





# St. Peter & St. Paul Ukrainian Orthodox 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)**

**SUNDAY, MAY 21, 2023**

**SUNDAY, MAY 21<sup>ST</sup>**

DIVINE LITURGY 9:30 AM

SUNDAY OF THE BLIND MAN-TONE 5

APOSTLE & EVANGELIST JOHN

ACTS 16:16-34; JN. 9:1-38

LITANY FOR AUTIN ROCK

**TUESDAY, MAY 23<sup>RD</sup>**

MOLEBEN FOR UKRAINE 7:00 PM

**THURSDAY, MAY 25<sup>TH</sup>**

LITURGY ASCENSION

**SUNDAY, MAY 28<sup>TH</sup>**

DIVINE LITURGY 9:30 AM

SUNDAY OF THE OF THE FATHERS OF THE FIRST

ECUMENICAL COUNCIL -TONE 6

ST. PACHOMIUS THE GREAT

ACTS 16:16-34; JN. 9:1-38

LITANY FOR AUTIN ROCK

**TODAY'S BULLETIN IS SPONSORED BY.**

ALICE SIVULICH IN HONOR DEACON EVAN AND PANI ALICE FOR  
THEIR MINISTRY TO THE SENIOR CITIZENS OF OUR PARISH  
THROUGH THEIR MANAGEMENT OF THE WEEKLY SENIOR COFFEE  
HOURS.

KRIS BURIANEK IN MEMORY OF MY BELOVED MOTHER,  
EVA STASKO. MEMORY ETERNAL

**ALL SERVICES LIVE STREAMED AT:**

**<https://orthodoxcarnegie.org/livestream>**

## 2022 Parish Board of Directors

### President:

Howard West

### Vice President:

Mary Stevens

### Rec. Secretary:

Cynthia Haluszczak

### Treasurer:

John Stasko

### Asst. Treasurer:

John Pontus

### Financial Secy.

Victor Onufrey

### Asst. Fin. Secy

Josie Pontus

### Trustees:

Sherri Walewski

Natalie Onufrey

Alice O'Neil

Rachel Losego

Kris Burinek

### Vestrymen:

Steven Sawchuk Jr.

Michael Kapeluck

### Auditor

Marlane Pawlosky

Ron Wachnowsky

Pat Sally

**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 нашім 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 православній церкві 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.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 (прийшов після того, як було прочитано Апостол і Євангеліє) не можуть підходити до чаші; **хворі**, і **ті**, хто має обмежені фізичні можливості, 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**



# SUNDAY OF THE BLIND MAN



## TROPARION TO THE RESURRECTION TONE 5

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation of the Virgin; for He willed to be lifted on the Cross in the flesh, to endure death, and to raise the dead by His glorious Resurrection!

## KONTAKION FOR THE BLIND MAN- 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 5

Thou didst descend into hell, O my Savior, shattering its gates as Almighty; resurrecting the dead as Creator, and destroying the sting of death. Thou hast delivered Adam from the curse, O Lover of Man, and we cry to Thee, O Lord, save us!

## PROKEIMENON TONE 8

Pray and make your vows / before the Lord, our God!

*V. In Judah God is known; His name is great in Israel.*

## LESSON FROM THE ACTS OF THE APOSTLES

(c. 16, v. 16-34)

In those days, while we were on our way to the house of worship, we met a slave-girl, possessing a spirit of divination, who brought her masters a large profit by fortune-telling. Following after Paul and us, she kept screaming: "These men are servants of God. They are proclaiming to us the way of salvation."

She did this for several days. Paul was annoyed, turned back, and said to her spirit: "I command you to come out of her in the name of Jesus Christ." At that very moment the spirit came out of her.

Her masters, who saw that all their hopes of profit had vanished, seized Paul and Silas, dragged them off to the tribunal in the market place, and said to the magistrates: "These men are Jews and they are making a great disturbance in our city. They are preaching doctrines, which it is not lawful for us Romans to accept or practice."

The crowd joined the accusation against them. Then, the magistrates gave orders to tear their clothes off them and flog them. After beating them severely, they put them in jail, and commanded the jailer to keep close watch over them. Accordingly the jailer confined them to the inner dungeon and fastened their feet in the stocks.

About midnight, Paul and Silas were praying and chanting psalms to God, while the prisoners listened to them. Suddenly, there was an earthquake so violent that the foundations of the prison were shaken. All the doors flew open and everybody's chains were unfastened.

When the jailer woke and saw that the prison doors were open, he drew his sword and was going to kill himself, because he supposed that the prisoners had escaped.

But Paul shouted loudly: "Do not harm yourself, for we are all here." The jailer called for lights, rushed in, and trembling fell at the feet of Paul and Silas. Then, he led them out of the jail and asked them: "Gentlemen, what must I do to be saved?" They answered him: "Believe in the Lord Jesus Christ. Then, you and your household will be saved." Thereupon, they preached the Gospel of the Lord to him and to his household.

Immediately he took them aside at that hour of the night, washed their wounds, and without delay he and all his household were baptized. Then, he took them up to his house and spread a table for them. So, he rejoiced with all his household, because he had believed in God.

## Дії 16:16-24

Так сталося, що коли ми йшли до місця молитви, нам зустрілася дівчина-рабиня. Вона була одержима духом, який давав їй силу передбачати майбутнє. Роблячи це, вона приносила величезний прибуток своїм господарям. Дівчина ходила за Павлом і всіма нами, вигукуючи: «Це слуги Всевишнього Бога! Вони провіщають вам шлях до спасіння!» Так тривало багато днів, і Павла це почало турбувати. Тож він обернувся й промовив до духа: «Наказую тобі іменем Ісуса Христа, вийди з неї!» І він негайно вийшов з дівчини.

Коли її господарі побачили, що їхнім сподіванням на прибуток прийшов кінець, вони схопили Павла та Силу й потягли їх на базарну площу, а там передали владі. Коли вони привели Павла та Силу до міської влади, то сказали: «Ці люди — юдеї, вони каламутьять усе місто! Вони проголошують звичаї, які для нас, римлян, є протизаконним прийняти або дотримуватися».

Натовп приєднався до їхніх звинувачів. Володарі міста зірвали з апостолів одяг і наказали їх побити. Тяжко побитих, їх кинули до в'язниці й наказали вартовому пильно стерегти їх. Діставши такий наказ, він посадив апостолів у внутрішню камеру, а ноги їхні забив у колодки.

ALLELUIA!

*V. Look upon me and have mercy on me!*

*V. Guide my steps according to Your word!*



### THE GOSPEL ACCORDING TO SAINT JOHN

(c. 9, v. 1-38)

At that time, as he was passing along, Jesus saw a man blind from his birth. His Disciples asked him: "Master, who sinned, this man or his parents, that he was born blind?" Jesus replied: "Neither this man nor his parents sinned, but he will provide an opportunity for the manifestation of the miracles of God. I must work in the service of the Father who sent me, while it is day, because the night is coming when no one can work. While I am in the world, I am the light of the world."

After this remark he spat on the ground, made clay with the saliva, anointed the blind man's eyes with it, and said to him: "Go, wash in the pool of Siloam," which means Sent. So he went, washed his eyes, and came back with his sight restored.

The neighbors and those who had seen him blind before began to ask: "Is this not the man who used to sit and beg?" Some said: "This is the man." Others said: "No, he resembles him." But he himself said: "I am the man."

Therefore they asked him: "How is it that your eyes were opened?" He replied: "A man called Jesus made clay, anointed my eyes, and told me to go to the pool of Siloam and wash them. So I went, I washed them, and I recovered my sight." They asked him: "Where is he?" He answered: "I do not know."

They brought the man who had been blind to the Pharisees, because it was the Sabbath day when Jesus made the clay and opened his eyes. So the Pharisees again asked the man how he had recovered his sight. He answered them: "He put clay on my eyes, then I washed them, and now I can see."

Some of the Pharisees remarked: "This man does not come from God, because he does not observe the Sabbath." But others said: "How can a sinner perform such miracles?" Thus there was a division of opinion among them. Then they asked the blind man again: "What do you think about the man who opened your eyes?" He replied: "He is a prophet."

But the Jews did not believe that he had been blind and had recovered his sight. Therefore they called his parents and questioned them: "Is this your son who was born blind? How is it that he can see now?"

His parents answered them: "We know that this is our son, and that he was born blind. But we do not know how he can see now, and we do not know who has opened his eyes. Ask him, he is of age, let him speak for himself."

His parents gave this reply because they were afraid of the Jews, who had already agreed to expel from the synagogue anyone who acknowledged Jesus as the Messiah. For this reason his parents replied: "He is of age, ask the man himself."

For the second time they called the man who had been blind and said to him: "Give glory to God. We know that this man is a sinner." He replied: "I do not know whether he is a sinner or not. All I know is that I was blind and now I can see."

## Від Івана 9:1-38

По дорозі Ісус побачив чоловіка, який був сліпий від народження. Учні спитали: «Вчителю, хто згрішив: він сам чи його батьки, бо він народився сліпим?» Ісус тоді відповів: «Ні він, ані батьки його. Він народився сліпим заради того, щоб Бог виявив Свою силу, коли він зцілиться. Поки ще день, ми маємо виконувати волю Того, Хто послав Мене. Коли ж настане ніч, ніхто не може працювати. Поки Я є у світі, Я — Світло світу».

Мовивши це, Він сплюнуv на землю, тоді змішав слину з землею, помастив цим очі сліпого і сказав: «Йди й умийся в купальні Силоам» (що означає «посланець»). Тож він пішов, умився й повернуv зрячий. Тоді сусіди й усі, хто звик бачити його жебраком, запитали: «Чи не той це чоловік, який сидів тут старцем?» Одні стверджували: «Так, це він!» Інші казали: «Ні, він лише схожий на того!» Він же сам сказав: «Я саме той сліпий».

І тоді його запитали: «Як же ти прозрів?» На те він відповів: «Чоловік, ім'я Якого Ісус, змішав слину Свою з землею, помазав цим мої очі й мовив до мене: „Йди й умийся в Силоамі“. Я пішов, умився там, після чого й прозрів». Тоді його запитали: «Де ж той Чоловік?» А він відповів: «Я не знаю».

І привели того чоловіка, що раніше був сліпим, до фарисеїв. (А відбулося все це, коли Ісус змішав слину з землею, і коли прозрів сліпий, у суботу.) І знову фарисеї питали його, як це сталося, що він прозрів. І той відповів: «Він помазав мені очі грязивом, я вмився і зараз бачу».

Деякі фарисеї почали казати: «Цей Чоловік не від Бога, бо не дотримується Закону про суботу». Та інші сказали: «Чи може грішник чинити такі чудесні діла?» Тож серед них виникла суперечка. Тоді вони знову звернулися до сліпого: «Що ти можеш сказати про Чоловіка, Який повернув тобі зір?» І той відповів: «Він — пророк».

Та юдейські правителі не вірили, що цей чоловік був сліпим і враз прозрів. Тож покликали його батьків і запитали: «Чи це ваш син — про кого кажете, що він народився сліпим? То як же він став зрячим?» Його батьки відповіли: «Ми знаємо, що це наш син, і що народився він сліпим. Але ми не знаємо ні як сталося, що він може тепер бачити, ані того Чоловіка, Який повернув йому зір. Запитайте в нього! Він уже достатньо дорослий і може розповісти про себе сам».

Його батьки сказали так, бо боялися юдейських правителів, які попередньо змовилися, що як хтось визнає Ісуса Христом, то вони того виженуть із синагоги. Тому й сказали батьки: «Він уже дорослий. Запитайте в нього!»

Тоді юдейські правителі вже вдруге покликали чоловіка, який прозрів, і знову звернулися до нього: «Заклинаємо тебе, скажи правду перед Богом. Ми знаємо, що той Чоловік — грішний».

І він відповів: «Я не знаю, грішний той Чоловік, чи ні. Я знаю лиш одне: я був сліпий, а зараз бачу!» Тоді вони запитали: «Що Він тобі зробив? Як Він повернув тобі зір?»<sup>27</sup> «Я ж уже вам розповідав, — відповів він, — але ви не слухали мене! То навіщо ж ви знову хочете почути це? Чи, може, теж хочете стати Його учнями?»

Тоді, намагаючись образити його, вони сказали: «Це ти Його учень, а ми — Мойсееві учні.<sup>29</sup> Ми знаємо, що Бог розмовляв з Мойсеєм, та не знаємо, звідки цей Чоловік».

А прозрілий відповів їм: «Дивина, що ви не знаєте, звідки Він, адже Він повернув мені зір! Ми знаємо, що Бог не слухає того, що кажуть грішники. Він слухає лише благовірних, тих, хто виконує Його волю. Ще ніколи не чувано, щоб хтось дав зір людині, народженій сліпою. Якби цей Чоловік не був від Бога, то не зміг би зробити такого».

Тоді фарисеї розгнівалися й сказали: «Ти завжди був грішником і народжений увесь у гріху, а тепер намагаєшся повчати нас?» І вони вигнали його з синагоги. Ісус, почувши, що вони вигнали цього чоловіка з синагоги, знайшов його і мовив: «Чи віриш ти у Сина Людського?» Тож прозрілий спитав Його: «А Хто ж Він, Господи? Скажи мені, щоб я міг повірити в Нього». Тоді Ісус і каже: «Ти Його вже бачив, це Той, з Ким ти розмовляєш зараз». «Я вірю, Господи!» — сказав чоловік і впав перед Ним на коліна.

# 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 mere touch of the hem of your robe, visit and heal also your beloved servants:*

Dolores Wachnowsky	Jane Allred	Teresa Stacy	Laila Bechtle
Maria Warholak	Kimberly Bailey	Sandy Wallace	Rebecca White
Michael Sally	Shaun McAdams	Jack Carrigan	Pamela Graham
Michael Welsh	Sandy M.	Chris Brown	Dan Rosga
Nick Solominsky	Shelley Cameron	Jocelyn Barner	Deborah Schricker
Michael Klein	James White	Svetlana Khomenko	Jack Schricker
David Gazella	Dylan G	Olga Cherniavska	Nick Worobny
Gary Koss	Eric Barner	Michele Roberts	Lil Highfield
Lynda West	Michael Corba	Willie Caldwell	

*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 21 Apostle and Evangelist John –**

Fr. John, John Adzima, John Stasko, John Walewski, Jack Losego, John Pontus

#### **May 26 Martyr Glyceria**

Melissa Haluszczak

### **Anniversaries**

May 21 Fr. Robert & Regina Popichak

May 25 Christine & David Heisler

### **Birthdays**

May 24 Eryna Sanetrick

May 24 Gregory Markiw

May 27 Jacob Gazella

### **Feast Days of:**

May 21 Apostle and Evangelist John

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

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

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

Stephan, Andrii, Olexander, Dmitro, Stepan, Evhen, Volodia, Oleksander, Yurii, Victor, Petro, Oleksiy, Volodymyr, Viktor, Ruslan, Roman, Olya, Miroslav, Yevgen, Olexander, Taras, Roman, Vitaliy

#### **Pray for our Catechumens**

#### **Pray for the newly departed servants of God**





- **PYSANKY SESSIONS:** Our next sessions are 5/21 & 5/28 after Coffee Hour
- **SAVE THE DATE:** Our 120th anniversary celebration is scheduled for Friday evening the 3rd, Saturday the 4th, and Sunday the 5th of November!
- **ANNIVERSARY SUPPORT:** In support of the 120th anniversary we are planning some fund raising activities. We will be participating in this summer's Carnegie Crawl's on Friday June 9th, Friday July 14th, and Friday August 11th. The crawl's are scheduled from 5 to 9 in the evening. To support our fund-raising efforts we are in need of a few volunteers to help work our booth and to make donations of baked goods. If you can help please see Pani Matka Alice or Deacon Evan. And, don't forget to stop by our booth.

\*\*\*\*\*

## *Stewardship*

**THANK YOU FOR THESE RECENT DONATIONS:**

\*\*\*\*\*





# Overcoming the Darkness Evident in a Society Accustomed to School Shootings: Homily for the Sunday of the Blind Man in the Orthodox Church

[Fr. Philip LeMasters](#)

Christ is Risen!

Concerning the school shooting in Uvalde, His Eminence Metropolitan JOSEPH wrote:

We pray for the repose of these innocents and that our good God will provide comfort to their survivors, who agonize and must now bury them. Now more than ever, we all must do our parts to stop the hatred and devaluation of human life that produce such horrific crimes. Everyone—governments, churches, communities, families, and individuals—must do everything they can to ensure that guns and other lethal weapons stay out of the hands of those who will harm others or themselves. No one can sit idly by.

That such events occur regularly in our nation should open our eyes to the sad reality that our society produces many people so spiritually and morally blind that they no longer recognize or respect the humanity of children and other innocent victims, all of whom are living icons of Christ. For the sake of our neighbors, we must learn to ask critical questions about why such horrible things happen here with some frequency and work to foster the wellbeing and safety of everyone, including especially those who are most vulnerable. We must also take this terrible tragedy as a reminder that human depravity knows no bounds and that we must refuse to embrace the darkness that will lead only to wickedness spiraling out of control in our hearts. Tragically, it is entirely possible for any of us to become so depraved that we prefer darkness over light as we insist on remaining in the tomb that our Risen Lord has emptied.

In light of what such atrocities reveal about the human condition, it is obviously not enough to affirm religious beliefs, to perform certain acts of outward piety, or merely to identify ourselves as Orthodox Christians. Indeed, it is entirely possible to do all those things while remaining blind, embracing the darkness, and becoming all too comfortable with the forces of death and destruction. Instead, if we want to bear witness to the joy of the resurrection in the midst of a world of so much brokenness, we must undertake the daily and difficult struggle to open even the darkest dimensions of our lives to the healing light of Christ. In order to share in His life, we must become radiant with the divine glory, manifest His peace, and refuse to rest content with the death-dealing ways so firmly embedded in the hearts of many in our society.

That is precisely what the Church calls us to do on this last Sunday of Pascha, as we celebrate how the Risen Lord has brought us from the spiritual darkness of sin and death into the brilliant light of His heavenly Kingdom. Even as Christ restored sight to the man born blind in today's gospel reading, He illumines our darkened souls. That is how He has enabled us to know and experience Him as "partakers of the divine nature" by grace.

Before the God-Man's healing of corrupt humanity, grave spiritual blindness was the common lot of the children of the first Adam, who were enslaved to the fear of death as the wages of sin. When the Lord spat on the ground to make clay for the man's eyes in today's gospel reading, He showed that His healing is an extension of His incarnation in which He has entered fully into our humanity as those made from the dust of the earth. The blind man regained his sight after washing in the pool of Siloam, which is an image of baptism, by which our spiritual sight is restored. The man did not really know Who the Lord was when he first encountered Him, thinking that He was merely a prophet. After the restoration of the man's sight, the Savior revealed Himself as the Son of God; then the eye of the man's soul was illumined to know Christ in His divine glory.

In today's reading from Acts, there is another man who knew darkness all too well. The Roman jailer was ready to kill himself when an earthquake opened the doors of the prison and broke the chains of the prisoners. Knowing that he would be executed for failing to keep the prison secure, he was about to take his own life with his sword. He was in the pit of despair when St. Paul assured him that the prisoners had not escaped. Then "the jailer called for lights

and rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, ‘Men, what must I do to be saved?’” Through this extraordinary experience, the man became aware of his spiritual blindness. The apostles responded, “‘Believe in the Lord Jesus, and you will be saved, you and your household.’” Then the jailer was baptized along with his whole family. After washing the apostles’ wounds, the man took them to his home and served them food. He “rejoiced with all his household that he had believed in God.” Like the blind man in the gospel reading, the jailer gained the vision to know Christ in His divine glory.

To say that these men were shocked and disoriented would be quite an understatement. Likewise, we must recognize that the Savior’s resurrection is not simply a religious teaching or point of history. The good news that “Christ is Risen!” is even more extraordinary than a man blind from birth gaining his sight or a jailer finding that his prisoners are secure after an earthquake. The blind man had thought that Christ was a prophet who had worked a great miracle of healing. The jailer was a pagan Roman and there is no telling what he knew about the Lord before asking Paul and Silas what he had to do in order to be saved. The Lord changed their lives radically and in ways that they could neither predict nor control. We must be ready for the same to happen to us when we open the eyes of our souls to the brilliant light of the Risen Lord.

When Christ was asked whose sin was responsible for the man being born blind, He answered, “It was not that this man sinned, or his parents, but that the works of God might be made manifest in him.” Becoming the self-appointed judges of others, even those who commit the most heinous deeds, will only darken our spiritual vision. The Risen Lord has illumined even the tomb itself, making it an entrance into eternal life. Our participation by grace in the joy of His resurrection is no more a matter of what we deserve than was the healing of the blind man or the deliverance of the jailer. We stand in need not of greater justice, but of healing mercy. If we are truly sharing in the life of Christ, we will show that same mercy to our neighbors, including those who wander in blindness.

In order to gain the spiritual clarity to do that, we must mindfully turn away from all that would keep us in the dark and enslaved to sin and death. Because the eyes of our souls are not yet fully transparent to the light, darkness clouds our sight. We must struggle to become fully receptive to the brilliant divine energies of our Lord through the healing found in the sacramental and ascetical life of the Church. As those who were born spiritually blind and have been illumined through the washing of baptism and the anointing of chrismation, we must remain vigilant against the persistent temptation to fall back into the ways of corruption. There is so much within us that would prefer to hide in the darkness rather than to be illumined in God. That is why we must pray daily, fast and confess regularly, serve our neighbors (especially those we find it hard to love) at every opportunity, and refuse to worship any of the false gods of this world (especially those we find most appealing).

As we conclude this season of Pascha, let us mindfully turn away from the constant temptation to live as those obsessed with the fear of death. Such fear is at the root of the conventional wisdom that encourages us to hate and condemn those we perceive as threats to our vain hopes for gaining the whole world; doing so, of course, inevitably leads to losing our souls. Above all, we must never distort the way of Christ into an idolatrous cult that worships at the altar of any earthly kingdom, faction, or ideology. There is no surer path to darkening our souls than embracing the spiritual blindness of such perverse idolatry, even as we think we are being righteous. The Savior’s kingdom remains not of this world. The Cross alone is “a weapon of peace and a trophy invincible.”

Our Lord, Who died as the innocent victim of violence, calls us to become living witnesses of His victory over even Hades and the tomb. Nothing can keep us from doing so as we become radiant with holy glory other than our own choice to persist in blindness. As we prepare to bid farewell to the season of Pascha this year, let us persist in the struggle to live in the new day of the Savior’s resurrection as we turn away from the darkness and embrace the Light of the world from the depths of our hearts. Let us live accordingly in a world that desperately needs the healing that shines from the empty tomb, for Christ is Risen!

<https://blogs.ancientfaith.com/easternchristianinsights/2022/05/28/overcoming-the-darkness-evident-in-a-society-accustomed-to-school-shootings-homily-for-the-sunday-of-the-blind-man-in-the-orthodox-church/>

# Calendar of Events

## COFFEE HOUR

May 21	Scott & Brittany Brettell, Matushka Laryssa
May 28	Sue & Juliana Leis, Pat Dorning
June 4	John, Shirley & Olesia Stasko
June 11	Church Picnic, Natalie & Ethan Nixon, Beverly Kapeluck
June 18	Father's Day
June 25	Holovatiuk & Reiterovych Families

## 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!!!

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.

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](mailto:technology@orthodoxcarnegie.org)

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

Find & follow us on:





**BULLETIN SPONSOR DATES**

Apr. 2 \_\_\_\_\_  
Apr. 9 \_\_\_\_\_  
Apr. 16 \_\_\_\_\_  
Apr. 23 \_\_\_\_\_  
Apr. 30 \_\_\_\_\_

May 7 \_\_\_\_\_  
May 14 \_\_\_\_\_  
May 21 \_\_\_\_\_  
May 28 \_\_\_\_\_

\*\*\*\*\*

**BULLETIN SPONSOR FORM**

Sponsor \_\_\_\_\_  
In Honor of \_\_\_\_\_  
In Memory of \_\_\_\_\_  
Date of Bulletin you wish to sponsor \_\_\_\_\_  
Donation (\$20. minimum suggested) \_\_\_\_\_  
(Please make checks payable to "Sr. UOL Chapter") \_\_\_\_\_



\*\*\*\*\*

SS. Peter & Paul  
Ukrainian Orthodox Church  
PO Box 835  
Carnegie, PA 15106

RETURN SERVICE REQUESTED