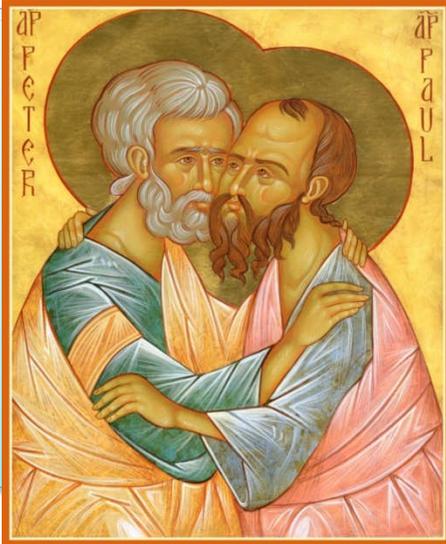


TRANSFI~ GURATION





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

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

Rev. Fr. John Charest

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Deacon Evan O'Neil

Parish Hall: 412- 276-9718

President: Howard West 724-910-9627

www.orthodoxcarnegie.org

AUGUST 18, 2019

SUNDAY, AUGUST 18TH

DIVINE LITURGY, 9:30 AM

9TH SUNDAY AFTER PENTECOST, TONE 8

ST EUSIGNIUS OF ANTIOCH

1 COR 3 : 9 - 17, MT. 14: 22 - 34

EVE OF TRANSFIGURATION

GREAT VESPERS/BLESSING OF FRUIT 6:30 PM

MONDAY, AUGUST 19TH

TRANSFIGURATION

DIVINE LITURGY/ BLESSING OF FRUIT 9:00 AM

AKATHIST TO THE THEOTOKOS 7:00 PM

TUESDAY 20TH – MONDAY 26TH

AKATHIST TO THE THEOTOKOS 7:00 PM

SATURDAY, AUGUST 24TH

VESPERS 6:00 PM

SUNDAY, AUGUST 25TH

DIVINE LITURGY 9:30 PM

10TH SUNDAY AFTER PENTECOST, TONE 1

MARTYRS ANICETUS & PHOTIUS

TODAY'S BULLETIN IS SPONSORED BY:

OLHA SEMENYUK IN HONOR OF HER DAUGHTER, ANGELIKA
PYVOVAR'S BIRTHDAY. MNOHII LITYA!

WACHNOWSKY FAMILY IN SINCERE GRATITUDE TO ALL
THOSE WHO EXTENDED SUPPORT AND KINDNESS AND

2019 Parish Board of Directors

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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 нашлім 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.Матвій 5:23-24);

перед тим, як прийти на Святе Причастя, дуже важливо ретельно осмислити гріхи і порушення, які було вчинено проти Бога, нас самих та інших і помолитися за їх відпущення;

тим, хто часто причащається, слід приходити на 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 моеисливості, 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

MARTYR EUSIGNIUS OF ANTIOCH



TROPARION TO THE RESURRECTION TONE 8

Thou didst descend from on high, O merciful One! Thou didst endure the three day burial to free us from our suffering! O Lord, our Life and Resurrection: glory to Thee!

TROPARION TONE 8

Today the Church honors a man martyred for his piety and devotion: The sincere and Godly-minded Eusignius the Wise. She glorifies his spiritual struggles, and cries out fervently: O Most Merciful One, guard Your servants through his intercessions!

KONTAKION FOR THE RESURRECTION TONE 8

By rising from the tomb, Thou didst raise the dead and resurrect Adam. Eve exults in Thy Resurrection, and the world celebrates Thy rising from the dead, O greatly Merciful One!

The Martyr Eusignius was born at Antioch in the mid-third century. For sixty years he served in the Roman armies of the emperors Diocletian, Maximian Hercules, Constantius Chlorus, Constantine the Great and his sons. St Eusignius was a

companion of St Basiliscus (March 3 and May 22), and he provided an account of his martyrdom. At the beginning of the reign of St Constantine the Great, St Eusignius was a witness to the appearance of the Cross in the sky, a prediction of victory.

St Eusignius retired in his old age from military service and returned to his own country. There he spent his time in prayer, fasting, and attending the church of God. So he lived until the reign of Julian the Apostate (361-363), who yearned for a return to paganism. Through the denunciation of one of the Antiochian citizens, St Eusignius stood trial as a Christian before the emperor Julian in the year 362. He fearlessly accused the emperor of apostasy from Christ, and reproached him with the example of his relative, Constantine the Great, and he described in detail how he himself had been an eyewitness to the appearance of the sign of the Cross in the sky. Julian did not spare the aged St Eusignius, then 110 years old, but ordered him beheaded. www.oca.org

PROKIMON

Pray ye and render thanks unto the Lord our God.

Verse: In Jewry is God known, His name is great in His people.

Lesson from the First Epistle of Saint Paul to the Corinthians

(c. 3, v. 9-17)

Brethren, we are fellow laborers in the service of God. You are the field of God, the building of God. Like a skillful master builder, I laid a foundation according to the divine grace, given to me, and other men are building upon it.

Let each man build upon it carefully. For no one can lay any other foundation than that, which is laid, that is to say Jesus Christ himself. Now, different men will build on this foundation with gold, silver, precious stones, wood, hay, or stubble.

But the quality of each man's work will become manifest. The Day of the Lord will disclose it. That Day will be revealed with fire, and that fire will test the quality of each man's work.

If what a man has built on this foundation survives, he will receive his reward. If a man's work is burned up, he will suffer loss. Yet, he himself will be saved through that fire.

You must know that you are the temple of God and that the Spirit of God dwells in you. God will destroy anyone, who destroys the temple of God. For the temple of God is holy, and you are his temple.

1 до коринтян 3:9-17

Бо всі ми на службі у Бога, трудимося в Його ім'я, а ви — і нива Божа, й оселя Його.

Згідно з Божим даром, даним мені, я заклав фундамент, як той мудрий будівельник, а вже інший зводить на ньому споруду. Та кожен мусить дбати про те, як він буде. Але ніхто не може закласти іншого фундаменту, ніж той, що вже закладено, й фундамент той — Ісус Христос. Людина може будувати на цьому фундаменті з золота чи срібла, коштовного каміння чи дерева, сіна чи соломи.

Але робота кожного буде очевидна, бо настане День, і все стане зрозумілим, тому що той День прийде з вогнем. І вогонь випробує працю кожного і виявить її якість. І якщо збудоване людиною вистоїть, то вона здобуде винагороду.⁵ Чия ж споруда згорить, той зазнає втрати, а сам він буде врятований, уникнувши вогню.

Чи знаєте ви, що ви — Храм Божий, і що Дух Божий живе в вас? Якщо хтось зруйнує Божий Храм, того Бог зруйнує, бо Храм Божий — святий, а ви і є цим Храмом.

The Gospel According to Saint Matthew

(с. 14, в. 22-34)

At that time, Jesus compelled his Disciples to get into the ship and cross before him to the other side while he was dismissing the crowds. After he had sent the people away, he went up on the mountain by himself to pray.

When evening came he was there alone. But the ship was already in the midst of the Sea, tossed by the waves, for the wind was against them.

Toward morning, Jesus went out to them, walking on the Sea. When the Disciples saw him walking on the Sea, they were terrified, and exclaimed: "It is a ghost." They screamed for fear. Jesus spoke to them immediately, saying: "Courage, it is I. Do not be afraid."

Peter told him: "Master, if it is you, command me to come to you on the water."

Jesus answered him: "Come." Peter got out of the ship, and walked on the water to come to Jesus. But he was frightened by the violent wind, began to sink, and shouted: "Master, save me."

Jesus stretched out his hand immediately, seized him, and said to him: "Man of little faith, why did you waver?" So they got into the ship. Thereupon the wind ceased. The men in the ship worshipped him, saying: "You are indeed the Son of God." Then they crossed over to the other side) and went to the region of Gennesaret.

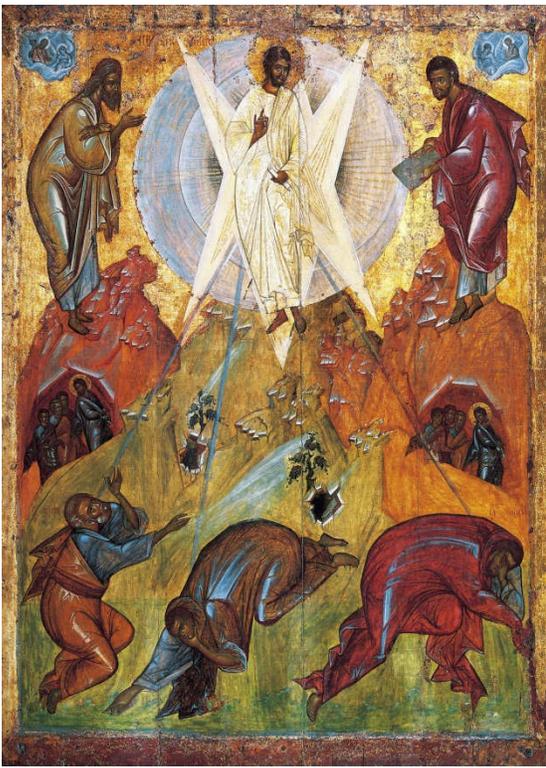
Від Матвія 14:22-34

Одразу ж після цього Ісус звелів Своїм учням сісти в човен і плисти на інший берег озера, а Сам залишився, щоб відпустити людей. Відпустивши народ, Він пішов на гору помолитися. Коли ж настав вечір, Ісус залишався там на самоті.

Човен відплив уже досить далеко від берега, і хвилі кидали його з боку на бік, бо вітер був зустрічний. Десь між третьою та шостою ранку Ісус пішов до Своїх учнів, ступаючи по воді. Коли учні побачили, що Ісус іде по воді, то жахнулись і з переляку закричали: «Це привід!»

Тієї ж миті Ісус мовив до них: «Заспокойтеся! Це Я! Не бійтеся!» На те Петро Йому сказав: «Господи, якщо це Ти, звели мені підійти до Тебе по воді». І сказав Ісус: «Іди!» Петро вийшов із човна, і пішов по воді, підійшовши до Ісуса. Раптом відчувши сильний вітер, Петро злякався, почав тонути і закричав: «Господи, спаси мене!» Ісус одразу ж простягнув до нього руку, схопив його, мовивши: «Маловіре, чого ти засумнівався?» А коли вони разом сіли в човен, то вітер вщух. Усі, хто був у човні, вклонилися Ісусові, мовивши: «Ти — істинно Син Божий!»

Перетнувши озеро, Ісус та Його учні прибули до землі Геннісаретської.



TROPARION TO THE TRANSFIGURATION TONE 7

You were transfigured on the mountain, O Christ God,
revealing Your glory to Your Disciples as far as they could bear it.
Let Your everlasting Light also shine upon us sinners,
through the prayers of the Theotokos!
O Giver of Light, glory to You!

KONTAKION TO THE TRANSFIGURATION TONE 7

On the mountain You were transfigured, O Christ God,
and Your Disciples beheld Your glory as far as they could see it;
so that when they would behold You crucified,
they would understand that Your suffering was voluntary,
and would proclaim to the world
that You are truly the Radiance of the Father.

PROKIMENON TONE 4

O Lord, how manifold are Your works; in wisdom have You made
them all!

v: Bless the Lord, O my soul! O Lord, my God, You are very great!

Transfiguration

Lesson from the Second Epistle Peter

1:10-19

Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth.

Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me.

Moreover I will be careful to ensure that you always have a reminder of these things after my decease. For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.

For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased."

And we heard this voice which came from heaven when we were with Him on the holy mountain. And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;

Gospel According to St. Matthew

17:1-9

Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. And behold, Moses and Elijah appeared to them, talking with Him.

Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah."

While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!"

And when the disciples heard it, they fell on their faces and were greatly afraid. But Jesus came and touched them and said, "Arise, and do not be afraid."

When they had lifted up their eyes, they saw no one but Jesus only. Now as they came down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man is risen from the dead.

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
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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	Pat Dorning	Jackson Janosek
Jennifer Marley	Cynthia Mycyk			

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

August 22 St Patricia

Patricia Sally, Patricia Dorning

August 23 Martyr Laurence

Larry Trondle, Laura Quinn

August 24 Martyr Susanna

Susan Leis, Susan Solominsky,

Anniversaries

August 20 Frank & Sharon Gazella

Birthdays

August 19 Howard West Jr.

August 20 Evelyn Gazella

August 21 Aaron Trondle

August 21 Lisa Hladon

Feast Days of:

August 23 Martyr Archdeacon Laurence

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



- **ICON GREETERS NEEDED:** We are looking for individuals to assist as Greeters to the visitors to our parish during the Icon Visit Services (Friday and Saturday) for the church and social hall. The Greeters will help visitors with questions about the church, candles, bathroom locations, help with seating and general questions as they may arise. It will also be helpful if we have designated people at our elevator and chair lift to provide assistance both for the people and care of the equipment. We are looking for several individuals per a 2 hour time frame both for the church narthex area and the church social hall. A sign up sheet will be available in the back of the church and during coffee hour over the next several weeks. Any questions, please speak with Chris Mills, Pani Matka Alice O'Neil or Fr. John.

COFFEE HOUR SCHEDULE

- August 25 Jason & Mary Olexa, Rachel Losego
- September 1 Alexis, Steve & Stephen Sawchuk
- September 8 Pat, Tracey & Michael Sally
- September 15 UOL Chapter volunteers
- September 22 Chris & Justina Mills, Eryna Sanetrick
- September 29 Ethan & Natalie Nixon, Beverly Kapeluck



St. Peter & St. Paul Ukrainian Orthodox Church
220 Mansfield Blvd | Carnegie PA 15106
orthodoxcarnegie@gmail.com
www.orthodoxcarnegie.org

Myrrh Streaming Icon Tender Heart

Friday, September 13, 2019
Great Vespers 7:00 PM

Saturday, September 14, 2019
Divine Liturgy 9:00 AM

Archbishop Daniel will preside over the Great Vespers Service on Friday at 7:00 PM only.



QUESTIONS? About the church, Orthodoxy or need to discuss something; please reach out to Fr. John Charest at 847.910.7120 or frjohn.charest@aol.com

The Scandal of the Transfiguration

· [Fr. Stephen Freeman](#)

My Archbishop (Alexander Golitzin) shares the story of a young man whom he taught some years ago. He was Orthodox from Estonia. He grew up in the Soviet era and had come to hate all things Russian, including the Orthodox Church. Nevertheless, he saw an Orthodox procession in the streets of his city one year, a procession that included the Russian bishop (whom he also hated and believed to be a KGB agent). However, he saw the bishop surrounded by light. It was an experience that led him into the Orthodox faith. You might hate the man, and the Church as well. But the undeniable glory of God revealed what his hatred could not see.

My bishop's point in sharing the story was not to exonerate the Russian Church from any wrong-doing, or cooperation with wrong-doing.



Nor was it to exonerate the bishop involved and declare him holy. It was a story about the glory of God and its place and work despite our faults and failures. The 12 apostles cast out demons, healed the sick and cleansed lepers. We are nowhere told that Judas did none of those things. Doubtless, he did (which makes his betrayal all the greater).

There was a heresy in the early Church that denied the efficacy of the sacraments if they were performed by sinners. The debate was largely about those who, under the pressure of persecution, had in any way denied their faith or yielded to the requirements of the pagan state. It is an easy line of thought to maintain. If we are commanded to be holy, surely there are consequences for failure to observe the commandment. There are indeed consequences within the canons of the Church, but those consequences do not include an inefficacy of the sacraments.

The scandal of the Incarnation, God-becoming-man, is the seeming contradiction of the utterly transcendent God and the particularity and limits of human existence. It is a scandal whose errors run in two directions.

First, there is an assumption that God is so displeased with sin that He can have nothing to do with it, or that sin somehow nullifies the work of God. Second, there is an equally odious belief that human beings, in their observance of the commandments, are ever righteous enough to actually be compatible with true holiness. The first is an error about God, the second an error about human beings.

I'm always troubled to hear "there is no grace outside the Church." I can't fathom what such a statement means. Since the entire universe is sustained by the grace of God, I can only assume a sort of heresy of secularism by such a statement – the notion that anything can exist apart from God's grace. For His own mysterious reasons, God even sustains the fallen angels by His grace. If it were not so, they would cease to exist. Only God has existence in and of Himself.

I can say "there is no grace outside the Church" only if I also say that everything in all of creation is *inside* the Church. In fact, I believe this to be true. The Church came into existence when God said, "Let there be light." The sacraments do not make us to be what we are not, but reveal us to be what we truly are. Baptism and Chrismation are indeed required of those coming to Holy Communion, for they are fundamental realities in the medicine of immortality and the path of life God has given us. But the person who is Baptized does not somehow become other than what they are. They become more fully human, more truly what they were created to be. "The Holy Spirit completes that which is lacking," it is said in our prayers.

There are *boundaries* which we describe as "the Church," but this meaning is being used to specify that which is identified with the fullness of life in Christ. "Church", in this usage, is "that which is reconciled." St. Paul says that the end of all things is that they be "gathered together in one in Christ Jesus." This is the Church, in the end.

Too frequently we speak of the Church in denominational terms, in which we speak of people who are reconciled in the fullness of Orthodoxy as though their "membership" constituted the whole of the Church. But St. Paul extends the Church to "all things." Thus, the grass and the trees (and certainly the flour and the wine) are being gathered together into Christ. The Eucharist is not a gathering meant to exclude everything else. It is a gathering that represents everything else. "Thine own of Thine own we offer unto Thee." What is there within all of creation that is not God's own? Indeed, the members of the Church who gather, are themselves but the "first fruits" of the whole Adam.

And so we have the reality of glowing bishops who might be hated in Estonia (just as many other bishops might be hated elsewhere). The transfiguration (for such was the scene in that procession) of God's creation is simply shocking to us. It is a manifestation of the love of God that ignores all scandal, except that which does not love. It is a transfiguration that gives light and that burns.

Many take a cold comfort in the fact that the transfiguring light of God burns some. However, it most often burns the eyes of those who judge the fitness of those transfigured. They become blind in this very manner.

The Transfiguration of Christ would generally be deemed to be free of scandal. He appeared on the Holy Mount with Moses and Elijah – how could the disciples not rejoice. But the text describes a scandal.

As He prayed, the appearance of His face was altered, and His robe *became* white *and* glistening. And behold, two men talked with Him, who were Moses and Elijah, who appeared in glory and spoke of His decease which He was about to accomplish at Jerusalem. (Luke 9:29-31)

Christ, in turn, spoke to the disciples about His decease which He was about to accomplish at Jerusalem, and Peter rebuked Him! The great scandal is always the scandal of the Cross. There is no path to true union with God that does not go through the Cross. This is true finally of all those who are transfigured as well as for all who hope to ever see a transfiguration.

It is of note that the Greek beneath this translation does not say that Christ was speaking with Moses and Elijah about His “decease.” The text calls it His “exodus.” It is not a casual word choice. His journey into death is the Great Exodus, the path through the Red Sea that drowns the mystical Pharaoh. It is the Lord’s Passover.

That Passover is the path to transfiguration. Moses himself, after the Passover, leads the people to a different holy mountain. There he received the Law written by the very finger of God. When he came down from the mountain his face was transfigured and the people were afraid to look at him – and asked him to please wear a veil.

In Christ the veil is removed, except for those who wear a veil covering their heart (2Cor. 3). But God is so merciful, He sometimes removes the veil so that angry young men on the streets of Estonia (which is everywhere) may see His glory and live. <https://blogs.ancientfaith.com/glory2godforallthings/2019/08/05/the-scandal-of-the-transfiguration-2/>

It is a privilege and honor to host the *Myrrh-Streaming Icon of the Theotokos the Tender Heart* to our Parish. Along those lines, we are planning for a possible 1,000 visitors for the weekend event. In order to make this an experience that everyone can participate in and enjoy, the Parish Council will be making preparations in advance of the Icon’s arrival. A few of the preparations, the Parish Council will be addressing to ensure a pleasant visit and experience are listed below. If you would like to contribute to help off-set any of these expenses, please fill out the attached form and return to **Parish Treasurer, John Stasko** or through our **online donation button on the Parish web site**.



- ◇ Temporary air-conditioner rental
- ◇ Extra Candle Sand Boxes
- ◇ Sound System & Closed Circuit TV
- ◇ Drinks & Luncheon
- ◇ Hotel Accommodations for the Priest entrusted with the Icon
- ◇ General & In-Kind Donations



Myrrh-Streaming Icon Expenses Donation

Name: _____

Amount: _____

Item donating to: _____



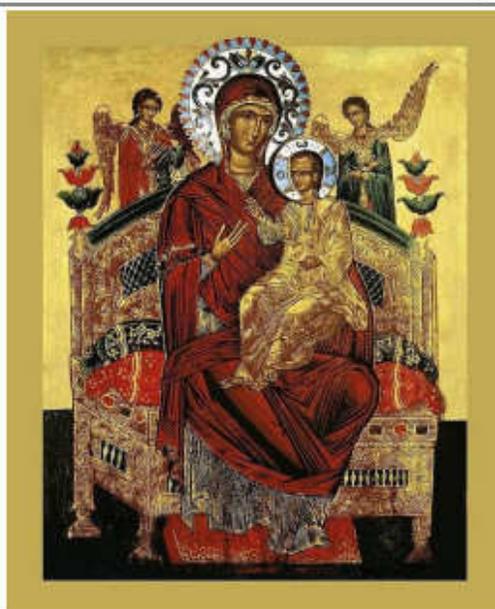
Return to Parish Treasurer: John Stasko

Praying Our Way Together

Through Dormition Lent 2019

“We, thy faithful servants, standing before thy Newly-Appeared Icon suppliantly cry unto thee, O Queen of All: send healing to thy servants who come to thee today that together we may joyfully cry unto thee: Rejoice, O Queen of All, heal our ailments by thy grace! Alleluia! Alleluia! Alleluia!”

Kontakion 1 Akathist to the Wonderworking Icon of the



We have all been touched by cancer in some way.

Come and pray together as we beseech the Theotokos to come to the aid and comfort of those who have been afflicted of this disease by praying the Akathist to the Wonderworking Icon of the Most Holy Theotokos “Pantanassa” Healer of Cancer.

Every day at 7:00 PM from August 14 to 26
At Sts. Peter & Paul UOC, Carnegie

Come once, come every time, or get a copy of the Akathist and read it at home;
“Pray without ceasing” 1 Thessalonians 5:17

Personalism, Small Churches, and Building Community

August 7, 2019 · [Fr. Lawrence Farley](#)

When was the last time you heard a sermon or read an article or blog post on Romans chapter 16? Apart from Rom. 16:1, which describes Phoebe as “a *diakonos* of the church which is at Cenchrea”, most people pretty much ignore the whole chapter, which consists largely of a list of names of people in the Roman church to whom Paul sends greetings. Greet Prisca and Aquila, greet Epaphroditus, greet Mary, greet Andronicus and Junia, greet Ampliatus. The list goes on and on, and most people give it no more attention than they do names in a phone book. As far as most people are concerned, the Epistle to the Romans pretty much ends at the end of chapter 15.



That is unfortunate, for there is a hidden significance in all those names—namely that Paul knew of all those people and had enough of a relationship with them that he wanted to pass along his greetings. We see this concern for personal relationships throughout the New Testament. In his epistles to the Corinthians, Paul sends greetings, and bids them “greet one another with a holy kiss” (1 Cor. 16:20). In his epistle to the Philippians, he urges Euodia and Syntyche to live harmoniously (i.e. to stop fighting), and enlists the help of another person in the community there to make sure this happens (Phil. 4:2-3). In his epistle to the Colossians, Paul sends greetings to a number of people, and bids the Colossians greet the Christians in the neighbouring city of Laodicea (Col. 4:15). We see the same concern for personal relationships in the local Christian communities in the writings of John, for when he asks Gaius to greet the people in his community on John’s behalf, he says, “greet the friends *by name*” (3 Jn. 14). It is clear that these Christian churches were places where everyone knew everyone else, and had a relationship with them.

We see this personalism continuing in the church during those early centuries prior to the Peace of the Church. In those days when the Church was undergoing persecution, there was someone assigned to guard the doors. In the *Didascalia Apostolorum*, a church order or guide written about 230 A.D., we read, “let another [deacon] stand outside by the door and observe them that come in” (2.57). Obviously he was watching who came in because security was a great concern—the Christian Faith was then still highly illegal, and so a diaconal guard was posted by the door to make sure that only Christians entered and not the police. And this is the point: the diaconal guard knew all the people of the congregation. In fact, everyone in the congregation knew everyone else. As Gregory Dix says about this passage (in his *Shape of the Liturgy*), “people who are jointly risking at the least penal servitude for life by what they are doing generally make certain that they know their associates”. In the early church, the congregations were small and intimate enough that you could know the rest of the people in it.

When it comes to building authentic community then, size is important. The New Testament epistles presuppose such intimate communities and such personalism. The people in these local churches may not have lived in each other’s pockets as if the church were a commune, but it was enough of a family affair that they could know the other people there by name and have some sort of relationship with them. Not only was size important, but small, as they say, was beautiful.

This all started to change with the Constantinian revolution. After the persecution ceased and the Church began to have a privileged place in the Empire, larger churches started to be built, though of course not all church buildings were as massive as that of the Hagia Sophia. This was not wrong, and anyway was inevitable. The Church was being called by Constantine to exercise a public role in the world. If that Church was to have enough credibility to finish its task of converting the Empire, it needed all the trappings of an Empire. It needed educated and stately bishops as pastors. It needed a stately liturgy. And it needed some big buildings. Everyone was used to Religion having large temples, and if the Christian Religion was going to commend itself to society at large, it needed large temples too. And as Christianity became more popular, it would soon fill those temples.

It is just here that hindsight is so wonderful. From our present vantage point, we can see not only the advantages of having big buildings, but also the down side. The advantage, of course, is that a large church temple proclaims to all that the Church is The Place To Be. Many thousands can crowd into a single church building, and the size of the crowd itself makes a good argument for the truth of the Christian Faith. It is certainly much more encouraging to feel oneself part of such a large body than a small one (as Orthodox worshipping in tiny missions well know). But there is a down side to being part of a large church as well.

The downside is the loss of authentic relationship within that large body. In any mega-church, be it the ancient Hagia Sophia of Constantinople, the large Greek church downtown today with its 700 people on a Sunday morning, or even the huge Pentecostal assembly with its 1000 clapping worshippers, there is no way that a person there can know everyone else. One may be encouraged by seeing so many people, but one becomes a bit lost in the crowd. In large Orthodox churches today (I am thinking of some churches in Russia), one can have little or no relationship with the rest of the people worshipping there. That is no one's fault; there are simply too many people to get to know. One does not feel part of a family, but part of a crowd. One can light candles there, and receive Holy Communion, but one does these things more or less anonymously. The personalism and family feeling witnessed to in the New Testament and present in the early church is no longer possible.

Byzantium casts a long shadow, and much of modern Orthodoxy lives in that shadow. We still treat our bishops as if they were Imperial dignitaries, even dressing them up in the Imperial sakkos (the robe worn by the Emperor) and the Imperial mitre (the crown worn by the Emperor). The diaconal exhortation at the Trisagion "O Lord, save the Godfearing!" is a prayer for God to save the Imperial Royal Family. Even in my own little St. Herman's church, the processional cross still rises above a double-headed Byzantine eagle. Long shadows indeed.

But here in North America, we have a number of Orthodox churches which are less Imperial in their architecture and numbers, churches which can hold only a few hundred people, if that. That, I suggest, is no bad thing, for it allows us to recover the important personalism from the early church which was increasingly lost in the Church's Byzantine period. We have the possibility once again of actually getting to know the fellow members of our local church community and of praying for them all by name. Church growth is good, and we are called to grow. But we must take care in our growth not to lose this personalism, which is so important to internal spiritual growth.

In particular, if a congregation grows to a size of about 200 people or so, they might consider splitting and founding another daughter church somewhere else (obviously with the bishop's blessing), so that the local church never gets above 150 in number. Church growth gurus teach us that 150 is the maximum number in which authentic community can occur. In any church much bigger than that, it becomes hard to really know your fellow worshippers, and one fades into the anonymity of the mega-church. We have emerged from Byzantium, and are increasingly marginalized in our pluralistic North American society. That brings with it its own sorrows. But it also brings with it the possibility for recovering true community in our churches, and with it, a spirit of love.

<https://blogs.ancientfaith.com/nooterfoundation/personalism-small-churches-and-building-community/>

Calendar of Events

August 23	Riverhounds Faith & Family Night
August 26	Parish Council Meeting 6:30
Aug 30-Sept 2	ASC Family Fest
September 6-7	8 th Annual Ukrainian Food Festival
September 13-14	Visit of the Tender Heart Icon of the Theotokos
September 24	Sr. UOL & Convention Meetings 6:30
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.

Call 276-9718 to schedule a donation.

Parish Website/Social Media

To Submit items for publication on website & social media:

>email information/items to orthodoxcarnegie@gmail.com

>if you have a flyer (not required) submit in picture format if possible

>allow 24 to 48 hours for request to be completed.

If needed sooner, please indicate and text Chris Mills at 412-716-0562.

>an email can be submitted from Parish Website | Contact Page ; using the technology email form

BULLETIN SPONSOR DATES

September 1 _____
September 8 _____
September 15 _____
September 22 _____
September 29 _____

October 6 _____
October 13 _____
October 20 _____
October 27 _____

BULLETIN SPONSOR FORM

Sponsor _____
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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

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