

ВСТУПЛЕНИЕ ХРИСТА В ИЕРУСАЛИМ



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

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

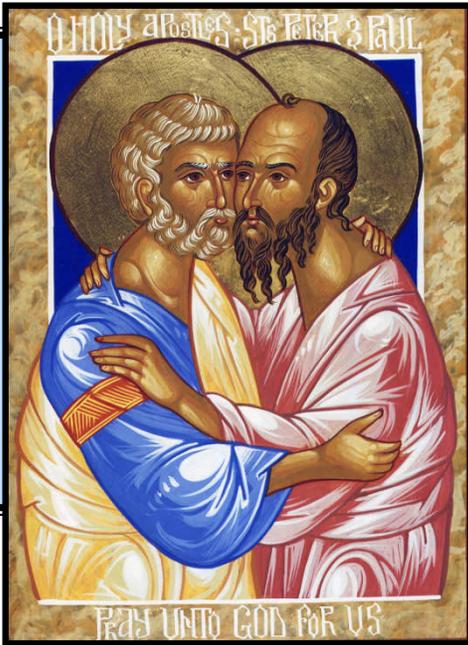
Very Reverend Fr. Steve Repa

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www.orthodoxcarnegie.org



APRIL 15, 2018

CHRIST IS RISEN! INDEED HE IS RISEN!

SUNDAY, APRIL 15TH

DIVINE LITURGY, 9:30 AM, TONE 1

ST. THOMAS SUNDAY

ACTS 5:12-20; JN. 20:19-31

SATURDAY, APRIL 21ST

VESPERS 6:00 PM

SUNDAY, APRIL 22ND

DIVINE LITURGY, 9:30 AM, TONE 2

SUNDAY OF THE MYRRH BEARERS

ST. EUPSYCHIUS

ACTS 6:1-7; MK. 15:43-16:8

PARASTAS IN MEMORY OF SHARON BLACK

THIS WEEK'S BULLETIN IS SPONSORED BY:

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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 нашнім гостям., що:

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

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

НАГАДУЄМО НАШИМ ВІРНИМ І ГОСТЯМ ПРО ПРАВИЛА, ЩО СТОСУЮТЬСЯ СВЯТОГО ПРИЧАСТЯ У ПРАВОСЛАВНІЙ ЦЕРКВІ:

ми спонукаємо православних християн часто ходити до Святого Причастя;

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

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

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

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

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

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

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

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

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 ST. THOMAS

TROPAR FOR ST THOMAS SUNDAY

From the sealed tomb, Thou didst shine forth, O life! Through closed doors Thou didst come to Thy disciples, O Christ God! Renew in us, through them, an upright spirit, by Thy mercy, O Resurrection of all!

KONDAK FOR ST THOMAS SUNDAY

Thomas touched Thy life-giving side with an eager hand, O Christ God, when Thou didst come to Thy apostles through closed doors. He cried out with all: Thou art my Lord and my God!

PROKIEMON

Great is our Lord, and abundant in power! His understanding is beyond measure!
v: Praise the Lord! For it is good to sing praises to our God! (Ps 146/147:1)

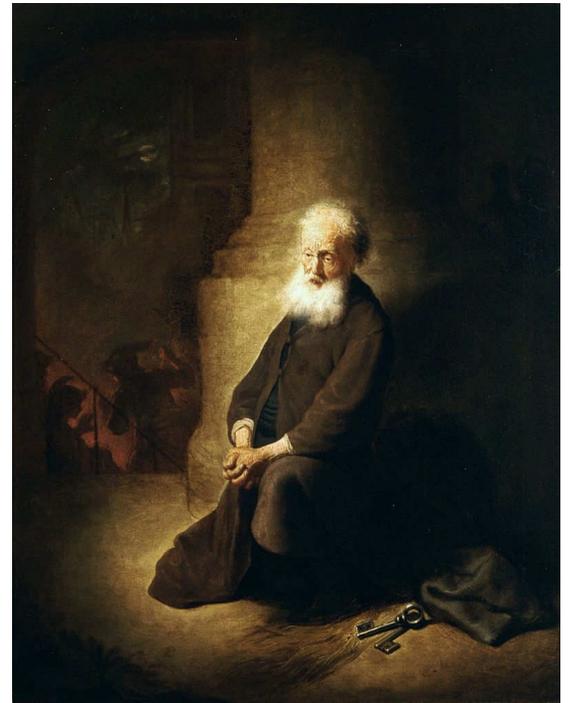
Lesson from the Acts of the Apostles

(c. 5, v. 12-20)

In those days, the Apostles performed many miracles and wonders among the people. They all used to assemble together in Solomon's Porch. None of the others dared to associate with them, but the people held them in high honor. Men and women in increasing numbers believed in the Lord and joined them.

They even carried the sick out into the streets and placed them on beds and mats to have at least Peter's shade fall on some of them, as he went by. Crowds also flocked together from the towns around Jerusalem, bringing sick persons and those, who were troubled by unclean spirits. All of them were healed.

But the high priest and his followers, who belonged to the sect of the Sadducees, were aroused and filled with jealousy. So, they arrested the Apostles and put them in the public jail. But an angel of the Lord opened the prison doors by night, led them out, and said to them: "Go, stand up in the temple, and preach to the people all the doctrines of the new way of life."



Дії 5:12-20

Багато знамень і чудес були зроблені руками апостолів серед людей. Усі віруючі зібралися разом на Соломоновому ганку, маючи спільну мету. Ніхто інший не наважувався пристати до їхнього гурту, але люди прославляли їх. І все більше й більше віруючих додавалося до Господа, як чоловіків, так і жінок. Зрештою люди почали виносити своїх хворих просто на вулиці. Ті, які лежали на ліжках або на постелях сподівалися, що коли Петро йтиме вулицею, то бодай тінь його впаде на когось із них.

Цілі юрби людей приходили до Єрусалиму з довколишніх міст і сіл. Вони також приносили своїх хворих чи одержимих нечистими духами і всі цілювалися.

Тоді первосвященик і ті, хто був з ним, тобто саддукеї, сповнилися заздрощів. Вони схопили апостолів і кинули їх до громадської в'язниці. Але вночі Ангел Господній відчинив двері в'язниці, і вивів апостолів на волю, сказавши їм: «Ідіть, станьте у Храмі й усе розкажіть людям про нове життя».

Gospel According to Saint John

(c. 20, v. 19-31)

On the evening of that first day of the week, though the doors where the Disciples were assembled had been locked for fear of the Jews, Jesus came in, stood in their midst, and said to them: "Peace unto you." After these words he showed them his hands and his side. The Disciples rejoiced when they saw the Lord.

Then Jesus said to them again: "Peace unto you. As the Father has sent me, so I send you also." Thereupon he breathed on them and said: "Receive the Holy Spirit. Whatever sins you forgive, they are forgiven; whatever sins you retain, they are retained."

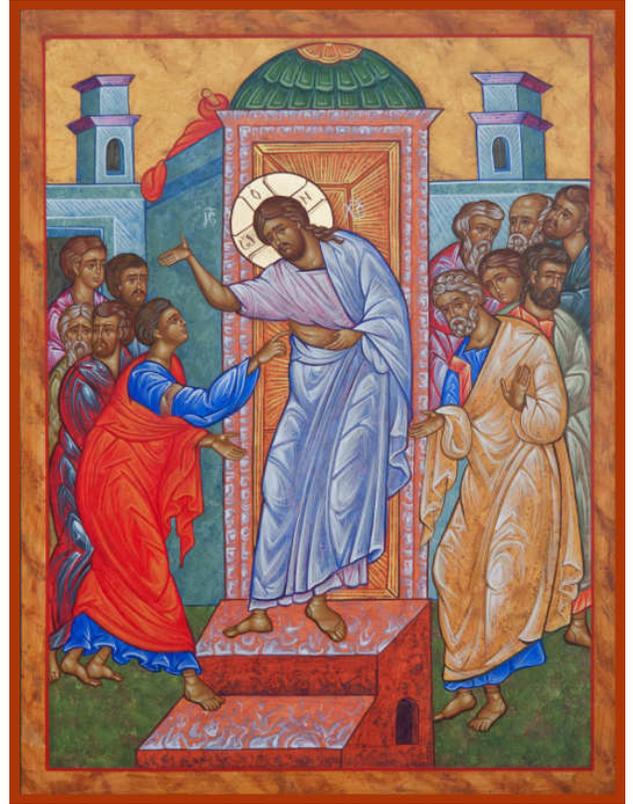
Now Thomas, one of the twelve Apostles called the Twin, was not with them when Jesus came. Therefore the other Disciples told him: "We have seen the Lord." But he answered them: "Unless I see the mark of the nails in his hands, put my finger into the mark of the nails, and place my hand in his side, I will not believe."

Eight days later the Disciples were indoors again, and Thomas was with them this time. Though the doors were locked, Jesus came in again, stood in their midst, and said to them: "Peace unto you."

Then he said to Thomas: "Put your finger here, and look at my hands; place your hand in my side, and do not be unbelieving but believing."

Thomas answered: "My Lord and my God!" Jesus said to him: "You believe now, because you have seen me. Blessed are those who have not seen and yet believe."

Many other miracles performed by Jesus in the presence of his Disciples, are not to be found in this Book. But these few miracles have been recorded because they will help you to believe that Jesus is the Messiah, the Son of God, and this belief will enable you to find life in his name.



Від Івана 20:19-31

Увечері того ж першого дня тижня зібралися Ісусові учні. Вони надійно замкнули за собою двері через страх перед юдеями. Раптом увійшов Ісус й став між ними, сказавши: «Мир вам!» Промовляючи це, Він показував їм руки і Свій бік. Учні були раді бачити Господа. Тоді Ісус знову сказав їм: «Мир вам! Як Отець Мене послав, так і Я посилаю вас». Мовивши так, він дихнув на них і сказав: «Прийміть Дух Святий. Гріхи людські, які ви прощатимете, буде людям відпущено. Ті ж гріхи, що не прощатимете, не буде відпущено».

Хоми, одного з дванадцятьох учнів, якого ще звали Близнюком, не було разом з усіма, коли приходив Ісус. Тож інші учні сказали йому: «Ми бачили Господа!» А Хома їм відповідає: «Доки не побачу слідів від цвяхів на Його руках, не вкладу своїх пальців туди й не вкладу руки своєї в рану, що в Його боці, не повірю!»

Через тиждень Ісусові учні знову були в домі, і Хома був серед них. Хоча двері й були зачинені, як і першого разу, Ісус увійшов, і ставши перед ними, мовив: «Мир вам!» Тоді звернувся до Хоми: «Вклади свого пальця сюди. Подивись на Мої руки. Простягни руку і вклади її до рани у Моєму боці. Перестань сумніватися й повір». І відповів йому Хома: «Мій Господи й Мій Боже!» Тоді Ісус сказав йому: «Ти повірив, бо побачив Мене. Та блаженні ті, хто не бачили, та повірили».

Ісус здійснив ще багато інших чудес у присутності Своїх учнів, про які не написано в цій книзі. Та все це написано, щоб ви могли повірити, що Ісус є Христос, Син Божий, і щоб, повіривши, здобули життя в Його ім'я.

Prayer List

Heavenly Father, Who sent Your only-begotten Son, our Lord Jesus Christ, to be the Physician of our souls and bodies, Who came to heal sickness and infirmity, Who healed the paralytic, and brought back to life the daughter of Jairus, Who healed the woman who had been sick for twelve years by the her mere touch of the hem of your robe, visit and heal also your beloved servants:

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

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

Amen

Mnohaya Lita - Many Blessed Years

Names Days

Anniversaries

April 21 Michael & Tracey Sally

Birthdays

April 15 Alexander Popichak

April 18 Matthew Popichak

April 18 Leonid Aleksandrov

Feast Days of:

April 17 St. Joseph the Hymnographer

April 19 St. Methodius

All a part of our parish Iconography

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

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

Pray for our Catechumens

Pray for our parishioners in vocational studies

Deacon Cliff O'Neil, , Ethan Nixon



- **HOLODOMOR** Fellow Pittsburgh Ukrainian, Showing support for the US COMMITTEE FOR HOLODOMOR GENOCIDE AWARENESS, we will prepare for the 85th Commemoration of the 1932-33 Famine Genocide of Ukraine by Moscow. A planning session for our Pittsburgh Community will occur Sunday 29th April 2018 at the Ukrainian Club 302 Mansfield.Boulevard in Carnegie, PA 15106 at 3PM. The agenda will include commemoration, choosing date, time and location. Local organizations please send your representative showing your sponsorship, support and aide. All are welcome...Nicholas Kotow, Kristina Kincak Szmul, Bohdan Konecky & Michael Jula
- **EASTER FLOWERS:** Thank you to everyone who donated the beautiful flowers that decorated our church this Easter. The flowers were exceptionally beautiful and we hope you enjoyed them. Please remember to pick up your plants after the St. Thomas Dinner today. If you cannot or do not want your flower (s), please let me know. A special thank you to Deacon Evan, Alice and Father Steve for decorating the church again this year, their love for our church and their talents are so evident.
- **ST THOMAS SUNDAY PYSANKY CLEARANCE SALE:** Don't miss out on this great inventory blow out. Everything at least 50% off! Some Items as much as 75% off. Today only.
-

The two white flower arrangements for Pascha were donated by;

- Pearl Homyrda, in BLM of Jennie Pronko and Mary Mitchell
- Katherine Partridge in BLM of Steve and Mary Koss
- Alice O'Neil in BLM of Eva Bunio, Mary Haluszczak and Sophie Loish,
- Rose Zalenchak
- Maria Warholak

The Sunday of St Thomas

Rev. Michael Danczak

CHRIST HAS RISEN! INDEED HE HAS RISEN!

The Gospel reading for the Sunday of St. Thomas is often used as an exposition on faith. In it, the Holy Apostle Thomas was absent when our Lord appeared to the rest of the Apostles in a shuttered room after His Resurrection. St. Thomas joined them later and expressed doubts as to the event which the other disciples related to him, stating that he would require physical proof of such an occurrence. Eight days later, Jesus again came to the Apostles with St. Thomas present; he allowed St. Thomas to inspect and actually touch the wounds to assuage his uncertainties. Christ gently reproached him about having faith in that which cannot be seen. Most people know this as the story of “the Doubting Thomas.”

Faith is present in the Gospel reading, but a very interesting subtext must also be pointed out. St. Thomas did not only express doubts about the appearance of our Lord; he also questioned the veracity of the other Disciples. He diminished their reliability; he exhibited a level of disunity with a group of people with whom he continuously and intimately shared nearly three years of his life. The Holy Apostle Thomas demonstrated a lack of faith in not only our Lord but also in the remainder of the Apostles.

Faith, in philosophical terms is the acceptance of a presupposition, premise or idea as true without substantive actualizing proof . A simpler way to state this is: faith is a belief in an idea, thing or another person, which has no significant rational justification. Rationality requires that a person must be able to establish that a belief is supported by some form of objective verifiable proof so that any trust which is being placed in a person or concept is the result of an acceptable probability or justification; a presumption of reliability based on quasi-scientific criteria, in such circumstances, however, is not an exercise in faith as much as it is in the methodology which produced the data upon which the judgment regarding dependability of any such notions are based.

To have faith in something or someone, a person must accept the totality of the concept or person without substantiation. There must be an unwavering confidence that your impressions and expectations are true. Will these notions and outlooks be influenced or tempered by the material reality? Most assuredly, belief is always framed by that which is extant in creation; however, there is, within the human creature, the capacity to perceive a reality other than the physical, a metaphysical immutable transcendency that displays itself within the physical reality but simultaneously exists outside of it.

This is the “region” of God. It is not subject to verification or validation by scientific methods; it does not operate within the “laws of nature” as we know them. It is totally outside of time but yet is intimately connected with the physical universe which is dependent on time. On the surface this notion of dual, but interconnected, “universes” appears mutually incompatible, but they none the less exist. In philosophical and theological terms, this relationship is an antimony and it is the cause of a number of misapprehensions regarding God, the life of Jesus and Church teachings.

St. Thomas could not comprehend that his Master had actually returned bodily from the grave after His Crucifixion. To the Apostle Thomas, this return from the dead was a physical and “rational” impossibility in his “universe.” What he failed to understand was that God is not subject to the limitations of our “universe,” because a completely different actuality exists, one in which the temporal and transcendent simultaneously and inseparably co-exist. St. Thomas could not accept the reality of the Resurrection without sensible proof even though Christ had specifically told him and the other Apostles that it was going to occur and even though his fellow Apostles swore that they had seen their risen Teacher in locked room where they had sequestered themselves. In the mind of St. Thomas, the obvious humanity of Jesus logically exceeded His proclaimed divinity; the Jesus that the Apostle perceived lived as a human, so it was only dianoetic that His nature was only to be seen as human within an apparent reality of temporal-spatial limitations which could only produce very human consequences and outcomes; the Apostle Thomas assumed that if Jesus had in fact appeared in the room, as his brothers had described, he could not have been there bodily but only as a spirit or spirit body consistent with some Jewish theology of the time. St Thomas misunderstood the transcendence of God and as a result, he revealed his lack of faith in both Our Lord and his fellow Apostles.

The basic lesson about



The Apostle Thomas in those few days exhibited a lack of fidelity with Our Lord and His teachings as well as with his brother Apostles. In a very real sense St. Thomas demonstrated the seeds of the philosophical and theological misconceptions which would reappear after the establishment of the Church and eventually lead to the various heresies and schisms with which the Church has had to deal for nearly two thousand years.

Jesus understood the concerns of St. Thomas, it is very difficult to believe in something that is intangible. As mankind exists in a physical realm, man requires that there be a sensual validation of reality; members of mankind must be able to see, touch, smell, taste or hear that which that are asked to accept with certainty. Christ also knew that there are aspects of the reality created by God which lack corporeality; areas of life in which physical senses are either unreliable or useless. The actuality of these aspects of existence must be accepted within the constraints of the revelation of God, which, to many, are nothing more than an assemblage of abstract concepts that may or may not have a tenuous thread of sensual origins. Beliefs can be problematic for some since they rely on nothing more than a confident "feeling" or impression concerning the person or idea in question. That expression of unswerving confidence is faith.

Christ offered proof to St. Thomas of His physical presence and in the expanded reality that He had come to witness. He stood before the Holy Apostle and allowed him to examine His wounds in order to solidify his faith but Christ also offered a gentle reproach to St. Thomas and proclaimed the additional Beatitude: Blessed are those who have not seen and yet believe.

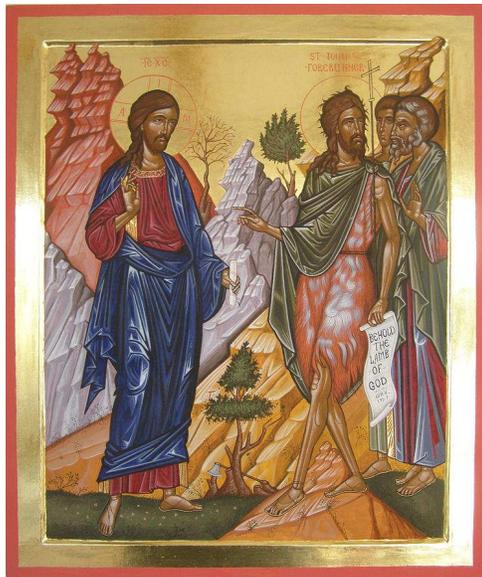
We as Orthodox Christians, are challenged by God to believe without seeing. We are called to expand our consciousness and our intellect to realize that what we see isn't answer to the question "Is that all that there is?" Christ came into this world to demonstrate this very fact; the Son of God condescended to take human form and live under the same self-imposed limitations as we live, in order to demonstrate a path to salvation in the transcendent realm of Heaven. This is what He taught his Apostles and Disciples ; this is why He performed His miracles and this is why He voluntarily ascended the Cross and rose from the Tomb. Jesus demonstrated the actuality of the antimony of "two universes;" Jesus actualized the recognition of a new reality for mankind by His Death and Resurrection Jesus reestablished the possibility of the reacquiring the "Likeness of God" by restoring to a blinded mankind the sight of the totality of the Created. The reality hidden from mankind since the Fall of Adam and Eve. Christ proved the certitude of Heaven and of Hell and He showed us that the way has been opened for us so that we may pass into that transcendent universe and have life everlasting.

Unfortunately, many of us show the dispositions initially exhibited by St. Thomas. We demand proof before we express our faith. We attempt qualify our relationship with God in terms of variety of temporal concerns ; we willfully separate ourselves from each another based on totally arbitrary, useless and irrelevant societal and economic concepts; we attempt to redefine God in our own image instead of accepting that we were created in the "Image and Likeness of God." Ultimately, we refuse to accept that our Faith and that of all of Orthodoxy is totally dependent on the acceptance of the Teachings and the Salvific Works of our Lord and Savior, Jesus Christ.

Many of us know of people who have left the Church stating that a belief in God is illogical, adopting either an agnostic or atheistic outlook. They look at the state of the world and declare that a benevolent God would not allow misery and pain to exist in the world nor would a compassionate and all loving God permit evil to exist. These people look at God in much the same way as the "doubting Thomas" did. They refuse to appreciate that the physical reality in which they live is not the totality of creation; they either ignore or fail to apprehend the co-existent transcendancy that permeates all of creation. They also deny that the state of the "universe," which they consider to be the extent of their reality, is the result of the Fall of Mankind. Evil, pain, and misery are, in fact, not a Divine product but are human in origin. They move through the various stages of their lives and they begin to realize that that feel that something is missing existentially. Some of these people find their way back into the Church but only after some form of life changing experience. Unfortunately, some of these self dispossessed individuals, because of the "emptiness" that they feel, some become despondent or depressed. Many attempt to fill this void with substance abuse, others by the idolization of sports teams, celebrities, profession and wealth. A fair number join a variety of religious and quasi-religious groups which promise to make their life complete by offering any number of self satisfying or self consoling interpretations of spurious Gospel teachings..

If these unfortunates would stop and consider the lesson of this Gospel reading, they would come to the realization that just as Jesus did not turn away St. Thomas, Our Lord stands ready to accept us in our petulancy and rebelliousness, for in the very same biblical account of the meeting of our Lord with St. Thomas appears the verse: Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." Jesus broadly propped open the door for salvation. Christ gave authority to his Apostles and their successors, the Bishops, and Priest, to remit sins through the Mystery of Penance and Reconciliation.

To begin the process of accepting the fullness of created reality each of us must acknowledge that we have a distorted relationship with God based upon misapprehensions of the created universe which in turn have caused misperceptions as to the unknowable nature and will of God. We must further admit that these existential misconceptions have caused us to disastrously separate ourselves from our fellow mankind and from God. It is the effects of this separation that have led us into sin. Accordingly, we must also acknowledge that it is sin that is the cause of evil and all the problems present in our world. We must then approach our Lord, God and Savior, through the Sacrament of Reconciliation and confess our misconceptions regarding our actualized reality and of God, and confess our transgressions against one another and God so that we can pray for forgiveness. In this way we will reestablish our fidelity with God and with our fellow mankind and in return receive the undeserved Divine Grace that we need for our Salvation and Eternal Life. https://www.uocofusa.org/st_thomas_sunday.html



Bright Wednesday – SEEKING

[Fr. Barnabas Powell](#)

“Most men lead lives of quiet desperation and go to the grave with the song still in them.”

This startling quote from the great American poet Henry David Thoreau captures an insight into the challenge of our human lives. All too much of the time I find myself asleep to the true dignity and purpose of these years granted me by my Creator. And what’s worse, there are moments of clarity about this situation that terrify me.

Look at John 1:35-52. We will only quote a section: “At that time, John was standing with two of his disciples; and he looked at Jesus as he walked, and said, “Behold, the Lamb of God!” The two disciples heard him say this, and they followed Jesus. Jesus turned, and saw them following, and said to them, “What do you seek?” And they said to him, “Rabbi” (which means Teacher), “where are you staying?” He said to them, “Come and see.” They came and saw where he was staying; and they stayed with him that day, for it was about the tenth hour. One of

the two who heard John speak, and followed him, was Andrew, Simon Peter’s brother. He first found his brother Simon, and said to him, “We have found the Messiah” (which means Christ). He brought him to Jesus. Jesus looked at him and said, “So you are Simon the son of John? You shall be called Cephas” (which means Peter).

Here our Lord Jesus reveals how we are to embrace this victory over mortality by the situation that arises as two of John’s disciples start to follow Jesus. Our Lord noticed these men following Him and He turns and confronts them with the question that makes all the difference: *“What do you seek?”*

If I am ever going to struggle in a healthy way over my purpose in life and my own fear of mortality, I have to struggle with that question, *“What do you Seek?”* Notice Jesus doesn’t ask them *“Who do you seek?”* No, He asks them a much deeper question, *“What do you seek?”* Stripping away all the delusions and self satisfying and self serving narcissism of my life, what do I seek? What do I really want? What is my purpose? These are the questions that have to be explored if I am ever going to know myself well enough to truly know who I am. And it is in the context of knowing Who God is that will reveal who I really am.

These disciples answered well! “Rabbi” (which means Teacher), “where are you staying?”. You won’t find answers to this fundamental question by yourself. You have to come, in humility, to the place where you honestly admit “I won’t learn about myself by myself. I have to go where He is to find myself.” The Lord gives us the second half of our healthy and life-giving spiritual journey when He tells these men *“Come and See.”* No answers. No philosophy. No high minded “head in the clouds” concepts. Only the path of following in trust and hope. Be WITH Him and you’ll not only know Him, but yourself as well!

Today, what do you seek? Can you hear the Lord’s offer to “come and see” so you will know Him? After all, He is the image of God, and we are created in the image of God, so to know myself, I must know Him. On this Bright Wednesday, hear the words of the Faith that “Christ is risen” and know that it isn’t in following a philosophy or an idea or religious concepts that set the human heart at peace with our own mortality. It is in knowing Him and being with Him that answers the most fundamental question of the human heart. If I am ever to escape a life of “quiet desperation,” it will be by embracing my true purpose in life – following Him Who has destroyed death and granted the world eternal life, by being Orthodox on Purpose! <https://blogs.ancientfaith.com/faithencouraged/2018/04/bright-wednesday-seeking/>

Calendar of Events

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

April 22 _____
April 29 _____

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

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