

ИСЦЕЛЕНИЕ СЛЕПОГО

И. Х. С.





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

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**JUNE 2, 2019**

## SUNDAY, JUNE 2

DIVINE LITURGY, 10:00 AM  
SUNDAY OF THE BLIND MAN  
ST. THALELAEUS  
ACTS 16: 16-34; JN 9: 1-38

## WEDNESDAY, JUNE 5

VESPERS 6:30 PM  
ASCENSION OF OUR LORD

## THURSDAY, JUNE 6

DIVINE LITURGY, 9:00 AM  
ASCENSION OF OUR LORD

## SATURDAY, JUNE 8

VESPERS 6:00 PM

## SUNDAY, JUNE 9

DIVINE LITURGY, 10:00 AM  
SUNDAY OF THE 1<sup>ST</sup> ECUMENICAL COUNCIL  
ST. THERAPON  
ACTS 20: 16-18, 28-36; JN 17: 1-13

**THIS WEEK'S BULLETIN IS SPONSORED BY:**

CONGRATULATIONS TO CHRIS AND DAVID ON THEIR  
WEDDING ON MAY 25<sup>TH</sup>  
THE WACHNOWSKY FAMILY.  
MNOHAYA LITA! MANY BLESSED YEARS

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-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'якості, звільняються від вище викладених вимог;

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

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

## SUNDAY OF THE BLIND MAN



### TROPARION TO THE RESURRECTION TONE 5

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

### KONTAKION FOR THE BLIND MAN- TONE 4

I come to You, O Christ,  
Blind from birth in my spiritual eyes  
And I call to You in repentance:  
You are the most radiant light of those in darkness

### KONTAKION TO THE RESURRECTION TONE 5

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

### Prokimenon

Thou, O Lord, will protect us; and will keep us from this generation forever.  
Verse: Save me, O Lord, for there is not one godly man left.

### SUNDAY OF THE BLIND MAN

## Lesson from the Acts of the Apostles

(c. 16, v. 16-34)

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

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

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

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

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

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

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

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

## Дії 16:16-24

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

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

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

## The Gospel According to Saint John

(с. 9, в. 1-38)

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

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

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

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

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

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

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

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

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

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

## Від Івана 9:1-38

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



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

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

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

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

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

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

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

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

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

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

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

# Prayer List

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

Tetiana Kozak	Rose Zinski	Pamela Graham	Reggie Warford	Jane Allred
Sarah Dorning	Sharon Welsh	Peter Zinski	Pearl Homyrda	Kathryn Ostaffy
Jackson Janosek	James Horowitz	Stephen Sheptak	Richard Beighy	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	Andrew Mycyk	Joe Smajda	Michael Klein
Deborah Schricker	Jack Schricker	Steve Wachnowsky	Lynda West	Claudia Losego
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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

June 2 Gerald & Alexandra Liberatore  
June 4 Howard & Lynda West  
June 4 Alexis & Steve Sawchuk  
June 6 Timothy & Lisa Hladon

### Birthdays

June 3 Rose Zalenchak  
June 4 Nicole Reinhart  
June 4 Shirley Stasko  
June 4 Laura Quinn  
June 6 Susan Solominsky  
June 7 Alice Sivulich

### Feast Days of:

**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



- **ICON RECYCLING:** Always wondering what to do with your old Bulletins, Prayer Cards, Christmas cards etc... Don't want to throw them out because they have icons on them? Well now we can help. Just bring any of your Bulletins or other unwanted paper religious items and we will dispose of or reuse them properly. Bring your old Bulletins, prayers cards, greeting cards, book marks, calendars, old Bibles & Prayer Books and leave them in the vestibule on Sundays.
- **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 6<sup>th</sup> at Ascension Liturgy. Thank you for supporting our outreach program to our Seminarians!
- **SENIOR COFFEE HOUR:** Senior Coffee Hour will not occur on Thursday, June 6 at the hall. Instead, Fr. John and Matushka Laryssa invite everyone to the rectory after Ascension Liturgy for food and fellowship.

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## *Stewardship*

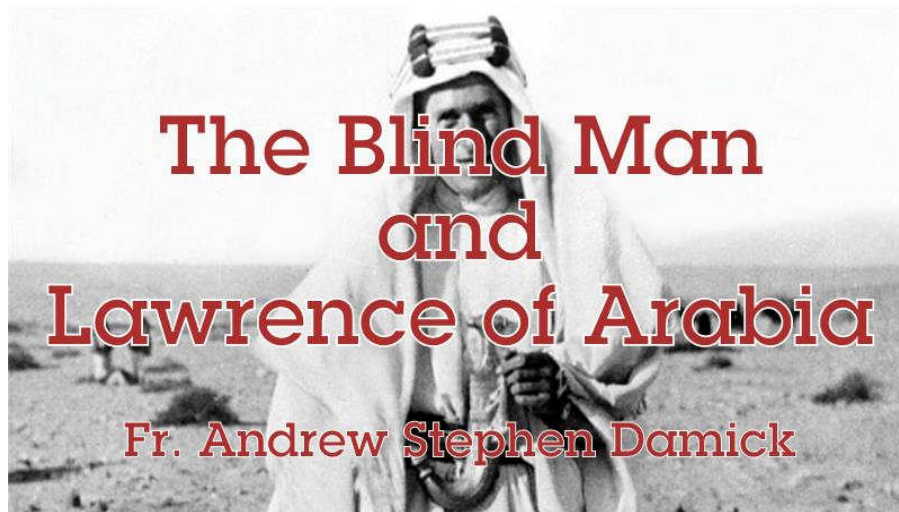
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### COFFEE HOUR SCHEDULE

- June 2 Parish Picnic
- June 9 Jim Rozum, Irene Rozum, Natalie Turicik
- June 16 Father's Day, Rachel Losego, Sue Leis
- June 23 Juliana Leis, Olesya Zelenyak, Sandy Rozum
- June 30 Cindy Mycyk, Cindy Haluszczak, Bev Wachnowsky

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*“Men have looked upon the desert as barren land, the free holding of whoever chose; but in fact each hill and valley in it had a man who was its acknowledged owner and would quickly assert the right of his family or clan to it, against aggression.”*

This observation about the culture of the Middle East was made by the famed British author and adventurer T. E. Lawrence, best known as Lawrence of Arabia, in his book *Seven Pillars of Wisdom*, which is the memoirs of his time in the deserts of the Middle East fighting in various wars.

One of the wars that Lawrence joined as a young army officer was the Great Arab Revolt, which began exactly one hundred years ago today, on June 5, 1916. This revolt was the fruit of the rise of Arab nationalism within the Turkish Ottoman Empire, whose aim was independence from the Turks and the establishment of an Arab state stretching from modern Syria in the Levant to Yemen on the Arabian Peninsula, nearly the entire Middle East except for Iran.

Lawrence was notable among Englishmen of his time in that he was not one of those who looked upon the desert as a vast stretch of available land, free to be held by whoever chose. Through his long experience in the region, he came to know that the desert was a rather complex place with its own customs and strangeness that baffled those who did not look closely at it.

Unfortunately, his countrymen were those who did not consider too deeply the inner character of the Middle East, and while the revolt, with the help of the British and the French, resulted in the independence of the Arabs from the Turks, it did not create a single Arab state. Instead, the British and the French divided up the Middle East between themselves under their two “mandates,” a kind of protectorate status that eventually led to the Middle East as we now have it—divided in some cases almost nonsensically, with whole peoples and cultures straddling multiple borders.

The various independent states of the Middle East with their rivalries and often violent complications were not foreseen by those revolutionaries that allied with the likes of Lawrence of Arabia. Americans often speak of the Middle East as a land of endless wars, but its history over the last few millennia is largely relatively peaceful, with the land being held by various long-lasting empires who conquered and then kept the peace for long stretches. The modern situation of numerous rival states is the direct result of the break-up of the region after the fall of the Ottoman Empire orchestrated by the revolt with its European allies.

But things were not rosy even for the British. In 1920, Lawrence wrote these words of the British adventures in Iraq: “The people of England have been led in Mesopotamia into a trap from which it will be hard to escape with dignity and honor.” Clearly, the British did not foresee what would come of their own involvement.

This was not the first time that kind of thing happened in the Middle East, of course. Those who have read the books of the Maccabees in the Orthodox Old Testament will observe that the presence of the Romans in Judea, who are shown as foreign occupiers in the New Testament, was actually at the request of the Jews themselves. The Jews invited the Romans into Judea to help them fight off the Seleucids and Ptolemies, only to find themselves turned into a client kingdom of Rome. Once again, those who made this alliance did not foresee where it would lead.

In our Gospel lesson for today, the sixth Sunday of Pascha, we read about the healing of the man born blind. And while

we celebrate this remarkable healing, a kind of healing that no one had ever heard of before then, we as the Church meditate today especially on the question of what it means for us to be spiritually blind.

In some ways, the question of spiritual blindness seems uncomplicated. We are all spiritually blind. We are all ill-informed on the true state of our own spiritual lives and of the world as it truly stands. None of us really sees the world as it is. None of us knows the real truth about ourselves.

But this is not all there is to spiritual blindness, as we can see in the Gospel. We have the blind man himself, who is literally blind, but his is not the only blindness in this story. There is the blindness of the disciples of Jesus, who want to know who was being punished by this blindness—the man or his parents?

There is the blindness of the Pharisees, who only see what they think is a violation of their law—that Jesus must be a sinner because He is healing people on the Sabbath. And there is also the blindness of the man’s parents, who deflect questions away from themselves rather than bear witness to the miracle that they can see has happened.

All of the blindness that we have been talking about—with the exception of the physical blindness of the man born blind—is a spiritual blindness that comes from one basic yet critical failure. It was a failure of the Arab revolutionaries as well as their European allies. It was a failure of the Jews inviting the Romans into Judea. It was a failure of the disciples of Jesus in interpreting the source of the blindness. It was a failure of the Pharisees in not seeing the true significance of the healing. And it was a failure of the blind man’s parents in avoiding the opportunity to witness to the truth.

What is this failure? It is a failure of relationship. The source of spiritual blindness is a failure of relationship.

If the Arabs had truly known the Europeans coming to their aid, they might have chosen differently. And the Europeans might have chosen differently had they really known the Middle East and listened closely to men like Lawrence. And had the Jews known the Romans, first century Palestine might have looked different. Had the disciples of Jesus listened to Him better, they would have known that not all suffering is a punishment for sin. Had the Pharisees known Jesus, they would have understood that they were seeing not a man bound by the Sabbath but the Lord of the Sabbath Himself. And had the blind man’s parents known their son better, they would have seen that their love for him should transcend their fear of the Pharisees.

In our own lives, the source of spiritual blindness is also a failure of relationship.

Why is it that so many marriages have suffering and tension? It is because husbands and wives do not know each other well enough to know that they are both imperfect, both suffering people who need the love of the other to show them Jesus Christ. Why is it that it is so hard to repent of our sins? It is because we do not know the Savior Whose forgiveness and tender-hearted mercy ought to attract us to Him magnetically, inspiring us to run quickly away from our sins. Why is it that so many people belong to churches and yet participate either nominally or inconsistently? It is because they do not know the Jesus Whom they are ignoring.

We are spiritually blind. In one way or another, all of us are—perhaps in several ways, if you’re at all like me. And being blind, we do not see what is going to happen as we stumble along. When a marriage falls to pieces, or a spiritual life is not strong enough to withstand the shocks of this world, or damnation itself comes at the end of life, there will be many people who are surprised and perplexed—this is not what they were expecting at all. They just did not see it coming. They were blind.

So, what then must we do? In the words of the Philippian jailer we heard in the reading today from Acts: “What must I do to be saved?”

It is really very simple. Come and know this Jesus. Come and know Him. You may think that you are doing “enough” as a Christian, that you are a “good member,” but do you know Jesus? Only you and God know the answer to that. As we nurture and develop our relationship with Jesus in faithfulness, we find that He places His hands down into the muck of this world and then onto our spiritual eyes. He encourages us to wash them with baptism and repentance in confession. And then our blindness—a blindness we were born with—is washed away in His grace.

<https://blogs.ancientfaith.com/roadsfromemmaus/2016/06/05/blind-man-lawrence-arabia/>

## Calendar of Events

June 2	Annual Parish Picnic
June 11	Sr UOL Chapter & Convention Meetings
June 14-17	St Nicholas Special Needs Family Camp
June 17	Parish Council Meeting
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**

June 2 \_\_\_\_\_  
June 9 \_\_\_\_\_  
June 16 \_\_\_\_\_  
June 23 \_\_\_\_\_  
June 30 \_\_\_\_\_

July 7 \_\_\_\_\_  
July 14 \_\_\_\_\_  
July 21 \_\_\_\_\_  
July 21 \_\_\_\_\_  
July 28 \_\_\_\_\_

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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**