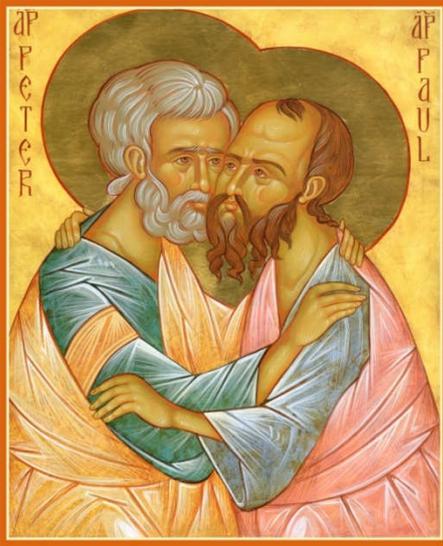


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St. Peter & St. Paul Ukrainian Orthodox Church

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

SUNDAY, MARCH 29, 2020

SUNDAY, MARCH 22

SUNDAY OF VENERATION OF THE HOLY CROSS

HEB. 4 : 14 – 5 : 6; MK 8 : 34 – 9 : 1

SUNDAY, MARCH 29

SUNDAY OF ST JOHN CLIMACUS

HEB. 6 : 13 - 20; MK 9 : 17 - 31

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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 розписки;

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

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

ми спонукаємо православних християн часто ходити до Святого Причастя;

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

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

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

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

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

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

ті, хто спізнився на Божественну Літургію (пришов після того, як було прочитано Апостол і Євангеліє) не можуть підходити до чаші; **хворі**, і **ті**, хто має обмежені фізичні м'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 дотримання вічного вчення нашого Господа наблизить нас один до одного Богу

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



TROPARIUM TO THE RESURRECTION TONE 8

Thou didst descend from on high, O merciful One!
Thou didst endure the three day burial to free us from our suffering!
O Lord, our Life and Resurrection: glory to Thee!

TROPARIUM TO ST JOHN - TONE 1

Dweller of the desert and angel in the body, you were shown to be a wonder-worker, our God-bearing Father John.
You received heavenly gifts through fasting, vigil, and prayer: healing the sick and the souls of those drawn to you by faith.
Glory to Him who gave you strength!
Glory to Him who granted you a crown!
Glory to Him who through you grants healing to all!

KONTAKION TO ST JOHN - TONE 4

The Lord truly set you on the heights of abstinence,
to be a guiding star, showing the way to the universe,
O our Father and Teacher John

KONTAKION FOR THE RESURRECTION TONE 8

By rising from the tomb, Thou didst raise the dead and resurrect Adam.
Eve exults in Thy Resurrection, and the world celebrates
Thy rising from the dead, O greatly Merciful One!

PROKIMON

Pray ye and render thanks unto the Lord our God.
Verse: In Jewry is God known, His name is great in His people.

The Fourth Sunday of Lent is dedicated to Saint John of the Ladder (Climacus), the author of the work, *The Ladder of Divine Ascent*. The abbot of Saint Catherine's Monastery on Mount Sinai (6th century) stands as a witness to the violent effort needed for entrance into God's Kingdom (Mt.10: 12). The spiritual struggle of the Christian life is a real one, "not against flesh and blood, but against ... the rulers of the present darkness ... the hosts of wickedness in heavenly places ..." (Eph 6:12). Saint John encourages the faithful in their efforts for, according to the Lord, only "he who endures to the end will be saved" (Mt.24:130 www.oca.org)



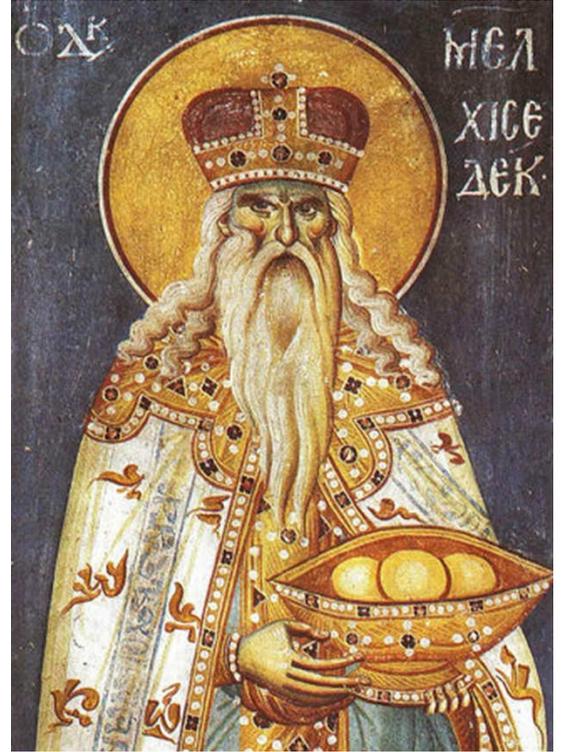
Lesson from the Epistle of Saint Paul to the Hebrews

(c. 6, v. 13-20)

Brethren, when God made a promise to Abraham, he swore by himself, for there was no one greater, by whom he could swear, and said: "Surely I will bless you and multiply you." Thus, Abraham, after waiting patiently, obtained the promise.

Men swear by one greater than themselves, and their oath is a final confirmation in all their disputes. So, God, wishing to show to the heirs of his promise the unchangeable nature of his decision, pledged himself by an oath. God never meant to deceive us with these two assurances, his promise and his oath, which are irrevocable.

He wanted to give a powerful encouragement to those, who had fled for refuge under his shelter. He wanted us to seize upon the hope, set before us as a sure and firm anchor of the soul. It is a hope, which penetrates the inner sanctuary of the temple behind the curtain, where Jesus has gone as a forerunner on our behalf, after he has become a high priest forever according to the order of Melchizedek.



До євреїв 6:13-20

Обітницю Бог дав Аврааму. І оскільки не було нікого більшого, ніж Він, щоб поклястися Його іменем, Бог поклявся Авраамові Сам Собою. Він сказав: «Я велелюбно благословляю тебе, та дам тобі багато нащадків». Тож після терплячого чекання Авраам одержав те, що Бог обіцяв йому.

Звісно, коли люди клянуться, вони клянуться кимось величнішим, ніж вони самі. Клятва стає підтвердженням істинності сказаного й кладе край суперечці. Оскільки Господь хотів показати спадкоємцям Обітниці непохитність Свого наміру, Він і приніс цю клятву.

Існують дві непохитні речі: «Всевишній не може брехати, коли Він щось обіцяє», та «Бог не може порушити даної клятви». І в цьому є велика підтримка й сила для нас, тих, хто прийшов до Нього заради безпеки і надії, запропонованої нам. Ця надія, мов якір для душі, міцний і безпечний. Вона проникає до самої Святаї Святих, за завісу. Туди Ісус увійшов від нашого імені і відкрив шлях усім Своїм послідовникам. Він наза

Tone 8

Alleluia, Alleluia, Alleluia!

v: Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior! (Ps 94/95:1)

v: Let us come before His face with thanksgiving; let us make a joyful noise to Him with songs of praise! (Ps 94/95:2)

Tone 4

v: They that are planted in the house of the Lord shall flourish in the courts of our God. (Ps 91/92:13)

The Gospel According to Saint Mark

(c. 9, v. 17-31)

At that time, a man came up to Jesus, knelt before him, and said: "Master, I have brought to you my son, who is possessed by a dumb spirit. Whenever he seizes him, he convulses him. Then he foams, gnashes his teeth, and faints. I asked your Disciples to expel him, but they could not do it."

Jesus replied: "O faithless generation! How long am I going to stay with you? How long am I going to put up with you? Bring him to me." They brought the boy to him. When the spirit saw Jesus, he convulsed the boy who fell on the ground and rolled about foaming. Jesus asked his father: "How long is it since this happened to him?"

His father answered: "Since childhood. Many times he has thrown him into the fire and into the water to kill him. But if you can do anything, have mercy on us and help us."

Jesus said to him: "If you believe, everything is possible to the believer." The boy's father cried aloud and said with tears: "Lord, I believe, help my unbelief!"

When Jesus noticed that the people came running together, he rebuked the unclean spirit, saying: "You dumb and deaf spirit, I command you to come out of him and never enter him again." The spirit shrieked, convulsed the boy violently, and went out of him. The boy became like a corpse, so that many thought that he was dead. But, Jesus took him by the hand and raised him. Then the boy stood up.

When Jesus had gone home, his Disciples asked him privately: "Why could we not expel him?" He answered: "This kind can be expelled only by prayer and fasting."

Then they went away from there and traveled through Galilee, but he did not want anyone to know it. For he was teaching his Disciples, saying: "The Messiah will be betrayed into the hands of men who will kill him, but he will rise again on the third day."

Від Марка 9:17-31

І один з-поміж натовпу відповів: «Я привів до Тебе свого сина. Він одержимий нечистим духом, і цей дух не дає йому розмовляти. Як ухопить його, то кидає об землю. На устах піна виступає, він скрегоче зубами, дерев'яніє. Я просив учнів Твоїх вигнати нечистого, але вони не змогли».

І мовив Ісус у відповідь: «О роде невірний! Скільки ж ще часу Мені бути з вами? Скільки ж Мені вас терпіти? Приведіть хлопчика до Мене!» Тільки-но побачивши Його, нечистий так затряс хлопця, що той упав додолу, і почав качатися по землі, й піна виступила на устах його. Ісус запитав його батька: «Як давно з ним таке?» Батько відповів: «З дитинства. Багато разів він кидав мого сина в огонь або воду, щоб убити його. Якщо Ти можеш щось зробити, змилуйся, допоможи нам». Ісус промовив: «Чому ти сказав: „Якщо можеш?“ — Бо немає нічого неможливого для того, хто вірує». Тієї ж миті батько вигукнув: «Але ж я вірую! Укріпи віру мою!»

Побачивши, що натовп оточує їх, Ісус заговорив суворо до нечистого духа: «Ти, дух глухий і німий, наказую тобі вийти з цього хлопця й ніколи більше не входити в нього!» Нечистий дух заверещав, затрусив хлопця в жадливих конвульсіях і вийшов з нього. Було схоже на те, що хлопець помер, отож багато хто з людей казали, що він мертвий. Але ж Ісус узяв хлопця за руку, підняв його й поставив на ноги.

Коли Ісус повернувся до помешкання, учні запитали Його на самоті: «Чому ми не змогли вигнати нечистого?»²⁹ Та Він відповів їм, мовивши: «Цей рід можна вигнати лише молитвою і постом».

Ісус та Його учні пішли звідти подорожувати Галилеєю. Він не бажав, щоби про те хтось знав, бо Він хотів навчати послідовників Своїх. Ісус казав їм: «Сина Людського буде віддано до рук людей, які вб'ють Його, але через три дні після смерті Він воскресне».

Prayer List

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

Fr. Paisius McGrath	Kay Patridge	Pamela Graham	Reggie Warford	Jane Allred
Fr. Mykola Dilendorf	Sharon Welsh	Peter Zinski	Pearl Homyrda	Kathryn Ostaffy
Fr. Victor Wronski	James Horowitz	Stephen Sheptak	Richard Beighy	Sally T.
Dn Nicholas Zachary	Elissa Lopez	Irene Palahunik	Mary Ellen Heitzman	Patty Valentino
Shirley Neal	Sam Jarovich	Christopher	Olha Cherniavska	Rose Zalenchak
Tim Cromchak	Andrew Brennan	Jabrell	Alexander Zbalishen	Helen Wilwert
Eva Stasko	Penny T.	Ann F.	Steven Smyczek	Joanne Klein
Patty Spotti	Steve Sivulich	Dan Rosga	Shelly Cameron	Michael Klein
Deborah Schricker	Jack Schricker	Lynda West	Claudia Losego	Ben Cramer
Tetiana Kozak	Willie Haluszczak	Pat Dorning	Jackson Janosek	Corwin Cosentino
Jennifer Marley	Cynthia Mycyk	Yaroslava Dhzyrha	Donna Forbes	Teresa Stacy
Jason Bell	Catharine Livak	MaryAnn Sklaryk	Judee Shoup	Charlie Shoup
Sarah Winn	Baby Sean	Mary Lou Bender	Lesia Federova	James Morgan
Natalia Basladynsky-Mahalay		James Morgan		

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

April 1 Martyr Daria at Rome
Darinka Olexa

Anniversaries

April 3 Gary & Pat Dorning

Birthdays

March 30 Rachel Losego
April 3 Carol Haluszczak
April 4 Joseph Kauer

Feast Days of:

March 31 St. Cyril of Jerusalem

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

Patrick Kluyber, Catherine Sheerin, Gregory Markiw, Ethan Rock, Michael Hrishenko, John Howe

Pray for our Catechumens

John Barth

Pray for our parishioners in vocational studies

Deacon Evan O'Neil, Sue Leis



Weekly Envelopes and Donations

Dear Parishioners,
Glory to Jesus Christ!

With the recent postponement of our Divine Liturgies on Sundays please send your weekly envelopes and any donations directly to:

John Stasko
202 Midfield Circle Drive
McDonald, PA 15057

Continue to make the checks out to the church. I will gather all donations and make a deposit. This will save trips to Carnegie and the post office. I can make one trip to the bank once a week. Your mailed donations will help assist in paying the normal bills that will continue to come through during this difficult time. Many thanks to you for your help in this matter. Reminder - please do not send cash.

Another way to donate is to use the donate button on the website (www.orthodoxcarnegie.com) under the Support section.

Make an online donation with your credit or debit card via our Tithely "DONATE" button link. You can select the ministry area to donate to from the drop down option menu.

- o General Fund [Supports general expenses and necessities of the parish for example]
- o Parishioner Commitments [Supports the "*Parishioner donation*" promise]
- o Cemetery Fund [Supports the upkeep and maintenance of our Parish Cemetery]
- o Restoration Fund [Supports the upkeep and maintenance of the Parish Buildings and Grounds]
- o Stewardship Fund [Supports charities that are supported by the Parish]
- o General Ministries of the Parish [Supports various ministries of the Parish]
- o Charest Adoption Fundraising [Supports the fundraising efforts for their adoption efforts]

PLEASE NOTE:

- >You may place a short comment about your donation in the "Note/Memo" section on the donation page.
- >If you would like your donation to be a "*Re-curring Donation*", please check the "recurring giving" box.
- >If you would like to help cover the cost of the processing fee of the online donation, please check the "cover cost" box.

Parishioners, please use your "*Envelope Number*" for the "Member ID#" on the donation page.

Thank you and God Bless
John M. Stasko
412-304-1841



Glory to Jesus Christ!

Dear parish As new information comes forward, we are continuing to both keep you safe and provide for your spiritual needs. The last time I explained new directives to everyone I said that it was done in wisdom and mercy. I need to add one more word to this list. These directives are done in wisdom, mercy, and **love**. Our hierarchs had a clergy conference on Wednesday evening in which they expressed their profound love for the clergy and faithful. With that love, they want nothing more than for us to be safe in all this. They were overwhelmed by the people who came out to pray at Sunday services last week and with mercy, wisdom, and love they are now stating that the clergy are to serve the Divine Liturgy without the faithful in the building.

As of this Sunday, the Liturgy will be closed to all parishioners. However, we have come up with a way to have the Liturgy live on our website. You won't need to log into a Facebook account. Instead, you can watch right from the website. <https://www.orthodoxcarnegie.org/>

The church will be open for private prayer on Mondays, Wednesdays, and Fridays between the hours of 10:30 AM to 12:00 PM and 7:00 PM to 8:00 PM. We need to keep this a safe practice for everyone. We ask that when entering the church each person sanitize their hands and touch as little as possible. Only beeswax candles will be available to light. They will be in a sandbox in the narthex and should be brought to the front to light. Please continue to refrain from venerating icons. We need to keep the amounts of persons to 10 or fewer and everyone needs to keep a distance of 6 feet from one another. If you have any symptoms of any sort of illness, please refrain from entering the church.

If anyone is in need of any material items, food, or emotional support during this please reach out to me frjohn.charest@aol.com or 847-910-7120 and I will make arrangements to take care of your need. You are all in my prayers; may our Lord bless you with health, peace, and endurance.

In Christ's love,
Fr. John



Please subscribe to our Parish YouTube Channel to view the current videos, upcoming videos and to help provide us with another method of live streaming services to others. Don't know HOW to subscribe to YouTube? We placed instructions on our website at the following link <https://ssppcpa.orthodoxws.com/videos> [If we can obtain 1000 subscribers to our channel, we can live-stream from a mobile phone]. Please share to help us obtain our goal! Thank you! [#ssppcarnegie2020](https://www.orthodoxcarnegie.org/)

Join us for the celebration of the
LITURGY OF PRESANCTIFIED GIFTS
at Three Holy Hierarchs Ukrainian Orthodox Chapel
of St. Sophia Seminary on

Friday - March 27, 2020
6pm (EST)



via Facebook Seminary Page
(St. Sophia Ukrainian Orthodox Theological Seminary)

ЛІТУРГІЯ РАНІШОСВЯЧЕНИХ ДАРІВ

Семінарійна Каплиця Трьох Святителів



Приєднуйтеся до нас в
п'ятницю, 27 березня
через мережу семінарійного сполучення у Фейсбук
о 6 годині вечора (часовий пояс Східного Узбережжя)
(St. Sophia Ukrainian Orthodox Theological Seminary)



In times of Coronavirus Threat
join the seminarians of
St. Sophia Ukrainian Orthodox Theological Seminary
of the UOC of the USA
or the Daily Prayers via Facebook page at
7:30am - Morning Prayers
9pm - Evening Prayers



В час розповсюдження Коронавірусу,
приєднуйтеся до щоденної молитви із
семінаристами Української Православної
Семінарії св. Софії на Фейсбучі
7:30 ранку - Ранішні Молитви
9 вечора - Вечірні Молитви



O Lord, God Almighty, Who had ordered, by Thy servant Moses, the vestments of the high priest, priestly and Levitical, and those various decorations in comeliness and beauty of the temple and Your sanctuary; mercifully hear now our entreaty...

(taken from the service to bless vestments)

Our parish will be purchasing new vestments for those who serve and will serve in the altar. The current vestments that the altar servers wear are about 50 years old. While they were taken care of very well, it is time to update them and plan for future generations. We will be purchasing different colors, White for the 40 days after Pascha and Christmas through the leave-taking of Theophany, Purple for the 50 days of Great Lent, and Gold for every other day of the year. The purchase of altar server vestments will include the purchasing of priest and deacon vestments. While some church organizations have come forward to help cover the cost of the vestments there is still an opportunity to donate to the purchasing of vestments. In each color we will be purchasing four adult size vestments at \$105 per vestment, six child size vestments (that we will order longer than we need, hem, and let out the hem as the boys grow) at \$85 per vestment, Deacon vestments at \$218 per set, Priest vestments at \$273 per set, and matching chalice covers at \$63 per set. If you're interested in contributing to the general purchase or would like to make a specific donation to cover certain vestments please contact John Stasko 412-304-1841 or jmstasko@gmail.com. If you're curious about the project, (why we chose these colors, where the vestments are being made, etc.) please reach out to Fr. John.



The Ladder of Divine Ascent and Moral Improvement

[Fr. Stephen Freeman](#)

The Fourth Sunday of Great Lent in the Orthodox Church, is dedicated to St. John Climacus, the author of the ancient work, *The Ladder of Divine Ascent*. It is a classic work describing “steps” within the life of the struggling ascetic. There is an icon associated with this work, picturing monastics climbing the rungs of a ladder to heaven, battling demons who are trying to pull them off. However, ladders are dangerous things to put in the hands of a modern Christian.

Modernity likes ladders. We like the idea of upward mobility, of continuing improvement, of moral progress. We speak of “career ladders” and the “ladder of success.” It is the myth of personal power. Modernity is a cultural phenomenon created by the theology of the Reformation and the philosophy of the Enlightenment. Freed from the constraints of inherited tradition (such as the Catholic Church) and the royal state (hurrah for democracy), modernity is a story told to individuals that they can now become whatever they want. Freedom and personal industry are the twin rails supporting the rungs of progress. As a philosophy, this idea and its associated notions are the bedrock of free-market capitalism. As theology, it is the foundation for self-help Christianity and the positive, motivational preaching of contemporary religion. “Be all that you can be, and Jesus can help!”

Nurtured in this culture, contemporary Orthodox believers are not immune to its allure, particularly if the images appear in the guise of desert monasticism and Byzantine/Russian-style striving. More than once I have heard the sad confession, “I don’t feel like I’m a very good Orthodox Christian.” Implied in this statement is that Orthodox

Christians should, somehow, be better than other Christians. Some foolish people even call us the “marines” of the spiritual life.

Of course, all of this, particularly when applied to writings such as St. John’s *Ladder*, is pure distortion and delusion. Its most subtle and seductive version is that of *moral progress*. I wrote a series of articles last year denouncing the concept of moral progress, identifying it as largely a modern notion and not consistent with the mind of the fathers. Here, I reaffirm that without equivocation.

We simply are not saved by getting better. It is a false image and a false goal. Of course, critics will charge that I’m being defeatist and suggesting a path devoid of moral effort. I am doing nothing of the sort. Everyone should, at all times, struggle against sin. But measuring, even watching for improvement can be not only self-defeating but sinful in itself. *The Ladder* points to a very different path:

“You cannot escape shame except by shame,” St. John says (4.62).

We do not gradually improve and thereby leave our shame behind us. The way down is the way up. The ladder of divine *ascent* is actually a ladder of divine *descent*. The path to union with God is only found in making the descent with Him. “Lo, if I descend into hell, Thou art there” (Ps 139:8). St. Gregory the Theologian says, “If He descends into hell, go with Him” (Oration 45).

The path of modernity carries no humility. It breeds pride, and frequently contempt. Failure is its nemesis. We blame ourselves for laziness and sloth, certain that a little more effort will make the difference. Like a child given a bad grade, we plead that we’ll try harder. Confession is seen as the Second Chance, the opportunity to pull up our grades. “Loser!” is the taunt of the modern world (a word spawned in the pit of hell).

But St. John points us towards our shame. He does not describe a path of moral improvement. His path follows the Cross, which is the descent into Hades. My failure, not sought for its own sake (we do not sin in order to gain grace), is always and immediately the gate of Hades and the gate of Paradise. When I acknowledge my failure and refuse to hide from its shame, we can call out for Christ to comfort us. “I did not turn my face from the shame and the spitting” (Is. 50:6). He will meet us in our shame, and takes it upon Himself. My failure becomes the failure of God (2 Cor. 5:21). It does not separate me from Christ, but, ironically, unites me to Him in the paradox that is at the very heart of our salvation. God became what we are, that we might become what He is. God does not meet us in the middle. He meets us at the bottom and asks us to meet Him there as well.

It is within that place that true humility is born. Judgment ceases. If I accept my shame in union with Christ, how can I judge another? Indeed, it is largely my efforts to avoid my shame that makes me judge my brother. We can only avoid judging if we “see our own transgressions” (as we are taught in the *Prayer of St. Ephrem*).

Modernity loves excellence. The moral improvement pitches of the motivational preachers love the drive for excellence. Our bosses and the owners demand that we strive for excellence. God is not our boss, nor does He place us in His debt (“freely you have received”). The constant nagging voice demanding improvement and excellence is not the voice of God. It is often nothing more than the neurotic echo of modernity sounding in our brains. It drives us with the threat of shame. However, Christ has trampled down shame by shame and invites us to do the same thing. “You cannot escape shame except by shame.”

Become a Christian who follows Christ. We do not seek to please Him with our excellence. We seek to imitate Him by going where He has gone. <https://blogs.ancientfaith.com/glory2godforallthings/2019/04/04/the-ladder-of-divine-ascent-and-moral-improvement/>



The Most Holy Theotokos

Let us seek the intercession of the Holy Virgin during this pandemic

The Holy Virgin is a stumbling block for many protestants looking into Orthodoxy. The idea that this woman described in the Gospels in such humble terms could be called the Mother of God seems unbiblical to them. She was never called Mother of God in the Bible, they say, so why would she be given such an exalted title? She was, they think, simply the mother of Jesus.

From the earliest of times the Church has seen fit to call her exalted among women, even more exalted than the heavenly hosts. Her role in the history of salvation has been seen as pivotal from the time of the very first century for her humility and obedience before God made her the New Eve. Whereby death entered the world through the disobedience of the first mother, Eve, the Holy Virgin became the New Eve the moment she answered, “be it done according to Thy word”, agreeing to be the Mother of Christ.

The very first icon was painted depicting Mary holding the child Jesus by none other than the Holy Apostle and Evangelist Luke. The Vladimir Icon of the Mother of God was painted on a board from the table at which the Savior ate together with His All-Pure Mother and Righteous Joseph. The Mother of God, upon seeing this image, exclaimed, “Henceforth, all generations shall call Me blessed. The grace of both My Son and Me shall be with this icon.” She was thus recognized by the Church for her pivotal role with the title Theotokos, which means God-bearer.

The Council of Ephesus decreed in 431 that Mary is Theotokos because her son Jesus is one person who is both God and man, divine and human. To call her the mother of Jesus was seen as heretical because to do so would be to suggest that Jesus was simply a man, apart from being God at the same time. The balance of being both God and Man was thus preserved by the Church from the earliest of times.

The angel Gabriel was sent by God to announce to the Virgin the birth of the Saviour: “Hail, full of grace, the Lord is with thee. Blessed art thou among women.” (Luke 1:28) This angelic salutation forms a part of the hymn of the Church most frequently sung in her honor, in imitation of the words of this angelic messenger of God. Elizabeth, the Virgin’s cousin, considered it an honor for the Mother of her Lord to visit her. “And whence is this to me that the Mother of my Lord should come to me?” (Luke 1:43) There is no difference between saying “Mother of God” and “Mother of the Lord”. Surely, God is the Lord! (Psalm 118:27) During her visit to Elizabeth, the Blessed Virgin spoke the words that form the principal hymn sung in her honor at the Matins service.

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of His handmaiden, for, behold, from henceforth all generations shall call me blessed.” (Luke 1: 47-48)

Elizabeth, having been “filled with the Holy Spirit”, cried out: “Blessed art thou among women, and blessed is the fruit of thy womb.” (Luke 1:41, 42) This honor given the Theotokos by her cousin is exactly what all generations of the Church do when they call her blessed. When Jesus beheld His mother and His disciple John standing by the cross, He entrusted him with her care, but He also established a new spiritual relationship between them in saying to the disciple: “Behold thy Mother!” (John 19:27) In making this declaration our Lord made His Mother the Mother of all Christians!

This pandemic is the perfect time to call upon the Mother of God for her intercessory help. As our caring mother, she is quick to hear our collective voices, begging for her intercession before the Throne of God. Just as her son, Jesus Christ, performed His first miracle of turning water into wine at her request, He will hear the voice of his mother as she pleads on our behalf. <https://blogs.ancientfaith.com/morningoffering/2020/03/the-most-holy-theotokos/>

With love in Christ,
Abbot Tryphon



The Children's Word

"Let the little children come to me, and do not forbid them, for to such is the Kingdom of Heaven." Mark 10:14

Sunday, March 29, 2020

Volume 8, Issue 13

A Ministry of the
Orthodox Christian Network

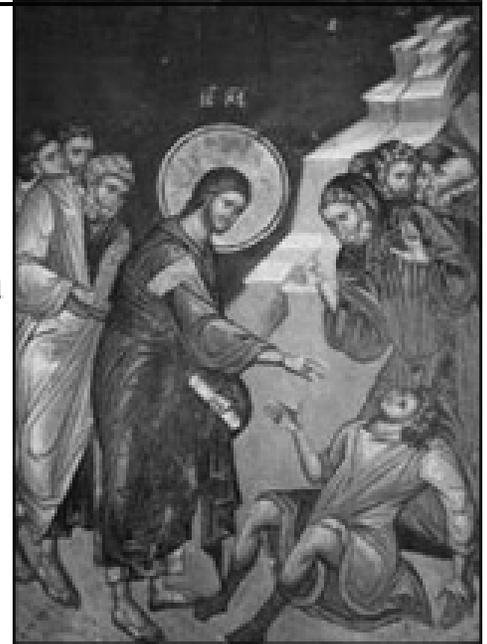


Christ the Teacher

How many teachers do you have?

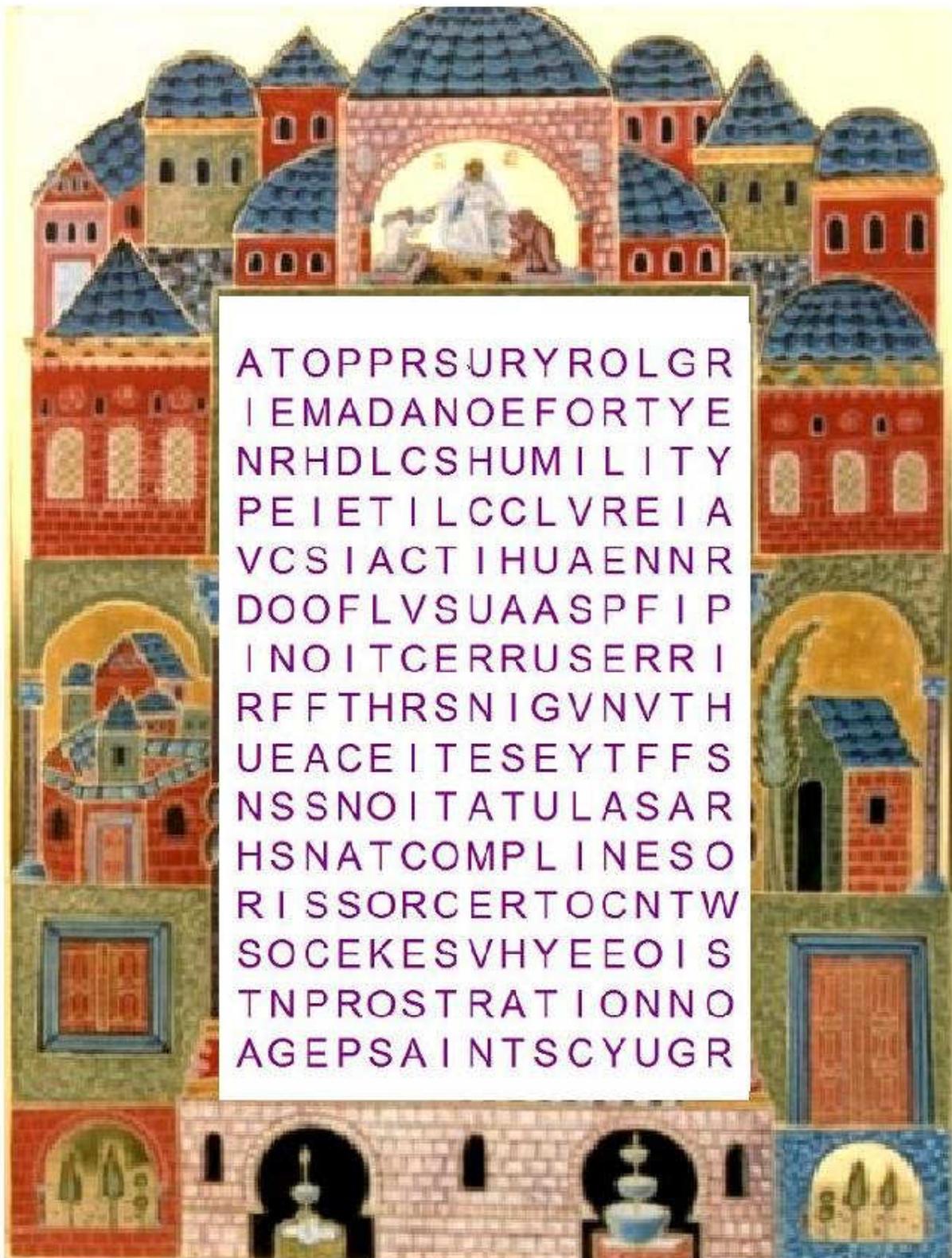
Do you have a teacher for math, another one for reading, another one for science or gym? Do you have a Sunday School teacher or a piano teacher? We look to our teachers to help us learn, so we can grow smarter in lots of different subjects.

In today's Gospel reading, we hear about a man who came to Jesus. He wanted Jesus to heal his son, who was sick. The Gospel says, "A man came to Jesus kneeling and saying, 'Teacher, I brought my son to you...'" This man called Jesus "Teacher."



Jesus's followers saw our Lord do lots of different things. They saw Him heal people. They saw Him talk to people. They saw Him pray. And they saw Him teach, too!

We have lots of ways we can grow smarter and stronger, don't we? Our teachers help us do that. But sometimes we might forget that we have the best Teacher of all. We can look to our Lord, Jesus Christ to be our Teacher, to teach us the way of life. When we read the Bible and when we learn from Him, we can learn how to be better people—kinder and more loving to others. Let's look to our Teacher too, just as Jesus's follower did in today's reading. Jesus is a Healer and a Prayer but He is our Teacher too!



LENTEN WORD SEARCH

- | | | | |
|---------------------|----------------------|--------------------|-------------------|
| Adam | Compline | Confession | Cross |
| Eucharist | Eve | Faith | Fasting |
| Forty | Glory | Heaven | Humility |
| Icon | Life | Liturgy | Pascha |
| Prayer | PreSanctified | Prostration | Repentance |
| Resurrection | Saints | Salutations | Savior |
| Sinner | Soul | Theotokos | Trinity |
| Uction | Worship | | |



Coloring Page of the Theotokos of Vladimir

Easter in June !!!
53rd Annual Ukrainian
Easter Egg Sale



New Date, Saturday, June 6, 2020
11:00 am – 4:00 pm

Over 1,200 Ukrainian Pysanky (Easter Eggs)
Over 300 Specialty Eggs (Goose, Ostrich, wooden, beaded and more)

Folk Arts & Crafts from Ukraine
Basket Raffles, Door Prizes

Ukrainian foods from our kitchen:
Kielbasa, Pyrohy/Pierogie, Holupchy/Stuffed Cabbage,
Halushki, Homemade Easter Paska Bread and
Awesome Baked Goods and more

Church tour and talk at 12:00, 1:00 and 2:00 pm with Fr. John Charest
“Curious About Orthodox Christian Baptism?”

Why we baptize into the Trinity, baptize infants, and fully immerse in water.

Parish Museum display throughout the day.

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

For info call: 412-527-5359, or 412-279-2111

www.orthodoxcarnegie.org

<https://www.facebook.com/OrthodoxCarnegie/>

Come help us Celebrate Life!!!

Calendar of Events

June 12 – 15	St Nicholas Special Needs Family Camp
June 21-July 13	Diocesan Church School Camp
July 5-18	Teenage Conference
July 22-26	23 rd Annual UOL Convention
July 27-31	Mommy & Me /Daddy & Me Camp

Parish Weekly Schedule

Monday

Kyiv Ukrainian Dance Ensemble & School

Rehearsals begin every Monday at 6:00 pm. Classes for all ages.

For more info call Director Natalie Kapeluck or just stop down any Monday.

Thursday Morning

Senior Coffee Hour

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

Sts. Peter & Paul Kitchen Workers

3rd Sunday of the Month

St John & Martin's Closet

Clothing for men, women and children. Bedding & towels

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

Donations of clean, gently used or new clothing/bedding accepted when the closet door is open. all 276-9718 to schedule a donation.

Parish Website/Social Media

To Submit items for publication on website & social media:

>email information/items to orthodoxcarnegie@gmail.com

>if you have a flyer (not required) submit in picture format if possible

>allow 24 to 48 hours for request to be completed.

If needed sooner, please indicate and text Chris Mills at 412-716-0562.

>an email can be submitted from Parish Website | Contact Page ; using the technology email form

Find & follow us on:



BULLETIN SPONSOR DATES

April 5 _____
April 12 _____
April 19 _____
April 26 _____

May 3 _____
May 10 _____
May 17 _____
May 24 _____
May 31 _____

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

RETURN SERVICE REQUESTED