





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

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

**Rev. Fr. John Charest**

847-910-7120 - frjohn.charest@aol.com

**Deacon Evan O'Neil**

**Parish Hall: 412- 276-9718**

**President: Howard West 724-910-9627**

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

APRIL 7, 2019

## SUNDAY, APRIL 7

DIVINE LITURGY, 9:30 AM, TONE 4

VESPERS 5:00 PM

ANNUNCIATION

SUNDAY OF ST JOHN CLIMACUS

ST CYRIL OF JERUSALEM

HEB. 6: 13-20 ; MK 9:17-31

HEB 2: 11-18; LK 1: 24-38

PARASTAS IN MEMORY OF GEORGE PAWLOSKY

**WEDNESDAY 10<sup>TH</sup>** 6:30 PM CANON OF ST ANDREW OF CRETE

**FRIDAY 12<sup>TH</sup>** 6:30 PM PRESANCTIFIED LITURGY

**SATURDAY 13<sup>TH</sup>** 9:00 AM AKATHIST, MISSIONS/CONFESSIONS

## SUNDAY, APRIL 14

DIVINE LITURGY, 8:30 AM, TONE 4

SUNDAY OF ST MARY OF EGYPT

HEB. 9 : 11 - 14 ; MK 10 : 32 - 45

**THIS WEEK'S BULLETIN IS SPONSORED BY:**

MARLANE PAWLOSKY IN MEMORY OF HUSBAND , GEORGE ON THE 14<sup>TH</sup> ANNIVERSARY OF HIS FALLING ASLEEP IN THE LORD  
MEMORY ETERNAL VICHNAYA PAMYAT

HOLOVATIUK & REITEROVYCH FAMILIES IN HONOR OF SON-IN-LAW, RUSLAN, ON HIS BIRTHDAY  
MANY BLESSED YEARS MNOHAYA LITA

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

Editor: Michael Kapeluck

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

-hand delivered to the editor

-placed in the Bulletin envelope in the church vestibule.

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

-e-mailed to: kapeluck@verizon.net

# We welcome you today

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

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

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

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

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

## **Нагадуємо нашнім гостям., що:**

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

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

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

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

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

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

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

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

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

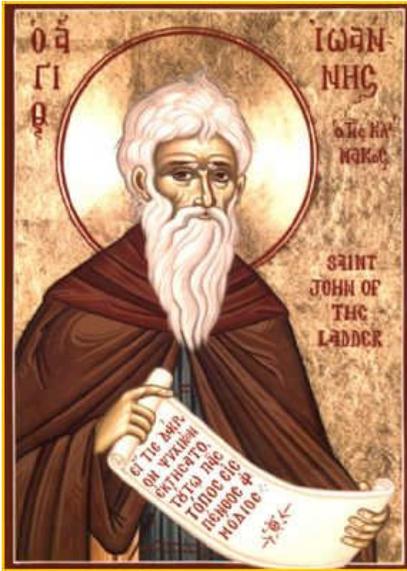
**всі** православні християни повинні, принаймні, раз на рік отримати Святе Причастя;

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

## 4<sup>TH</sup> SUNDAY OF LENT ST. JOHN CLIMACUS ★ OF THE LADDER ★



### 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!

### TROPARION TO ST JOHN

Dweller of the desert and angel in the body, you were shown to be a wonder-worker, our God-bearing Father John.

You received heavenly gifts through fasting, vigil, and prayer: healing the sick and the souls of those drawn to you by faith.

Glory to Him who gave you strength!

Glory to Him who granted you a crown!

Glory to Him who through you grants healing to all!

### KONTAKION TO ST JOHN - TONE 4

The Lord truly set you on the heights of abstinence, to be a guiding star, showing the way to the universe, O our Father and Teacher John.

### 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.

### Prokiemion

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. Let the saints exult in glory; let them sing for joy on their couches! (*St John Climacus*)

### FOURTH SUNDAY OF LENT - ST. JOHN CLIMACUS

## Lesson from the Epistle of Saint Paul to the Hebrews

(c. 6, v. 13-20)

Brethren, when God made a promise to Abraham, he swore by himself, for there was no one greater, by whom he could swear, and said: "Surely I will bless you and multiply you." Thus, Abraham, after waiting patiently, obtained the promise.

Men swear by one greater than themselves, and their oath is a final confirmation in all their disputes. So, God, wishing to show to the heirs of his promise the unchangeable nature of his decision, pledged himself by an oath. God never meant to deceive us with these two assurances, his promise and his oath, which are irrevocable.

He wanted to give a powerful encouragement to those, who had fled for refuge under his shelter. He wanted us to seize upon the hope, set before us as a sure and firm anchor of the soul. It is a hope, which penetrates the inner sanctuary of the temple behind the curtain, where Jesus has gone as a forerunner on our behalf, after he has become a high priest forever according to the order of Melchizedek.

## До євреїв 6:13-20

Обітницю Бог дав Аврааму. І оскільки не було нікого більшого, ніж Він, щоб поклястися Його іменем, Бог поклявся Авраамові Сам Собою. Він сказав: «Я велелюбно благословляю тебе, та дам тобі багато нащадків». Тож після терплячого чекання Авраам одержав те, що Бог обіцяв йому.

Звісно, коли люди клянуться, вони клянуться кимось величнішим, ніж вони самі. Клятва стає підтвердженням істинності сказаного й кладе край суперечці. Оскільки Господь хотів показати спадкоємцям Обітниці непохитність Свого наміру, Він і приніс цю клятву.

Існують дві непохитні речі: «Всевишній не може брехати, коли Він щось обіцяє», та «Бог не може порушити даної клятви». І в цьому є велика підтримка й сила для нас, тих, хто прийшов до Нього заради безпеки і надії, запропонованої нам. Ця надія, мов якір для душі, міцний і безпечний. Вона проникає до самої Святаї Святих, за завісу. Туди Ісус увійшов від нашого імені і відкрив шлях усім Своїм послідовникам. Він наза

## The Gospel According to Saint Mark

(c. 9, v. 17-31)

At that time, a man came up to Jesus, knelt before him, and said: "Master, I have brought to you my son, who is possessed by a dumb spirit. Whenever he seizes him, he convulses him. Then he foams, gnashes his teeth, and faints. I asked your Disciples to expel him, but they could not do it."

Jesus replied: "O faithless generation! How long am I going to stay with you? How long am I going to put up with you? Bring him to me." They brought the boy to him. When the spirit saw Jesus, he convulsed the boy who fell on the ground and rolled about foaming. Jesus asked his father: "How long is it since this happened to him?"

His father answered: "Since childhood. Many times he has thrown him into the fire and into the water to kill him. But if you can do anything, have mercy on us and help us."

Jesus said to him: "If you believe, everything is possible to the believer." The boy's father cried aloud and said with tears: "Lord, I believe, help my unbelief!"

When Jesus noticed that the people came running together, he rebuked the unclean spirit, saying: "You dumb and deaf spirit, I command you to come out of him and never enter him again." The spirit shrieked, convulsed the boy violently, and went out of him. The boy became like a corpse, so that many thought that he was dead. But, Jesus took him by the hand and raised him. Then the boy stood up.

When Jesus had gone home, his Disciples asked him privately: "Why could we not expel him?" He answered: "This kind can be expelled only by prayer and fasting."

Then they went away from there and traveled through Galilee, but he did not want anyone to know it. For he was teaching his Disciples, saying: "The Messiah will be betrayed into the hands of men who will kill him, but he will rise again on the third day."

### Від Марка 9:17-31

І один з-поміж натовпу відповів: «Я привів до Тебе свого сина. Він одержимий нечистим духом, і цей дух не дає йому розмовляти. Як ухопить його, то кидає об землю. На устах піна виступає, він скрегоче зубами, дерев'яніє. Я просив учнів Твоїх вигнати нечистого, але вони не змогли».

І мовив Ісус у відповідь: «О роде невірний! Скільки ж ще часу Мені бути з вами? Скільки ж Мені вас терпіти? Приведіть хлопчика до Мене!» Тільки-но побачивши Його, нечистий так затряс хлопця, що той упав додолу, і почав качатися по землі, й піна виступила на устах його. Ісус запитав його батька: «Як давно з ним таке?» Батько відповів: «З дитинства. Багато разів він кидав мого сина в огонь або воду, щоб убити його. Якщо Ти можеш щось зробити, змилуйся, допоможи нам». Ісус промовив: «Чому ти сказав: „Якщо можеш?“ — Бо немає нічого неможливого для того, хто вірує». Тієї ж миті батько вигукнув: «Але ж я вірую! Укріпи віру мою!»

Побачивши, що натовп оточує їх, Ісус заговорив суворо до нечистого духа: «Ти, дух глухий і німий, наказую тобі вийти з цього хлопця й ніколи більше не входити в нього!» Нечистий дух заверещав, затрусив хлопця в жаклих конвульсіях і вийшов з нього. Було схоже на те, що хлопець помер, ото ж багато хто з людей казали, що він мертвий. Але ж Ісус узяв хлопця за руку, підняв його й поставив на ноги.

Коли Ісус повернувся до помешкання, учні запитали Його на самоті: «Чому ми не змогли вигнати нечистого?»<sup>29</sup> Та Він відповів їм, мовивши: «Цей рід можна вигнати лише молитвою і постом».

Ісус та Його учні пішли звідти подорожувати Галилеєю. Він не бажав, щоби про те хтось знав, бо Він хотів навчати послідовників Своїх. Ісус казав їм: «Сина Людського буде віддано до рук людей, які вб'ють Його, але через три дні після смерті Він воскресне».

# 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
PM Maryann Ozlanski	Pearl Homyrda	Kathryn Ostaffy	Jackson Janosek	James Horowitz
Stephen Sheptak	Richard Beighy	Willie Haluszczak	Mark Host	Joe Leis
Elissa Lopez	Irene Palahunik	Mary Ellen Heitzman	Patty Valentino	Jennifer Marley
Shirley Neal	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
Patty Spotti	Steve Sivulich	Pat Dorning	Joe Smajda	Michael Klein
Deborah Schricker	Jack Schricker	Steve Wachnowsky	Lynda West	

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 8 St. Alla** –  
Alice O’Neil, Alice Sivulich  
**April 8 St Larissa of Crimea**  
Mat. Laryssa  
**April 8- Archangel Gabriel**  
Gabrielle Mills

### Anniversaries

April 8 Fr. John & Mat. Laryssa

### Birthdays

April 8 Pani Stephanie Swindle

April 9 Victoria Swindle

April 12 Catherine Walton

### Feast Days of:

April 12 St. John Climacus  
April 13 St. Benjamin the Deacon

**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



- **CHURCH SCHOOL RAFFLE BASKET:** The Annual Basket Raffle will be held at the Pysanky Sale on April 14<sup>th</sup>. If you would like to donate a basket(s) please let Sue Leis or Michele Kapeluck know before the sale. You can drop-off your basket(s) at the hall on Saturday, April 13<sup>th</sup> between 11:30 and 2:00 pm or by 9:00 am the morning of the sale. We have a lot of baskets if you need one. Every year we have such a success because of all the beautiful and creative baskets we receive. All proceeds help our children attend our summer church camps. Last year we raffled off 41 baskets and raised a record breaking \$856. ! We can do it again this year!
- **CALLING ALL BAKERS:** Just a reminder that our annual Pysanky sale is fast approaching. We will once again be selling home made baked goods. Please call or text (724-622-4604), e-mail ([alicecliffoneil@yahoo.com](mailto:alicecliffoneil@yahoo.com)), or see Pani Alice at coffee hour if you are planning to bake. Our record is \$1,500. Let's see if we can break it!
- **EASTER FLORAL OFFERINGS :** Once again this Easter all parishioners are invited to donate a beautiful Easter plant in memory or in honor of a loved one. The plants will adorn our church from Good Friday through St. Thomas Sunday. Flowers this year will include lilies, white mums, hyacinths, azaleas and tulips. All offerings will be acknowledged in our special Easter Sunday Bulletin. After the St. Thomas Liturgy, you will be able to take your flowers home to enjoy. Please see Alexis Sawchuk, call 724-348-7326 or send an e-mail to [sawchuk22@aol.com](mailto:sawchuk22@aol.com), if you would like to be part of this beautiful tradition. Thank you!

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## SEMINARIAN'S PLUS CLUB

Thank you all for the wonderful response to "adopting" out our nine young Seminarians at St. Sophia Seminary. We have found a family for all but one. If you can, please consider taking part in this. I can say from personal experience that it is quite rewarding. It is fun to think of little ways to make their stay at the Seminary a little more like home. To get a random letter, gift card, or package in the mail or when Deacon Evan arrives is a wonderful feeling for them. I know that the Seminarians are very appreciative of our efforts. If you would like more information, please see Sue Leis after church or text/phone her at 412.216.3346.

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### **KITCHEN WORKERS** **HELP NEEDED IN THE KITCHEN EVERY DAY THIS WEEK AS FOLLOWS:**

April 9, Tuesday 9:00 am Cabbage preparation for holupchi  
April 10, Wednesday 9:00 am Holupchi rolling  
April 12, Friday 8:00 am Paska baking  
April 14, Sunday Immediately after Liturgy, Full kitchen operation - HELP NEEDED!

There will be a limited number of paska breads (baked by the kitchen workers) available for purchase on Sunday, April 14. Each paska will cost \$8.00 and parish members may purchase them BEFORE Liturgy on Sunday April 14 (there are NO orders being taken). Any of the remaining will be sold after Liturgy during the Pysanky Sale.

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### **April Coffee Hour Schedule**

April 7 Fr. John, Matushka Laryssa, Sherri Walewski  
April 14 Pysanky Sale  
April 21 Michael & Michele Kapeluck  
April 26 No Coffee Hour

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### **Pysanky Writing Schedule**

April 7 Parish Hall after coffee hour

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## **The Ladder of Divine Ascent and Moral Improvement**

· Fr. Stephen Freeman

The Fourth Sunday of Great Lent in the Orthodox Church, is dedicated to St. John Climacus, the author of the ancient work, *The Ladder of Divine Ascent*. It is a classic work describing "steps" within the life of the struggling ascetic. There is an icon associated with this work, picturing monastics climbing the rungs of a ladder to heaven, battling demons who are trying to pull them off. However, ladders are dangerous things to put in the hands of a modern Christian.

Modernity likes ladders. We like the idea of upward mobility, of continuing improvement, of moral progress. We speak of "career ladders" and the "ladder of success." It is the myth of personal power. Modernity is a cultural phenomenon created by the theology of the Reformation and the philosophy of the Enlightenment. Freed from the constraints of inherited tradition (such as the Catholic Church) and the royal state (hurrah for democracy), modernity is a story told to individuals that

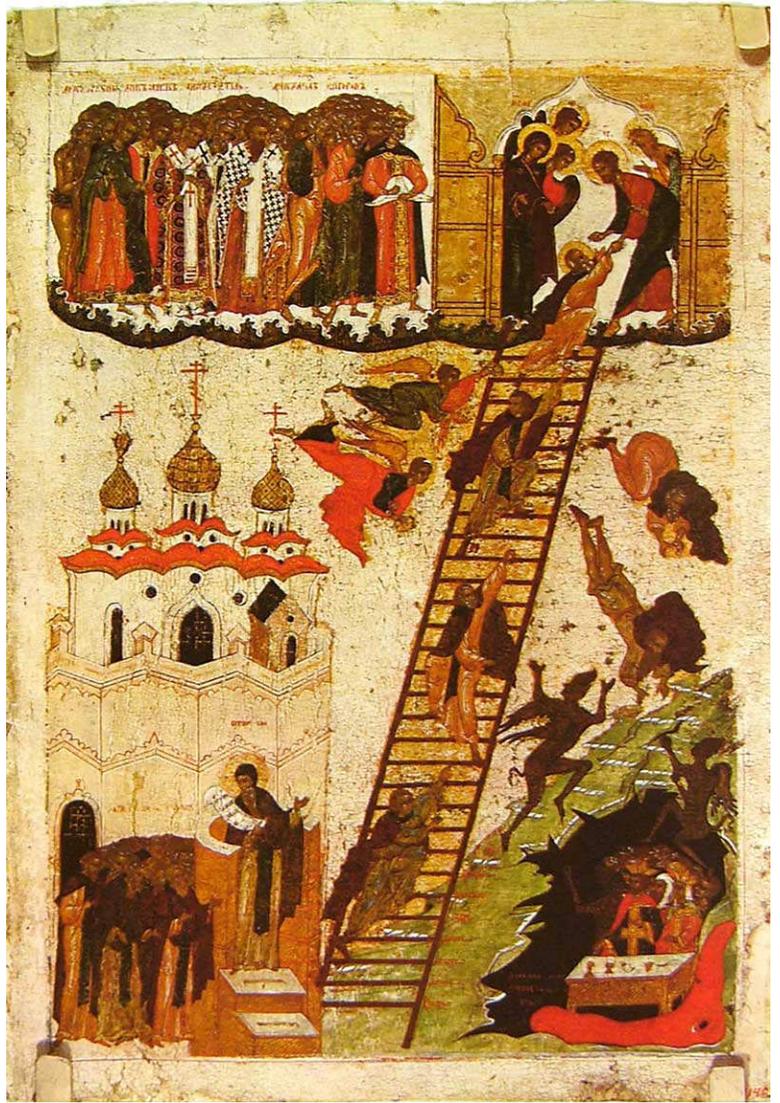


they can now become whatever they want. Freedom and personal industry are the twin rails supporting the rungs of progress. As a philosophy, this idea and its associated notions are the bedrock of free-market capitalism. As theology, it is the foundation for self-help Christianity and the positive, motivational preaching of contemporary religion. “Be all that you can be, and Jesus can help!”

Nurtured in this culture, contemporary Orthodox believers are not immune to its allure, particularly if the images appear in the guise of desert monasticism and Byzantine/Russian-style striving. More than once I have heard the sad confession, “I don’t feel like I’m a very good Orthodox Christian.” Implied in this statement is that Orthodox Christians should, somehow, be better than other Christians. Some foolish people even call us the “marines” of the spiritual life.

Of course, all of this, particularly when applied to writings such as St. John’s *Ladder*, is pure distortion and delusion. Its most subtle and seductive version is that of *moral progress*. I wrote a series of articles last year denouncing the concept of moral progress, identifying it as largely a modern notion and not consistent with the mind of the fathers. Here, I reaffirm that without equivocation.

We simply are not saved by getting better. It is a false image and a false goal. Of course, critics will charge that I’m being defeatist and suggesting a path devoid of moral effort. I am doing nothing of the sort. Everyone should, at all times, struggle against sin. But measuring, even watching for improvement can be not only self-defeating but sinful in itself. *The Ladder* points to a very different path:



“You cannot escape shame except by shame,” St. John says (4.62).

We do not gradually improve and thereby leave our shame behind us. The way down is the way up. The ladder of divine *ascent* is actually a ladder of divine *descent*. The path to union with God is only found in making the descent with Him. “Lo, if I descend into hell, Thou art there” (Ps 139:8). St. Gregory the Theologian says, “If He descends into hell, go with Him” (Oration 45).

The path of modernity carries no humility. It breeds pride, and frequently contempt. Failure is its nemesis. We blame ourselves for laziness and sloth, certain that a little more effort will make the difference. Like a child given a bad grade, we plead that we’ll try harder. Confession is seen as the Second Chance, the opportunity to pull up our grades. “Loser!” is the taunt of the modern world (a word spawned in the pit of hell).

But St. John points us towards our shame. He does not describe a path of moral improvement. His path follows the Cross, which is the descent into Hades. My failure, not sought for its own sake (we do not sin in order to gain grace), is always and immediately the gate of Hades and the gate of Paradise. When I acknowledge my failure and refuse to hide from its shame, we can call out for Christ to comfort us. “I did not turn my face from the shame and the spitting” (Is. 50:6). He will meet us in our shame, and takes it upon Himself. My failure becomes the failure of God (2 Cor. 5:21). It does not separate me from Christ, but, ironically, unites me to Him in the paradox that is at the very heart of our salvation. God became what we are, that we might become what He is. God does not meet us in the middle. He meets us at the bottom and asks us to meet Him there as well.

It is within that place that true humility is born. Judgment ceases. If I accept my shame in union with Christ, how can I judge another? Indeed, it is largely my efforts to avoid my shame that makes me judge my brother. We can only avoid judging if we “see our own transgressions” (as we are taught in the *Prayer of St. Ephrem*).

Modernity loves excellence. The moral improvement pitches of the motivational preachers love the drive for excellence. Our bosses and the owners demand that we strive for excellence. God is not our boss, nor does He place us in His debt (“freely you have received”). The constant nagging voice demanding improvement and excellence is not the voice of God. It is often nothing more than the neurotic echo of modernity sounding in our brains. It drives us with the threat of shame. However, Christ has trampled down shame by shame and invites us to do the same thing. “You cannot escape shame except by shame.”

Become a Christian who follows Christ. We do not seek to please Him with our excellence. We seek to imitate Him by going where He has gone.

<https://blogs.ancientfaith.com/glory2godforallthings/2019/04/04/the-ladder-of-divine-ascent-and-moral-improvement/>

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## Commemoration of The Great and Holy Feast of Pascha

Holy Week comes to an end at sunset of Great and Holy Saturday, as the Church prepares to celebrate her most ancient and preeminent festival, Pascha, the feast of feasts. The time of preparation will give way to a time of fulfillment. The glorious and resplendent light emanating from the empty Tomb will dispel the darkness. Christ, risen from the dead, cracks the fortress of death and takes "captivity captive" (Psalm 67:19). All the limitations of our createdness are torn asunder. Death is swallowed up in victory and life is liberated. "For as by a man came death, by a man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive" (I Corinthians 15:21-22). Pascha is the dawn of the new and unending day. The Resurrection constitutes the most radical and decisive deliverance of humankind.



The Resurrection of Jesus Christ is the fundamental truth and absolute fact of the Christian faith. It is the central experience and essential kerygma of the Church. It confirms the authenticity of Christ's remarkable earthly life and vindicates the truth of His teaching. It seals all His redemptive work: His life, the model of a holy life; His compelling and unique teaching; His extraordinary works; and His awesome, life-creating death. Christ's Resurrection is the guarantee of our salvation. Together with His Ascension it brings to perfection God's union with us for all eternity.

The Resurrection made possible the miracle of the Church, which in every age and generation proclaims and affirms "God's plan for the universe, the ultimate divinization of man and the created order." The profound experience of and the unshakable belief in the risen Lord enabled the Apostles to evangelize the world and empowered the Church to overcome paganism. The Resurrection discloses the indestructible power and

inscrutable wisdom of God. It disposes of the illusory myths and belief systems by which people, bereft of divine knowledge, strain to affirm the meaning and purpose of their existence. Christ, risen and glorified, releases humanity from the delusions of idolatry. In Him grave-bound humanity discovers and is filled with incomparable hope. The Resurrection bestows illumination, energizes souls, brings forgiveness, transfigures lives, creates saints, and gives joy.

The Resurrection has not yet abolished the reality of death. But it has revealed its powerlessness (Hebrews 2:14-15). We continue to die as a result of the Fall. Our bodies decay and fall away. "God allows death to exist but turns it against corruption and its cause, sin, and sets a boundary both to corruption and sin." Thus, physical death does not destroy our life of communion with God. Rather, we move from death to life - from this fallen world to God's reign.

## **Orthodox Celebration of Pascha**

Before midnight on Saturday evening, the Odes of Lamentation (Nocturns) of the previous day are repeated. The Orthros (Matins) of the Resurrection begins in complete darkness. The priest takes light from the vigil light and gives it to the faithful, who are holding candles. The priest sings: "Come ye and receive light from the unwaning light, and glorify Christ, who arose from the dead", and all the people join him in singing this hymn again and again. From this moment, every Christian holds the Easter candle as a symbol of his vivid, deep faith in the Resurrection of Jesus Christ as Savior. In many churches the priest leads the people outside the church, where he reads the Gospel which refers to the Angels statement: "He is Risen; He is not here," (Mark 16:1-8).

Then comes the breathless moment as the people wait for the priest to start the hymn of Resurrection, which they join him in singing, repeatedly: "Christ has Risen from the dead, by death trampling upon Death, and has bestowed life upon those in the tombs". From this moment the entire service takes on a joyous Easter atmosphere. The hymns of the Odes and Praises of Resurrection which follow are of superb meaning and expression. The people confess, "It is the Day of Resurrection, let us be glorious, let us embrace one another and speak to those that hate us; let us forgive all things and so let us cry, Christ has arisen from the dead". By this hymn they admit that love of one's fellowman is the solid foundation of the faith in the Resurrection of Christ.

The Divine Liturgy of Saint John Chrysostom is then officiated. At the end of the Liturgy, a part of the marvelous festival sermon of Saint Chrysostom is read, which calls upon the people to "Take part in this fair and radiant festival. Let no one be fearful of death, for the death of the Savior has set us free . . . O Death, where is thy sting? O Hades, where is Thy victory? Christ is Risen and Thou art overthrown. To Him be glory and power from all ages to all ages."

The Scripture readings for the Divine Liturgy are: Acts 1:1-8 and John 1:1-17.

On Easter Sunday afternoon the faithful gather once more for prayer with lighted candles. All sing the hymn, "Christ is Risen from the Dead". The people greet one another joyously, saying: "Christ is Risen", the Easter salutation which is answered, "Truly He is Risen". They sing, "the dark shadows of the Law has passed away by the coming of grace", and standing in exaltation they exclaim, "Who is so great a God as our God?"

The Gospel according to John (20:19-25) is read in various languages, proclaiming the Good News of Resurrection all over the universe without discrimination. The fruit of faith in the Resurrection of the Lord is love in His Name; therefore, this day is called "Sunday of Agape" (love feast), a day dedicated to Christian principles, especially to forgiveness and charity. At this time, Christians seek to end misunderstanding and arguments among those whom they may be at odds. Apostle Paul firmly interprets the Resurrection of Christ, saying: "If Christ has not been raised, then our preaching is in vain and your faith is in vain" (1 Corinthians 15:14). The Church also states in its Creed, "The Third day He rose again.

<https://www.goarch.org/pascha><https://www.goarch.org/pascha>

The Peters Township Public Library hosts

# Chernobyl: The World's Greatest Nuclear Disaster

Presented by Michael Haritan

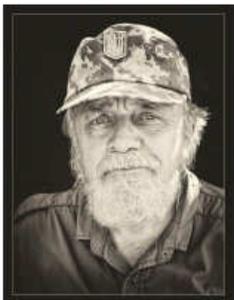
Thursday, April 25, 2019 at 7:00 pm



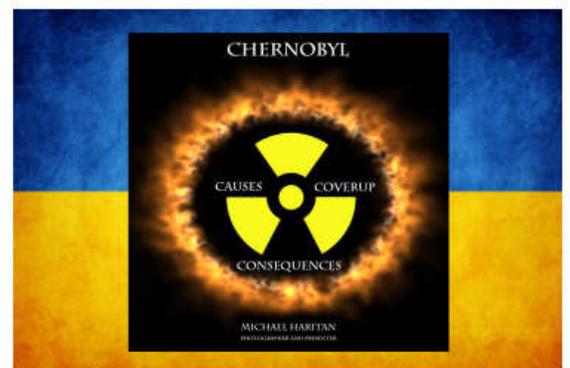
Michael Haritan, a Pittsburgh-based commercial photographer visited Chernobyl to document the site of what has been described as "the worst nuclear disaster the world has ever seen (April 26, 1986)." Since then, the Chernobyl nuclear disaster resulted in the deaths of hundreds of thousands of citizens and adversely affected the health of millions more. Haritan realized that his photo-documentation of the permanent abandonment of the area due to nuclear contamination tells only part of the story revealed by Soviet and Russian government officials, business and industrial interests - even to this day. He recognized that the censored and forgotten stories had to be told.

◀ *Ferris wheel at abandoned Pripjat Amusement Park near Chernobyl, Ukraine, 2016 (Michael Haritan, photographer)*

Register at the Patron Services Desk  
or by phone at 724.941.9430 #1



Michael Haritan is a Peters Township resident and contributes photography to the Peters Township Fire Department, the PA Urban Search and Rescue Strike Team 1, and Counterterrorism Task Force - Region 13. He was a preeminent photography contributor to "Pittsburgh: Fulfilling its Destiny" the 1987 book showcasing the beauty, character, cultural, and industrial heritage of Pittsburgh and its people.



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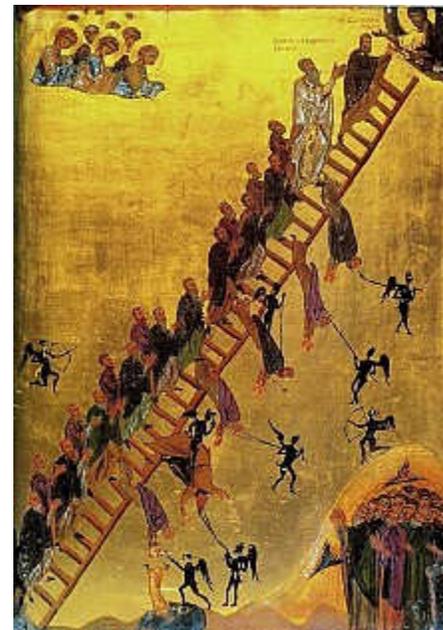
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## Homily on the Sunday of St. John of the Ladder

### The Challenge: take the Gospel Seriously

Saint John of the Ladder: challenges us to take the Gospel seriously. As such, it continues last week's message: Deny Yourself, pick up your cross, and follow Christ. Why? Because the world has fallen, and we have fallen with it; and it takes energy to restore things to their proper state. It takes a lot of effort to fix something that has been broken. When we refuse that challenge, we are really saying that we prefer things the way they are; that we are comfortable with the mess we have made of this world and of the mess we have made of our lives. More importantly, we are saying that it is not worth the bother to help others recover from all their pain and suffering. That we prefer sitting in our own warm filth too much to get up and lend a hand to people in desperate need of help. Because that is what it means to follow Christ: it means to put the needs of others before our own. What else is love than the denial of the self in service to another? This is the love God has for all His children, and it is the same love He expects us to have for one another. And He expects this of us 24/7.



### Recap of Last Week

This was the point I was trying to make last week: we are not just called to serve one another or worship God during our spare time; every moment of every day must be directed towards the pursuit of holiness and love. This is the only way to become what we were created for: children of the light, beings of utter love, true servants of the Most High. And no, this does not mean you get to quit your job or leave your family: you are called to holiness within the communities and families God has blessed you with. But what it does mean is that you must allow the spirit of your work and time spent with family and friends to be transformed so that every moment is infused with selfless sacrificial love and prayer. You may think that this is impossible. On our own, it would be, but in Christ all things are possible. It will take a lot of effort, but God's grace will perfect what is lacking.

### St John's Method: put your back into it!

St. John of the Ladder's book teaches a method for achieving this – and none of the thirty steps are easy. [provide background on the book] He was writing for monks, so some of the specific advice will not work for us (e.g. obedience to your elder in everything), but that doesn't mean we get a pass from hard work. We need to fast, we need to pray, we need to stop being lazy in our obligations to our community, we need to humble ourselves so that we can really learn to love someone apart from what it offers to us in return.

### Commitment: the door opens both ways

St. John describes how monks who refused to take their obligation seriously would be drummed out of the monastery. This is because a lack of commitment set such monks up for failure and would be like poison to their brothers. We have similar rules in our Church – anyone can join, but when you do, you commit yourself to a certain way of life and a certain purpose. And while the “certain way of life” is the certain path to health and perfection, and while the “certain purpose” is the one that will bring the sure restoration of this world, the door is open not only to those who would join Christ in this great effort, but also to those who would forsake Him and it.

### Half-hearted commitment bears bad fruit – blessings become curses

The Ladder really pushes this point: half-hearted commitment does not bear good fruit. Is this surprising? An untended garden – even when cleared well, planted with the best of seeds, and fertilized with the best compost – is soon overgrown with weeds. The most beautiful of weddings soon becomes drudgery if the couple does not take the effort to sustain and nourish it. Children with the best of genes and successful parents still require attention and training to grow up to become successful themselves. Very few good things happen on their own – they require effort.

Without such effort, things that should be blessings to us instead become curses. The man or woman stuck in a marriage that was allowed to rot through inattention and selfishness regrets being married at all. Recent surveys show that people with lukewarm faith – those who occasionally attend church and rarely follow any kind of prayer rule – are actually less satisfied with their lives than those who have no faith at all. Those who actually live out their faith are better off than either group.

It isn't enough to plant a gardener to enjoy the benefits of being a gardener; it isn't enough to have a wedding to enjoy the fruits of having a good marriage. It isn't enough to have babies to enjoy the fruits of family life. Nor is it isn't enough to get baptized or meet your minimum obligations to enjoy the fruits of Christianity. It takes effort to do anything well – this is especially true when it comes to love. A good gardener has abundant harvests; the apathetic one does not. The

implications for the Christian are clear; how much harder than the gardener should we work considering the blessings that await those who deny themselves, pick up their cross, and follow Christ?

With prayer and fasting come power... and more

It requires prayer. It will take fasting. It will take complete commitment. But when you offer yourself in this way as a living sacrifice to Love – even the demons will be subject to your command. But more importantly, you will have been transformed, your name will be written in heaven (St. Luke 10:7-20), and you will be a blessing to this world.

[https://www.uocofusa.org/news\\_140330\\_1.html](https://www.uocofusa.org/news_140330_1.html)



## IN THE PROGRAM:

### Ukrainian language intensive course

Classes are held in the A, B and C groups according to the level of Ukrainian language:

- Beginner (A1),
- Elementary (A2),
- Intermediate (B1),
- Upper-Intermediate (B2),
- Advanced (C1)



### Cultural extra-curricular activities:

- educational excursions and quests;
- meetings with well-known Ukrainians;
- workshops on ethnology;
- watching Ukrainian movies;
- visiting theaters and museums

### Individual project

Specific task, which every school participant will do during the school and then present at the end of the course



We invite everyone who is older than 18 years with any level of Ukrainian language

Please, fill out the form and submit it till 15 May 2019:  
<https://goo.gl/1RwHVN>

## Calendar of Events

April 13	Lenten Retreat- Bethlehem, PA
April 14	52 <sup>nd</sup> Annual Pysanky Sale
April 21	Sr. UOL Meeting
June 14-17	St Nicholas Special Needs Family Camp
June 23- July6	DCSC Camp
July 7-20	Teenage Conference
July 28-Aug 1	Mommy & Me/Daddy & Me Camp
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!!!*  
However, bring a Friend!!! Need A Ride, Call: Steve Sivulich, (Hall Phone: 412-276-9718) SPONSORED BY:  
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  
Trade something old for something new, leave a donation. or just take what you need.  
Donations of clean, gently used or new clothing/bedding accepted when the closet door is open. all 276-9718 to schedule a donation. C

**BULLETIN SPONSOR DATES**

April 7\_\_\_\_Sponsored  
April 14\_\_\_\_\_  
April 21\_\_\_\_\_  
April 28\_\_\_\_\_

May 5\_\_\_\_\_  
May 12\_\_\_\_\_  
May 19\_\_\_\_\_  
May 26\_\_\_\_\_

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Date of Bulletin you wish to sponsor\_\_\_\_\_  
Donation (\$20. minimum suggested)\_\_\_\_\_  
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SS. Peter & Paul  
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