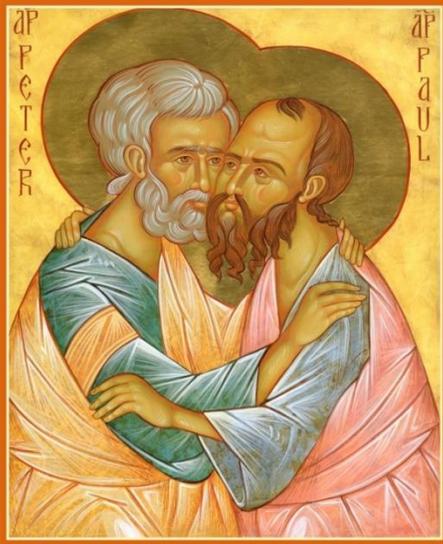


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St. Peter & St. Paul Ukrainian Orthodox Church

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

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President: Howard West 724-910-9627

www.orthodoxcarnegie.org

JUNE 28, 2020

SUNDAY, JUNE 28

DIVINE LITURGY 9:30 AM, TONE 2

3RD SUNDAY AFTER PENTECOST

ST MICHAEL 1ST METROPOLITAN OF KYIV

ROM 5: 1 -10; MAT. 6: 22 -33

WEDNESDAY, JULY 1

AKATHIST TO STS. PETER & PAUL 9:30 AM

SUNDAY, JULY 5

TYPICA SERVICE 9:30 AM, TONE 3

4TH SUNDAY AFTER PENTECOST

ST EUSEBIUS OF SAMOSATA

ROM 6: 18 -23; MAT. 8: 5 -13

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TODAY'S BULLETIN IS SPONSORED BY:

NICHOLAS C. KOTOW IN MEMORY OF HIS FATHER

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-placed in the Bulletin envelope in the church vestibule.

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

-e-mailed to: kapeluck@verizon.net

We welcome you today

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

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

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

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

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

Нагадуємо нашлім гостям., що:

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

лише православні християни можуть отримати Євхаристію (Святе Причастя) у православної церкви і, відповідно, православні християни не можуть отримувати святого причастя у неправославної церкві. Плекаючи надію на те, що у майбутньому всі християни досягнуть єдності і зможуть разом пити із чаші нашого Господа, ми дотримуємося вчення церкви про те, що Євхаристія - це дар єдності, а не засіб до єдності.

НАГАДУЄМО НАШИМ ВІРНИМ І ГОСТЯМ ПРО ПРАВИЛА, ЩО СТОСУЮТЬСЯ СВЯТОГО ПРИЧАСТЯ У ПРАВОСЛАВНІЙ ЦЕРКВІ:

ми спонукаємо православних християн часто ходити до Святого Причастя;

ті, хто причащається, повинні бути у мирі з іншими перш, нас підійти до євхаристичної чаші (Св.Матвій 5:23-24);

перед тим, як прийти на Святе Причастя, дуже важливо ретельно осмислити гріхи і порушення, які було вчинено проти Бога, нас самих та інших і помолитися за їх відпущення;

тим, хто часто причащається, слід приходити на святу сповідь принаймні чотири рази на рік (під час кожного із чотирьох щорічних постів);

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

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

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

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

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

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

PROPHET AMOS



TROPARION TO THE RESURRECTION TONE 2

When Thou didst descend to death, O Life Immortal, Thou didst slay hell with the splendor of Thy God-head! And when from the depths Thou didst raise the dead, all the powers of heaven cried out; O Giver of Life, Christ our God! Glory to Thee!

TROPARION TO PROPHET AMOS - TONE 2

Celebrating the memory
Of Your Prophet Amos, O Lord,
For his sake, we entreat You, save our souls.

KONTAKION TO PROPHET AMOS - TONE 4

Purifying your fervent heart by the Spirit,
O glorious Prophet Amos,
And receiving the gift of prophecy from on high,
You cry with a loud voice to the nations:
This is our God, and there is none beside Him

KONTAKION TO THE RESURRECTION TONE 2

Hell became afraid, O Almighty Savior, seeing the miracle of Thy Resurrection from the tomb! The dead arose! Creation, with Adam, beheld this and rejoiced with Thee, and the world, O my Savior, praises Thee forever.

Prokimenon

The Lord is my strength and my song, and He is my salvation.

Verse: The Lord hath chastened and corrected me; but He has not given me over unto death.

Lesson from the Epistle of Saint Paul to the Romans

(c. 5, v. 1-10)

Brethren, now that we have been justified by faith, we enjoy peace with God through our Lord Jesus Christ. For through him and through faith we have obtained access to this grace, in which we stand, and we exult in our hope of sharing the glory of God.

Not only that, but we also exult in our afflictions because we know well that affliction produces endurance; and endurance produces steadfastness; and steadfastness produces hope; and hope will not disappoint us. For the love of God has been poured out in our hearts through the Holy Spirit, which has been given to us,

Now, while we were still reprobates, Christ in his own appointed time died for us sinners. A man would hardly give his life for a righteous person, though perhaps for a really good man someone will dare even to die.

But God showed his love for us by the fact that Christ died for us, while we were still sinners. So, now that we have been justified through his blood, it is far more certain that through him we shall be saved from the wrath of God.

For we were reconciled to God through the death of his Son, when we were his enemies. Now that we are already reconciled to him, we are much more assured that we shall be saved through the life of his Son.

До римлян 5:1-10

Оскільки ми виправдалися перед Богом завдяки нашій вірі, то маємо мир з Ним через Господа нашого Ісуса Христа. Через нашу віру, Христос дав нам можливість зазнати благодать Божу, яку тепер маємо. Ми радіємо з надії прилучитися до Слави Господньої. І більше того, ми радіємо з наших страждань, бо знаємо, що страждання породжують терпіння. Терпіння породжує стійкість, а стійкість, своєю чергою, приносить надію. Надія ж нас

ніколи не розчарує, бо любов Божа влилася в наші серця через Святого Духа, який був даний нам.

Свого часу Христос помер за нас, лихих людей, хоча ми ще самі були немічні. Та, у призначений час, Він віддав Своє життя, рятуючи нас. Рідко буває, щоб хтось віддав життя за іншу людину, навіть якщо то дуже добра людина.

Та Бог показав, як сильно Він нас любить, тим, що Христос помер заради нас, коли ми були ще грішниками. Оскільки тепер ми виправдані перед Богом кров'ю Христовою, тож і від гніву Божого врятуємося через Ісуса. Коли ми були ще ворогами Богу, Він примирив нас з Собою через смерть Свого Сина. Надто ж зараз, коли ми стали Його друзями, врятуємося життям Його Сина.

Alleluia.

Verse: May the Lord answer you in days of trouble. May the Name of the God of Jacob protect you.

Verse: Lord, save the king and hear us on the day we call out to You.

The Gospel According to St. Matthew

(c. 6, v. 22-33)

The Lord said, "The eye is the lamp of the body. So if your eye is sound, your whole body will be full of light. But if your eye is blind, your whole body will be full of darkness. Therefore, if your light is darkness, how deep the darkness will be I"

"No one can serve two masters. For either he will hate one and love the other, or he will stand by one and despise the other. You cannot serve both God and mammon."

"Therefore I say to you: Do not worry about what you will eat and what you will drink to support your life, nor about what you will wear to protect your body. Surely life is more important than food, and the body more important than clothing. Look at the birds of the sky. They do not sow or reap or store their food in barns. Yet your heavenly Father feeds them. Are you not more important than they? Which one of you can add a single cubit to his span of life by worrying about it?"

"Why do you worry about clothing? See how the lilies of the field grow. They do not toil or spin. Yet I tell you, even Solomon in all his glory was never dressed like one of them. Now, if God so clothes the grass of the field which blooms today and is thrown into the furnace tomorrow, then he will much more clothe you, O men of little faith."

"Therefore do not worry and ask what shall we eat, or what shall we drink, or what shall we wear? For the pagans seek all these things. Moreover, your Father in heaven knows that you need them. But seek first the kingdom of God and his righteousness, for then you will have all these other things besides."

Від Матвія 6:22-33

Око — єдине джерело світла для тіла. Отже, якщо ви бачите людину, та бажаєте допомогти їй, то й усе тіло ваше буде наповнене світлом. Але якщо ви дивитесь на людину егоїстично, то й усе тіло ваше буде в темряві. Якщо єдине світло, яке маєте ви — темрява, тож темрява та — є наігірша з усіх!»

«Ніхто не може служити двом господарям, бо зненавидить одного й полюбить іншого або буде відданий одному і зневажатиме іншого. Не можна водночас поклонятися Богові й грошам».

«Отже, кажу Я вам: не піклуйтеся про те, що їстимете й питимете, аби підтримати життя своє. Не турбуйтеся про одяг для тіла вашого. Напевне, життя є важливіше їжі, а тіло — одягу! Погляньте на птахів: вони не сіють, не жнуть, не збирають зерна до комори, але ж Отець Ваш Небесний годує їх. Хіба ж ви не знаєте, люди, що ви значно важливіші за птахів? Ніхто з вас не зможе хвилюванням своїм подовжити життя своє хоча б на годину? Навіщо ви піклуєтесь про одяг? Погляньте, як ростуть дикі квіти: вони не працюють, не шиють одягу собі. Та ж кажу вам, що й Соломон у розквіті слави своєї не вдягався у такі вишукані шати, як вони. Якщо Бог одягає в таку розкіш траву польову, що сьогодні росте, а завтра потрапить у вогонь, то наскільки ж певніше одягне Він вас, о маловіри! Тож не піклуйтеся й не питайте: „Що нам їсти?“ або „Що нам пити?“ або „У що нам вбратися?“ То лише погани увесь час дбають про таке, але ж Отець Ваш Небесний знає, чого ви потребуєте.

Натомість, дбайте насамперед про Царство Боже та робіть усе, що Господь від вас вимагає, й тоді усе інше Він неодмінно вам надасть.

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
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Christopher	Olha Cherniavska	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	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

Anniversaries

Birthdays

June 22 Andrew Brennan
June 23 Russell Adzima
June 23 Theo Nixon
June 24 Nicholas Sally
June 26 Deacon Evan

Feast Days of:

June 22 St. Cyril of Alexandria
June 24 Apostle Bartholomew
June 27 Prophet Elisha

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:

The Prophet Amos

The Holy Prophet Amos, third of the Twelve Minor Prophets, lived during the eighth century before Christ. At this time the Hebrew nation was divided into two kingdoms: Judea and Israel. The Judean king Hosiah ruled in Jerusalem, but the ten separated Israelite tribes were ruled by Jeroboam II, an idol-worshipper. At Bethel he set up an idol in the form of a golden calf, which they worshipped, after they rejected the God of Israel.

The Prophet Amos was a Judean, from the city of Thecua in the land of Zebulon. Simple and untaught, but fervent in faith and zealous for the glory of the true God, this former shepherd and dresser of sycamore trees (Amos 7:14-15) was chosen by the Lord for prophetic service. He was sent to the kingdom of Israel to denounce the impiety of King Jeroboam, and also the Israelites for falling away from God. The prophet predicted a great misfortune which would befall Israel and the neighboring pagan nations, because of their impiety. As a result of his denunciations, the Prophet Amos repeatedly suffered beatings and torture. He returned to Bethel, and threatening inevitable misfortunes, he continued to call the Israelites to repentance.

The idolatrous priest Amaziah of the pagan temple particularly hated the prophet. The prophet predicted speedy destruction for him and all his household, and for this he was subjected to beatings. Hosiah, the son of Amaziah, struck the saint on the head with a club and seriously wounded him. Still alive, the Prophet Amos reached his native village and died there around 787 B.C. He is not to be confused with Amos, the father of the Prophet Isaiah.



Order of Saint Andrew Appeals to President Trump to Stop Turkey From Converting Hagia Sophia to Mosque



It is likely that a Turkish court will declare next month that the Hagia Sophia should be converted to a mosque. This is yet another manifestation of the Turkish government's contempt for that nation's Christian heritage, and for the remaining Christians of Turkey. It reveals yet again the mindset that leads to the Ecumenical Patriarchate being systematically deprived of basic legal rights. Dr. Anthony J. Limberakis, National Commander of the Order of Saint Andrew the Apostle, Archons of the Ecumenical Patriarchate, has addressed an urgent appeal to President Trump, asking that he intercede with the government of Turkey to prevent this new insult to the Christians of Turkey and the world at large.

Dear Mr. President

An early July court hearing in Turkey will likely declare that the Hagia Sophia in Istanbul should be converted to a mosque. The Order of Saint Andrew the Apostle, Archons of the Ecumenical Patriarchate, urgently hopes and requests that you protect the religious freedom of Christians in Turkey and the common heritage of humanity by preventing this sacrilegious and unnecessary decision.

We are truly grateful for your championing of our Christian Faith and, most especially, for your June 2, 2020 Executive Order on Advancing International Religious Freedom, which stated: "Religious freedom for all people worldwide is a foreign policy priority of the United States, and the United States will respect and vigorously promote this freedom."

Turkey's plan to turn the Hagia Sophia into a mosque directly challenges that religious freedom. It is part of ongoing efforts to delegitimize the remaining Christian population of Turkey, further eroding their religious freedom, and to obliterate a significant element of the Christian heritage of Turkey and the surrounding region, as well as of the entire world. Converting Hagia Sophia Museum, a UNESCO World Heritage Site to a mosque, would render it the patrimony of one nation, an unjust and provocative act as this historic site truly belongs to the world. Built in the sixth century by the Byzantine Emperor Justinian, Hagia Sophia was known for nearly a thousand years as the Great Church of Christ. It was the foremost Christian Cathedral in the entire world, and was revered by Christians of all faith traditions, as well as by non-Christians, for its splendor and grandeur, architectural innovation, and beauty.

Converted to a mosque after the Turkish conquest of Constantinople in 1453, the Hagia Sophia rightly became a museum in 1935, a monument of the human spirit and a living symbol of respect for all faiths. To convert it into a mosque now would be to repudiate that respect and deny the Hagia Sophia's origin as a Church dedicated to Jesus Christ and as a sacred place, a part of our collective heritage.

We urgently request that you ensure that the government of Turkey will affirm its commitment to religious freedom and discard all plans to change the status of the Hagia Sophia, which will, in effect, wipe out the quintessential historical presence of Christ and the Christian Church in modern-day Turkey.

In advocacy of religious freedom, I remain,

Respectfully, Anthony J. Limberakis, MD *Archon Aktouarios* National Commander

Free At Last!

[Fr. Barnabas Powell](#)

On August 28, 1963, Baptist minister and civil rights leader Dr. Martin Luther King gave his famous “I Have a Dream” speech on the mall in Washington, D.C. In it he uttered the equally famous line “Free at last, free at last. Thank God Almighty, we’re free at last.” These words still stir my heart today.

Some try to reduce freedom to mere temporal political “rights.” Others seem to suggest that freedom means a license to behave in any way they wish. Both of these notions of freedom are too small! And the current, seemingly incessant, and eternally multiplying number of “groups” demanding their “freedom” prove that a small vision of true freedom is shallow and, ultimately, unfulfilling. It doesn’t satisfy the God-shaped hole in the heart of humanity. Nor can it.

But listen to this lesson from St. Paul to the Romans:

“There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death.” Read the whole passage in Romans 7:14-8:2!

True freedom, the message of the faith about “freedom,” is a freedom based on something deeper than political “rights,” social acceptance, or even the eternally shifting human notions of “equality.” While all of these “movements” may have, at their heart, the good motivations of freedom and justice, they can’t help but devolve into smaller and even petty notions of “I want power too.” And you can tell they are unsatisfying when these groups and others seem to forever be demanding more.

But the freedom St. Paul talks about is a freedom that flows from inside out rather than from outside in. This freedom is the necessary prerequisite to any reflection of freedom in politics, society, and the world. A man who is a slave in his heart can get all the political and social rights he can win and he still remains a slave. Notice St. Paul contends that “the law of Christ Jesus has set me free” from the two major causes of the slavery of the heart: Sin and Death.

Sin, which is missing the mark; NOT breaking the “rules,” enslaves a person to his habits and behaviors. Sin is the misuse of something good. I told the teens at summer camp that hearing confession is challenging not because of what I heard but because sin is always boring and uncreative. It’s the same thing over and over again. Sin enslaves a life to the mundane and merely earthly. Sin deadens the soul to the eternal joys of freedom. Sin enslaves. The Good News of Christ offers us freedom from sin. Christ gives us the grace, the power, the freedom to finally HIT the bullseye of being like our Maker Who loves us and gave Himself for us!

Death, and the fear of death, enslaves a person into the small living of survival rather than the freedom of eternal life with God. Most of my actions motivated by the fear of my own mortality lead to selfishness and short-sighted choices. I gather all kinds of “things” around me to comfort me in my fear of my own mortality. I even collect people around me for my own selfish reasons because they make “ME” “feel” better. But persons weren’t meant to live in fear. Now that Christ has destroyed death by dying and rising again, the fear of death is a self-imposed slavery that only proves I still haven’t embraced the Good News of Pascha as really true!

Today, you were made for true freedom. This freedom has been won for you at the price of our Lord humbling Himself and making Himself small enough to fit in the world He created. Living His life in obedience to the will of the Father. Ascending the wood of the cross as our great Champion to defeat sin, death, and Satan, for us. Lying in a tomb, and taking His body back up again at the resurrection. Ascending to the right hand of the Father to show you what your true destiny is to be. All of this to give you real freedom. What possible reason could you have for accepting any counterfeit to that true freedom? Being Orthodox on Purpose sets you free to experience authentic freedom.

<https://blogs.ancientfaith.com/faithencouraged/2020/06/free-at-last-2/>



The Eucharistic Meal

June 23, 2020 · [Abbot Tryphon](#)

Where the unseen reality manifest in our midst

At the Mystical Supper in the Upper Room Jesus gave a dramatically new meaning to the food and drink of the sacred meal. He identified Himself with the bread and wine: “Take, eat; this is my Body. Drink of it all of you; for this is my Blood of the New Covenant” (Matthew 26:26-28). Food had always sustained the earthly existence of everyone, but in the Eucharist the Lord gave us a distinctively unique human food – bread and wine – that by the power of the Holy Spirit, has become our gift of life.



Consecrated and sanctified, the bread and wine become the Body and Blood of Christ. In the eucharistic meal God enters into such a communion of life

that He feeds humanity with His own being, while still remaining distinct. In the words of St. Maximos the Confessor, Christ, “transmits to us divine life, making Himself eatable.” The Author of life shatters the limitations of our createdness. Christ acts so that “we might become sharers of divine nature” (2 Peter 1:4).

From the moment Christ instituted this Mystery, the Eucharist became the center of the Church’s life, and her most profound prayer. The Eucharist is both the source and the summit of our life in Christ. It is in the Eucharist that the Church is changed from a mere human community into the Body of Christ, the Temple of the Holy Spirit, and the People of God. The Eucharist is the pre-eminent sacrament, as it completes all the others and recapitulates the entire economy of salvation. Through the Eucharist our new life in Christ is renewed and increased. The Eucharist imparts life and the life it gives is the life of God.

The Church is that place where heaven and earth are united, and where we can live as we were meant to be, as before the Fall. The Church’s Divine Liturgy is that place where the disunity that came with the Fall is put aside, and communion with God is restored. Our participation in the Divine Liturgy is the moment when we are restored to the Garden of Eden, and God and man walk together. The Divine Liturgy unites us to the Heavenly Banquet which is taking place before the Throne of God.

The Divine Liturgy transcends time, and space, uniting believers in the worship of the Kingdom of God along with all the heavenly hosts, the saints, and the celestial angels. To this end, everything in the Liturgy is seen as symbolic, yet also not just merely symbolic, but making the unseen reality manifest in our midst.

We do not attend the Divine Liturgy, but participate in the Divine Liturgy, for in communing with God, we receive the Bread of Life. The Liturgy lifts us up above the disordered and dysfunctional world, and we are placed on the path to restoration and wholeness, healed by the self-emptying love of Christ, and communion with God is restored.

<https://blogs.ancientfaith.com/morningoffering/2020/06/the-eucharistic-meal/>

Calendar of Events

September 11-12 53rd 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

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. 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

>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

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July 12 _____
July 19 _____
July 26 _____

August 2 _____
August 9 _____
August 16 _____
August 23 _____
August 30 _____

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

RETURN SERVICE REQUESTED