





St. Peter & St. Paul Ukrainian Orthodox Church

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www.orthodoxcarnegie.org

Sunday, June 20, 2021

SUNDAY, JUNE 20TH

DIVINE LITURGY 9:30 AM TONE 7

PENTECOST

ACTS 2: 1 - 11 ; JN 7: 37-52 -8:12

SATURDAY, JUNE 26TH

VESPERS 6:00 PM

SUNDAY, JUNE 27TH

DIVINE LITURGY 9:30 AM TONE 8

1ST SUNDAY AFTER PENTECOST

PROPHET ELISHA

HEB. 11:33-12:2¹_{SEP}; MT. 10:32-33, 37-38-19:27-30

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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 нашнім 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'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

PENTECOST DESCENT OF THE HOLY SPIRIT

TROPARION - TONE 8

Blessed art You O Christ Our God
You have revealed the fishermen as most wise
By sending down upon them the Holy Spirit
Through them You drew the world into Your net
O Lover of Man, Glory to You!

КОНТАКИОН - ТОНЕ 8

When the most High came down and confused the tongues,
He divided the nations; But when he distributed the tongues of fire
He called all to unity. Therefore, with one voice, we glorify the
All-holy Spirit!

Tone 8 Prokeimenon

Their proclamation has gone out into all the earth, / and their
words to the ends of the universe.

*V. The heavens are telling the glory of God, and the firmament
proclaims His handiwork.*



Lesson from the Acts of the Apostles

(с. 2, v. 1-11)

When the day of Pentecost had arrived, all the Apostles gathered together in unity of mind. Suddenly, there came from heaven a sound like the blast of a mighty wind, which filled the whole house, where they were assembled. Thereupon, they saw tongues of fire, which were distributed and settled on each one of them. Then, they were all filled with the Holy Spirit and began to speak in foreign languages, as the Spirit inspired them to express themselves.

At that time, there were devout Jews from every part of the world, living in Jerusalem. When they heard this sound, they all gathered in great excitement, because each one heard them speaking in his own language.

They were perfectly amazed and said in their astonishment: "All these who speak are Galileans. Yet, each one of us hears them speaking in his own native tongue. Parthians, Medians, Elamites; residents of Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Africa, and Cyrene; visitors from Rome, Jews, Proselytes, Cretans, and Arabs we all hear them tell in our native languages the mighty deeds of God."

Дії 2:1-11

Коли настала П'ятдесятниця, всі вони зібралися разом у одному місці. Несподівано з неба долинув звук, подібний до завивань лютого вітру. Він заповнив увесь будинок, де були апостоли. Вони побачили щось подібне до язиків вогню, що осіли на кожному з них. І всі вони сповнилися Духом Святим, та почали говорити іншими мовами, бо Святий Дух дав їм таку здатність.

У той час побожні юдеї з усіх країн світу жили в Єрусалимі. Коли пролунав цей звук, зібрався великий натовп, і всі люди дивувалися з цього, бо кожен із них почув свою рідну мову.

Люди були вражені. Вони здивовано перепитували один одного: «Чи всі ці люди, які розмовляють, не галилеяни? Як же могло таке статися, що тепер кожен із нас чує від них свою рідну мову? Серед нас же тут парфяни, мидяни й еламіти! Тут мешканці Месопотамії, Юдеї і Каппадокії, Понту і Азії, Фригії та Памфілії, з Єгипту і лівійських земель поблизу Кирени, гості з Рима, як юдеї, так і новонавернені, критяни й араби. Ми всі чуємо, що ці люди говорять про величні Божі діла нашими рідними мовами!»

Alleluia!

V. By the Word of the Lord the heavens were made; and all their host
by the Spirit of His mouth.

V. The Lord looked down from heaven, and saw all the sons of men.

Gospel According to St. John

(c. 7, v. 37-52; c. 8, v. 12)

On the last and greatest day of the festival Jesus stood up and exclaimed: "Whoever is thirsty, let him come to me and drink. As the scripture says, streams of living water will flow from the heart of the man who believes in me." He made this remark about the Spirit which those who believed in him were to receive. Now, the Holy Spirit had not yet come, because Jesus had not yet been glorified.

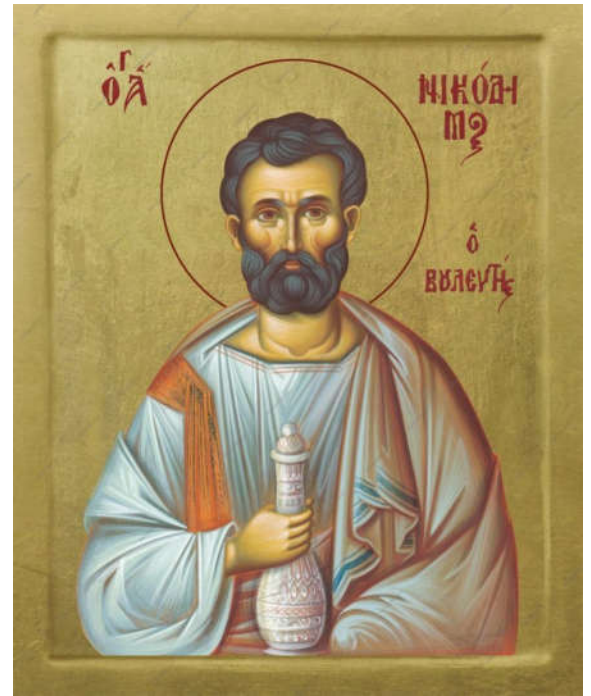
Some of the people who heard these words said: "This is certainly the Prophet." Some said: "This is the Messiah." Others said: "What! Does the Messiah come from Galilee? No, for the Scriptures say that he comes from the house of David, and from Bethlehem where David lived." So a dissension arose among the crowd about him. Some of them wanted to arrest him, but no one laid hands on him.

Then the attendants went back to the high priests and Pharisees, who asked them: "Why did you not bring him?" The attendants replied: "No man ever spoke like this man."

The Pharisees retorted: "Are you also led astray? Has anyone of the leaders or of the Pharisees believed in him? But these common people who do not know the Law are cursed."

Nicodemus, who came to Jesus by night and was one of his followers, asked them: "Does our Law condemn a man without giving him a hearing and finding out what he has done?" They answered him: "Are you also from Galilee? Study the Scriptures and you will find that no prophet has ever arisen from Galilee."

Once more Jesus spoke to them and said: "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life."



Від Івана 7:37-52

Настав останній і головний день свята. Ісус підвівся й голосно промовив: «Якщо хто з вас відчуває спрагу, нехай підійде до Мене і нап'ється. Хто вірить у Мене, то як сказано у Святому Писанні, ріки живої води потечуть із серця його». Ісус казав це, маючи на увазі Дух Святий, що зійде на тих, хто повірить у Нього. Тоді Дух Святий ще не був дарований людям, бо Ісус іще не був піднесений до Слави Своєї.

Деякі люди з натовпу, почувши ці слова, почали казати: «Цей Чоловік і справді Пророк». Інші говорили: «Цей Чоловік — Христос». А треті промовляли: «Хіба Христос прийде з Галилеї? Хіба не сказано у Святому Писанні, що Христос — один із Давидових нащадків і прийде Він із Віфлеєма, міста, де Давид жив?» Так усі люди розділилися, бо мали різні думки про Ісуса. Дехто хотів заарештувати Його, але жоден не наважився навіть пальцем торкнутися Його.

Тож Храмова варта пішла назад до головних священників і фарисеїв. Ті запитали воїнів: «Чому ж ви не привели Ісуса сюди?» І воїни відповіли: «Ніхто досі не говорив так, як цей Чоловік!» Тоді фарисеї сказали їм: «Невже й вас Він зміг обдурити? Чи вірить у Нього хтось із правителів та фарисеїв? Ні. А ці люди, які повірили, не знають Закону, вони прокляті Богом!» Серед них був чоловік на ймення Никодим, який і раніше приходив до Ісуса. То він сказав: «Наш Закон забороняє засуджувати людину, спершу не вислухавши її і не визнавши, що вона вчинила».

А юдейські лідери відповіли Никодимові: «Чи не із Галилеї часом і ти? Вчи Святе Писання, то й побачиш, що не ведеться там про пророка, який приходить з Галилеї».

Пізніше Ісус знову розмовляв з людьми. Він так їм казав: «Я — Світло світу. Той, хто слідом іде за Мною, ніколи не йтиме у темряві, бо Світло, що несе життя, завжди буде з ним».

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:

Archbishop Daniel	Jane Allred	Teresa Stacy	Laila Bechtle
Steve Sivulich	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	Steve Sawchuk	Maria Warholak

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:

Anniversaries

June 20 Martyr Zenais
June 22 St. Cyril of Alexandria
June 24 Apostle Bartholomew

Birthdays

June 20 Irene Rozum
June 22 Andrew Brennan
June 23 Theo Nixon
June 24 Nicholas Sally
June 26 Deacon Evan

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



- **SOUP SALE:** We still have 36 quarts of soup remaining and they will be available for \$5 on Sunday June 13th, 2021, please see Chris Mills, Howard West or John Stasko.
- **SCHOLARSHIPS:** The Ukrainian Technological Society again is offering scholarships to deserving students. Applicants pool from high school seniors, college, nursing, and post graduate students. This year we are also offering one scholarship to a student in a trade school program. Applicant may apply multiple years. Deadline is July 6. (But since the NECESSARY transcript sometimes take a long time to process, please request transcript ASAP) All information can be found on our UTS website: utspgh.org Additional info.: pittsburghukrainians.com
- **CONCERT:** Bandurist Jurij Fedynskyj in concert with new repertoire. 3:00 - 4:30 PM Sunday, June 20, 2021, Carnegie Ukrainian Club, Free Will Offering Call Nick Kotow at 412-835-8714 for more information

Stewardship

THANK YOU FOR THESE RECENT DONATIONS:

St. John Chrysostom on making the sign of the cross:

"Not merely with your fingers should you make the sign of the Cross, but above all, with forethought, and with much faith. And if you mark your face with the sign of the Cross in this way, none of the unclean spirits will be able to stand near you, seeing the blade by which the Devil received his wound, and seeing the sword which gave him the mortal blow. For if we shudder upon seeing the places where criminals are beheaded, consider what the Devil must endure, seeing the weapon whereby Christ brought an end to all his power, and cut off the head of the dragon.

"Never, therefore, be ashamed of such a great beneficence, lest Christ be ashamed of you, when He comes in His glory, and the sign appears before Him, shining more brightly than the rays of the sun. For indeed the Cross will come then, having a voice in its appearance, pleading with the whole world on behalf of the Lord, and making known that nothing pertaining to Him was left undone." From his Homily 54 on St. Matthew

Everyone is invited for Father's Day Luncheon after Divine Liturgy sponsored by Sr. UOL Chapter!



Happy Father's Day

Father's Day Luncheon

Sunday, June 20, 2021

After Divine Liturgy

Sponsored by the Sr. UOL Chapter



Best Dad



Best Dad



Best Dad

HELP NEEDED

Early in the morning on Monday, June 14, Igumen Patrick (Carpenter) suffered another tragic life-changing development in his health.

In the Fall of 2020, Fr Patrick underwent the amputation of his right leg, and a subsequent difficult healing and recovery process ensued with months of rehabilitation. He was fit with a prosthetic device, learned how to walk (view that video <https://www.facebook.com/643441887/videos/10158442003541888/>), and valiantly returned to active ministry in his parish of St Mary's Orthodox Church in the Southside of Pittsburgh PA.

In the Spring of 2021, the tibia in his left leg was separating from his ankle. He closely followed his doctor's advice and a decision was to be made regarding a remedy in June 2021. Sadly, Fr Patrick's lower leg (tibia) entirely moved through the bottom of his foot and it was impossible to save and repair. The doctors ordered that he undergo an amputation of his left leg. The surgery took place on Tuesday, June 15 at Presbyterian Hospital in Pittsburgh PA. He is now a double amputee.

Through all of this, Fr Patrick remained resolute, faithful, thankful, and undeterred in ministry. He has never complained about his condition but has given glory to God for overcoming the difficulties in his health. Fr Patrick is a wonderful shepherd to his flock, an advocate of truth, and an exemplary minister to the poor and disadvantaged in the Pittsburgh area. He spearheaded the St Cyril of White Lake Food Pantry which continues to serve thousands of people in need, regardless of background. His parish also hosts the Get Stuffed with Love Thanksgiving food campaign supported by the Pittsburgh Police. This year over 4,500 hot meals were served.

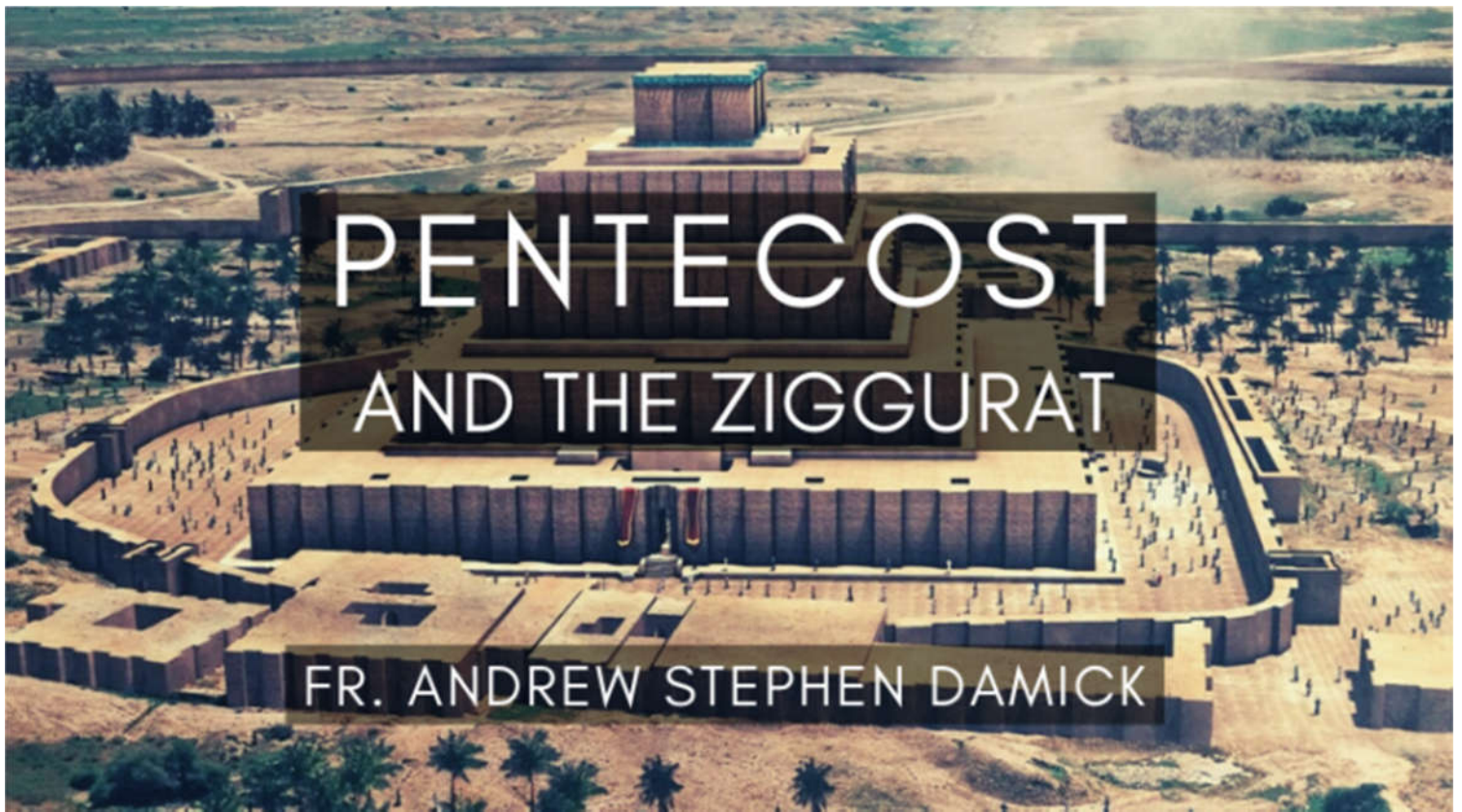
Fr Patrick is a monastic priest living alone in an older home attached to St Mary's. The ancillary expenses which come with his disability and condition are not covered by health insurance (co-pays for numerous medical appointments, modifications to his living quarters, prosthetic devices, retrofitting his automobile for future transportation, and many other expenses). There is no doubt that it will require tens of thousands of dollars. This is a very difficult financial burden for a monastic priest in a humble parish to bear such expenses.

St Nicholas Orthodox Church is asking you to give generously to a special fund that we are setting up to aid Fr Patrick. The amount of good that he has done, along with his faithful parishioners and many volunteers, is immense. We are asking that you prayerfully express your gratitude and compassion by giving a generous financial gift to aid Fr Patrick with these overwhelming expenses. Everything received will go directly to aid him in his recovery and in the things he will need to continue to serve the community that he loves so much. May God bless you greatly in return for your generosity.

The entire story and link where donations can be sent via PayPal, debit, or credit card is at <https://orthodoxpittsburgh.org/supportforigumenpatrickcarpenter>.

Please use the yellow **DONATE** button to give by debit, credit, or PayPal. After you click DONATE and enter your amount, **please notate that this donation is for "Fr Patrick."** Thank you.





The hymns of the feast of Pentecost as celebrated in the Orthodox Church interpret the descent of the Holy Spirit as a reversal of what happened at the Tower of Babel.

This connection is probably obvious in at least one respect—language. In the Genesis 11 account of the Tower of Babel, we see God descending to the tower builders and confusing their single language into many languages, thus dividing the people from each other.

And in Acts 2, with the descent of the Holy Spirit into the apostles in Jerusalem, we see them preaching the gospel and people from many places each hearing the gospel in his own language. And 3,000 people were baptized in response, uniting them all in Christ.

There is far more going on in the Genesis account than might be apparent to the modern reader that illustrates for us how Pentecost reverses and heals what happened at Babel, and is, I believe, urgently needed for our own moment in history.

Genesis 10 gives what is called the Table of Nations, an account of the traditional seventy nations of the Earth, all descended from Noah and his sons. The beginning of chapter 11 is also about these nations, but it is about how they fell into sin. It is not merely a story about some over-ambitious tower builders who were stricken by God for their arrogance.

What was that tower really all about? In Genesis 11, human civilization is depicted as a worldwide empire with Babylon as its capital. And in that city, a great tower was being built in the center of the city. What was the point of this tower? You don't put a tower in the center of your city for purposes of defense. This is not a narrow, horizontal tower like we might imagine on city walls.

The Ziggurat

This tower is a ziggurat—essentially a terraced pyramid. One such ziggurat found in the area of ancient Babylon is estimated to have been about 300 feet in height. This is a massive building, so it was clearly for a very important, central purpose. And its purpose is for sacrifice. The nations knew the one God, but in building this tower, they were trying to treat him the way ancient paganism worked. How so?

Ancient pagans would build a garden or a tower, and then in the midst of it, they would erect an idol. They would perform a ritual to get their god to descend into the idol through its nostrils, a kind of breathing-in. And then they would control the god by taking care of the idol and offering sacrifices to it. So this ziggurat of Babel was an attempt to worship God in a pagan way.

God actually does descend at the building of this ziggurat at Babel, but it is not to be controlled by idolatry. Rather, He descends to drive them away from what they are doing, confirming it by confusing their languages. And something else also happens in the wake of this event which illustrates that the nations did not repent of their idolatry.

In Deuteronomy 32:8, it is written that God had assigned the nations to the “sons of God” (or in some texts “the angels of God”). These are the angels assigned to govern the nations. Yet these angels fell into rebellion and brought the nations with them. They did this precisely through idolatry, accepting worship for themselves rather than directing all to worship the Holy Trinity.

And because the nations worshiped these demons, they became like them, falling into sexual immorality, greed, violence, and so on. There is even an icon of the Tower of Babel that shows the demons, depicted as grey-colored angelic beings, descending on and possessing the nations as they are dispersed from the tower.

The division of the nations thus became cemented in idolatry, with tribe warring against tribe and nation against nation. Idolatry does not unite, because the gods of the nations—the fallen angels, the demons—are each jealous of their own power and influence. This division is illustrated in Genesis 11 by the multiplicity of language and the numerous ways of thinking that result from different languages and cults and cultures.

The Reversal of Babel

So let's return again to Pentecost and see how it undoes, reverses and heals what happens at Babel. It is not only about language. It is fundamentally about worshiping the one true God. At Pentecost, the apostles and disciples were also gathering in an elevated place, an “upper room,” just as when Christ gave them the Eucharist, it was in an “upper room” – there is a tradition that these were in fact the very same room. And of course the Temple in Jerusalem was also on a hill, an elevated place dedicated to worshiping God.

When they were gathered in that upper room in prayer, the Breath of God did indeed descend—the Holy Spirit. But He did not descend into an idol—an image of a god made from lifeless material. Rather, He descended into human beings, the image of Himself that He had fashioned at the beginning and placed in the Garden of Eden to commune with Him. We may recall that in Genesis, God breathed life into the nostrils of Adam.

So in a sense, what happened at Babel was a reversal of what had happened in Eden, and what happens at Pentecost is not only a reversal of Babel but a restoration of Eden. In Eden, God made mankind according to His own image, and breathed life into him, communing with him.

And He had made mankind to worship Him only, not because He needed worship but because it is through worship, through the common meal of sacrifice, that communion with God is possible. At Pentecost, the worship of the one God is now opened for all mankind not through idolatry and self-interest but rather through true worship and self-sacrificial love, the kind of love given by Christ Himself on the Cross.

Idolatry in our Time

In our own moment in history, we see the divisions of mankind into warring tribes and nations, political movements and ideologies, driven not only by the fear and ignorance that the media at least rightly point out. Rather, division is driven really by idolatry, the worship of something created rather than of the uncreated Creator.

In our time, the worship of possessions is extremely strong. Sacrifice to material wealth is common and indeed often lauded. And those who worship this idol will gladly sacrifice even their own families to it, but of course they will also easily sacrifice other people who do not look, think or speak as they do.

The worship of power is also gripping our time. And the worship of pleasure is also everywhere. These forms of idolatry are also common and encouraged.

We fool ourselves if we think that idolatry does not attract demons. It absolutely does. And when we attract demons to ourselves, then we divide ourselves from each other. Sin does not unite people. It always divides. Why? Because sin, deep down, has one message: “Me first.” That is called pride. It is the truly original sin, the sin that is the basis of all other sins.

Why is there systemic injustice in our nation? Why is there hatred? Why is there violence? Why is there division? Why is there greed? Why is there immorality of every kind? It is because of idolatry. It is because sacrificial worship is being offered to created things. It is because the image of God in man is being ignored so that people may attempt to deify other things.

If we wish for an end to strife, we are called to repent. We are called to repent of our immorality, of our greed, of our love of power and pleasure. When we do that, we cast off idolatry.

No Justice, No Peace

There is a common slogan in our time: No justice, no peace. People interpret that in a lot of different ways. Some use it as an exhortation to work for justice so that there might be peace. Some use it as a kind of threat—if you do not give me justice, I will make war on you. Nevertheless, it is true that justice and peace do go together.

But they do not go together in the midst of idolatry, because idolatry is unjust and it is never peaceful.

If we wish for justice, we should worship only the Sun of Justice Himself, Who when He descends brings wrath to the unrepentant and vindication to the fallen.

If we wish for peace, we should worship only the Prince of Peace Himself, Who at His advent brought the heavenly hosts to sing in unison and at his coming manifestation to the nations will bring the end of all war, all sorrow, and all death.

Mankind is suffocated by his idolatry. If we want to breathe, to breathe again the Holy Spirit, it begins with repentance. It begins with sacrifice. It begins with worship. And then we can breathe. Then we can live.

When we do that, our divisions of wrath are transfigured into distinctions of grace. Our many languages are not eliminated but instead begin speaking the same Word of God, the Word Who sent us His Holy Spirit and brought all into one unity. The apostles speak, and everyone hears in his own language. And we speak in our own languages, and everyone hears the same Christ. <https://blogs.ancientfaith.com/asd/2020/06/07/pentecost-and-the-ziggurat/>



Autonomy Lost and Regained: The Ukrainian Orthodox Metropolia of Kyiv, 1633-2019

by the Ukrainian History and Education Center

Autonomy Lost and Regained: The Ukrainian Orthodox Metropolia of Kyiv, 1633-2019

For people following the news from Ukraine in 2019 who were unfamiliar with the history of the Orthodoxy in Ukraine, the grant of autocephaly to the newly reorganized Orthodox Church of Ukraine by the Ecumenical Patriarch of Constantinople may have seemed like a radical innovation or a historical rupture. Or they may have simply been baffled by all of the fuss.

In fact, the events of 2019 were not so much a rupture as a re-connection. Rather than a radical innovation, it was the culmination of over a century of determined effort.

This exhibition tells the story of the long path from the extraordinary flowering of the Kyivan Church under Petro Mohyla and his successors in the middle of the 17th century, through the incorporation of the Kyiv Metropolia into the Moscow Patriarchate, and finally to the struggles for the renewal of local autonomy during the 20th and 21st centuries. It also explores the centuries-long fraught relationship between Kyiv and Moscow, how that relationship played out in the sphere of religion, and how those events related to the surrounding cultural and geopolitical forces. It includes liturgical textiles from the 17th to the 19th centuries, as well as artifacts, documents, and photographs from the 1910s to 2019.

This exhibition is accessible online, as well as in person. The online and in-person versions tell the same story, but they are not identical: the in-person version has items that are not online, and the online version has additional explanations and context.

The in-person exhibition can be viewed in the UHEC Library Gallery. Hours are currently by appointment only, until the buildings are fully re-opened post-COVID. Please stay tuned for updates.

View the Online Exhibit Here:

<https://scalar.ukrhec.org/autonomy-lost-regained/index>

This exhibition is made possible by a grant from the New Jersey Council for the Humanities, a state partner of the National Endowment for the Humanities. Any views, findings, conclusions, or recommendations expressed in this exhibition do not necessarily represent those of the National Endowment for the Humanities or the New Jersey Council for the Humanities.

Join us on November 13, 2021, for an online retreat with Fr. Joshua Makoul, author of [*Healing Your Wounded Soul: Growing from Pain to Peace*](#). It is hard to get through life without accumulating life experiences that leave a mark on us. If we move through our lives and those life experiences remain unresolved, they can resurface later and make our transition into later life stages more painful and difficult. Fr. Joshua will teach us about unpacking and healing from painful life experiences, and how this helps us make life-stage transitions more easily, peacefully, and joyfully. By embracing humility, insight, self-awareness, and no small amount of motivation, we can learn to navigate any life crisis.

Where & When

Online! You can attend from anywhere with an internet connection. The retreat will be on Saturday, November 13, 2021,

beginning at 11:00 AM Eastern Time and closing at 3:30 PM Eastern Time.

Who's Speaking?

Fr. Joshua Makoul and his family live in Pittsburgh, PA, where he has served as the dean of St. George Cathedral in Pittsburgh since 2012. Before that time, he worked in the counseling field for sixteen years. This involved work in family-based, school-based, and outpatient settings. Fr. Joshua received two years of training in family therapy at the Philadelphia Child Guidance Center and completed a one-year certificate course in cognitive behavior therapy at the Philadelphia College of Osteopathic Medicine.

Fr. Joshua received his master's degree in counseling psychology from Chestnut Hill College in Philadelphia and his bachelor's in psychology from Moravian College in Bethlehem, Pennsylvania. He is licensed in the state of Pennsylvania for counseling. For seminary he attended Holy Cross Seminary in Boston and received an M.Div. He is the author of [*Healing Your Wounded Soul: Growing from Pain to Peace*](#) from Ancient Faith Publishing.

[REGISTRATION INFORMATION IS AVAILABLE HERE.](#)

<https://store.ancientfaith.com/2021-womens-retreat/>

AN ONLINE ANCIENT FAITH RETREAT FOR WOMEN



The Joy of RESOLVING *the Unresolved:* Navigating Life's Stages More PEACEFULLY



Calendar of Events

Oct. 1 & 2 Annual Food Festival

COFFEE HOUR

June 27 Cindy Haluszczak Rachel Losego
July 18 Jim & Irene Rozum, Natalie Turicik
July 25 Chris Mills, Justina Mills, Eryna Sanetrick

Parish Weekly Schedule

Monday

yiv 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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Ukrainian Orthodox Church
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