

ПОЛОЖЕНІЕ УСТУПІА ГИЗЫ

И ПОДАСА ПРЕСЪЛІА БЦЫ ВЛАХРИК





# 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 15, 2018

### SUNDAY, JULY 15<sup>TH</sup>

DIVINE LITURGY, 9:30 AM, TONE 6

7<sup>TH</sup> SUNDAY AFTER PENTECOST

PLACING OF THE ROBE OF THE THEOTOKOS AT  
BLACHERNAE

ROM 15:1-7; MT 9: 27-35

### SATURDAY, JULY 21<sup>ST</sup>

VESPERS 6:00 PM

### SUNDAY, JULY 22<sup>ND</sup>

DIVINE LITURGY, 9:30 AM, TONE 7

8<sup>TH</sup> SUNDAY AFTER PENTECOST

HIEROMARTYR PANCRATIUS

1 COR 1: 10-18; MT 14: 14-22

THIS WEEK'S BULLETIN IS SPONSORED BY:

RON, BEV, CHRISTINE AND NICHOLAS WACHNOWSKY IN  
HONOR OF STEVE & DOLORES WACHNOWSKY ON THEIR  
62<sup>ND</sup> WEDDING ANNIVERSARY, JULY 14<sup>TH</sup>

#### 2018 Parish Board of Directors

**President:**

Howard West

**Vice President:**

Mary Stevens

**Rec. Secretary:**

Cynthia Haluszczak

**Treasurer:**

Sandra Rozum

**Asst. Treasurer:**

Jason Olexa

**Financial Secy.**

Victor Onufrey

**Asst. Fin. Secy**

John Stasko

**Trustees:**

Sherri Walewski

Steve Sawchuk

Greg Woznak

Chris Mills

Alice O'Neil

**Vestrymen:**

Steven Sawchuk Jr.

**Auditors:**

Michele Kapeluck

Ron Wachnowsky

Deacon Evan

**Hall Rental: Chris Mills**

412-716-0562

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

## **НАГАДУЄМО НАШИМ ВІРНИМ і ГОСТЯМ ПРО ПРАВИЛА, ЩО СТОСУЮТЬСЯ СВЯТОГО ПРИЧАСТЯ У ПРАВОСЛАВНІЙ ЦЕРКВІ:**

**ми** спонукаємо православних християн часто ходити до Святого Причастя;

**ті**, хто причащаються, повинні бути у мирі з іншими перш, нас підійти до євхаристичної чаші (Св.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 святу сповідь принаймні чотири рази на рік (під час кожного із чотирьох щорічних постів);

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

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

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

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

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

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

# THE PLACING OF THE HONORABLE ROBE OF THE MOST HOLY MOTHER OF GOD AT BLAGHERNAE



## TROPARION TO THE RESURRECTION TONE 6

The angelic powers were at Thy tomb; the guards became as dead men. Mary stood by Thy grave, seeking Thy most pure Body. Thou didst capture hell, not being tempted by it. Thou didst come to the Virgin granting life. O Lord, who didst rise from the dead: glory to Thee!

## TROPARION TO THE THEOTOKOS - TONE 8

Ever-Virgin Theotokos, protectress of mankind, you have given your people a powerful powerful legacy:  
the robe and sash of your most honored body, which remained incorrupt throughout your seedless childbearing; for through you time and nature are renewed! Therefore we implore you: "Grant peace to your people and to our souls great mercy!"

## KONTAKION TO THE THEOTOKOS - TONE 4

O Pure One, full of the grace of God,  
you have given your sacred robe as a garment of incorruption to all the faithful,  
with it you covered your holy body, O divine protection of all mankind.

We celebrate its enshrinement in Blachérnae with love and we cry aloud with awe:  
"Rejoice, O Virgin, boast of Christians."

## KONTAKION TO THE RESURRECTION TONE 6

When Christ God, the Giver of Life, raised all of the dead from the valleys of misery with His mighty hand, He bestowed resurrection on the human race. He is the Savior of all, the Resurrection, the Life and the God of All.

The Placing of the Venerable Robe of the Most Holy Theotokos at Blacherna: During the reign of the Byzantine Emperor Leo the Great (457-474), the brothers Galbuis and Candidus, associates of the emperor, set out from Constantinople to Palestine to venerate the holy places. In a small settlement near Nazareth they stayed in the home of a certain old Jewish woman. In her house they noticed a room where many lamps were lit, incense burned, and sick people were gathered. When they asked her what the room contained, the pious woman did not want to give an answer for a long time. After persistent requests, she said that she had a very precious sacred item: the Robe of the Mother of God, which performed many miracles and healings. Before Her Dormition the Most Holy Virgin bequeathed one of her garments to a pious Jewish maiden, an ancestor of the old woman, instructing her to leave it to another virgin after her death. Thus, the Robe of the Mother of God was preserved in this family from generation to generation.

The jewelled chest, containing the sacred Robe, was transferred to Constantinople. St Gennadius, Patriarch of Constantinople, and the emperor Leo, having learned of the sacred treasure, were convinced of the incorrupt state of the holy Robe, and they certified its authenticity. At Blacherna, near the seacoast, a new church in honor of the Mother of God was constructed. On June 2, 458 St Gennadius transferred the sacred Robe into the Blacherna church with appropriate solemnity, placing it within a new reliquary.

Afterwards, the maphorion (i.e., the outer robe) of the Mother of God, and part of Her belt were also put into the reliquary with Her Robe. This circumstance also influenced the Orthodox iconography of the Feast, in connecting the two events: the Placing of the Robe, and the Placing of the Belt of the Mother of God in Blacherna. The Russian pilgrim Stephen of Novgorod, visiting Constantinople in about the year 1350, testifies: "We arrived at Blacherna, where the Robe lies upon an altar in a sealed reliquary."

More than once, during the invasion of enemies, the Most Holy Theotokos saved the city to which She had given Her holy Robe. Thus it happened during the time of a siege of Constantinople by the Avars in 626, by the Persians in 677, and by the Arabs in the year 717. Especially relevant for us are events of the year 860, intimately connected with the history of the Rusyn Church.

On June 18, 860 the Rusyn fleet of Prince Askold, a force comprising more than 200 ships, laid waste the coastal regions of the Black Sea and the Bosphorus, then entered into the Golden Horn and threatened Constantinople. The Rusyn ships sailed within sight of the city, setting ashore troops who "proceeded before the city, stretching forth their swords." The emperor Michael III (842-867), interrupted his campaign against the Arabs and returned to the capital. All night he prayed prostrated upon the stone tiles of the church of the Mother of God at Blachernae. The holy Patriarch Photius spoke to his flock, calling for tears of repentance to wash away sins, and to seek the intercession of the Most Holy Theotokos with fervent prayer.

The danger grew with each passing hour. "The city was barely able to stand against a spear," says Patriarch Photius in another of his homilies. Under these conditions the decision was made to save the church's sacred objects, especially the holy Robe of the Mother of God, which was kept in the Blachernae church, not far from the shore. After serving an all-night Vigil, and taking it out from the Blachernae church, they carried the sacred Robe of the Mother of God in a procession around the city walls. They dipped its edge into the waters of the Bosphorus, and then they transported it to the center of Constantinople into the church of Hagia Sophia. The Mother of God protected the city and quelled the fury of the Rusyn warriors. An honorable truce was concluded, and Askold lifted the siege of Constantinople.

On June 25 the Rusyn army began to leave, taking with them a large tribute payment. A week afterwards, on July 2, the wonderworking Robe of the Mother of God was solemnly returned to its place in the reliquary of the Blachernae church. In remembrance of these events an annual feastday of the Placing of the Robe of the Mother of God was established on July 2 by holy Patriarch Photius.

Soon, in October-November of the year 860, a Rusyn delegation arrived in Constantinople to conclude a treaty "in love and peace." Some of the conditions of the peace treaty included articles concerning the Baptism of Kievan Rus, the payment of an annual tribute by the Byzantines to the Rusyns, permission for them to serve with the Byzantine army, an agreement to trade in the territory of the Empire (primarily in Constantinople), and to send a diplomatic mission to Byzantium.

Most important was the point about the Baptism of Rus. The continuator of the Byzantine "Theophanes Chronicles" relates that "their delegation arrived in Constantinople with a request for them to receive holy Baptism, which also was fulfilled." An Orthodox mission was sent to Kiev to fulfill this mutual wish of the Rusyns and the Greeks. Not very long before this (in 855) St Cyril the Philosopher had created a Slavonic alphabet and translated the Gospel. St Cyril was sent with his brother, St Methodius, on a mission to Kiev with books translated into Slavonic. This was at the initiative of St Photius, whose student St Cyril was. The brothers spent the winter of 860/861 at Cherson, and in the spring of 861 they were at the River Dniepr, with Prince Askold.

Prince Askold was faced with a difficult choice, just as holy Prince Vladimir faced: both the Jews on the one hand, and the Moslems on the other, wanted him to accept their faith. But under the influence of St Cyril, the prince chose Orthodoxy. At the end of the year 861, Sts Cyril and Methodius returned to Constantinople and carried letters with them from Prince Askold to Emperor Michael III. Askold thanked the emperor for sending him "such men, who showed by both word and by example, that the Christian Faith is holy." "Persuaded that

this is the true Faith," Askold further wrote, "we bid them to baptize in the hope that we may also attain sanctity. We are all friends of the Kingdom and prepared to be of service to you, as requested." Askold accepted holy Baptism with the name Nicholas, and many of his retinue were also baptized. Directly from Constantinople, the capital of Orthodoxy, through the efforts of the holy Apostles to the Slavs both the Slavonic divine services and the Slavonic written language arrived in Rus.

St Photius appointed Metropolitan Michael to Kiev, and the Rusyn metropolitan district was entered into the lists of dioceses of the Patriarchate of Constantinople. Patriarch Photius in an encyclical of the year 867 called the Baptism of the Bulgarians and the Rusyns as among the chief accomplishments of his archpastoral service. "The Rusyns, who lifted their hand against the Roman might," he wrote, almost quoting literally from the missive of Askold, "have now replaced the impious teaching which they held to formerly, with the pure and genuine Christian Faith, and with love having established

themselves in the array of our friends and subjects." (The Byzantines counted as "subjects" all accepting Baptism from Constantinople and entering into military alliance with the Empire.) "The desire and zeal of faith has flared up within them to such an extent, that they have accepted bishops and pastors, and they embrace Christian sanctity with great zeal and fervor."

The Feast of the Placing of the Robe of the Most Holy Theotokos in Blachernae also marks the canonical establishment of the Rusyn Orthodox metropolitanate in Kiev. By the blessing of the Mother of God and by the miracle from Her holy Robe not only was the deliverance of Constantinople from the most terrible siege in all its history accomplished, but also the liberation of the Rusyns from the darkness of pagan superstition to life eternal. Together with this, the year 860 brought recognition to Kievan Rus from Byzantium, and signified the emergence of the young Rusyn realm into the arena of history.

The attempt of Prince Askold to renew the Christian evangelization begun by the holy Apostle Andrew the First-Called, which he intended as a religious and state reform, ended unsuccessfully. The time for the spread of Christianity in the Rusyn Land had not yet come. The adherents of the old paganism were too strong, and the princely power was too weak. In the clash of Askold with the pagan Oleg in 882 the Kievans betrayed their prince. Askold, lured into the camp of his enemies for talks, received a martyr's death at the hand of hired killers.

But the deed of Blessed Askold (the Ioakimov Chronicle calls him such) was not extinguished in the Rusyn Church. Oleg the Sage, who killed Askold, occupied the Kiev principdom after him, and called Kiev the "Mother of Rusyn Cities." The most ancient chronicles of Kiev preserved the grateful memory of the first Kievan Christian prince: the church of the Prophet of God Elias, built by Askold and later mentioned in Igor's Treaty with the Greeks (in 944), is on the site where the present church of this name now stands, and there is also the church of St Nicholas the Wonderworker, built in the 950s by St Olga over Askold's grave.

The most important achievement of Askold, entering forever into the Church inheritance not only of Rus, but of also all Orthodox Slavs, is the Slavonic Gospel and Slavonic services, translated by Sts Cyril and Methodius. Their apostolic activity among the Slavs began in Kiev at the court of Askold in 861, and continued afterwards in Moravia and Bulgaria. Following Blessed Askold, in the words of the ancient Alphabetic Prayers, "the Slavonic tribe now soars in flight, all striving toward Baptism."

It is not only Byzantine sources that relate the events of the year 860, but also Rusyn historical chronicles. St Nestor the Chronicler, stressing the significance of the Rusyn campaign against Constantinople, notes that from this time "it was begun to be called the Rusyn Land." Certain of the chronicles, among them the Ioakimov and Nikonov, preserved accounts of the Baptism of Prince Askold and Kievan Rus after the campaign against Constantinople. The popular commemoration of this event is firmly associated with the names of the Kievan princes Askold and Dir, although in the opinion of historians, Dir was prince of Kiev somewhat earlier than Askold. The veneration of the feast of the Placing of the Robe was long known in the Rusyn Church. At the end of the fourteenth century, part of the Robe of the Mother of God was transferred from Constantinople to Rus by St Dionysius, Archbishop of Suzdal.

## Προκίετον

O Lord, save Thy people, and bless Thine inheritance.

*Verse:* Unto Thee will I cry, O Lord, my strength; keep Thou not silent unto me.

Seventh Sunday after Pentecost

## Lesson from the Epistle of Saint Paul to the Romans (c. 15, v. 1-7)

Brethren, we, who are strong, must bear the burdens of our weak brothers without consulting our own pleasure. Therefore, each one of us must try to be kind to his neighbor, must help him, and must build up his faith.

For Christ did not seek his own gratification, but as it is written in the Scriptures: "The denunciations of the detractors have fallen upon him."

As you see, every line in the Scriptures has been written for our instruction. Thus, we derive hope from the examples of endurance and consolation the Scriptures give us.

May God, who is the source of all endurance and consolation, grant you Christian harmony with one another, so that unitedly and unanimously you may glorify God, the Father of our Lord Jesus Christ. Therefore, receive one another kindly, as Christ has received you, for the glory of God.

## До римлян 15:1-7

Ми сильні, отже, мусимо бути терпимі до слабких і не догоджати собі. Кожен з нас мусить догоджати ближньому своєму, аби укріпити його дух. Навіть Христос догоджав не Собі. Навпаки. У Святому Писанні сказано: «Зневага тих, хто зневажав Тебе, впала на Мене». Тож усе, що було написано задалегідь у Писанні, написано для того, щоб навчити нас терпіння і втіхи, що несе в собі Святе Писання. Нехай Бог, джерело терпіння і великої втіхи, допомагає вам жити у злагоді одне з одним, як того бажає Ісус Христос. Щоб усі разом, в один голос могли ви віддати подяку Богу, Отцю Господа нашого Ісуса Христа. Тож приймайте одне одного, як Христос прийняв вас. Робіть так заради Слави <sup>[b]</sup> Божої.

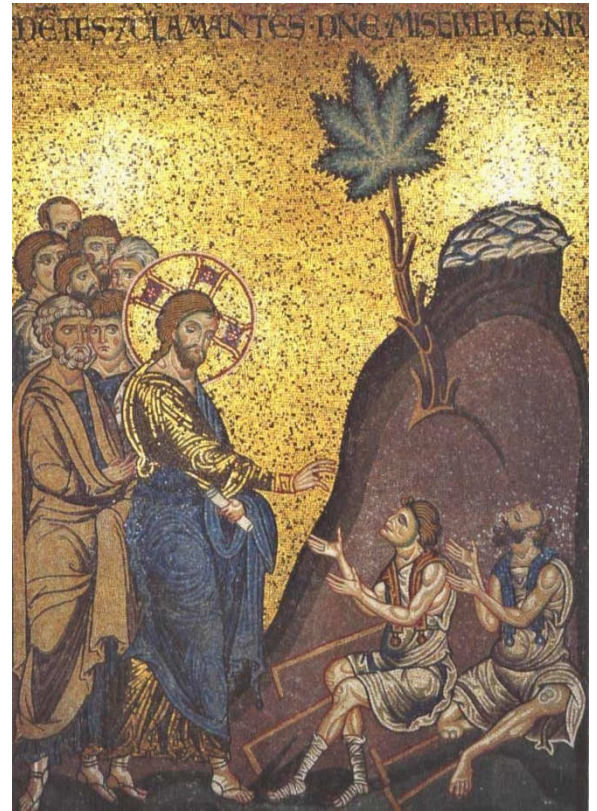
## The Gospel According to St. Matthew (с. 9, v. 27-35)

At that time, as Jesus passed along, he was followed by two blind men who cried aloud: "Have mercy on us, O Son of David." When he had gone into the house, the blind men came up to him, and Jesus asked them: "Do you believe that I can heal you?" They answered him: "Yes, Lord."

Then he touched their eyes and said: "Receive your sight according to your faith." Then their eyes were opened. Jesus warned them sternly: "Be sure not to tell anybody." But they went out and spread the news all over that region.

Now just as they were going out, they brought to him a dumb demoniac. He cast out the demon, and the dumb man spoke. They were amazed and said: "Such a miracle was never seen in Israel." But the Pharisees retorted: "He casts out demons through the prince of demons."

Then Jesus went all over their cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every disease and infirmity of the people.



## Від Матвія 9:27-35

Коли Ісус подався звідти, двоє сліпців ішли слідом за Ним і кричали: «Сину Давидів, змилуйся над нами!» І коли Він увійшов у дім, сліпці наблизилися до Нього. Тоді Ісус мовив до них: «Чи вірите ви в те, що Я знову зможу зробити вас зрячими?» Ті відповіли: «Так, Господи». Ісус торкнувся їхніх очей і сказав: «Оскільки вірите, що Я зможу зробити вас зрячими, то ж так тому і бути». І зір повернувся до них. Та Ісус суворо застеріг їх, кажучи: «Нехай же ніхто про це не дізнається». Але коли вони пішли, то рознесли чутку про це по всіх усядах.

В той час, коли вони виходили, до Ісуса привели німого чоловіка, одержимого нечистим духом. Тільки-но Ісус вигнав біса з нього, як німий почав говорити. Люди в натовпі здивувалися, мовивши: «Нічого подібного ще не траплялося в Ізраїлі». Та фарисеї казали: «Він виганяє нечистих владою володаря демонів!»

Ісус ходив усіма містами та селами, навчаючи в синагогах, проповідуючи Євангелію про Царство Боже, виликовуючи всі хвороби та недуги.

# 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 Harvey	Tetiana Kozak	Rose Zinski	Pamela Partridge	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		

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

### Names Days

### July 16 Martyr Hyacinth

Cynthia Haluszczak, Cynthia Mycyk

### July 17 St. Andrew of Crete

Andrew Brennan, Andriy Holovatiuk

### Anniversaries

### Birthdays

July 16 Timothy Hladon

July 18 Gary Koss

July 20 Betty Stewart

### Feast Days of:

July 17 St. Andrew of Crete

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





- **BULLETIN:** All submissions to the Bulletin for the Sundays from July 15 thru July 29, must be submitted by Wednesday mornings, 8:00am. Apologies for any inconvenience.
- **MEMORY ETERNAL:** We would like to extend our sympathies to Jeanne DeVore on the falling asleep of her brother Victor J. Saganey. May his memory be eternal.

\*\*\*\*\*

\*\*\*\*\*

**July Coffee Hour Schedule**

- July 22- Olga Semenyuk, Tatiana Sysak, Inna Holovatiuk
- July 29- Juliana Leis, Olesya Zelenyak, Sandy Rozum

## Hospice or Hospital?

Since the Church is the hospital for the soul, it is important we take full advantage of all the resources for healing found within the Church. Confession is the all important beginning for this healing process to begin. The grace imparted during a good confession opens wide the gates of God's grace, and we begin our inner journey towards reconciliation.

Becoming a frequent communicant of the Holy Mysteries of Christ's Body and Blood, imparts to us the grace needed for the healing of the soul, and frees the soul from the the bondage that comes from the sin that has weighted us down.

Strictly keeping a Prayer Rule, as directed by our priest or spiritual father, also contributes to the healing process. Reading spiritually uplifting books, as well as the lives of the saints, greatly contributes towards the transformation that can be ours if we take our faith seriously. As well, the fasting rules of the Church are designed to help us become whole, and further the healing process that began when we first made a commitment to living a life in Christ.

If we fail to follow these time tested spiritual practices that are meant to bring about healing of body and soul, we will not find the healing that is available to us. Instead, we will find ourselves treating the Church as though she were simply a hospice, where we get a quick fix for the pain and sin that keeps us from becoming whole, and find ourselves with short term results that only mask the sin and sickness that rule our lives.

It is up to us to decide if we will allow the Church to be a hospital that brings about the cure, or simply a hospice that masks the pain and sin. The choice is ours, and it is a choice that should not be put off, lest the hour come when we are called to account before the Throne of God, and we stand before Him with an unhealed heart.

<https://blogs.ancientfaith.com/morningoffering/2018/07/hospice-or-hospital/>

## Complaining

If we are always complaining about how unfairly we are treated, we will have failed in our imitation of Christ, Who was abused by His enemies unto death. We should strive to reign with Our Lord by loving our enemies and never complain. Christ looked towards His Heavenly Father and when we are tempted to complain we should gaze upon the cross.

Complaining disturbs the heart and distracts us from the Path. Complaining weakens our resolve and interferes with the acquisition of peace and holiness. When we complain we are rejecting the role of suffering as a means towards the union with God. Complaining keeps our heart from soaring to the heavens and experiencing the joy that can be had when we surrender ourselves into the protective arms of Jesus.

<https://blogs.ancientfaith.com/morningoffering/2018/07/complaining-8/>

Love in Christ,  
Abbot Tryphon



## Calendar of Events

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
August 12	Sr. UOL Chapter Meeting

## 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 22 \_\_\_\_\_  
July 29 \_\_\_\_\_

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

\*\*\*\*\*

**BULLETIN SPONSOR FORM**

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



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

**RETURN SERVICE REQUESTED**