





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

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

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www.orthodoxcarnegie.org

JULY 21, 2019

SUNDAY, JULY 21

DIVINE LITURGY, 9:30 AM

5TH SUNDAY AFTER PENTECOST, TONE 4

GREAT MARTYR PROCOPIUS

ROM. 10: 1 - 10, MT. 8 : 28- 9: 1

40TH DAY PARASTAS FOR STEPHEN WACHNOWSKY

SATURDAY, JULY 27

VESPERS 6:00 PM

SUNDAY, JULY 28

DIVINE LITURGY, 9:30 AM

5TH SUNDAY AFTER PENTECOST, TONE 5

FATHERS OF THE 1ST SIX ECUMENICAL COUNCILS

EQUAL TO THE APOSTLES ST. VOLODYMYR

ROM. 12 : 6 -14, MT. 9 : 1-8

40TH DAY PARASTAS FOR OLEKSANDR SHCHERBATYUK

THIS WEEK'S BULLETIN IS SPONSORED BY:

DOLORES WACHNOWSKY IN MEMORY OF STEPHEN
WACHNOWSKY ON THE 40TH DAY ANNIVERSARY OF HIS

FALLING ASLEEP

MEMORY ETERNAL VICHNAYA PAMYAT

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

Editor: Michael Kapeluck

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

-hand delivered to the editor

-placed in the Bulletin envelope in the church vestibule.

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

-e-mailed to: kapeluck@verizon.net

We welcome you today

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

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

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

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

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

Нагадуємо нашнім гостям., що:

ми заохочуємо всіх до участі у Священній Літургії в нашій Церкві; ми сподіваємося, що Ви зможете не лише молитися тут, але й стати членом нашої громади. Якщо Ви хочете отримати якусь додаткову інформацію про Православну віру, чи, зокрема, про нашу парафію, звертайтеся, будь ласка, до отця настоятеля чи до будь-кого із членів нашої парафії. Ми можемо внести вашу адресу до парафіяльного списку розсилки;

лише православні християни можуть отримати Євхаристію (Святе Причастя) у православної церкви і, відповідно, православні християни не можуть отримувати святого причастя у 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'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

GREAT MARTYR PROCOPIUS OF CAESAREA



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.

TROPARIUM TO ST PROCOPIUS - TONE 4

Your holy martyr Procopius, O Lord,
through his suffering has received an incorruptible crown from You, our God.
For having Your strength, he laid low his adversaries,
and shattered the powerless boldness of demons.
Through his intercessions save our souls!

KONTAKION TO ST PROCOPIUS - TONE 2

Set ablaze by divine zeal for Christ and protected by the might of the Cross,
you cast down the insolence and boldness of the enemy, Procopius.
You exalted the honorable Church, excelling in faith and giving light to us all!

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!

When the Roman Emperor Diocletian launched the last and most ruthless of the ten Roman persecutions against Christians, his first victim in Palestine was a young man named Prokopios (Procopius). Eusebius of Caesaria was alive at the time. The Christian author, who became bishop of Caesarea and wrote the most famous history of the early church, left the following account concerning this martyr: The first of all the martyrs who appeared in Palestine was named Procopius. In truth he was a godly man, for even before his confession he had given up his life to great endurance: and from the time that he was a little boy had been of pure habits, and of strict morals: and by the vigor of his mind he had so brought his body into subjection, that, even before his death, his soul seemed to dwell in a body completely mortified, and he had so strengthened his soul by the word of God that his body also was sustained by the power of God. His food was bread only, and his drink water; and he took nothing else besides these two. Occasionally he took food every second day only, and sometimes every third day; oftentimes too he passed a whole week without food. But he never ceased day nor night from the study of the word of God: and at the same time he was careful as to his manners and modesty of conduct, so that he edified by his meekness and piety all those of his own standing. And while his chief application was devoted to divine subjects, he was acquainted also in no slight degree with natural science. His family was from Baishan; and he ministered in the orders of the Church in three things: First, he had been a Reader; and in the second order he translated from Greek into Aramaic; and in the last, which is even more excellent than the preceding, he opposed the powers of the evil one, and the devils trembled before him. Now it happened that he was sent from Baishan to our city Caesarea, together with his brother confessors. And at the very moment that he passed the gates of the city they brought him before the Governor: and immediately upon his first entrance the judge, whose name was Flavianus, said to him: 'It is necessary that thou should sacrifice to the gods': but he replied with a loud voice, 'There is no God but one only, the Maker and Creator of all things. And when the judge felt himself smitten by the blow of the martyr's words, he furnished himself with arms of another kind against the doctrine of truth, and, abandoning his former order, commanded him to sacrifice to the emperors, who were four in number; but the holy martyr of God laughed still more at this saying, and repeated the words of the greatest of poets of the Greeks [Homer], which he said that 'the rule of many is not good: let there be one ruler and one sovereign.' And on account of his answer, which was insulting to the emperors, he, though alive in his conduct, was delivered over to death, and forthwith the head of this blessed man was struck off, and an easy transit afforded him along the way to heaven. And this took place on the seventh day of the month Heziran, in the first year of the persecution in our days. This confessor was the first who was consummated in our city Caesarea.

Prokiemton

So Great and glorious are Thy deeds, O Lord, for by Thy wisdom Thou has created all.
Verse: Bless the Lord. O my soul; O Lord my God, Thou art become exceedingly glorious.

Lesson from the Epistle of Saint Paul to the Romans

(с. 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. Paisius McGrath	Rose Zinski	Pamela Graham	Reggie Warford	Jane Allred
Fr. Mykola Dilendorf	Sharon Welsh	Peter Zinski	Pearl Homyrda	Kathryn Ostaffy
Fr. Victor Wronsku	James Horowitz	Stephen Sheptak	Richard Beighy	Joe Leis
Dn Nicholas Zachary	Elissa Lopez	Irene Palahunik	Mary Ellen Heitzman	Patty Valentino
Shirley Neal	Sam Jarovich	Christopher	Olha Cherniavska	Rose Zalenchak
Tim Cromchak	Andrew Brennan	Jabrell	Alexander Zbalishen	Helen Wilwert
Eva Stasko	Penny T.	Ann F.	Steven Smyczek	Joanne Klein
Patty Spotti	Steve Sivulich	Joe Smajda	Shelly Cameron	Michael Klein
Deborah Schricker	Jack Schricker	Lynda West	Claudia Losego	Ben Cramer
Dyan Sekelik Jones	Tetiana Kozak	Willie Haluszczak	Sarah Dorning	Jackson Janosek
Jennifer Marley				

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 24- Equal to the Apostle Olha
Olha Semenyuk
July 26 St. Sarah of the Nile
Sarah Dorning
July 26 Archangel Gabriel
Gabby Mills

Anniversaries

July 23 Susan & Joseph Leis
July 29 Andriy & Victoria Holovatiuk

Birthdays

July 21 Mat. Larissa
July 22 Jeffery Walewski
July 22 Tetyana Lysak
July 23 John Adzima
July 26 Corinna Rozum
July 26 Alexandra Liberatore
July 27 Zachary Kapeluck

Feast Days of:

July 23 St. Anthony of the Kyiv Caves
July 24 Princess Olha
July 26 Archangel Gabriel
July 28 Prince Volodymyr

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 Evan O'Neil, Tracey Sally, Rachel Losego



- **UTS AWARDS:** The board of the Ukrainian Technological Society thanks all who contributed to our 2019 scholarship drive. Through your support, we were able to disperse \$10,000 in scholarships to 16 deserving high school graduates and college students. For the names of the scholarship recipients, or for more information, please access our website: utspgh.org ALL are invited to our scholarship presentation ceremony to be held on Sunday, July 28, at the Frick Fine Arts Building on the University of Pittsburgh campus, beginning at 3 PM. Our speaker will be Radiation Oncologist and Retired US Air Force Colonel, Dr. Victor Onufrey. Refreshments will be served.
- **GARAGE SALE** - St John the Baptist Orthodox Church (2688 California Ave., Pgh, PA 15212) will have their Annual Garage Sale on Friday & Saturday, September 6th & 7th from 9am-3pm each day. Tax-deductible clean donations for the sale are now being accepted. Please contact Fr Dave (OrthodoxPittsburgh1932@gmail.com / 412-748-0148) to arrange dropping off your extra items that will be a treasure to someone else!

Stewardship

THANK YOU FOR THESE RECENT DONATIONS:

General Collection 6/30/19

- Envelopes & Basket \$
- Candles \$
- Feast of Sts Peter & Paul
-

COFFEE HOUR SCHEDULE

- July 28 Fr. John & Matushka Laryssa, Sherri Walewski
- August 4 Michael Welsh, Andrew Brennan, Jeanne DeVore
- August 11 Pani Alice O'Neil, Fr. Dn. Evan
- August 18 Bonnie Reinhart, Theresa Zatezalo
- August 25 Sue Leis, Greg Woznak, Ann Woznak

Riverhounds SC Annual Faith and Family Night



Join Riverhounds SC for their Annual Faith and Family Night
Following game on August 23, 2019 vs Loudoun United FC!

Friday, August 23rd at 7:00 PM

Pregame: Gates open at 5:30 PM

Pregame activities hosted by K-Love

Postgame: Autograph session followed by a testimonial hosted by
Cornerstone TV featuring Riverhounds SC players and coaches.

Tickets start at \$11, for more information or to reserve your tickets
contact **Fr. John Charest at 847-910-7120 or frjohn.charest@aol.com**

Attire:

Ukrainian Embroidery;

Ukrainian Independence Day is the 24th!



ORTHODOXY ON TAP

“Why Orthodoxy and Not Just Christianity” His Eminence Archbishop Daniel as Moderator

Refreshments compliments of the UOL!

Please join us as we explore and discuss this question with our Archbishop.

1:15pm to 3:00pm

Saturday, August 3, 2019

72nd UOL Convention at All Saints Camp Dining Hall



Let's give these young Ukrainians a warm Pittsburgh welcome! Please come and bring a friend. Spread the word!
New diaspora band led by Nick Hladio of Ambridge-Toronto.

Monday, July 22, 2019 from 6-8 PM
American Serbian Club, 2524 Sarah Street between South 25th and South 26th street
\$15 age 12 and up, kids under 12 are free
buy at pittsburghkorinya.eventbrite.ca or at the door
Contact at www.korinyaband.com

THANK YOU!!

The perogies are all made for our Parish Ukrainian Food Festival in September! A big thank you to everyone who came down to the sessions in June and July! We all had a great time learning and sharing stories. Next on the list, stuffed cabbage!
Watch for the dates! See you then!



Justifying Genocide and Building a Better World

July 17, 2019 · [Fr. Lawrence Farley](#)

I have just finished watching a [brief ten minute video](#) on Youtube from 2008 entitled, “The Unbearable Lightness of Being a Nazi”, originally entitled “Happy Nazis”. It is a chilling documentary which compares two photo albums received by the US Holocaust Museum. One set of photos shows some of the upper level leaders and some women workers at Auschwitz in happy and light-hearted moments of fellowship and camaraderie, such as sing-alongs. Another set of photos shows the inmates of Auschwitz during the “selections” made after the trains pulled into the camp, some of the photos taken just moments before those in the photos were killed. It is the juxtaposition of the two sets of photos, all of them taken around the same time, which makes the documentary so chilling.



The documentary also features the words of a survivor of the camp, Regina Speigel. Looking at the pictures of the leaders and workers in the camp, Regina was amazed. “You look at these pictures,” she said, “they look almost like normal people. They’re devils. They’re something in human flesh. Because how could you sit there and know what’s happening to people and enjoy [yourselves]?” Hers is a heartbreaking testimony; you can still see the pain that she endured when she was an eighteen year old prisoner there shining and damp in her now elderly eyes.

Yet it is important to state that in one particular Regina was mistaken. The workers and leaders in Auschwitz were not devils in human flesh. There were indeed normal people. That is the point and the lesson of Auschwitz. If they were inhuman devils then their crimes would contain no lessons for us, and have no more moral significance than do the actions of wild animals. If a wild animal such as a bear attacks, kills, and rips a man to shreds, this is tragic, but offers no moral lesson. Of course wild animals kill; that is what wild animals sometimes do and why we call them “wild”. It is precisely because the leaders and workers at Auschwitz were people like ourselves that the tremendous evils that they committed and connived at contain lessons for all of us.

It is sadly the case that normal people, men and women who are capable of joy, kindness to family members and children, and light-hearted jokes and merriment, are also capable of committing great evil. One does this by justifying the evil action in some way and then by walling up this part of one’s life away from all the other parts. In Nazi Germany the State attempted to justify its extreme actions against Jews, Communists, Gypsies, and other dissidents by saying that Germany was fighting for its life with its back to the wall, and that these actions, though difficult, were necessary for national survival. They painted a picture of a noble and civilized Europe led by Germany fighting against the subhuman hordes of Asia led by a worldwide Jewish conspiracy. It was all nonsense, of course, but it was widely believed nonetheless, and for many people it provided the justification for doing what they felt needed to be done. Doubtless they looked forward to the end of the war when a German victory meant that such terrible things need no longer be done and they could sit back and enjoy the better world their hard actions had created.

Having such a justification in place, they could then compartmentalize their lives, and turn off their conscience whenever it might rebuke them during the “selections” and the subsequent murder of men, women, and children, keeping that terrible work in a hermetically-sealed part of their mind. Scripture is familiar with such a

process; St. Paul calls it having your conscience cauterized or seared (1 Timothy 4:2). One becomes morally like a split-personality, the two parts of one's life floating side by side like oil and water. One never allows the monstrous significance of some actions to trespass into the rest of one's life. The people in such a state are not devils, for devils and demons have no such split in them that we know of. Demons are single-mindedly evil throughout, incapable of joy or kindness at any level.



The lessons for us are obvious, even if we have never found ourselves in situations where the thought that we were fighting for our very survival sounded plausible. One thinks of abortionists, for example. The people who make a living (often a very good living) from performing abortions are not evil people. They are not devils in human flesh, but men like ourselves, capable of joy, humour, kindness, compassion, and self-sacrifice. But

they have swallowed the lie that performing the abortion, though terrible, is necessary for the good of the mother, and that they are therefore providing a necessary service and performing a good work. The justification for the work of killing a child *in utero* comes from thinking that one is thereby saving the expectant mother from future pain, hardship, and misery, and from denying that the child killed is a human being in the full sense of the word. Though I am *not*, please take note, equating abortionists with those doing the killing at Auschwitz, it is hard not to notice that the same action of denying full humanity to the victims is present in both cases as part of the justification.

Even in cases not involving genocide we can see this perennial temptation to deny full humanity to others as a justification for our negative actions against them. This happens routinely in war: those whom our governments send us out to kill must first be dehumanized as much as possible. In fighting the Germans during the First World War, we were not trying to kill German men who were fathers, brothers, and sons like ourselves. We were (the enlistment posters told us) “hunting the Hun”. The Vietnamese enemy soldiers were not men like ourselves, but “Gooks”; the Japanese were “Japs”. This happened too in racist lynchings in America in past decades; the men lynched and killed were also called by other names, which I will not mention here.

But we need not look to past decades or to far countries to observe the phenomena of dehumanizing our enemies. In the violent culture wars raging at home even now we see that any amount of violence, shouting, lying, bullying, and intimidation are being justified in the service of destroying and silencing one's ideological opponents. For the enemies are not simply neighbours with whom one might disagree. They are now The Other, the threatening darkness; they are Fascists, enemies to all that is good, kind, tolerant, and civilized, and must at all costs be driven out and eliminated. Like the workers at Auschwitz, we can justify our violence and still sleep well, knowing that though our actions are difficult and may seem violent, we are building a better world.

The lesson therefore is that we must refuse to demonize or dehumanize our opponents. We can denounce their actions, but must still recognize that our opponents are men and women like us, and souls for whom Christ died. The end never justifies the means, and we must fight fair, striving to understand our opponents and agreeing with them when they speak the truth. In this age we must do whatever good we can, of course, but ultimately it is Christ alone who will build a better world. We must always live and act as if the world were ending tonight, and that tomorrow we will stand before the dread throne of the Lord of glory and give an account for what we have done. We cannot safely build barriers within our hearts to justify our actions, walling off one part of our life from the other parts. Our prayer must always be, “Unite my heart to fear Your Name” (Psalm 86:11).

<https://blogs.ancientfaith.com/nooterfoundation/justifying-genocide-and-building-a-better-world/>

Calendar of Events

July 28-Aug 1	Mommy & Me/Daddy & Me Camp
August 1-4	72 nd UOL Convention at ASC
Aug 30-Sept 2	ASC Family Fest
September 6-7	8 th Annual Ukrainian Food Festival
October 16-19	22 nd Regular Sobor

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

3rd Sunday of the Month

St John & Martin's Closet

Clothing for men, women and children. Bedding & towels
Trade something old for something new, leave a donation. or just take what you need.
Donations of clean, gently used or new clothing/bedding accepted when the closet door is open. all 276-9718 to schedule a donation. C

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July 28 _____ Sponsored

August 4 _____
August 11 _____
August 18 _____
August 25 _____

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