

ASCENSION OF THE LORD





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

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

Rev. Fr. John Charest

847-910-7120 - frjohn.charest@aol.com

Deacon Evan O'Neil

Parish Hall: 412- 276-9718

President: Howard West 724-910-9627

www.orthodoxcarnegie.org

JUNE 9, 2019

SUNDAY, JUNE 9

DIVINE LITURGY, 9:30 AM

SUNDAY OF THE 1ST ECUMENICAL COUNCIL

VENERABLE BEDE

ACTS 20: 16-18, 28-36; JN 17: 1-13

PARASTAS IN MEMORY OF JOHN ZATEZALO

SATURDAY, JUNE 15

VESPERS 6:00 PM

SUNDAY, JUNE 16

DIVINE LITURGY, 9:30 AM

PENTECOST-TRINITY SUNDAY

MARTYRS LUCILLIAN, CLAUDIUS, HYPATIUS, PAUL, DIONYSIUS &
PAULA

ACTS 2:1-11 JN. 7:37-52, 8:12

LITANY FOR WASYL ZAGURSKI

PARASTAS IN MEMORY OF SYLVESTER, JOSEPH & DANNY ZINSKI &
NELLIE ZINSKI VAUGHN

THIS WEEK'S BULLETIN IS SPONSORED BY:

THERESA ZATEZALO AND FAMILY IN MEMORY OF
JOHN ZATEZALO ON THE 40TH ANNIVERSARY OF HIS FALLING
ASLEEP IN THE LORD.

VICHNAYA PAMYAT MEMORY ETERNAL

OLIA SEMENYUK & ANDRIY PYVOVAR IN HONOR OF DAUGHTER
ARIANA ON HER BIRTHDAY.

MANY BLESSED YEARS! MNOHAYA LITA!
MNOHAYA LITA! MANY BLESSED YEARS

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Editor: Michael Kapeluck

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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'єисливості, 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 Бох

COMMEMORATION OF THE HOLY FATHERS OF THE FIRST ECUMENICAL COUNCIL



TROPARION FOR THE RESURRECTION TONE 6

The angelic powers were at Thy tomb; the guards became as dead men. Mary stood by Thy grave, seeking Thy most pure Body. Thou didst capture hell, not being tempted by it. Thou didst come to the Virgin granting life. O Lord, who didst rise from the dead: glory to Thee!

TROPARION FOR THE FATHERS- TONE 8

You are most glorious, O Christ our God!
You have established the Holy Fathers as lights on the earth!
Through them you have guided us to the true faith!
O greatly Compassionate One, glory to You!

TROPAR FOR THE ASCENSION-TONE 4

You have ascended in Glory, Christ our God, having made your disciples joyful by the promise of the Holy Spirit. Through the blessing they were assured that You are the Son of God, the Redeemer of the world.

KONTAKION FOR THE FATHERS - TONE 8

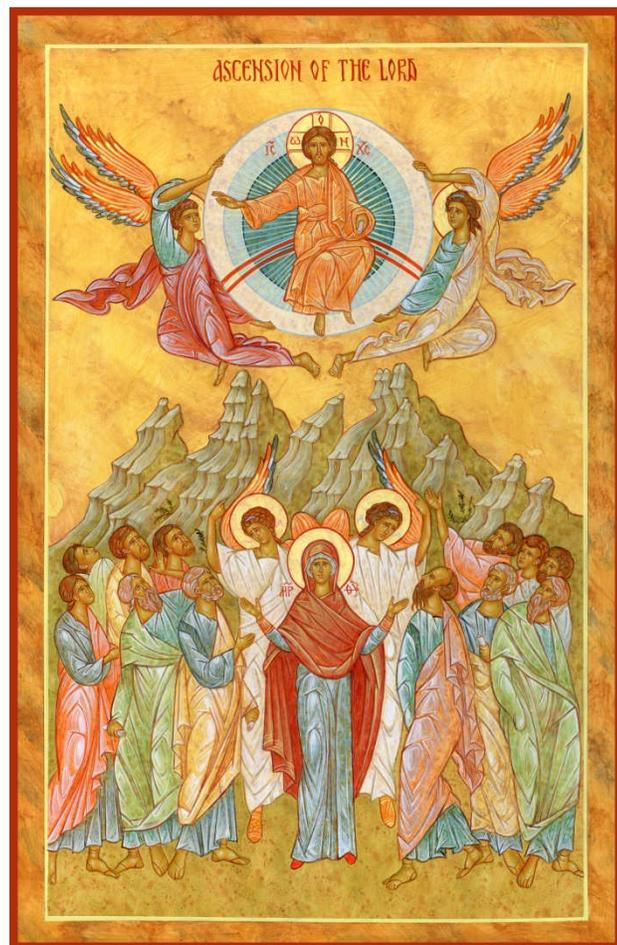
The Apostles' preaching and the Fathers' doctrines have established one faith for the Church.
Adorned with the robe of truth, woven from heavenly theology,
It defines and glorifies the great mystery of Orthodoxy!

KONTAKION FOR THE ASCENSION TONE 6

When You had accomplished Your Divine Plan for us and had united the heavenly and earthly things, You ascended in Glory, Christ our God. Yet in no manner did You depart from us. Rather You abide with us forever. And You cry out to those who love You: "I am with you and none shall prevail against you"

PROKIMEN FOR THE FATHERS

Blessed are You, Lord God of our Fathers, praised and glorified is Your name to the ages.
Verse: For You are righteous in all that you have done for us/



Lesson from the Acts of the Apostles

(c. 20, v. 16-18; 28-36)

In those days, Paul decided to sail past Ephesus, as he did not want to be delayed in the province of Asia, for he was hurrying to be at Jerusalem, if possible on the day of Pentecost.

From Miletus he summoned the Presbyters of the Church of Ephesus. When they came, he said to them : "Take care of yourselves and of all the flock, of which the Holy Spirit has made you Bishops. Guard the Church of God, which he has won for himself with his own blood. I know that after my departure ferocious wolves will enter among you and they will not spare the flock. Even from among yourselves men will arise and teach perverse doctrines, in order to draw away the disciples after themselves."

"Therefore, watch and remember that for three years, day and night, I never ceased to advise everyone of you with tears. Now I commend you to God and to his gracious Son, who can build you up and give you the inheritance among all the saints."

"I have never coveted anyone's gold, or silver, or clothes. You know well enough that these hands of mine have provided for my needs and my companions. I have always given you an example that by such hard work we must help our weak brethren. Remember the words of our Lord Jesus Christ, 'who said: 'It is more blessed to give than to receive. "

With these words he knelt down and prayed with them all.

Дії 20:16-18

Павло вирішив не заходити в Ефес, щоб не витратити час в Малій Азії. Він дуже поспішав, аби дістатися в Єрусалим до дня П'ятидесятниці. Павлова промова до старійшин з Мілета він послав гінця до Ефеса, щоб той запросив старійшин церкви. Коли вони прибули, Павло сказав їм: «Ви знаєте, як я жив увесь цей час, коли був із вами, з першого дня, як прибув до Малої Азії.

Пильуйте себе і всіх тих, кого Господь ввірив вам . Дух Святий обрав вас, аби ви стали пастирями церкви Божої, яку Він викупив кров'ю Свого власного Сина. Знаю я, що після того, як я піду, деякі люди, немов люті вовки з'являться поміж вас. І не помилюють вони стада. Навіть серед вас заведуться такі люди, які перевернуть правду, щоб потягнулися за ними учні. Тож будьте обережні! Пам'ятайте, як я невинно закликав зі сльозами кожного з вас день і ніч, протягом трьох років, триматися істинного життя. А тепер доручаю вас Богу і Слову Його милості. Слово Господнє може укріпити вас і дати вам спадщину милості Божій серед усіх людей святих.

Ніколи я не зазіхав на чисте срібло, золото або гарне вбрання. Ви самі знаєте, що мої руки служили потребам моїм і тих людей, які були зі мною. Кожним своїм вчинком я показував, що тяжкою працею ми мусимо допомагати немічним. Необхідно пам'ятати слова Господа Ісуса, які Він сказав: „Справжнє щастя в тому, щоб віддавати, а не в тому, щоб брати”». Як промовив це Павло, всі стали на коліна молитися.

Gospel According to St. John

(c. 17, v. 1-13)

At that time, Jesus lifted up his eyes to heaven and said: "Father, the hour has come. Glorify your Son. Then your Son will glorify you, for you have given him authority over all mankind, and empowered him to grant eternal life to those whom you have entrusted to him."

"Now, eternal life means to know you as the only true God, and to know Jesus Christ as your messenger. I have glorified you on earth, I have accomplished the task you have given me to do. Now, Father, glorify me in your presence with that glory which I had with you before the world was created."

"I have manifested your name to the men you gave me out of the world. They were yours, and you have given them to me, and they have kept your commandments. Now they know that all my gifts come from you, because I gave them your doctrines, they have received them, they know that I have come from you, and they believe that you have sent me."

"I have a request to make for them. I do not make this request for other men, but for those you have entrusted to me. For they are yours, all that is mine is yours, what is yours is mine, and I am glorified in them. Now I am not remaining in this world any longer, but they still remain in this world, because I am coming to you !"

"Holy Father, keep in thy name those you have entrusted to me. Then they will be united also, as we are. As long as I was with them in this world, I kept and protected in thy name those whom you entrusted to me. None of them was lost except the Son of perdition in fulfillment of the Scripture. But now I am coming to you, and I am speaking these words while I am still in this world, so that they may have full measure of my joy in themselves."

Від Івана 17:1-13

Мовивши так, Ісус звів очі до неба й сказав: «Отче, прийшов час: даруй Славу Синові Своєму, щоб Син Твій зміг прославити Тебе. Ти дав Йому владу над всіма людьми, щоб Він дарував вічне життя тим, кого Ти Йому дав. Вічне життя в тому, щоб вони могли знати Тебе, Єдиного, Істинного Бога, й Ісуса Христа, Посланця Твого.

Я прославив Тебе на землі і завершив те, що Ти доручив Мені зробити. А зараз даруй Мені Славу разом з Тобою, Отче, Славу, яку Я мав з Тобою ще до існування світу. Я показав, який Ти є тим людям, котрих Ти дав Мені від світу. Вони були Твоїми, але Ти дав їх Мені, і вони послушалися Твого слова.

Зараз же вони знають, що усе, що Ти дав Мені, йде від Тебе. Я дав їм вчення, що Ти дарував Мені, і вони прийняли його. Вони зрозуміли істинно, що Я прийшов від Тебе й повірили, що Ти послав Мене. І Я молюся за них. Я не молюся за всіх людей, а лише за тих, кого Ти дав Мені, бо вони — Твої.

Все, що Моє — Твоє, а Твоє — Моє, і Я прославився через них. Я йду до Тебе. Я вже не належу цьому світові, а вони залишаються в ньому. Отче Святий, збережи їх в ім'я Твоє, Яке Ти дав Мені, щоб вони були єдиними — так, як Ми єдині. Коли Я був з ними, то оберігав їх ім'ям Твоїм, яке Ти дав Мені. Я захищав їх, і жоден із них не загинув, крім одного, котрий приречений був на загибель. Усе це збулося, як і було сказано у Святому Писанні.

Тепер Я йду до Тебе, але молитву цю промовляю тут, поки перебуваю в цьому світі, щоб цим людям передалася радість Моя, і щоб мали вони радість досконалу.

VENERABLE BEDE, THE CHURCH HISTORIAN

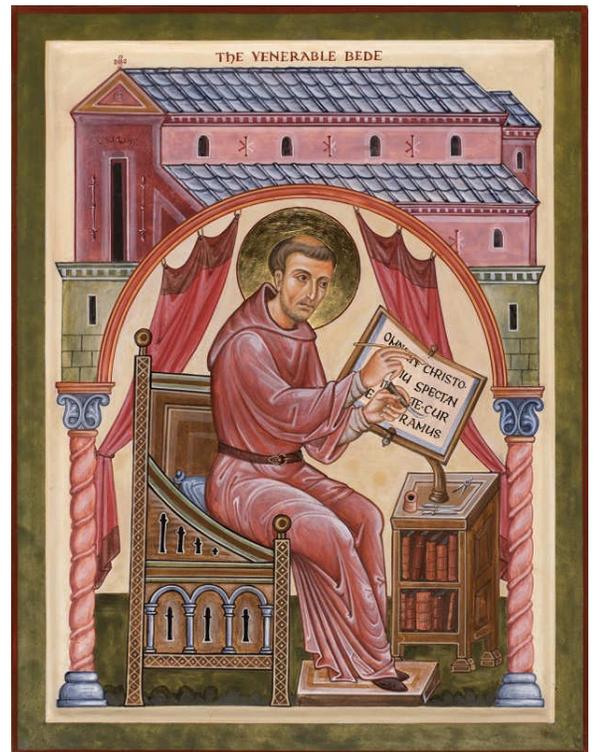
Saint Bede was a church historian who recorded the history of Christianity in England up to his own time. He was probably born around 673 in Northumbria. We do not know exactly where he was born, but it is likely that it was somewhere near Jarrow.

When he was seven, Bede was sent to Saint Benedict Biscop at the monastery of Saint Peter at Wearmouth to be educated and raised. Then he was sent to the new monastery of Saint Paul founded at Jarrow in 682, where he remained until his death. There he was guided by the abbot Saint Ceolfrith, who succeeded Saint Benedict in 690, ruling both Wearmouth and Jarrow.

There is an incident in the anonymous Life of Ceolfrith which may refer to the young Bede. A plague swept through Ceolfrith's monastery in 686, taking most of the monks who sang in the choir for the church services. Only the abbot and a young boy raised and educated by him remained. This young boy "is now a priest of the same monastery and commends the abbot's admirable deeds both verbally and in writing to all who desire to learn them."

Grieved by this catastrophe, Ceolfrith decided that they should sing the Psalms without antiphons, except at Matins and Vespers. After a week of this, he went back to chanting the antiphons in their proper place. With the help of the boy and the surviving monks, the services were performed with difficulty until other monks could be brought in and trained to sing.

Saint Bede was ordained as a deacon when he was nineteen, and to the holy priesthood at the age of thirty by Saint John of Beverley, the holy Bishop of Hexham (687), and later (705) of York. Bede had a great love for the church services, and believed that since the angels were present with the monks during the services, that he should also be there. "What if they do not find me among the brethren when they assemble? Will they not say, 'Where is Bede?'"





Bede began as a pupil of Saint Benedict Biscop, who had been a monk of the famous monastery at Lerins, and had founded monasteries himself. Saint Benedict had brought many books with him to England from Lerins and from other European monasteries. This library enabled Bede to write his own books, which include biblical commentary, ecclesiastical history, and hagiography.

Bede was not an objective historian. He is squarely on the Roman side in the debate with Celtic Christianity, for example. He was, however, fair and thorough. His books, derived from “ancient documents, from the traditions of our ancestors, and from my own personal knowledge” (Book V, 24) give us great insight into the religious and secular life of early Britain. To read Saint Bede is to enter a world shaped by spiritual traditions very similar to those cherished by Orthodox Christians. These saints engage in the same heroic asceticism shown by saints in the East, and their holiness fills us with love and admiration. Christians were expected to fast on Wednesdays and Fridays, and there was a forty day Nativity Fast (Book IV, 30).

Saint Bede became ill in 735. For about two weeks before Pascha, he was weak and had trouble breathing, but experienced little pain. He remained cheerful and gave daily lessons to his students, then spent the rest of the day singing Psalms and giving thanks to God. He would often quote the words of Saint Ambrose, “I have not lived in such a way that I am ashamed to live among you, and I do not fear to die, for God is gracious” (Paulinus, Life of Saint Ambrose, Ch. 45).

In addition to giving daily lessons and chanting the Psalms, Saint Bede was also working on an Anglo-Saxon translation of the Gospel of Saint John, and also a book of extracts from the writings of Saint Isidore of Seville (April 4). On the Tuesday before the Feast of the Lord’s Ascension, the saint’s breathing became more labored, and his feet began to swell.

“Learn quickly,” he told those who were taking dictation from him, “for I do not know how long I can continue. The Lord may call me in a short while.”

After a sleepless night, Saint Bede continued his dictation on Wednesday morning. At the Third Hour, there was a procession with the relics of the saints in the monastery, and the brethren went to attend this service, leaving a monk named Wilbert with Bede. The monk reminded him that there remained one more chapter to be written in the book which he was dictating. Wilbert was reluctant to disturb the dying Bede, however. Saint Bede said, “It is no trouble. Take your pen and write quickly.”

At the Ninth Hour, Bede paused and told Wilbert that he had some items in his chest, such as pepper, incense, and linen. He asked the monk to bring the priests of the monastery so that he could distribute these items to them. When they arrived, he spoke to each of them in turn, requesting them to pray for him and to remember him in the services. Then he said, “The time of my departure is at hand, and my soul longs to see Christ my King in His beauty.”

That evening, Wilbert said to him, “Dear Master, there is one sentence left unfinished.”

Bede said, “Very well, write it down.”

Then the young monk said, “It is finished now.”

Saint Bede replied, “You have spoken truly, it is well finished.” Then he asked Wilbert to raise his head so that he could see the church where he used to pray. After chanting, “Glory to the Father, and to the Son, and to the Holy Spirit” to its ending, Saint Bede fell asleep in the Lord Whom he had loved.

Although Saint Bede reposed on May 25, the eve of the Ascension, he is commemorated on the 27th, since the Feast of Saint Augustine of Canterbury is appointed for the 26th. His body was first buried in the south porch of the monastery church, then later transferred to a place near the altar. Today his holy relics lie in Durham Cathedral, in the Galilee chapel. Saint Bede is the only Englishman mentioned by Dante in the DIVINE COMEDY (Paradiso).

<https://oca.org/saints/lives/2019/05/27/103796-venerable-bede-the-church-historian>

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
Ben Cramer	Shelly Cameron	Dyan Jones Sekelik		

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

June 9 St. Rhoda

Rose Zalenchak, Rose Zinski

Anniversaries

June 12 Mark & Jessica Losego

Birthdays

June 10 Jim Peyton
June 10 Alexis Sawchuk.
June 13 Lynda West
June 14 Daniel Losego

Feast Days of:

June 11 Theodosia of Constantinople
June 14 Martyr Justin

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



- **SR UOL CHAPTER:** The newly elected UOL officers will be taking their oath of office today. Thank you to out-going officers Tracey Sally and Alice Sivulich for all their hard work and dedication while in their positions!

The Sr. UOL Officers for 2019-2020 are:

- Spiritual Father: Fr. John Charest
- President: Chris Mills
- Vice-President: Rachel Losego
- Secretary: Matushka Laryssa Charest
- Treasurer: Michael Kapeluck
- Asst. Treasurer: Michele Kapeluck
- Reporter: Sue Leis
- Auditors: Bonnie Reinhart, Julianna Leis

COFFEE HOUR SCHEDULE

- 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

The Ascension: a Beginning, Not an Ending

June 5, 2019 · [Fr. Lawrence Farley](#)

If one read the four Gospels as if they were four separate biographies of Jesus, one might be forgiven for thinking that the Ascension narrated the end of the story. We have read narratives of Christ's birth, His baptism, His temptation in the wilderness, His ministry, His crucifixion, His resurrection, and now at the last we come the narrative of His ascension, concluding the story of His life with a heavenly happy ending. Everyone loves a happy ending, and this one rounds out the story of Jesus by saying in effect, "And He lived happily ever after at the right hand of God". In this way of thinking, the story is not finished without the Ascension.

It might therefore come as a surprise to learn that three out of the four canonical Gospels do not end with the Ascension or even narrate it at all. Matthew's Gospel ends not with Christ ascending from us, but with His remaining with us, uttering the words, "Behold, I am with you always, even to the close of the age" (Matthew 28:20). The authentic ending of Mark's Gospel ends with the discovery of the empty tomb (the last part of Christ's public ministry, just as His baptism was the first part), and with the words that the women "fled from the tomb, for trembling and astonishment had seized them; and they said nothing to anyone, for they were afraid" (Mark 16:8). John's Gospel ends with a third appearance of the risen Christ to His disciples by the Sea of Tiberias (scholars debate about whether or not it first ended with the earlier appearance to Thomas) and with John's observation that if everything Jesus had done were to be written up, the world itself could not contain those books. John clearly knew about the ascension, for he records Christ's words to Mary Magdalene, "Do not hold me, for I have not yet ascended to My Father" (John 20:17), but he does not narrate that ascension any more than Matthew does or Mark does. Only Luke narrates the ascension, adding almost as an afterthought that "while He was blessing them, He went away from them and was carried up into heaven" (Luke 24:51), the ascension event itself expressed in a mere five words in the Greek. Luke narrates it at somewhat greater length in his second volume, The Acts of the Apostles, saying with a similar economy of words, "while they were looking, He was taken up and a cloud received Him from their eyes" (Acts 1:9)—the event expressed in nine Greek words. What does all this mean?

For one thing it means that the Gospels are not biographies as we understand the term. But more importantly it reveals that the Ascension was not the *ending* of a story, but the *beginning* of one, not the conclusion of Christ's life so much as the beginning of the life of the Church. It is no coincidence that the Evangelist who narrated the Ascension also narrated at great length and repeatedly the coming of the Holy Spirit on the Day of Pentecost, so that Luke is the Evangelist of the Holy Spirit as well as the Evangelist of the Ascension. The two events are connected, for one is the cause of the other. Christ foretold it during His last night with His disciples prior to His arrest: "It is to your advantage that I go away, for if I do not go away, the Comforter will not come to you; but if I go, I will send Him to you" (John 16:7). Luke narrated the fulfillment in the words of Peter's Pentecostal sermon: "Being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured out this which you both see and hear" (Acts 2:33).

The temptation is to regard the Holy Ascension as if it were the Holy Absence, as if Christ has gone away and we now have less of His presence than was available when He walked the earth. It is not so. While He walked the earth, the apostles could be with Him, but this nearness was conditioned by time and space, and there were times when they were not with Him. When He was not physically in Judea, for example, Mary and Martha could not be with Him. Now that He has been exalted to the Father's right hand and has sent His Spirit, we can be near Him always, for His presence is no longer conditioned by time and space. Everyone can now be close to Jesus and by the power of the Spirit can be with Him every waking hour and even every sleeping hour. The Ascension and the sending of the Spirit means that we now have *more* of Jesus, not less of Him. That is why the Lord said at the end of Matthew's Gospel that He would be with us until the close of age. These words were not a denial of a future ascension, but a promise of it. The challenge for us now is to live as children of the Ascension, and as children of the Spirit. Our Lord's presence and power are always available to us. The question is: how often do we avail ourselves of the

<https://blogs.ancientfaith.com/nootherfoundation/the-ascension-a-beginning-not-an-ending/>

Calendar of Events

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 nd 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

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. all 276-9718 to schedule a donation. C

BULLETIN SPONSOR DATES

June 16__Sponsored
June 23_____
June 30_____

July 7_____
July 14_____
July 21_____
July 21_____
July 28_____

BULLETIN SPONSOR FORM

Sponsor_____
In Honor of_____
In Memory of_____
Date of Bulletin you wish to sponsor_____
Donation (\$20. minimum suggested)_____
(Please make checks payable to "Sr. UOL Chapter")_____



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

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