





# St. Peter & St. Paul Ukrainian Orthodox G.C. Church

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

Very Reverend Fr. Steve Repa  
Deacon Evan O'Neil

Rectory: 412-279-2111; Emergency: 412-400-9782  
Parish Hall: 412- 276-9718  
President: Howard West 724-910-9627  
[www.orthodoxcarnegie.org](http://www.orthodoxcarnegie.org)

## JULY 1, 2018

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### SUNDAY, JULY 1<sup>ST</sup>

DIVINE LITURGY, 9:30 AM, TONE 4  
5<sup>TH</sup> SUNDAY AFTER PENTECOST  
MARTYRS LEONTIUS, HYPATIUS & THEODULUS  
ROM 10: 1-10; MT 8: 28 - 9 :1

### SATURDAY, JULY 7<sup>TH</sup>

VESPERS 6:00 PM

### SUNDAY, JULY 8<sup>TH</sup>

DIVINE LITURGY, 9:30 AM, TONE 5  
6<sup>TH</sup> SUNDAY AFTER PENTECOST  
ST. FEBRONIA  
ROM 12: 6-14; MT 9: 1-8

THIS WEEK'S BULLETIN IS SPONSORED BY:

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](mailto:kapeluck@verizon.net)

# We welcome you today

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

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

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

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

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

## **Нагадуємо 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 церкви. 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.Матвії 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 (пришов після того, як було прочитано Апостол і Євангеліє) не можуть підходити до чаші; **хворі**, і **ті**, хто має обмежені фізичні м'якшкості, 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**

# MARTYRS LEONTIUS, HYPATIUS AND THEODULUS



## TROPARIUM 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.

## KONTAKION - TONE 3

Girded with divine strength you triumphed in your contest,  
O Leontius, the Savior's trophy-bearer.  
You sprang into the contest like a lion,  
And destroyed the enemy's might.  
O glorious martyr, entreat Christ our God to grant us his great mercy!

## KONTAKION - TONE 3

You confounded the wicked plans of tyrants  
and exposed the godless worship of the pagan Greeks.  
You illumined all mankind with the knowledge of God by your  
teachings of true piety, divinely-wise martyr.  
Therefore, Leontius, we lovingly honor your memory.

## 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.

Fifth Sunday after Pentecost

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

(c. 10, v. 1-10)

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

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

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

## До римлян 10:1-10

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

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

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

## The Gospel According to Saint Matthew

(с. 8, v. 28-34, с. 9, v. 1 )

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

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

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

## Від Матвія 8:28-34

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



# Prayer List

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

Fr. John Harvet	Tetiana Kozak	Rose Zinski	Victor Saganey	Reggie Warford
PM Maryann Ozlanski	Jane Allred	Sarah Dorning	Sharon Welsh	Peter Zinski
Eva Stasko	Pearl Homyrda	Kathryn Ostaffy	Jackson Janosek	James Horowitz
Stephen Sheptak	Max Rozum	Ronda Bicke	Sandy Rozum	Sebastian Leis
Elissa Lopez	Irene Palahunik	Mary Ellen Heitzman	Patty Valentino	Jennifer Marley
Dave Harrison	Sam Jarovich	Christopher	Olha Cherniavska	Rose Zalenchak
Tim Cromchak	Andrew Brennan	Jabrell	Angie Zatezalo	Helen Wilwert
Michele Kapeluck	Kathryn Yttri	Penny T.	Ann F.	Steven Smyczek
Fr. John Nakonachny	Fr. Nicholas Dilendorf	Steve Sivulich	Pamela Partridge	

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

Amen

## *Mnohaya Lita - Many Blessed Years*

### Names Days

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

John Adzima, John Pontus, John Stasko,  
Jonathan Gazella, John Walewski, Jack Losego

### Anniversaries

July 7 Pat & Tom Sally

### Birthdays

June 24 Nicholas Sally  
June 26 Deacon Evan  
June 28 Christopher Haluszczak  
June 29 Sandra Rozum

### Feast Days of:

July 2 Apostle Jude

All a part of our parish Iconography

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

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

### Pray for our Catechumens

### Pray for our parishioners in vocational studies

Deacon Cliff O'Neil, , Ethan Nixon



- **WELCOME:** The Parish of Saint Perter and Paul would like to welcome Father John Charest to our parish today, he will co-celebrating divine liturgy with Father Steve, he will also be here July 8<sup>th</sup> and 15<sup>th</sup>.
- **UTS SCHOLARSHIP:** The Ukrainian Technological Society (UTS) online scholarship application for fall of 2018 scholarships, is now accessible. Current high school seniors or college students, log into [www.utspgh.org](http://www.utspgh.org), then select “scholarship application“, and then follow the directions. Applications must be made online or postmarked, by July 5. Please be sure to request your transcripts as soon as spring grades are posted, since registrars are often backlogged at the end of the semester.
- **BULLETIN:** All submissions to the Bulletin for the Sundays from July 1 thru July 29, must be submitted by Wednesday mornings, 8:00am. Apologies for any inconvenience.
- **WASHINGTON WILD THINGS:** It's last call..please let me know **today** if you want to go to go to the game Sunday, July 8th at 5:30. I need to know ASAP so I can get our group seated together. Thanks Steve 412 443 5167 or [sawchuk22@aol.com](mailto:sawchuk22@aol.com)

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## *Stewardship*

**THANK YOU FOR THESE RECENT DONATIONS:**

General Collection 6/24/18

- |                      |    |
|----------------------|----|
| • Envelopes & Basket | \$ |
| • Candles            | \$ |

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### **July Coffee Hour Schedule**

- July 8 - Andy Brennan, Michael Welsh, Jeanne DeVore
- July 15- Natalie & Victor Onufrey, Oksana Aleksandrov
- July 22- Irene & Jim Rozum, Natalie Turicik
- July 29- Juliana Leis, Olesya Zelenyak, Sandy Rozum



## Washington Wild Things Faith Night

Sunday, July 8<sup>th</sup> 5:35 PM

Festivities begin at 3:30 with a pre-game concert by: Red Letter Hymnal. First pitch at 5:35

Join us and lets put together a team to represent Sts. Peter & Paul and our Orthodox Faith at the Washington Wild Things baseball game!!

Tickets are only \$8 call Steve Sawchuk  
412 443 5167 or [sawchuk22@aol.com](mailto:sawchuk22@aol.com)

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### The Pigs and the Perishing: Fifth Sunday after Pentecost and Fifth Sunday of Matthew

July 7, 2017 · [Edith M. Humphrey](#)

Matthew 8:28-9:1

For twenty-first century Western hearers of the gospels, demons and demoniacs are troublesome. We do not live in a time or a place where this phenomenon is understood, or even frequently experienced. (Though some would say that this is a deficiency in our perception!) Other ages have known about demoniacs, and even missionaries today in the third world report demonic activity. But our experience is rather limited. It would be helpful, then, if we could go behind this well-known episode in Jesus' ministry, appointed for the fifth Sunday of Pentecost, to the Old Testament, in order to find wisdom.

We search, however, virtually in vain. For the Old Testament has almost nothing to say of demons; even Satan, the captain of the demons, is only infrequently mentioned. There are a few instances. The book of Tobit identifies a demon by name, telling us in its back-story about the evil demon Asmodeus, who lusted after the ordained bride of Tobias, destroying every one of her suitors—except for Tobias, who is given the means of protection by the angel Raphael, so that the demon is bound and banished to the remote places of Egypt. Then there are the vague references in Deuteronomy, Psalms and the book of Baruch to the human sacrifices made by the wayward Israelites: they are said to have offered up their sons and daughters to so-called “gods,” who are actually demons. Finally, some traditions outside the Bible identify the mysterious Azazel, for whom the scapegoat was driven out into the wilderness (Leviticus 16), as one of those evil fallen angels or demons who mixed with human women in Genesis 6.

In these rare cases, however, we learn nothing about the demons except that they are malicious; they attack from the outside, killing and enslaving, but in the OT they do not take up residence within a person. The only exception to this

might be in the case of Saul, who was tormented by an evil spirit (1 Samuel 16), and the story of King Ahab's prophets, who all had a "lying spirit" in their mouths so that they prophesied falsehood (1 Kings 22; 2 Chronicles 18). Whether these are actual cases of possession, however, is not clear: perhaps Saul was only greatly despondent, and influenced in this by an evil spirit; perhaps the language of the prophet Micaiah does not mean to imply that his fellow prophets were actually possessed, since the false prophets appear to be sane.

So where do demons come into the human story, and why are they so prevalent in the gospels? The social historian would answer that rumors of demons come late in the history of Judaism, as it encountered Persian influences. But to offer a historical influence is not to give a theological explanation. We might respond that throughout the course of the OT, God prepared His people to understand what the unique thing that He was intending to do in the fullness of time—become incarnate among us, as the second Person of the Holy Trinity assumes human flesh, walking and living among humanity, as one of us. Information about demons and Satan are, evidently, not part of that preparation. Instead, in the Old Testament, God shows Himself to be the friend of Moses, speaks with the prophets, loves David, and guides His own people. Mostly, however, he speaks through his "angel," remaining at arm's length, revealing Himself through great signs and wonders, while emphasizing His sovereignty through these phenomena. The people at Mt. Sinai, do not directly receive God's word, but are instructed to put a boundary around the base of the mountain, so that only the elders approach God more closely, and only Moses himself speaks with God "mouth-to-mouth." Throughout the Old Testament, we hear of how God woos His wayward people, calling them to be separate from the rest of the nations, and to obey Him. This He does through the lawgiver Moses, then through priests and prophets. (And He also concedes to act on their behalf through a human leader, a king.) But His Holy Spirit does not abide in each of His people, despite His love for them: this is part and parcel of the "new covenant" promised in Ezekiel and Jeremiah, when each member of God's people would come to know God intimately.



With the New Testament, this time arrives. The Holy Spirit is poured without measure upon the entire Church, illumining those who believe from within: this can now happen because God has deeply visited humanity, taking on human flesh, and becoming one of us, and then raising up our humanity with him in the resurrection and ascension. God comes closer to us than our own breath, transforming us from within. We could say that God changes the terms of the battle between Himself and our accuser, Satan. He is not content to remain an outside influence, but desires to have us wholly for Himself in unimaginable intimacy: speaking of the Hebrews, one NT writer says, "God had foreseen something better for us, that apart from us they should not be made perfect" (Hebrews 11:40). No longer is Torah, or even the God-given conscience, the means by which He draws us; instead, He becomes one of us, so that we can be joined to Him in unimaginable unity: "He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee" (2 Cor 5:5). Indeed, St. Paul likens the relationship between Christ and His Church to the married intimacy of a husband and wife (Ephesians 5)!

Of course, Satan cannot engage in this deep kind of visitation, for whatever he "visits" he consumes and destroys. But we should not be surprised to see this bent one trying to imitate the "inside" strategy of God, and coming as close as possible to us for our evil rather than our good. Only the Highest and the Purest can engage in true Incarnation, transposing Himself (to use the language of C. S. Lewis) into the human mode, in order to save and perfect us. In response, Satan attempts to get close to us, to undo that which God is building up—and so he sends emissaries, shattered fragments of his broken power, into the human sphere. These confuse, damage, and cause disintegration, possessing human beings and destroying them in the process. Evil little avatars of the dark one are the best that Satan can manage, over against the amazing story of One who was both God and Man, who lived our life perfectly, died deeply and humbly, trampling down death by death, rose again to renew us, and honored our flesh in His ascension. Where God acts decisively, Satan scrambles to recover his losses: and loses.

With this in mind, we can understand better what is happening in this fascinating story from Matthew. Luke and Mark also tell this story of the demons who are sent into the pigs, but with different details. In Luke and Mark, the demon tells Jesus that his name is "legion" (a multitude) for "we are many." There is no integrity in this evil spirit, no unity, but a multiplicity of filth and disintegrating impulses. Luke and Mark focus on only one demoniac—the one who, we are told,

wanted afterwards to follow Jesus on his mission. Matthew emphasizes the plurality of evil, or perhaps the fact that Jesus came for both the bound Jew AND the lawless Gentile, by telling us that there were two demoniacs.

Consider their “fierce” aspect—we are dealing with brutes more than men, so marred have these two become by that indwelling them. Consider where they dwell—in the tombs, in the places of the dead, and in a predominantly pagan area. (We know this because no faithful Jews kept swine, unclean animals). Consider their actions—impeding the progress of others, coming out beyond the boundaries of the graves to meet the living, so that they cannot pass. And, consider what they say: like the other demons, they recognize Jesus. But they go beyond mere recognition that he is “Messiah,” or “Son of God.” They argue with Him that the “time” has not yet come for His full victory over them. Evidently they knew that God had something in the works. Of course, we cannot know what the demons understood about God’s plan. Certainly, they did not know the full extent of it, as St. Paul reminds us:

*But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. But, as it is written, ‘What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him...’ (1 Cor 2:7-9 RSV)*

The point is, however, that God had a “time-table” for His incursion into the world, of which the demons were, seemingly, partially knowledgeable. Jesus’ Incarnation takes them by surprise, however, and comes to them as a “torment,” before their final downfall, which we may take as accomplished in his death and resurrection. Yet even Jesus’ action—and indeed the action of his apostles and the seventy—was beginning this sweep-up operation. As Jesus says to the triumphant seventy who return, flabbergasted that the demons have obeyed them:

*I saw Satan fall like lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall hurt you. Nevertheless do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven. (Luke 10:18-20, RSV).*

So, then, the Messiah, who is also very God, has authority over the spirits of darkness, even before that final battle on the cross, when he tramples down death by death. Hidden within the fragile flesh of a human being is the Master of all hosts, over whom the demons have no power as they try to impede his mission. What looks like a granting of their request—their being cast into pigs—ends in a clear demonstration of their evil intent, and their own destruction.

Curiously, the swine-keepers and the towns-people are not impressed. The demoniacs have been freed from their bondage, but what evidently upsets these pagans is the loss of their livelihood, or perhaps just the fearful phenomenon of self-destructing pigs in their vicinity. Jesus is for them not a victory-fighter, but an awkward presence, hampering their Gentile lifestyle, upsetting their customs, and heralding—can we say, “weirdness”? Not knowing the treasure in their midst, they beg him to go: not just a few of them, but the whole town. Like Jerusalem, over which Jesus mourned, they “did not recognize the time of their visitation.” Like Jesus’ encounter with the Roman centurion, who had great faith, or the Samaritan woman, who become “equal to the apostles,” this episode, this town, could have become a sign of the Gentile mission to come, a glimmering of the day when light would shine on the Gentiles. But this community finds Jesus’ presence and actions awkward. They will not see what was among them, and Jesus, in all meekness, goes to his own place, and bides his time for the bringing-in of those outside the Jewish family. He cares for the perishing prodigals among humanity, and will not leave them eating with the pigs forever—but he will not reconcile anyone to God against his or her will. Like the prodigal, who “came to himself,” those who are perishing must recognize their dire position, and be turned—and so He shall heal them!

As those made in the image of God, we are the special focus of God’s attention. The demons, we assume, have rejected the light and will not turn (though we know very little of their story). But God made us after His own image, and has come to indwell us deeply, in such a way that we become MORE what we are meant to be, not overpowered, but enhanced in human character by His Holy Spirit. The demons asked if Christ had come to “torment”—that is, if anything, a matter of their own projection. For it is the strategy of the evil one to torment, to possess, and to destroy. God the Son, rather, comes to raise up the broken tent of David, and to make the Gentiles His true people, though originally they were “not a people.” He specializes in creation from nothing, and in resurrection from the dead. The pig, and all that was once unclean, He will bless, and the perishing He will perfect. From us, He asks only the same word that the Theotokos gave: “Be it unto me.” With the Spirit and the Church, then, let us not find Him an embarrassment or ask Him to leave, but every day say to Him, “Come!” With our consent, He will do more than we can ask or even imagine.

<https://blogs.ancientfaith.com/alampfortoday/2017/07/07/pigs-perishing-fifth-sunday-pentecost-matthew/>

## Calendar of Events

July 8-21	Teenage Conference
July 25-29	UOL Convention, South Bound Brook
July 28	Centennial Anniversary Celebration of the Ukrainian Orthodox Church of the USA
July 30 – Aug 3	Mommy & Me/ Daddy & Me Camp

## Parish Weekly Schedule

Monday

### *Kyiv Ukrainian Dance Ensemble & School*

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

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

Thursday Morning

### *Senior Coffee Hour*

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

*Steve Sivulich, (Hall Phone: 412-276-9718) SPONSORED BY:*

*Sts. Peter & Paul Kitchen Workers*

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

### *St John & Martin's Closet*

*Clothing for men, women and children. Bedding & towels*

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

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

*Call 279-9718 to schedule a donation.*

**BULLETIN SPONSOR DATES**

July 1 \_\_\_\_\_  
July 8 \_\_\_\_\_ Sponsored  
July 15 \_\_\_\_\_  
July 22 \_\_\_\_\_  
July 29 \_\_\_\_\_

August 5 \_\_\_\_\_  
August 12 \_\_\_\_\_  
August 19 \_\_\_\_\_  
August 26 \_\_\_\_\_

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**BULLETIN SPONSOR FORM**

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Date of Bulletin you wish to sponsor \_\_\_\_\_  
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(Please make checks payable to "Sr. UOL Chapter") \_\_\_\_\_



SS. Peter & Paul  
Ukrainian Orthodox Church  
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