

TRUMP OF

ORTHODOXY





St. Peter & St. Paul Ukrainian Orthodox Church

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SUNDAY, MAR. 5

DIVINE LITURGY 9:30 AM

SUNDAY OF ORTHODOXY TONE 4

ICON PROCESSION

HEB. 11:24-26, 32-12:2; JN. 1:43-51

LITANY FOR MARY MAKITKA, NICHOLAS & PEARL PREGNAR

TUESDAY, MAR. 7TH

MOLEBEN FOR UKRAINE 7:00 PM

WEDNESDAY, MAR. 8TH

PRESANCTIFIED 6:00 PM

FRIDAY, MAR. 10TH

PRESANCTIFIED LITURGY 9:30 AM

SATURDAY, MAR. 11TH

VESPERS & SOUL SATURDAY PANAHYDA 6:00 PM

SUNDAY, MAR. 12TH

DIVINE LITURGY 9:30 AM

SUNDAY OF ST. GREGORY PALAMAS TONE 5

HEB 1:10-2:3, MK 2:1-12

TODAY'S BULLETIN IS SPONSORED BY

ELISABETH KRAFTICIAN IN MEMORY OF MICHAEL AND ANNA
KRAFTICIAN. MEMORY ETERNAL

BURIANEK & STASKO FAMILIES IN MEMORY OF OUR MOTHER AND
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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 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 православній церкві 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, ніж 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 святую 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 (прийшов після того, як було прочитано Апостол і Євангеліє) не можуть підходити до чаші; **хворі**, і **ті**, хто має обмежені фізичні можливості, 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

SUNDAY OF ORTHODOXY



TROPARION TO THE RESURRECTION TONE 4

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

TROPARION SUNDAY OF ORTHODOXY - TONE 2

We venerate Your most pure image, O Good One, and ask forgiveness of our transgressions, O Christ God. Of Your own will You were pleased to ascend the Cross in the flesh to deliver Your creatures from bondage to the enemy. Therefore with thanksgiving we cry aloud to You: You have filled all with joy, O our Savior, by coming to save the world.

KONTAKION SUNDAY OF ORTHODOXY - TONE 8

No one could describe the Word of the Father; but when He took flesh from you, O Theotokos, He accepted to be described, and restored the fallen image to its former beauty. We confess and proclaim our salvation in word and images

KONTAKION TO THE RESURRECTION TONE 4

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

Prokiemon

So Great and glorious are Thy deeds, O Lord, for by Thy wisdom Thou has created all.

Verse: Bless the Lord. O my soul; O Lord my God, Thou art become exceedingly glorious.

LESSON FROM THE EPISTLE OF SAINT PAUL TO THE HEBREWS

(c. 11, v. 24-26; 32-40)

Brethren, through faith Moses refused to be called the son of Pharaoh's daughter, when he was grown up. He preferred to share the hardships of the people of God rather than enjoy the temporary pleasures of sin. He considered Christian martyrdom more precious than all the treasures of Egypt. For he was looking forward to the ultimate reward in heaven.

I do not need to say more. For time would fail me, if I told you what Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets have achieved through faith. They conquered kingdoms, lived righteously, received new promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, found strength in their time of trial, became mighty in war, and put foreign armies to flight.

Some returned to their women from certain death as if by resurrection. Some were tortured, but refused to accept their release, because they wanted to inherit a better life after their resurrection. Others endured derision, floggings, chains, and imprisonment.

They were stoned, they were sawed asunder, they were tortured, they were put to the sword. They went about in sheepskins and goatskins, destitute, ill-treated by the world, which was not worthy of them. They wandered in deserts, in mountains, in caves, and in the holes of the earth.

Yet, all these martyrs, although well attested by their faith, did not obtain the divine promises. Because God had something better in store for all of us. He wanted us all to reach the fulfillment of our hopes together.

До євреїв 11:24-26, 32-40

Завдяки вірі Мойсей, уже в дорослому віці, відмовився, щоб його називали сином фараонової дочки. Він обрав собі інший шлях: зносити труднощі разом із народом Божим, аніж насолоджуватися плинними радощами, що приносять гріх. Страждання за Христа Мойсей вважав більшим багатством, ніж усі скарби Єгипту. Адже він дивився далеко вперед і бачив там свою винагороду.

Чи треба мені продовжувати наводити приклади? Не стане мені часу, щоб розповісти про Гедсона, Варака, Самсона, Єффая, Давида, Самуїла і пророків. Покладаючись на їхню непохитну віру, вони рятували царства, встановлювали справедливість між людьми, і через те дістали Божі обітниці. Вони замикали пащі левам, вгамовували лють вогню, їх не брав меч. Ті, хто були немічними, набували силу, а в битві ставали могутніми й змушували тікати ворожі війська.

Загиблі вставали з мертвих і поверталися до своїх жінок. Інших було віддано на тортури, й вони відмовлялися від полегшення своєї долі. Тож після смерті ті люди могли здобути краще життя. Дехто зазнав збиткування й батога, дехто — кайданів та в'язниць. Їх побивали камінням, розпилювали навіпіл, рубали мечами. Вони носили овечі й козячі шкури, жили в злиднях, та пройшли через переслідування і труднощі. Світ був не гідним їх. Вони блукали в пустелях і горах, мешкали в печерах і провалах земних.

Вони догодили Богу, але не одержали обіцяного Їм. Всевишній приготував для нас дещо краще, бо прагнув нашої досконалості, але тільки разом з нами вони отримають благословення.

Alleluia

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

The Gospel According to Saint John (c. 1, v. 44-51)

At that time, Jesus decided to leave for Galilee, found Philip, and said to him: "Follow me." Now Philip was from Bethsaida, the home town of Andrew and Peter.

Philip met Nathanael and said to him: "We have found the man of whom Moses and the prophets wrote in the Scriptures, Jesus of Nazareth, the son of Joseph."

Nathanael asked him: "Can anything good come from Nazareth?" Philip answered him: "Come and see."

Jesus saw Nathanael coming toward him and said: "Here is a genuine Israelite, in whom there is no guile." Nathanael asked him: "How do you know me?"

Jesus answered him: "Even before Philip called you I saw you while you were under the fig tree." Nathanael said: "Rabbi, you are the Son of God, you are the King of Israel."

Jesus said to him: "You believe because I told you that I had seen you under the fig tree. You will see greater wonders than that." Then he added: "Verily, verily I say to you, from now on you will see heaven open wide and the angels of God ascending and descending upon the Messiah."

Від Івана 1:44-51

Пилип був родом із Вєфсаїди, того ж самого міста, що і Андрій та Петро. Коли Пилип зустрів Нафанаїла, то сказав йому: «Ми знайшли Того, про Кого Мойсей писав у Законі і про Кого писали пророки. Це Ісус із Назарета, Йосипів Син». Нафанаїл запитав Пилипа: «Чи може щось добре прийти з Назарета?» А Пилип відповів: «Ходімо, сам переконаєшся».

Побачивши, що Нафанаїл іде до Нього, Ісус сказав: «Ось справжній ізраїльтянин, який зовсім не має лукавства». «Звідки Ти знаєш мене?» — спитав Нафанаїл. Ісус відповів: «Перш ніж тебе покликав Пилип, Я бачив тебе, коли ти сидів під фіговим деревом». «Равві, Ти — Син Божий, Цар Ізраїлю», — сказав Нафанаїл. Ісус же відповів йому на те: «Ти повірив у Мене, бо Я сказав, що бачив тебе під фіговим деревом? Та ти побачиш іще більші дива». І додав: «Істинно кажу тобі: побачиш ти, як небо розкриється і Ангели Господні підійматимуться та спустатимуться на Сина Людського».

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	Sandy Wallace	Rebecca White
Michael Sally	Shaun McAdams	Betty Kimack Mash	Pamela Graham
Michael Welsh	Sandy M.	Chris Brown	Dan Rosga
Nick Solominsky	Shelley Cameron	Jocelyn Barner	Deborah Schricker
Michael Klein	James White	Svetlana Khomenko	Jack Schricker
David Gazella	Dylan G	Olga Cherniavska	Nick Worobny
Gary Koss	Georganne K.	Michele Roberts	Lil Highfield
Lynda West	Michael Corba	Willie Caldwell	Kimberly Bailey
Jack Carrigan			

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

Anniversaries

Mar. 3 James & Jane Allred

Birthdays

Mar. 6 James Kiger

Mar. 10 Olesia Stasko

Feast Days of:

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, Olya, Miroslav, Yevgen, Olexander, Taras, Roman, Vitaliy

Pray for our Catechumens

Andrew Heren

Pray for the newly departed servants of God



- alicecliffoneil@yahoo.com. You can bring your baked goods to the hall on Thursday Feb. 23rd from 10 to 2 or on Friday the 24th from 2 until 4 O'clock.
- **KITCHEN:** Kitchen workers will be making pierogies on March 4th they will be for sale @ \$8.00 a dozen if you would like to purchase any please contact Pat Sally by March 1st. Pickup will be Saturday March 4th from 11am - 1pm and on Sunday after church if not picked up will be in freezer with your name on them. We will not be making Pierogies again until May 13th.
- **EVENING ADULT SCRIPTURE STUDY**-Resumes on Monday March 6th in the church basement at 7 O'clock. If you are interested in joining with a couple of new students and a couple of old one's, please read the first 10 Chapters of Genesis. Also, as a reminder the Thursday morning group will be meeting at 11:30 and we are currently reading chapters 10-20 in Exodus.
- **The Grief Share Group** at the Carnegie Primitive Methodist Church is going to begin on Thursday, March 2nd, at 6:30 PM. The meetings will be about 90 minutes, so it should conclude at around 8:00 PM. That will be the weekly schedule moving forward as well. The group will be meeting on Thursdays at 6:30 PM in our fellowship hall behind the sanctuary of the church, located on Dow Avenue. Any questions can be directed to me, Jeff Gray, at 412-207-2233 or todd.pastorius@yahoo.com. Thank you and God bless.
- **BASKET RAFFLE:** The Annual Basket Raffle will be held at the Pysanky Sale on Sunday, April 2nd. If you would like to donate a basket please let Michele Kapeluck know via e-mail, kapeluck@verizon.net, or by text/phone call, at 412-303-1454 Sue Leis via e-mail, sueleis94@gmail.com or text/phone call at 412-216-3346. You can drop off your basket(s) at the Hall on Friday, March 31st from 11:00- 2:00pm or Saturday, April 1st from 11:30-2:00pm, or by 9:00 am the morning of the sale. We have baskets if you need one. Every year we have such a success because of all the donations of beautiful baskets we receive from you. Proceeds help our children attend summer church camps.

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Stewardship

THANK YOU FOR THESE RECENT DONATIONS:

Pysanky Sale Help

The Pysanky Sale is fast upon us. Because of the extraordinarily large crowd last year we are asking you early to volunteer for the sale. Even if you can only give an hour it helps. If you have a friend that would like to help bring them along, they're welcome. Here is a list of where we need help.

Pysanky Sale Tables

We need the most help the first hour and a half. Also, help at the end to clean is appreciated. See Michael Kapeluck if you can help.

Kitchen

Keep checking the Bulletin for food prep days.
The line last year was out the door! If you can work on sale day see Sherri Walewski.

Bake Sale

Please consider baking your best pastry for the sale.
If you can bake something or help out at sale let Pani Alice know.

Basket Raffle

Time to come up with basket ideas!
If you can donate a basket or help at the sale see Sue Leis.

Pysanky Supply Table

Can't buy a pysanky without getting an egg stand.
If you can help at this table see Chris Mills.

Ukrainian Craft Table

Jewelry, ceramics and embroidery oh my!
If you can help at this table let Michael Kapeluck know.

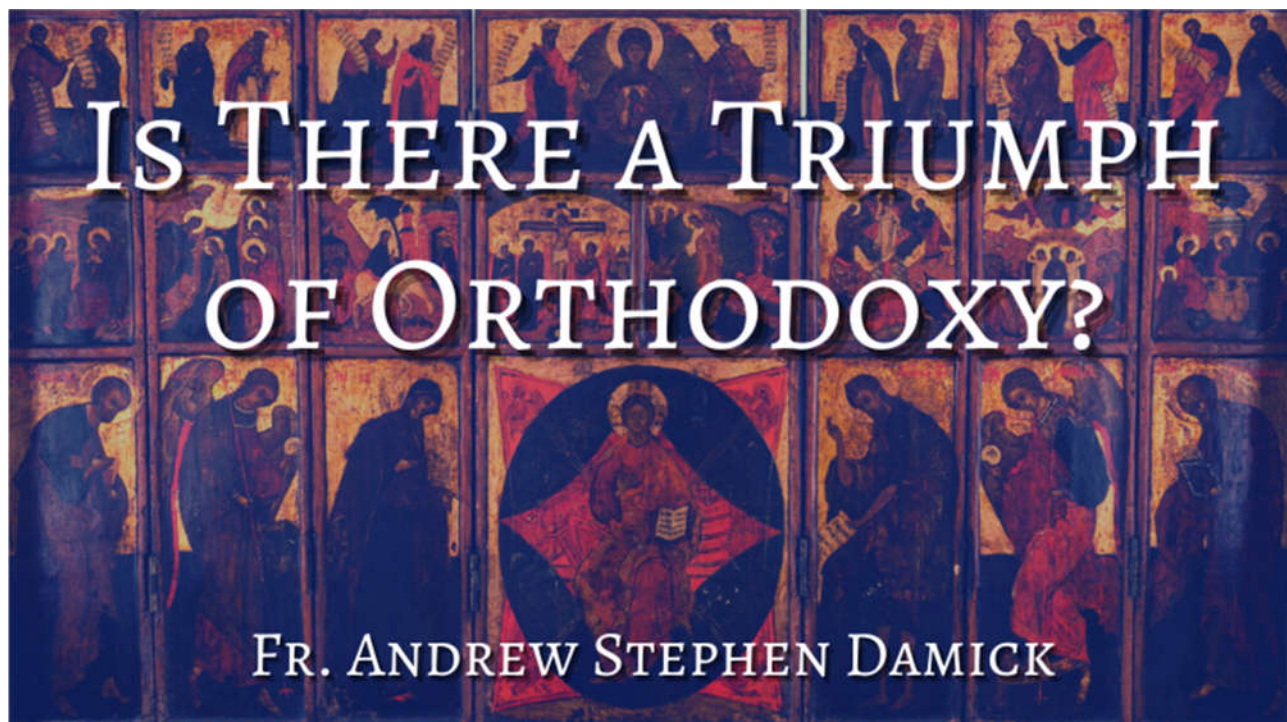
Support Ukraine Table

Let your yellow and blue colors fly!
To help at this table see Matushka Laryssa & Sebastian know.



Is There a Triumph of Orthodoxy?

March 13, 2022 · Fr. Andrew Stephen Damick



In the Name of the Father and of the Son and of the Holy Spirit, one God. Amen.

Ten years ago, I was present at a sermon on the Sunday of the Triumph of Orthodoxy given by the late Fr. Thomas Hopko, three years before he died. The title he gave the sermon was “What Triumph of Orthodoxy?” And he said that there never really was such a thing.

For a few minutes I want to meditate on this theme today of the Triumph of Orthodoxy. We often call today the “Sunday of Orthodoxy,” but it really is the Sunday of the Triumph of Orthodoxy, a commemoration of the return in the year 843 of icons to Orthodox churches after a period of about a century of iconoclasm, the removal of icons and their destruction. It was a moment of restoration, a moment of triumph. Or so it seemed.

As we look around in our world, the idea that Orthodox Christianity is triumphant probably seems like something of a sad, ironic joke. Here in 2022, we are torn by the wounds of a society that has discovered deep divisions that erupt now into not just angry exchanges on social media and a total-war approach to politics but actual violence in the streets. Where is the message of peace and brotherhood? Where is the peace of the Prince of Peace? Is Orthodoxy triumphant here?

Or what about the vision of humane wholeness that the Church presents from Christ? Today, we have a radical revision of what it means to be men and women, what it means to be human itself, being preached in our institutions and supported by our governments. Is Orthodoxy triumphant here?

We have had vicious arguments over the worldwide pandemic. Some say it does not even exist. Some say that the relevant vaccines are unethical. Some say that the vaccines are even an eschatological sign—a “precursor” to the Mark of the Beast or even the Mark itself. Some say that those who refuse vaccines hate their fellow human beings and want them to die.

Some say that church leaders who take one position or another are apostates, heretics, schismatics. You can even find approved lists of “safe” parishes or bishops who adopt one approach or another, with warnings to stay away from compromised ones who will fatally stain your Christianity and prevent your salvation. And some even say that the whole Church has finally fallen away.

Many pronouncements are charged with a millenarian fervor, that the end of the world is coming or that one's ideological opponents are trying to hasten the world's end. Is Orthodoxy triumphant here?

But it is not just that the world is not being changed by Orthodox Christianity. Internally within the Church, consider that we have just recently been witnessing the invasion of one state by another state, and both states primarily include nations that are traditionally Orthodox Christians who even derive their traditions from the same historical community, namely, Kyivan Rus'.

Innocent people are dying, and many millions more are fleeing from their homes and lives, thrust suddenly into poverty and the unknown in neighboring countries or internally displaced in their own. Is Orthodoxy triumphant here?

At this present moment, there are also multiple Orthodox churches out of communion with each other, breaks in brotherhood on the basis of claims of territory and history. These breaks might seem faraway to us here in America, but their significance reaches even here, where some Orthodox clergy cannot serve with others, where there are arguments and dissensions between Orthodox Christians over who is right, who is the invader, who is behaving uncanonically. Is Orthodoxy triumphant here?

Perhaps less alarmingly—though it should be alarming to us—many Orthodox churches, including right here in North America, are experiencing demographic free-fall, as parishes and families watch whole generations simply slip away from life in the Church. For most, it is not so much that they are against the Church as that they find Christianity irrelevant and un compelling. Is Orthodoxy triumphant here?

I could go on, but I won't. You get the idea. Whether you look outside the Church or inside the Church, Orthodoxy does not seem very triumphant.

This failure of triumph presents a problem for us. For many Orthodox Christians, imagining a grand, peaceful Christendom, presided over perhaps by a Byzantine or Russian emperor, where everyone is an Orthodox Christian and the faith of the Church is woven into the warp and woof of every moment of life, in a glorious tapestry that re-presents to us the very Kingdom of Heaven itself—this is part of what forms our imagination of what it means to be Orthodox Christians.

Even those for whom this does not rise to the level of nationalistic fervor or fetishization of human monarchies may have some sense that that triumphal, integral Christendom really is how things ought to be. Earth *ought* to be an image of Paradise in Heaven, right? Are we not called to make the place we're in into Paradise, a place where God dwells with His people?

And if that really is so, why is it that, after some 2,000 years at it, Orthodox Christianity has basically failed to turn the world into a triumph of Orthodoxy?

We might be tempted to give the answer that it is forces "out there" who have prevented us, but it is clear that even things entirely within the control of Orthodox Christians "in here" are not going that triumphantly well.

In that homily I heard in 2012 from Fr. Thomas Hopko, he said that the Church has never had an earthly triumph. But, he said, "the Church's triumph is small groups of people who have remained faithful to God through the years. That's it; nothing more. And they have suffered and been persecuted for it. O God Almighty, let us try to be one of those few and maybe God will have mercy on us. And even if we are unable or can't be one of those few, let us at least try to emulate their example."

But if that's all the Church's triumph will ever be, what hope do we have in this world? In the face of possible suffering and persecution, why should we strive to be one of those few faithful?

One of my favorite authors, J. R. R. Tolkien, said that, as a Christian, "I do not expect 'history' to be anything but a 'long defeat' – though it contains (and in a legend may contain more clearly and movingly) some samples or glimpses of final victory" (Letter 195).

There is something in us that wants that "final victory." The continental United States has not seen war on its soil since the 1860s, and with the exception of some terrorist actions, it has been since the 1940s that any US territory was attacked in a major way. So, for those of us who live in a pretty peaceful part of the world, that things simply ought to be progressing toward a triumph of all that is good may be all the more frustrating for us when they do not. I mean, we are even people who complain when our cellphone service goes out.

But it is not wrong to want that “final victory.” In fact, as Christians, we really *ought* to want it. But also as Christians, we should understand that history itself is indeed one long defeat. And why should we expect differently? Christ told us that in this world we would have trouble and suffering. But He also said that we should be of good cheer, because He has overcome the world (John 16:33).

One of the images that Orthodox Christians sometimes feel triumphant about is when Christ said that He has established His Church upon the rock of faith, the confession of St. Peter. He said that the gates of Hell would not prevail against the Church (Matt. 16:18). From this, we conclude that the Church will not fall. And that is true.

But we should recall that gates are defensive structures, not offensive. That means that it’s Hell that’s on the defensive in this image, not the Church.

We have now just begun our Lenten journey. It is a journey of purification, a journey of suffering and struggle. But it is also a journey toward something, and that is the great Pascha of our God and Savior Jesus Christ. And we will stand with Him as the gates of Hell do not prevail against Him, as His divine-human voice shivers their bolts and locks to their very foundation, as the brazen doors buckle under the force of the hammer of His Cross, as the devil himself is pinned beneath them as he wails out “Who is this King of Glory?!”

It is the Lord strong and mighty, the Lord mighty in war. The Lord of Hosts, He is the King of Glory. He has thrown down the dark powers from their thrones. He has wiped away the stain of sin through His atoning forgiveness. And He is now defeating the last enemy, which is death.

And that,
sisters, is
of
When He
His
may we
faithful.

To Him
all glory,
worship,
Father
Spirit,
ever, and
ages.

brothers and
the Triumph
Orthodoxy.
comes in
Kingdom,
be found



Ukrainian Orthodox Church of the USA Consistory Office of Youth & Young Adult Ministry

Natalie Kapeluck Nixon- Director
PO Box 869
Carnegie, PA 15106
412-977-2010
uocyouth@aol.com

therefore be
honor and
with His
and the Holy
now and
unto ages of
Amen.

February 1, 2023

Glory to Jesus Christ!

My name is Alexis Naumenko and with the blessing of His Eminence Metropolitan Antony, I have recently begun an internship with the Consistory Office of Youth & Young Ministry. I have been involved in the church all my life. I was a camper at All Saint Camp since the age of 5 and graduated high school in 2020. I was also the Jr. UOL President from 2018 until 2020. I am now going into my third year at Loyola University Maryland studying Biology and Psychology, on a pre-nursing track.

Our mission is to create a place for college-aged young adults, 18-25 to gather and discuss their faith. We strive to reignite the involvement within the UOC of USA. As I am sure you know, it has been a long debate as to why faithful young adults my age tend to fall away from the Church. While there is no one answer, it is time to forever change that!

In this new chapter, the OYM hopes to create an environment in which young adults can speak freely about their faith. In this world, religion can be a controversial topic and many people look down on practicing Christians.

A step in keeping our church alive is to nourish and educate our college students and young adults. We are planning to create a bi-monthly online program called, *Following in Faith* where adults like myself can reignite their faith with dedicated time to talk to one another and obtain spiritual guidance from clergy and knowledgeable speakers. More information is to follow about this project.

Following Saint Zacchaeus the patron saint of change and transformation, we ask you for your help and communication. If you have any ideas or would like to participate in this mission please contact me. In addition, I ask that you provide me with the names and emails of any parishioners aged 18-25 using my email below. I look forward to being in contact with you. If you have any questions please contact me; alexisnaumenko20@gmail.com or 215-290-7878.

In Christ,
Alexis Naumenko
Office of Youth Ministry – Intern

2023 Annual WPa/Ohio Pan-Orthodox Lenten Retreat

*"Create in me a Clean Heart, O God and
renew a Right Spirit Within me"*

Discernment vs. Judgment

Host Pastor: Fr. Mykola Zomchak, Pastor,
SS. Peter & Paul (Youngstown); Speakers:
Fr. John Charest, Pastor, SS. Peter & Paul
(Carnegie, PA); Fr. Thomas Constantine,
St. John Greek Orthodox Church
(Boardman, OH); Fr. Yurii Bobko, Pastor,
SS. Peter & Paul, Lyndora, PA

9:30 AM to 3:30 PM
Saturday, March 18, 2023

River Valley Community Resource Center

320 Shenango Street

Pulaski, Pennsylvania 16143 (724) 652-6184

Registration Fee: Adults: \$20.00; Students: No charge

To register click or place in your browser this link:

<https://forms.gle/1nbkzRNhiqCYWkuo8> or send an email to ms98carmack@gmail.com or
call/text Marianne Carmack at 412-565-9441 or complete the mail in form.



UKRAINIAN ORTHODOX LEAGUE OF THE USA

DEDICATED TO OUR CHURCH  DEVOTED TO ITS YOUTH

Continuing our Journey in Search of God

Day's Events
Breakfast, Morning
Prayers, Speakers, Group
Discussions, Lunch,
Fellowship, Snacks,
Vespers



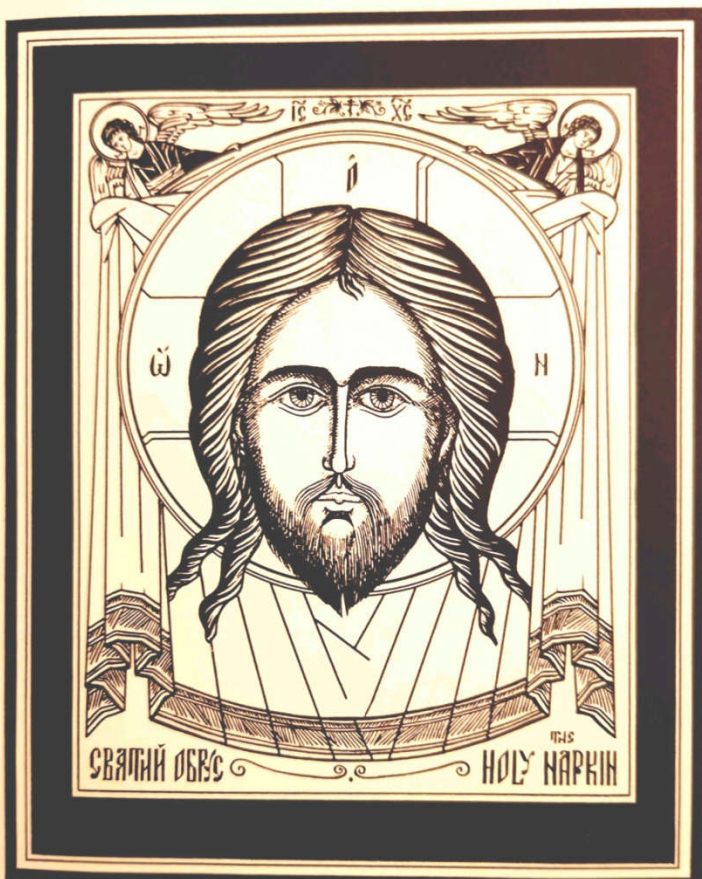
Praying our way Together Great Lent

Sponsored by the UOL Education Commission

***Looking for something to heighten your
spiritual journey to prepare for Pascha.***

***If you would like to journey with us,
please email your name, phone number, parish name,
and parish address to Oleh Bilynsky at
nsufler@aol.com and more information will be sent to
you.***

Please sign up by March 1, 2023.



14 February 2023

Dear Parishioners of
Sts Peter + Paul,
Christ is Amongst Us!

On behalf of the entire student body of St. Sophia Seminary, we would like to thank you for your generous donation during the annual Christmas at the Seminary Fundraiser, held on December 17, 2022.

We are most grateful for your presence, generosity and continued support of St. Sophia Seminary and the Ukrainian Orthodox Church of the USA. You and your loved ones are in our daily prayers. May God bless you with many years of health, happiness, and peace!

Sincerely,

Seminarians of Saint Sophia Seminary

Seminarian Nicholas

Seminarian Andrii Vatroch

Seminarian Mykola

Seminarian Yuriy

Seminarian Andrii

Seminarian Maksym Zhuravchuk

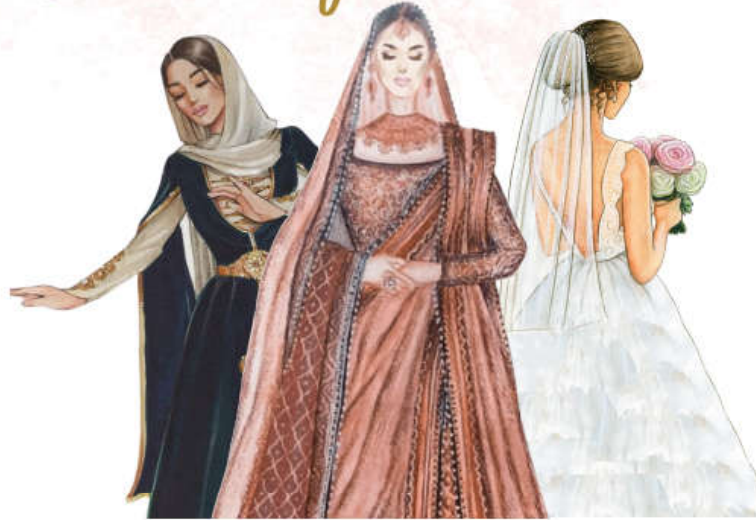
Seminarian Roman Marchyshak



ANSAR **of** PITTSBURGH

PRESENTS

Weddings & Customs



CELEBRATING INTERNATIONAL WOMEN'S DAY

WITH A DISPLAY OF WEDDING TRADITIONS ACROSS 3 CULTURES
MANAGED BY DETALES CUSTOM EVENTS | FOR WOMEN ONLY

MARCH

SUNDAY

12

PROGRAM
BEGINS AT 3PM

205 MARY ST,
CARNEGIE, PA 15106



SCAN THE QR CODE
TO REGISTER



Calendar of Events

March 25 Pysanky Workshop
April 2 55th Annual Pysanky Sale

COFFEE HOUR

Mar 12 Victor & Natalie Onufrey, Oksana Aleksandrov, Olesya Zelenyak
Mar 19 Michael, Michael & Mikaela Kapeluck
Mar 26 Jim & Irene Rozum, Natalie Turicik

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!!!

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:



BULLETIN SPONSOR DATES

Feb. 5 _____
Feb. 12 _____
Feb. 19 _____ Sponsored
Feb. 26 _____

Mar. 5 _____
Mar. 12 _____
Mar. 19 _____
Mar. 26 _____

BULLETIN SPONSOR FORM

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(Please make checks payable to "Sr. UOL Chapter") _____



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

RETURN SERVICE REQUESTED