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ΕΥΘΥΜΙΟΣ  
Ὁ ΝΕΟΣ



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

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

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Deacon Evan O'Neil

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[www.orthodoxcarnegie.org](http://www.orthodoxcarnegie.org)

## OCTOBER 28, 2018

### SUNDAY, OCTOBER 28<sup>TH</sup>

DIVINE LITURGY, 9:30 AM, TONE 5

22<sup>ND</sup> SUNDAY AFTER PENTECOST

ST EUTHYMIUS THE NEW

GAL. 6 :11 - 18 , LK 8 : 5 - 15

LITANY IN MEMORY OF LUKE KRAFTICIAN

### SATURDAY, NOVEMBER 3<sup>RD</sup>

115<sup>TH</sup> ANNIVERSARY

SEE ENCLOSED SCHEDULE

### SUNDAY, NOVEMBER 4<sup>TH</sup>

DIVINE LITURGY, 9:30 AM, TONE 6

23<sup>RD</sup> SUNDAY AFTER PENTECOST

7 HOLY SLEEPERS OF EPHEBUS

EPH, 2 : 4 - 10 , LK 16 : 19 - 31

**THIS WEEK'S BULLETIN IS SPONSORED BY:**

HOLOVATIUK & REITEROVYCH FAMILIES IN HONOR OF  
MOTHER, GRANDMOTHER, GREAT-GRANDMOTHER ON  
HER 75<sup>TH</sup> BIRTHDAY.

MNOHAYA LITA ! MANY BLESSED YEARS !

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-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 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'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**

# ST. EUTHYMIUS THE NEW OF THESSALONIKA

## TROPARION TO THE RESURRECTION TONE 5

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation of the Virgin; for He willed to be lifted on the Cross in the flesh, to endure death, and to raise the dead by His glorious Resurrection!

## TROPARION TO ST. EUTHYMIUS - TONE 8

The image of God was truly preserved in you, O Father,  
for you took up the Cross and followed Christ.  
By so doing you taught us to disregard the flesh for it passes away but to care instead  
for the soul, since it is immortal.  
Therefore your spirit, venerable Euthymius, rejoices with the angels.

## KONTAKION TO ST. EUTHYMIUS - TONE 2

Crossing dryshod through the storms of life,  
venerable and divinely wise Euthymius, you mightily drowned the bodiless foe in the  
streams of your tears; you received the gift of miracles to heal all sufferings. Unceasingly  
pray for us all.

## KONTAKION TO THE RESURRECTION TONE 5

Thou didst descend into hell, O my Savior, shattering its gates as Almighty; resurrecting the dead as Creator, and destroying the sting of death. Thou hast delivered Adam from the curse, O Lover of Man, and we cry to Thee, O Lord, save us!

Saint Euthymius the New of Thessalonica and Mt Athos, in the world was named Nicetas, and he was a native of the city of Ancyra in Galatia. His parents, Epiphanius and Anna, led virtuous Christian lives, and from childhood their son was meek, pious and obedient. At age seven he was left fatherless and he soon became the sole support of his mother in all matters. Having entered military service, Nicetas married, on the insistence of his mother. After the birth of a daughter, he secretly left home in order to enter a monastery. For fifteen years the venerable Euthymius lived the ascetic life on Mount Olympus, where he learned monastic deeds from the Elders.

The monk went to resettle on Mount Athos. On the way he learned that his mother and wife were in good health. He informed them that he had become a monk, and he sent them a cross, calling on them to follow his example. On Mt Athos he was tonsured into the Great Schema and lived for three years in a cave in total silence, struggling with temptations. St Euthymius also lived for a long time as a stylite, not far from Thessalonica, instructing those coming to him for advice and healing the sick.

The monk cleansed his mind and heart to such an extent that he was granted divine visions and revelations. At the command of the Lord, St Euthymius founded two monasteries in 863 on Mount Peristeros, not far from Thessalonica, which he guided for 14 years, with the rank of deacon. In one of these his wife and mother received monastic tonsure. Before his death he settled on Hiera, an island of Mt Athos, where he reposed in 898. His relics were transferred to Thessalonica. St Euthymius is called "the New" to distinguish him from St Euthymius the Great (January 20). [www.oca.org](http://www.oca.org)



## Prokiemon

Thou, O Lord, will protect us; and will keep us from this generation forever.

Verse: Save me, O Lord, for there is not one godly man left.

### 22<sup>nd</sup> Sunday Lesson from the Epistle of Saint Paul to the Galatians (c. 6, v. 11-18)

Brethren, see in what large characters I am writing to you with my own hand. Remember that those, who urge you to be circumcised, want to keep up appearances and avoid persecution for the Cross of Jesus. They are preaching circumcision, but they are not observing the Law themselves. They want only to boast of your conversion.

But far be it from me to boast of anything except the Cross of our Lord Jesus Christ, by which the world is crucified to me, and I to the world. For neither circumcision nor uncircumcision, but only a spiritual rebirth has any importance in Jesus Christ. Peace and mercy be on those, who follow this rule, for they are the true Israelites of God. Henceforth let no one make trouble for me, for I already bear in my flesh the brandmarks of Jesus.

The grace of our Lord Jesus Christ be with your spirit, my brethren. Amen.

### До галатів 6:11-18

Погляньте, якими великими літерами я власноручно пишу вам це послання. Всі ті, хто прагнуть справити добре враження на свій народ, намагаються примусити вас зробити обрізання. Та роблять вони це лише для того, щоб уникнути переслідувань за хрест Христовий. Адже навіть ті, хто робить обрізання, самі не дотримуються Закону, а лише від вас цього вимагають. І все це для того, щоб похвалитися, що ви підкорилися їм.

Я ж не буду вихвалитися ніколи й нічим, окрім хреста Господа нашого Ісуса Христа! Через той Хрест весь світ був розіп'ятий для мене, а я був розіп'ятий для світу. Бо ні обрізання, ні необрізання не мають ніякого значення. Що справді важливе — це нове створіння<sup>1</sup> Боже. Отже, нехай буде мир і милість, всім тим, хто дотримується цього правила, тобто Божому Ізраїлю .

І нарешті я прошу, щоб ніхто більше не обтяжував мене нічим, бо я вже ношу на тілі своєму рани , які є свідченням того, що я належу Христу.

Нехай благодать Господа нашого Ісуса Христа буде з духом вашим, брати і сестри мої! Амінь

### Gospel According to Saint Luke (c. 8, v. 5-15)

The Lord narrated this parable: " A sower went out to sow his seed. As he was sowing, some seed fell along the path where it was trampled upon and devoured by the wild birds. Some fell upon the rock, but when it sprang up, was withered, because it had no moisture. Some fell among the thorns, but the thorns grew up with it and choked it. Some fell on good soil, grew up, and yielded a hundredfold."

His Disciples asked him what this parable meant. He answered them: "It is granted to you to know the secrets of the kingdom of God plainly, but all others must receive them in the form of parables. Thus they will look, but will not see; they will hear, but will not understand. Now this is the meaning of the parable."

"The seed is the message of God. The ones along the path are those who hear it. But the devil comes and takes away the message from their hearts. So they do not believe and are not saved."

"The ones on the rock are those who hear the message and receive it with joy. But they are too shallow to plant it deeply in their hearts. So they believe for a little while, but in the time of temptation they fall away."

"The ones among the thorns are those who hear the message and pass on, as they are stifled by worries, wealth, and pleasures of life. So they yield nothing."

"The ones on good soil are those who hear the message with a noble and generous heart, hold it fast, and yield fruit with perseverance." Then he added: "Whoever has ears to hear, let him hear."

## Від Луки 8:5-15

Вийшов селянин і заходився сіяти. І коли він кинув на ріллю зерно, то деяке впало край дороги і було втоптане, ще й птахи налетіли і склювали його. Інші зерна впали на кам'янистий ґрунт, і коли вони проросли, то одразу ж паростки засохли через брак вологи. Інші зерна впали серед теренів, що вигналися й задушили паростки. А решта зерна впала на добру землю й проросла, і зерно вродило в сотні разів більше від посіяного».

Розповівши цю притчу, Ісус завершив: «Той, хто має вуха, нехай почує!»

Учні запитали Ісуса, що означає ця притча.<sup>10</sup> Тоді Він відповів: «Тільки вам дано знати таємниці Царства Божого, а для всіх інших вони скриваються в притчах, щоб дивились вони, але не бачили, чули, але не розуміли».

«Ось вам пояснення притчі: зерно — то Слово Боже. Зерно, що впало при дорозі — це ті, хто чує Слово, але з'являється диявол і віднімає Слово з їхніх сердець, щоб не мали віри. І не буде вже їм спасіння. Інші люди, як зерна, що впали у кам'янистий ґрунт: коли вони чують Слово, то одразу й з радістю сприймають його, але не мають міцного коріння. Вони вірять якийсь час, але настає час випробувань, і вони відвертаються від Господа. Зерно, що впало серед теренів — це ті, хто чують Слово, але щоденні турботи, спокуса багатства, та інші радощі життя душать Слово, і воно не дає плодів. А зерно, що впало на добру землю — це люди з добрими й чесними серцями, які чують Слово й підкоряються йому. Тож наполегливістю своєю вони приносять щедрий врожай».

### *115th Anniversary Events*

#### *Saturday, November 3, 2018*

- 
- |                 |  |
|-----------------|--|
| <i>8:30 AM</i>  | <i>Greeting of Hierarchs at St. Peter &amp; St. Paul Church</i>  |
| <i>9:00 AM</i>  | <i>Hierarchical Divine Liturgy concelebrated By<br/>His Eminence Metropolitan Antony and Archbishop Daniel</i> |
| <i>12:00 PM</i> | <i>Anniversary Social Hour at Church Social Hall</i>   |
| <i>1:30 PM</i>  | <i>Panahyda Service at Parish Cemetery for Departed Members</i>  |
| <i>2:30 PM</i>  | <i>Arrival at "Cefalo's", Carnegie, PA</i>   |
| <i>3:00 PM</i>  | <i>115th Anniversary Buffet Dinner</i>   |
| <i>6:00 PM</i>  | <i>Vespers Service at the St. Peter &amp; St. Paul Church</i>  |

#### *Sunday, November 4, 2018*

- |                |   |
|----------------|---|
| <i>9:30 AM</i> | <i>Divine Liturgy concelebrated by His Eminence Metropolitan<br/>Antony and Archbishop Daniel<br/>Coffee Hour follows at Church Social Hall</i> |
|----------------|---|

# 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:

|                        |                 |                     |                  |                 |
|------------------------|-----------------|---------------------|------------------|-----------------|
| Metropolitan Antony    | Tetiana Kozak   | Rose Zinski         | Pamela Partridge | Reggie Warford  |
| Fr. John Nakonachny    | Jane Allred     | Sarah Dorning       | Sharon Welsh     | Peter Zinski    |
| PM Maryann Ozlanski    | Pearl Homyrda   | Kathryn Ostaffy     | Jackson Janosek  | James Horowitz  |
| Stephen Sheptak        | Max Rozum       | Ronda Bicke         | Patsy Orlovski   | Joe 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   |
| Eva Stasko             | Kathryn Yttri   | Penny T.            | Ann F.           | Steven Smyczek  |
| Fr. Nicholas Dilendorf | Steve Sivulich  | Michele Kapeluck    | Joe Smajda       | Michael Klein   |
| Joanne Klein           | Pat S.          |                     |                  |                 |

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**

### **Feast Days of:**

October 30 Prophet Hosea  
October 31 Evangelist Luke

### **Anniversaries**

November 3 Leonid & Oksana Aleksandrov

All a part of our parish Iconography

### **Birthdays**

November 1 Andriy Pyvovar  
November 1 Beatrix Reinhart Kiger  
November 2 Donna Kauer  
November 3 Jim Sally

### **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 Nix



- **UOL CHAPTER:** There will be a meeting of the Sr. UO Chapter after coffee hour today.

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## *Stewardship*

**THANK YOU FOR THESE RECENT DONATIONS:**

|                             |          |
|-----------------------------|----------|
| General Collection 10/21/18 |          |
| • Envelopes & Basket        | \$850.00 |
| • Candles                   | \$143.00 |
| Restoration Fund            |          |
| • Howard & Lynda West       | \$500.00 |
| Bulletin                    |          |
| • Jeanne DeVore             | \$ 20.00 |
| • Fr. Bob Popichak          | \$ 25.00 |

\*\*\*\*\*

### October Coffee Hour Schedule

- Nov. 4 Pat Sally, Tracey Sally, Mike Sally
- Nov.11 Bonnie Reinhart, Theresa Zatezalo
- Nov 18 Andrew Brennan, Michael Welsh, Jeanne DeVore
- Nov 25 Chris Mills, Justina Mills, Gabby Mills

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### KITCHEN WORKERS SCHEDULE Fall 2018

- Nov 5, Monday 7:30 am Potato prep (100 lbs) plus 2 batches pyrohi (pierogies)
- Dec 3, Monday 7:30 am Potato Prep (100 lbs) plus 2 batches pyrohi (pierogies)
- Dec 14, Friday 8:00 am Bread Baking

\*\*\*\*\*

### **This Life**

· Abbot Tryphon

Everything in this life is transitory and can disappear in a moment of time. Even our own life can end abruptly and without warning. Yet as Christians we keep moving forward, embracing whatever God has placed before us. Worrying about the future keeps us from focusing on the horizon and trusting that God is there with us every step of the way.

This life has been given to us as a time of preparation for the eternal life that is our inheritance as God’s children. The transitory nature of this world will end when God’s kingdom is ushered in and we all stand before the Great Judgment Throne of God. Loss, pain and suffering in this world will have not been in vain if we embrace everything as an occasion for transformation of self. To stand in the presence of God for eternity requires that we be deified, and all of life’s suffering is meant to help prepare us for an eternity of communion with the Holy Trinity.

God does not send us suffering and sorrow, our collective sin brings it on. God sends things that heal us. We are powerless against a world that is dark, and full of hatred, ugliness, and death, but we must refuse to give ourselves over to that darkness. We must pray, immerse our selves in the Liturgy, and continue to live for God. We live in witness to the eternal truth, that Jesus Christ is alive, and reigns in our hearts. We have reason to be joyful, even when faced with suffering. We are comforted in our suffering, knowing that our Lord wept when hearing that Lazarus had died, and that He gives us the ability to be joyful, even as we weep with those who weep. God allows for us to suffer under heavy crosses, during different times in our lives, but He does not leave us to suffer alone, for He is our Co-suffering Saviour, and lifts us up, if we let Him.

<https://blogs.ancientfaith.com/morningoffering/2018/10/this-life/>



# Mindfulness in the Garden of our Souls

Fr. Philip LeMasters

If the Lord's disciples had trouble grasping the meaning of the parable of the sower, we should not be surprised if we do also. Unlike them, we do not live in an agricultural society in which people were familiar with planting seeds and growing crops. In that time and place, there was no doubt that life itself depended on the success of raising plants to maturity. That is still the case today, of course, but most of us are far removed from the actual production of our food. We probably have more experience with trying to keep grass alive and green during our hot and dry summers than with growing crops to eat. As frustrating as lawn care can be, just imagine how the common people of first-century Palestine felt when they cast their seed on the dry, rocky ground. They knew that their lives depended on at least some of those seeds taking root and growing to fruitful maturity.

Though we usually do our best to ignore it, the same matters are at stake for us in the Christian life. Jesus Christ is the Word of God become flesh for our salvation. As the God-Man, He has restored and fulfilled the unique glory of the human person in God's image and likeness. He has shared His life with us such that we may become radiant with the divine glory through personal union with Him. The Savior was born into the same world we inhabit with all its corruptions, distractions, and sorrows. His ministry drew large crowds at times, yet all but a handful of His closest followers had abandoned Him by the time of the crucifixion. Christ's preaching and healing had touched so many, but only a few remained faithful to the end, especially the women who stood at the foot of the Cross and then went to anoint His dead body on Sunday morning. That was when they saw the stone rolled away from the tomb and heard the unbelievably good news of His resurrection. In their steadfast faithfulness, they were in a unique position to bear good fruit for the Kingdom of God.

Our challenge is to respond to Christ like those myrrh-bearing women whose obedience made it possible for them to become the first recipients of the news that the Lord had conquered death. This is a high calling, for left to our own devices, we would remain like dry, rocky soil that grows only weeds. Had the Savior come simply with a set of religious instructions, we would surely have misinterpreted and disobeyed them. Even if we followed them, we would still be enslaved to death. But since He has vanquished the grave and made us participants in His life by grace, the Lord has enabled us to flourish in His image and likeness as we become our true selves by sharing in the divine life.

Today we commemorate the Holy Fathers of the Seventh Ecumenical Council, which met in Nicaea in 787. The Council defended the practice of venerating icons, distinguishing between the worship given only to God and the honor given to images of our Lord, His Mother, and the Saints. The honor given to the image ultimately goes to the one represented in the icon. The Council's decrees concern not only the use of religious imagery, but also the deepest truths of our salvation. Apart from the mystery of the Word made flesh, there would be no icons. For the Son of God had to become a human person with a body like ours in order to be seen and touched, in order to inhabit our world. He had to have a real human body in order to be born, die, and leave



an empty tomb after His resurrection. His icon reminds us not only of the truth of the incarnation, but of how He has made it possible for us to fulfill our basic human calling to become like Him in holiness.

Farmers do not harvest a bumper crop by accident, for they must remain vigilant against threats of all kinds as they prepare the soil, plant the seeds, provide them water and fertilizer, and protect them from weeds, pests, and bad weather. The same will be true for us as we seek to grow to fruitful maturity in the Christian life. The healing of our souls will not happen by accident, but requires a daily struggle against temptation in all its forms, especially those associated with “the cares and riches and pleasures of life.” It is so easy to direct our desire for fulfillment to anything except God. The results of doing so for the health of our souls, however, will be as disastrous as those for a crop when farmers decide they have something better to do than to stay on guard. Even if we initially made a good beginning, we can easily fall away, wither, and die.

In order to bear good fruit for the Kingdom, we must remain focused on sharing more fully in the life of Christ. That is how we become better icons of Him, how we embrace the fulfillment of our humanity in God’s likeness that He has brought to the world. Mindfulness is essential, for unless we keep a close watch on our thoughts, we will easily fall prey to distractions that turn our attention away from “the one thing needful” of hearing and obeying the Word of God. (Lk 10:42) We do not want to become like those St. Paul mentioned in today’s epistle reading, inclined to fill their minds with “stupid controversies...[that] are unprofitable and futile.” Instead of wasting their time, energy, and attention, he teaches that they should “apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful.”

Mindfulness is simply staying focused so that we see clearly what we are thinking, desiring, saying, and doing. It is entirely possible to live in the world with all our daily cares, but nonetheless to recognize the truth about our thoughts as we turn our attention away from those that are contrary to sharing more fully in the life of Christ. We face the same challenge with what we say and do, but our thoughts and desires should be our most fundamental concern for they lead to our words and deeds. As we cultivate the habit of recognizing that pride or anger, for example, is rearing its ugly head in what we think or want, we should turn our attention and energy to the Lord in a humble prayer for strength in rejecting the temptation. Instead of being shocked or upset that we have any thought or desire, we should simply refocus on doing what we know we should be doing for the healing of our souls in the service of God and neighbor.

If we do not grow in mindfulness, we risk having unholy thoughts and desires grow like weeds in our hearts. They can easily choke the spiritual life out of us as they lead to deeds and words that make it impossible for us to become better icons of Christ, unless we later come to our senses and turn away from them. As with a garden, it is much better, of course, to keep a clear eye on the weeds from the beginning, mindfully doing what it takes to prevent them from becoming a serious threat. Once they have taken over, the job is much more difficult.

Focused prayer from the heart in silence fuels mindfulness, for it is through being fully present before the Lord that we gain the spiritual vision to know the truth about ourselves. We must turn off our media and screens, shut our mouths, and stand before Him without distraction on a daily basis. That is the first step in gaining the spiritual clarity to discern the particulars of how to become “those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience.” Mindfulness is essential for cultivating the garden of our souls for the Kingdom as we become more fully ourselves in the image and likeness of God.

<https://blogs.ancientfaith.com/easternchristianinsights/2018/10/13/mindfulness-in-the-garden-of-our-souls-homily-for-the-sunday-of-holy-fathers-of-seventh-ecumenical-council-fourth-sunday-of-luke-in-the-orthodox-church/>

## Calendar of Events

|             |   |
|-------------|---|
| October 28  | Sr. UOL Chapter Meeting                               |
| November 3  | Parish 115 <sup>th</sup> Anniversary Liturgy & Dinner |
| November 3  | UTS Ukrainian of the Year Dinner                      |
| November 4  | Holodomor Observance                                  |
| November 16 | 3 <sup>rd</sup> Annual Thanksgiving Pie Contest       |
| November 22 | Annual Thanksgiving Dinner Open House                 |
| December 8  | 15 <sup>th</sup> Annual Cookie Walk                   |

## 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**

November 4 \_\_\_\_\_ Sponsored  
November 11 \_\_\_\_\_ Sponsored  
November 18 \_\_\_\_\_  
November 25 \_\_\_\_\_

December 2 \_\_\_\_\_  
December 9 \_\_\_\_\_  
December 16 \_\_\_\_\_ Sponsored  
December 23 \_\_\_\_\_  
December 30 \_\_\_\_\_

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**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") \_\_\_\_\_



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**RETURN SERVICE REQUESTED**