



St. Peter & St. Paul Ukrainian Orthodox Church

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www.orthodoxcarnegie.org

MARCH 21, 2021

SUNDAY, MARCH 21ST

DIVINE LITURGY 9:30 AM, TONE 8

TRIUMPH OF ORTHODOXY

HEB. II: 24 -26, 32- 12: 2 , JN 1 : 43- 51

WEDNESDAY, MARCH 24TH

PRE-SANCTIFIED LITURGY 6:00 PM

FRIDAY, MARCH 26TH

PRE-SANCTIFIED LITURGY 6:00 PM

SATURDAY, MARCH 27TH

VESPERS 6:00 PM

SUNDAY, MARCH 28

DIVINE LITURGY 8:30 AM, TONE 1

SUNDAY OF ST. GREGORY PALAMAS

HEB. 1 : 10- 2: 3 , MK 2 : 1- 12

ALL SERVICE LIVE STREAMED AT:

<https://orthodoxcarnegie.org/livestream>

TODAY'S BULLETIN IS SPONSORED BY

KRIS, KATHY JOHN, KIM AND FAMILIES IN MEMORY OF THEIR
FATHER, JOHN A STASKO ON THE 16TH ANNIVERSARY OF HIS FALLING
ASLEEP IN THE LORD

. VICHNAYA PAMYAT MEMORY ETERNAL

CHRISTINE OVESNY IN MEMORY OF JR. ON THE 7TH ANNIVERSARY
OF HIS FALLING ASLEEP IN THE LORD.

VICHNAYA PAMYAT MEMORY ETERNAL

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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 спізнівся на Божественну Літургію (пришов після того, як було прочитано Апостол і Євангеліє) не можуть підходити до чаші; **хворі**, і **ті**, хто має обмежені фізичні м'якості, звільняються від вище викладених вимог;

немовлята та діти до семи років, які належать до Православної християнської віри, можуть отримувати Святе Причастя і звільняються від вище викладених вимог;

Дякуємо за те, що Ви прийшли помолитися з нами сьогодні у церкві Ісуса Христа. Разом з вами ми віддали славу Єдиному Господу, Отцеві, і Синові, і Духові Святому. Нехай дотримання вічного вчення нашого Господа наблизить нас один до одного Богу

SUNDAY OF ORTHODOXY

TROPARION TO THE RESURRECTION TONE 8

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

TROPARION SUNDAY OF ORTHODOXY - TONE 2

We venerate Your most pure image, O Good One, and ask forgiveness of our transgressions, O Christ God. Of Your own will You were pleased to ascend the Cross in the flesh to deliver Your creatures from bondage to the enemy. Therefore with thanksgiving we cry aloud to You: You have filled all with joy, O our Savior, by coming to save the world.

KONTAKION SUNDAY OF ORTHODOXY - TONE 8

No one could describe the Word of the Father; but when He took flesh from you, O Theotokos, He accepted to be described, and restored the fallen image to its former beauty. We confess and proclaim our salvation in word and images.

KONTAKION FOR THE RESURRECTION TONE 8

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

PROKIMENON TONE 4

Blessed are You, O Lord God of our fathers, / and praised and glorified is Your Name forever!
V. For You are just in all that You have done for us!

Lesson from the Epistle of Saint Paul to the Hebrews

(c. 11, v. 24-26; 32-40)

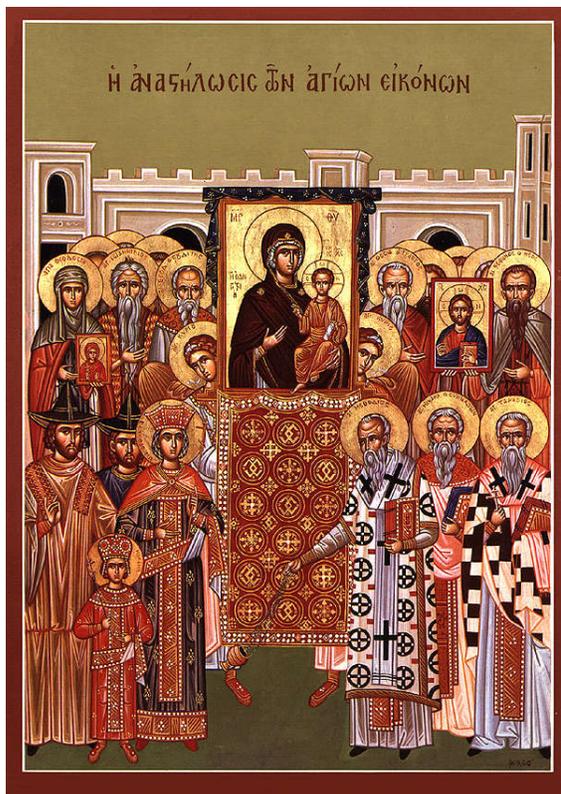
Brethren, through faith Moses refused to be called the son of Pharaoh's daughter, when he was grown up. He preferred to share the hardships of the people of God rather than enjoy the temporary pleasures of sin. He considered Christian martyrdom more precious than all the treasures of Egypt. For he was looking forward to the ultimate reward in heaven.

I do not need to say more. For time would fail me, if I told you what Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets have achieved through faith. They conquered kingdoms, lived righteously, received new promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, found strength in their time of trial, became mighty in war, and put foreign armies to flight.

Some returned to their women from certain death as if by resurrection. Some were tortured, but refused to accept their release, because they wanted to inherit a better life after their resurrection. Others endured derision, floggings, chains, and imprisonment.

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

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



До євреїв 11:24-26, 32-40

Завдяки вірі Мойсей, уже в дорослому віці, відмовився, щоб його називали сином фараонової дочки. Він обрав собі інший шлях: зносити труднощі разом із народом Божим, аніж насолоджуватися плинними радощами, що приносять гріх. Страждання за Христа Мойсей вважав більшим багатством, ніж усі скарби Єгипту. Адже він дивився далеко вперед і бачив там свою винагороду.

Чи треба мені продовжувати наводити приклади? Не стане мені часу, щоб розповісти про Гедеона, Варака, Самсона, Єффая, Давида, Самуїла і пророків. Покладаючись на їхню непохитну віру, вони рятували царства, встановлювали справедливість між людьми, і через те дістали Божі обітниці. Вони замикали пащі левам, вгамовували лють вогню, їх не брав меч. Ті, хто були немічними, набували силу, а в битві ставали могутніми й змушували тікати ворожі війська.

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

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

ALLELUIA

V. Moses and Aaron were among His priests; Samuel also was among those who called on His Name.
V. They called to the Lord and He answered them.

The Gospel According to Saint John

(c. 1, v. 44-51)

At that time, Jesus decided to leave for Galilee, found Philip, and said to him: "Follow me." Now Philip was from Bethsaida, the home town of Andrew and Peter.

Philip met Nathanael and said to him: "We have found the man of whom Moses and the prophets wrote in the Scriptures, Jesus of Nazareth, the son of Joseph."

Nathanael asked him: "Can anything good come from Nazareth?" Philip answered him: "Come and see."

Jesus saw Nathanael coming toward him and said: "Here is a genuine Israelite, in whom there is no guile." Nathanael asked him: "How do you know me?"

Jesus answered him: "Even before Philip called you I saw you while you were under the fig tree." Nathanael said: "Rabbi, you are the Son of God, you are the King of Israel."

Jesus said to him: "You believe because I told you that I had seen you under the fig tree. You will see greater wonders than that." Then he added: "Verily, verily I say to you, from now on you will see heaven open wide and the angels of God ascending and descending upon the Messiah."

Від Івана 1:44-51

Пилип був родом із Вєфсаїди, того ж самого міста, що і Андрій та Петро. Коли Пилип зустрів Нафанаїла, то сказав йому: «Ми знайшли Того, про Кого Мойсей писав у Законі і про Кого писали пророки. Це Ісус із Назарета, Йосипів Син». Нафанаїл запитав Пилипа: «Чи може щось добре прийти з Назарета?» А Пилип відповів: «Ходімо, сам переконаєшся».

Побачивши, що Нафанаїл іде до Нього, Ісус сказав: «Ось справжній ізраїльтянин, який зовсім не має лукавства». «Звідки Ти знаєш мене?» — спитав Нафанаїл. Ісус відповів: «Перш ніж тебе покликав Пилип, Я бачив тебе, коли ти сидів під фіговим деревом». «Равві, Ти — Син Божий, Цар Ізраїлю», — сказав Нафанаїл. Ісус же відповів йому на те: «Ти повірив у Мене, бо Я сказав, що бачив тебе під фіговим деревом? Та ти побачиш іще більші дива». І додав: «Істинно кажу тобі: побачиш ти, як небо розкриється і Ангели Господні підійматимуться та спустатимуться на Сина Людського».

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	Jeff Mills
Nick Worobny	Gerald	Michele Roberts	Karsten Scott
Maria Kashtalinchuk	Anatoliy Kashtalinchuk		

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

Anniversaries

Birthdays

Mar 26 Natasha Walewski

Feast Days of:

March 24 St. Sophronius of Jerusalem

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

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

Sarah Dorning



- **TABLES NEEDED:** Just like the Food Festival, the Pysanky Sale will have outdoor dining, so we will need your card tables again. If you have any card tables that you can lend us, you can bring them to the church anytime between now and the Saturday before the sale.
- **WESTERN EASTER(April 3rd, 2021) DINNERS:** We will be doing Easter Diners on April 3rd, 2021 for takeout and delivery dinners for the local Carnegie Area. You can pick up or we can delivery between 1:00PM to 4:30PM. If you know anyone who would like a meal please contact Lynda West at (412)600-9585 or Father John. If you are interested in helping we will need volunteers Friday April 2nd, 2021 between 10:00 AM and 3:00 PM, and Saturday April 3rd from 11:00 AM till 5:00PM please see Howard West. For deserts will be providing a piece of cake for each meal, if you can bake a sheet cake for this project please contact Lynda West or Howard West, we will be cutting and boxing the cakes on Friday April 3rd, 2021. Also any monetary donations to support this effort please contact John Stasko or Howard West. Thank you for your continued support of our community outreach efforts.
- **BASKET RAFFLE:** The Annual Basket Raffle will be held at the Pysanky Sale on Sunday, March 28th. If you would like to donate a basket please let Michele Kapeluck know via e-mail, kapeluck@verizon.net, or by text/phone call, at 412-303-1454. Or Sue Leis via e-mail, sueleis94@gmail.com or text/phone call at 412-216-3346. You can drop off your basket(s) at the Hall on Friday, March 26th from 11:00- 2:00pm or Saturday, March 27th from 11:30-2:00pm, or by 9:00 am the morning of the sale. We have baskets if you need one. Every year we have such a success because of all the donations of beautiful baskets we receive from you.
- **BAKE SALE:** Calling all backers, welcome back! Bake goods are needed for our Annual Pysanky Sale. You can bring your bake goods to the hall or Saturday March the 27th between 10-2. If you are unable to bring your bake goods to the hall please call us at 724-775-1166 or email us at alicecliffoneil@yahoo.com and we will pick them up. Deacon Evan, Pani Matka Alice
- **FAMILY & FRIENDS DIRECTORY:** A new edition of our parish directory is nearing completion. The directory will list Orthodox Churches, in our area, local neighboring houses of worship, hospitals and nursing homes as well as the names, addresses and contact information of parishioners and friends of St. Peter and Paul. A sample copy will be available in the church hall today for you to look at. Please check the information we have included for your family. If we need to make any changes, please leave a note on the paperwork provided in the hall or email corrections to us. This parish directory is a very important for our parish family, it is a way for us to all stay connected . A personal phone call or a card is such an easy way to let others know we are thinking of them. The completed directory will be available for pick-up soon and upon request, a copy can be mailed to you.
Cindy Haluszczak teksenia@aol.com or Alexis Sawchuk sawchuk22@aol.com
- **Sr. UOL Chapter Meeting Sunday 3.21.2021:** UOL Chapter Meeting after liturgy to discuss Pysanky Sale and a few normal UOL Business items. Please attend!
- **MEMORY ETERNAL:** Our prayers and sympathies are extended to Pat & Gary Dorning on the falling asleep of their daughter, Sarah. Sarah’s funeral was held yesterday and she was buried next to her brother in the parish cemetery. May her memory be eternal.

COFFEE HOUR SCHEDULE

March 21 Sherri Walewski
 March 28 Pysanky Sale



UOL LENTEN MEALS TO GO

3-21-2021

Order your "Lenten Meal to Go" for
Sunday, 3. 21. 2021

You can place your order online using the link below or contact Chris Mills or Matushka Laryssa Charest.

We are asking if you are interested in purchasing to let us know so we know approximately how much to prepare. Extra's will be planned for, however, it is suggested to let us know ahead to ensure we have a meal for you!

Online Order Form: <https://forms.gle/wP8dyV4BYyYNy3nG8>





The Ukrainian Orthodox League offers a wonderful opportunity to its members and friends called 'Praying Your Way'. During Great Lent, this calls for an organization of a Psalter Group. Every individual is given their own track for reading through the entire Book of Psalms, or Psalter. Since, everyone is starting at different points, the entire Book of Psalms is read each weekday of Great Lent.

The reading of the Psalms can be intimidating for adults, let alone children. So, this Lenten Tree project was considered to be a great introduction to the Psalms for families with kids. While the adults read the Psalter the children can start learning familiar verses. Each weekday of Great Lent, you will make a cross with one of the verses below and add it to your tree. After, the six weeks are complete, you can save the verses for next year, or hand them out to friends and/or your church family.

What you will need:

A few branches- can be decorative fake ones or real ones from outside
White Paper
Purple Paper
Glue or Stapler
Scissors

Directions:

Cut identical strips of purple paper (At least 1 inch thick and 10 inches long). Fold the strip in half vertically and glue at the bottom, leaving a loop to hang on the branch at the top. Then either print out or write out the verse of the day on white paper and attach it horizontally across the purple strip to make a cross. (Please see above). Hang it on your Lenten Tree.

Week 1:

"Blessed *is* the man that walks not
in the counsel of the wicked." Psalm 1:1

"For the Lord knows the way of the righteous,
but the way of the wicked will perish." Psalm 1:6

"Serve the Lord with fear, and rejoice
in Him with trembling." Psalm 2:11

"Salvation *belongs* to the Lord: Your blessing
be upon Your people." Psalm 3:8

"You, O Lord, shall protect us and preserve
us from this generation forever." Psalm 11:7

Week 2:

"O Lord, save thy people and bless
thine inheritance." Psalm 27:9

"The Lord will give strength to His people;
the Lord will bless His people with peace."
Psalm 28:11

"Rejoice in the Lord, o you righteous!
Praise befits the just." Psalm 32:1

"Let Your mercy, O Lord, be upon us,
as we have set our hope on You." Psalm 32:22

"I will bless the Lord at all times; His
praise shall continually be in my mouth." Psalm 33:1

Announcement: Assembly of Bishops Seeking Part-Time Programs Coordinator for Task Force on Mental Health

In September 2019, the Assembly of Canonical Orthodox Bishops of the United States of America created a Task Force on Mental Health to address mental health needs of the faithful. In order to maintain existing projects and manage new projects of the Task Force, the Assembly of Bishops is seeking a part-time Programs Coordinator.

Job Requirements:

- Member in good standing with an Orthodox Christian parish.
- Be a mental health professional or be in training to become a mental health professional.
- Project management and writing skills
- Basic skills for entering and manipulating data in spreadsheets (MS Excel and Google Sheets)
- Sufficient computer skills for online database entry (training provided)
- Basic skills in MS Word and Google Doc
- Keep all verbal, written, and electronic content confidential (training provided)
- Be familiar with or ready to learn about mental health jargon and licensing processes

Job Description:

The Mental Health Task Force Coordinator is the member of the Assembly of Bishops' staff responsible for carrying out the work of the Task Force. The Coordinator reports to the Director of Operations and attends all meetings of the Task Force and Steering Committee. The Coordinator's responsibilities include, but are not limited to:

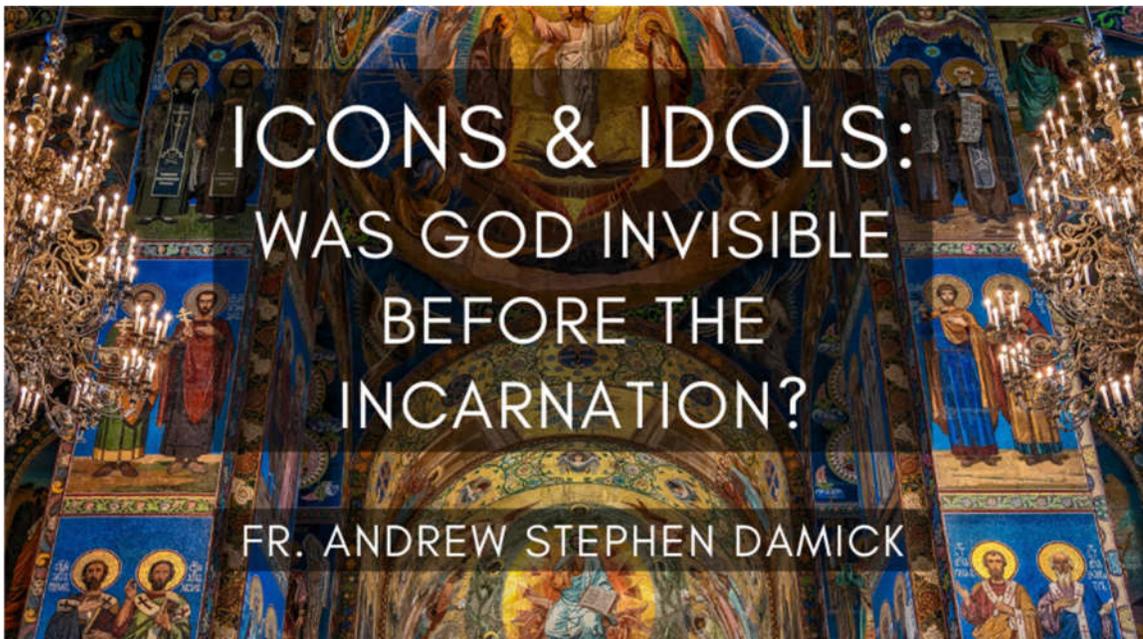
- Implementing and maintaining the projects of the Task Force, including the current Needs Assessment Survey and Directory of Mental Health Professionals as well as future projects.
- Keeping detailed notes and records from Task Force meetings.
- Drafting correspondence as well as social media posts for the Task Force.

Applicants are asked to submit a letter of intent, a resume/CV, a professional recommendation, and a clerical recommendation (spiritual guide or parish priest) to

communications@assemblyofbishops.org by March 22, 2021.

Remuneration will be up to \$575 per week commensurate with education and experience. Commitment will require up to 20 hours/week.

Contact: communications@assemblyofbishops.org



It is often said that Orthodox iconography is a witness to the Incarnation in that the invisible God is now visible. So He can be depicted. The God Who was unseen before is now seen. And since He is seen, we can represent what was seen.

There is of course truth to this argument, that we depict the Son of God in icons as we do because He is now seen. But there is something wrong with this argument.

The argument is an attempt to defend the rise of Christian iconography after the Incarnation. The two assumptions it's based on are both about what faith in God was like before the Incarnation happened. The first one is that there is no iconography before the Incarnation. The second is that God was not visible before the Incarnation. They're both wrong, and they're both based on ignorance of the Old Testament.

So let's look at the first, the idea that there was no iconography before the Incarnation. This is the easiest one to debunk.

Iconography exists in the ancient worship of Israel, especially in the mobile Tabernacle and later the permanent Temple. There were images of angels, cherubim in particular, on the Ark of the Covenant (Ex. 25:18), the curtains of the Tabernacle (Ex. 26:1), the veil to the Holy of Holies (Ex. 26:31), in the sanctuary (I Kings 6:23), on the walls (I Kings 6:29), on the doors (I Kings 6:32), and even on the furnishings (I Kings 7:29,36).

And why were cherubim in particular depicted in these places surrounding the Ark, the Tabernacle and Temple? It is because these are the angels who surround and guard the throne of God. The Ark and the two places it was located in were representative of heaven and, in particular, God's throne in it.

But hadn't God commanded Israel not to make images? No, clearly, He did not make a blanket command to make no images. After all, the instructions for the construction of the Ark of the Covenant, for instance, are given directly by God and include the command to include two cherubim (Ex. 25:18-20).

But what about making images of God? Didn't He command them not to do that in Deuteronomy 4, where He says to them that they had seen no form of God and so could not depict Him? It is true that most of the people had not seen God in any way, but that wasn't true of Moses, Aaron, and some of the other elders of Israel. They had all seen a form.

Rather, the point God is making here is explained by the verses that follow that warning, which are about idolatry. In other words, they were not to try to trap God and control Him by making images of Him, which is the way that idolatry works.

That is a useful segue into looking at this second assumption of this argument, that God had never been seen before the Incarnation.

It is simply not true that God was completely invisible before the Incarnation. God is said to appear many times in the Old Testament, to Adam and Eve when He walks in the garden of Eden (Gen. 3:8), to Abraham at the Oak at Mamre (Gen. 18:1), or to Jacob when He wrestled with him in the night (Gen. 32:24).

And there are many times that prophets see visions of God on His throne in heaven (Is. 6:1, Ezek. 1:26-27) or above the mercy seat on the Ark (Lev. 16:2) or even speaking face to face with Moses (Ex. 33:11). One could go on and on. There is even a point when God has dwelt with them and accompanied them visibly for more than forty years, a presence so familiar to the people that they wept when He left them (Judges 2:1-4).

These visible appearances of God are often referred to in the Old Testament as “the Angel of the Lord” or “the Word of the Lord.” The language that the Old Testament uses for this figure is the language used only for Yahweh, the God of Israel, their Creator and Lord. For instance, when the Angel of the Lord visibly appeared to Moses in the burning bush (Ex. 3:2), a few verses later, the Scriptures say that God is the One speaking to him out of the bush (Ex. 3:4-6).

So given all this, how is it that St. John can write in John 1:18, that “No one has seen God at any time”? Does the Apostle John simply not know about the Angel of the Lord, the Word of the Lord Who is God Himself?

Sometimes, when people quote John 1:18, saying, “No one has seen God at any time,” they forget about the last half of the verse, which goes like this: “The only begotten Son, who is in the bosom of the Father, He has declared Him.”

This verse is actually the completion of a thought that John had been making from the beginning of the chapter, where he begins by saying, “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). And then later he says, “And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth” (John 1:14).

In other words, this figure Who had appeared so many times in the Old Testament, this Angel of the Lord or the Word of the Lord, Who is indeed Yahweh, the God of Israel, is in fact the very Son of God Jesus Christ. St. John is taking the existing knowledge of the appearance of God and saying that this Second Person of Yahweh Whom Israel had always known is now man, and that man is Jesus Christ.

He is therefore not saying that no one had ever seen God. He is saying that every time someone saw God, it was the Son and Word of God Whom they saw. And He is now here among us. He is Jesus Christ.

So what is really being declared by the icons? They do not declare that the Son of God is now visible—though He is, but He often had been visible before, too. They declare that the Son of God is now man.

You can see that all arguments against iconography break down not on the basis of the Incarnation making the invisible visible. Rather, they break down because the people of God had always made images of holy ones before—especially the angels who are in the presence of God—and because Israel had been seeing God for many centuries before the Incarnation.

The argument against iconography breaks down because those who reject icons do not understand what idolatrous images were actually used for. They were not merely religious art. They are a kind of religious technology designed to trap and control a god.

Icons depict what has actually been seen, which is why we depict God not in symbolical forms but as Jesus Christ, Whom the apostles saw and touched. And icons are not used for idolatry, trapping and controlling God. He cannot be trapped.

Rather, icons exist to connect us freely with our Lord and with all His holy ones, the angels and also sanctified human beings, so that we may worship only the one true God.

To Him therefore be all glory, honor and worship, with His Father and the Holy Spirit, now and ever, and unto ages of ages. Amen.

<https://blogs.ancientfaith.com/asd/2020/03/10/icons-and-idols-was-god-invisible-before-the-incarnation/>



St. Peter & St. Paul Ukrainian Orthodox Church
 220 Mansfield Blvd | Carnegie PA 15106
 orthodoxcarnegie@gmail.com
 www.orthodoxcarnegie.org



Easter Dinner Meals

Free!

Saturday, April 3, 2021
Pick-up and Delivery
Times

1:00 to 4:30 PM

Delivery to Greater Carnegie
Area Only



Easter Dinner Menu

Each meal will include the following:

- Baked Ham & Kielbasa
- Yam Potatoes & Mixed Vegetables
- Hard Boiled Egg & Bread
- Piece of Cake

Questions about the meal? Call our Parish Hall: 412-276-9718



We kindly ask that you wear a face mask when your dinners are delivered or you are picking them up as take-out. Please adhere to social distancing regulations and maintain distancing while waiting to pick up your dinners. We will be following all PA State and Allegheny County Covid-19 guidelines that are in place at the time of the meal distribution. We ask for your patience and co-operation. Thank you!

QUESTIONS? About the faith or our parish? Please reach out to Fr. John Charest at 847.910.7120 or frjohn.charest@aol.com.



UOC of USA Mugs

If you are interested in purchasing one of these beautiful mugs, please see Howard West a case of these mugs has been shipped to him and he will have them in Church next Sunday March 21st, 2021



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Calendar of Events

March 28 53rd Pysanky Sale
April 3 Easter Dinner Meals

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!!!

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.

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

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

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