





St. Peter & St. Paul Ukrainian Orthodox Church

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www.orthodoxcarnegie.org

Sunday, June 6, 2021

SUNDAY, JUNE 6TH

DIVINE LITURGY 10:00 AM

CARNEGIE PARK

SUNDAY OF THE BLIND MAN TONE 5

ST SIMEON STYLITES THE YOUNGER

ACTS 16: 16 - 34 ; JN 9 :1 - 38

WEDNESDAY, JUNE 9TH

DIVINE LITURGY 9:30 AM

LEAVE-TAKING OF PASCHA

GREAT VESPERS 6:00 PM

ASCENSION

THURSDAY, JUNE 10TH

DIVINE LITURGY 9:30 AM

ASCENSION

SATURDAY, JUNE 12TH

VESPERS 6:00 PM

SUNDAY, JUNE 13TH

DIVINE LITURGY 9:30 AM TONE 6

SUNDAY OF THE FATHERS OF THE 1ST ECUMENICAL COUNCIL

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

LITANY IN MEMORY OF SYLVESTER, JOSEPH, DANNY ZINSKI,

NELLIE ZINSKI VAUGHAN

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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 нашлім гостям., що:

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

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

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

ми спонукаємо православних християн часто ходити до Святого Причастя;

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

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

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

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

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

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

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

PROKIMON TONE 8

Pray ye and render thanks unto the Lord our God.

Verse: In Judah is God known, His name is great in His people.

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.

Alleluia

v. Look upon me and have mercy on me.
v. Lead my steps according to Your word.

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: «і 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?»²⁷ «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.²⁹ 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:

Archbishop Daniel	Jane Allred	Teresa Stacy	Laila Bechtle
Steve Sivulich	Ronda Bickel	Claudia Losego	Sally Sally
Peter Zinski	Pearl Homyrda	Dolores Wachnowsky	Shaun McAdams
Kathryn Ostaffy	Ann Sekelik	Pamela Graham	Rebecca White
Joann Klein	Shelley Cameron	Jocelyn Barner	Deborah Schricker
Michael Klein	James White	Theresa Zatezalo	Jack Schricker
Dan Rosga	Dylan G	Olga Cherniavska	Jeff Mills
Nick Worobny	Gerald	Michele Roberts	Karsten Scott
Maria Kashtalinchuk	Anatoliy Kashtalinchuk	Steve Sawchuk	Maria Warholak

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

Name Days

June 6 Timothy & Lisa Hladon
June 12 Mark & Jessica Losego

Birthdays

June 6 Susan Solominsky
June 7 Alice Sivulich
June 10 Jim Peyton
June 10 Alexis Sawchuk.

Feast Days of:

June 11 Theodosia of Constantinople

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

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

Pray for our Catechumens

Andie Yorita

Pray for our parishioners in vocational studies

Pray for the newly departed servants of God

Sarah Dorning



- **BASKET RAFFLE:** 75th UOL basket raffle is back again for May!. It is the April Showers bring May Flowers this month. Tickets are 1 for \$1 or 10 for \$5. This month's basket includes flowers, gardening tools, spring signs and wind chimes. Please see John Stasko for tickets.
- **SOUP SALE:** We still have 36 quarts of soup remaining and they will be available for \$5 on Sunday June 13th, 2021, please see Chris Mills, Howard West or John Stasko.
- **IT'S A GIRL!** We are happy to announce that Deacon Mykola Zomchak and his wife, Mariia, are expecting their first child in late July. Many of you are familiar with Deacon Mykola who has traveled to Carnegie numerous times with Archbishop Daniel. Matushka Laryssa and Sue Leis will be attending their baby shower on June 26th at the Seminary. If you would like to join in to help shower them in baby gifts, please drop off your gift by Sunday, June 20th. They are registered at Amazon and Target. We are so happy for one of our first “adopted” Seminarians. Thank you!
- **SCHOLARSHIPS:** The Ukrainian Technological Society again is offering scholarships to deserving students. Applicants pool from high school seniors, college, nursing, and post graduate students. This year we are also offering one scholarship to a student in a trade school program. Applicant may apply multiple years. Deadline is July 6. (But since the NECESSARY transcript sometimes take a long time to process, please request transcript ASAP) All information can be found on our UTS website: utspgh.org
Additional info.: pittsburghukrainians.com

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Stewardship

THANK YOU FOR THESE RECENT DONATIONS:

Parish Properties Update

Parishioners and Friends of Saint Peter and Paul, over the last several years we have accomplished multiple repairs, updates and upgrades of our Parish Properties. Here is a partial listing:

Sidewalk Leveled or replaced with new concrete, new Church bell control system installed, upgrade and repair of many small electrical issues in the Church building, major renovation to the Church Rectory, removal of the tress in front of our church that damaged the sidewalks, repair of the front of the Church Hall, repair of the alter at the Cemetery and many smaller projects.

Without your support and generosity we could not have completed these projects. All of these projects have been completed without the Church taking out any loans.

Time and Mother Nature do not let us rest and the following are the next set of projects that we would like to work on over the next several years, they are listed in the order of how we would want to work on them: Air Conditioning for the Church Rectory, Repair and Replace the leaking radiators in the Church Hall, Repair the Gates at the Cemetery that have been damaged, Rectory Roof needs replaced, Church Hall roof needs replaced(2-3 years), Bathroom remodel in the Church Rectory. If you would like make a donation to any of these projects please see John Stasko, Sheri Walewski or Howard West.

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Congratulations Graduates!

Congratulations to
Deacon Evan O'Neil who received his Master's
in Divinity from St. Sophia Seminary Saturday,
May 29, 2021!

Congratulations to
Sue Leis for receiving her Certificate in Youth
Ministry from St. Sophia Seminary Saturday,
May 29, 2021!

May God grant you many blessed years to
bestow your knowledge with the rest of us at
the parish!

*Congratulations
Graduates!*



CORRECTING OTHERS

When focusing on the sins of others, we set for ourselves the mission of correcting them. We see ourselves as just the right person to help this poor, unfortunate person by pointing out their sins, and telling them how they can be a better person. We are not of course being critical, but helpful. Don't take offense, we say, for we are only trying to help you see your flaws, that you can become a good person. We are pointing out your error because we love you, and as a caring person we only want what is best for you.

In truth, such a spirit of correction is likely to be counterproductive. Our corrections can be like hitting the person, and our critical analysis of their behavior, or personality, or even their sins, can cause more damage than good. If we truly wish to help them, we will offer good and kind thoughts, speak with words of love and encouragement, and pray for them. We are not doing them a favor by serving as their self-appointed therapist, passing judgement on their behavior, and correcting them as though we were an official appointed by the court. Words of encouragement are far more likely to help the person change, than critical feedback.

Demonstrating the Christian life is far more profitable for those we'd like to help, for when we live Christ, grace abounds, and others see the love we have for them, and are in turn drawn to that which we have. Only Christ can change the heart, lead the sinner to repentance, and bring about healing. We can be the agent of this transformation by allowing Christ's love to shine through us, and by demonstrating His transformational grace by how we live, and how we love, and how we do not judge.

It is the Holy Spirit that gives us the power to live for Christ, and to love others, and to be transformed. Only the grace of God can change hearts, and we must not allow our own critical spirit to hinder the world of the Holy Spirit.

<https://blogs.ancientfaith.com/morningoffering/2021/06/correcting-others-5/>

THE HOSPITAL

Orthodoxy offers a very precise way in which to enter into communion with God. It is a way that must be learned, for simply "becoming Orthodox" will not lead the seeker into an inner life that will transform, and enlighten. Membership in the Church is simply not enough, for the Church is not about beautiful services, icons, or mystical theology. As a hospital for the soul, the Church is a place wherein we can receive healing for that which ails us. It is the place where we can be cured, and made whole.

Like the emergency room of a local hospital, a patient can't simply walk in, and expect to be healed. They have to submit themselves to examination by the ER staff, who will ask them to describe what is going on, where they are hurting, run tests, and, finally, prescribe the necessary medication that will bring about healing.

Within the hospital of the soul, that is the Church, her priests act in the same capacity as the ER personnel. They interview the patient (parishioner), and examine the heart to find the sickness, and recommend the cure. The priest becomes the therapeutic guide, recommending what the patient (seeker) can do in order to be made whole.

A prayer rule, the daily reading of the Holy Scriptures, frequent confession and reception of the Holy Mysteries, are all part of the Church's medicine that will bring about the cure. Just as the doctor will prescribe the proper dosage, after getting to know his patient, so too, does the priest prescribe that which will help his spiritual son or daughter.

The spiritual life is something that needs to be learned, perhaps more so now, than at any time in the history of our world. As godlessness increases, so do the obstacles to spiritual progress. The degradation of the whole of our society, and the depths of depravity that have become a normal part of our age, have made this a dangerous time. Going it alone spirituality can leave one vulnerable to spiritual delusion. We all need a trusted and experienced guide who can help us avoid the pitfalls of the pride and self-will that would lead us down to perdition. ,

<https://blogs.ancientfaith.com/morningoffering/2021/06/the-hospital/>

Love in Christ
Abbot Tryphon

Calendar of Events

Oct. 1 & 2 Annual Food Festival

COFFEE HOUR

June 13 Father John & Matushka Laryssa, Sherri Walewski

June 20 Father's Day

June 27 Cindy Haluszczak Rachel Losego

Parish Weekly Schedule

Monday

yiv 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 th parish hall. **YOU ARE NOT PERMITTED TO BRING ANYTHING!!!** However, bring a Friend!!!

3rd Sunday of the Month

St John & Martin's Closet

Clothing for men, women and children. Bedding & towels

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

Donations of clean, gently used or new clothing/bedding accepted when the closet door is open.

Call 276-9718 to schedule a donation.

Parish Website/Social Media

To Submit items for publication on website & social media

>email any information to be included on the Website, Facebook or Instagram to Parish Technology.

If you have any fliers or jpgs please include them, but not necessary.

E-mail Technology at technology@orthodoxcarnegie.org

Please indicate the time frame you would like items posted to website and/or social media.

Find & follow us on:



BULLETIN SPONSOR DATES

June 6 _____
June 13 _____
June 20 _____
June 27 _____

July 4 _____
July 11 _____
July 18 _____
July 25 _____

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