

HOLY MYRRH-BEARERS





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

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**MAY 12, 2019**

## SUNDAY, MAY 12

DIVINE LITURGY, 9:30 AM

SUNDAY OF THE MYRRHBEARERS

STS JOSEPH OF ARIMATHEA & NICODEMUS

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

## SATURDAY, MAY 18

VESPERS 6:00 PM

## SUNDAY, MAY 19

DIVINE LITURGY, 9:30 AM

SUNDAY OF THE PARALYZED MAN

RIGHTEOUS TABITHA

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

LITANY FOR AUTIN ROCK

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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 молитися тут, але й стати членом нашої громади. Якщо Ви хочете отримати якусь додаткову інформацію про Православну віру, чи, зокрема, про нашу парафію, звертайтеся, будь ласка, до отця настоятеля чи до будь-кого із членів нашої парафії. Ми можемо внести вашу адресу до парафіяльного списку розсилки;

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

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

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

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

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

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

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

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

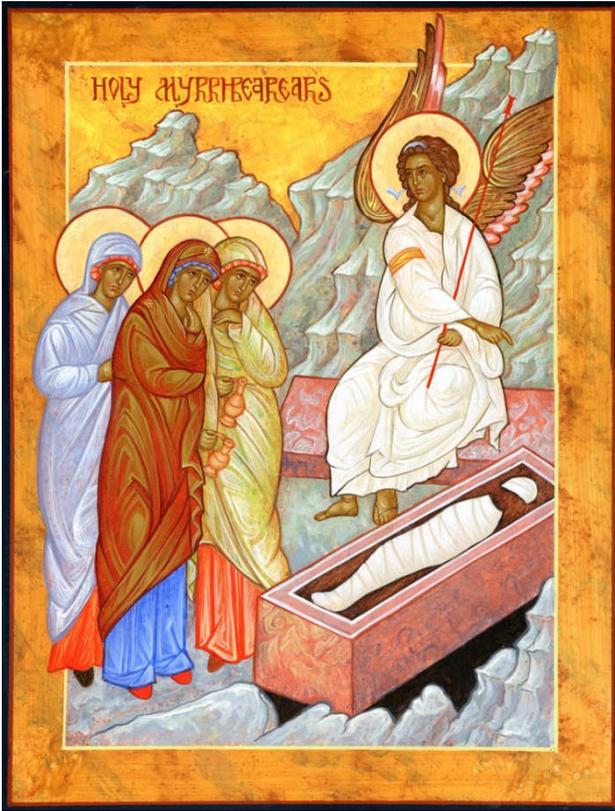
**всі** православні християни повинні, принаймні, раз на рік отримати Святе Причастя;

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



### TROPARION - TONE 2

The Noble Joseph,  
When he had taken down Your most pure Body from the tree,  
Wrapped it in fine linen and anointed it with spices,  
And placed it in a new tomb.  
But You did rise on the third day, O Lord,  
Granting the world great mercy.

### TROPARION - TONE 2

The angel came to the myrrhbearing women at the tomb and said:  
Myrrh is meet for the dead;  
But Christ has shown Himself a stranger to corruption!  
So proclaim: the Lord is risen,  
Granting the world great mercy!

### KONTAKION - TONE 2

You did command the myrrh-bearers to rejoice, O Christ!  
By Your Resurrection, You did stop the lamentation of Eve, O  
God! You did command Your apostles to preach: The Savior is  
Risen!

## SUNDAY OF THE MYRRHBEARERS Lesson from the Acts of the Apostles

(c. 6, v. 1-7)

In those days, when the disciples were increasing in number, the Greek-speaking Jews complained against the native Hebrews, because their widows were neglected in the daily distribution of food.

So, the twelve Apostles convoked the whole body of the disciples and said to them: "It is not desirable that we should give up preaching the message of God to serve tables. Therefore, brethren, pick out from your number seven men of good standing, full of wisdom and of the Holy Spirit, and we will put them in charge of this service, while we devote ourselves to prayer and to preaching."

This recommendation met with the approval of the whole body. So, they selected Stephen, a man full of faith and of the Holy Spirit, Philip, Prochor, Nicanor, Timon, Parmenas, and Nicholas, a convert from Antioch. They brought them before the Apostles, who prayed for them and laid their hands on them.

In the meantime, the message of God continued to spread, the number of the disciples in Jerusalem increased rapidly, and a great number of priests accepted the faith.

### Дії 6:1-7

Тими днями кількість Ісусових учнів дедалі зростала. Але дехто з послідовників, які розмовляли грецькою мовою, були невдоволені іншими учнями, які були з Юдеї. Мовляв, їхніх вдів ображають при розподілі щоденної частки харчів.

Тоді дванадцять апостолів зібрали разом громаду послідовників і сказали: «Це не добре, що ми залишаємо служіння слову Божому заради керування розподілом харчів. Тож, брати і сестри, оберіть з-

поміж себе сімох мужів з доброю славою, сповнених Духа Святого і мудрості. Ми їх призначимо відповідати за ці справи, а самі присвятимо себе молитві й служінню Слову».

Ця пропозиція задовольнила всю громаду. Вони обрали Степана (чоловіка, сповненого віри і Духа Святого), а також Пилипа, Прохора, Никанора, Тимона, Пармена і Миколу з Антіохії, який раніше був навернений у юдейську віру. Цих людей поставили перед апостолами, які помолившись, поклали руки<sup>1</sup> на них. Отже, Слово Боже поширювалося, й кількість послідовників у Єрусалимі значно зросла. Навіть багато юдейських священиків підкорилося новій вірі.

## Gospel According to Saint Mark

(c. 15, v. 43-47 ; c. 16, v. 1-8)

At that time, Joseph of Arimathea, a counselor of high standing, who was himself waiting for the kingdom of God, went boldly to Pilate, and asked for the body of Jesus.

Pilate was surprised that he was dead so soon. Therefore he summoned the captain and asked him if he was already dead. After hearing the captain's report, he granted the body to Joseph.

Then Joseph bought a linen shroud, took him down, wrapped him in the linen shroud, laid him in a tomb which had been cut out of the rock, and rolled a stone against the door of the tomb. Mary Magdalene and Mary, the mother of Jesus, observed where he was laid.

Right after the Sabbath, Mary Magdalene, Mary the mother of James, and Salome bought perfumes in order to go and anoint Jesus. So they went to the tomb very early in the morning of the first day of the week, soon after sunrise.

On their way they asked one another: "Who will roll away the stone from the door of the tomb for us?" But when they looked up, they noticed that the huge stone had been rolled away.

So they went into the tomb and they saw a young man dressed in white on the right side. They were astonished. But he told them: "Do not be afraid. You are looking for Jesus of Nazareth, who was crucified. He has risen, he is not here. This is the place where they laid him. But go, tell his Disciples and Peter that he is waiting for you in Galilee. There you will see him, as he told you."

Terrified and bewildered, the women ran out, fled from the tomb, and said nothing to anyone out of fear.

## Від Марка 15:43-47, 16:1-8

Настав вечір. І оскільки це був день приготувань (день перед суботою), то Йосип з Ариматеї, сповнений хоробрості, пішов до Пилата й попросив віддати йому тіло Ісусове. Він був поважним членом ради юдейської, який також чекав на прихід Царства Господнього. Коли Пилат дізнався про смерть Ісуса, він був дуже здивований, що це трапилося так скоро, тож він покликав центуріона й запитав його, чи це було дійсно правдою. Вислухавши доповідь центуріона, він звелів віддати тіло Ісусове Йосипові.

Йосип придбав лляне полотно й, знявши тіло Ісусове з хреста, загорнув його в полотно й поклав до гробниці, що була висічена у скелі. Потім він прикотив величезний камінь і затулив ним вхід до склепу. Марія Магдалена та Марія, Йосипова мати, бачили, де було поховано Ісуса.

Коли минула субота, Марія Магдалена, Марія, мати Якова, й Саломія придбали пахощів, аби намастити тіло Ісусове. Рано-вранці, тільки-но зійшло сонце, в перший день тижня, вони прийшли до гробниці, де було поховано Ісуса. І сказали жінки одна одній: «Хто ж нам відкотить від входу той величезний камінь?»

Коли вони наблизившись до склепу, то помітили, що той величезний камінь, який затуляв вхід до гробниці, було відкочено вбік. Ввійшовши до склепу, жінки побачили, що праворуч сидить молодий чоловік, убраний в білу одежину. Тож вони були дуже налякані. Тоді він мовив до них: «Не бійтеся! Ви шукаєте Ісуса з Назарета, який був розіп'ятий на хресті. Однак Його тут зараз немає, бо Він воскрес із мертвих! Огляньте те місце, де Він лежав! Тож йдіть негайно до Його учнів і Петра та й скажіть їм: „Він прийде в Галилею раніше за вас. Там ви знайдете Його, як Він вам і обіцяв”».

Тоді жінки вийшли звідти й побігли геть від гробниці, приголомшені й охоплені страхом. І, нажахані, вони нікому нічого не сказали. Але згодом вони розповіли про все, що наказав Ісус Петру та усім іншим апостолам. Після того Сам Ісус відіслав їх в усі кінці світу, аби донести до людей Святе Послання, яке не згине ніколи — всі люди матимуть спасіння вічне.

# Prayer List

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

Metropolitan Antony	Tetiana Kozak	Rose Zinski	Pamela Partridge	Reggie Warford
Fr. John Nakonachny	Jane Allred	Sarah Dorning	Sharon Welsh	Peter Zinski
PM Maryann Ozlanski	Pearl Homyrda	Kathryn Ostaffy	Jackson Janosek	James Horowitz
Stephen Sheptak	Richard Beighy	Willie Haluszczak	Mark Host	Joe Leis
Elissa Lopez	Irene Palahunik	Mary Ellen Heitzman	Patty Valentino	Jennifer Marley
Shirley Neal	Sam Jarovich	Christopher	Olha Cherniavska	Rose Zalenchak
Tim Cromchak	Andrew Brennan	Jabrell	Angie Zatezalo	Helen Wilwert
Eva Stasko	Penny T.	Ann F.	Steven Smyczek	Joanne Klein
Patty Spotti	Steve Sivulich	Pat Dorning	Joe Smajda	Michael Klein
Deborah Schricker	Jack Schricker	Steve Wachnowsky	Lynda West	Claudia Losego

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

#### May 13 Apostle James Zebedee

James Allred, James Peyton, James Rozum,  
James Sally, James Kiger

#### May 13 St Louis of Cordoba

Loui Turicik

#### May 16 St. Maura

Maureen Glasson

#### May 17 Martyr Pelagia

Bessie Sekelik, Gretchen Reinhart

#### May 18 Great Martyr Irene

Irene Onufrey, Irene Rozum, Lisa Irene Ryan,  
Iryna Reiterovych

### Anniversaries

May 12 James Kiger/Gretchen Reinhart

May 15 Ethan & Natalie Nixon

May 15 Craig & Mary Stevens

### Birthdays

May 12 Elias Olexa

May 15 Jenny Sally

May 15 Dennis Quinn

May 16 Bessie Sekelik

May 17 Kristi Rozum

May 17 Mary Olexa

May 18 Nicholas Wachnowsky

May 18 Ryan Quinn

### Feast Days of:

May 13 Apostle James Zebedee

May 14 Prophet Jeremiah

May 15 St. Athanasius the Great

### 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 Evan O'Neil, Tracey Sally, Rachel Losego



• **SEMINARIAN + CLUB: -IT'S A GIRL!**

We are so happy for Deacon Oleg and his wife Olha, who will be having a baby girl in July! The Senior UOL would like to have a “shower” for them. We are buying a big ticket item to take to them in June. If you would like to join us in the celebration, a box will be placed in the hall for any of our parishioners to add something to their gift. Layette items, such as onesies; bath hoodies, towels, wash cloths; receiving blankets; binkies; diapers in various sizes; little outfits in various sizes would all be very appreciated. Gift cards to Walmart, Target, BuyBuyBaby, and Amazon are also great gift ideas. You may include a card, gift wrap your item, or leave it for us to wrap. Please drop off your gift by June 2nd. Thank you for supporting our outreach program to our Seminarians!

• **SR UOL MEETING:** Sr. UOL Chapter Meeting / 75th Convention Meeting Tuesday, May 14, 2019 at 6:30. The Sr. UOL Chapter Meeting we will hold elections and determine Convention delegates, please plan to attend. If you are unable to attend but would like to hold an office or be considered for convention delegate, please let Chris Mills know prior to meeting.

• **ST MATRONA SISTERHOOD:** There will be a sisterhood meeting on Sunday, May 19th, immediately after Liturgy. Please attend!

• **PYSANKY GRAB BAG:** The final sale of the year. Each Grab Bag is \$100. but, contains over \$300. In merchandise! Grab them before they're gone

• **ASC WORK WEEKEND:** With the renovation of the Millennium Building scheduled to conclude in May and summer fast approaching, volunteers are needed for the **May 17-19 Work Weekend** at All Saints Camp in Emlenton, PA. Please consider volunteering and spreading the word in your parishes! Friends of all ages and skill-sets are invited to participate in light labor and beautification projects around campus - *no experience is necessary*. Volunteers will stay on campus and meals will be provided. **Friday,**

**May 17,** TBD - Arrivals + Work Session, 7:00p – Dinner, Evening - Social

**Saturday, May 18.,** 8:30a – Breakfast, 9:30a-12:30p - Work Session, 1:00p - Lunch

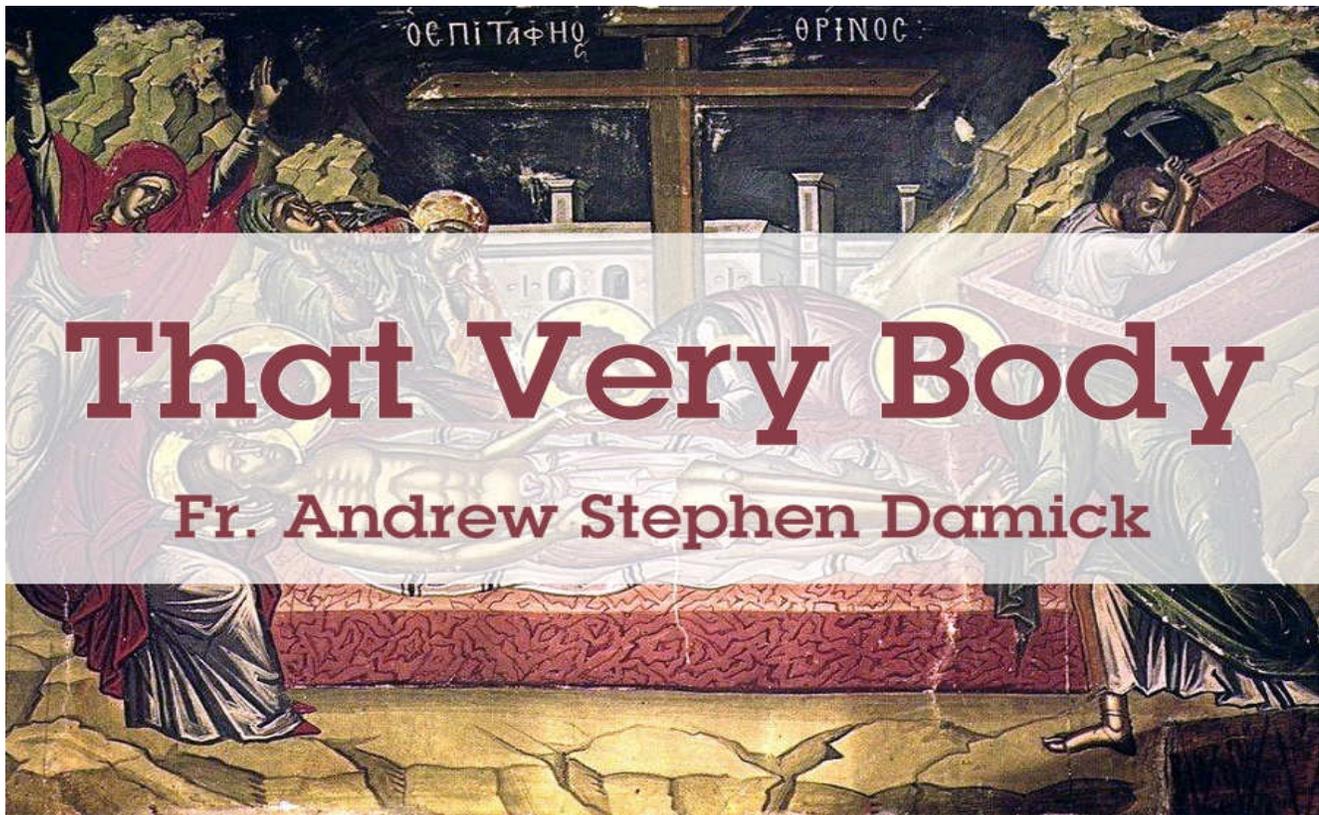
2:00-5:00p - Work Session, 6:00p – Dinner, Evening - Work? + Social

**Sunday, May 19,** TBD – Prayers, 8:30a – Breakfast, 9:30a-12:30p - Work Session, 1:00pm Lunch **Simply**

**email** or call **Josh Oryhon** at **(724) 867-5811** with any questions or to RSVP - hope to see you at ASC in May or this summer!

• **REMINDER:** Just a reminder, if you haven't greeted your Lenten Prayer Pal to let them know they were in your prayers, please do so. Thanks

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On this third Sunday of Pascha, we are returned mystically to a series of events in Scripture which have to do with the body of the Lord Jesus. This is the Sunday of the Myrrh-bearers, but it is also the Sunday of Ss. Joseph of Arimathea and Nicodemus. All these people share this in common—that they attended to the body of the Lord.

Joseph and Nicodemus were two men who were outside Jesus' circle of primary disciples but nonetheless in his greater circle of followers. In Nicodemus's case in particular, he was a secret follower of the Messiah, having come to Jesus by night to inquire of Him what salvation meant and receiving from Him the teaching that we must be "born from above" or "born again" if we are to enter the Kingdom of Heaven.

So when Jesus died on the cross, out of their love for Him these two men took the initiative to ask the Roman governor Pontius Pilate for His body, so that they might bury Him with respect and reverence. The body is granted to them, and they wrapped Him in a costly linen shroud and placed Him in a new tomb hewn out of rock, the tomb that Joseph had prepared for himself. And a great stone was rolled in front of the tomb. It is then noted that two of the women who followed Jesus saw the place where He had been laid.

After the Sabbath was past, the Jewish day of rest, these women along with some others went back to the tomb on the first day of the week, bringing with them spices and burial ointment—precious myrrh for the traditional preparation of a body. As they walked to the tomb, they asked each other, "Who will roll away the stone for us from the door of the tomb?"

And when they got there, they saw that the stone had been rolled back already. And there they were, with their myrrh and spices in their hands, and they saw what the Scripture describes as "a young man sitting on the right side, dressed in a white robe." They were amazed, but he spoke to them and told them not to be amazed. He told them that the Lord Jesus had risen from the dead, just as He had said. And he told them to go tell Peter and the disciples what they had seen. And he also told them that they would see the risen Jesus for themselves. He was of course an angel.

So why do we hear this Gospel? Why is it that all four Evangelists write about the reception and burial of the body by Joseph and Nicodemus, as well as the coming to the tomb of the Myrrh-bearing women, expecting to find the body and to anoint it? Why all these details of what might be considered funeral practices?

We know that there were many details of Jesus' life and ministry that are not mentioned in the Gospels, so many that John imagines that the world itself could not contain the books that would need to be written to take it all down (John 21:25). So that means that all four Evangelists decided that these details had to be included, that these details were critical so that we might believe that Jesus Christ is the Son of God and that we might have life in His name (John 20:31).

So what's going on here? One of the key questions that concerned early Christians was proclaiming to the world Who Jesus Christ is. He is both God and man, fully divine and fully human, two natures in one Person. But it is one thing simply to proclaim that theological definition, and yet another to demonstrate it through specific illustrations.

If you know about the history of early theological controversies, you know that almost no one who believed in Jesus denied that He was God. It was clear that He was divine, that He had come from God. But there was a controversy about His identity, and it was focused on His other nature, His human nature.

In particular, the earliest heretics of this sort said that He was divine, yes, but that He only *appeared* to be human. These heretics were called *Docetists*, a term that came from the Greek word meaning “appear.” So they would say that His humanity was only apparent, that it was a kind of illusion that He adopted to help us relate to Him better.

But here we have these accounts from the Gospels. Joseph and Nicodemus ask for a body. They wrap a body in linen. They bury a body. And the Myrrh-bearers go to anoint a body. They bring spices and myrrh to undertake a very physical, very earthy action—preparing a body for burial.

All this is to illustrate that the humanity of Jesus was just as human, just as real, just as earthy as the humanity of you and me. He is fully human, which means He has a human body, with all that that means. He got hungry, He got thirsty, He got tired, He slept, He felt pain, and He died. And He was buried.

But that is not all. In the account especially of the Myrrh-bearers, we see them come to the tomb, and it is empty. Why is that an important detail for illustrating His humanity? Well, there are some people who may believe that Jesus rose from the dead only in a “spiritual” sense, that perhaps His soul arose in some way but that His human body is no longer in the picture.

Yet here we are with these women, and the tomb is opened. The stone is rolled back. And later in the story, some people even go inside. And what do they see? The body is gone. Why is it gone? It is because that very human body, the very body of the Lord Jesus, the Son of God, that very body in whose veins the blood had stopped pumping, that very body in whose lungs the air had stopped filling, that very body in whose eyes the light had gone out—it was in that very body that the Messiah had risen from the dead. It was in that body that He had lived, and it was in that body that He had died. And it was in that body that He rose from the dead!

And when He ascended into Heaven, it is in that same body that He sat down at the right hand of the Father.

Why does this matter for us? It is because we will all be raised like Him. We will all be raised in these very bodies we now have, although their imperfections and brokenness will all be healed. The Lord's resurrection is bodily. It is human. It is earthy. It is physical. It is not some ethereal experience that is somehow spiritual but not bodily. It is a bodily resurrection! And we, too, will be raised in a bodily resurrection.

Our Lord and Savior Jesus Christ, the God-man Himself, did not come among us as a phantom, an illusion Who appeared to be human but was not really. He came among us and took on our humanity in its fullness—a human body, a human mind, a human soul, human emotions, and so on. And this humanity is now the humanity of the Son of God Himself.

And it was not a temporary arrangement. If it were, then our own resurrections would also be temporary. No, it is permanent. And our resurrection will likewise be permanent. And thus the manner in which we are raised—whether to everlasting life or to everlasting judgement—will also be permanent.

This is why we proclaim that Christ is risen! This is why we are filled with joy at this awesome feast! This is why we declare to each other, to our homes, to our cities, and to the whole world that Jesus Christ is risen from the dead, trampling down death by death, and that we who are in spiritual tombs and someday earthly ones—upon us is life being bestowed.

To the truly risen Lord Jesus Christ, with His Father and the Holy Spirit, be all glory, honor and worship, now and ever, and unto ages of ages. Amen. Christ is risen! <https://blogs.ancientfaith.com/roadsfromemmaus/2018/04/26/that-very-body/>

# Homily for the Sunday of the Myrrh-Bearing Women, Joseph of Arimathea, and Nicodemus in the Orthodox Church

Fr. Philip LeMasters

We have now been celebrating our Lord's victory over death for two weeks. We will continue to do so for a few more weeks, saying "Christ is Risen" many times. But we can't let our celebration of Pascha stop there. For we want to live the new life that the Lord has brought to the world; we want to participate in His victory over sin, death, and all that separates us from life eternal. And we can learn an important lesson in how to do that from those who were at the empty tomb on Easter morning, from the first witnesses of the resurrection who were told by the angel, "He is Risen. He is not here...Go tell His disciples—and Peter—that He is going before you to Galilee; there you will see Him, as He said to you."

These first witnesses to our salvation were all women who went to the tomb with oil and spices to anoint the dead body of Jesus Christ. So we call them the myrrh-bearing women and we sing about them in Orthros virtually every Sunday. These holy women obviously did not expect the resurrection. And they were surely heart-broken, afraid, and terribly disappointed that their Lord had been killed. But they had the strength to offer Him one last act of love: to anoint His body properly for burial, to pay their last respects. And as they were doing so, these women— Mary the Theotokos, Mary Magdalen, two other Mary's, Johanna, Salome, Martha, Susanna and others whose names we don't know— were the first to receive the greatest news in the universe, the resurrection of our Lord, God, and Savior Jesus Christ.

We remember along with these blessed women two men: Sts. Joseph of Arimathea and Nicodemus, prominent Jewish leaders who were also secret followers of Jesus Christ. Joseph risked his position and possibly his life by asking Pilate for the Savior's body. Nicodemus, who understood the Lord so poorly in a conversation recorded near the beginning of St. John's gospel, came to faith and joined Joseph in wrapping the Lord in linen with spices and placing Him in a tomb.

Like the myrrh-bearing women, these men must have been terribly sad and afraid. Their hopes had been cruelly crushed; their world turned upside down; not only had their Lord died, He was the victim of public rejection, humiliation, and capital punishment. Nonetheless, these women and men did what had to be done, despite the risk to themselves from the authorities and their own pain. They served their Christ in the only way still available to them, by caring for His body.

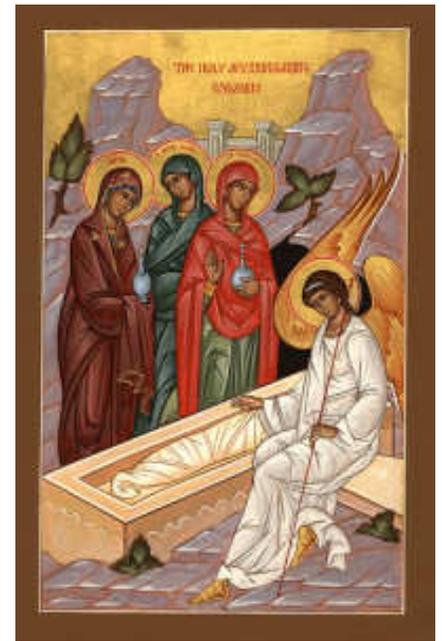
Before Jesus Christ's death, He washed the feet of His disciples in order to show them what it meant to serve in humility as He did. The myrrh-bearers weren't present that evening, but they followed the Lord's example of service better than anyone else. Their selfless devotion to Christ put them in the place where they would be the first to receive the good news of the resurrection, the first to share in the joy of Pascha. We have a lot to learn from them, as well as from Joseph and Nicodemus. For if we want to live the new life of our Lord's victory over death and corruption in all its forms, we must do as they did by serving in humility.

The good news is that we have no lack of opportunities to serve Christ, in His Body, the Church, whether by giving someone without transportation a ride to church, maintaining our building and grounds, cleaning and beautifying the church temple, teaching Sunday School, chanting, hosting coffee hour, serving on the parish council or at the altar, reading the epistle in liturgy, inviting others to visit our services, or otherwise doing what needs to be done for the flourishing of our parish. We should not be shy in answering the call to serve Christ in His Body, the Church.

We are also reminded of the importance of humble service in the Church by today's passages from Acts in which the first deacons were ordained to oversee the distribution of bread to the needy widows who were supported by the Christian community. The word deacon means "servant," and we read that, after the deacons began their ministry, "the word of God spread, and the number of the disciples multiplied greatly in Jerusalem and a great many of the priests were obedient to the faith." Perhaps the passage reads that way because humble service is the very backbone of the Church, an essential part of our faithfulness and growth as Christ's Body.

Of course, we don't encounter the Lord only in the visible boundaries of the Church. For every human being is an icon of Christ, especially the poor, needy, and miserable. In that we care for the least of these in society, for prisoners or refugees or the lonely or mentally ill, we care for Him. In that we neglect them, we neglect Him. The myrrh-bearers didn't disregard Christ's body in the tomb, and neither should we disregard the Lord's body hungry, sick, poorly clothed, abused, or otherwise suffering in our world. It's not hard to find the Lord right here in Abilene in people who need our service and attention. We should all do that we can to serve Christ in our needy and neglected neighbors. That's why our parish supports Pregnancy Resources of Abilene, buys presents for a family at Christmas, and supports the "Food for Hungry People" collection during Lent.

And so that we don't let ourselves off the hook too easily, we should remember that this kind of service extends to



each of us in how we treat those closest to us on a daily basis. Husbands and wives are to submit to one another in Christ; the relationship between man and woman is an image of the relationship between Church and the church; husbands are to love their wives as Christ loved the Church and gave Himself for her. Christian marriage is to be an icon of the kingdom of God in which husband and wife serve Christ in one another in the thousand small details of making a life together. And whether we are married or not, we have children, relatives, friends, and neighbors in whom we are to love and serve the Lord selflessly.

On this Sunday of the Myrrh-Bearing Women, we need to ask ourselves if we really want to grow in the new life that the Risen Christ has brought to the world. If so, we must prayerfully discern whether we are serving the Lord as we encounter Him daily in His Body, the Church, in our neighbors, and in our families. For if we want to be transformed by the gloriously good news of the resurrection, we must not be distracted by our fears, doubts, prejudices, self-centeredness, or just plain laziness. Instead, we must do what needs to be done in order to show love to Christ and all those for whom He died and rose again. No, this isn't a glamorous or easy path; but it's the only one that will bring us with the myrrh-bearers to the joy of the empty tomb and the true meaning of Pascha as the deep truth of our lives. Then we will participate personally in the blessedness of the Lord's victory over sin and death, for Christ is Risen!

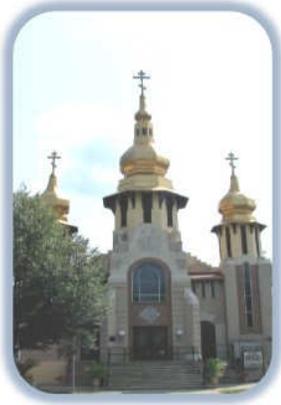
<https://blogs.ancientfaith.com/easternchristianinsights/2013/05/19/homily-for-the-sunday-of-the-myrrh-bearing-women-joseph-of-arimathea-and-nicodemus-in-the-orthodox-church/>



*Join us for a .....*

*Mother's Day  
Coffee Hour Luncheon  
May 12, 2019*





# Memorial Day Cook-In

**ALL ARE WELCOME!**

**Sunday  
May 26, 2019  
11:30 AM to 1:30 PM**

*Hamburgers, Hot Dogs,  
Salads, Chips, Pop,  
Desserts and more!!!*

**Free**



**St. Peter & St. Paul  
Ukrainian Orthodox Church  
220 Mansfield Blvd.  
Carnegie, PA 15106**

**412-276-9718 (Parish Hall)  
[www.orthodoxcarnegie.org](http://www.orthodoxcarnegie.org)  
[orthodoxcarnegie@gmail.com](mailto:orthodoxcarnegie@gmail.com)**



**You're Invited**

# **Annual Sts. Peter & Paul Parish Picnic**

**June 2, 2019**

**Where: Scott Township Park  
Locust Grove (The big one)**

**When: Divine Liturgy 10:00 am  
Picnic immediately following Liturgy**



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

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

**So come and join together for faith, fun and  
fellowship.**



**\*If you'd like to bring a food item there will be a sign up sheet at the Coffee Hour  
table down the hall.**

**\*Also remember to bring your gently used items for our annual Bingo extravaganza!**



**ST. PETER & ST. PAUL UKRAINIAN  
ORTHODOX CHURCH  
220 MANSFIELD BLVD  
CARNEGIE PA 15106**



412-276-9718 (PARISH HALL)  
WWW.ORTHODOXCARNEGIE.ORG  
ORTHODOXCARNEGIE@GMAIL.COM



**ST. JOHN & ST. MARTINS CLOSET  
SUNDAY, MAY 19, 2019  
12:30 PM TO 2:30 PM**

Clothing for men, women and children and some household items.  
Trade something old for something new, leave a donation or take what you need.

Donations of clean, gently used or new clothing &  
household items accepted when closet door is open.

**Closet is open third Sunday of the month unless otherwise noted.**

QUESTIONS? ABOUT THE CHURCH, ORTHODOXY OR  
NEED TO DISCUSS SOMETHING; PLEASE REACH OUT TO

FR. JOHN CHAREST AT

847.910.7120 OR FRJOHN.CHAREST@AOL.COM



## Calendar of Events

May 26	Memorial Day Cook-In
June 2	Annual Parish Picnic
June 14-17	St Nicholas Special Needs Family Camp
June 23- July6	DCSC Camp
July 7-20	Teenage Conference
July 28-Aug 1	Mommy & Me/Daddy & Me Camp
August 1-4	72 <sup>nd</sup> UOL Convention at ASC
Aug 30-Sept 2	ASC Family Fest

## Parish Weekly Schedule

Monday

### **Kyiv Ukrainian Dance Ensemble & School**

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

Thursday Morning

### **Senior Coffee Hour**

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

3<sup>rd</sup> Sunday of the Month

### **St John & Martin's Closet**

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

**BULLETIN SPONSOR DATES**

May 5 _____ Sponsored	June 5 _____
May 12 _____	June 12 _____
May 19 _____	June 19 _____
May 26 _____	June 26 _____

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**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") \_\_\_\_\_



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

**RETURN SERVICE REQUESTED**