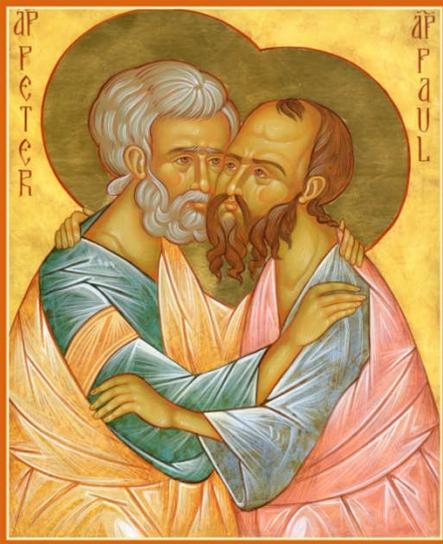


PENTE~

COST





# St. Peter & St. Paul Ukrainian Orthodox Church

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

**Rev. Fr. John Charest**

847-910-7120 - frjohn.charest@aol.com

**Deacon Evan O'Neil**

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

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

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

## JUNE 7, 2020

SUNDAY, JUNE 7

DIVINE LITURGY 9:30 AM, TONE 7

PENTECOST- TRINITY SUNDAY

EPH. 5: 8 -19; MAT. 18: 10 -20

WEDNESDAY, JUNE 10

DIVINE LITURGY 9:30 AM

SATURDAY, JUNE 13

VESPERS 6:00 PM

SUNDAY, JUNE 14

DIVINE LITURGY 9:30 AM, TONE 8

SUNDAY OF ALL SAINTS

HEN II: 33 - 12: 2; MAT. 10: 32-33, 37-38, -19: 27-30

ALL SERVICE LIVE STREAMED AT:

<https://www.orthodoxcarnegie.org/divineliturgy>

TODAY'S BULLETIN IS SPONSORED BY:

IN HONOR OF ROSE ZALENCHAK. HAPPY BIRTHDAY, BUBBIE! WITH LOVE FROM STEFF & NIK , MNOHAYA LITA!

WACHNOWSKY FAMILY IN MEMORY OF STEPHEN WACHNOWSKY ON THE 1<sup>ST</sup> ANNIVERSARY OF HIS FALLING ASLEEP IN THE LORD 6/9 VICHNAYA PAMYAT MEMORY ETERNAL

IN HONOR OF ARIANA PYVOVAR. "WISHING ARIANA A HAPPY 4TH BIRTHDAY FROM HER FAMILY. WE LOVE YOU SO MUCH!" MNOHAYA LITA!

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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

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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 нашім гостям., що:**

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

лише православні християни можуть отримати Євхаристію (Святе Причастя) у православної церкви і, відповідно, православні християни не можуть отримувати святого причастя у 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;

**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'якшости, 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!

## KONTAKION - TONE 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!

## PROKIMENON TONE 8

Their proclamation hath 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

(c. 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, мідяни 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!»

# 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."

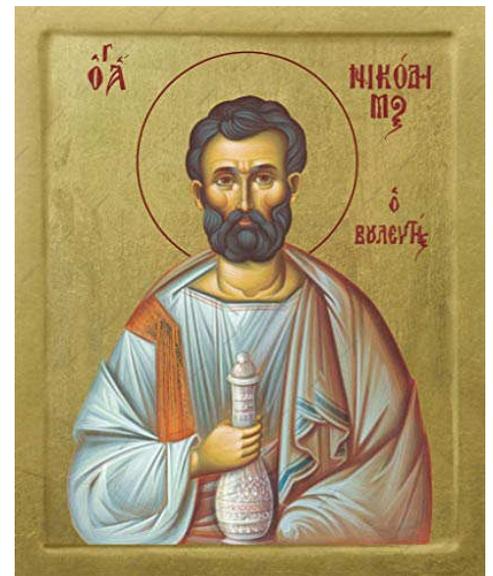
Nicodemus, who came to Jesus by night and was one of his followers, asked them: "Does our Law condemn a man without giving him a hearing and finding out what he has done?" They answered him: "Are you also from Galilee? Study the Scriptures and you will find that no prophet has ever arisen from Galilee."

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 seroants:

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 Cherniaovska	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 Sivulich	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 Dhzyrha	Donna Forbes	Teresa Stacy
Jason Bell	MaryAnn Sklaryk	Esta Peyton	Natalia Mahalay	Carl H.
Sarah Winn	Baby Sean			

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

#### June 8 Apostle & Evangelist Mark

Mark Losego, Fr. Mark Swindle

#### June 13 Apostle James Zebedee

James Allred, James Peyton, James Rozum,  
James Sally, James Kiger

#### June 13 St Louis of Cordoba

Louis Turicik

### Anniversaries

June 12 Mark & Jessica Losego

### Birthdays

June 7 Alice Sivulich

June 10 Jim Peyton

June 10 Alexis Sawchuk.

June 13 Lynda West

### Feast Days of:

June 11 Theodosia of Constantinople

### 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.

\*\*\*\*\*

## *Stewardship*

**THANK YOU FOR THESE RECENT DONATIONS:**

\*\*\*\*\*

## **From the Office of the President of the Consistory: Parishes of the Church Begin the Process of Re-Opening**

29 May, 2020

Beloved brethren in the Lord: **CHRIST IS AMONG US!**

I write today to share some measure of prayerful hope during this difficult time of pandemic and social distancing. In recent weeks, we have watched with relief as various State Governments gradually opened community services of select businesses and activities, with prudent precautions firmly in place to prevent a severe “second wave” of the coronavirus pandemic. In keeping with this gradual reopening of our society, it is necessary that we make similar arrangements within our Ukrainian Orthodox Church of the USA to allow once again for the communal celebration of Sacred Liturgical Services, which are the most “*essential*” activity known to our world.

In the Pastoral Letter of the Council of Bishops of the UOC of the USA, issued on 20 May, 2020, the blessing has been given to the clergy and parishes of the Church to initiate preparation steps towards reopening of our parish communities. Each parish is **MANDATED** to submit to the Council of Bishops a detailed plan for reopening, and having held a ZOOM conference with the hierarchs, a blessing will be given for the opening of each parish individually. The liturgical services that you will attend in our parish communities in the weeks ahead will look and feel quite different from the services you remember from two months ago. It will be imperative for all of us – pastors, parish staff, volunteers, and all the faithful – to work together during these times. The pandemic is not over, and safety precautions must be followed in order to promote the continued health and safety of everyone in our community.

Through it all, we must remember that this virus does not discriminate between gatherings; a group gathered for sacred worship is not immune by the merits of its gathering. It is only through our careful observance of these precautions that we make it possible to resume public liturgical services.

When this pandemic began, both Metropolitan Antony and I have directed priests of our Church to suspend all public liturgical services as we assessed the situation and explored a safe way to bring Christ to the people, both through the Word of God and the Holy Masteries. This was an unfortunate but necessary decision in light of the severity of the pandemic and the number of unknowns associated with this new and deadly virus. Know that we have prayed during this time for you, the faithful of the Holy Ukrainian Orthodox Church of the USA, especially during our private and livestreamed services. I pray you have felt the loving comfort of Christ as you awaited the day you could return to celebration of the Most Holy Eucharist in our parish communities. And I rejoice with you and thank God today as we move toward the gradual reopening of our parish communities.

The following parishes of the Ukrainian Orthodox Church of the USA have completed, submitted for review and received a blessing of the Council of Bishops to resume liturgical services in the local parishes of the Church:

- Protection of the Theotokos Cathedral, Allentown, PA
- St. Vladimir Parish, Ambridge, PA
- Four Evangelists Parish, Bel Air, MD
- Holy Trinity Parish, Bensenville, IL
- Sts Peter and Paul Parish, Carnegie, PA
- St. Nicholas Parish, Charlottesville, VA
- Holy Trinity Parish, Cheektowaga, NY
- Sts Peter and Paul Parish, Dixonville, PA
- St. Nicholas Mission, Dover, DE
- Holy Protection Parish, Dover, FL
- Holy Archangel Michael Pro-Cathedral, Hammond, IN
- Sts Peter and Paul Parish, Glen Spey, NY
- Holy Trinity Parish, Goshen, IN
- St. John the Baptist Parish, Johnson City, NY
- Dormition of the Birth-Giver of God Parish, Jones, OK
- St. Nicholas Pro-Cathedral, Lakewood, OH
- St. Job of Pochaiv Parish, Los Alamos, NM
- Sts Peter and Paul Parish, Lyndora, PA
- Sts Cyril and Methodius Mission, Madison, WI
- St. Michael/St. George Parish, Minneapolis, MN
- St. Nicholas Parish, Monessen, PA
- Holy Ascension Parish, Nanty Glo, PA
- Protection of the Birth-Giver of God Parish, New Haven, CT
- St. Vladimir Cathedral, Philadelphia, PA
- Protection of the Birth-Giver of God Parish, Rochester, NY
- Holy Trinity Parish, Seattle, WA
- St. John the Baptist Parish, Sharon, PA
- St. Andrew Cathedral, Silver Spring, MD
- Protection of the Birth-Giver of God Cathedral, Southfield, MI
- Protection of the Birth-Giver of God Parish, Spring Valley, CA
- Holy Trinity Parish, Trenton, NJ
- St. Nicholas Parish, Troy, NY
- St. Luke Parish, Warners, NY
- Holy Resurrection Mission, Waynesville, NC
- Holy Trinity Mission, Whalleyville, MD
- Sts Peter and Paul Parish, Wilmington, DE

With prayers in Christ,  
+Daniel,

*By the Grace of God Archbishop and President of the Consistory*

# Praying Our Way Together

## Through the Apostles' Lent 2020

"For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Rom 8:38-39



Having A Difficult Time Living  
Though This Coronavirus  
Pandemic? Let us find some  
solace together!

Come, join your brothers and sisters  
in Christ as we pray together during  
the Apostles' Lent.

What: Praying an Akathist to Saints Paul and Peter and reading from  
their Epistles

Where: Wherever you are with your device

When: June 15, 2020 – July 10, 2020 (Monday – Friday)

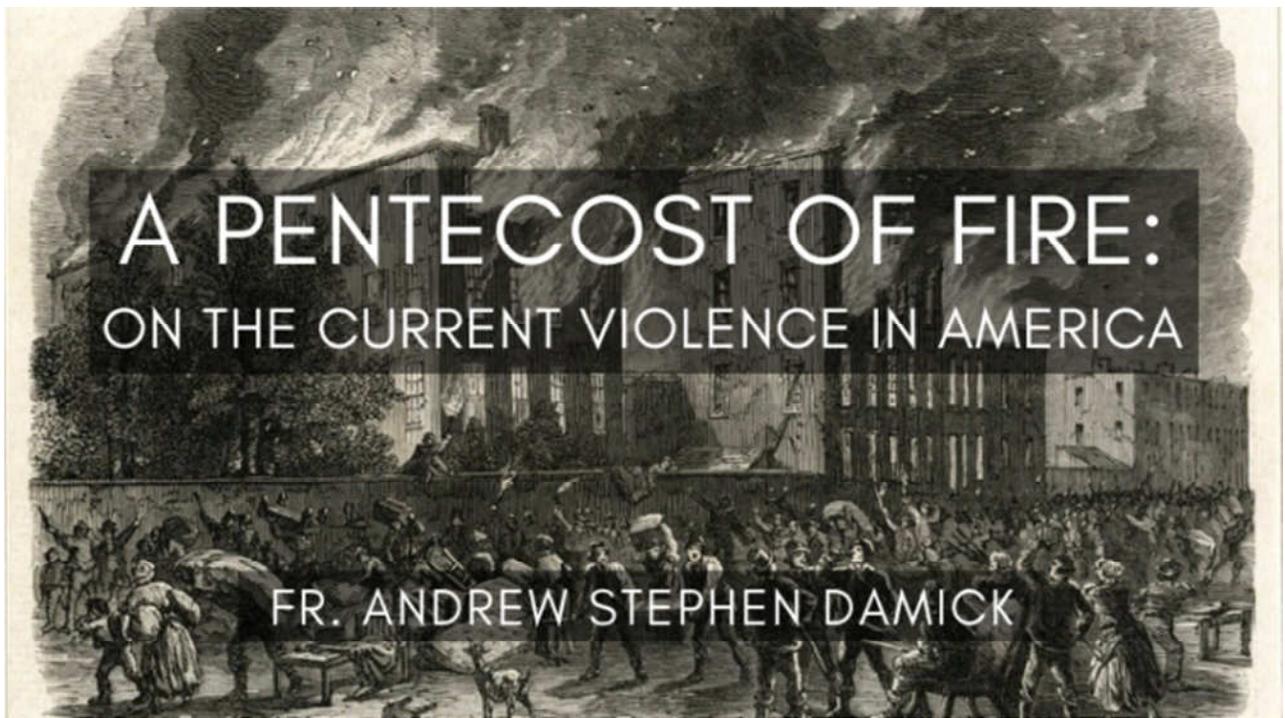
Why: To be strengthened by the two most powerful, illuminated  
leaders and Fathers raised up by God to spread the Gospel of Jesus

If you would like to pray with us, please email your name, phone  
number and parish name to Janice Meschisen at [Praying-our-way@uolofusa.org](mailto:Praying-our-way@uolofusa.org) and more information will be sent to you.

**Please sign up by June 13, 2020**

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I have been asked to say something about recent events here in my country of the United States, following on the death of George Floyd, which at least to me looks like a callous, almost casual crushing of a man who did nothing to deserve it.

I have felt at a loss, because there is no end to people making statements (official and unofficial), expressing their feelings, being outraged, being counter-outraged, etc. It is such a blasted cacophony of noise. And my first feeling is that anything I might say would come off as just another white man pontificating from his quiet little town about things that aren't in his own backyard.

It is easy to look and feel righteous when there isn't anyone burning down your church or suffocating your neighbors or smashing your livelihood to pieces, to feel that you are right because you are impartial. And it is also easy to look and feel righteous even when those things are happening to you, to feel that you are right because you have suffered.

### **How Do I Talk About This?**

I thought for a while about reverting to culture-critic mode, a kind of analysis I'm quite comfortable with. I could note that there are so many factors that go into these events — police brutality, systemic and institutional and personal racism, peaceful protests, violent protests, opportunist rioting and looting, seething rage, politics, race-baiting, racial supremacy, socio-economic conditions, centuries of division, militarization of police, etc., etc.

So many elements go into the utter horror that we're now seeing on the streets — **again** — that there is a virtual smorgasbord of people and currents to blame for what is happening. In the past week, I've seen so many people and problems being blamed that it makes my head spin.

No one factor is to blame. But even pointing out "all sides are to blame" is the choice of a "side" that often obscures rather than illumines.

There are so many pitfalls, so many traps, so many eggshells to be walked on here.

### **Is There Even a Solution?**

I would very much love to be able to present you all with some skeleton key that will unlock the door of love and finally heal all these gaping, sucking wounds that our society has in it, wounds that I mostly read about and hear about and don't have any direct, existential experience of.

I see people doing a lot of work to try to open the gates of love, to suffer for one another in sacrifice. And then so often it seems like that all gets engulfed in flames because one person listens to a demonic thought and tosses a Molotov cocktail.

And then someone else will be there to throw one back or to justify the first one. And then another.

I am reminded of that line from the movie versions of “The Lord of the Rings”: “What can men do against such reckless hate?” (The book version is a little more specific: “How shall any tower withstand such numbers and such reckless hate?”) What, indeed? We are indeed seeing reckless hate.

### **Generational Suffering and the Day of the Lord**

No doubt some of the hate that we see is indeed justified in its way — some people have suffered *generationally*. I would be willing to guess that most of my readers (though certainly not all) have not inherited suffering in this way.

I have not suffered this myself, though I did marry into that suffering — my wife’s grandparents were driven from their multi-generational home by genocidal militias whose people many of them have hated ever since. But that doesn’t give me some kind of credibility, either. I am not the inheritor of generational suffering. Yet the world into which Christ came was one in which generational suffering was *the norm*. Most people lived lives that included crippling, long-term suffering imposed on them, their families and their ancestors.

Christ came into that world and indeed entered into that same experience Himself. He was bruised and suffered and died for the sake of those who cried out for vindication. He was not born into a palace, though He could have been. He was not born into a royal life, though He was the Son of David and the Son of God. He was born into the life of an occupied people who were basically considered on the level of livestock by their conquerors. The Roman term for the people they ruled was literally “non persona.”

And in His own paradoxical self, He condemned in His flesh the sins of both those who oppressed His people and those who responded to oppression with other kinds of oppression. Both oppressive Romans and oppressive Jews — the unrepentant of all kinds — had their sins condemned. And He lifted up all the fallen, whoever they were and whoever had knocked them down.

The Day of the Lord comes with vindication for no tribe nor movement nor nation, but for those who obey Him. And it comes with burning wrath for no tribe nor movement nor nation, but for those who rebel against Him. We will all be judged, in other words, not by the color of our skin (or our voter registration or zipcode, etc.) but by the content of our character.

### **A Pentecostal Hope**

This week, we are between the celebrations of the Great Feast of Pentecost held by western Christians this past Sunday and by Orthodox Christians this coming Sunday. In this feast, we Orthodox will sing the following two hymns:

*Apolytikion*: “Blessed art Thou, O Christ our God, Who hast revealed the fishermen as most wise, having sent upon them the Holy Spirit, and through them Thou hast fished the universe, O Lover of mankind, glory to Thee.”

*Kontakion*: “When the High One descended, confusing tongues, He divided the nations. And when He distributed the fiery tongues He called all to one unity. Wherefore, in unison we glorify the most Holy Spirit.”

The giving of the Holy Spirit is the giving of fire as gift to those who are in Christ. This fire is the fire of wisdom, the fire of understanding, the fire of unity, the fire indeed of unison. It is contrasted with the division that happened at the Tower of Babel, when mankind was divided by going after false gods, made emblematic by the division of language. We tribes of the earth ceased to think and speak like one another, as we followed after fallen angels who were supposed to help govern us on behalf of God and unite us to Him and through Him to one another but instead wickedly oppressed us and through idolatry made us like them.

### **So What Can I Say?**

I do not think that I am really qualified to speak on how to do racial reconciliation, how to fix the political problems of our age, how to make our broken system and the broken people in it actually serve love and not hate any more. I don’t think I have much credibility on speaking to those specific issues in a way that could be heard and would not inadvertently trigger someone’s sense of injustice or hatred or entitlement — often based on real, deep wounds. I am no activist nor politician

nor social worker, etc. I'm just not.

I feel helpless when I see these things happening and feel like I'm supposed to do something or say something. What can be done by me that would be the best thing? What can I say that has not been said or would not hurt someone without my meaning to? I don't know.

What I am, deep down, is a preacher and a priest.

A preacher is tasked with speaking the gospel — Who Christ is, what He has accomplished, and what He expects of us. In this instance, what He expects of us is that we return love for hate, peace for violence, blessing for cursing, martyrdom for persecution — because that is what He did. That means that we will help the fallen even when it hurts. And it means that we will not rise up in outrage and harm others, even if we have a very good reason. And especially when we do not have a very good reason.

A priest is tasked with two things — offering sacrifice and intercession before God. We Christians each have our own priesthood, and there are many ways that we offer sacrifice and intercession. That means that we have to worship even when we don't feel like it and pray fervently even for those who hate us or — God forbid! — that we hate ourselves. I have myself failed in both these things many times in my life, but as a Christian, I do not accept that failure but get up and move forward again.

### **The Only Basis for Unity**

In Pentecost, Christ sends His Holy Spirit to unite all together — not in a false, worldly unity, but in true unity. There is no unity without Christ. And the way to achieve unity in Christ never involves forcing someone else to agree with us, but rather in uniting ourselves so deeply with Christ that even those who hate us will want to join us there.

Christ told us what to do with our enemies — love them. And He didn't allow for any exceptions to that rule.

The primary saint for June 1, Justin Martyr, said this: “And thus do we also, since our persuasion by the Word, stand aloof from them (i.e., the demons), and follow the only unbegotten God through His Son — we who formerly delighted in fornication, but now embrace chastity alone; we who formerly used magical arts, dedicate ourselves to the good and unbegotten God; we who valued above all things the acquisition of wealth and possessions, now bring what we have into a common stock, and communicate to every one in need; we who hated and destroyed one another, and on account of their different manners would not live with men of a different tribe, now, since the coming of Christ, live familiarly with them, and pray for our enemies, and endeavour to persuade those who hate us unjustly to live conformably to the good precepts of Christ, to the end that they may become partakers with us of the same joyful hope of a reward from God the ruler of all.” (*First Apology*, 14)

I am not qualified to speak very well of racial reconciliation, but it seems to me that St. Justin shows well exactly what the key to any reconciliation is — turning away from idolatry to demons and their fornication, sorcery, greed, hatred and tribalism, and turning toward worship of Christ in chastity, generosity, brotherhood, and love for enemies and those who hate us.

It's true that I really don't have the qualifications to speak about the death of George Floyd and what has now followed it, and perhaps many of you do not, either. But no matter what our backgrounds or credibility regarding the specific problems before us, these are things we all can do. The seeds of hatred, murder and violence are sown in the ground prepared by fornication, by sorcery (which is about controlling others), by greed and by tribalism.

If we prepare our ground instead with prayer, with piety, with generosity, with chastity, with fasting — in short, with love — then the seeds of hatred cannot grow there. Instead, what will grow there is the gospel.

And instead of a “civilization” torn with pride and dehumanization of the other, we will have the Kingdom of God, in which all see Christ in one another and in whom it is not we who live, but Christ Who lives in us. I cannot do this. But Christ can. And He is doing it.

Forgive me for any of my misspoken words.

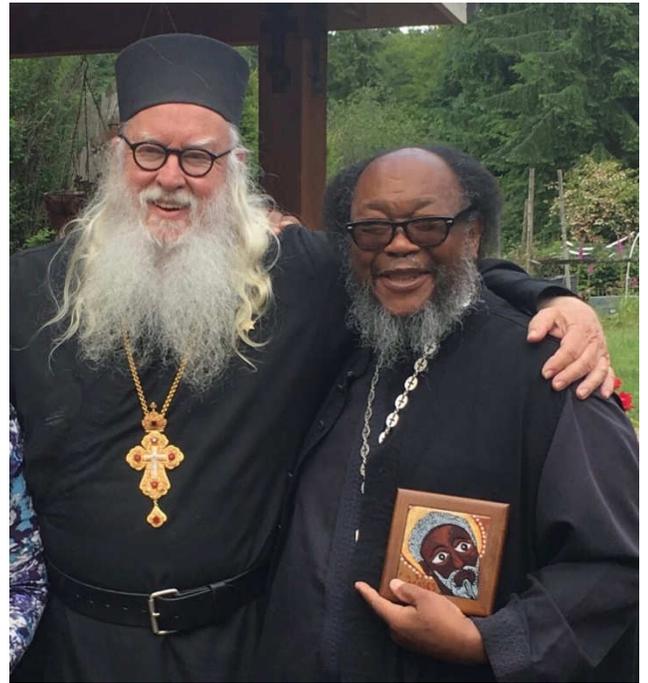
<https://blogs.ancientfaith.com/asd/2020/06/02/a-pentecost-of-fire-on-the-current-violence-in-america/>

# The Evil of Racism

## Racism has no place in the life of a Christian

It is important to understand that genetically, all humans are of but one race. Indians, Arabs, Jews, Caucasians, Africans, and Asians, are not different races, but rather, different ethnicities of the human race. God created all humans with the same physical characteristics, with only minor variations. Furthermore, He created all humans in His image and likeness (Genesis 1:26-27), and has invited all of us to enter into communion with Him.

A black man is just as much my brother as a fellow Scotsman like myself. In the Book of Acts we read that with the coming of the Holy Spirit, diverse expressions of languages were being spoken. And in Revelation we see a glimpse of eternity with men and women from every tongue, tribe, and nation making up the choir of eternal praise (Rev. 7:9). That the writers of Scripture took notice of ethnicity, and saw diversity as good, makes it impossible for the Christian to hold to thoughts of racial superiority, or separation of the races.



How can we hold to racist ideologies when even the Apostle John hinted at prejudice concerning Jesus, “Can anything good come out of Nazareth (John 1:46)?” How can we dare hold to racist opinions when the Lord Jesus Christ presented parables which even offended the religious leaders of His time? The Parable of the Good Samaritan (Luke 10) and the story of the Samaritan woman at the well (John 4) make it impossible for us to hold to ideas of ethnic superiority over different races. Even our Orthodox iconography intentionally reflects the full range of skin hues when painting a saint’s face in order to stress the interconnectedness and blessedness of all races of humanity.

All forms of racism, prejudice, and discrimination are affronts to the work of Christ on the cross. Jesus Christ died that all men might be saved, be they Jews, Africans, Spanish, Norwegians, Asians, or whatever. In Christ we are united as One Body, and as humans we are all of one race. Ethnicity should mean nothing for the Christian, and our parishes should demonstrate the truth of the ethnic diversity of the Kingdom of God. If we hold to racist beliefs we only demonstrate how far we have distanced ourselves from the teachings of Our Lord. Can a Christian be a racist? The answer is an emphatic NO!

So, how do we end racism in America? We do so by acknowledging the racism that resides in ourselves, and by making a concerted effort to root it out. Saint Seraphim of Sarov told us that change begins with me, and that when I acquire inner peace, thousands around me will be saved.

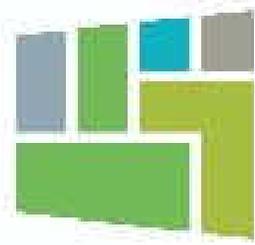
I am reminded of the time I was one of the speakers at a large rally in downtown Seattle, commemorating the Armenian Holocaust, the systematic mass murder and expulsion of 1.5 million ethnic Armenians carried out in Turkey and adjoining regions by the Ottoman government between 1914 and 1923. After parking my vehicle, I was walking toward Pacific Plaza for the rally when I came face to face with three young black men. Knowing they likely were thinking this old white man was wishing he was walking on the other side of the street, I proclaimed in a loud voice, “isn’t this a beautiful day?”

They all smiled broadly, and one asked what I was, as he gestured toward my black robe. “Why, I’m a Seahawks fan”, I proclaimed, at which they all burst into laughter and rushed forward to give me a hug. As I continued walking toward the rally, I had a great big smile on my face, for I felt like they were all three my grandchildren, and I felt a great deal of love for them.

Each of us are given so many opportunities to demonstrate our oneness with black people, and when we acknowledge they, as a race, are coming out of 500 years where they’ve experienced fear and racism emanating from we white people, we will know the importance of reaching out to them with love and respect. Change begins with me, and as a Christian, it is my duty, and certainly my calling, to love everyone I meet as Christ.

With love in Christ, Abbot Tryphon

<https://blogs.ancientfaith.com/morningoffering/2020/06/the-evil-of-racism/>



# NEIGHBORHOOD RESILIENCE PROJECT

## This is THE Time

It is with hope in the possibility of a better future, that I write this message about the crisis that has engulfed our nation in recent days. The death of George Floyd is a true injustice. Watching an unarmed defenseless man plead repeatedly for his life, falling on deaf ears and calloused hearts, has stirred a racial pain that exists deep within the soul of this nation. George Floyd's death has occurred in the context of multi-generational, complex trauma and injustice that has impacted the African American Community for hundreds of years. The violence that, at times, has attempted to undermine the just cause of peaceful protestors has further complicated the possibility of true justice and racial reconciliation.

**This is the time** for us to condemn the killing of innocent lives. This is the time for us to condemn acts of violence. This is the time for us to condemn any protests that involve weapons.

**This is the time** for us to practice deep repentance and self-examination that regardless of our ethnicity, we must be aware of how we contribute to the strife and violence in our nation.

**This must also be the time** for great hope. This nation is yearning for something deeper than they are receiving in worldly leaders. We must hear this yearning and give them what we have.

**This is the time** to live out what the Apostle Peter spoke “Silver and gold I do not have, but what I do have I give you.” (Acts 3:6)

**This is the time** to bring peace to our community. We must be about sowing the seeds of healing and hope in our communities.

**This is the time** to work toward true racial reconciliation desiring not to be allies but to be brothers and sisters.

**This is the time** when our organization will in earnest be joining people together for action oriented conversations to provide for all people what is needed to bring hope, peace and healing to our community.

At the Neighborhood Resilience Project, we have been working toward racial reconciliation for many years in our community. However, we are now at a time when more is needed. Let us prayerfully reaffirm our commitment to one another and work together in the spirit of unconditional love to build unbreakable bonds and a future where we are known as a just community by the way that we love one another.

Sincerely,  
Rev. Paul T. Abernathy  
CEO  
Neighborhood Resilience Project

Visit our website to donate or volunteer. <https://neighborhoodresilience.org/>

# 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 Sivulich, (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**

June 7 \_\_\_\_\_ Sponsored  
June 14 \_\_\_\_\_  
June 21 \_\_\_\_\_  
June 28 \_\_\_\_\_

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

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**BULLETIN SPONSOR FORM**

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In Memory of \_\_\_\_\_  
Date of Bulletin you wish to sponsor \_\_\_\_\_  
Donation (\$20. minimum suggested) \_\_\_\_\_  
(Please make checks payable to "Sr. UOL Chapter") \_\_\_\_\_



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

**RETURN SERVICE REQUESTED**