





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

SUNDAY, SEPTEMBER 4, 2022

SUNDAY, SEPT. 4

DIVINE LITURGY 9:30 AM

12TH SUNDAY AFTER PENTECOST- TONE 3

MARTYRS AGATHONICUS AND COMPANIONS

1 COR. 15:11; MT. 19:16-26

PARASTAS IN MEMORY OF BARBARA BORCHERS

TUESDAY, SEPT. 6

MOLEBEN FOR UKRAINE 7:00

SATURDAY, SEPT 10

VESPERS 6:00 PM

SUNDAY, SEPT. 11

DIVINE LITURGY 9:30 AM

13TH SUNDAY AFTER PENTECOST- TONE 4

BEHEADING OF ST. JOHN THE BAPTIST

1 COR. 16: 1-24; MT. 21:33;42

TODAY'S BULLETIN IS SPONSORED BY

SHIRLEY STASKO IN MEMORY OF HER MOTHER, BARBARA
BORCHERS ON THE 40TH DAY OF HER FALLING ASLEEP IN THE
LORD. MEMORY ETERNAL

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**The Sts. Peter & Paul Ukrainian Orthodox Church Bulletin is published weekly by
The Senior Chapter of the Ukrainian Orthodox League**

Editor: Michael Kapeluck

Bulletin Submissions are due by 8:00 am Thursday morning. Written submissions can be:

-hand delivered to the editor

-placed in the Bulletin envelope in the church vestibule.

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

-e-mailed to: kapeluck@verizon.net

We welcome you today

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

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

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

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

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

Нагадуємо нашнім 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 неправославної церкві Плекаючи надію на те, що у майбутньому всі християни досягнуть єдності і зможуть разом пити із чаші нашого Господа, ми дотримуємося вчення церкви про те, що Євхаристія - це дар єдності, а не засіб до єдності.

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

ми спонукаємо православних християн часто ходити до Святого Причастя;

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

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

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

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

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

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

ті, хто спізнився на Божественну Літургію (пришов після того, як було прочитано Апостол і Євангеліє) не можуть підходити до чаші; **хворі**, і **ті**, хто має обмежені фізичні моеисливості, 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;

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

MARTYR AGATHONIGUS OF NIGOMEDIA, AND OTHERS WHO SUFFERED UNDER MAXIMIAN



TROPARIUM TO THE RESURRECTION TONE 3

Let the heavens rejoice! Let the earth be glad! For the Lord has shown strength with His arm! He has trampled down death by death! He has become the first born of the dead! He has delivered us from the depths of hell, and has granted the world great mercy!

TROPARIUM TO ST AGATHONIGUS - TONE 4

Your holy martyr Agathonigus and his companions, O Lord, through their sufferings have received incorruptible crowns from You, our God. For having Your strength, they laid low their adversaries, and shattered the powerless boldness of demons. Through their intercessions, save our souls!

KONTAKION TO ST AGATHONIGUS - TONE 1

Having received the good calling, divinely-wise One, you abandoned the cult of evil men, not fearing their tortures, glorious Agathonigus. Therefore, you have inherited good things, and worthily received the incorruptible crown with your fellow martyrs.

KONTAKION TO THE RESURRECTION TONE 3

On this day Thou didst rise from the tomb, O Merciful One, leading us from the gates of death. On this day Adam exults as Eve rejoices; with the prophets and patriarchs they unceasingly praise the divine majesty of Thy power.

Prokiemon

Sing to our God, sing to our King, to our King sing.

Verse: O clap your hands together, all ye people; O sing unto God with the voice of melody.

Lesson from the First Epistle of Saint Paul to the Corinthians (c. 15, v. 1-11)

Brethren, I want to remind you of the Gospel I preached to you, which you received, in which you stand, and by which you will be saved. But you must hold on, if you really believe in it.

In the first place, I handed on to you, as it was handed on to me, that, according to the Scriptures, Christ died for our sins, that he was buried, that as the Scriptures had foretold, he rose from the dead on the third day, and that he appeared to Peter, then to the twelve.

Later on, Christ appeared to more than five hundred brethren at one time, most of whom are still alive, though some of them have gone to their rest. Then, he appeared to James, then to all the Apostles.

Last of all, he appeared also to me, as to one untimely born. For I am the least of all the Apostles, or rather I am unfit to be called an Apostle, since there was a time, when I persecuted the church of God. Only by the grace of God I have become what I am. But his grace was not in vain, for I have worked harder than any of them, or rather it was not I, but the grace of God working through me. Now, whether it was I or they, this is what I preach, and this is what you believe.

1 до коринтян 15:1-11

Зараз я хочу нагадати, брати і сестри мої, про Добру Звістку, що я проповідував вам. Ви її одержали і на ній засновуєте життя своє. Завдяки їй ви врятуєтеся, якщо добре пам'ятаєте те, що я вам проповідував. Якщо ж ні, то марно ви повірили.

Я передав вам насамперед те, що сам отримав: Христос прийняв смерть за наші гріхи, як сказано у Святому Писанні. Його було поховано, і Він воскрес на третій день, як сказано у Святому Писанні. Він з'явився Петрові, а потім дванадцятьом апостолам. Після того Він з'явився більш як п'ятистам віруючим одночасно. І більшість із них досі ще живі, хоча дехто вже й помер. Тоді з'явився Він Якову, а після цього і всім апостолам.

Нарешті, Він з'явився й мені також, наче якомусь недоноскові. Бо я останній з апостолів. Я навіть не достойний зватися апостолом, бо переслідував Божу церкву. Я — апостол милістю Божою, і Його милосердя до мене не було марним. Навпаки, я працював дуже старанно і впертіше за всіх, хоча не сам я, а милість Бога, яка зі мною, робила це. Тож незалежно від того, чи я проповідую вам, чи хтось із інших апостолів, ми проповідуємо одне. І це саме те, в що ви повірили.

Alleluia

- v. In You, O Lord, have I placed my hope; let me not be put to shame.
- v. Be a God of protection for me, a house of refuge in order to save me.

The Gospel According to Saint Matthew (c. 19, v. 16-26)

At that time, a young man came up to Jesus, knelt before him, and asked him: "Good master, what good deed must I do to win eternal life?" Jesus answered him: "Why do you call me good? No one is good except God only. But if you want to find life, keep the commandments." The young man asked him: "Which ones?" Jesus answered him: "You shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness. Honor your father and mother. You shall love your neighbor as yourself."

The young man said to him: "I have obeyed all these commandments. What else do I lack?" Jesus answered him: "If you want to become perfect, sell your property, give the money to the poor, and you will possess a treasure in heaven. Then come back, and follow me." But when the young man had heard this advice, he went away grieved, for he had great possessions.

Then Jesus said to his Disciples: "Verily, I say to you, it will be hard for a rich man to enter the kingdom of heaven. Indeed, I tell you, it is easier for a camel to pass through a needle's eye than for a rich man to enter the kingdom of heaven."

When the Disciples heard this statement, they were utterly amazed, and asked: "Then who can be saved?" Jesus looked at them, and said: "Such a thing is impossible for man, but anything is possible for God."

Від Матвія 19:16-26

Один чоловік підійшов до Ісуса і запитав Його: «Вчителю, що доброго мушу я зробити, аби успадкувати вічне життя?» На те Ісус мовив: «Чому ти Мене питаєш, що є добре? Ніхто не є добрим, крім Самого Бога. Але, якщо хочеш мати вічне життя, виконуй заповіді». Тоді чоловік спитав: «Які заповіді?» На те Ісус відповів: «Не вбивай, не чини перелюбу, не кради, не бреш, шануй батька й матір своїх, люби ближнього свого, як себе самого».

І мовив чоловік до Нього: «Я завжди виконував усі ці заповіді. Чого мені ще бракує?» Тоді Ісус мовив: «Якщо хочеш бути досконалим, іди й продай все, що маєш, а що вторгуєш, роздай бідним, й матимеш ти багатство на Небі. Тоді приходь і слідуй за Мною».

Та коли чоловік це почув, то глибоко засмутився, бо був він дуже багатий. Ісус звернувся до Своїх учнів: «Істинно кажу вам: тяжко буде багатому увійти в Царство Боже! Ще кажу вам: легше верблюдові пройти крізь голчане вушко, ніж багатому увійти в Царство Боже».

Почувши це, учні Ісуса дуже здивувалися й запитали Його: «То хто ж тоді може бути спасений?» Подивившись на них, Ісус відповів: «Це неможливо для людей, але не для Бога, бо для Нього немає нічого неможливого».

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:

Dolores Wachnowsky	Jane Allred	Teresa Stacy	Laila Bechtle
Maria Warholak	Elizabeth Holobinko	Sharon Pfander	Rebecca White
Pearl Homyrda	Shaun McAdams	Betty Kimack Mash	Pamela Graham
Michael Welsh	Rosemary Berry	Chris Brown	Dan Rosga
Nick Solominsky	Shelley Cameron	Jocelyn Barner	Deborah Schricker
Michael Klein	James White	Theresa Zatezalo	Jack Schricker
David Gazella	Dylan G	Olga Cherniavska	Nick Worobny
Gary Koss	Georganne K.	Michele Roberts	Lil Highfield
Lynda West	Michael Corba	Deborah Farnsworth	
Margaret Reinhart			

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

Amen

Mnohaya Lita - Many Blessed Years

Name Days

Sept. 8 Martyr Natalie

Natalie Kapeluck, Natalie Onufrey,
Natalie Turicik, Natasha Walewski

Anniversaries

Sept. 5 John & Shirley Stasko

Birthdays

Sept.4 Paul Kiger
Sept.5 Olha Semenyuk
Sept.10 David Heisler

Feast Days of:

Sept. 8 Martyrs Adrian and Natalia

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

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

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

Stephan, Andrii, Olexander, Dmitro, Stepan, Evhen,
Volodia, Oleksander, Yurii, Victor, Petro, Oleksiy,
Volodymyr, Viktor, Ruslan, Roman

Pray for our Catechumens

Eren & Adrienne Saltik

Pray for the newly departed servants of God

Ann Sekelik, Pete Zinski



- **SCHOLARSHIPS:** The Senior UOL Chapter is again offering its Educational Scholarship program for students in a program of higher education. Applicants must be members of our parish (applicant or parents, if applicant is underage, must have met all financial obligations for the past year), and must be enrolled in a program of higher education beyond high school. If you are interested to apply, please contact UOL President Michael Sally before October 16 2022.
- **BASKET RAFFLE:** With September fast approaching we are in the process of organizing the basket raffle for this years' Ukrainian food festival. With the success of last year we would like again to keep the number down to no more than a dozen baskets but make them really nice baskets (valued between \$100 & \$200). We understand that this can be difficult for many and for this reason we would like to encourage "buddy" baskets. For example, maybe someone wants to donate a gift card and another person donates wine and glasses. We can put them together to make a really nice basket. Below we have listed some basket themes. All basket items need to be dropped off at the hall no later than Sunday, September 6th. Please contact Tracey Sally (412) 327-8694 or Michele Kapeluck (412) 303-1454 if you are planning on donating a basket.
Basket theme ideas:
-lotto -pysanky -beer -Pittsburgh -fall -Christmas -gift card -date night in-home spa
- **BAKE SALE:** Calling all of our bakers! Our annual Fall Festival is rapidly approaching. We will again be sponsoring the bake sale and we need your assistance. This is a two day event on Friday the 9th and Saturday the 10th of September. If you plan to bake please let Pani Matka Alice know. (724-622-4604, alicecliffoneil@yahoo.com or verbally at coffee hour)
- **ADULT BIBLE STUDY:** Adult Bible Study-When? Wednesday the 21st of September at 7:00pm Where? St. Peter and St. Paul's church hall. What? The Old Testament beginning with Genesis. Who can come? All are welcome, bring a friend. Taught by? Deacon Evan. What do I need to bring? Nothing. The first class is introductory. Yes, we'll put the coffee pot on. More questions? See me at coffee hour or text or call 724-775-1166 or e-mail alicecliffoneil@yahoo.com

Stewardship

THANK YOU FOR THESE RECENT DONATIONS:

The Communion of Tradition

· [Fr. Stephen Freeman](#)



That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life—the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us—that which we have seen and heard we declare to you, that you also may have communion with us; and truly our communion is with the Father and with His Son Jesus Christ. (1Jo 1:1-3 NKJ)

There is an old saying in English, “He cannot see the forest for the trees.” The phrase often comes to mind when I am discussing the place and role of tradition in Orthodox Christian life. It is a reality that so surrounds and permeates our existence that we easily overlook it. We discuss tradition as though it were a tree, when, in fact, it is the forest. This is nowhere more true than in the Scriptures.

In some corners of the Reformation, tradition was accorded a place within the sources of authority. Classical Anglicanism (as expounded by Richard Hooker) described the so-called “three-legged stool” of

Scripture, Reason and Tradition. Hooker rightly recognized that tradition could not be discarded when thinking about the Christian faith. How the Church read the Scriptures evidenced in the Councils was not something he was prepared to jettison. A number of other reformers recognized this same dynamic and sought to find ways to give a more nuanced expression of *sola scriptura*. A weakness within Hooker, and similar approaches, was to reduce tradition to a manageable body of knowledge. They sought to turn the forest into a tree.

It is this contextual character of tradition that makes it so difficult for people to understand. Tradition is the context in which anything takes place. If the *context* changes, then no matter how carefully all else is preserved, its essence has shifted and its meaning has changed. But context can be very difficult to perceive.

The Scriptures are a primary example of this phenomenon. What was the context in which the Scriptures of the New Testament came to be written? For although they are clearly the primary text of Christianity, they are not simultaneously their own context. The quote from St. John’s first epistle points to the primitive, indeed, the primal context of the faith: That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life...

St. John is not referencing the Scriptures. He is speaking of the living experience of the incarnate Son of God – “which we have heard – which we have seen with our eyes – which we have looked upon – and our hands have handled...” It is this living experience that “we declare to you.” And the purpose of this declaration is more than the relay of information. St. John tells his readers that these things have been declared to them “that you also may have *communion* with us; and truly our *communion* is with the Father and with His Son Jesus Christ.” [This is one of those sad verses where English translators have rendered *koinonia* (κοινωνία) as “fellowship” a meaning that is almost bizarre in its failure to render the Greek.]

The *communion* to which St. John refers is itself the *tradition*, the context without which his letter cannot be rightly read. And it is clear that St. John believes that this communion is something that can be given. His word for this transmission is rendered “to declare,” translating the Greek, *apaggello* (ἀπαγγέλλω – related to the word for gospel). St. John’s *declaration* is the equivalent of St. Paul’s favorite term, *gospel* (εὐαγγέλιον, *evangel*), which is itself frequently misunderstood in its meaning and import.

What does St. Paul mean when he says gospel, the good news? Our first instinct is to find a way to summarize his preaching. Thus the gospel is “Christ died for our sins,” or some such phrase. But St. Paul clearly has an almost global meaning for the word: For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, (1Th 1:5 NKJ)

It is used to mean God’s revealed plan wrought in the death and resurrection of Christ. It is the preaching of Christ. It is the content of the preaching. But like St. John’s communion, the gospel is not “word only” but also “power.” Thus it is not the proclamation of an idea or a set of ideas, nor the announcement only of an event in history. Gospel is the living power of the

communion with the Father through His Son in the Spirit. That living communion is our participation in the crucified and risen Christ.

But St. Paul is also quite clear that this gospel is given by tradition.

Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you— unless you believed in vain. For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures, and that He was seen by Cephas, then by the twelve. (1Co 15:1-5 NKJ)

Here the Apostle uses the technical word *delivered*, translating *paradidomi* (παράδιδωμι), the verb form of tradition, *paradosis* (παράδοσις). The gospel preached is what St. Paul understands as that which has *traditioned* to the Corinthians. And it is this tradition which saves (if we hold fast to it).

The written words of the New Testament are a *form* which the tradition came to take. Interestingly, the verses that mention the “Scriptures” in the New Testament do not mean the New Testament itself, but the Scriptures of the Old Testament. The New Testament is a written form of the tradition, the gospel, the preaching, the declaration, the communion given by the Apostles to the Church, the living communion of the one gospel of Christ. But the context of that writing was the living tradition (gospel, preaching, declaration, communion) of the Church.

How did the primitive Church recognize the authenticity of writings presented to it? The question is extremely important. There is evidence of the question within the New Testament texts themselves. In both Colossians and 2 Thessalonians, the text refers to St. Paul’s own signature. St. John’s gospel has a closing affirmation by a community that his gospel is by the beloved disciple. But to a large extent, such tokens are but tokens and not by any means proof of authorship (forgeries were abundant in the ancient world).

Ultimately the acceptance of writings as authoritative rests entirely on tradition (particularly tradition as context). The Church recognized the authentic voice of the Church in the writings – i.e. the writings agreed with the gospel as it had already been received. St. Paul specifically describes this manner of recognition: But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed. (Gal 1:8-9 NKJ)

Here again, St. Paul uses *gospel* in a manner synonymous to *tradition* (*paradosis*). And he again invokes the technical word for the reception of tradition, *paralambano* (παραλαμβάνω). No writing, even from St. Paul himself, is to be accepted if it is not in harmony with the tradition as it has been received. That tradition (gospel, declaration, communion) judges all things for it is the true life of Christ within the Church. Christ promises this as a specific work of the Spirit:

However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come. (Joh 16:13 NKJ)

St. John references the same thing in his first epistle: But the anointing [*chrism*] which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing [*chrism*] teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him. (1Jo 2:27 NKJ)

This work of the Spirit is not the quasi-magical notion taught by many Pentecostals, nor is it the *testimonium internum* of Calvin. Both of these misinterpretations imagine an interior working or voice which warns the believer of error, etc. It certainly has an inner component, but it is not some unique charisma. Rather, it is the living witness, the abiding presence of the same Christ, the continuing, authentic voice of that which was once delivered *within the Church*.

St. Ignatius of Antioch, immediate successor to the Apostles, writing in the early second century bears witness to the presence of this voice: “He who possesses in truth the word of Jesus can hear even its silence.” *Ep. to the Eph. XV*

All Christians have something of this authentic voice in their midst. Anyone who names Jesus as Lord with the full and true intent of those words affirms that authentic voice. But it is greatly diminished by the various ideologies and unexamined cultural assumptions that crowd contemporary Christianity. The ideologies of *sola scriptura*, in which the culture of the reformers or other latter-day leaders is substituted for that authentic voice create an alternative silence, a context in which the words of Scripture take on meanings foreign to gospel once delivered to the Church.

Many times we cannot see the forest for the trees. It is even more difficult if the trees have been transplanted into a strange land.



Ukrainian Relief Dinner & Prayer Service

Sunday, September 25, 2022 | Service 4:00 PM • Dinner 5:00 PM

ST. NICHOLAS GREEK ORTHODOX CATHEDRAL
419 South Dithridge St. • Pittsburgh (Oakland) 15213

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Vera 412-833-0839, or Mary Ann 724-263-5605.

Make checks payable to IOCC with "Ukraine Relief" in memo.
Mail to IOCC c/o Nick Terezis, 306 Marberry Drive, Pittsburgh, PA 15215.
Tickets held at door, not mailed. Tables for groups of 8 only.
For info or to volunteer call Zelfa 412-417-4706.



Ιερά Μονή Γεννήσεως της Θεοτόκου
Celebrating the feastday of the Nativity of the Theotokos

See the progress of Παναγία's New Monastery!



Σεπτεμβρίου 9 & 10

September 9 & 10

Παρασκευή 5-00 μ.μ.
Εσπερινό, Όρθρος

Σάββατο 9-00 π.μ.
Όρθρος, Θεία Λειτουργία



Friday 5:00 p.m.
Vespers & Orthros

Saturday 9:00 a.m.
Hours & Divine Liturgy

Lunch follows Divine Liturgy

Visitors should be modestly dressed: women to wear long skirts & long sleeves; men to wear long pants and long-sleeved shirts.

121 St. Elias Lane; Saxonburg, PA 16056 Phone: 724-352-3999

Email: info@nativityofthetheotokosmonastery.org Website: www.NativityoftheTheotokosMonastery.org

Calendar of Events

Sept 9-10 Ukrainian Food Festival
Oct. 30 Annual Meeting
Nov. 6 Annual Banquet

COFFEE HOUR

Sept. 4 Scott & Brittany Brettell, Matushka Laryssa
Sept. 11 John, Shirley & Olesia Stasko
Sept. 18 Cindy Haluszczak, Rachel Losego, Marlane Pawlosky
Sept. 25 Sue & Juliana Leis, Pat Dorning
Oct. 2 Natalie & Ethan Nixon, Beverly Kapeluck
Oct. 9 Holovatiuk & Reiterovych Families
Oct. 16 Pat, Michael & Tracey Sally
Oct. 23 Lisa Ryan, Dan Mamula, Eryna Sanetrick
Oct. 30 Sherri Walewski, Alexis & Steven Sawchuk

Parish Weekly Schedule

Monday

Kyiv Ukrainian Dance Ensemble & School

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

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

Thursday Morning

Senior Coffee Hour

You're invited to our FREE coffee and donuts, and sometime pancakes, French toast or waffles every Thursday from 10:00 AM to 11:30 . . .or whenever it's over. At th parish hall. **YOU ARE NOT PERMITTED TO BRING ANYTHING!!!** However, bring a Friend!!!

3rd Sunday of the Month

St John & Martin's Closet

Clothing for men, women and children. Bedding & towels

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

Donations of clean, gently used or new clothing/bedding accepted when the closet door is open.

Call 276-9718 to schedule a donation.

Parish Website/Social Media

To Submit items for publication on website & social media

>email any information to be included on the Website, Facebook or Instagram to Parish Technology.

If you have any fliers or jpgs please include them, but not necessary.

E-mail Technology at technology@orthodoxcarnegie.org

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

Find & follow us on:



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

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