

СВЯТЫЙ ДУХЪ СЪНЪ МЫСЛИ КОРЪНЪТЪСЪ - СВЯТЫЙ ДУХЪ СЪНЪ МЫСЛИ КОРЪНЪТЪСЪ



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

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

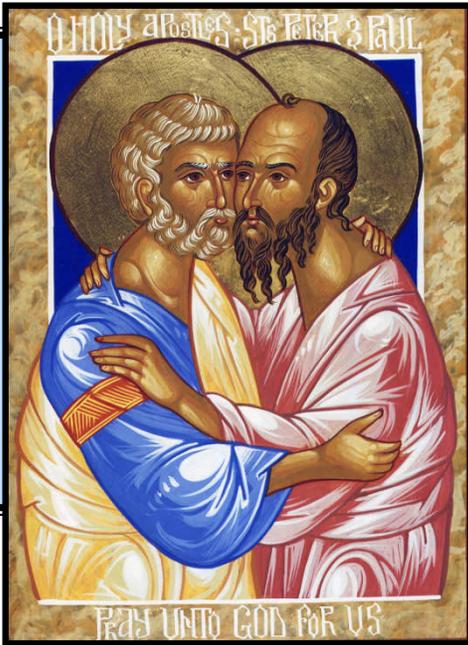
Very Reverend Fr. Steve Repa

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President: Howard West 412-910-9627

www.orthodoxcarnegie.org



MARCH 18, 2018

SUNDAY, MARCH 18TH

9:30 AM, DIVINE LITURGY

SUNDAY OF ST. JOHN CLIMACUS, TONE 8

HEBREW 6 : 13 - 20 MARK 9 : 17 - 31

LITANY IN MEMORY OF JACOB, ANNA HOYSAN FAMILIES;
ZACHARY, MARY CHAYKA FAMILIES; JOHN, JULIA PASTORAK;
PETER, JOSEPH, JOHN, LOUIS HOYSAN, MILDRED GUBEY
PARASTAS IN MEMORY OF JOHN A. STASKO

VESPERS 5:00PM ST. VLADIMIR SOUTH SIDE

WEDNESDAY, MARCH 21ST

6:30 PM CANON OF ST ANDREW OF CRETE

SATURDAY, MARCH 24TH

AKATHIST TO MOTHER OF GOD 10:00 AM
MISSIONS/CONFESSIONS

SUNDAY, MARCH 25TH

8:30 AM, DIVINE LITURGY

SUNDAY OF ST. MARY OF EGYPT, TONE 1

HEBREW 9 : 11 - 14 MARK 10 : 32 -45

VESPERS 5:00 PM SS PETER & PAUL, CARNEGIE

THIS WEEK'S BULLETIN IS SPONSORED BY:

STASKO FAMILY IN MEMORY OF JOHN STASKO SR.

LYNDA & HOWARD WEST IN MEMORY OF HOWARD WEST SR. ON THE
11TH ANNIVERSARY OF HIS FALLING ASLEEP IN THE LORD

MEMORY ETERNAL VICHNAYA PAMYAT

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-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 Причасття) у православної церкви і, відповідно, православні християни не можуть отримувати святого причасття 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 Причасття;

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 Причасття, 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 Причасття, припинити вживання всякої їжі і напоїв;

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

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

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 Причасття 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

4TH SUNDAY OF LENT ST. JOHN CLIMACUS -OF THE LADDER



TROPARION TO ST JOHN - TONE 1

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.

Прокіємон

O Lord, save Thy people, and bless Thine inheritance.
Verse: Unto Thee will I cry, O Lord, my strength; keep Thou not silent unto me.
The saints shall rejoice in glory and they shall rejoice upon their beds.

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 якор для душі, міцний і безпечний. Вона проникає до самої Святаї Святих, за завісью. 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 жахливих конвульсіях і вийшов з нього. Було схоже на те, що хлопець помер, отож 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?»²⁹ 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:

<i>Olha Cherniavska</i>	<i>Tetiana Kozak</i>	<i>Rose Zinski</i>	<i>Victor Saganey</i>	<i>Reggie Warford</i>
<i>Rose Zalenchak</i>	<i>Jane Allred</i>	<i>Sarah Dorning</i>	<i>Kieth O'Donnell</i>	<i>Peter Zinski</i>
<i>Helen Wilwert</i>	<i>Pearl Homyrda</i>	<i>Kathryn Ostaffy</i>	<i>Jackson Janosek</i>	<i>James Horowitz</i>
<i>Eva Stasko</i>	<i>Max Rozum</i>	<i>Ronda Bicke</i>	<i>Sandy Rozum</i>	<i>Sebastian Leis</i>
<i>Elissa Lopez</i>	<i>Jeanette Gill</i>	<i>Irene Palahunik</i>	<i>Mary Ellen Heitzman</i>	<i>Patty Valentino</i>
<i>Dave Harrison</i>	<i>Sam Jarovich</i>	<i>Tallulah Headrick</i>	<i>Grace Lipscomb</i>	<i>Christopher</i>
<i>Tim Cromchak</i>	<i>Andrew Brennan</i>	<i>Jabrell</i>	<i>Angie Zatezalo</i>	<i>Jennifer Marley</i>
<i>Stephen Sheptak</i>	<i>Michele Kapeluck</i>			

from all physical and spiritual maladies by the power and grace of Your Christ. Grant them the patience that comes from believing that You are always at work in our lives to bring good out of evil. Grant them strength of body, mind and soul. Raise them up from the bed of pain. Grant them full recovery. May they experience the same surge of healing power flow through their bodies ,as did the sick woman who touched your robe. For we, too, are touching your robe today, dear Lord, through this our prayer. We approach you with the same faith she did. Grant them the gift of health. For You alone are the source of healing and to You we offer glory, praise and thanksgiving in the name of the Father, Son and Holy Spirit.

Amen

Mnohaya Lita - Many Blessed Years

Names Days

Feast Days of:

March 24 St. Sophronius of Jerusalem

Anniversaries

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

Birthdays

March 18 Beverly Wachnowsky

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

Pray for our Catechumens

Pray for our parishioners in vocational studies

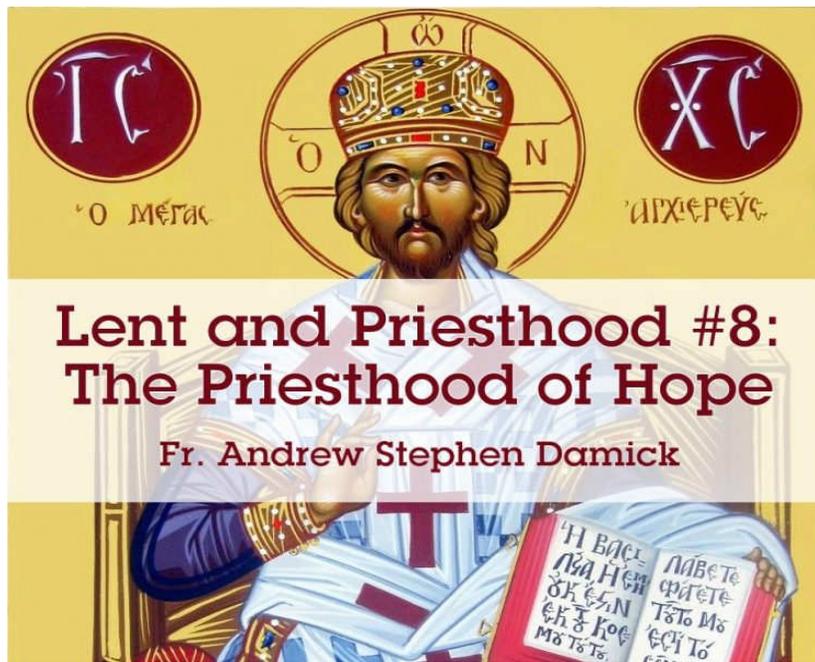
Deacon Cliff O'Neil, , Ethan Nixon



- **EASTER FLORAL OFFERINGS** _Once again this year you will be able to donate a beautiful Easter plant in memory of or in honor of your loved ones. The flowers will adorn the altars from Good Friday through St. Thomas Sunday. Please see Alexis Sawchuk or call her (724 348 7326) to reserve your flowers. Thank you!
- **CHURCH SCHOOL RAFFLE BASKET:** The Annual basket raffle will be held at the Pysanky Sale on March 25th. If you would like to donate a basket please let Sue Leis or Michele Kapeluck know before the sale. You can drop off your basket(s) at the hall on Saturday, March 24th 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.
- **PYSANKY BAKE SALE:** Calling all bakers. Our annual egg sale is rapidly approaching. An important part of this annual event is the bake sale. If you are contributing baked goods for the egg sale please bring them to the hall on Sunday morning before Divine Liturgy. As a reminder Liturgy that day will start at 8:30. We are in need of many and varied types of baked goods. Any and all will be appreciated! Thank you, Pani Alice
- **CEMETERY SPRING CLEAN-UP :** Even though it's still a bit chilly outside, Spring is on its way and it is time to begin removing Christmas decorations from the grave sites. Please have all winter flowers/wreaths removed by March 26th. if you need help, please call 724 348 7326 and we can remove items for you. Decorations left in the cemetery after that date will be discarded. Thank you again for your help! Steven Sawchuk
- **MEMORY ETERNAL:** Our prayers and sympathies go out to the family of Irene Garbera who fell asleep in the Lord this past. Funeral services will be held tomorrow, Monday 12th at the church at 12 noon. Burial will be at 2:00 pm at the National Cemetery of the Alleghenies. May her memory be eternal, Vichnaya Pamyat.
- **PASKAS:** Paskas will be baked by the Kitchen Workers and sold at the March 25 Pysanky Sale. There are no orders being taken and there will be no other paska baking this spring. It is recommended that anyone wanting a paska for our Orthodox Easter get a paska now and freeze it. Parishioners will be given the opportunity to purchase their paskas prior to the opening of the sale - see Steve Sivulich for advance purchase. All paskas (plain and raisin) will be \$8.00.

KITCHEN WORKERS SCHEDULE Winter/Spring, 2018

- Mar 19, Monday 8:00 am Cabbage Preparation (for Pysanky Sale)
- Mar 20, Tuesday 9:00 am Holupchi Rolling (for Pysanky Sale)
- Mar 22, Thursday 8:00 am Paska baking (for Pysanky Sale – no orders)
- Mar 23, Friday 8:00 am Paska baking (for Pysanky Sale – no orders)
- Mar 25, Sunday Pysanky Sale
- Apr 23, Monday 7:30 am Potato Preparation plus 1 batch pierogies
- Apr 24, Tuesday 9:00 am 2 batches pierogies
- Jun 11, Monday 7:30 am Potato preparation plus 1 batch pierogies
- Jun 12, Tuesday 9:00 am 2 batches pierogies (NO ORDERS – all for Ukie Fest)



Lent and Priesthood #8: The Priesthood of Hope

Fr. Andrew Stephen Damick

Today is the eighth installment in our Lenten series on the priesthood, and we are also just three weeks away from Pascha. Today our focus comes from the epistle reading appointed for today, the fourth Sunday of Great Lent, from Paul's epistle to the Hebrews. Paul writes that God has acted that

we might have a strong consolation, we, who have fled for refuge to lay hold of the hope that is set before us; a hope, which we have as an anchor of the soul, both sure and steadfast, and entering into "that which is within the veil," where Jesus entered as Forerunner on our behalf, having become a High Priest "forever according to the order of Melchizedek." (Heb. 6:18-20)

In this passage, Paul explicitly links our Christian hope, which he poetically calls "an anchor for the soul, both sure and steadfast," with the priesthood of Jesus Christ. So we will follow his lead today and talk about how the Christian hope is expressed in the priesthood.

Foremost is the priesthood of Jesus, Who enters through the veil. We mentioned before that the priests of the Old Covenant would enter through the veil into the Holy of Holies and there offer up sacrifices for the people at the Ark of the Covenant.

This priestly act of sacrifice by Christ in the Holy of Holies brings us hope in several ways.

Probably our most immediate sense of hope is that Christ's act there brings us forgiveness of sins. This is one of the core purposes of priestly sacrifice in the Jewish tradition, and while it is not the only thing that sacrifice does, it is one of its most basic purposes. When sacrifice was offered to God, He promised that He would forgive the sins of the people of Israel.

It is only with the coming of Christ that we see exactly *why* that works, however. Sacrifice was never about appeasing God. That is, it was not about—in essence—bribing God so that He would forget about sins committed against His law. Some people think that's what spiritual life is about, that we are in a sense paying God off so that He will look the other way when it comes to our sins. But that's not what sacrifice has to do with forgiveness.

Sacrifice brings about forgiveness because we partake of the sacrifice. Remember that with the priestly prayer over the sacrifice, God acts upon the sacrifice and charges it with His presence. And then when we receive that sacrifice back from Him, His presence touches us and changes us. In this case, the change is forgiveness. We are no longer being held accountable for our sins because God is changing us through that sacrifice. In a sense, we are no longer that person who sinned but are, in the words of Scripture, "a new creation" (2 Cor. 5:17).

So we have this hope in Christ's priestly act not just in the sense that our sins are forgiven but in the deeper sense of how and why we are forgiven. We become a new creation in this priestly act. We become different people. The righteousness given in the act of sacrifice and partaking of that sacrifice is not "virtual reality." We are not just treated as though we are righteous but actually become righteous in the partaking.

This gives us great reason for hope! Why? Because when I look at myself, I don't see a righteous person. I see a sinner. And I can't fix that myself. I'm not capable. But I can be changed, little by little, by partaking in Christ's sacrifice. I can be changed by receiving that sacrifice and cultivating what I receive, remaining faithful to it, returning to it again and again. This gives me hope, because I am otherwise hopeless. It gives me hope, because He has provided me with something I could not provide for myself.

And this sacrifice brings me the ultimate hope—the hope of resurrection. Christ's ultimate priestly sacrifice is the offering of Himself on the cross. He enters directly into death by being offered up as a sacrifice to death. And He alters death, making it a passage not into destruction but into life.

We partake of the sacrifice of Jesus on the cross in numerous ways, but none more immediate and powerful than in baptism and in the holy Eucharist. In baptism, we receive the power of Jesus' death and resurrection, being initiated into His own divine life. And in the Eucharist, we are nourished on that same flesh that was crucified and raised from the dead. We are in a sense *eating* His death and resurrection. There is perhaps no kind of eating in which that old cliché phrase is more applicable: “you are what you eat.”

With these gifts from God to bring us into His divine life and to help us remain within it, we surely have “a hope, which we have as an anchor of the soul, both sure and steadfast.”

But look closely at one of the last phrases in this Scriptural passage. Paul is talking about the veil where Jesus passed through to offer up sacrifice. He says that it is “where Jesus entered as Forerunner on our behalf.” What does that mean, that He entered there “as Forerunner on our behalf”?

Well, what is a “forerunner”? This words most often gets applied in Orthodox tradition to John the Baptist, not to Christ. John is the Forerunner of Jesus Christ. He comes before, showing the way and announcing the coming Jesus. But here, it is Jesus Who is the Forerunner. And whose forerunner is He? *He is ours!*

Yes, Jesus enters as the great High Priest beyond the veil to offer up sacrifices, and He goes there so that we can go there, too. His priestly act is bound up with granting the priesthood to us, His royal priesthood.

Jesus' priesthood is a priesthood that includes us, His adopted brothers and sisters, adopted children of the same Father. He calls us to follow Him “within the veil,” to become priests along with Him. He calls us to offer up sacrifices with Him, “spiritual sacrifices acceptable to God through Jesus Christ” (1 Pet. 2:5), as Peter says. He has sacrificed Himself, and now He asks us also to sacrifice ourselves, to present our bodies as “a living sacrifice, holy, acceptable to God” (Rom. 12:1), as Paul says elsewhere.

The Lord Jesus has entered into the veil as our forerunner, and He beckons us to follow Him. He has given us this great hope of forgiveness, of being a new creation, of resurrection, and He calls us to bring that same hope to the world. We Christians are the extension of His priesthood into this world. As John says, “as He is, so are we in this world” (1 John 4:17). The whole creation lies in expectation of the “revealing of the sons of God” (Rom. 8:19). We ourselves are the expression of His hope in the world.

What all this means is that here in the Church, we directly experience the hope that Jesus gives to us in His priestly sacrifices. It is a sure hope, a strong consolation, an anchor for the soul. We can anchor our souls in what we receive here from Him.

And it also means that we become that anchor for others. Having our hope in Jesus, we bring that hope to the world through our royal priesthood. We also offer up the sacrifice, following Him beyond the veil into the Holy of Holies, and we present even ourselves as a living sacrifice.

And what does that sacrifice give us and give the world? It gives forgiveness. It makes us a new creation. It brings us the hope of the resurrection. This is indeed the priesthood of hope.

To the High Priest Whose sacrifice is our hope, with His Father and Holy Spirit, be all glory, honor and worship, now and ever, and unto ages of ages. Amen.

<https://blogs.ancientfaith.com/roadsfromemmaus/2017/03/29/lent-priesthood-8-priesthood-hope/>

Climbing Up by Moving Down: Homily for the 4th Sunday of Lent in the Orthodox Church

Fr. Philip LeMasters

In just about any activity that is worthwhile, there is always room for improvement. When we rest content with our past performance in anything, we will never get any better at it. Only those who know their own imperfection and strive to overcome it have much chance of reaching a higher goal.

If that is true in our daily work and hobbies, it is far more the case when our goal is to participate by grace in the eternal life of the Holy Trinity. On this fourth Sunday of Great Lent, we commemorate St. John Climacus, who wrote the book *The Ladder of Divine Ascent* to guide monks step by step to a life of greater holiness. Now only two weeks from Palm Sunday, the Church reminds us that we must all must move upward on that ladder if we are to follow our Lord to His Passion, to His death on the cross, to His descent into Hades, and to His glorious resurrection on the third day. But the first step upward requires what seems like a step downward, for it is the step of humbly acknowledging our weakness, imperfection, and corruption. Without that honest confession, we will never develop the spiritual strength necessary to enter into the deep mystery of our salvation through the great offering and victory of our Savior.

In today's gospel text, the father of the demon-possessed young man stands as a model of the honesty that we must cultivate in order to unite ourselves more fully to our crucified and risen Lord. When Christ told him that "all things are possible for him who believes," the man "cried out and said with tears, 'Lord, I believe; help my unbelief.'" The disciples had lacked the spiritual strength to cast out the demon, but in response to this anguished cry from the heart, the Lord Himself healed the young man. It was by acknowledging the imperfection of his faith, even as he begged for mercy, that the father's prayer was answered.

Whether we like it or not, our lives are full of opportunities for us to become more like that broken-hearted, honest, humble father. Sickness, family difficulties, economic hardship, persistent personal problems, and so many other common challenges reveal the weakness of our faith and the sickness of our souls, for we never respond to them perfectly. The Lenten disciplines of prayer, fasting, and almsgiving, and other spiritual practices that reorient us to God, help us catch a glimpse of how much room we have to grow in the Christian life. And if we ever think that we are the only ones for whom they are a struggle, then we should think again. None of us does them perfectly; indeed, it is beyond our ability to know what it would mean to do them perfectly, for our goal is to be perfect as our Heavenly Father is perfect. (Matt. 5:48) In comparison with that standard of infinite holiness, who does not have more room for growth than we could possibly imagine? But the more we embrace these disciplines and acknowledge our own weakness before life's daily challenges, the more aware we become of how far we are from sharing fully in the life of our Lord. The more we grasp our own sinfulness and brokenness, the more we must cry out from our hearts, "Lord, I believe; help my unbelief."

Lent is a time to stop hiding our true spiritual state even from ourselves. It is a time to confess our failings to the Lord and hear in spoken words an assurance of our forgiveness in the sacrament of Confession, if we are truly repentant. It is a time to turn away from the illusion that we have already arrived spiritually and that prayer, fasting, and confession are only for other people. It is a time to see ourselves in that brutally honest father who, even in the midst of his heart-broken love for his son, told the truth about the weakness of his faith. The more we become like him, the better. The more that we pray, fast, and otherwise humble ourselves before the Lord, the clearer our spiritual vision will be and the more we will see the infinite chasm between the holiness of God and our own wretchedness.

There is good news, however, for all of us who have fallen short. Thank God, the God-Man Jesus Christ has bridged that gap. Through His death and resurrection, He makes it possible for each of us to grow in holiness as we see ever more clearly how far we are from attaining the fullness of the glory for which He created us. Ironically, it is by knowing our own brokenness and imperfection that we become aware of the true mystery of our salvation, of why our Lord offered Himself on the cross, descended into Hades, and rose again on the third day. Paradoxically, we climb up the ladder of holiness by lowering ourselves through humble repentance.

"Lord, I believe, help my unbelief." That is the only confession that will enable us to prepare for what is to come in the weeks ahead as we enter into the deep mystery of our salvation. As our Savior said, "The Son of man will be delivered into the hands of men, and they will kill Him; and after He is killed, He will rise on the third day."

<https://blogs.ancientfaith.com/easternchristianinsights/2016/04/10/climbing-moving-homily-4th-sunday-lent-orthodox-church/>

Calendar of Events

March 25	51 st Annual Pysanky Sale
June 24 – July 7	Diocesan Church School Camp
July 8-21	Teenage Conference
July 25-29	UOL Convention, South Bound Brook
July 28	Centennial Anniversary Celebration of the Ukrainian Orthodox Church of the USA
July 30 – Aug 3	Mommy & Me/ Daddy & Me Camp

Parish Weekly Schedule

Monday

Kyiv Ukrainian Dance Ensemble & School

Rehearsals begin every Monday at 6:00 pm. Classes for all ages.
For more info call Director Natalie Kapeluck or just stop down any Monday.

Thursday Morning

Senior Coffee Hour

You're invited to our FREE coffee and donuts, and sometime pancakes, French toast or waffles every Thursday from 10:00 AM to 11:30 . . .or whenever it's over. At the parish hall. **YOU ARE NOT PERMITTED TO BRING ANYTHING!!!**
However, bring a Friend!!! Need A Ride, Call: Steve Sivulich, (Hall Phone: 412-276-9718) SPONSORED BY:
Sts. Peter & Paul Kitchen Workers

3rd Sunday of the Month

St John & Martin's Closet

Clothing for men, women and children. Bedding & towels

Trade something old for something new, leave a donation. or just take what you need.

Donations of clean, gently used or new clothing/bedding accepted when the closet door is open. Call 279-9718 to schedule a donation.

BULLETIN SPONSOR DATES

March 11 _____
March 18 _____ Sponsored
March 25 _____

April 1 _____
April 8 _____
April 15 _____
April 22 _____
April 29 _____

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