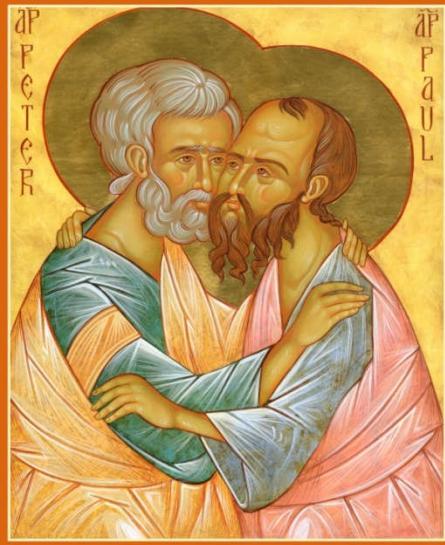




ΑΠ  
PETER

ΑΠ  
PAUL



# St. Peter & St. Paul

## Ukrainian Orthodox Church

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

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**Deacon Evan O'Neil**

**Parish Hall: 412- 276-9718**

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

**JULY 12, 2020**

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#### SUNDAY, JULY 12

DIVINE LITURGY 9:30 AM, TONE 4

5<sup>TH</sup> SUNDAY AFTER PENTECOST

HOLY APOSTLES PETER & PAUL

ROM 10: 1-10; MAT. 8: 28- 9:1

#### WEDNESDAY, JULY 15

DIVINE LITURGY 9:30 AM

#### SATURDAY, JULY 18

VESPERS 6:00 PM

#### SUNDAY, JULY 19

DIVINE LITURGY 9:30 AM, TONE 5

6<sup>TH</sup> SUNDAY AFTER PENTECOST

ST SISOES THE GREAT

ROM 12: 6-14; MAT. 13: 54-58

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Editor: Michael Kapeluck

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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](mailto: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 нашим 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 православній церкві I, відповідно, православні християни не можуть отримувати святого причастя у неправославній 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;  
**ти**, хто причащається, повинні бути у миру 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);

**ти**, хто причащається, повинні з вечора перед прийняттям Святого Причастя, припинити вживання всякої їжі і напоїв;

**ти**, хто причащається, повинні шляхом молитов підготувати себе до прийняття причастя;

**всі** православні християни повинні, раз на рік отримати Святе Причастя;

**ти**, хто спізнився на Божественну Літургію (прийшов після того, як було прочитано Апостол і Євангеліє) не можуть підходити до чаші; **хворі**, і **ти**, хто має обмежені фізичні моєисливості, звільнюються від вище викладених вимог;

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

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

# HOLY FIRST ENTHRONED OF THE APOSTLES ST PETER AND ST. PAUL



## TROPARIION TO THE RESURRECTION TONE 4

When the women disciples of the Lord learned from the angel the joyous message of Thy Resurrection; they cast away the ancestral curse and elatedly told the apostles: Death is overthrown! Christ God is risen, granting the world great mercy.

## TROPARION - TONE 4

First-enthroned of the apostles,  
teachers of the universe:  
Entreat the Master of all  
to grant peace to the world,  
and to our souls great mercy!

## KONTAKION - TONE 2

O Lord, You have taken up to eternal rest  
and to the enjoyment of Your blessings  
the two divinely-inspired preachers, the leaders of the Apostles,  
for You have accepted their labors and deaths as a sweet-smelling  
sacrifice, for You alone know what lies in the hearts of men.

## KONTAKION - TONE 2

Today Christ the Rock glorifies with highest honor  
The rock of Faith and leader of the Apostles,  
Together with Paul and the company of the twelve,  
Whose memory we celebrate with eagerness of faith,  
Giving glory to the one who gave glory to them!

## KONTAKION TO THE RESURRECTION TONE 4

My Savior and Redeemer as God rose from the tomb and  
delivered the earth born from their chains. He has shattered the  
gates of hell, and as Master, he has risen on the third day!

## Prokiemon

So Great and glorious are Thy deeds, O Lord, for by Thy wisdom Thou has created all.  
Verse: Bless the Lord. O my soul; O Lord my God, Thou art become exceedingly glorious.

## Lesson from the Epistle of Saint Paul to the Romans

(c. 10, v. 1-10 )

Brethren, I desire with all my heart and I pray to God for the salvation of Israel. I can testify that they have a zeal for God, but it is not based on knowledge. Ignoring and disregarding the justification, which comes from God, they are trying to institute a justification of their own. For Christ has superseded the Law, and everyone, who has faith in him, may be justified.

Moses tells us in the Scriptures that every man, who observes the rules prescribed by the Law, will find life through them. But justification, which comes from faith, is much easier. It does not mean that we must ascend into heaven to bring Christ down on earth, or descent into the abyss to bring Christ up from the dead.

It means only that the doctrine of the faith we preach is close to you, on your mouth, and in your mind. You can find salvation, if you acknowledge with your mouth that Jesus is the Lord and if you believe in your mind that God has raised him from the dead. For with our mind we believe in him, and so we are justified. With our mouth we acknowledge him, and so we are saved.

## До римлян 10:1-10

Брати і сестри мої! Від усього серця бажаю спасіння ізраїльянам і молю Бога про це. Я свідчу про те, що мають вони палке прагнення наслідувати Бога, та не знають, як це робити. Бо не знали вони Божої праведності, та намагалися заснувати свою власну праведність, не підкоряючись волі Божій. Христос — мета Закону, щоб кожний віруючий став праведним перед Богом.

Мойсей пише про праведність перед Богом, яка йде від Закону: «Людина, котра дотримується Закону, буде жити ним». Але про праведність, яку дає віра, у Святому Писанні сказано так: «Не питай себе: „Хто вознесеться на Небо?” (тобто щоб привести Христа на землю). Або „Хто спуститься в безодню?” (тобто щоб повернути Христа з мертвих)».

Hi! Що сказано у Святому Писанні? «Слово Боже поруч з тобою, на устах твоїх і в твоєму серці». Ось це слово: «Якщо ти визнаєш власними устами: „Ісус — Господь” — і повіриш серцем своїм, що Бог воскресив Його з мертвих, то будеш врятований». Адже ми віримо всім серцем в Ісуса, й саме це робить нас праведними перед Богом. Ми вголос підтверджуємо віру, та через те отримуємо спасіння.

Alleluia

Go forth, prosper and reign, because of truth, meekness and righteousness.  
You love righteousness and hate iniquity.

## The Gospel According to Saint Matthew

(c. 8, v. 28-34, c. 9, v. 1 )

At that time, Jesus went to the region of the Gergesenes and was met by two demoniacs who came out from the tombs. They were so fierce that nobody could pass along that road. And behold, they shouted and asked: "What do you want from us, Jesus, Son of God ? Did you come here to torture us before the appointed time ?"

At some distance from them a great herd of swine was grazing. So the demons begged him: "If you .cast us out, allow us to go into the herd of swine." He answered them : "Away with you." Then they came out of the men and went into the swine. And behold, the whole herd of swine rushed down the cliff into the sea and perished in the waters.

The herdsmen fled, went to the city, and reported what happened to the herd and the demoniacs. And behold, the whole city came out to meet Jesus. When they found him, they asked him to leave their country. So he got into a ship and returned to his own city.

## Від Матвія 8:28-34

Коли Ісус переплив на протилежний берег озера до землі Гадаринської , двоє одержимих нечистими духами вийшли до Нього з-за гробниць. Вони були такі люті, що ніхто не наважувався ходити тією дорогою. Вони кричали: «Що Тобі треба від нас, Сину Божий? Чи прийшов Ти сюди, щоб мучити нас іще до призначеного часу?» Неподалік паслося велике стадо свиней. І демони почали благати Його: «Якщо Ти маєш намір вигнати нас із цих людей, то пошли нас у свиней, аби ми могли вселитися в них». Ісус їм відповів: «Ідіть!» Тож демони повиходили з людей і вселилися в свиней. Тоді все стадо кинулось з крутого берега в озеро й потонуло. Коли свинопаси, які доглядали за стадом, побачили, що сталося, то побігли геть і розповіли про все по місту й околицях, а особливо про те, що сталося з біснуватими. Тоді все місто, налякане, вийшло назустріч і, побачивши Ісуса, всі почали благати Його залишити їхню землю.

# Prayer List

Heavenly Father, Who sent Your only-begotten Son, our Lord Jesus Christ, to be the Physician of our souls and bodies, Who came to heal sickness and infirmity, Who healed the paralytic, and brought back to life the daughter of Jairus, Who healed the woman who had been sick for twelve years by the her mere touch of the hem of your robe, visit and heal also your beloved servants:

|                      |                   |                   |                     |                 |
|----------------------|-------------------|-------------------|---------------------|-----------------|
| Fr. Paisius McGrath  | Mary Lou Bender   | Pamela Graham     | Reggie Warford      | Jane Allred     |
| Fr. Mykola Dilendorf | Sharon Welsh      | Peter Zinski      | Pearl Homyrda       | Kathryn Ostaffy |
| Fr. Victor Wronski   | James Horowitz    | Stephen Sheptak   | Richard Beighy      | Sally T.        |
| Dn Nicholas Zachary  | Elissa Lopez      | Irene Palahunik   | Mary Ellen Heitzman | Patty Valentino |
| Christopher          | Olha Cherniavská  | Rose Zalenchak    | Lesia Federova      | James Morgan    |
| Tim Cromchak         | Andrew Brennan    | Jabrell           | Alexander Zbalishen | Helen Wilwert   |
| Eva Stasko           | Penny T.          | Ann F.            | Steven Smyczek      | Joanne Klein    |
| Patty Spotti         | Steve Sivilich    | Dan Rosga         | Shelly Cameron      | Michael Klein   |
| Deborah Schricker    | Jack Schricker    | Lynda West        | Claudia Losego      | Ben Cramer      |
| Tetiana Kozak        | Willie Haluszczak | Pat Dorning       | Jackson Janosek     | Athena Mycyk    |
| Jennifer Marley      | Cynthia Mycyk     | Yaroslava Dhzyrhá | Donna Forbes        | Teresa Stacy    |
| Jason Bell           | MaryAnn Sklaryk   | Esta Peyton       | Natalia Mahalay     | Carl H.         |
| Sarah Winn           | Chloe             | Gabby Mills       |                     |                 |

by the power and grace of Your Christ. Grant them the patience that comes from believing that You are always at work in our lives to bring good out of evil. Grant them strength of body, mind and soul. Raise them up from the bed of pain. Grant them full recovery. May they experience the same surge of healing power flow through their bodies, as did the sick woman who touched your robe. For we, too, are touching your robe today, dear Lord, through this our prayer. We approach you with the same faith she did. Grant them the gift of health. For You alone are the source of healing and to You we offer glory, praise and thanksgiving in the name of the Father, Son and Holy Spirit.

Amen

## Mnohaya Lita - Many Blessed Years

### Names Days

#### July 7 Nativity of St. John the Baptist

Fr. John, John Adzima, John Stasko, John Walewski,  
Jack Losego

#### July 10 Joanna the Myrrh bearer

Jane Allred, Joanne Klein

#### July 12 Holy Apostles Peter & Paul

Paul Kerick, Peter Zinski, Paul Onufrey, Paul Kiger

#### July 16 Martyr Hyacinth

Cynthia Haluszczak, Cynthia Mycyk

#### July 17 St. Andrew of Crete

Andrew Brennan, Andriy Holovatiuk

### Anniversaries

July 7 Pat & Tom Sally

July 18 Ruslan & Iryna Reiterovych

### Birthdays

July 8 Michael Sally

July 10 Jane Allred

July 11 Hayden Sally

July 12 Michael Kapeluck

July 16 Timothy Hladon

July 18 Gary Koss

### Feast Days of:

J July 12 Apostles Peter & Paul

July 13 Synaxis of the 12 Apostles

July 14 Unmercenaries Cosmas and Damian

July 17 St. Andrew of Crete

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

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

### Pray for our Catechumens

John Barth

### Pray for our parishioners in vocational studies

,Sue Leis

**CHURCH ENVELOPES:** As a reminder when sending your personal checks through the mail to either the Church or to John Stasko, please remember to include your weekly envelope.

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## *Stewardship*

**THANK YOU FOR THESE RECENT DONATIONS:**

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## **Concealing Our Sins**

July 7, 2020 · [Abbot Tryphon](#)

### **When we conceal our sins from our confessor**

A number of people have privately shared that they were hesitant to confess certain sins for fear of being embarrassed before their priest. One woman said she couldn't handle the idea that a man would hear the details of her sinful actions, and wondered what the priest would think of her after having heard her confession. (It should be noted that a spiritual mother can also hear the confessions of her daughters, with the priest simply pronouncing the absolution, with the spiritual mother's blessing, as is often done in monasteries of women.)



I have been a monk for over forty years, and I must say that I can not think of a sin I have not heard before. Not one person has shared anything that was shocking to me, for the human condition is shared by all. What I have experienced, however, is the joy at hearing a good confession. Seeing the burden of guilt and shame lifted, and the tears of true repentance, is a joyful thing. The fear of shame before the priest has kept many from receiving the lifting of the burden of sin, and the banishment of guilt, and all for nothing. The fear of being embarrassed keeps many from making a good confession.

No priest thinks less of a penitent, for all priests rejoice when beholding the lifting of the burden of sin and shame in the Mystery of Confession. Like the penitent, the priest witnesses the mercy of Christ, and the priest, as a sinner himself, is lifted up, for he, too, is in need of Christ's mercy and forgiveness.

Our lives become full of passions and sinful habits because we fail to do battle against the very sins that are in need of being confessed. Our wounds and sores are inflamed, because we refuse to apply any remedy to them. The woman at the well beheld the mercy of Christ, and we, too, stand at the well before the Lord, when we stand before the Gospel book, and the Cross, with the priest as the witness before Christ, Who is quick to forgive.

# Parishioners and Friends of Saints Peter and Paul's Parish in Carnegie, PA.

Enclosed is the 10-month update on the Festal Icon Project, as you can see from the listing below, we have made substantial progress in pledges, sponsorships and also have multiple icons completed and others started. Thank you for your support and generosity for this project.

## Available ICONS

Ascension

Descent of the Holy Spirit (Pentecost)

Transfiguration

Nativity of the Theotokos

Entry of the Theotokos into the Temple

Feast of St. Nicholas

St. Thomas Sunday

Christ the Bridegroom

Circumcision of Christ (New Years)

Zacchaeus Sunday

Publican & Pharisee Sunday

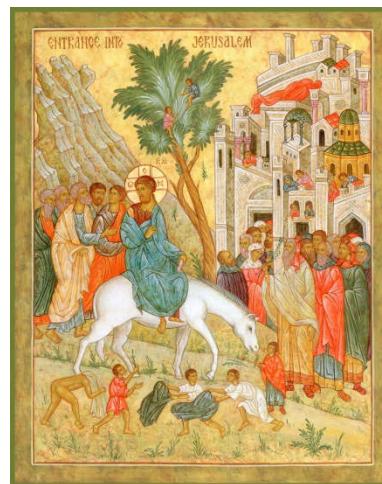
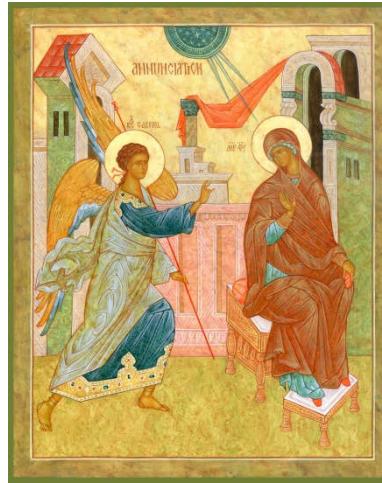
Judgement Sunday

St Gregory Palamas Sunday

St John of the Ladder Sunday

St Mary of Egypt Sunday

All Saints



## Pledged ICONS

Theophany (Pledged)

Presentation of Our Lord in the Temple (Pledged)

Beheading of St John the Forerunner (Pledged)

Triumph of Orthodoxy (Pledged)

Feast of Saint Andrew (Pledged)

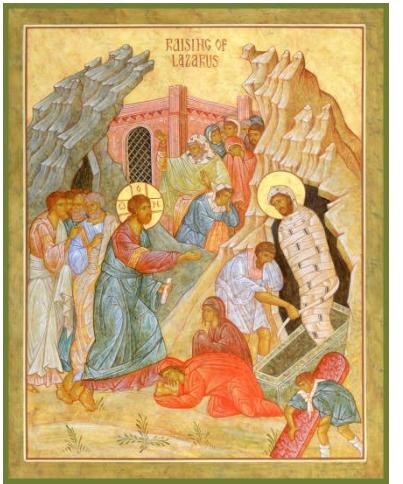
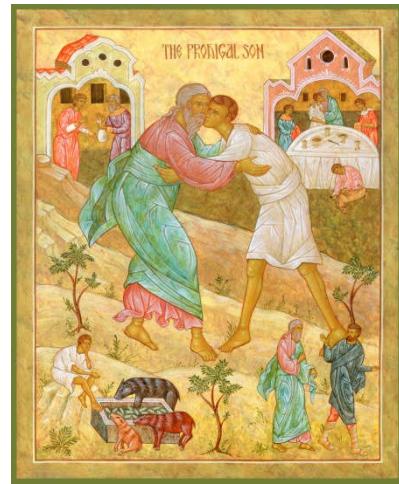
## Sponsored ICONS

### Started ICONS

Exaltation of the Cross (Started)

Myrrh Bearers Sunday (Started)

Baptism of Ukraine (Started)



## Completed ICONS

Protection of the Theotokos (Completed)

Nativity of Our Lord (Completed)

Annunciation (Completed)

Prodigal Son Sunday (Completed)

Entrance into Jerusalem (Completed)

"Pantanassa: icon of the Theotokos (Completed)

Raising of Lazarus (Completed)

Pascha (Descent into Hades) (Completed)

If you would like to pledge or sponsor any of the upcoming Icons whose Feast Days are celebrated in October or November we might be able to get them scheduled to be completed in time for that Feast Day. If you have any questions on this project please reach out to Father John, Michael Kapeluck or Howard West.

Thank you again for your support of Saints Peter and Paul's Parish in Carnegie, PA.

# On the Feast of the Foremost Apostles Peter and Paul

By Elder Philotheos Zervakos

I am in awe and wonder, how the Holy Apostles that we celebrate today, achieved such great and extraordinary miracles! How can one not be inwonder and in awe?

Consider, my brethren, what was the Apostle Peter before? A fisherman. He knew nothing more than fishing, catching fish with a net on Lake Gennesaret. And suddenly you see him preaching to the whole universe. His words were so graceful and sweet that in one of his speeches three thousand and sometimes five thousand believed, whom he then baptized.

Without neither fear nor trembling, he stood before kings and tyrants, teaching and rebuking and remaining fearless in the face of threats and dangers. Eager and tireless, although he was an elder, he began preaching from Jerusalem, running to Judea, Antioch, Pontus and Galatia, Bithynia and Cappadocia, Europe and Asia. In Rome he was martyred for Christ by being crucified by Nero with his head down.

What was the Apostle Paul? A tent-maker, that is, he made tents. He was previously a persecutor of Christianity. When he went to Damascus with authority against the Christians, a sudden light shone on him that blinded his physical eyes, and he heard a voice say to him: "Saul, Saul, why are you persecuting me?" With great fear and awestruck, Paul said, "Who are you, Lord?" And he said, "I am Jesus, whom you are persecuting." Then the Lord commanded him to go to Damascus to find the Apostle Ananias. And after he was baptized, the eyes of his soul and body were opened, and the former persecutor presented himself as a great defender of Christianity.

Like a winged eagle he traveled the whole universe preaching the word of God and baptizing those who believed. In this Apostle one sees wonderful and extraordinary things that transcend all human power; that is why Divine Chrysostom was right to exclaim in one of his sermons: "No other Paul will be born." His struggles and efforts for the gospel are beyond reason; the dangers, tribulations, sorrows, and other afflictions are indescribable.

Listen, my beloved ones, in a few words, you have heard the achievements of the foremost Apostles. How did they perform such signs and wonders? By what means? With faith. All the wondrous and extraordinary things that the Apostles and all the Saints did, they did with faith.

This is the faith of the Saints, but what is the faith of our Christians today?

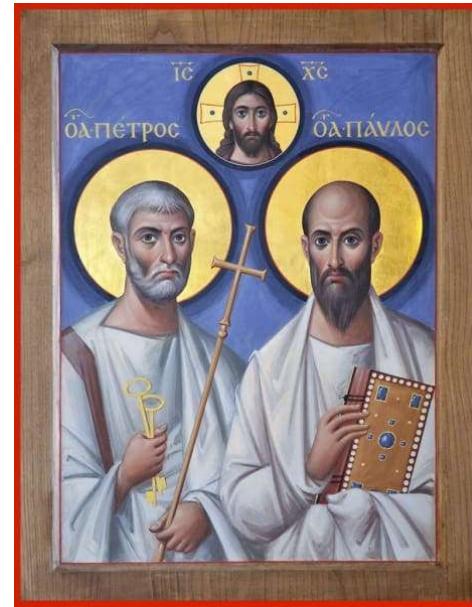
What do I see, what do I hear from the illiterates, the peasants, the shepherds? Blasphemies, obscenities, thefts. What do I see in the rich, in the merchants? Greed, seizures, avarice. What do I see in the rulers? Egoism, arrogance, flattery, deceit, covetousness. In all, both the people and the clergy, one sees negligence, lethargy, corruption, paralysis. And then we wait for progress, we wait for wars, sorrows and misfortunes to stop. I said it, I say it and I will keep saying it; when we repent, when we become pious, then our troubles will cease.

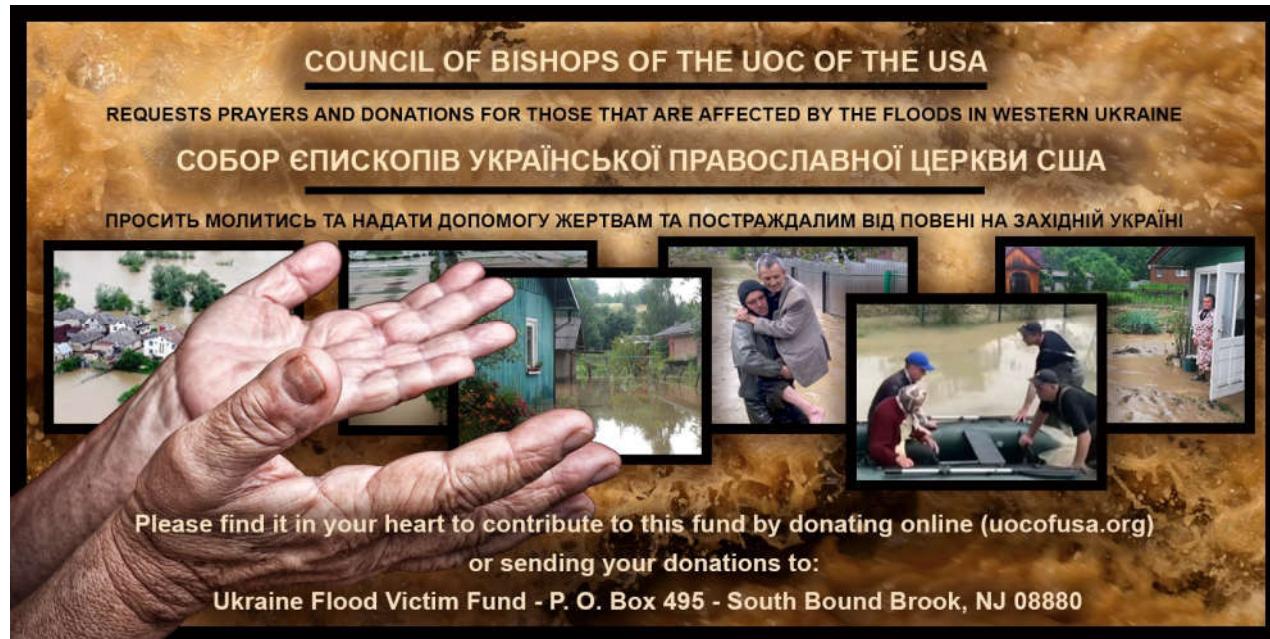
Let us not be deceived, beloved. The decision against sinners was made by God: "If you keep My commandments, you will eat the goods of the earth, if not, the knife will eat you." "The Lord guards those who love Him, and He will destroy all sinners."

So that we too may not be lost along with sinners, let us turn to our God and heavenly Father with repentance and tears, and let us beg Him to have mercy on us.

All Good, Lover of Mankind, All Gracious, All Merciful, and All Compassionate Lord, You Who for us men and for our salvation became a man like us yet without sin, to free us from sin and lead us to God the Father, through the intercessions of the Most-Blessed Lady the Theotokos Mary, of all the Saints and especially of Your foremost Apostles Peter and Paul, have mercy, enlighten and save us. Amen.

From a manuscript of the Elder Philotheos Zervakos written between 1920-1930. Translated by John Sanidopoulos.





## Council of Bishops of the UOC of the USA Requests Prayers and Donations for Those that are Affected by the Floods in Western Ukraine

Seeing the face of Christ in others is a primary responsibility of all Christians. The Council of Bishops of the Ukrainian Orthodox Church of the USA kindly requests prayers for the people of Western Ukraine, who recently suffered from major flood destruction.

At the Metropolia Center of our Church we know well the strength of major floods and the damage they can cause. In the past, the spiritual headquarters of the UOC of the USA as well as several parishes of the US Eastern Seaboard experienced major flooding due to powerful storms and consequences. A few years ago, almost every building of the Metropolia Center in South Bound Brook, NJ sustained damages following the impact of the natural disaster.

That is why various parishes of the Church across the country have already offered assistance to those in need in our ancestral Ukraine. We are most grateful to the members of St. Andrew Ukrainian Orthodox Society, one of the Central Organizations of the UOC of the USA, for the initial \$25,000 grant to assist the victims of the flood. The Society is challenging the membership of the UOC of the USA to match their grant in contributing whatever amount possible to the relief effort.

As the hierarchs of our Holy Ukrainian Orthodox Church of the USA, desirous of embracing the responsibility to care for those in need, we encourage our clergy and faithful to consider providing immediate assistance to the [Special Relief Fund](#) that our Church has established in order to provide assistance to numerous individuals who lost their homes, property, church buildings and community centers – to aid the victims of extremely destructive flooding in Western Ukraine.

Please, help us to bring peace, mercy, justice and love to a hurting world. Please consider contributing generously to the [2020 UA Flood Relief Fund](#), sponsored by our Holy Ukrainian Orthodox Church of the USA. Your gift makes a world of difference!

Please, use the link below to make your online contributions or make checks payable and mailed to:

**UOC of the USA**

***Memo: [2020 UA Flood Relief Fund](#)***

PO Box 495

South Bound Brook, NJ

[https://uocofusa.org/news\\_200706\\_1](https://uocofusa.org/news_200706_1)

# **Собор Єпископів УПЦ США звертається з проханням про усердні молитви та пожертви для тих, хто зазнавнаслідків повені на Західній Україні**

Бачити обличчя Христа в інших - це головна відповіальність усіх християн. Собор Єпископів Української Православної Церкви США звертається до вірних Церкви із проханням про молитви за людей - жителів Західної України, які нещодавно постраждали від великих повеней.

В Митрополії нашої Церкви ми добре знаємо силу великих повеней та шкоду, яку вони можуть завдати. У минулому, духовний осередок УПЦ США, а також кілька парафій Східного узбережжя США зазнали великих повеней через потужні бурі. Кілька років тому майже кожна будівля Центру Митрополії в Святій Бавні Бруку, штат Нью-Джерсі, зазнала пошкоджень внаслідок стихійного лиха.

Ось чому різні парафії Церкви по всій країні вже розпочали збірку коштів та пропонують допомогу тим, хто постраждав від повеней в прабатьківській Україні. Ми щиро вдячні членам Українського Православного Товариства Св. Андрія Первозванного, однієї з центральних організацій УПЦ США, за пожертву в розмірі \$25,000 доларів на допомогу жертвам потопу. Товариство закликає членство УПЦ США приєднатися до їхньої вступної пожертви, роблячи наші власні пожертви з наданням допомоги.

Як ієрархи нашої Святої Української Православної Церкви США, бажаючи взяти на себе відповіальність за турботу про тих, хто потребує, ми закликаємо наше духовенство та вірних розглянути можливість надання негайної допомоги Спеціальному Фонду Допомоги, який створила наша Церква для надання допомоги численним людям, які втратили свої будинки, майно, церковні будівлі та громадські центри - допомоги жертвам надзвичайно руйнівних повеней на Західній Україні.

Будь ласка, допоможіть нам принести мир, милосердя, справедливість і любов у пошкоджений світ. Будь ласка, зробіть щедрий внесок у **Спеціальний Фонд Допомоги - 2020 UA Flood Relief Fund**, спонсором якого є Свята Українська Православна Церква США. Ваш подарунок може змінити світ!

Будь ласка, скористайтеся посиланням нижче, щоб зробити свій благодійний внесок через Інтернет або надсилайти чеки, позначаючи ціль на яку жутвуєте:

UOC of the USA

**Memo: 2020 UA Flood Relief Fund**

PO Box 495

South Bound Brook, NJ

[https://uocofusa.org/news\\_200706\\_1](https://uocofusa.org/news_200706_1)



**DONATE: SUPPORT THE MINISTRIES OF THE CHURCH**

**ПОЖЕРТВУЙТЕ: ПІДТРИМАЙТЕ СЛУЖІННЯ ЦЕРКВИ**

# **Beauty and Iconoclasm – Where We Find God**

[Fr. Stephen Freeman](#)

*Every human being is an icon of God...so iconoclasm is a much larger matter than smashing statues and such. It also includes the hatred of others and the injustice that grinds them into the dust. The quiet iconoclasm of poverty and the like are insidious in that they're so quiet they look like an act of nature.*

*Iconoclasm can only be overcome through love, the love of the beauty of the image of God wherever it is found.” – from a comment I posted on social media this morning.*



Scenes of statues toppling and pictures of defaced public spaces can be disturbing. Sometimes, they can be exhilarating. I recall watching statues of Lenin and Stalin fall during the collapse of the various Communist states. It felt like freedom. I also recall my dismay during my first trip to Greece where nearly every public wall and monument (Church and otherwise) is covered in graffiti. There is an instinct at work surrounding images (both their making and their destruction) – one that is profoundly religious in nature. As such, it has the capacity to save us or to destroy us. But make no mistake – it is filled with power.

Not all Christians care for icons. Some positively despise them. But none of them can deny the power of the image (icon) itself. “Image” is the word used to describe the very act of human creation. We are created according to the “image and likeness” of God. No other statement enshrines the dignity and true worth of human beings in such an inarguable manner. It puts a stamp of ultimacy on our very existence. Not only are we described as having been created in the image of God, but our salvation itself is portrayed as a return to the fullness of that image as we behold the face of Christ.

But we are also “smashers” (iconoclasts). When Rome defeated Carthage in 146 BC, it leveled the city. Some say that they even plowed the ground and sowed it with salt, consigning the space to oblivion. In 70 A.D. Rome destroyed Jerusalem, along with its temple. Today, in order to reach the streets of Jerusalem upon which Jesus walked, you have to dig deep underground – what stands on top represents much later construction. Such actions seem to have a role of “catharsis” or “cleansing,” in which an enemy is not only defeated but erased. Who hasn’t wanted to do such a thing to the memory of a hurt that haunts? We hear it echoed in St. Paul’s prayer that “God will speedily crush down Satan under your feet” (Romans 16:20). We not only want Satan to be defeated – we want him *erased*.

We have to recognize both impulses within us (the love of icons and their smashing) to come to grips with the whole of who we are meant to be. At its deepest level, we do not understand icons until we understand *beauty* and its crucial role in our existence. The love of beauty and our desire for it are the most fundamental parts of our being. This is particularly true if we use the word “beauty” in the fullest sense of its meaning. Beauty encompasses being and truth as well. It is God’s word for His creation (usually translated as “good,” the word in Scriptures also means “beautiful”). That which is beautiful and good is reflective (iconic) of the God who created it. All of creation longs for union with this Beauty and groans for it to be made manifest.

In the life of the Church, the making of icons begins early, possibly in its very beginning. Israel already made a careful use of images (some are prescribed for use in the Temple itself). St. Paul, and others following him, elevated a “theology of the image” into a central place in Christology and the doctrine of salvation. There were already hints of this theology in some

of the writings of the Second Temple period. The fulfillment of the image of God in Christ allowed the veil to be torn away from that mystery and its clear form to be discerned.

Nevertheless, the drive towards iconoclasm has remained rooted in our hearts. Every sin against another human being is a form of iconoclasm. Violence is probably its most dangerous form, although every sin against another carries an element of violence within it (Matt. 5:21-22). We are experiencing an unprecedented display of public anger and iconoclasm in our cities and news cycles. Of course, the quiet iconoclasm of injustice has far deeper and long-lasting effects. The one does not justify the other. Injustice added to injustice only adds up to injustice. That we might understand it does not change its nature.

The Church's witness to icons and their veneration is, ultimately, a witness to *beauty*. It is also a witness to the only path of salvation, both for individuals and the world as a whole. St. Augustine described the work of salvation as the "City of God." And though we idealize the natural setting of a home in the wilderness, it is the image of a city that the Scriptures use to describe salvation. St. Paul writes:

"But our citizenship [“politeuma” *πολίτευμα*] is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself." (Philippians 3:20–21)

The word “politeuma,” translated as “citizenship,” is formed from the word, “polis,” or “city.” Citizenship is the “place where we have our “city-ness”).

It is the New Jerusalem that we await (Rev. 22:2), a “city whose builder and maker is God” (Heb. 11:10). Cities require human relationships and exist well when the beauty and health of those relationships is foremost in its planning and execution. Cities whose inner being exists only for economic profit serve as images of a god, Mammon, and its people begin to resemble slaves.

The building of cities, in this highest sense of the word, is a construction of “city-ness,” an icon of the city that is to come. This is not a call for utopianism, but a recognition that there are holy patterns given to us that make for a greater wholeness in our lives. This is hard work. Iconoclasm and destruction are the work of a moment, driven by passion and the darkest places in our hearts. Anybody can smash. To make something beautiful takes care, love, and attention to detail. It is a work of holy living.

In the great wash of news stories of the past weeks, an image of beauty came across my desk that was encouraging. In Atlanta, scene of many racial tensions through the years, also the site of an egregious racial killing in recent days, there was a march on Juneteenth (a date marking the end of slavery). It was sponsored by One Race, an organization founded by black and white pastors in the Atlanta area back in 2017. They have been doing a slow work of common prayer, common discussions, and common understanding towards the healing of racial sins and the union of the faithful. They profess that only in Christ can such sins be overcome. On that day, some 15,000 faithful gathered for a peaceful march to lift up Christ and to profess their common faith and love for one another. It was encouraging because it was not simply a passion of the moment, but the fruit of three years of patient work, something that will likely continue for some time to come. When the news cycle easily leads toward despair, it is good to see so many knees that bow to Christ walking together and professing faith in the city whose builder and maker is God.

The opposite of iconoclasm is “iconodulia” (the honoring of icons). At its heart, iconodulia is the love of true beauty. This love is quite the opposite of the drive towards iconoclasm. Iconoclasm need love nothing: the will to destruction is entirely sufficient to provide motivation and energy. In the end, it might yield nothing more than nothing-at-all, an emptiness of fruitless effort that collapses back on itself. It is not life-giving. Iconodulia requires inward attention as well as outward responsibility. It is slow and requires patience. Some efforts of beauty can be so great that they survive for millennia and more. The beauty of Hagia Sophia (for example) continues not only in that single, striking building, but in the thousands of echoes that have shaped so many Orthodox temples since. Its power lies in the fact that its beauty reaches beyond itself towards a greater Beauty that only God can build. As such, it is echoed in every element of beauty that we find in nature as well.

Such beauty requires people who live beautiful lives. They need neither wealth nor power, only the living icon of the Logos to be manifest in their being. It is the secret to Christian “civilization” – not an empire maintained by force of arms or economic power. Rather Christian civilization is the *politeuma* of the heavenly city that is continually reborn in the heart of every Baptism. That city is built in the heart. It is there that we repent and there that we forgive. It is there that we find within us the image of the city that God has already prepared for us.



**Registration is OPEN  
for the one-day, virtual  
73<sup>rd</sup> Annual UOL Convention  
Saturday, July 25th  
9am – 4:30pm EDT**

Whether you attend our conventions regularly,  
haven't done so recently, or have never attended  
Come join us!

Engage with us at the National Level!

There's much we are doing for our Church and there's  
much more we can do!

Registration is free but you must register to attend no later than **July 24**. We will email the link to the Zoom meeting and additional information as it becomes available. The registration form is found at this location:

<https://tithe.ly/event-registration/#/2065174>

The 73<sup>rd</sup> Annual UOL Convention is open to all  
UOC of USA Clergy, UOL Members, and guests

**The Ukrainian Orthodox League of the USA  
DEDICATED TO OUR CHURCH -  
DEVOTED TO ITS YOUTH**

# Calendar of Events

September 11-12 53<sup>rd</sup> Annual Pysanky Sale & Ukrainian Food Festival

## Parish Weekly Schedule

Monday

### Kyiv Ukrainian Dance Ensemble & School

Rehearsals begin every Monday at 6:00 pm. Classes for all ages.

For more info call Director Natalie Kapeluck or just stop down any Monday.

Thursday Morning

### Senior Coffee Hour

You're invited to our FREE coffee and donuts, and sometime pancakes, French toast or waffles every Thursday from 10:00 AM to 11:30 . . .or whenever it's over. At the parish hall. YOU ARE NOT PERMITTED TO BRING ANYTHING!!! However, bring a Friend!!! Need A Ride, Call: Steve Sivilich, (Hall Phone: 412-276-9718) SPONSORED BY:

Sts. Peter & Paul Kitchen Workers

3<sup>rd</sup> Sunday of the Month

### St John & Martin's Closet

Clothing for men, women and children. Bedding & towels

Trade something old for something new, leave a donation. or just take what you need.

Donations of clean, gently used or new clothing/bedding accepted when the closet door is open. all 276-9718 to schedule a donation.

### Parish Website/Social Media

To Submit items for publication on website & social media:

>email information/items to [orthodoxcarnegie@gmail.com](mailto:orthodoxcarnegie@gmail.com)

>if you have a flyer (not required) submit in picture format if possible

>allow 24 to 48 hours for request to be completed.

If needed sooner, please indicate and text Chris Mills at 412-716-0562.

>an email can be submitted from Parish Website | Contact Page ; using the technology email form

Find & follow us on:



## BULLETIN SPONSOR DATES

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

August 2 \_\_\_\_\_  
August 9 \_\_\_\_\_  
August 16 \_\_\_\_\_  
August 23 \_\_\_\_\_  
August 30 \_\_\_\_\_

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## BULLETIN SPONSOR FORM

Sponsor \_\_\_\_\_  
In Honor of \_\_\_\_\_  
In Memory of \_\_\_\_\_  
Date of Bulletin you wish to sponsor \_\_\_\_\_  
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(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