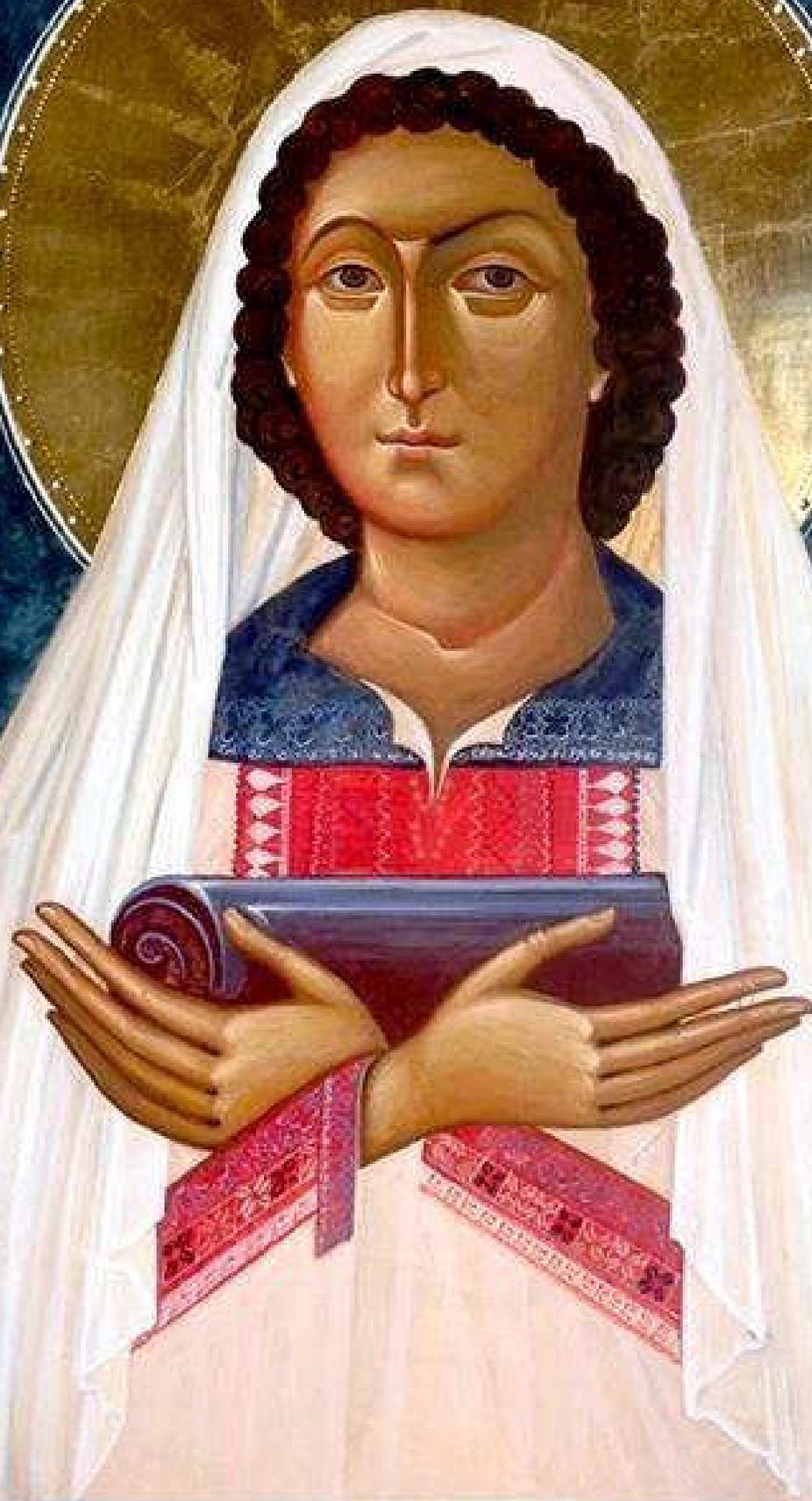


SANCTA

TABITHA



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

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

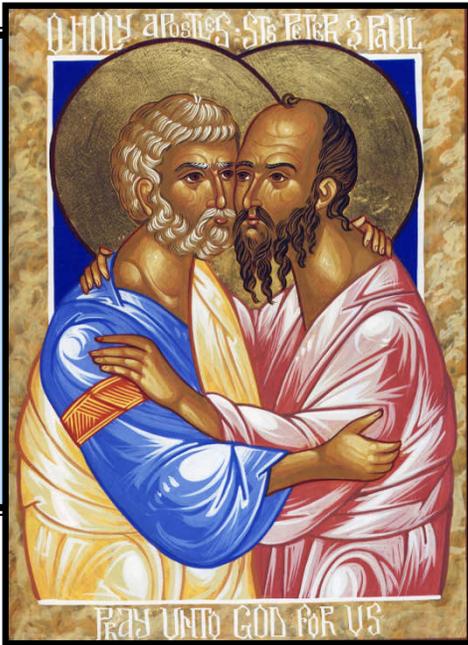
Very Reverend Fr. Steve Repa

Rectory: 412-279-2111; Emergency: 412-400-9782

Parish Hall: 724- 276-9718

President: Howard West 412-910-9627

www.orthodoxcarnegie.org



APRIL 29, 2018

SUNDAY, APRIL 29TH

DIVINE LITURGY, 9:30 AM, TONE 3

SUNDAY OF THE PARALYZED MAN

RIGHTEOUS TABITHA

ACTS 9:32-42; JN 5 : 1-5

PARASTAS IN MEMORY OF GEORGE PAWLOSKY

SATURDAY, MAY 5TH

VESPERS 6:00 PM

SUNDAY, MAY 6TH

DIVINE LITURGY, 9:30 AM, TONE 4

SUNDAY OF THE SAMARITAN WOMAN

GREAT MARTYR GEORGE

ACTS 11 : 19 -26, 29-30; JN 5 : 17-6 : 2

THIS WEEK'S BULLETIN IS SPONSORED BY:

MARLANE PAWLOSKY AND KATHRYN OSTAFFY IN

MEMORY OF GEORGE PAWLOSKY.

VICHNAYA PAMYAT MEMORY ETERNAL

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The Senior Chapter of the Ukrainian Orthodox League

Editor: Michael Kapeluck

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

-hand delivered to the editor

-placed in the Bulletin envelope in the church vestibule.

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

-e-mailed to: kapeluck@verizon.net

We welcome you today

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

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

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

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

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

Нагадуємо нашнім гостям., що:

ми заохочуємо всіх до участі у Священній Літургії в нашій Церкві; ми сподіваємося, що Ви зможете не лише помолитися 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 м'єисливості, 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 Бо

SUNDAY OF THE PARALYTIC

TROPARION 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!

KONTAKION OF THE PARALYTIC - TONE 4

I come to You, O Christ,
Blind from birth in my spiritual eyes
And I call to You in repentance:
You are the most radiant light of those in darkness!

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.



Synaxarion

This event is placed here, because Christ worked this miracle at the time of the Hebrew Pentecost. For, having gone up to Jerusalem for the Feast, He went to the pool with five porches, which Solomon had built and which was called the Sheep's Pool, because it was there that they used to wash the entrails of the sheep that had been slaughtered in the Temple for sacrifice; the first person to enter it, when the water was troubled by an Angel once a year, was made healthy. Christ found in that place a man who had been ill for thirty-eight years and who lay there, despairing of finding anyone to place him in the water; from this we learn how beneficial endurance and patience are; and that since He was going to grant us Baptism, which cleanses every sin, God provided that miracles should be wrought in the Old Testament through water, so that, when Baptism was bestowed, it might be accepted. Jesus came to this paralytic, who was called Jarus, and questioned him; he related his despair over finding someone to help him. Christ, knowing that he had been wasting away with this illness for so long a time, said: "Rise, take up thy bed, and walk." At once, he became healthy, and, taking his bed upon his shoulders, lest the event should seem illusory, he walked to his house. Since it was the Sabbath, he was forbidden by the Jews to walk. He explained that the One Who had healed him had told him to walk on the Sabbath, though he did not know Who He was; for when a crowd had gathered in that place, the Gospel says, Jesus secretly departed.

After this, Jesus found him in the Temple and said to him: "Behold, thou art made whole; sin no more, lest a worse thing come unto thee." Some say—though incorrectly—that Jesus spoke these words, because this man would later smite Him when He stood before Caiaphas, the High Priest and would, as a result, be granted a worse trial than paralysis, that of being tormented in the eternal fire, not just for thirty-eight years, but for ever; rather, the Lord showed that the illness of paralysis befell him because of his sins. However, not all illness comes from sins, but in some cases it comes about from physical causes, from gluttony, indifference, and many other factors. The paralytic, knowing that it was Jesus Who had healed him, made this known to the Jews; they, goaded into defending themselves, sought to kill Christ, because He had supposedly broken the Sabbath. Christ said much to them about this, maintaining that it is right to do good on the Sabbath; and that it was He Who, being equal to the Father, had said that one should keep the Sabbath; and just as His Father had worked hitherto, so did He work.

PROKIEMON

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.

Sunday of the Paralytic

Lesson from the Acts of the Apostles

(c.9, v. 32-42)

In those days, as Peter was traveling about among them all, he happened to visit also the saints, who resided at Lydda. There he found a man, named Aeneas, a paralytic, who had been bedridden for eight years. Peter said to him : " Aeneas, Jesus Christ has healed you. Rise and make your bed." He rose immediately. All the residents of Lydda and Sharon saw him, and they turned to the Lord.

Now, there was at Joppa a disciple named Tabitha, which means Dorcas, that is to say, Gazelle. She was entirely occupied in good works and acts of charity. But it happened at that time that she fell sick and died. So, they washed her and laid her in an upper room.

As Lydda was near Joppa, and the disciples had learned that Peter was there, they sent two men to him with the entreaty to come over without delay. So Peter arose and came with them.

On his arrival they took him to the upper room. All the widows stood around him weeping and showing him the shirts and garments, which Dorcas had made, while she was still with them.

But Peter put them all away and knelt down and prayed. Then, turning to her, he said: "Tabitha, rise." Thereupon, she opened her eyes, saw Peter, and sat up. He gave her his hand, and lifted her up. Then, calling the saints and the widows, he presented her alive to them. This miracle became known through all Joppa, and many believed in the Lord.



Дії 9:32-42

Мандруючи з міста до міста, Петро завітав до віруючих, які мешкали в Лидді. Там він знайшов чоловіка, на ймення Еней, який уже вісім років був немічний і прикутий до ліжка. Петро сказав йому: «Енею, Ісус Христос зцілює тебе. Підведись і сам постели собі ліжко». І той негайно підвівся. І всі мешканці Лидди й Сарона бачили його й навернулися до Господа.

В Йопії жила Ісусова послідовниця Тавіта, з грецької Доркас, що перекладалося як «сарна». Вона завжди була готова на добрі справи й завжди давала бідним гроші.³⁷ Якраз у ті дні вона захворіла й померла. Тіло її обмили й поклали в горішній кімнаті.

Лидда була біля Йопії. Коли Ісусові послідовники в Йопії почули, що Петро перебуває в Лидді, вони послали до нього двох чоловіків з проханням: «Прийди до нас, будь ласка, негайно». Петро зібрався й вирушив з ними. Коли він прийшов, його відвели до горішньої кімнати, та всі вдови обступили його. Вони плакали й показували йому одяг та інші речі, які Тавіта зробила своїми руками, коли ще була з ними.

Петро вислав їх із кімнати, а сам став на коліна й почав молитися. Потім, повернувшись до тіла, промовив: «Тавіто, встань!» Вона розплющила очі й, побачивши Петра, сіла. Петро подав їй руку й допоміг встати на ноги. Слідом за тим він покликав усіх віруючих та вдів і показав їм, що Тавіта жива. Це стало відомо по всій Йопії, тож багато людей повірило у Господа.

Gospel According to Saint John

(c. 5, v. 1-15)

At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, called in Hebrew Bethesda, with five porches. In these lay a crowd of invalids, blind, lame, paralyzed, waiting for the disturbance of the water .

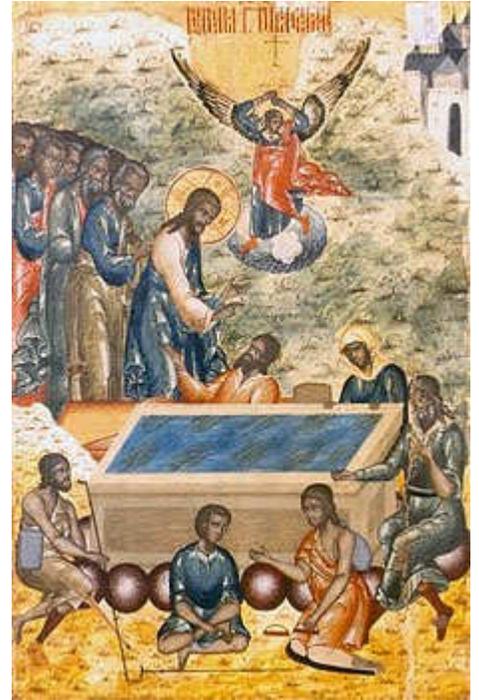
For an angel of the Lord came down from time to time into the pool and disturbed the water. Whereupon the first man who went down into the pool after the agitation of the water recovered from whatever disease he had been afflicted with.

Now there was a man there who had been ill for thirty-eight years. Jesus saw him, and knowing that he had been lying there for a long time, said to him: "Do you want to become well ?"

The sick man answered him: "Lord, I have no one to put me into the pool when the water is disturbed, and while I am on my way, someone else steps down before me." Jesus said to him: "Rise, take up your bed, and walk." At once the man was healed, he took up his bed, and walked.

Now it was the Sabbath on that day. Therefore the Jews told the man who was cured: "It is the Sabbath, it is not lawful for you to carry your bed." He answered them: "The man who healed me, told me to take up my bed and walk."

They asked him: "Who is the man who told you to take up your bed and walk?" But the man who had been cured did not know who it was, for Jesus had slipped away, as there was a crowd in that place. Afterward Jesus came across him in the temple and said to him: "See now, you are well. Do not sin any more, otherwise something worse will happen to you." Then the man went off and reported to the Jews that it was Jesus who had healed him.



Від Івана 5:1-15

Після цього настало юдейське свято, й Ісус пішов до Єрусалиму. Там біля Овечих воріт є купальня, що звалася арамейською Вифезда і мала п'ять критих галерей з колонами. У тих галереях лежало багато хворих, сліпих, кривих та немічних. [Вони чекали, поки вода почне вирувати.] . [І час від часу Ангел Господній сховався з неба, щоб збовтати воду. І той, хто першим входив у ту воду, одразу видужував, хоч би якою хворобою він страждав.

І був там чоловік, який хворів на той час уже тридцять вісім років. Коли Ісус побачив, що той чоловік лежить там, і знаючи, що він хворіє так давно, Він запитав: «Хочеш одужати?»

Хворий йому відповів: «Господи, нікому мене занурити у воду, коли вона починає вирувати. Поки я намагаюся дістатися до купелі, як мене завжди хтось випереджає». Ісус сказав йому: «Вставай, візьми постіль свою і ходи». І чоловік одразу ж одужав, узяв постіль свою і почав ходити. І сталося це в суботу.

Юдеї почали говорити шойно зціленому: «Сьогодні субота, і Закон забороняє носити постіль у руках!» Той відповів: «Чоловік, Котрий зцілив мене, сказав: „Візьми постіль свою і ходи”». Тоді вони спитали його: «Хто цей Чоловік, Який сказав тобі взяти постіль і йти?» Але зцілений не знав, Хто то був. Оскільки там було багато людей, то Ісус пішов звідти, щоб Його не помітили.

Пізніше Ісус знайшов того чоловіка у Храмі й мовив до нього: «Ось ти вже й видужав, тож не гріши більше, аби з тобою чогось гіршого не сталося». І той чоловік пішов. І він розповів юдеям, що це Ісус зцілив його.

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. Bazyl Zawierucha	Tetiana Kozak	Rose Zinski	Victor Saganey	Reggie Warford
Fr. John Harvey	Jane Allred	Sarah Dorning	Kieth O'Donnell	Peter Zinski
PM Maryann Ozlanski	Pearl Homyrda	Kathryn Ostaffy	Jackson Janosek	James Horowitz
Eva Stasko	Max Rozum	Ronda Bicke	Sandy Rozum	Sebastian 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
Stephen Sheptak	Michele Kapeluck	Sharon Welsh	Kathryn Yttri	

from all physical and spiritual maladies 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

April 29 - Martyr Leonidas of Corinth
Leonid Aleksandrov

Anniversaries

April 30 David & Connie Markiw
May 3 Larry & Shelley Trondle

Birthdays

April 30 Cindy Mycyk
May 2 Joshua Haluszczak
May 3 Alexander Reiterovych
May 4 Alice O'Neil
May 4 Sebastian Leis
May 4 Dyan Sekelik

Feast Days of:

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

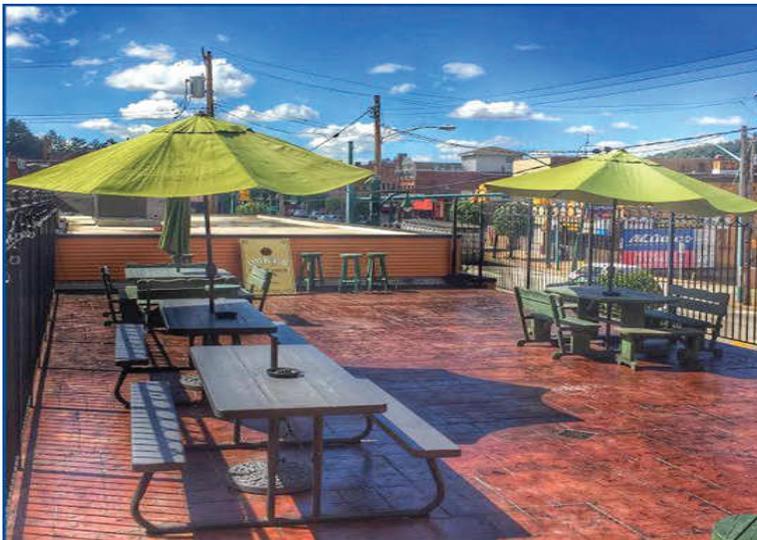
Pray for our parishioners in vocational studies

Deacon Cliff O'Neil, , Ethan Nixon

- **BROTHERHOOD UNITE!!** Attention all Men! Help make this year's Mother's Day luncheon something to remember. This year the men are going to show their appreciation for all that the women do for us. Please contact Mike Sally or Michael Kapeluck with what you would be willing to help with. We will meet today at coffee hour to make plans. And remember, no help from your women!
- **UTS SCHOLARSHIP:** The Ukrainian Technological Society (UTS) online scholarship application for fall of 2018 scholarships, is now accessible. Current high school seniors or college students, log into www.utsphgh.org, then select "scholarship application", and then follow the directions. Applications must be made online or postmarked, by July 5. Please be sure to request your transcripts as soon as spring grades are posted, since registrars are often backlogged at the end of the semester.

KITCHEN WORKERS SCHEDULE Winter/Spring, 2018

- Jun 25, Monday 7:30 am Potato preparation plus 1 batch pierogies
- Jun 26, Tuesday 9:00 am 2 batches pierogies (NO ORDERS – all for Ukie Fest)



PAN-ORTHODOX SINGLES GATHERING

Tuesday, May 29, 2018
7-10pm

DUKE'S UPPER DECK
122 W 8th Ave, Homestead, PA 15120
Meet new people, make new friends.
Light appetizers will be served.
Questions? Call Bob at 412-462-4133



Register today at iocc.org/homestead.



STATEMENT OF THE COUNCIL OF BISHOPS OF THE UKRAINIAN ORTHODOX CHURCH OF THE USA

To the Venerable Clergy, Clergy, Monastics and Faithful of our Holy Ukrainian Orthodox Church of the USA:

CHRIST IS RISEN! INDEED HE IS RISEN!

We write to you all having been informed about recent events in Ukraine surrounding the life of the Ukrainian Orthodox Church. If you have not yet heard or read anything about these events, which are filling the social websites and media in and beyond Ukraine, we hereby inform you that the President of Ukraine met in a day-long audience with His All-Holiness, the Ecumenical Patriarch of Constantinople, Bartholomew I, on Bright Monday – 9 April 2018. The result of this meeting was the beginning of the Patriarchate's long-awaited consideration of Autocephaly for the Ukrainian Orthodox Church of Ukraine.

Upon his return to Ukraine, President Poroshenko immediately began the process of rallying the hierarchs of the Ukrainian Orthodox jurisdictions in Ukraine and the Verkhovna Rada (Ukrainian Parliament). All the hierarchs of two of the three jurisdictions and the vast majority of the Rada responded to the President's emotional appeal to support the process of asking His All-Holiness Patriarch Bartholomew and the Holy Synod of Constantinople to move forward with the process of granting a Tomos of Autocephaly to the Church in Ukraine, which has for 1030 years been the canonical territory of the Patriarchate of Constantinople, since 988 when our nation was baptized and confirmed into the Holy Orthodox Faith.

Not even under 332 years of non-canonical and often tortuous subjugation to a foreign Orthodox patriarchate could the faithful of Ukraine be convinced that they did not belong to the authority of the Ecumenical Patriarchate. This is simple history, as documented by generations of Patriarchs and Synods of Constantinople, which never abandoned its canonical rights and privileges in Ukraine.

The Ecumenical Patriarchate, through releases on its own website and through the media has confirmed that the process of considering the Autocephalous status of the Church of Ukraine has begun, which will continue through the next meeting of the Holy Synod to be held in May.

President Poroshenko in all his public appearances and statements about these current events has been incredibly

enthusiastic about the possibility of the Ukrainian Orthodox Church of Ukraine being granted even by the 1030th anniversary in July 2018 of the Baptism of Ukraine into the Orthodox Faith in 988 by Equal-to-the-Apostles, Great Prince Volodymyr.

The Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine has written a strong letter of support for the actions being taken by His All-Holiness and the Holy Synod of Constantinople regarding the possible granting of a Tomos of Autocephaly to the Ukrainian Church. We have assured His All-Holiness of the unceasing prayers of not only the hierarchs, but also the millions of Ukrainian Orthodox clergy and faithful in and beyond the borders of Ukraine, for him personally during this process. In conjunction with this assurance, we issue the following to all the clergy and faithful of our Holy Ukrainian Orthodox Church of the USA:

In the connection with the adoption and referral to the Ecumenical Patriarch Bartholomew of Ukrainian Churches and government appeals, with the request of granting a Tomos of Autocephaly to the Orthodox Church in Ukraine, we give blessing in all our parishes of the Ukrainian Orthodox Church of the USA take the following petitions:

1. During the Liturgy on the Triple Ektenya after the petition for the United States and Ukraine (For God-Loving and God-Protected country the United States...), say additional petitions:

- Again we pray for the creation (establishing) of the single Orthodox Church in Ukraine.

- Again we pray for His All-Holiness Patriarch Bartholomew, for all the Orthodox hierarchs of Ukraine, for the President of Ukraine, Verkhovna Rada and for the matter (work) begun by them.

2. On the following Sundays and holidays, after the Amvon prayer during the Divine Liturgy: "Let us pray to the Lord. Lord, have mercy. "And the priest, standing on the Amvon, faces the Altar proclaims the following prayer:

Prayer for the Unification of the Ukrainian Orthodox Church

"O Lord our God, You can see, as the invisible and visible enemies divided the Ukrainian Orthodox Church, and with it all Ukrainian people. Help us to promote the unification of Ukrainian Orthodoxy into a single Church, putting the cornerstone of apostolic rule that orders us to know that every nation, and among them the Ukrainian people, must have its first hierarch.

O Lord, inspire our separated brethren, so that they will unite around the Throne of Kyiv into a single Church and that Christian love would prevail among all of us, because You said: "By this everyone will know that you are my disciples, if you love one another".

Look upon us, Lord the Lover of all mankind, and do not punish us for our iniquities, voluntary and involuntary, committed in knowledge and in ignorance. Let us have a true love amongst us, forgive us our trespasses and do not remember our transgressions.

Great Merciful Master, protect and preserve Ukraine from those who encroach on its independence and wants to divide it, as you have always protect the Christian countries. Let a single Ukrainian Orthodox Church be a strong spiritual foundation for the indivisible Ukraine and the unity of our people, let it enemies be scattered and let peace, harmony and unity prevail in us.

O Lord, You said: "For without me you can do nothing." Hear, o God, prayer of your faithful and bless the begun matter of the unity of the Orthodox in a single Church of Ukraine to lead to a successful conclusion. To His All-Holiness Patriarch Bartholomew, the Ukrainian Orthodox Hierarchs, the President, the Verkhovna Rada, and all those who work for this, send wisdom and inspiration of Your Holy Spirit, and in the good cause of the recognition of the Ukrainian Church to bring everyone to close conclusion. For Yours it is to have mercy on and save us, our God and we glorify You, Father, Son and Holy Spirit, now and ever and to the ages of ages. Amen.



Звернення Собору Єпископів Української Православної Церкви США

Возлюбленому Духовенству, Монашествву та Вірним нашої Української Православної Церкви США:

ХРИСТОС ВОСКРЕС! ВОІСТИНУ ВОСКРЕС!

Ми звертаємось до Вас усіх беручи до уваги останні події в Україні, як стосуються життя Української Православної Церкви. Якщо Ви ще не чули або не читали про ці події, що заповнили соціальні мережі та засоби масової інформації в Україні та за її межами, цим листом ми інформуємо Вас про те, що Президент України з одноденним візитом відбув до Стамбула і зустрівся з Його Всесвятістю, Вселенським Патріархом Константинопольським Варфоломієм I, у Світлий Понеділок - 9 квітня 2018 р. Результатом цієї зустрічі став початок довгоочікуваного розгляду надання Автокефалії Українській Православній Церкві в Україні.

Після повернення в Україну, Президент Порошенко відразу розпочав процес спілкування з ієрархами Українських Православних юрисдикцій в Україні та з Верховною Радою України. Всі ієрархи двох із трьох юрисдикцій та переважна більшість Верховної Ради відреагували на емоційний заклик Президента підтримати процес звернення із проханням до Його Всесвятості Патріарха Варфоломія та Священного Синоду Константинополя щодо просування вперед процесу надання Томосу Автокефалії для Церкви в Україні, яка протягом 1030 років була канонічною територією Константинопольського Патріархату, з 988 року, коли наша нація була охрещена та прийняла Святу Православну Віру.

Навіть протягом 332 роки не канонічного, а часто заплутаного підпорядкування іншому Православному патріархату, вірних України не вдалося переконати, що вони не належать до влади Вселенського Патріархату. А це є проста історія, задокументована поколіннями Патріархів та Константинопольських Синодів, які ніколи не відмовлялися від своїх канонічних прав та привілеїв в Україні.

Вселенський Патріархат, через висвітлення у своїх соціальних мережах та через засоби масової інформації підтвердив, що розпочався процес розгляду Автокефального статусу Церкви в Україні, який буде продовжуватись і на наступному засіданні Священного Синоду, який відбудеться в травні.

Президент Порошенко у всіх своїх публічних виступах та заявах про ці поточні події був неймовірно захопленим про можливість отримання Автокефалії Українською Православною Церквою в Україні ще до

святкування 1030-річчя (яке відзначатиметься в липні 2018 р.) Хрещення України в Православну Віру у 988 р., Рівноапостольним Великим Князем Володимиром.

Постійна Конференція Українських Православних Єпископів Поза Межами України написали відповідного листа про підтримку дій, проведених Його Всесвятістю та Константинопольським Священним Синодом щодо можливого надання Томосу Автокефалії Українській Православній Церкві. Ми запевнили Його Всесвятість у безустанних молитвах за нього у цьому процесі, і не тільки ієрархів, але й мільйонів українців, духовенства та вірних в Україні та поза її межами. У зв'язку з цією постановою ми видаємо наступне для всього духовенства та вірних нашої Святої Української Православної Церкви США:

У зв'язку з ухваленням та направленням Вселенському Патріарху Варфоломію звернень Українських Церков і Державних установ з проханням надати Томос про автокефалію Православній Церкві в Україні, в усіх парафіях Української Православної Церкви США благословляється:

1. Під час богослужінь на потрійній ектенії після прохання про США і Україну (За Боголюбиву і Богомбережену країну нашу США...) виголошувати додаткові прохання:

- *Ще молимося за створення в Україні єдиної Помісної Православної Церкви.*

- *Ще молимося за Святійшого Патріарха Варфоломія, за всіх Православних ієрархів України, за Президента України і Верховну Раду і за розпочате діло рук їх.*

2. У наступні недільні та святкові дні, після заамвної молитви Божественної літургії: “Господеві помолімося. Господи помилуй.” І священнослужитель стаючи на амвоні, лицем до престолу, виголошує молитву:

Молитва за об'єднання Української Православної Церкви

“Господи Боже наш, Ти бачиш, як невидимі й видимі вороги розділили Українську Православну Церкву, а разом з нею і весь український народ. Допоможи нам сприяти об'єднанню українського православ'я в єдину помісну Церкву, поклавши наріжним каменем апостольське правило, яке велить нам знати, що кожен народ, а серед них і український народ, повинен мати свого першого єпископа.

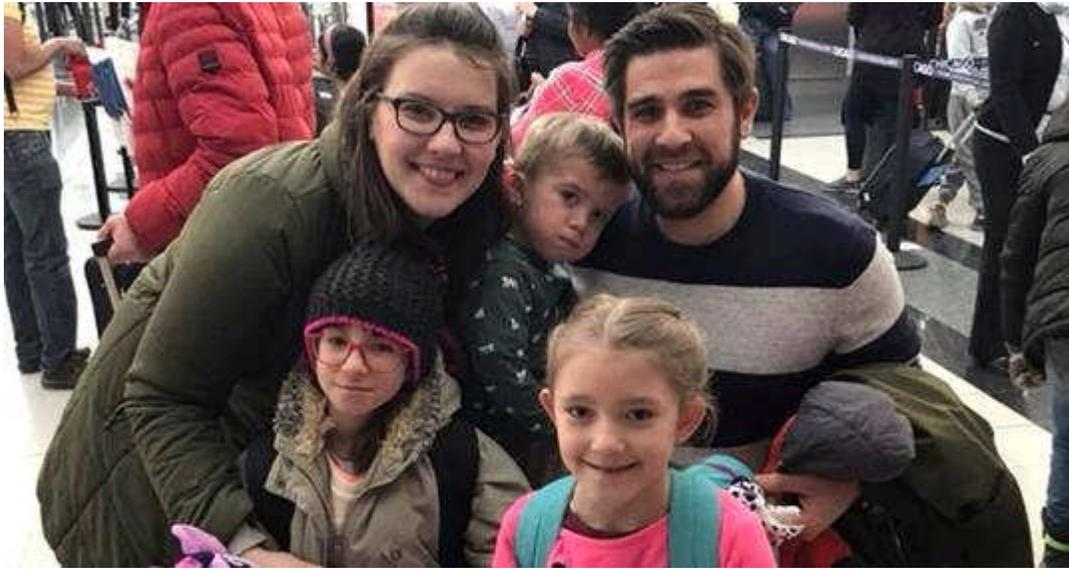
Напоум, Господи, наших розділених братів, щоб вони об'єдналися навколо Престолу Київського в єдину Церкву і щоб між усіма ними панувала християнська любов, бо Ти сказав: «По тому будуть пізнавати, що ви Мої ученики, якщо будете мати любов між собою».

Зглянься на нас, Чоловіколюбний Господи, і не карай нас за наші провини вільні і не вільні, свідомі й невідомі. Дай нам мати правдиву любов між собою, прости нам провини наші і не пам'ятай беззаконь наших.

Владико Многомилостивий, охорони й збережи Українську державу від тих, хто зазіхає на її незалежність і хоче розділити її, як Ти завжди оберігав християнські держави. Нехай єдина помісна Українська Православна Церква буде міцною духовною основою для неподільності Української держави та єдності народу нашого, нехай розвіються вороги його і нехай запанують в нас мир, злагода і єдність.

Ти, Господи, сказав: «Без мене не можете робити нічого». Вислухай, Боже, благання вірних Твоїх і благослови розпочату справу єднання православних у Помісній Церкві Українській до успішного завершення привести. Святійшому Патріарху Варфоломію, Українському Православному Єпископату, Президенту, Верховній Раді та всім, хто для цього трудиться, мудрість та натхнення Духа Твого Святого пошли, і у добрій справі визнання Церкви Української до скорого завершення всіх приведи. Бо Ти милуєш і спасаєш нас, Боже наш, і Тобі славу возсилаємо, Отцю і Сину, і Святому Духові, нині і повсякчас, і на віки віків. Амінь.”

Charest Family Summer Hosting



\$4,200 RAISED BY 43 PEOPLE

GOAL \$9,150

Please help bring Viktoriia, Ivannka, and Nestor to the US for the summer.

21 DAYS LEFT

A year ago, we committed our hearts and home to hosting two beautiful sisters from Ukraine. A few months later, we met these girls for the first time and knew immediately that they belonged in our family. They stayed for six weeks in the summer and 4 weeks in the winter. Now we have the opportunity to bring them again, this time for the entire summer. We also have the chance to bring their younger brother for the summer.

Hosting brings a huge financial obligation. We are asking for your help in this endeavor. Any amount is deeply appreciated!! No amount is too little. Please help as you are able and spread the word. Donations are tax-deductible. Your help has a huge impact on these children and the future of hosting in general. Thank you, in advance, for your financial help and especially your prayers. Pray we can bring them home forever!!

Donate at :

<https://www.mightycause.com/story/Charestsummerhosting>

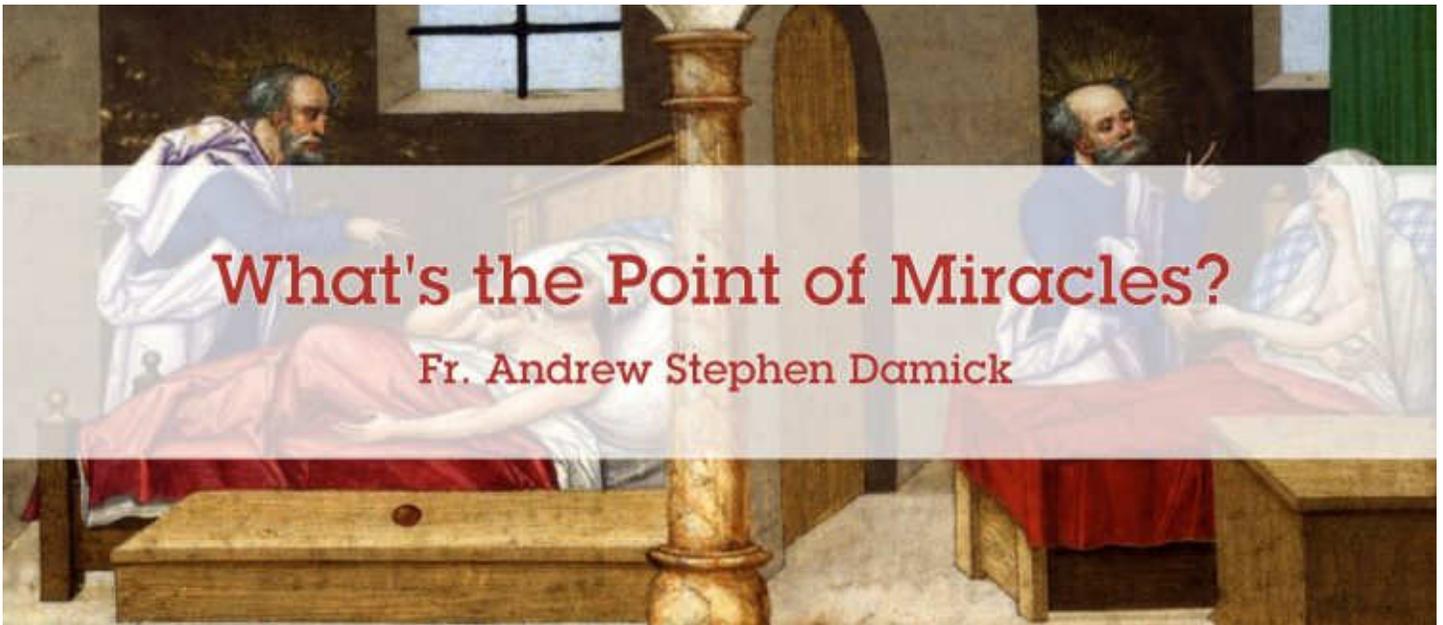
CHRIST IS RISEN! ХРИСТОС БОКРЕК!

For a number of years, Fr. John Charest and Pani-matka Laryssa have volunteered for Project143 (an organization that gives hope to orphaned children who are unlikely to be adopted.) Last summer, the Charests felt a calling to host two Ukrainian Orphan girls. That hosting was more than modeling a stable family for the girls; the Charest family fell in love. This summer they plan on hosting both girls AND their brother. The Charest family hopes to see all three children as often as they can until they become their forever family. The hosting fee deadline is fast approaching. Please consider making a donation to help bring this family together.

Bishop Daniel

Donate at : <https://www.mightycause.com/story/Charestsummerhosting>





What's the Point of Miracles?

Fr. Andrew Stephen Damick

Do you ever wonder what it might have been like to be with the Apostles during those exciting days after Pentecost, when they were sent forth into the whole world to preach the Gospel? We see in the passage ready today from Acts a little of how amazing this must have been.

In the reading from Acts 9 appointed for this fourth Sunday of Pascha, Peter performs two miracles. In the first, he heals a paralyzed man named Aeneas, who had been lying in bed for eight years. He says to him, “Aeneas, Jesus Christ heals you; arise and make your bed.” And then Aeneas gets up immediately. And in the second miracle, Peter raises a woman named Tabitha from the dead.

When we see these miracles in Scripture, even if we believe that they really happened, we may be tempted to distance them from us. We might think: “Those things happened a long time ago. But they don’t happen now.” Or we might think: “The Apostles were so holy that they could do those things, but I’m not like that.”

And so we hear these stories of the great saints of old, and we may feel as spiritually paralyzed as Aeneas lying in his bed. Or as spiritually dead as Tabitha, who got sick and died.

We also read in the Gospel today the account of Jesus healing another paralytic. This one had been ill for thirty-eight years. He is lying next to the pool of Bethesda, which had five porticoes. In the porticoes were many sick people. He is surrounded by sick people. It’s not just the paralyzed but also invalids, the blind and the crippled. They are all there because there is something special about that pool.

At that time, at certain seasons, an angel would step into the pool and stir up the water. Then whoever got into the pool first after that happened would be cured of his disease. This was an amazing miracle, but the paralyzed man could not ever get into the pool himself when the angel came, because he was paralyzed and had no one to put him in. So he just lay there, watching other people get their miracles and wondering if his would ever come.

I sometimes feel like that paralytic, lying in the hospital of souls that is the Orthodox Church and its tradition, seeing so many amazing and powerful stories of miracles and profound conversions, and I wonder why they’re not more frequent, why they’re not the norm for life in the Church. When do I get to have my miracle? Why can’t I perform miracles like the Apostles and saints? Shouldn’t this be normal in Christianity? It sure looks like it in the Book of Acts.

There are several things we can say here. First, we should mention that what we might think of as “supernatural” miracles (though really we mean *spectacular* miracles, because we do have a miracle that happens here at least once a week as bread and wine become the Body and Blood of Christ)—these things still happen. Just a little over a

week ago, with my own eyes I watched miraculous holy oil dripping spontaneously from a myrrh-streaming icon. This icon of the Virgin Mary is found at the Church of St. George in Taylor, Pennsylvania, which is only 75 miles from here. And the priest who is the keeper of the icon has literally volumes of stories about miracles associated with the icon. So these things do happen.

But we should also say that these kinds of miracles are not really the most important. St. John Chrysostom, for instance, is famous for having said that love is greater than raising the dead and that feeding the hungry in the name of Christ is greater than raising the dead. And if these “ordinary” things in Christian life are greater even than raising the dead, what does that mean for the kinds of miracles we should really be looking for? In my experience as a Christian and pastor, I might add that I think it is a greater miracle that someone’s spiritual heart should truly convert to Christ than that their physical heart should be cured of a deadly disease.

Now, I’m not saying that we shouldn’t care when Peter heals Aeneas or raises Tabitha, nor that it’s not important that Jesus gave strength to the paralytic in the Gospel. Rather, we should look at these miracles in Scripture and in our own times—even spectacular ones—as the Lord would have us see them. So let’s look at the context more closely with all three of these miracles.

In the case of Aeneas, Peter comes to this paralyzed man in Lydda and says to him, “Aeneas, Jesus Christ heals you; arise and make your bed.” Peter doesn’t say, “Aeneas, I heal you” or even “Aeneas, be healed.” Peter tells him that Jesus Christ is healing him. And what happens next? The Scripture says, “And all who dwelt at Lydda and Sharon saw him, and they turned back to the Lord.”

Then when Peter raises Tabitha of Joppa from the dead, he says, “Tabitha, arise!” We don’t read that Peter specifically mentions Jesus here. However, what happens after Tabitha gets up from the dead? The Scripture says, “And it became known throughout all Joppa, and many believed in the Lord.” Again, we get that detail—people turned to the Lord believed in the Lord.

Now let’s look at what happens when Jesus raises the paralytic in the Gospel reading from John. After he is healed, he is interrogated by some Jews there, because the healing had happened on the Sabbath. He doesn’t quite understand what happened to him, but he knows he can walk now. And he runs into Jesus in the Temple a bit later. Jesus tells him, “See, you are well! Sin no more, that nothing worse befall you.” And then? It says, “The man went away and told the Jews that it was Jesus Who had healed him.” Again, people are being directed to Jesus as a result of the miracle.

So what is the point of these miracles? Is it really about relieving temporary suffering or death? Those are good things to do, but they are not the point. After all, everyone healed by Jesus or the Apostles eventually dies. So that was temporary. The point of the miracles is to point people to Jesus, so that they will believe in Him and follow Him.

When I saw that miraculous icon dripping beautifully fragrant holy oil, which seemed to come out of everywhere and nowhere on the icon, I was struck by how moving the experience was for everyone, especially as they were anointed with the oil. But what was most important was what the priest said after the service was done. He told us that we should be assured that God really does love us.

In other words, the whole point of this miracle which has been flowing from this icon for six years now, is that people should turn to the Lord Jesus, that they should believe in Him. Why? Because He loves them. His love raised Aeneas and the paralytic at Bethesda from paralysis. His love raised Tabitha of Joppa from the dead. And His love is given to us through every kind of love He shows us and that his followers pass on to us, even if we don’t think of it as miraculous. But it is miraculous. Love is always miraculous. Love steps out from selfish desire and leaves it behind.

And it was love that brought Him to the cross. And it was love that raised Him from the dead. And that is the miracle upon which the whole Christian faith is founded. Will that miracle have the same effect on us as it did on those healed in today’s Scripture readings? Let us also turn back to the Lord and believe in Him as the One Who loves mankind. <https://blogs.ancientfaith.com/roadsfromemmaus/?s=sunday+of+the+paralytic>



Join us for a

*Mother's Day
Coffee Hour Luncheon*

May 13, 2018



Sponsored by Sr. UOL Chapter

Time to Go to Church: A Time to Fear and Dread?

Presbytera Marilisse I. Mars |

It's Sunday morning. The Church bulletin says that Church starts at 10:00am. It's now 10:30am. You're walking to the car to take yourself and the kids to Church. You're arriving at communion. You're embarrassed to come in that late, but you're less embarrassed (after all, half the parish comes to Church late) than you would be by your children's behavior if you stayed for the whole service.

You walk in during the Lord's Prayer. A few minutes later, thank God, communion. Now you can go. Lunchtime!



Whining, crying, screaming, playing, talking, jumping, falling, bumping heads, chattering, running (or trying to)... I don't know about you, but these are all things I'm afraid my two and a half year old son, John, is going to do in Church. But every week, multiple people in the Church tell me how well behaved he is. And with the exception of a cry here and a bump there, he is, by God's grace, really well behaved in Church. Not only is he well behaved, he pays attention and participates! And no, we don't arrive at communion. We arrive at or around the Doxology and we stay through coffee hour. Our Divine Liturgy begins at 9:30am and ends around 11:30am. He spends a solid two hours in Church without leaving.

To add a little more perspective to this great miracle, I'm a presbytera, so for all intents and purposes, I'm a single parent on Sundays. And John is extremely active, even for a two year old.

So how do I do it, you ask? No, there is no magic that comes upon a priest's child that makes them better behaved. In fact, I've known lots of PKs that are quite badly behaved...

Here's my take on bringing children to Church: How is a child ever going to learn to behave in Church if they aren't *in* Church? How can we expect our children to prioritize Church if we don't? What does it say to our children that we are on time for everything- school, work, movies, soccer practice, baseball games, concerts, luncheons- but we are NEVER on time for Church (except for Pascha- gotta get a good seat!)? What message does this send? Children pick up on these things. It is this quiet, childlike observance and understanding that I rely on to help me keep him calm and engaged during Church services.

John and I talk about Church a lot. At most, we go to Church three times a week (that's during special seasons or occasions), but usually just on Sunday mornings like everyone else. Compare this with daycare or school every day, and kids can easily forget from one Sunday to the next. So that's tip number one. Talk to your child about Church as often as you can. Liken things to Church. Make Church sound fun and exciting. For kids, it can be fun and exciting. John loves Church because there is SO MUCH to look at, listen to, and do. Keep Church in the forefront of their minds.

Don't just talk about Church outside of Church, however, talk about Church *INSIDE* Church (quietly, of course). Explain what's going on to your child as it happens. Give them the ol' play by play. If you don't know what's going on, educate yourself ahead of time. Most Divine Liturgy books have some sort of explanation in them about the service, borrow one from the parish and read it. Or look it up online

One of the biggest weapons I have in my arsenal of good-behavior-inducing techniques is where we sit in Church. We sit up front. In the front row. For every service. This is for two reasons. Imagine being a child about three or four feet tall. How boring would Church be if all you could see was the rear end of the papou sitting in front of you? Granted, he's a nice papou who likes to make you laugh, but seriously. You may as well be listening to a cd! When we sit in the front row, John can see everything!

And the nice papous and yiayias are reason number two that we sit in the front row. Sitting up front minimizes the distractions. He's not distracted by people coming and going. He's not distracted by people to whom he'd like to go say

hello. He's not distracted by 500 people trying to make him laugh. As long as he faces the front of the Church, all there is for him to see is what he should be paying attention to- the service.

The Divine Liturgy, in Greek, is known as "I Theia Litourgia", which means "the work of the people pertaining to God." Work of the people. Does that we should be doing something? Indeed, we should. And so this is the primary way that I keep John behaving well- by engaging and involving him in the service. When the priest blesses us, censures us, or bows to us, we bow. When we hear the words "Father, Son, and Holy Spirit," we do our cross. When we commemorate the Theotokos, we do our cross. When the small and great entrances happen, we do our cross as they walk by and name the chalice, patten, censor, cross, and fans (and even name the altar boys and priests if we can). When the priest tells us what to pray for in the litanies, we say, "Lord, have mercy," or "Grant this, O Lord." We say the Nicene Creed and the Lord's prayer together. We sing along with the choir. There is plenty to do! If worse comes to worse, we point out all the icons and go to the proskinitaria off to the side of the solea and venerate the icon.

Does this mean that John doesn't have bad days? Of course not! He's two! He has his moments, sometimes entire services, where he is not so easy to get along with and doesn't want to pay attention. That's where mommy's bag comes in to play (kind of like Mary Poppins' carpet bag!). The most important thing in Mommy's bag- our look book. I bought a \$3 photo book, in which I put pictures of our family, the priests, the bishop, and little laminated icons (the saints are our family, too!). I change the icons and pictures out every once in a while so that he stays interested.

I also bring some snacks, like Cheerios. Now this may be controversial. Some people say that bringing snacks is not appropriate. But here's my feeling about it. If he were seven years old, then no, it wouldn't be appropriate. But toddler-hood is a critical time for children. They are learning about the world around them. Don't we want them to learn about the world through the Church? They are learning to speak. Don't we want them to learn the language of the Church (and no, I don't mean Greek- though learning Greek is all well and good too)? They are learning appropriate behavior. Don't we want them to learn appropriate Church behavior? I desperately want the Church to be part of his learning experience during this most important time. In which case, I'm willing to compromise a little (like the Church does- *oikonomia*, right?) and bring a few Cheerios to avoid having to remove him from the service. I also have a few picture books or cars that he likes. And I'll let him play with them if I have to. But this does not mean that I stop engaging him. I'll give him a break to play for a few minutes, but then I attempt to get him to put it down and pay attention.

One more thing. Don't be self-conscious about your child making noise. I have friends who don't come to Church for more than twenty minutes at a time because they are so afraid of offending someone with their kids' little chirping and their noises. But those chirping and little noises are how the children talk to God. Those noises are *their* Divine Liturgy. Don't deny your child the experience of being in God's presence because someone doesn't like that they are trying to sing along with the choir! Of course your child wants to sing! The priest is singing, the chanter is singing, the choir is singing... The children want to sing too!

If someone chastises me for allowing him to make noise and not taking him out, I respond by apologizing for the fact that they were paying attention to John instead of the service. I do it lovingly and tactfully, of course, and then I ask them how he's supposed to learn to behave in Church from the baby room. I also take a moment to educate them about the fact that in many churches (especially in Greece), there is a lot of movement. People walk all around the Church to venerate the icons, venerate the relics, etc. It is a foreign concept to Holy Orthodoxy which is unique to America that we stand in one place like bumps on a log and don't make a sound.

And before you say it, yes, I know that a lot of kids cry because they want to leave and when you take them back to the Church they start crying again. This is the other reason I don't take John out of Church. He doesn't even know that leaving is an option. If he knew that it were and cried because he wanted to leave Church, then taking him out would be rewarding bad behavior by giving him what he wants. Oh yes, he screams or cries out in Church every once in a while, to be sure. But I only take him out when it's clear that he won't stop and we're bordering on *really* distracting other people. He knows that if we have to leave because of bad behavior, it is not going to be a fun experience, and we're going to go right back in to the Church as soon as he's quiet.

I know, I make it sound easy. Believe me, it's not. It is really hard work. It takes constant vigilance during Church to keep him engaged. And I'm sure that for the first few weeks, even months, your child will hate it (though they'll hate it less if you sit in front where they can see!). But don't give up. They'll get used to it soon enough, and you will see them begin to love the Church and Her services. And then *you* will love every minute of worshipping with your child!

<http://www.familylifeministry.atlanta.goarch.org/time-to-go-to-church-a-time-to-fear-and-dread/>

Calendar of Events

June 3	Annual Parish Picnic- Scott Park
June 24 – July 7	Diocesan Church School Camp
July 8-21	Teenage Conference
July 25-29	UOL Convention, South Bound Brook
July 28	Centennial Anniversary Celebration of the Ukrainian Orthodox Church of the USA
July 30 – Aug 3	Mommy & Me/ Daddy & Me Camp

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 279-9718 to schedule a donation.

BULLETIN SPONSOR DATES

May 6 _____
May 13 _____
May 20 _____
May 27 _____

June 3 _____
June 10 _____
June 17 _____
June 24 _____

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(Please make checks payable to "Sr. UOL Chapter") _____



SS. Peter & Paul
Ukrainian Orthodox Church
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