakfast and lunch. Need-based scholarships are available. For more information please call the Club at (412) 276-3151

Take Care, Jack

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## **Orthodox Buzz Words 3: Glory to God**

[Fr. Edward Rommen](#)

Another commonly used phrase in danger of being minimalized is “glory to God.” This is often heard in response to some positive development, good news, or narrow escape. “I just passed my test.” “Glory to God!” “I survived the crash with only minor injuries.” “Glory to God!” “So-and-so just won the election.” “Glory to God!” “I went out shopping without a mask and did not get the virus.” “Glory to God!” Anyway, you get the idea and could no doubt supply many examples of your own.

Given the rich origins of and the many layered meanings of the phrase I think that it deserves better than the often (not always) casual way in which it is used. I don't think the term lends itself to being used as a go-to, knee-jerk expression of relief or to mark the culmination of something that may have nothing at all to do with bringing glory to God. In any case, the glory of God, which is what is being invoked here is a truly awesome reality that deserves to be worshiped and not just used as a pious-sounding expression of quotidian and personal reprieve.

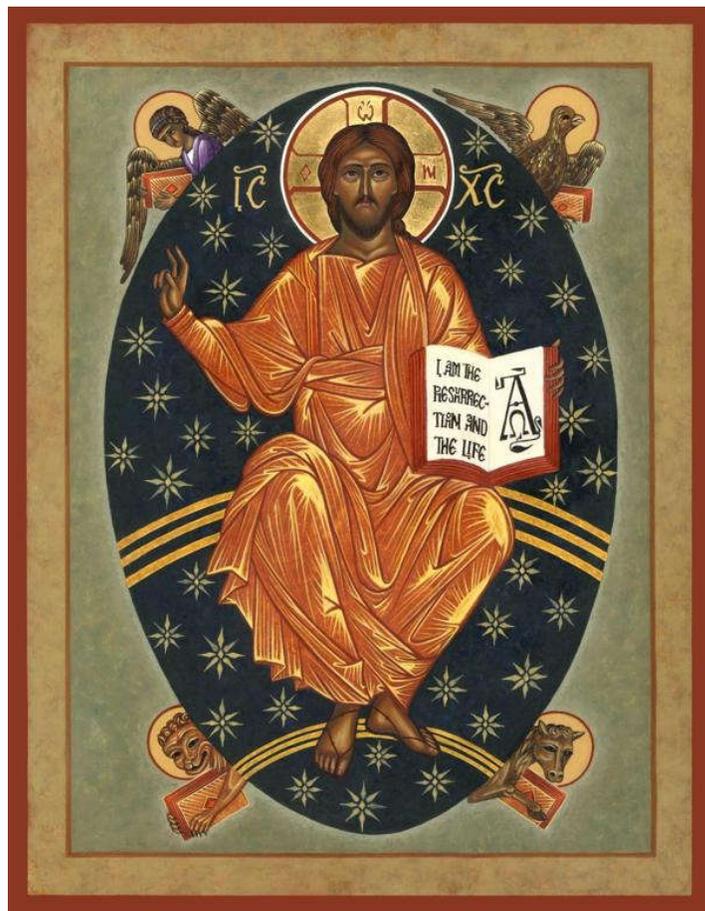
Divine glory is nothing short of that which is absolutely perfect, beautiful, magnificent and powerful. It is an expression of the awesome power, the glorious moral attributes, the infinite perfections of God (Isa 40. 5 Acts 7. 2 Rom 1. 23; 9. 23; Eph 1. 12). As such, it fills all of creation. Glory is what the heavens as well as the lives of the faithful reveal about God. The prophet Isaiah declared “The whole earth is full of His glory.” (Is 6.1–3). Jesus, in particular, is said to be the “brightness of the Father’s glory” (Heb 1. 3 Jn 1. 14; 2. 11). Glory is what dwells in and fills sacred spaces such as those of the Tabernacle, the Temple, and our Churches. The physical temple, the Church, is a place where this awesome glory, holiness, and perfection of God dwells (Ps 27.4 96.6).

Faced with this omnipotent power we readily cry out with the Psalmist, “the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints. For who in the heavens can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD? (Ps. 89:5-6). But then David adds that God is “greatly to be **feared** in the council of the holy ones, and **awesome** above all who are around him?” This business of fearing God seems to put a bit of a damper on our sometimes-mundane celebration of God’s glory. Yet, it is exactly awe, fear, even shuddering that would be the natural and appropriate responses to the immeasurable greatness of God.

Encountering this awesome might, even in its everyday forms of healing from illness, protection from dangers, should draw, not some kind of flippant exclamation, “glory to God,” but should rather force us to understand that we are, as the theologian Rudolph Otto put it, “dealing with something for which there is only one appropriate expression, *mysterium tremendum*.”<sup>[1]</sup> The moment we recognize this divine glory will tremble at the mystery of it, we will shudder, but not with the crazy trembling of fear. According to Otto, this ‘shudder’ appears here in a form “ennobled beyond measure where the soul, held speechless, trembles inwardly to the furthest fiber of its being. It invades the mind mightily in Christian worship with the words: ‘Holy, holy, holy’; it breaks forth from the hymn of [Trisagion]: God Himself is present: Heart, be stilled before Him: Prostrate inwardly adore Him.”<sup>[2]</sup>

But, how, you might ask, can we see this glory. Interestingly, in the New Testament the word glory (*doxa*) “is used essentially as a synonym of” beauty. That is something we often claim to be able to see—in others, nature, architecture, and art. The words for beauty (*kallós, kallone, horaiotes*) only occur four times in the NT (in adjectival form *horaios*), each time referencing external or physical beauty (Mt 23.27, Acts 3.2, 10, Rom 10.15). However, the term glory (*doxa*) “is used essentially as a synonym of” beauty.<sup>[3]</sup> Indeed, the glory of God is said to be the manifestation of his beauty. Note the way St. Macarius describes the effect of Christ’s beauty on the soul. “So the soul that is thoroughly illuminated by the inexpressible beauty of the glory of the light of the face of CHRIST, and partakes of the Holy Spirit in perfection, and is thought worthy to become the mansion and the throne of GOD, becomes all eye, all light, and all face, and all glory, and all spirit; CHRIST himself who governs and drives, and carries and supports her, thus preparing her, and thus gracing and adorning her with spiritual beauty.”<sup>[4]</sup> If we are correct in associating divine glory and beauty, then to glorify is to beautify, that is, made to participate in the infinite, archetypal divine beauty (Ps 90.17). And so we pray, “sanctify those that love the beauty of thy house. Glorify [beautify] them in return by thy divine power.”<sup>[5]</sup> Indeed, make holy those of us who see, acknowledge, and live into the divine beauty found in the icons, the vestments, the incense, the liturgizing, and above all in the Eucharist. Having seen we declare “thou art the enlightenment of our souls and bodies, O Christ God, and unto thee do we send up glory, together with thy Father, who is without beginning, and thine *all-holy*, and *good*, and life-creating Spirit, now and ever, and unto ages of ages.”

So, yes, we can see the glory of God and obviously, crying out “glory to God” is (should be) our first spontaneous response to being overwhelmed by that divine power, majesty and beauty. So, it does seem reasonable to ascribe or acknowledge that power whenever we think ourselves the beneficiaries of its workings—to say “glory to God” at a moment when we either experience his power or see his beauty. But at that moment our crying out should also represent another step in our own growth because it must also be a declaration of a willingness to continue to participate in that glory by being glorified, beautified, sanctified ourselves. Think about that the next time you find yourself moved to cry out “glory to God.



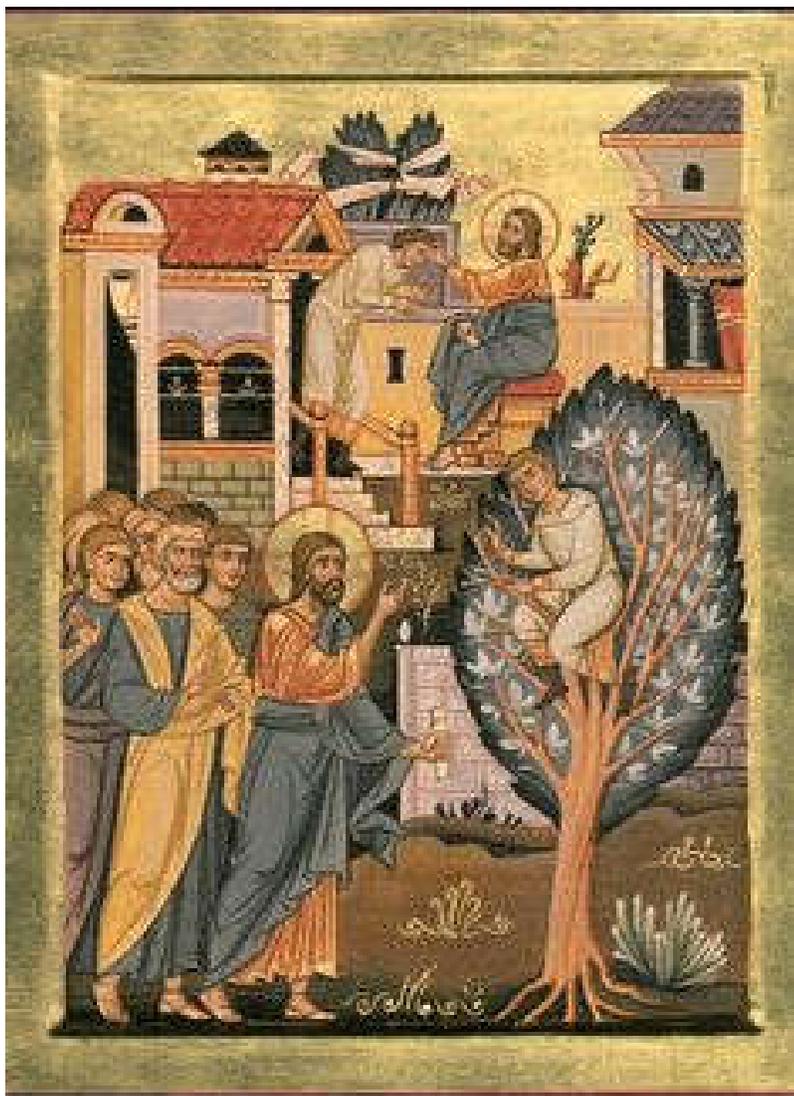
## Blessing Others as We Have Been Blessed: Homily for the Fifteenth Sunday of Luke (“Zacchaeus”) in the Orthodox Church

January 30, 2021 · [Fr. Philip LeMasters](#)

Of the many people whose lives were changed when they encountered Christ in the gospels, the story of Zacchaeus stands out in distinctive ways. As a Jew who had become rich collecting taxes for the Romans from his own people, Zacchaeus was both a traitor and a thief, for he collected more than was required so that he could live in luxury from the oppression of his neighbors. The Jews expected a Messiah who would bless the righteous, condemn the wicked, and destroy the Romans and their collaborators. Their religious leaders would have had nothing at all to do with someone like Zacchaeus. He was the complete opposite of a righteous man.

Luke does not tell us why Zacchaeus wanted to see the Savior as He passed by. He was a short little fellow who could not see over the crowd, so he climbed a sycamore tree in order to get a better view. That must have looked very strange: a hated tax-collector up in a tree so that he could see a passing rabbi. Even more surprising was the Lord’s response when He saw him: “Zacchaeus, make haste and come down, for today I must stay at your house.” That was a completely different comment from what anyone would have expected from a conventional Messiah. The Savior actually took the initiative in inviting Himself to Zacchaeus’ home, where the tax-collector received Him joyfully.

This outrageous scene shocked people, for no Jew with any integrity would be a guest in the home of such a traitor and thief. He would become unclean by going into his house and eating with him. But before the Savior said anything to the critics, Zacchaeus did something perhaps equally as outlandish. He repented. He actually confessed the truth about himself as a criminal exploiter of his neighbors. He pledged to give half of his possessions to the poor and to restore restore four-fold what he had stolen from others. He pledged to do more than justice required in making right the wrongs he had committed. In that astounding moment, this notorious sinner did what was necessary to turn his life around. As a sign of His great mercy, Jesus Christ accepted Zacchaeus’ sincere repentance, proclaiming that salvation has come to this son of Abraham, for He came to seek and to save the lost.



The overwhelming grace of God shines through this memorable story. There is no record of Zacchaeus asking explicitly for the forgiveness and mercy of the Lord. All that he did was to climb a tree out of curiosity, but that was enough to begin to open himself to the healing divine energies of Christ. The Savior did not have to condemn Zacchaeus, who already knew how corrupt he was. The Lord did not denounce him, but instead took the initiative to establish a healing relationship with someone who was surely considered a lost cause by conventional standards. When people complained that Christ had associated Himself with such a sinner, the Lord did not argue with them,

but instead let Zacchaeus use that tense moment to bear witness to His gracious healing, which knows no limit and cannot be reduced to outward obedience to a law.

Zacchaeus was so transformed by the mercy of Christ that he became an epiphany, a living icon of the restoration of the human person in God's image and likeness. This formerly corrupt and money-hungry man resolved to show his neighbors a measure of the grace that He had received, for he gave half of what he owned to the poor and restored all that he had stolen four-fold. In response to the gracious blessing he had received from Christ, he blessed others abundantly in a way that bore witness to the healing of his soul.

Zacchaeus provides a wonderful example of repentance because he spontaneously and freely united himself to Christ as he took practical steps to bless others beyond any measure of justice. He shines brightly with the merciful generosity of the Lord, like an iron left in the fire of the divine glory. His amazing transformation was not a reward for what he had earned in any way, for he did not get from Christ what he deserved. The healing that the Savior brings us all is never a matter of getting what we deserve, but instead manifests the boundless mercy and grace of the Lord Who conquered death itself in order to make us participants in His eternal life. Zacchaeus's example shows us that the more clearly we see the gravity of our sins and the sickness of our souls, the better position we are in to be transformed by our Lord's abundant mercy and to convey that same mercy to others.

In the prayers said before receiving Communion, we confess that we are each the chief of sinners. That does not mean that we have stolen more than Zacchaeus did, but that the light of Christ has illumined the eyes of our souls such that we can see at least a measure of the truth about ourselves. We never know the hearts and souls of other people and cannot judge anyone else as though we were God. We must never even try to do that. The only true statements we can make about the state of someone's soul are those that we make about ourselves. None of us knows our sins fully, but when we recognize that we have fallen short of the infinite goal of becoming like God in holiness, we can then confess our brokenness and call out for the Lord's mercy as we take concrete steps to redirect our lives toward Him. That is why we should all make regular use of the sacrament of Confession. By confronting the truth about our souls and being assured of God's forgiveness as we turn away from our sins, we open ourselves to receive the Lord's gracious strength for healing. We must confess and repent if we are to receive His Body and Blood for the forgiveness of our sins and life everlasting.

Saint James was right: "Faith without works is dead." Repentance is not a matter of merely feeling sorry for our sins, but of turning away from them as we become so open to our Lord's mercy that His holiness permeates our lives. That is what Zacchaeus did in response to the gracious initiative of the Savior in coming to His house. Given the importance of hospitality in that culture, Zacchaeus surely shared a meal with Christ, which in that time and place was understood to establish a close bond between them. When we receive the Eucharist, our Lord's gracious initiative makes us "one flesh" with Him through our communion in His Body and Blood. If we are truly in communion with Christ, then His life will become evident in ours. Even more than Zacchaeus, we will convey to our neighbors the same gracious mercy that we have received in practical, tangible ways that go beyond any standard of justice. Even more than Zacchaeus, we will rejoice that salvation has come to our house and extend God's blessings to others.

No matter how far from God we feel today, no matter the particular kind of personal brokenness we know all too well, and no matter the weakness of our faith, the transformation of Zacchaeus provides us a sign of our Lord's gracious will for each of us. This memorable little man shows us how to respond to the One Who "came to seek and to save the lost," which includes you and me. If the Savior's healing extended even to someone like Zacchaeus, who was a notorious traitor and a thief, then there is hope even for us who are the chief of sinners. All that we must do is open ourselves in humility to embrace the healing mercy of the Lord as we offer our lives for the blessing of our neighbors, even as we ourselves have been blessed.

<https://blogs.ancientfaith.com/easternchristianinsights/2021/01/30/blessing-others-as-we-have-been-blessed-homily-for-the-fifteenth-sunday-of-luke-zacchaeus-in-the-orthodox-church/>

# Martyr Tryphon

The Martyr Tryphon was born in Phrygia, one of the districts of Asia Minor, in the village of Lampsacus. From his early years the Lord granted him the power to cast out demons and to heal various maladies. He once saved the inhabitants of his native city from starvation. Saint Tryphon, by the power of his prayer, turned back a plague of locusts that were devouring the grain and devastating the fields.

Saint Tryphon gained particular fame by casting out an evil spirit from the daughter of the Roman emperor Gordian (238-244). Helping everyone in distress, he asked only one thing from them: faith in Jesus Christ, by Whose grace he healed them.

When the emperor Decius (249-251) assumed the imperial throne, he began a fierce persecution of Christians. Someone reported to the commander Aquilinus that Saint Tryphon was boldly preaching faith in Christ, and that he led many to Baptism. The saint was arrested and subjected to interrogation, during which he fearlessly confessed his faith.

He was subjected to harsh tortures: they beat him with clubs, raked his body with iron hooks, they scorched his flesh with fire, and led him through the city, after iron nails were hammered into his feet. Saint Tryphon bravely endured all the torments without complaint.

Finally, he was condemned to beheading with a sword. The holy martyr prayed before his execution, thanking God for strengthening him in his sufferings. He also asked the Lord to bless those who should call upon his name for help. Just as the soldiers raised the sword over the head of the holy martyr, he surrendered his soul into the hands of God. This event occurred in the city of Nicea in the year 250.

Christians wrapped the holy body of the martyr in a clean shroud and wanted to bury him in the city of Nicea, where he suffered, but Saint Tryphon in a vision commanded them to take his body to his native land to the village of Lampsacus. Later on, the relics of Saint Tryphon were transferred to Constantinople, and then to Rome.

In Russia, Saint Tryphon is regarded as the patron saint of birds. There is a story that when Tsar Ivan the Terrible was out hunting, his falconer carelessly allowed the Tsar's favorite falcon to fly away. The Tsar ordered the falconer Tryphon Patrikeiev to find the bird within three days, or else he would be put to death. Tryphon searched all through the forest, but without luck.

On the third day, exhausted by long searching, he returned to Moscow to the place called Marinaya Grove. Overcome with weariness, he lay down to rest, fervently praying to his patron saint, the Martyr Tryphon, for help.

In a dream he saw a youth on a white horse, holding the Tsar's falcon on his hand. The youth said, "Take the lost bird, go to the Tsar and do not grieve." When he awakened, the falconer actually spotted the falcon on a pine tree. He took it to the Tsar and told him about the miraculous help he received from the holy Martyr Tryphon. Grateful to Saint Tryphon for saving his life, Tryphon Patrikeiev built a chapel on the spot where the saint appeared. Later on, he also built a church dedicated to the holy Martyr Tryphon in Moscow.



# Calendar of Events

March 28 53<sup>rd</sup> Pysanky Sale

## 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 th parish hall. **YOU ARE NOT PERMITTED TO BRING ANYTHING!!!** However, bring a Friend!!!

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.

Call 276-9718 to schedule a donation.

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

**To Submit items for publication on website & social media**

>email any information to be included on the Website, Facebook or Instagram to Parish Technology.

If you have any fliers or jpgs please include them, but not necessary.

E-mail Technology at [technology@orthodoxcarnegie.org](mailto:technology@orthodoxcarnegie.org)

Please indicate the time frame you would like items posted to website and/or social media.

Find & follow us on:



**BULLETIN SPONSOR DATES**

February 7 \_\_\_\_\_  
February 14 \_\_\_\_\_ Sponsored  
February 21 \_\_\_\_\_ Sponsored  
February 28 \_\_\_\_\_

March 7 \_\_\_\_\_ Sponsored  
March 14 \_\_\_\_\_  
March 21 \_\_\_\_\_  
March 28 \_\_\_\_\_

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**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") \_\_\_\_\_



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

RETURN SERVICE REQUESTED