

SAINTE

TABITHA
OF JOPPA





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

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MAY 19, 2019

SUNDAY, MAY 19

DIVINE LITURGY, 9:30 AM
SUNDAY OF THE PARALYZED MAN
RIGHTEOUS TABITHA
ACTS 9: 32-42; JN 5: 1-5
LITANY FOR AUTIN ROCK

SATURDAY, MAY 25

VESPERS 6:00 PM

SUNDAY, MAY 26

DIVINE LITURGY, 9:30 AM
SUNDAY OF THE SAMARITAN WOMAN
ST. GLYCERIA
ACTS 11: 19 - 26, 29 -30; JN 4: 5 -42

THIS WEEK'S BULLETIN IS SPONSORED BY:

HAPPY 26TH BIRTHDAY NICK
FROM MOM, DAD, CHRIS & DAVID
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 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.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'якшости, 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 PARALYTIC

TROPAR - TONE 3

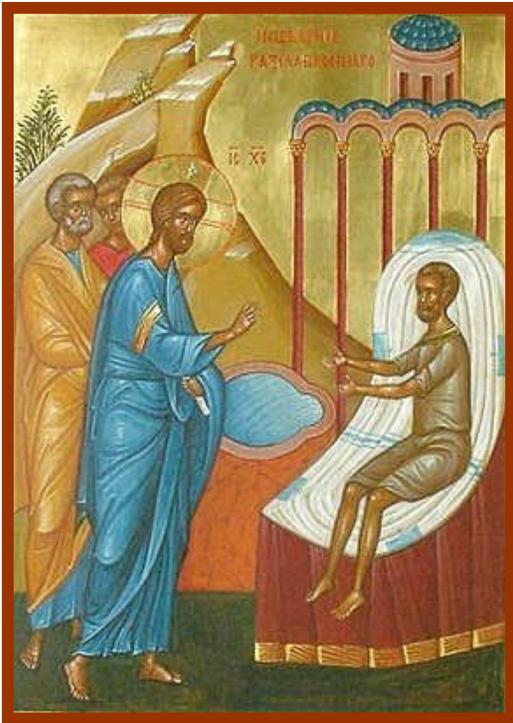
Let the heavens rejoice, let the earth be glad. For the Lord has shown strength with His Arm. He has trampled down death by death. He has become the First-Born of the Dead! He has delivered us from the depths of hades and has granted the world great mercy.

KONDAK TONE 3

Lord, as you once raised the paralytic, now through Your divine mercy raise my soul, paralyzed by sins and thoughtless actions. So that being saved I may chant to You: Glory to Your Might, Merciful Christ.

KONDAK TONE 8

You descended into the tomb, Immortal One, and destroyed the power of death. In victory You arose, Christ God, proclaiming, "Rejoice!" to the Myrrh-Bearing Women. You granted peace to Your Apostles and bestowed resurrection on the fallen



Synaxarion

This event is placed here, because Christ worked this miracle at the time of the Hebrew Pentecost. For, having gone up to Jerusalem for the Feast, He went to the pool with five porches, which Solomon had built and which was called the Sheep's Pool, because it was there that they used to wash the entrails of the sheep that had been slaughtered in the Temple for sacrifice; the first person to enter it, when the water was troubled by an Angel once a year, was made healthy. Christ found in that place a man who had been ill for thirty-eight years and who lay there, despairing of finding anyone to place him in the water; from this we learn how beneficial endurance and patience are; and that since He was going to grant us Baptism, which cleanses every sin, God provided that miracles should be wrought in the Old Testament through water, so that, when Baptism was bestowed, it might be accepted. Jesus came to this paralytic, who was called Jarus, and questioned him; he related his despair over finding someone to help him. Christ, knowing that he had been wasting away with this illness for so long a time, said: "Rise, take up thy bed, and walk." At once, he became healthy, and, taking his bed upon his shoulders, lest the event should seem illusory, he walked to his house. Since it was the Sabbath, he was forbidden by the Jews to walk. He explained that the One Who had healed him had told him to walk on the Sabbath, though he did not know Who He was; for when a crowd had gathered in that place, the Gospel says, Jesus secretly departed.

After this, Jesus found him in the Temple and said to him: "Behold, thou art made whole; sin no more, lest a worse thing come unto thee." Some say—though incorrectly—that Jesus spoke these words, because this man would later smite Him when He stood before Caiaphas, the High Priest and would, as a result, be granted a worse trial than paralysis, that of being tormented in the eternal fire, not just for thirty-eight years, but for ever; rather, the Lord showed that the illness of paralysis befell him because of his sins. However, not all illness comes from sins, but in some cases it comes about from physical causes, from gluttony, indifference, and many other factors. The paralytic, knowing that it was Jesus Who had healed him, made this known to the Jews; they, goaded into defending themselves, sought to kill Christ, because He had supposedly broken the Sabbath. Christ said much to them about this, maintaining that it is right to do good on the Sabbath; and that it was He Who, being equal to the Father, had said that one should keep the Sabbath; and just as His Father had worked hitherto, so did He work.

It should be known that this paralytic is different from the paralytic in St. Matthew's Gospel; for the healing of the latter took place in a house, with men assisting him, and he was told: "Thy sins are forgiven thee." This man was healed at the Porches, and he had no man to help him, as the Holy Gospel says; but, like the other paralytic, he did take up his bed. It is celebrated now, because it occurred during the season of Pentecost, as did the wonders involving the Samaritan woman and the blind man. We celebrate St. Thomas and the Myrrh-Bearers in assurance of Christ's Resurrection from the dead; but we celebrate the other wonders leading up to the Ascension, because they were done at different times in the season of the Hebrew Pentecost, and because St. John, whose Gospel is read during this period, is the only Evangelist to mention them.

Sunday of the Paralytic
Lesson from the Acts of the Apostles
(c.9, v. 32-42)

In those days, as Peter was traveling about among them all, he happened to visit also the saints, who resided at Lydda. There he found a man, named Aeneas, a paralytic, who had been bedridden for eight years. Peter said to him : " Aeneas, Jesus Christ has healed you. Rise and make your bed." He rose immediately. All the residents of Lydda and Sharon saw him, and they turned to the Lord.

Now, there was at Joppa a disciple named Tabitha, which means Dorcas, that is to say, Gazelle. She was entirely occupied in good works and acts of charity. But it happened at that time that she fell sick and died. So, they washed her and laid her in an upper room.

As Lydda was near Joppa, and the disciples had learned that Peter was there, they sent two men to him with the entreaty to come over without delay. So Peter arose and came with them.

On his arrival they took him to the upper room. All the widows stood around him weeping and showing him the shirts and garments, which Dorcas had made, while she was still with them.

But Peter put them all away and knelt down and prayed. Then, turning to her, he said: "Tabitha, rise." Thereupon, she opened her eyes, saw Peter, and sat up. He gave her his hand, and lifted her up. Then, calling the saints and the widows, he presented her alive to them. This miracle became known through all Joppa, and many believed in the Lord.

Дії 9:32-42

Мандруючи з міста до міста, Петро завітав до віруючих, які мешкали в Лидді. Там він знайшов чоловіка, на ймення Еней, який уже вісім років був немічний і прикутий до ліжка. Петро сказав йому: «Енею, Ісус Христос зцілює тебе. Підведись і сам постели собі ліжко». І той негайно підвівся. І всі мешканці Лидди й Сарона бачили його й повернулися до Господа.

В Йопії жила Ісусова послідовниця Тавіта, з грецької Доркас, що перекладалося як «сарна». Вона завжди була готова на добрі справи й завжди давала бідним гроші.³⁷ Якраз у ті дні вона захворіла й померла. Тіло її обмили й поклали в горішній кімнаті.

Лидда була біля Йопії. Коли Ісусові послідовники в Йопії почули, що Петро перебуває в Лидді, вони послали до нього двох чоловіків з проханням: «Прийди до нас, будь ласка, негайно». Петро зібрався й вирушив з ними. Коли він прийшов, його відвели до горішньої кімнати, та всі вдови обступили його. Вони плакали й показували йому одяг та інші речі, які Тавіта зробила своїми руками, коли ще була з ними.

Петро вислав їх із кімнати, а сам став на коліна й почав молитися. Потім, повернувшись до тіла, промовив: «Тавіто, встань!» Вона розплющила очі й, побачивши Петра, сіла. Петро подав їй руку й допоміг встати на ноги. Слідом за тим він покликав усіх віруючих та вдів і показав їм, що Тавіта жива. Це стало відомо по всій Йопії, тож багато людей повірило у Господа.



Gospel According to Saint John

(c. 5, v. 1-15)

At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, called in Hebrew Bethesda, with five porches. In these lay a crowd of invalids, blind, lame, paralyzed, waiting for the disturbance of the water .

For an angel of the Lord came down from time to time into the pool and disturbed the water. Whereupon the first man who went down into the pool after the agitation of the water recovered from whatever disease he had been afflicted with.

Now there was a man there who had been ill for thirty-eight years. Jesus saw him, and knowing that he had been lying there for a long time, said to him: "Do you want to become well ?"



The sick man answered him: "Lord, I have no one to put me into the pool when the water is disturbed, and while I am on my way, someone else steps down before me." Jesus said to him: "Rise, take up your bed, and walk." At once the man was healed, he took up his bed, and walked.

Now it was the Sabbath on that day. Therefore the Jews told the man who was cured: "It is the Sabbath, it is not lawful for you to carry your bed." He answered them: "The man who healed me, told me to take up my bed and walk."

They asked him: "Who is the man who told you to take up your bed and walk?" But the man who had been cured did not know who it was, for Jesus had slipped away, as there was a crowd in that place.

Afterward Jesus came across him in the temple and said to him: "See now, you are well. Do not sin any more, otherwise something worse will happen to you." Then the man went off and reported to the Jews that it was Jesus who had healed him.

Від Івана 5:1-15

Після цього настало юдейське свято, й Ісус пішов до Єрусалиму. Там біля Овечих воріт є купальня, що звалася арамією Вифезда і мала п'ять критих галерей з колонами. У тих галереях лежало багато хворих, сліпих, кривих та немічних. [Вони чекали, поки вода почне вирувати.] . [І час від часу Ангел Господній сходив з неба, щоб збовтати воду. І той, хто першим входив у ту воду, одразу видужував, хоч би якою хворобою він страждав.

І був там чоловік, який хворів на той час уже тридцять вісім років. Коли Ісус побачив, що той чоловік лежить там, і знаючи, що він хворіє так давно, Він запитав: «Хочеш одужати?»

Хворий йому відповів: «Господи, нікому мене занурити у воду, коли вона починає вирувати. Поки я намагаюся дістатися до купелі, як мене завжди хтось випереджає». Ісус сказав йому: «Вставай, візьми постіль свою і ходи». І чоловік одразу ж одужав, узяв постіль свою і почав ходити. І сталося це в суботу.

Юдеї почали говорити щойно зціленому: «Сьогодні субота, і Закон забороняє носити постіль у руках!» Той відповів: «Чоловік, Котрий зцілив мене, сказав: „Візьми постіль свою і ходи”». Тоді вони спитали його: «Хто цей Чоловік, Який сказав тобі взяти постіль і йти?» Але зцілений не знав, Хто то був. Оскільки там було багато людей, то Ісус пішов звідти, щоб Його не помітили.

Пізніше Ісус знайшов того чоловіка у Храмі й мовив до нього: «Ось ти вже й видужав, тож не гріши більше, аби з тобою чогось гіршого не сталося». І той чоловік пішов. І він розповів юдеям, що це Ісус зцілив його.

Prayer List

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

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

by the power and grace of Your Christ. Grant them the patience that comes from believing that You are always at work in our lives to bring good out of evil. Grant them strength of body, mind and soul. Raise them up from the bed of pain. Grant them full recovery. May they experience the same surge of healing power flow through their bodies, as did the sick woman who touched your robe. For we, too, are touching your robe today, dear Lord, through this our prayer. We approach you with the same faith she did. Grant them the gift of health. For You alone are the source of healing and to You we offer glory, praise and thanksgiving in the name of the Father, Son and Holy Spirit.

Amen

Mnohaya Lita - Many Blessed Years

Names Days

May 21 Apostle and Evangelist John –

Fr. John, John Adzima, John Stasko,
John Walewski, Jack Losego

Anniversaries

May 21 Fr. Robert & Regina Popichak

Birthdays

May 19 Sharon Bottorf
May 19 Lou Turicik
May 22 Cecelia Pysh
May 24 Eryna Honchar
May 24 Gregory Markiw

Feast Days of:

May 21 Evangelist John
May 22 Prophet Isaiah
May 23 Apostle Simon Zealot
May 24 Cyril and Methodios

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

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

Pray for our Catechumens

Pray for our parishioners in vocational studies

Deacon Evan O'Neil, Tracey Sally, Rachel Losego

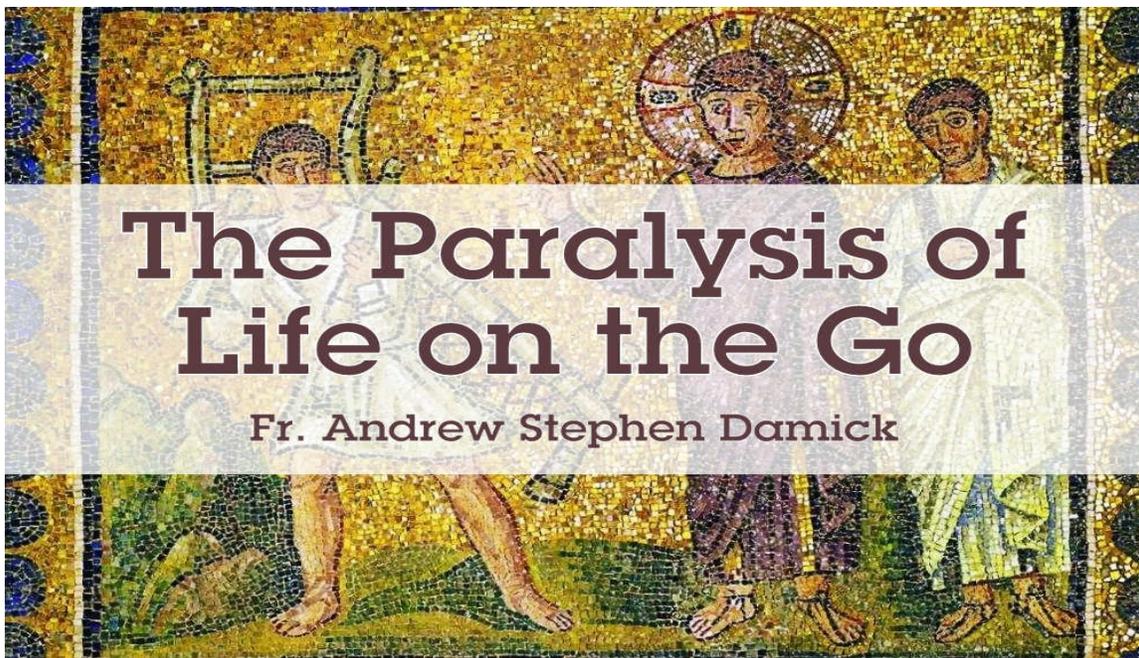


- **SEMINARIAN + CLUB: -IT'S A GIRL!**

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

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

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



The Paralysis of Life on the Go

Fr. Andrew Stephen Damick

Something happened in my life this past week that for years I wasn't sure would ever happen. And it's something that hadn't happened in my life for almost 20 years. On Friday, I finally beat my previous lifetime record for how long I had lived in one home—5 ½ years.

Now, this might sound not very impressive, but the context for that is that I have lived in 23 homes in my 42 years of life—an average of not even 2 years per home. So my previous record was 5 ½ years, which was set in December of 1998 when at the age of 23 I finally moved out from my parents' home after living there for a few years during college. Since then, my housing tenure had come close, when I lived for 4 ½ years in an apartment, but it wasn't until 2 days ago that I finally passed that 5 ½ year mark.

And all that got me thinking about today's Gospel of the paralytic healed by Jesus. But maybe not in the way you think. And definitely not in the way I used to think.

You see, for a lot of my life, I saw my itinerant status as a kind of advantage—every few years, we would pick up and move. There would be a new life, new friends, new school, new job, new whatever. Whatever difficulties or entanglements there were with previous places, previous relationships, previous friendships, etc., would basically fade away in the face of what was new. So, for me, staying in one place for too long felt like paralysis. I needed to be on the go, on the move, seeking new adventures—this was the key to life. This was the key to happiness.

And in this, I basically thought as much of our society thinks. We're a society centered around what is called "creative destruction" in economic terms. This means that we gladly tear down the old in order to make way for the new, because newer is better. This is why we not only easily rearrange whole city blocks and landscapes but also rearrange our lives, being happy to relocate for school, for work, for whatever—for happiness.

Newer is better. Change is better. Frequent rearrangement produces the best results. If we're not always innovating, then we're stagnating. If we're not always making changes, we're paralyzed and headed for death. But the thing that it took me many years to realize is that constant rearrangement is not the opposite of paralysis. In fact, constant rearrangement and motion sometimes *is the paralysis*.

Let's speculate for a moment about the paralytic sitting by the pool of Bethesda whom Jesus approaches in our Gospel today. This paralytic had a goal, and that was to get into the pool that healed people every so often. But he had a problem—no one would help him into the pool. Someone always went in ahead of him when the time came, so he didn't get healed.

We might imagine that he probably thought of many ways to try to get people to help him. Do you think he must have asked other people to get him into the pool? He knew what he wanted, but he couldn't figure out how to get it. So he just lay there.

Our cultural dedication to creative destruction also often works this same way. We're all supposedly in pursuit of happiness. So we will try a million things to get it. And we figure that as long as we're still aimed at that goal, eventually it will come. We'll figure something out. Someone will get us down into that pool!

But then Jesus approaches this paralytic at the pool. And He saw that the man had been there for 38 years. He says to him, "Do you want to be healed?" And then the man responds not to his question, "Do you want to be healed?" but rather to the question Jesus did not ask: "Do you want to get into the pool?" So he complains that there is no one to help him into the pool. He doesn't seem to consider the possibility that his goal of getting into the pool is the wrong goal.

In my own life, what took me years to realize is that my goal of pursuing happiness through constant change, constant rearrangement of life was actually the wrong goal. And of course it was also the wrong approach to get to that goal. And I didn't really know how to do things another way—I had been raised with this kind of life. I had been raised with moving every few years and starting over. So even though it looked like I was on the move, I was actually paralyzed.

Likewise, I think that our culture is also paralyzed in this way. It is focused on creative destruction in the name of happiness and progress. It doesn't really know any better, either, because this is how it has functioned for so long. This is in the very air that we breathe. It has a lot of motion, a lot of busy-ness, and yet it is still paralyzed.

What's the solution here? The solution is found in the Gospel we read today.

In this Gospel, the paralytic was focused on getting into the pool. This was his plan. But of course his plan was terrible, because it was missing a key piece that he couldn't provide—someone to get him into the pool first. And it was also terrible because it had the wrong goal.

His spiritual paralysis was revealed when Jesus asked him, "Do you want to be healed?" He didn't respond that he wanted to be healed, but that he wanted to get into the pool. He was always chasing after that pool. And then when the great Healer Himself stood before him, he still just wanted to get into that pool. He couldn't see that healing was standing before him.

This is the problem with us, as well, if we are living in the pursuit of happiness. We have so many plans, so many plots, so many procedures to get it. And yet it's always somehow out of reach. We reach for it but are paralyzed and can't quite reach it. And then we might find ourselves here in church, being offered Jesus Christ. But still we check our watches during the service, avoid coming more than once a week or once a month or once a year—why? It's because we don't believe that Jesus Christ will actually give us the happiness that we seek. Like the paralytic, we think it's about the pool—that's the thing that will give us what we need. Like the paralytic, we miss the Healer standing in front of us.

The pursuit of happiness is enshrined in American culture, and it's taken on a kind of religious quality for us. In terms of how we actually live, it is one of the highest dogmas in our culture—a teaching that defines us, that inspires us, that is the shape for our devotion, for how we order our lives. But for Christians it is the wrong dogma. Likewise, the paralytic was fixated on that pool. It shaped all his thoughts, all his plans, all his desires, because it was all he could see. But the pool was the wrong thing to focus on.

The focus has to be Jesus. Jesus is the Healer and source of joy, which is something deeper and greater than happiness. And if we truly do focus on Jesus, we discover that He is not only the One Who *gives* healing and joy, but *He is Himself the healing and the joy*.

When the paralytic was healed by Jesus, he immediately went out and told everyone that Jesus was the One Who had healed him. He was freed from his paralysis. He no longer needed plans to get into the pool. He just needed Jesus.

Whether God gives us lives that are on the move or fixed in one place, we still have to rest spiritually in Him. And that rest in Jesus turns out not to be paralysis but true freedom. And what is that freedom? It is the freedom not to be spiritually always on the move, but rather the freedom to grow. An endlessly uprooted soul will never be able to grow. It will always remain contained—paralyzed. But a soul rooted in Christ is set free to grow and flourish.

To the risen Jesus Christ, with His Father and the Holy Spirit, be all glory, honor and worship, now and ever, and unto ages of ages. Amen. Christ is risen!<https://blogs.ancientfaith.com/roadsfromemmaus/2018/05/02/the-paralysis-of-life-on-the-go/>

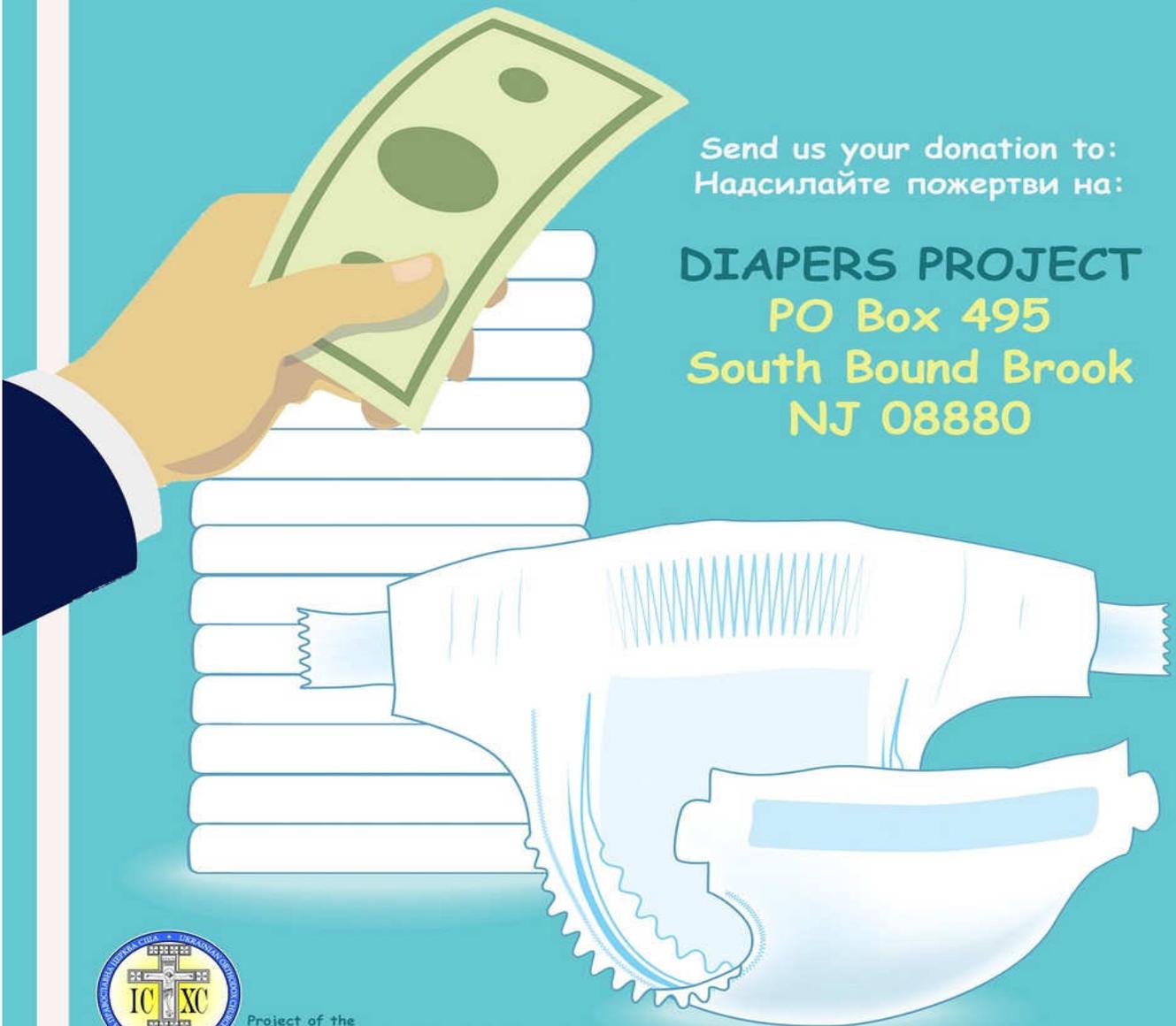
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УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

You're Invited

Annual Sts. Peter & Paul Parish Picnic

June 2, 2019

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

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



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

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

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

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

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



Memorial Day Cook-In

ALL ARE WELCOME!

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

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

Free



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

**412-276-9718 (Parish Hall)
www.orthodoxcarnegie.org
orthodoxcarnegie@gmail.com**



Calendar of Events

May 26	Memorial Day Cook-In
June 2	Annual Parish Picnic
June 11	Sr UOL Chapter & Convention Meetings
June 14-17	St Nicholas Special Needs Family Camp
June 17	Parish Council Meeting
June 23- July6	DCSC Camp
July 7-20	Teenage Conference
July 28-Aug 1	Mommy & Me/Daddy & Me Camp
August 1-4	72 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

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May 5 _____Sponsored	June 5 _____
May 12 _____	June 12 _____
May 19 _____	June 19 _____
May 26 _____	June 26 _____

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