



HOLY TRINITY UKRAINIAN CATHOLIC CHURCH

*Sown in Israel, sanctified by Apostles, shaped by Greeks,
strengthened by Romans, seasoned in Ukraine,
and sent to the whole world.*



RECTORY:
412-279-4652

OFFICE HOURS:
M-W-F,
9am to 12pm

PYROHY:
412-276-9897

ADDRESS:
730 Washington Ave
Carnegie, PA 15106



E-MAIL:
holytrinitycarnegie
@gmail.com

WEBSITE:
www.htucc.com

FACEBOOK:
@ Holy Trinity
Ukrainian Catholic
Church

CONFESSIONS:

Available after each
weekday Liturgy,
and Sunday at the
start of the 11 am
Divine Liturgy

DIVINE LITURGY:

Saturday 4 pm
Sunday 8:30 am (Ukr.)
and 11 am
M-F: 8:30 am



Fr. Jason Charron, *Pastor*
Fr. Ivan Smereka ✙ Fr. Deacon Myron Spak ✙ Fr. Deacon Andrew Kurzawski

Diocese of St. Josaphat
stjosaphateparchy.com

August 9, 2026

AUGUST 2026

Ukrainian Greek Catholic Church • New Calendar

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						1 Procession of the Holy Cross <i>Dormition Fast begins</i>
2 9th Sunday after Pentecost <i>Dormition Fast</i>	3	4	5	6 TRANSFIGURATION OF OUR LORD <i>Great Feast • blessing of fruit</i>	7	8
9 10th Sunday after Pentecost <i>Holy Apostle Matthias • Dormition Fast</i>	10	11	12	13	14	15 DORMITION OF THE MOTHER OF GOD <i>Great Feast</i>
16 11th Sunday after Pentecost <i>Postfeast of the Dormition</i>	17	18	19	20	21	22
23 12th Sunday after Pentecost <i>Leave-taking of the Dormition</i>	24	25	26	27	28	29 Beheading of St. John the Baptist <i>Strict fast</i>
30 13th Sunday after Pentecost <i>Postfeast of the Beheading</i>	31					

Principal observances shown. Fixed feasts follow the UGCC new calendar; Sundays follow the UGCC 2026 Paschalia (Pascha: April 12).

11th Sunday after Pentecost - August 9, 2026

From the Desk of the Pastor...

Over the next two weeks, we will welcome two new members into the household of God. Next week, however, we must also say goodbye to two longtime members of our parish family. It is the best of times; it is the worst of times. Allow me to explain. I call it the *worst of times* because we must bid farewell to Jamie and Peter Coehlo-Kostolny. For several years, they have faithfully traveled from Steubenville to Carnegie to be part of our parish family. Peter, in particular, has generously served as cantor for many of our services, while Jamie's presence will certainly be missed at Catholic Family Land.

Their departure presents a real challenge for us. Following the sudden death of Stephen Zinski, our beloved cantor, Peter stepped forward and so ably picked up the reins. His departure may therefore tempt us to feel the pain of loss all over again.

Yet the clearest proof of Peter's talent—and of the goodness of his work among us—is heard when he is not directing. Our singers now lift their voices with a confidence and harmony that would be the envy of almost any parish in the country. Peter leaves behind not only beautiful memories, but also a stronger and more capable choir.

As for the *best of times*, we are blessed with the arrival of new life: and new life is always a heaven-sent promise of hope. This week, we will baptize Bonie Marie Rose Stanish, the first daughter born to Joe and Jessica Stanish. Next week, we will baptize Robert Joseph Graham IV, the firstborn son of Anna (Ploska) and Robert Graham III.

Children are a blessing from the hand of God. Our parish rejoices with these young families and offers prayers of thanksgiving for them. May they continue to be fruitful and fill the earth—but, more importantly, may they raise their children to become saints who will one day fill the heavenly kingdom.

Please join us after the Divine Liturgy next week as we formally say “so long and farewell” to Jamie and Peter with a going-away luncheon. They have a long journey ahead of them—nearly sixty hours on the road to California. Let us make this Sunday and next so full of warmth and happy memories that they will have plenty to fill their minds and hearts throughout the long drive west. FJC

PS: I'll be away in Ukraine Aug. 17-27. Would you consider helping orphans/widows there? Donate via church.

Liturgical Propers for 11th Sun. after Pentecost, Post-Feast of Transfiguration, Feast of Apostle Mathias

Antiphon 1

Shout to the Lord, all the earth, sing now to His name, give glory to His praise.

Through the prayers of the Mother of God, O Saviour, save us.

The voice of Your thunder was in the whirlwind; Your lightning lit up the world.

Through the prayers of the Mother of God, O Saviour, save us.

You have clothed Yourself in praise and splendour; You robe Yourself in light as with a cloak.

Through the prayers of the Mother of God, O Saviour, save us.

Glory... Now... Only-begotten Son...

Antiphon 3

Come, let us sing joyfully to the Lord, let us acclaim God, our Saviour.

Son of God, transfigured on the mount, save us who sing to You: Alleluia.

Let us come before His face with praise, and acclaim Him in psalms.

Son of God, transfigured on the mount, save us who sing to You: Alleluia.

For God is the great Lord, and the great king over all the earth.

Son of God, transfigured on the mount, save us who sing to You: Alleluia.

Troparion, Tone 2: When You went down to death, O Life Immortal,* You struck Hades dead with the blazing light of Your divinity.* When You raised the dead from the nether world,* all the powers of heaven cried out:* “O Giver of Life, Christ our God, glory be to You!”

Troparion, Tone 7: You were transfigured on the mount, O Christ God,* showing Your glory to Your disciples as much as they could bear.* Make Your eternal light shine* also on us who are sinners,* through the prayers of the Mother of God,* O Giver of Light, glory to You!

Troparion, Tone 3: Holy apostle Matthias, intercede with the all-merciful God* to grant to our souls forgiveness of sins.

Kontakion, Tone 2: You rose from the tomb, O almighty Saviour;* and Hades, seeing this wonder, was stricken with fear; and the dead arose.* Creation saw and rejoices with You, and Adam exults.* And the world, my Saviour, sings Your praises for ever.

Glory be to the Father and to the Son and to the Holy Spirit.

Kontakion, Tone 4: Your radiant message,* O wondrous apostle Matthias,* has shone like the sun throughout the world* enlightening the Church of the nations with grace.

Now and for ever and ever. Amen.

Kontakion, Tone 7: You were transfigured on the mount, O Christ God,* and Your disciples saw Your glory as much as they could;* that when they saw You crucified* they might know that You suffered willingly*, and might proclaim to the world* that You are truly the brightness of the Father.

Prokeimenon, Tone 2

The Lord is my strength and my song of praise, and He has become my salvation.
verse: The Lord has indeed chastised me, but He has not delivered me to death. (*Psalm 117:14,18*)

Alleluia, Tone 2

verse: The Lord will hear you in the day of tribulation; the name of the God of Jacob will shield you.

verse: Lord, grant victory to the king and hear us in the day that we shall call upon You. (*Psalm 19:2,10*)

verse: The heavens shall confess our wonders, O Lord, and Your truth in the church of the saints.

1 Corinthians 9:2-12 ✠ ДО КОРИНТЯН 9:2-12

² If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.³ This is my defense to those who would examine me.⁴ Do we not have the right to our food and drink? ⁵ Do we not have the right to be accompanied by a wife, as the other apostles and the brethren of the Lord and Cephas? ⁶ Or is it only Barnabas and I who have no right to refrain from working for a living? ⁷ Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? ⁸ Do I say this on human authority? Does not the law say the same? ⁹ For it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? ¹⁰ Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. ¹¹ If we have sown spiritual good among you, is it too much if we reap your material benefits? ¹² If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.



² Коли я не апостол для інших, то для вас я апостол, ви бо печать мого апостольства в Господі. ³ Оце оборона моя перед тими, хто судить мене. ⁴ Чи ми права не маємо їсти та пити? ⁵ Чи ми права не маємо водити з собою сестру, дружину, як і інші апостоли, і Господні брати, і Кифа? ⁶ Хіба я один і Варнава не маємо права, щоб не працювати? ⁷ Хто коштом своїм коли служить у війську? Або хто виноградника садить, і не їсть з його плоду? Або хто отару пасе, і не їсть молока від отари? ⁸ Чи я тільки по-людському це говорю? Хіба ж і Закон не говорить цього? ⁹ Бо в Законі Мойсеевим писано: Не в'яжи рота волів, що молотить. Хіба за волів Бог турбується?¹⁰ Чи говорить Він зовсім для нас? Для нас, бо написано, що з надією мусить орати орач, а молотник молотити з надією мати частку в своїм сподіванні.¹¹ Коли ми сіяли вам духовне, чи ж велика то річ, як пожнемо ми ваше тілесне?¹² Як право на вас мають інші, то тим більше ми. Але ми не вжили цього права, та все терпимо, аби перешкоди якої Христовій Євангелії ми не вчинили.

Matthew 18:23-35 Євангеліє від Матея 18:23-35

²³ “Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. ²⁴ When he began the reckoning, one was brought to him who owed him ten thousand talents; ²⁵ and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. ²⁶ So the servant fell on his knees, imploring him, ‘Lord, have patience with me, and I will pay you everything.’ ²⁷ And out of pity for him the lord of that servant released him and forgave him the debt. ²⁸ But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, ‘Pay what you owe.’ ²⁹ So his fellow servant fell down and besought him, ‘Have patience with me, and I will pay you.’ ³⁰ He refused and went and put him in prison till he should pay the debt. ³¹ When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. ³² Then his lord summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you besought me; ³³ and should not you have had mercy on your fellow servant, as I had mercy on you?’ ³⁴ And in anger his lord delivered him to the jailers, till he should pay all his debt. ³⁵ So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”



²³ Тим то Царство Небесне подібне одному цареві, що захотів обрахунок зробити з своїми рабами. ²⁴ Коли ж він почав обраховувати, то йому привели одного, що винен був десять тисяч талантів. ²⁵ А що він не мав із чого віддати, наказав пан продати його, і його дружину та діти, і все, що він мав, і заплатити. ²⁶ Тоді раб той упав до ніг, і вклонявся йому та благав: Потерпи мені, я віддам тобі все! ²⁷ І змилювався пан над рабом тим, і звільнив його, і простив йому борг. ²⁸ А як вийшов той раб, то спіткав він одного з своїх співтоваришів, що був винен йому сто динаріїв. І, схопивши його, він душив та казав: Віддай, що ти винен! ²⁹ А товариш його впав у ноги йому, і благав його, кажучи: Потерпи мені, і я віддам тобі! ³⁰ Та той не схотів, а пішов і всадив до в'язниці його, аж поки він боргу не верне. ³¹ Як побачили ж товариші його те, що сталося, то засмутилися дуже, і прийшли й розповіли своєму панові все, що було. ³² Тоді пан його кличе його, та й говорить до нього: Рабе лукавий, я простив був тобі весь той борг, бо просив ти мене. ³³ Чи й тобі не належало змилюватись над своїм співтоваришем, як і я над тобою був змилювався? ³⁴ І прогнівався пан його, і катом його видав, аж поки йому не віддасть всього боргу. ³⁵ Так само й Отець Мій Небесний учинить із вами, коли кожен із вас не простить своєму братові з серця свого їхніх прогріхів.

UKRAINIAN CATHOLIC EPARCHY
OF ST. JOSAPHAT IN PARMA

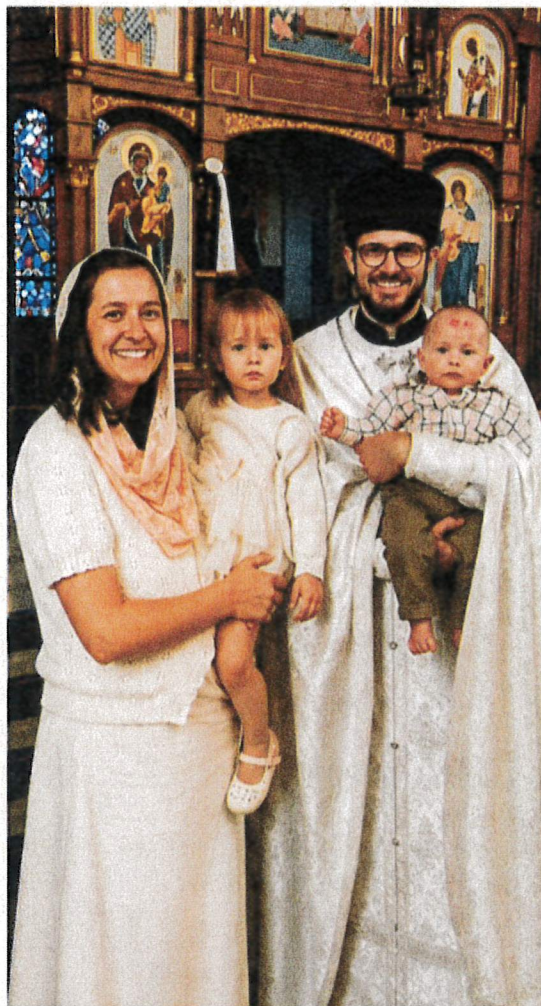
2026 FALL YOUTH RETREAT

“Called to be Holy:
*Living God’s Purpose
Through His Grace”*

LED BY

REV. FR. NATHANIEL TAPSAK

*The Byzantine Catholic
Metropolitan Archeparchy
of Pittsburgh*



“[He] saved us and called us with a holy calling,
not according to our works but according to
his own purpose and grace.”

2 TIMOTHY 1:9a (NRSVCE)



CHILDREN & YOUTH AGE: **12-18**



FRIDAY, SEPTEMBER 18TH (6:00 PM) –
SUNDAY, SEPTEMBER 20TH (1:30 PM)



SCOUTING AMERICA – CAMP GUYASUTA
300 23rd St. Ext.
Sharpsburg, PA 15215



REGISTRATION FEE: **\$80**/PERSON



CONTACT:
MICHAEL SPAK
412-897-3674
michael_spak@yahoo.com



RSVP BY
SEPTEMBER 11TH

HOLY TRINITY PARISH NEWS

SCAMMER ALERT: Please be aware that there is an email scam from someone impersonating Fr. Jason. Do not give out any of your personal, financial or contact information.

Dormition Flower Picking

Flowers for BVM shroud. 8/13/26 meet at Simmons Farm at 10am. All welcome. Contact Halyna Charron.

MOVING

Please remember our cantor Peter and Jamie as they begin a new chapter in life by moving back to California in August. 8/16 potluck after 11am DL.

FALL FESTIVAL

Meeting: Tuesday, September 1 • 6:30 p.m. Church Auditorium.

PRAYER INTENTIONS

Please notify the parish office if you would like someone added or retained on the prayer list.

Tom Sauer	Lynn Porter	Tim Brennan	Harry Kohl
Stephanie Konecky	Michael Morozowich	Brad McGowan	Michael Makar
Ken Medwig	Fr. Ivan Smereka		Stepan Vasylynyuk
Al Trautman	Bobbi Spak	Michaelina Pituch	Lorraine Maselko
Ricky Oddi	Veronica Alstad	Dee Dee Beach	Russell Douglass

SUNDAY COLLECTION

Weekly Envelopes	\$2257
Special Donations	\$8621
All Other	\$390
Cemetery	\$3000
Non-Parishioner Donations	\$20
Total Offertory	\$14,288

SHOULD I FORGIVE MY ENEMIES?

A STUDY IN JUSTICE, MERCY, AND THE HUMAN SOUL

I. THE QUESTION



Should I forgive my enemies in general?

II. DEFINITION

Forgiveness means I stop desiring vengeance and entrust justice to God.

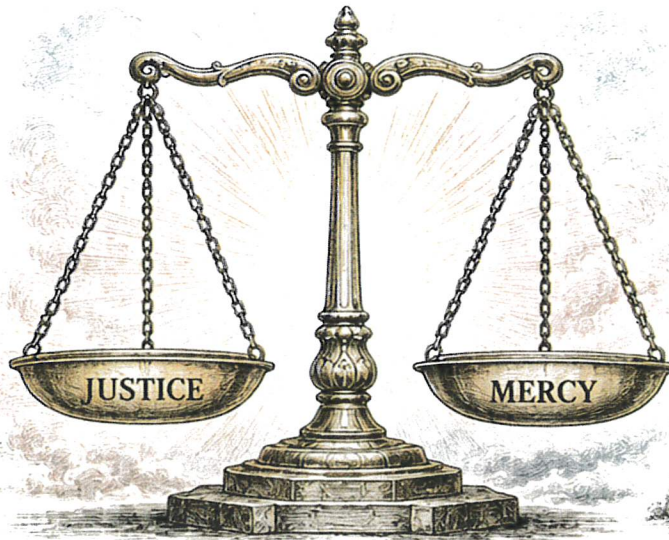
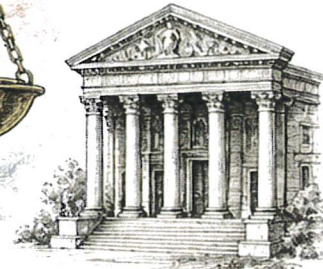


PLATE I. THE SCALES OF JUSTICE

Justice seeks what is right.
Mercy refuses revenge.
Forgiveness unites them by surrendering vengeance to God while still desiring what is right.



III. REASONS FOR FORGIVENESS

1 CHRIST COMMANDS IT.



"Love your enemies and pray for those who persecute you."
— Matthew 5:44

2 VENGEANCE POISONS THE SOUL.



Bitterness corrodes peace and destroys the heart from within.

3 FORGIVENESS FREES THE WOUNDED PERSON.



Releasing vengeance brings healing and breaks the cycle of pain.

4 JUSTICE BELONGS FINALLY TO GOD.



God sees all things and will judge with perfect wisdom and fairness.

5 HATRED BECOMES A PRISON.



Holding hatred imprisons the heart and darkens the soul.

IV. FORGIVENESS DOES NOT MEAN



1. It does not mean excusing evil.



2. It does not mean denying the wound.



3. It does not mean trusting the offender immediately.



4. It does not mean removing consequences.



5. It does not mean refusing lawful justice.

V. OBJECTION



"If I forgive, justice will disappear."

VI. REPLY



Forgiveness does not erase justice; it purifies my desire for justice.

EXPLANATION

REVENGE SAYS:

I want them to suffer because I suffered.

JUSTICE SAYS:

I want what is right to be restored.



FORGIVENESS SAYS:

I refuse revenge, but I still desire what is right to be done.



VII. THE PATH OF RIGHT RESPONSE



1. Acknowledge the wound truthfully.



2. Release vengeance in prayer.



3. Entrust justice to God, who sees all.



4. Pursue justice without hatred.



5. Walk in peace and freedom.

VIII. CONCLUSION

Yes, I should forgive by surrendering vengeance to God and seeking justice without hatred.



"Vengeance is Mine, I will repay, says the Lord." — Romans 12:19

ЧИ ПОВИНЕН Я ПРОЩАТИ СВОЇХ ВОРОГІВ?

ДОСЛІДЖЕННЯ СПРАВЕДЛИВОСТІ, МИЛОСЕРДЯ І ЛЮДСЬКОЇ ДУШІ

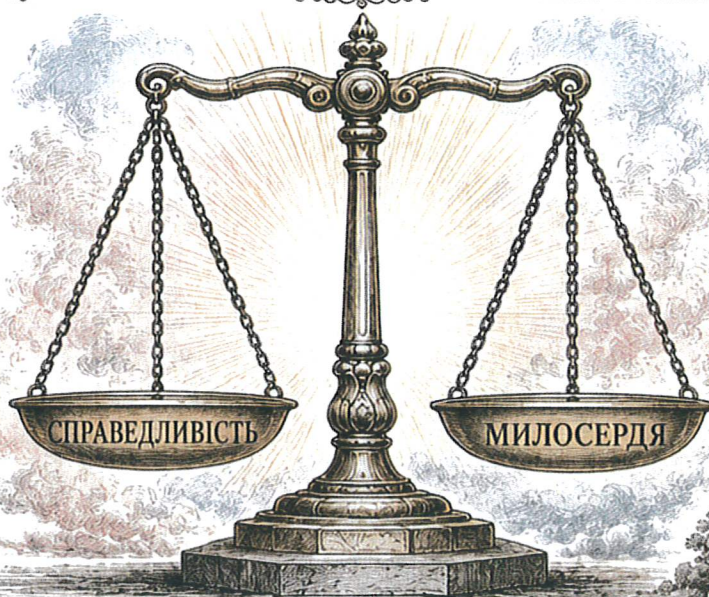
I. ПИТАННЯ



Чи повинен я прощати своїх ворогів загалом?

II. ВИЗНАЧЕННЯ

Прощення означає: я перестаю бажати помсти і довіряю справедливості Богові.



ТАБЛИЦЯ І. ТЕРЕЗИ СПРАВЕДЛИВОСТІ

Справедливість шукає того, що є праведним. Милосердя відмовляється від помсти.

Прощення поєднує їх, коли ми віддаємо помсту Богові, але далі бажаємо того, що є праведним.



III. ПРИЧИНИ ДЛЯ ПРОЩЕННЯ

1. ХРИСТОС НАКАЗУЄ ЦЕ.



“Любіть ворогів ваших і моліться за тих, хто вас переслідує.” — Мт. 5:44

2. ПОМСТА ОТРУЮЄ ДУШУ.



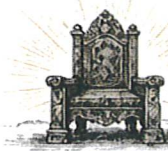
Гіркота роз'їдає мир і руйнує серце зсередини.

3. ПРОЩЕННЯ ЗВІЛЬНЯЄ СКРИВДЖЕНУ ЛЮДИНУ.



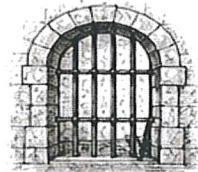
Відпускаючи помсту, людина знаходить зцілення і розриває коло болю.

4. СПРАВЕДЛИВІСТЬ ОСТАТОЧНО НАЛЕЖИТЬ БОГОВІ.



Бог бачить усе і судитиме з досконалою мудрістю та справедливістю.

5. НЕНАВИСТЬ СТАЄ В'ЯЗНИЦЕЮ.



Тримачись за ненависть, серце ув'язнює саме себе і темніє душа.

IV. ПРОЩЕННЯ НЕ ОЗНАЧАЄ



1. Воно не означає виправдовувати зло.



2. Воно не означає заперечувати рану.



3. Воно не означає одразу довіряти кривдникові.



4. Воно не означає скасовувати наслідки.



5. Воно не означає відкидати законну справедливість.

V. ЗАПЕРЕЧЕННЯ



“Якщо я прошу, справедливість зникне.”

VI. ВІДПОВІДЬ



Прощення не стирає справедливість; воно очищає моє прагнення до справедливості.

ПОЯСНЕННЯ

ПОМСТА КАЖЕ:
Я хочу, щоб вони страждали, бо я страждав.

СПРАВЕДЛИВІСТЬ КАЖЕ:
Я хочу, щоб було відновлене те, що є правильним.



ПРОЩЕННЯ КАЖЕ:
Я відмовляюся від помсти, але далі бажаю, щоб було зроблене те, що є правильним.

VII. ШЛЯХ ПРАВИЛЬНОЇ ВІДПОВІДІ



1. Правдиво визнай рану.



2. Відпусти помсту в молитві.



3. Довір справедливості Богові, Який усе бачить.



4. Шукай справедливості без ненависті.



5. Іди в мирі і свободі.

VIII. ВИСНОВОК

Так, я повинен прощати, віддаючи помсту Богові і шукаючи справедливості без ненависті.

“Мені помста належить, Я відплачу, говорить Господь.” — Рим. 12:19

Parish Advisory Council Ballot

NOMINATE: 3 members of the PAC Board

PAC Elections: We have three open spots on PAC. You must have an envelope number to vote. Until August 16 we will have NOMINATIONS. Candidates must be members here for at least 3 years. They must be communicants and financial supporters of the parish.

Envelope # _____

Name	Your vote	Spouse's vote (if applicable)

Please Return:

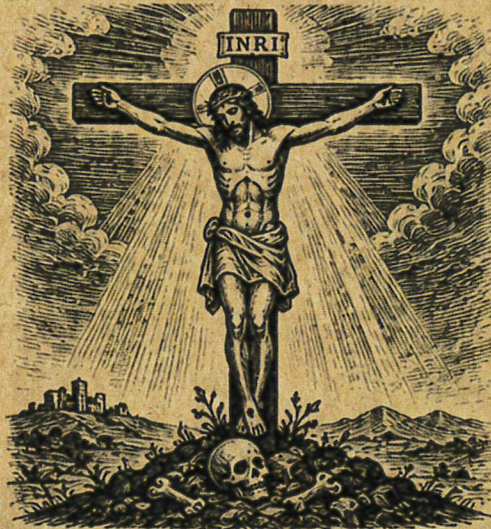
- a) in the collection basket or
- b) mail to 730 Washington Ave. Carnegie, PA, 15106

Those on PAC are: Fr. Jason and Dcn. Myron (ex officio). Dcn. Andrew Kurzawski, Russ Zorey, Zac Sudiak, Bohdan Konecky, Lou Milano, Eugene Czuczman, Bill Stickman.

Lou Milano's, Eugene Czuczman's and Bohdan Konecky's terms have come to completion.

PURIFICATION OF THE MIND FROM THE PASSION OF LUST

—❖— “How can a young man keep his way pure?
by guarding it according to thy word.” Ps. 119:9 —❖—



❖ ROMANS 12:2 ❖

Do not be conformed to this world but be transformed
by the renewal of your mind, that you may prove
what is the will of God, what is good and
acceptable and perfect.

—❖—
A vital part of a new life is a renewed mind,
enlivened by the Holy Spirit active in the Scriptures.

❖ JAMES 1:14-15 ❖

But each person is tempted when he is lured and
enticed by his own desire. Then desire when it has
conceived gives birth to sin; and sin when it is
full-grown brings forth death.

—❖—
Sin is a process which starts with evil thoughts, desires,
sin and habit. Stop this slavery to death by resisting
the first temptation.



THEOSIS

What It Is — and How to Reply to Misunderstandings
A Biblical Apologetics Chart

1. THE THESIS

Theosis means participation in the divine life by grace.

We do not become God by nature or essence.

**We are adopted in Christ, transformed by the Holy Spirit,
and conformed to the Son.**

**1 2 Peter 1:4 —
Partakers of the
divine nature**

Scripture explicitly says believers become 'partakers of the divine nature.' This means real participation by grace, not absorption into God's essence.

**2 Romans 8:29 —
Conformed to
the image of
the Son**

Salvation is not only pardon; it is transformation into Christ's likeness.

**3 2 Corinthians
3:18 — From
glory to glory**

The Christian life is a real interior transformation worked by the Spirit.

**4 John 17:20–23 —
Union with God**

Jesus prays that believers may share in divine communion and unity.

**5 1 John 3:2 —
We shall be
like Him**

The end of salvation is likeness to Christ in glory, while remaining creatures.

2. WHAT THEOSIS IS NOT



**NOT becoming
God by nature**

The Creator-creature distinction remains forever.



NOT pantheism

We do not merge into God or lose our personhood.



**NOT self-
deification**

Theosis is a gift of grace through Christ, not a human achievement.



**NOT opposed to
justification**

Forgiveness and transformation belong together in biblical salvation.

3. COMMON OBJECTIONS

OBJECTION	RESPONSE
1 Theosis is unbiblical.	The language and reality are biblical: 2 Peter 1:4, John 17, Romans 8:29, 2 Corinthians 3:18, and 1 John 3:2 all describe participation, communion, and transformation.
2 Theosis means humans become gods.	Not by nature or essence. Christians remain creatures. Theosis means sharing in God's life by grace through adoption, holiness, and union with Christ.
3 This confuses the Creator and the creature.	Biblical theosis preserves the distinction. We participate in God's life without becoming identical with God.
4 Salvation is only legal forgiveness.	Scripture also teaches inward renewal: "Christ lives in me" (Galatians 2:20), "from glory to glory" (2 Corinthians 3:18), and conformity to Christ (Romans 8:29).
5 2 Peter 1:4 is only a figure of speech.	Even if analogical, it still teaches a real sharing in divine life. The surrounding biblical witness confirms that salvation includes true participation and transformation.

4. HOW TO REPLY IN ONE MINUTE



Define it clearly

Theosis is participation in God's life by grace.



**Guard the
distinction**

We never become God by nature.



**Use the
key texts**

2 Peter 1:4,
Romans 8:29, John 17,
2 Corinthians 3:18,
1 John 3:2.



**State the
bottom line**

God became man so that man might share in the life of God.

BOTTOM LINE

Theosis is the biblical doctrine that salvation is not merely acquittal but communion, transformation, and filial participation in God's life through Christ by grace.

THE ERRORS OF ISLAM

ACCORDING TO ST. THOMAS AQUINAS & ST. JOHN DAMASCUS



TRUTH IS ONE. GOD REVEALS HIMSELF FULLY IN JESUS CHRIST.
ANY RELIGION THAT CONTRADICTS REASON AND REVELATION IS IN ERROR.



ST. THOMAS AQUINAS
DOCTOR OF THE CHURCH

*From Summa Theologiae,
Contra Gentiles, and
other writings*

ST. JOHN DAMASCUS
DOCTOR OF THE CHURCH

*From The Fount of Knowledge
and The Orthodox Faith
(Exposition of the Faith)*



- Islam denies that God became man. - Aquinas: If God could not assume human nature, He could not save us. (ST III, q.1, a.3)	 1. DENIAL OF THE INCARNATION	- Islam denies Christ fosh flesh. - John Damascus: This is the root of all error; it destroys our salvation. (Fount of Knowledge, Bk. 4, ch. 8)
- Islam denies the Trinity. - Aquinas: The denial of the Trinity is against Scripture. (ST I, q.32, a.3)	 2. DENIAL OF THE TRINITY	- Islam denies that God is Father, Son, and Holy Spirit. - John Damascus: The Trinity is the foundation of the Christian faith. (Fount, Bk. 1, ch. 8)
- Islam claims the Quran is the uncreated word of God. - Aquinas: Only the eternal Word (Logos) is uncreated—this is Christ. (ST I, q.1, a.1; Contro Gentiles, Bk. 1)	 3. ERROR ABOUT DIVINE REVELATION	John Damascus: The Quran is not from God, contradicts the Gospel, and was written by a man (Muhammad). (Fount, Bk. 4, ch. 27)
- Islam reduces Jesus to a more prophet. - Aquinas: This is the greatest insult, for it denies His divinity. (ST III, q.2, a.3)	 4. REJECTION OF THE DIVINITY OF CHRIST	John Damascus: They call Christ a servant of God, not God—yet salvation is through God, not a servant. (Fount, Bk. 4, ch. 16)
- Islam denies the atoning death and resurrection of Christ. - Aquinas: Without the Cross and Resurrection, there is no salvation. (ST III, q.48, a.2)	 5. FALSE VIEW OF SALVATION	John Damascus: They deny the Crucifixion and Resurrection, yet these are the heart of the Gospel. (Fount, Bk. 4, ch. 17)
- Islam permits polygamy and divorce without just cause. - Aquinas: This contradicts natural law and the dignity of marriage. (ST II-II, q.154, a.11)	 6. MORAL & NATURAL LAW CONTRADICTIONS	John Damascus: Their laws contradict reason, nature, and the dignity of woman and family. (Fount, Bk. 4, ch. 28)
- Islam contradicts reason and philosophy (e.g., eternity of the world). - Aquinas: True faith and reason cannot contradict. (ST I, q.1, a.5)	 7. CONTRADICTIONS WITH REASON	John Damascus: Their teachings are illogical, inconsistent, and oppose truth and reason. (Fount, Bk. 1, ch. 3)



OBJECTION: "ALL RELIGIONS WORSHIP THE SAME GOD."

RESPONSE: True worship must be in truth. A deity who denies His own Son and Revelation is not the God of Akraham, Isaac, and Jacob (In 17:3).

COMMON OBJECTIONS & CATHOLIC RESPONSES

OBJECTION: "MUSLIMS WORSHIP THE ONE GOD."

RESPONSE: They worship a god of their own imagination—denying His eternal Son, His Incarnation, and His grace. (2 Jn 9-11)

OBJECTION: "THE QURAN IS FROM GOD."

RESPONSE: A book that contradicts previous revelation, reason, and itself cannot be from God. (Deut 13:1-3; Gal 1:8)



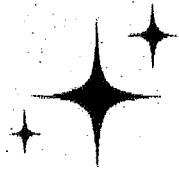
**CHRIST IS GOD. HE CAME IN THE FLESH, DIED, AND ROSE FOR OUR SALVATION.
THE CATHOLIC CHURCH ALONE PROCLAIMS THE FULLNESS OF TRUTH.**

"I am the way, and the truth, and the life. No one comes to the Father except through Me." (John 14:6)



UKRAINIAN INDEPENDENCE DAY FESTIVAL

SUNDAY, AUGUST 23, 2026
12:00 PM to 6:00 PM



*We stand with Ukraine
celebrate Ukrainian
Culture Day*

UKRAINIAN AMERICAN CITIZENS CLUB
OF WESTERN PENNSYLVANIA

Walnut Street, Carnegie Pennsylvania

Next to St. Peter and Paul Ukrainian Orthodox Church



**AUTHENTIC
UKRAINIAN FOODS**

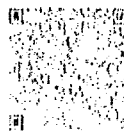


LIVE



CRAFT VENDORS

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FOR VOLUNTEERING, DONATIONS, SPONSORSHIP, & GENERAL QUESTIONS



VCMMIO



PARISH UKRAINIAN FOOD FESTIVAL

Glory to Jesus Christ!

People often ask, *"What does it mean to be an Eastern Catholic?"* It means that we live our faith not only on Sundays or during the Divine Liturgy, but every day - in our homes, our workplaces, and our parish. We are called to be the hands and feet of Christ, building up the Church through prayer, service, and sacrifice.

Fr. Jason often speaks about the incredible faith and resilience of our sister parish in Wheeling. Though they are an older community, they work tirelessly to keep their church thriving and to continue proclaiming the Gospel. Their example reminds us that a parish is strengthened not by one person, but by the commitment of its people.

Our **Parish Food Festival** is one of the most important ways we support the mission of Holy Trinity. It is one of our largest fundraisers, but it is also an opportunity to welcome thousands of visitors into our parish and share our faith, hospitality, and Ukrainian heritage. While the festival lasts a day, it takes months of preparation, and **we need your help now.**

How You Can Help

Donate Supplies: We are collecting **bottled water, Coca-Cola, Diet Coke, and Sprite** (the only soft drinks we will sell this year).

Become a Sponsor: Take a sponsorship form from the bulletin or visit htucc.com/food-festival. Sponsorships range from **\$250–\$1,500**. Please consider asking your employer or a favorite local business to support the festival.

Donate Products: We are also seeking **gift baskets, gift certificates, merchandise, products, and other raffle items** from local businesses and parishioners. These donations are a tremendous help and are greatly appreciated.

Volunteer: We need volunteers before and during the festival. Register training will be offered on **Sundays after the 11:00 AM Divine Liturgy** (dates will be announced).

Lead a Festival Area: We are looking for parishioners willing to oversee areas such as **Parking, Hospitality, Bakery, Garbage/Cleanup**, and other festival stations.

If you are new to Holy Trinity, please know that our Food Festival is truly an **all-hands-on-deck** parish event. Every parishioner is encouraged to become involved in some way. This is **our parish**, and together we have the opportunity to show Carnegie and the surrounding community the beauty of our faith and the warmth of our parish family. **To volunteer, become a sponsor, make a donation, or lead a festival area, please speak with Fr. Deacon Andrew or Pani Halyna after Divine Liturgy.**

SERVICES FOR THE WEEK

Sat., 8/8

4:00 pm

11th Sunday after Pentecost

For the souls of Katherine & Nicholas Volanski req. by Mary Ann Volanski. (IS)

Sun., 8/9

8:30 am

11:00 am

11th Sunday after Pentecost

For the soul of Vira Petrakh req. by Korenovska & Panichek Families. (JC)

For the soul of Bishop Robert Moskal req. by Betty Boyle. (JC)

Wed., 8/5

7:00 pm

Eve of Transfiguration of our Lord

For the soul of Harout Yahnian req. by Mark & Mayda Medwig. (JC)

Thu., 8/6

Transfiguration of our Lord

Liturgy in Wheeling

Sat., 8/8

4:00 pm

11th Sunday after Pentecost

For the souls of Katherine & Nicholas Volonski req. by Mary Ann Volanski. (IS)

Sun., 8/9

8:30 am

11:00 am

11th Sunday after Pentecost

For the soul of Vira Petrakh req. by Korenovska & Panichek Families. (JC)

For the soul of Bishop Robert Moskal req. by Betty Boyle. (JC)

RECURRING PARISH GIVING — COMING SOON

A secure recurring giving option is being explored for parishioners who travel or are occasionally unable to attend. It will supplement traditional offertory giving and help sustain the parish's weekly mission. More information will follow. How have you supported your parish this past month? "God loves a cheerful giver."

— 2 Corinthians 9:7



HOLY TRINITY UKRAINIAN CATHOLIC CHURCH

PARISH CONTACTS

To reach any of the parish leaders listed below, please call the church rectory:

412-279-4652

to receive their personal contact information.

PASTOR'S ADVISORY COUNCIL



Zac Sudiak

WOMEN'S GROUP



Rebecca Covell

FINANCIAL ADVISORY COMMITTEE



Gary Shiwarski • Zac Sudiak

LEAGUE OF UKRAINIAN CATHOLICS



Nick Kotow

CCD RELIGIOUS EDUCATION



Fr. Jason Charron

ANNUAL PICNIC COMMITTEE



Andrew Kurzawski

SAFE ENVIRONMENT



Marika Zaliszczuk

PRO-LIFE



Linda Yurko

YOUTH GROUP



HTUCCyouthgroup@gmail.com

MEN'S GROUP



Jason Clarke

RIDNA SHKOLA



Olexandra Korenovska

MUSIC



Peter Coelho-Kostolny

SEVEN SISTERS APOSTOLATE



Leah Krummert

ALTAR DECORATING



Arlene Esterburg



SEPTEMBER 2026

Ukrainian Greek Catholic Church • New Calendar

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1 BEGINNING OF THE CHURCH YEAR <i>Liturgical New Year • Indiction</i>	2	3	4	5
6 14th Sunday after Pentecost	7	8 NATIVITY OF THE MOTHER OF GOD <i>Great Feast</i>	9	10	11	12
13 Sunday before the Exaltation of the Holy Cross	14 EXALTATION OF THE HOLY AND LIFE-CREATING CROSS <i>Great Feast • strict fast</i>	15	16	17	18	19
20 Sunday after the Exaltation of the Holy Cross	21	22	23	24	25	26
27 17th Sunday after Pentecost	28	29	30			

Principal observances shown. Fixed feasts follow the UGCC new calendar; Sundays follow the UGCC 2026 Paschalia (Pascha: April 12).