

Ο ΚΕ ΑΝΙΩΝ ΤΩΝ ΣΥΝΤΑΝΤΩΝ ΜΑΥΚΕΙΩΝ ΤΩΝ ΚΟΙΝΩΝ ΤΩΝ ΕΛΕΜΗΡΩΝ





St. Peter & St. Paul Ukrainian Orthodox Church

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www.orthodoxcarnegie.org

Sunday, May 16, 2021

SUNDAY MAY 23RD

DIVINE LITURGY 9:30 AM

SUNDAY OF THE PARALYTIC TONE 3

ST. TABITHA, APOSTLE SIMON

ACTS 9: 32 - 42; JN 5: 1 - 15

PARASTAS IN MEMORY OF CATHERINE HALUSZCZAK

WEDNESDAY, MAY 26TH

DIVINE LITURGY 9:30 AM

SATURDAY, MAY 29TH

VESPERS 6:00 PM

SUNDAY MAY 30TH

DIVINE LITURGY 9:30 AM

SUNDAY OF THE SAMARITAN WOMAN TONE 4

APOSTLE ANDRONICUS

ACTS II: 19-26, 29-30 ; JN 4: 5 - 42

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TODAY'S BULLETIN IS SPONSORED BY

CYNTHIA HALUSZCZAK IN MEMORY OF HER MOTHER, CATHERINE HALUSZCZAK, ON THE 30TH ANNIVERSARY OF HER FALLING ASLEEP IN THE LORD. MEMORY ETERNAL

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-hand delivered to the editor

-placed in the Bulletin envelope in the church vestibule.

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

-e-mailed to: kapeluck@verizon.net

We welcome you today

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

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

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

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

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

Нагадуємо нашлім гостям., що:

ми заохочуємо всіх до участі у Священній Літургії в нашій Церкві; ми сподіваємося, що Ви зможете не лише 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 церкви. 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'якості, звільняються від вище викладених вимог;

немовлята та діти до семи років, які належать до Православної християнської віри, можуть отримувати Святе Причастя і звільняються від вище викладених вимог;

Дякуємо за те, що Ви прийшли помолитися з нами сьогодні у церкві Ісуса Христа. Разом з вами ми віддали славу Єдиному Господу, Отцеві, і Синові, і Духові Святому. Нехай дотримання вічного вчення нашого Господа наблизить нас один до одного Богу

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!

KONDAK TONE 3

Lord, as you once raised the paralytic, now through Your divine mercy raise my soul, paralyzed by sins and thoughtless actions. So that being saved I may chant to You: Glory to Your Might, Merciful Christ.

KONDAK TONE 8

You descended into the tomb, Immortal One, and destroyed the power of death. In victory You arose, Christ God, proclaiming, "Rejoice!" to the Myrrh-Bearing Women. You granted peace to Your Apostles and bestowed resurrection on the fallen

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.

Prokiemon Tone 1

Let Thy mercy be upon us, for we have trust in Thee, we have trust in Thee
Verse; Rejoice in the Lord, O ye righteous! For it becometh the just to be thankful.

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 Йоппії 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 Йоппії. Коли Ісусові послідовники в Йоппії 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 Йоппії, тож багато людей повірило у Господа.

Alleluia

v. Lord, I will chant of Your mercies forever, with my mouth I will proclaim Your Truth from generation to generation.

v. For You have said: My mercy is established to the ages; in heaven You have confirmed Your faithfulness.

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 араміською 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 сходив 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 щойно 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:

Archbishop Daniel	Jane Allred	Teresa Stacy	Laila Bechtle
Steve Sivulich	Ronda Bickel	Claudia Losego	Sally Sally
Peter Zinski	Pearl Homyrda	Dolores Wachnowsky	Shaun McAdams
Kathryn Ostaffy	Ann Sekelik	Pamela Graham	Rebecca White
Joann Klein	Shelley Cameron	Jocelyn Barner	Deborah Schricker
Michael Klein	James White	Theresa Zatezalo	Jack Schricker
Dan Rosga	Dylan G	Olga Cherniavska	Jeff Mills
Nick Worobny	Gerald	Michele Roberts	Karsten Scott
Maria Kashtalinchuk	Anatoliy Kashtalinchuk	Steve Sawchuk	Maria Warholak

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

Name Days

May 26 Martyr Glyceria
Melissa Haluszczak

Anniversaries

May 26 Jason & Mary Olexa
May 29 William & Carol Haluszczak

Birthdays

May 24 Eryna Sanetrick
May 24 Gregory Markiw
May 25 Christine & David
May 27 Jacob Gazella
May 28 Eric Rohal

Feast Days of:

May 23 Apostle Simon Zealot
May 24 Cyril and Methodios

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

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

Pray for our Catechumens

Andie Yorita

Pray for our parishioners in vocational studies

Pray for the newly departed servants of God

Sarah Dorning

- **MAY SOUP SPECIAL:** Sunday, May 23, 2021 during coffee hour! Beef Vegetable Soup or Ham & Bean Soup \$5.00 a quart. Proceeds benefit the parish's Community Dinner Fund If you would like to reserve your soup; please complete the order form online here <https://forms.gle/7kytxZ6XBwQE2o9A8> and/or from parish website. See Howard West, John Stasko or Chris Mills on May 23rd to purchase your soup.
- **BASKET RAFFLE:** 75th UOL basket raffle is back again for May!. It is the April Showers bring May Flowers this month. Tickets are 1 for \$1 or 10 for \$5. This month's basket includes flowers, gardening tools, spring signs and wind chimes. Please see John Stasko for tickets.
- **STUFFED CABBAGE:** 75th UOL Convention Committee is selling extra stuffed cabbage from our sale! The stuffed cabbages will be frozen, same price, 6 for \$16.00. Please contact Sherri to make arrangements to purchase at scabbage@orthodoxcarnegie.org

Stewardship

THANK YOU FOR THESE RECENT DONATIONS:



CARNEGIE CRAWL IS BACK!

The Crawl is making a comeback on Friday, June 11. Bob's Diner is sponsoring the band Wizdom Worldbeat playing from 5-8p. Mayor Riley will be doing a ribbon cutting with her big scissors at the corner of Broadway and E. Main at 5p. Please try to be there to help get the party started! More updates can be found at visitcarnegie.com. We are working on a map with all the participants on the Crawl page of the website.

New this year is more participation beyond E. Main St. Bob's Diner is participating along with these W. Main businesses: LeoGreta, Country Chic Sisters Boutique, Carnegie Beer Outlet (having food truck and music), Antina's Salon and Boutique, and Lo Kie Salon will be at Quantum Spirits promoting their new business on W. Main. If you are a business not on E. Main St. and are interested in participating, please let me know. We may add a shuttle service to W. Main if we get enough interest!

ANY CARNEGIE NON-PROFIT IS WELCOME TO SET UP A TABLE ON THE SIDEWALK! Please email if you are interested!!
Good way to let people know you are here!



Sts. Peter & Paul Ukrainian Orthodox Church

Frozen Stuffed Cabbage For Sale!
6 for \$16.00

In the beginning...

75th UOCA Convention, July 2022
St. Peter & St. Paul UOC Carnegie, PA

The advertisement is framed with a blue border and a white dashed line. It features a central photograph of several black trays filled with golden-brown, frozen stuffed cabbage dumplings. In the top left corner of the ad, there is a small inset photo of the Sts. Peter & Paul Ukrainian Orthodox Church building. At the bottom right, there is a circular logo for the Ukrainian Orthodox Church of America (UOCA) with the text "In the beginning..." above it and "75th UOCA Convention, July 2022" and "St. Peter & St. Paul UOC Carnegie, PA" below it.

The Weak Receive Strength Through Obedience: Homily for the Sunday of the Paralytic in the Orthodox Church

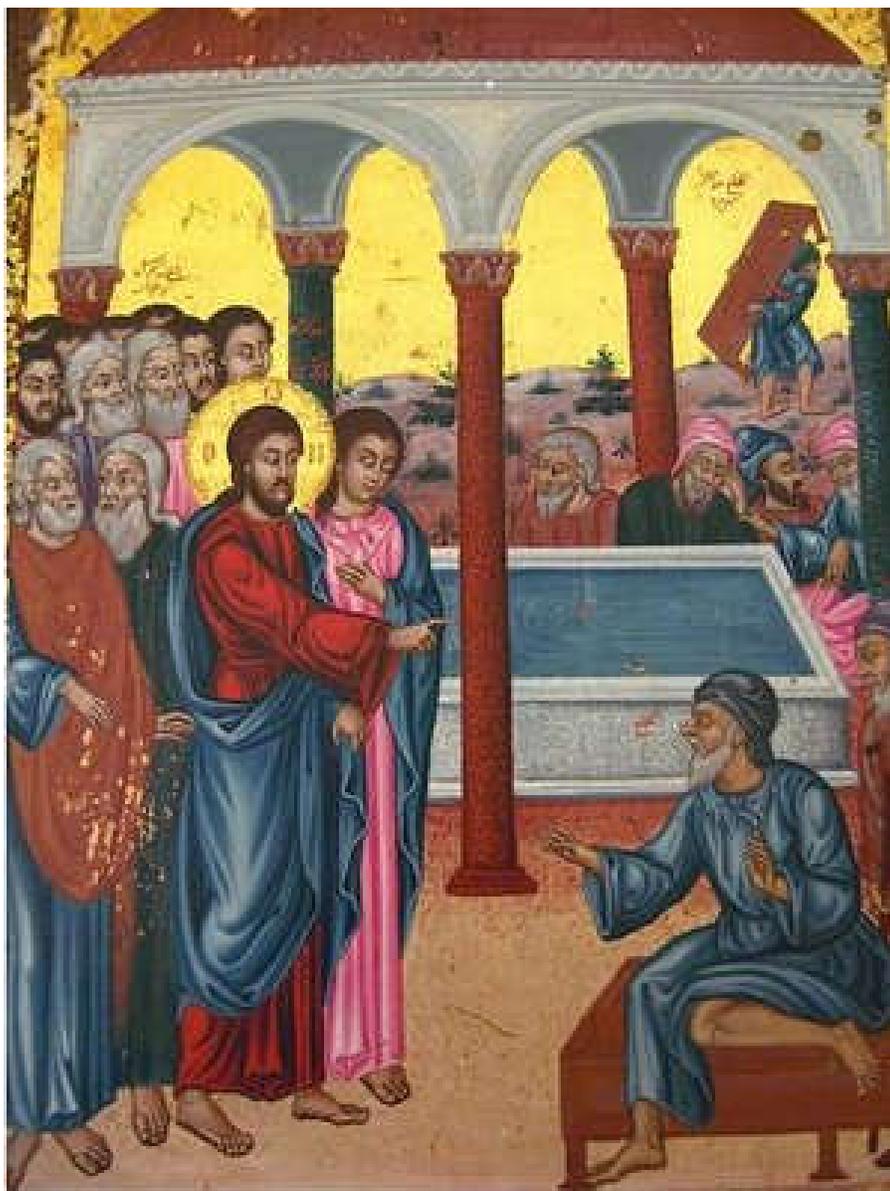
Fr. Philip LeMasters

On the previous two Sundays, the Church called us to focus on how particular people responded to our Lord's death and resurrection. Thomas did not believe until he saw and touched the wounds of the Risen Savior. Joseph of Arimathea took Christ's body down from the Cross and, with the help of Nicodemus, buried Him. The myrrh-bearing women went to the tomb very early in the morning in order to anoint their dead Lord as a final sign of love for Him. That is how they became the first witnesses to His resurrection.

As we continue to celebrate His glorious rising on the third day, the Church directs us to a very different event: the Savior's healing of a man who had been paralyzed for thirty-eight years. The man, whose name we do not know, was in the pathetic situation of being right by a pool of water where he could be healed, but due to his paralysis he was unable to enter it before someone else received the miracle. It may be hard for us to understand what this man's circumstances and healing have to do with celebrating Pascha.

A key point to keep in mind is that the Savior died and rose up in order to heal fallen humanity, spiritually weak and sick, and enslaved ultimately to death. In such a corrupt state, we lacked the strength to fulfill our calling to become like God in holiness, and certainly could not overcome the ultimate paralysis of the grave. The man in our gospel lesson was near the Temple in Jerusalem, for the pool provided water for washing lambs before they were slaughtered. The scene occurs at the Jewish feast of Pentecost, which commemorated Moses receiving the Law, which had been given by angels. Both the Old Testament Law and the sacrificial worship of the Temple foreshadowed the coming of Christ, but they lacked the power to heal the soul from the ravages of sin, including bondage to the grave. He fulfilled them both as the Lamb of God Who takes away the sin of the world. He took upon Himself the wages of sin, death itself, from which He liberated us in His resurrection to become "partakers of the divine nature" by grace. He conquered death in order to heal, strengthen, and restore the human person in God's image and likeness.

The paralyzed man represents us all who lack the power to move ourselves to complete healing of body, soul, and spirit. He did not call out to Christ to help him or even know the Savior's name. Instead, the Lord graciously reached out to him, asking the seemingly obvious question, "Do you want to be healed?" Why would anyone who had endured thirty-eight years of paralysis not want to be made well? Think for a moment, however, about how easy it is to adapt to our habitual sins such that they become second nature to us. In order to be healed, we must stop wallowing in our comfort zones and instead struggle to obey the Lord's command: "Rise, take up your pallet, and walk." That means we must trust in His liberation of the human person from slavery to the fear of death by rising



up in obedience. That is the only way to open ourselves to receive His gracious divine energies for our growth in holiness as we come to share more fully in the eternal life of our Lord. Doing so is never as easy as lying comfortably in bed, for we must stop resting content with whatever forms of corruption have taken root in our souls and reorient our lives to God. That is what repentance is all about.

The man in today's gospel reading would never have found healing had he chosen to remain as he had been for thirty-eight years. Lying still for a long time makes us weak and unable to move on our own. The same will be true of us spiritually if we do not embrace the struggle to cooperate with the mercy of the Lord by serving Him as faithfully as we presently have the strength to do. The more accustomed we become to any sin, and especially the more we accept the lie that embracing that sin is somehow part of becoming who God calls us to be, the less spiritual strength we will have to receive the healing that the Savior died and rose again to bring to the world.

Working weak muscles makes them tired and sore and tempts us to give up, but when we do so, they remain weak. In order to become stronger, we must push the limits of our weakness. That is true both physically and spiritually. That is how we open ourselves to receive His healing, regardless of how weak we have made ourselves. Doing so may well seem difficult and scary.

After a lifetime of not moving, the paralyzed man could not have found it easy to obey Christ's command to stand up, pick up his bed, and walk. He had learned how to survive as an invalid, but now the Savior was directing him to a very different life, the challenges of which he could not predict.

We may feel the same way, for all too often we have become comfortable with living as people enslaved to passions which are fueled by the fear of death. If we think that the measure of our lives extends no further than the pleasure we can find before we die, then the temptation will be great to indulge ourselves in whatever makes life more bearable and distracts us from despair about the ultimate pointlessness of our existence. Because of the good news of the resurrection of the Savior, however, we do not have to continue in the weakness that comes from doing whatever it takes to distract us from anxieties caused by the fear of the grave. The joy of the empty tomb calls us to do the hard work of reorienting our lives to share more fully in the ultimate healing of the human person in God's image and likeness that our Risen Savior has accomplished. We must live as those who already know the blessedness of life eternal as we look for the coming fullness of the Kingdom of God. That is the only way to gain the strength to become more truly ourselves in His image and likeness.

We celebrate Pascha by participating personally in the Lord's victory over Hades and the grave, and there is simply no way to do that which does not require obedience to the command that Christ gave to the paralyzed man. By His resurrection, the Savior enables us all to rise up from our comfortable beds of sin and bear witness that something radically new has come into the world through the Cross and empty tomb. Not by our own power, but by humbly accepting His, we may all know healing and strength beyond our present ability. All that we must do is to take the steps we can to embrace the life of our Risen Lord through obedience. That is how we will come to know our weakness and open ourselves to receive His strength, which we can never earn or deserve. That is how we will encounter the Savior as truly as did Thomas, Joseph, Nicodemus, and the myrrh-bearing women. We must want to be healed in order to move forward in obedience as we share more fully in the good news that "Christ is Risen!"

<https://blogs.ancientfaith.com/easternchristianinsights/2020/05/10/the-weak-receive-strength-through-obedience-homily-for-the-sunday-of-the-paralytic-in-the-orthodox-church/>

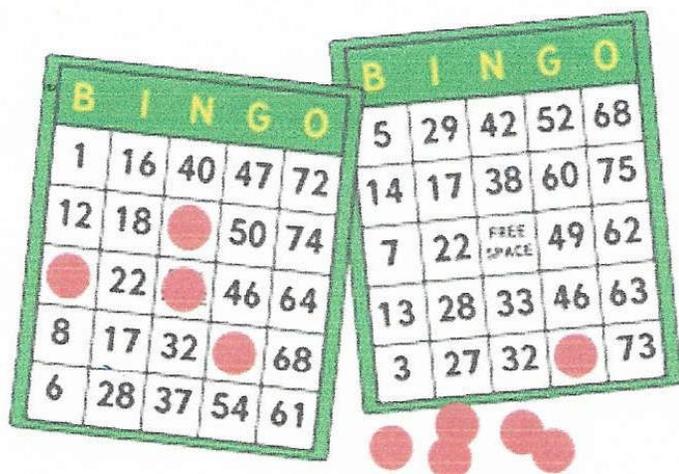
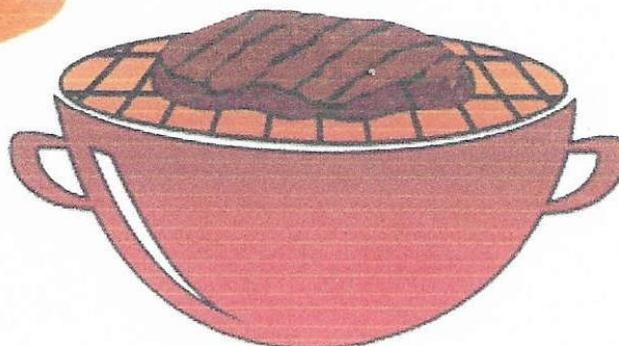
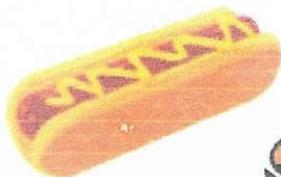
You're Invited to the

Annual St. Peter & St. Paul Parish Picnic

When: June 6, 2021

Where: Carnegie Park
New Shelter
Forsythe Road

Divine Liturgy at 10:00 AM
Picnic begins immediately
following Liturgy



Celebrate Liturgy outside in the glory of God's creation!

We will have food, children's games, BINGO, music, and more!!!

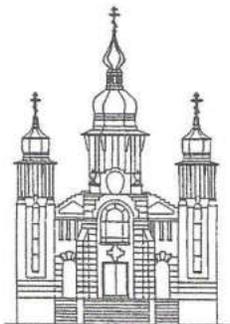
Come together and join together for faith, fellowship, and fun!

If you would like to bring a food item there will be a sign-up sheet at the Coffee Hour table down the hall.

Feel free to bring your gently used items for our annual Bingo extravaganza!

For the consideration of others, COVID-19 protocols such as mask-wearing and social distancing must be practiced when around food.

Please RSUP by June 4th to Sue Leis by calling or texting (412) 216-3346.



St. Peter & St. Paul
Ukrainian Orthodox
G. C. Church of Carnegie, PA

P.O. Box 835 • CARNEGIE, PA 15106 • (412) 279-2111 • HALL 276-9718

May 2021

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Parish Priest

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Michael Kapeluck
Steven Sawchuk
Vestrymen

Dear Parishioner(s):

Christ is Risen!!! This letter is to inform you that the 2019/2020 annual meeting and the 2020/2021 Semi-Annual Meeting of St. Peter & St. Paul Ukrainian Orthodox G. C. Church of Carnegie, PA, will take place on Sunday, June 13, 2021 directly following Divine Liturgy.

**PLEASE CONSIDER THIS TO BE YOUR OFFICIAL NOTICE OF
2019/2020 ANNUAL MEETING AND THE 2020/2021 SEMI-ANNUAL
MEETING NO OTHER NOTICE WILL BE SENT TO YOU!!**

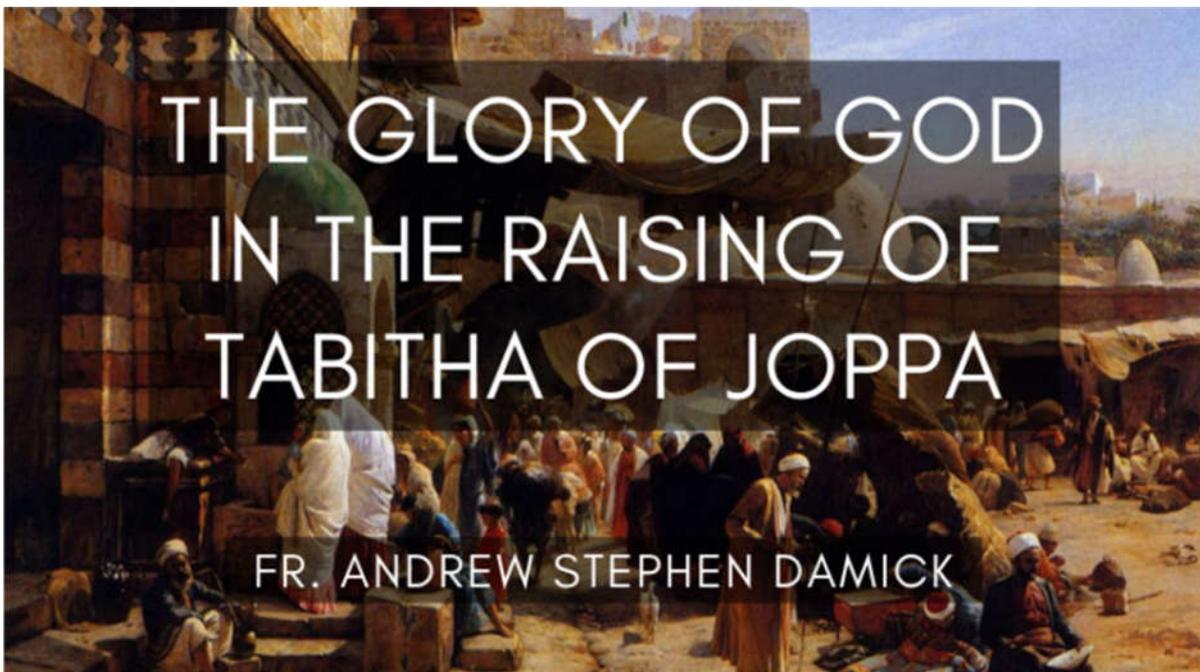
If you have any questions regarding this matter, please contact any of your Parish Council members.

Yours In Christ,

Parish Council

Howard West
Parish President

Father John Charest
Parish Priest



In this morning's Scripture readings, we hear about three miracles. Two of them are about the curing of paralysis—when Peter raises Aeneas from his bed as found in Acts 9 and when Jesus heals the paralytic at Bethesda, the Sheep's Pool, in John 5. But the third is about raising someone from the dead—Tabitha of Joppa, also called Dorcas. Her name means “gazelle.” And it's this resurrection that I want to focus on today.

The raising of Tabitha was accomplished through St. Peter the Apostle and is also recorded by St. Luke in Acts 9. This is how the account begins:

Now there was at Joppa a certain disciple named Tabitha (which means Gazelle). She was full of good works and of charitable deeds which she did.

So who is this Tabitha? First, it is noted that she is from Joppa, which is in the Holy Land. This town is also called Jaffa or Yafa, and on a personal note, this is the coastal city where my wife's father's family comes from. It is still there. Also, note that she is called “a certain disciple.” Now, disciple is a word that we are used to hearing in Christian contexts, so we probably just let it pass us by as an early synonym for believer or Christian, but we should recall that in the ancient world, not just anyone could become a disciple.

A disciple—in the Greek for this passage, *mathitria*, the feminine form of *mathitis*—was someone who followed a teacher and learned from him. The word basically means student or learner. And usually you would have to pay a lot of money to become someone's disciple. This was basically how higher education was done in those days. And it was also very unusual for there to be a *mathitria*. Almost all were a *mathitis*. That is, discipleship in the ancient world was almost always reserved for men and particularly for wealthy men.

So referring to Tabitha here by this term *disciple* should tell us something about how Christianity regarded women—they were welcome to become disciples. And a disciple of Christ, whether directly or through the apostles, also didn't have to pay anything to become one. We don't know whether Tabitha was wealthy or not, but that wouldn't have mattered, either.

Now notice the next thing said about her: “She was full of good works and of charitable deeds which she did.” Why? It's because she was Jesus' disciple. That's what a disciple does—follow the master and imitate the master. So this statement about her is not to give her some kind of independent honor, because it's put in the context of her discipleship. It is certainly an honorable thing to say about her, but it's not isolated from her life of discipleship in Christ.

And this follows on exactly from how St. Luke introduces this whole book of Acts, which we heard read at Pascha. He refers to his Gospel as being about “all that Jesus began to do and teach until the day when He was taken up” (Acts 1:1). Notice he says “began to do and to teach until the day when He was taken up.” In other words, when Jesus ascended into heaven, He had only just *begun* to do and to teach.

So what we read in Acts is not a series of stories of amazing things done by Christians but rather the continuation of what Jesus was already doing and teaching. Jesus is still acting, still teaching. So when we read that Tabitha is full of “good works and charitable deeds,” whose were those? They belonged to Jesus Christ. And since she was His disciple, that work is all credited to Him. This is an important point we will return to.

The reading continues:

And it came to pass in those days that she fell sick and died; and when they had washed her, they placed her in an upper chamber. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him: “Come to us without delay!”

Tabitha died from a sickness, so immediately other disciples—students and followers of Jesus—sent to St. Peter and asked him to come “without delay.” Why would they do that? It is because the presence of Jesus Christ in their midst that had been manifest through Tabitha was now taken from them. And they wanted her back, if possible. And they also knew that St. Peter was another disciple of Jesus who had also been doing the things that He did.

So Peter arose and went with them. And when he arrived, they took him into the upper chamber. All the widows stood by him weeping, showing the tunics and other garments which Tabitha made while she was with them.

Here we receive an interesting detail: She was a maker of “tunics and other garments.” I cannot imagine that this was merely her means of living, otherwise those standing by and mourning would not have taken the time to show St. Peter what she had made. We can rightly assume that this was part of her good works—that she would spend her time making garments for people. And patristic writers such as St. Basil note that she was also a widow, spending her time in good works, showing her to be an example for other widows (*Moralia*, 74).

We continue:

But Peter put them all outside and knelt down and prayed; then turning to the body, he said: “Tabitha, arise!” And she opened her eyes, and when she saw Peter, she sat up. And he gave her his hand, and raised her up. Then he called the saints and widows and presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

“And many believed in the Lord.” This is where this scene is fully consummated, in more becoming disciples of Jesus. Did they become disciples of St. Peter? No. Did they become disciples of St. Tabitha? No. (And she is a saint, by the way—her feast day is October 25.) They became disciples of Jesus.

This is the point, then: The good works that these saints did—St. Tabitha in her love and good works and St. Peter in his raising her from the dead—are works of Jesus Christ. He is the Master and the Teacher. He is the One Whose saints these are.

Sometimes, people look at the honor that we pay to saints and mistake it for idolatry. They think that we are worshiping the saints. But that shows that they do not understand what a saint truly is. A saint is someone in whom Jesus Christ is working, someone who has become a true disciple of Jesus, someone who is set apart to follow Jesus and to imitate Him. So any honor or glory that we sing to the saints is ultimately about Jesus.

So why not cut out “the middle man” and just glorify Christ without mentioning the saints? But St. David in the Psalms says “God is glorious in His saints” (Ps. 68:35, LXX). Why would we ignore all the true disciples of Jesus and the work that He is doing in them and through them? It makes no sense. St. Luke therefore honored St. Tabitha by saying both that she was a disciple and also that she did good deeds and charitable works, and he sees no conflict there between that and his worship of Jesus Christ.

Likewise, when we see that the saints are fallible, when we see that clergy and other leaders and ministers in the Church are fallible, we should not ascribe those failings to Christ. But we should also not discount their good works, either. Why? Because all good things come from Christ. Whatever good that we see, whatever love that we receive, whatever grace has been given, no matter where or in whom or through whom—these are all from Jesus Christ. When He ascended into heaven, His good works and His teaching had only just begun. And they continue even now, because He is alive and because He is with us even to the end of the age.

Calendar of Events

May 23 Sr. UOL Meeting
June 6 Parish/Church School Picnic
Oct. 1 & 2 Annual Food Festival

COFFEE HOUR

May 30th Pat Dorning
June 6th Church Picn
June 13 Father John & Matushka Laryssa, Sherri Walewski
June 20 Father's Day
June 27 Cindy Haluszczak Rachel Losego

Parish Weekly Schedule

Monday

yiv 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 th parish hall. **YOU ARE NOT PERMITTED TO BRING ANYTHING!!!** However, bring a Friend!!!

3rd Sunday of the Month

St John & Martin's Closet

Clothing for men, women and children. Bedding & towels
Trade something old for something new, leave a donation. or just take what you need.
Donations of clean, gently used or new clothing/bedding accepted when the closet door is open.
Call 276-9718 to schedule a donation.

Parish Website/Social Media

To Submit items for publication on website & social media

>email any information to be included on the Website, Facebook or Instagram to Parish Technology.
If you have any fliers or jpgs please include them, but not necessary.

E-mail Technology at technology@orthodoxcarnegie.org

Please indicate the time frame you would like items posted to website and/or social media.

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June 6 _____
June 13 _____
June 20 _____
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SS. Peter & Paul
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