



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

FEBRUARY 3, 2019

## SUNDAY, FEBRUARY 3<sup>RD</sup>

DIVINE LITURGY, 9:30 AM, TONE 3

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

ST MAXIMUS THE CONFESSOR

1 TIM 1 : 15 - 17; LK 18: 35 - 43

## SATURDAY, FEBRUARY 9<sup>TH</sup>

VESPERS 6:00 PM

## SUNDAY, FEBRUARY 10<sup>TH</sup>

DIVINE LITURGY, 9:30 AM, TONE 4

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

ST EPHRAIM OF SYRIA

1 TIM 4 : 9 - 15; LK 19: 1 - 10

THIS WEEK'S BULLETIN IS SPONSORED BY:

HOLOVATIUK & REITEROVYCH FAMILIES IN HONOR OF

INNA ON HER BIRTHDAY.

MNOHAYA LITA ! MANY BLESSED YEARS !

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-hand delivered to the editor

-placed in the Bulletin envelope in the church vestibule.

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

-e-mailed to: [kapeluck@verizon.net](mailto:kapeluck@verizon.net)

# We welcome you today

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

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

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

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

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

## **Нагадуємо нашнім гостям., що:**

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

лише православні християни можуть отримати Євхаристію (Святе Причастя) у православної церкви і, відповідно, православні християни не можуть отримувати святого причастя у неправославній церкві. Плекаючи надію на те, що у майбутньому всі християни досягнуть єдності і зможуть разом пити із чаші нашого Господа, ми дотримуємося вчення церкви про те, що Євхаристія - це дар єдності, а не засіб до єдності.

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

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

**ті**, хто причащаються, повинні бути у мирі з іншими перш, нас підійти до євхаристичної чаші (Св.Матвії 5:23-24);

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

**тим**, хто часто причащається, слід приходити на святу сповідь принаймні чотири рази на рік (під час кожного із чотирьох щорічних постів);

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

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

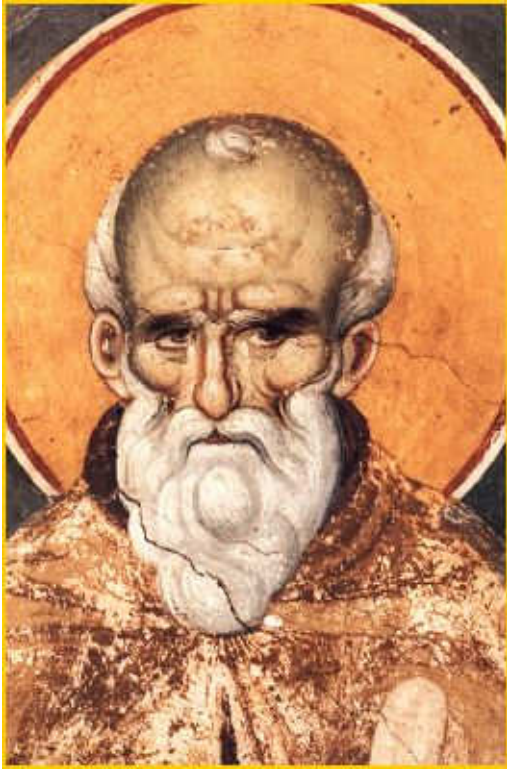
**всі** православні християни повинні, принаймні, раз на рік отримати Святе Причастя;

**ті**, хто спізнився на Божественну Літургію (пришов після того, як було прочитано Апостол і Євангеліє) не можуть підходити до чаші; **хворі**, і **ті**, хто має обмежені фізичні м'якості, 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. MAXIMUS THE CONFESSOR



### TROPARIUM TO THE RESURRECTION TONE 3

Let the heavens rejoice! Let the earth be glad! For the Lord has shown strength with His arm! He has trampled down death by death! He has become the first born of the dead! He has delivered us from the depths of hell, and has granted the world great mercy!

### TROPARIUM - TONE 8

Champion of Orthodoxy, teacher of purity and of true worship, enlightener of the universe and adornment of hierarchs: all-wise father Maximus, your teachings have gleamed with light upon all things. Intercede before Christ God to save our souls.

### TROPARIUM - TONE 8

Let us the faithful fittingly praise the lover of the Trinity, the great Maximus who taught the God-inspired faith, that Christ is to be glorified in His two natures, wills, and energies; and let us cry to him: "Rejoice, herald of the faith."

### KONTAKION TO THE RESURRECTION TONE 3

On this day Thou didst rise from the tomb, O Merciful One, leading us from the gates of death. On this day Adam exults as Eve rejoices; with the prophets and patriarchs they unceasingly praise the divine majesty of Thy power

Saint Maximus the Confessor was born in Constantinople around 580 and raised in a pious Christian family. He received an excellent education, studying philosophy, grammar, and rhetoric. He was well-read in the authors of antiquity and he also mastered philosophy and theology. When St Maximus entered into government service, he became first secretary (asekretis) and chief counselor to the emperor Heraclius (611-641), who was impressed by his knowledge and virtuous life.

St Maximus soon realized that the emperor and many others had been corrupted by the Monothelite heresy, which was spreading rapidly through the East. He resigned from his duties at court, and went to the Chrysopolis monastery (at Skutari on the opposite shore of the Bosphorus), where he received monastic tonsure. Because of his humility and wisdom, he soon won the love of the brethren and was chosen igumen of the monastery after a few years. Even in this position, he remained a simple monk.

In 638, the emperor Heraclius and Patriarch Sergius tried to minimize the importance of differences in belief, and they issued an edict, the "Ekthesis" ("Ekthesis tes pisteos" or "Exposition of Faith), which decreed that everyone must accept the teaching of one will in the two natures of the Savior. In defending Orthodoxy against the "Ekthesis," St Maximus spoke to people in various occupations and positions, and these conversations were successful. Not only the clergy and the bishops, but also the people and the secular officials felt some sort of invisible attraction to him, as we read in his Life.

When St Maximus saw what turmoil this heresy caused in Constantinople and in the East, he decided to leave his monastery and seek refuge in the West, where Monothelitism had been completely rejected. On the way, he visited the bishops of Africa, strengthening them in Orthodoxy, and encouraging them not to be deceived by the cunning arguments of the heretics.

The Fourth Ecumenical Council had condemned the Monophysite heresy, which falsely taught that in the Lord Jesus Christ there was only one nature (the divine). Influenced by this erroneous opinion, the Monothelite heretics said that in Christ there was only one divine will ("thelema") and only one divine energy ("energia"). Adherents of Monothelitism sought to return by another path to the repudiated Monophysite heresy.

Monothelitism found numerous adherents in Armenia, Syria, Egypt. The heresy, fanned also by nationalistic animosities, became a serious threat to Church unity in the East. The struggle of Orthodoxy with heresy was particularly difficult because in the year 630, three of the patriarchal thrones in the Orthodox East were occupied by Monothelites: Constantinople by Sergius, Antioch by Athanasius, and Alexandria by Cyrus.

St Maximus traveled from Alexandria to Crete, where he began his preaching activity. He clashed there with a bishop, who adhered to the heretical opinions of Severus and Nestorius. The saint spent six years in Alexandria and the surrounding area.

Patriarch Sergius died at the end of 638, and the emperor Heraclius also died in 641. The imperial throne was eventually occupied by his grandson Constans II (642-668), an open adherent of the Monothelite heresy. The assaults of the heretics against Orthodoxy intensified. St Maximus went to Carthage and he preached there for about five years. When the Monothelite Pyrrhus, the successor of Patriarch Sergius, arrived there after fleeing from Constantinople because of court intrigues, he and St Maximus spent many hours in debate. As a result, Pyrrhus publicly acknowledged his error, and was permitted to retain the title of "Patriarch." He even wrote a book confessing the Orthodox Faith. St Maximus and Pyrrhus traveled to Rome to visit Pope Theodore, who received Pyrrhus as the Patriarch of Constantinople.

In the year 647 St Maximus returned to Africa. There, at a council of bishops Monothelitism was condemned as a heresy. In 648, a new edict was issued, commissioned by Constans and compiled by Patriarch Paul of Constantinople: the "Typos" ("Typos tes pisteos" or "Pattern of the Faith"), which forbade any further disputes about one will or two wills in the Lord Jesus Christ. St Maximus then asked St Martin the Confessor, the successor of Pope Theodore, to examine the question of Monothelitism at a Church Council. The Lateran Council was convened in October of 649. One hundred and fifty Western bishops and thirty-seven representatives from the Orthodox East were present, among them St Maximus the Confessor. The Council condemned Monothelitism, and the Typos. The false teachings of Patriarchs Sergius, Paul and Pyrrhus of Constantinople, were also anathematized.

When Constans II received the decisions of the Council, he gave orders to arrest both Pope Martin and St Maximus. The emperor's order was fulfilled only in the year 654. St Maximus was accused of treason and locked up in prison. In 656 he was sent to Thrace, and was later brought back to a Constantinople prison. The saint and two of his disciples were subjected to the cruelest torments. Each one's tongue was cut out, and his right hand was cut off. Then they were exiled to Skemaram in Scythia, enduring many sufferings and difficulties on the journey.

After three years, the Lord revealed to St Maximus the time of his death (August 13, 662). Three candles appeared over the grave of St Maximus and burned miraculously. This was a sign that St Maximus was a beacon of Orthodoxy during his lifetime, and continues to shine forth as an example of virtue for all. Many healings occurred at his tomb.

St Maximus has left to the Church a great theological legacy. His exegetical works contain explanations of difficult passages of Holy Scripture, and include a Commentary on the Lord's Prayer and on Psalm 59, various "scholia" or "marginalia" (commentaries written in the margin of manuscripts), on treatises of the Hieromartyr Dionysius the Areopagite (October 3) and St Gregory the Theologian (January 25). Among the exegetical works of St Maximus are his explanation of divine services, entitled "Mystagogia" ("Introduction Concerning the Mystery"). The dogmatic works of St Maximus include the Exposition of his dispute with Pyrrhus, and several tracts and letters to various people. In them are contained explanations of the Orthodox teaching on the Divine Essence and the Persons of the Holy Trinity, on the Incarnation of the Word of God, and on "theosis" ("deification") of human nature.

The theology of St Maximus the Confessor, based on the spiritual experience of the knowledge of the great Desert Fathers, and utilizing the skilled art of dialectics worked out by pre-Christian philosophy, was continued and developed in the works of St Simeon the New Theologian and St Gregory Palamas .



## Prokiemont

Sing to our God, sing to our King, to our King sing.

*Verse:* O clap your hands together, all ye people; O sing unto God with the voice of melody.

### Lesson from the 1<sup>st</sup> Epistle Of St. Paul to Timothy (c. 1, v. 15-17)

Timothy, my child, this is a doctrine of our faith, which must be professed by all believers: Jesus Christ came into the world to save all sinners. I know, I am the worst of them all. But I found mercy for this very reason: Jesus Christ wanted to manifest all his long suffering to me first. So, he singled me out as a typical example, in order to encourage those, who in the future would believe in him and inherit everlasting life.

Honor and glory to the only God, the immortal, invisible, and omniscient King of all the ages, forever and ever. Amen.

### 1 Тимофію 1:15-17

Ось істина, яка гідна повного і безсумнівного сприйняття: Христос Ісус прийшов у цей світ, аби спасти грішників, а я — найгірший з-поміж них. Саме з цієї причини мені було дано милість, щоб, використавши мене, найгіршого з грішників, Христос Ісус зміг би показати Своє довготерпіння, як приклад для тих, хто пізніше повірив би у Нього й отримав вічне життя. Цареві вічному, невмирущому й невидимому, єдиному Богу честь і Слава на віки вічні. Амінь.

### Gospel According to St. Luke (c. 18, v. 35-43)

At that time, as Jesus was approaching Jericho, a blind man was sitting by the roadside begging. When he heard the crowd going by, he asked what it meant. They told him : " Jesus of Nazareth is passing by." Then he cried aloud : " Jesus, Son of David, have mercy on me !"

Those who were in front reproved him and told him to be quiet, but he cried out all the more: "Son of David, have mercy on me I" So Jesus stopped and ordered him to be brought to him. When he came near, Jesus asked him : "What do you want me to do for you ?" He answered : "Master, let me receive my sight."

Jesus said to him: "Receive your sight. Your faith has healed you." He regained his sight immediately and followed him, glorifying God. All the people who saw this miracle gave praise to God.

### Від Луки 18:35-43

Коли Ісус наближався до Єрихону, при дорозі сидів сліпий жебрак. Почувши, що повз нього проходить натовп, жебрак запитав людей, що трапилось. І йому відповіли, що це пройшов Ісус із Назарета. І тоді сліпий голосно вигукнув: «Ісусе, Сину Давидів, змилуйся наді мною!» Ті з натовпу, що йшли попереду, почали докоряти йому, щоб він замовк. Але він гукав ще голосніше: «Сину Давидів, змилуйся наді мною!»

Тоді Ісус зупинився й сказав: «Підведіть його до Мене!» Коли той підійшов, Ісус запитав його: «Що ти хочеш, щоб Я зробив для тебе?» Жебрак сказав: «Господи, я знову хочу бачити».

Тоді Він промовив: «Твій зір негайно повернеться. Віра твоя врятувала <sup>1</sup> тебе». І тієї ж миті жебрак прозрів. Він подався вслід за Ісусом, славлячи Бога, та всі, хто бачили це, почали славити Бога.

# 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
Fr George York	Pearl Homyrda	Kathryn Ostaffy	Jackson Janosek	James Horowitz
PM Maryann Ozlanski	Max Rozum	Ronda Bicke	Mark Host	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	Penny T.	Ann F.	Steven Smyczek	Joanne Klein
Stephen Sheptak	Steve Sivulich	Pat Dorning	Joe Smajda	Michael Klein
Patty Spotti	Shirley Neal	Deborah Schricker	Jack Schricker	

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

#### February 3 St. Maximus the Confessor

Max Rozum, Maksim Shcherbatyuk

#### February 6 St Xenia of Rome-

Oksana Aleksandrov

#### February 7 St. Gregory the Theologian

Gregory Woznak

### Birthdays

February 7 Kathryn Ostaffy

February 8 Inna Holovatiuk

### Feast Days of:

February 3 Martyr Agnes

February 7 St. Gregory the Theologian

All a part of our parish Iconography

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

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

### Pray for our Catechumens

### Pray for our parishioners in vocational studies

Deacon Cliff O'Neil, , Ethan Nix



- **PASTOR VISITS**: If you, or someone you know, are ill please inform Fr. John so that he may bring Holy Communion and anoint the sick with Holy Oil. The sacraments are not only for those who lay in hospitals but for those who, due to illness, are unable to come to church. “Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.” James 5:14  
[frjohn.charest@aol.com](mailto:frjohn.charest@aol.com) 847-910-7120
- **HELP NEEDED**. Pierogie (pyrohi) making will occur tomorrow (Monday) and help is needed. Potato peeling will be at 7:30 am and pinching will begin around 9:00 am. Washing pots, trays and pans will begin around 1 PM and help is especially needed with this. Please come to help if you are able. Coffee/donuts are provided in the morning and lunch is provided at Noon. No experience is necessary. All should be completed by 2:30 pm.
- **UTS**: The Ukrainian Technological Society, celebrating our 50th anniversary year, will hold its annual General Assembly on February 10 at 3 PM at the Ukrainian-American Citizens’ Club in Carnegie. More information can be found on our website: [www.utspgh.org](http://www.utspgh.org)

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### February Coffee Hour Schedule

- Feb 3 Alexis Sawchuk, Steve Sawchuk, Stephen Sawchuk
- Feb10 Father John, Matushka Laryssa
- Feb 17 Olha Semenyuk, Ina Holovatiuk, Tatiana Sysak
- Feb 24 Alice Sivulich, Steve Sivulich, Pat Dorning



# KITCHEN WORKERS SCHEDULE

## WINTER 2019

Feb 4, Monday	7:30 am	Potato prep (100 lbs) plus 2 batches pyrohi (pierogies)
Mar 4, Monday	7:30 am	Potato Prep (100 lbs) plus 2 batches pyrohi (pierogies)
Apr 1, Monday (no orders)	7:30 am	Potato Prep (100 lbs) plus 2 batches pyrohi (pierogies)
Apr 12, Friday	8:00 am	Paska Baking

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## Pysanky Writing Schedule

February 3	Parish Hall after coffee hour
February 10	Walewski's house
February 17	Parish Hall after coffee hour
February 24	Parish Hall after coffee hour
March 3	Parish Hall after coffee hour
March 10	Parish Hall after coffee hour
March 17	Parish Hall after coffee hour
March 24	Parish Hall after coffee hour
March 31	Parish Hall after coffee hour
April 7	Kapeluck House

## Pysanky Night Dinner Party

**Please Join us for a fun evening of Pysanky making and fellowship!**

Dinner will be served; Pysanky dyes and candles are provided, as well as a limited number kitskas and beeswax. Don't worry if you have never made pysanky; join us and learn how!

Where: The Turicik's House  
32 South Vireo Drive  
Mckees Rocks, PA 15136

When:

Thursday, Feb 7

Tuesday, Feb 19

Tuesday, Mar 5

Tuesday, Mar 26

RSVP: 1 day before each event- Natalie Turicik 412-498-9995

## For Whom Will You Speak?

At a theological conference held recently in Brazil, His Eminence Archbishop Anastasios, Primate of All Albania, challenged the Orthodox participants.

“Woe to us if, in this 21<sup>st</sup> century, we surrender the initiative for social justice to others, as we have done in past centuries, while we confine ourselves to our opulent rituals, to our usual alliances with the powerful.”

His sober call to the Church to actively engage in the economic, social, and political plight of the human person echoes many passages in both the Old and New Testaments. It was the Prophet Isaiah who wrote, “Learn to do good, seek justice, correct oppression, bring justice to the fatherless, plead the widow’s cause.” (Isaiah 1:17)

Matthew’s Gospel lays out Jesus’ own preaching regarding feeding the hungry, giving drink to the thirsty, inviting the stranger in, clothing the naked, and visiting the sick and those in prison, reminding us that what we do for the least of His brethren, we do for Him. (Matthew 25:37-40)

The Archbishop challenges the Church not to use its beautiful liturgical rituals and cultural or ethnic alliances with those in secular power and to avoid *living and doing the Gospel* in the public square. To do so, would be to give credence to the typical attitude of some non-Orthodox churches that often caricature Eastern Orthodoxy as a place for a wealth of ritual, a mystical communion of worship without dynamism, without prophetic breath, without any wish to take part in the reshaping of the social environment in which her faithful live. Demetrios Coucouzis would have heartily agreed with the Albanian hierarch.

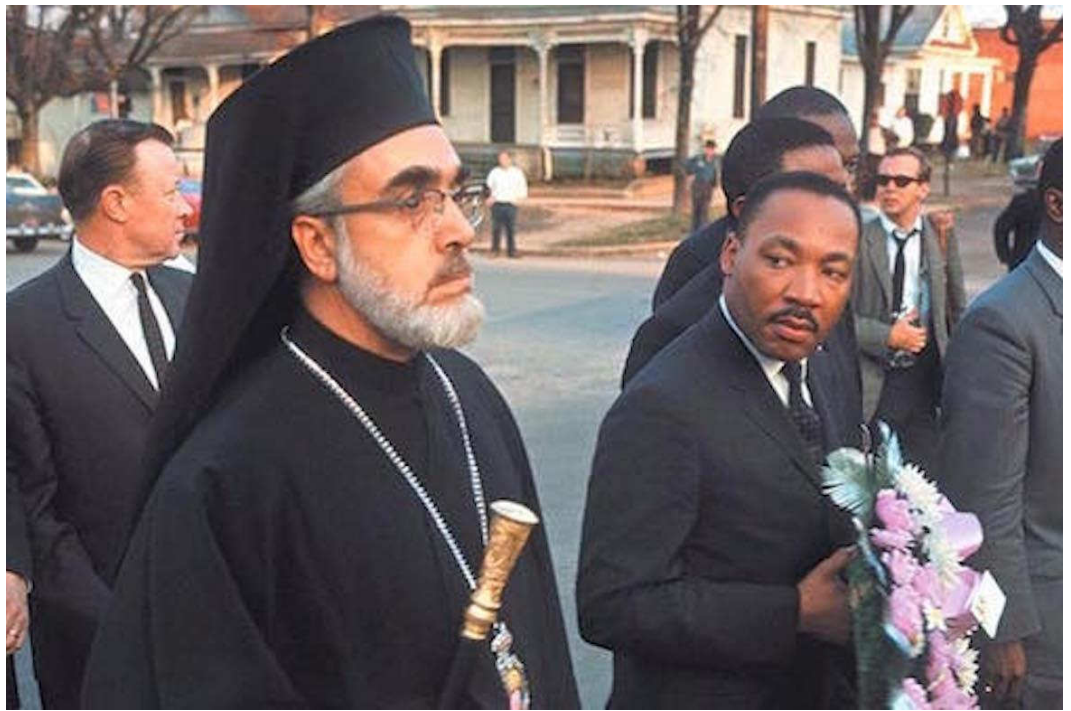
**Living the Faith:** An immigrant to the United States, Coucouzis was born on the island of Imvros (Turkey) where, he recalled, he “lived as a third class citizen” under the Turkish yoke and knew the power of a society to oppress and deprive. As God’s providence works, he prospered in his chosen vocation, remained resolute, and achieved notable success. He became a U.S. citizen in 1950, and the world came to know him as His Eminence Archbishop Iakovos, Greek Orthodox Archbishop of the Americas.

History would record him as a true champion of social justice, not only in the Church but in American society. He would write, “Though God may watch man destroy himself, he also has given man free will and the ability to cleanse himself and his world. The church will not be pessimistic, nor sit quietly in its handsome houses of worship while the war rages outside its churches for the body, mind, and soul of man.”

On March 15, 1965, the Archbishop was the only Orthodox hierarch to march and stand in Selma, Alabama, with the pastor and prophet of civil rights, Dr. Martin Luther King, Jr. whose holiday we observed this week.

There is much to learn from both pastors about the Church’s call to usher in righteous justice and to see the Church itself as a prophetic voice crying out for the voiceless. When asked why he marched with King, the Archbishop replied, “I decided to join him because I felt this is my time to take revenge against all those who lay on the back of God’s children the heavy yoke of oppression.”

As the Pan-Orthodox Council document that was drafted by the First Hierarchs in 2016 noted, social justice is the God-given right of every person because of their inherent human dignity. Human dignity is permanent, irrevocable, and unambiguous. In effect, we do justice for others because Christian love requires it.



St. Gregory the Theologian calls the human person "...another angel...a king over all that is on the earth....a living being who acquires deification through striving for God." (Homily 45, *On Holy Pascha*)

The justice due to human beings must be shown to them regardless of skin color, religion, ethnic or cultural background, or economic status, because the right to justice is not given him by any government, organization, or political leader. Its origin is God Himself who empowers all life and universal creation. Dr. King's determination regarding social justice was rooted in his deep Christian faith, not his politics. He phrased it this way—"The God whom we worship is not a weak and incompetent God. He is able to beat back gigantic waves of opposition and to bring low prodigious mountains of evil. The ringing testimony of the Christian faith is that God is *able!*"

It is God's justice for which Christian disciples work. And to do that work, we need to be *other-directed* and not self-absorbed. In a sermon on the story of the Good Samaritan, Dr. King focused with laser-like precision on the truth of the passage. In speaking of the various individuals who saw the wounded man on the roadside, he said, "The first question which the priest and the Levite asked was, 'If I stop to help this man, what will happen to *me*?' But the Samaritan reversed the question, 'If I do not stop to help this man, what will happen to *him*?'"

Writing a check or paying the bill was not enough. The Samaritan picked up the wounded man, placed him on his donkey, and brought his broken body to be cared for. One who was despised by the Jews became the instrument of justice and compassion—this over the religious officials who were concerned only with preserving ritual purity. The words of the Apostle James come to mind.

"But someone will say, 'You have faith; I have deeds.' Show me a faith without deeds, and I will show you a faith that is *dead!*" (James 2:18)

A dead, unengaged faith is meaningless.

**Following the Christian Example:** Dr. King's prophetic call was meant not only for individual Christian believers and others of good will, but for the churches themselves. Not only by prayer and ascetic works, not simply in reflection or in intention, not in withdrawal or isolation. The Gospel is to be lived, done, acted on and broken open to engage the lives of those who have become victims of the many attempts to rob them of their dignity as "sons and daughters of the Most High God." (2 Corinthians 6:18)

At that march on Selma with Dr. King, Archbishop Iakovos boldly confronted his hearers, saying, "We have fought oppression and repression based on Christian principles for centuries. A Christian must cry out in indignation and action against the persecution of any person, anytime, anywhere."

St. John Chrysostom even connects social justice with the Divine Liturgy. "If you wish to receive in truth the Body and Blood of Christ given up for us, recognize and receive Christ in the poorest and most rejected of his brethren."

We do well on the celebration of Dr. Martin Luther King, Jr., to recall our summons to engage in the Christian work of social justice. There are many issues that cry out for our involvement and witness of our faith. Be it racism, age discrimination, human trafficking, religious persecution, health care, poverty, discrimination, immigration, the quality of education, gun violence, violence in general, mental or physical ability, housing and a host of others. There are real needs to be met, projects to do, and causes to which we need to lend our voice and risk our active involvement. This witness may cost us and even move us, in the words of Dr. King, to yield to fear and hold back. He wrote, "Cowardice asks the question, is it safe? Expediency asks the question, is it politic? Vanity asks the question, is it popular? But conscience alone asks the question, is it right? There comes a time when each of us must take action or a position that is neither safe, nor politic, nor popular, but one must take it because it is right."

The greatest weakness we may show in the cause of social justice is to leave the witness and the challenge to someone else. "***They*** will do it."

Rev. Martin Niemöller, a German clergyman, had enthusiastically welcomed the Third Reich. But a turning point in Niemöller's political sympathies came with a January 1934 meeting of Adolf Hitler, Niemöller, and two prominent Protestant bishops to discuss state pressures on the churches. At the meeting it became clear that Niemöller's phone had been tapped by the Gestapo. It was also clear that the Pastors Emergency League (PEL), which Niemöller had helped found, was under close state surveillance.

Following the meeting, Niemöller would come to see the Nazi state as a dictatorship, one which he would oppose. He penned the following: "First they came for the socialists, and I did not speak out—because I was not a socialist. Then they came for the trade unionists, and I did not speak out—because I was not a trade unionist. Then they came for the Jews, and I did not speak out—because I was not a Jew. Then they came for me—and there was no one left to speak for me."

Whose plight will you lend *your* voice to? For whom will you speak?

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# Why How You Feel Is Not All That Valuable

Fr. Stephen Freeman

We live in a culture of strong feelings. How we “feel” about something is generally taken to mean “what I believe.” This is not at all the case. Most people have a set of feelings or sentiments that largely serve the purpose of supporting the story they tell themselves about who they are. “I am a person who cares about animals.” It does not actually pierce through to the level of describing character. It would be more accurate to say, “I am the kind of person who is defined by a set of feelings.” For the feelings themselves, our sentiments, quite often do not rise to the level of action, nor constitute a way of living. The actual character of a person would be best observed by watching them for a few weeks and studying their actions (not listening to their words). How we feel and how we live are frequently not the same thing at all.



Sentiment is a function of the passions, and rather shallow passions, at that. It is a disposition towards pleasure. A sentiment that says, “I think human suffering is terrible,” is generally a sentiment that will avoid confronting the nature of suffering and its true depths. If you’re decently middle-class, you can afford to avoid encounters with many forms of suffering. You can filter your friends-list in a manner to see and hear what you find pleasant and agreeable.

In a culture driven by consumption, sentiment is a disposition nurtured and manipulated by those who seek to sell us things. They do not sell sentiment. Rather, they use sentiment to sell products. Sentiment is far more malleable than deeply held beliefs, or a true way of life. The “way of life” of most Americans is indistinguishable, regardless of their sentiments. You can visit all of the homes in a neighborhood and have no idea of the sentiments of its citizens, other than the stray bumper sticker or two, or perhaps a gun rack in a truck. But the actual life-ways of our citizens are a rather narrow range of behaviors.

Sentimentality is a secular practice in which secular people convince themselves that their lives matter.

Doing some research for this article, I ran across an interesting quote from Stanley Hauerwas:

“I had a colleague at the University of Notre Dame who taught Judaica. He was Jewish and always said that any religion that does not tell you what to do with your genitals and pots and pans cannot be interesting. That is exactly true. In the church we tell you what you can and cannot do with your genitals. They are not your own. They are not private. That means that you cannot commit adultery. If you do, you are no longer a member of “us.” Of course pots and pans are equally important...”

I would expand on this and say that the Church has much to say about our *whole* body (as well as pots and pans).

This quote points to an example that exposes the emptiness of sentimentality. Secularized Christians (as well as secularized Jews) have a distinct sense that their bodies are their own, and that their moral life is governed by how they themselves believe and feel and not by what a religious institution (for so they would call it) tells them.

Over the years of working with converts to Orthodoxy, I have occasionally found people who hesitated to become Orthodox “because it is so hard.” What that means, generally, is that Orthodox Christianity asks for things beyond the sentiments of secularism. The sentiments of secularism suggest to us that we are free to believe anything we like, so long as that belief can be practiced in private and makes few demands on others. Most of this is to say that your belief is fine, so long as it is *nothing more than belief*.

When I first ran across this sort of objection to Orthodoxy, I thought that people were looking at the full monastic regimen of fasting and such and that it seemed beyond their reach. My first reaction was to point out that the actual ascetical practice in the parish is less demanding, but that the books (and calendars) tend to describe the maximum. Over time, I've learned that this is not really the issue. The greater issue is that Orthodoxy (rightly taught) demands a non-secular way of life. It is *intentionally* inconvenient. I would say that it should even be publicly embarrassing from time to time.

Secularism has taught us to think as individualized agents. And so, when questions of right and wrong arise, secularity leaves us cut adrift in a sea of feelings. I frequently hear things such as, "It's complicated," generally meaning, "I have conflicted feelings about this matter." Its natural for a human being to have conflicted feelings, for feelings are mostly the result of the disordered passions to which we are enthralled. We feel sorry for someone; but we are also a little afraid; we are drawn towards helping them; but we do not want to create a scene. We think babies are wonderful; but a young mother's difficult circumstances demand compassion. On and on the passions rage. Each feeling is *real*, but in no way are sentiments the proper ground for making decisions, much less governing a society and doing justice. The reign of sentimentality is the reason behind the dominance of public shaming as an attempted moral practice.

The moral philosopher, Alasdair MacIntyre (*Whose Justice, Which Rationality*), famously described the contradictions within modern American thought. Examining a number of major Supreme Court decisions he noted numerous contradictory philosophical positions even within a single paragraph. We cannot think; we *feel* and our sentiments learn to make thinking noises. The result is a complicated confusion.

But, in truth, love is not complicated. Sometimes it is fierce or bitter, it understands sorrow and endures pain. Love does not waver in the face of sentiment. Sentiment is complicated because it is a mass of passions, not a *single* thing.

Aristotle was among the earliest philosophers to describe the ethical life. His approach was not to ask about the nature of right and wrong. Instead, his questions were about the character of a good person. The truly good person he deemed a "great soul." A great-souled person acts rightly because of the rightness of his character. Thus, morality is a matter of virtue and its acquisition. In this, Aristotle and Orthodoxy agree.

A person who is governed by the passions (sentiments) will ultimately not be a reliable moral agent, for they do not have the virtue of a great soul. To nurture a soul in sentimentality is to destroy its character. A culture dominated by sentiment rather than virtue cannot rightly govern itself nor be trusted in its interactions with others. This is the culture we live in. It also explains why the choices presented to us are uniformly bad. In a land of sentiment, a land without virtue, there are only moral agents without character. Nothing good will come of them.

These observations are not light things, but they are generally certain. The Christian faith offers us clear guidance in the nature of right and wrong. More importantly, it offers the means of becoming the kind of person who can actually do the right thing. The acquisition of virtue is a primary goal of the Orthodox life – to become like Christ in all things. He is the true image of the great-soul.

Our faith has much to say about what we do with our bodies, and even, in a sense, what we do with our pots and pans. Those instructions are not rules given to crush us. They are tools given for the acquisition of virtue. Virtue asks the question of character. What kind of person does the right thing? Those who are governed by sentiment, driven by the passions nurtured in the bosom of a consumerist culture will never become people of virtue.

Feelings are interesting. They come and they go like the small pleasures of life. In the end, they don't matter much unless they are allowed to matter much. Then they matter because they destroy us and make us into slaves.

God wants more for us.

<https://blogs.ancientfaith.com/glory2godforallthings/2019/01/28/why-how-you-feel-is-not-all-that-valuable/>

## Calendar of Events

February 3	UOL Souper Bowl Luncheon
March 30	UOL Pan-Orthodox Lenten Retreat
April 6	Annual Pysanky Workshop
April 14	52 <sup>nd</sup> Annual Pysanky Sale
Aug 30-Sept 2	ASC Family Fest

## 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!!!**

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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

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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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February 10 \_\_\_\_\_  
February 17 \_\_\_\_\_  
February 24 \_\_\_\_\_

March 3 \_\_\_\_\_  
March 10 \_\_\_\_\_  
March 17 \_\_\_\_\_  
March 24 \_\_\_\_\_  
March 31 \_\_\_\_\_

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