

Sunday Bulletin
May 24, 2020 – The Man Born Blind Sixth Sunday of Pascha
May 28, 2020 – The Ascension of our Lord



Sts. Peter & Paul Orthodox Church
Youngstown, Ohio 44509



May 24, 2020
SUNDAY BULLETIN

SS. Peter & Paul UOC
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Українська Православна
Церква
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Altar Servers
Church Choir
Church School
Adult Education
St. Mary's Sisterhood
SS. Peter & Paul Brotherhood
Senior UOL Chapter
Junior UOL Chapter

Website:
<http://www.stspeterpauluoc.org>

SS. Peter & Paul Ukrainian Orthodox Church

**We invite you to continue to celebrate the
40 Day Paschal Feast with us.**

The Blind Man

6th Sunday of Pascha. Tone 5

Hieromartyr Mocius (Mucius) (295). Holy Equals-to-the Apostles Methodius (885) and Cyril (869), 1st teachers of the Slavs. Ven. Sophronius, recluse of the Kyiv Caves (13th c.).

Epistle: Acts 16:16-34; **Gospel:** John: 9:1-38



Paschal Troparion
Christ is Risen from
the dead, trampling down death by death and
upon those in the tomb bestowing life.

Sunday of the Blind Man Propers and Readings

Tropar of 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 from the Virgin;
for He willed to be lifted up on the Cross in the flesh, / to endure death, / and to raise
the dead//by His glorious Resurrection.

Kondak - Tone 4 (*Pentecostarion*)

I come to You, O Christ, blind from birth in my spiritual eyes,
and call to You in repentance:// “You are the most radiant Light of those in darkness.”

Kondak - Tone 8 (*Pascha*)

You descended into the tomb, O Immortal,
You destroyed the power of death. / In victory You arose, O Christ God, proclaiming:
“Rejoice!” to the Myrrhbearing Women, // granting peace to Your Apostles, and
bestowing Resurrection on the fallen.

Prokimen Tone 8

Pray and make your vows / before the Lord, our God! (*Ps 75/76:11*)

Verse: In Judah God is known; His name is great in Israel. (*Ps 75/76:1*)

The Reading is from the Acts of the Apostles 16:16-34

Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. This girl followed Paul and us, and cried out, saying, “These men are the servants of the Most High God, who proclaim to us the way of salvation.” And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, “I command you in the name of Jesus Christ to come out of her.” And he came out that very hour. But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the marketplace to the authorities. And they brought them to the magistrates, and said, “These men, being Jews, exceedingly trouble our city; and they teach customs which are not lawful for us, being Romans, to receive or observe.” Then the multitude rose up together against them; and the magistrates tore off their clothes and commanded them to be beaten with rods. And when they had laid many stripes on them, they threw them into prison, commanding the jailer to keep them securely.

Having received such a charge, he put them into the inner prison and fastened their feet in the stocks. But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and everyone's chains were loosed. And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. But Paul called with a loud voice, saying, "Do yourself no harm, for we are all here." Then he called for a light, ran in, and fell down trembling before Paul and Silas. And he brought them out and said, "Sirs, what must I do to be saved?" So, they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household." Then they spoke the word of the Lord to him and to all who were in his house. And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household.

Alleluia and Verses Tone 8

Alleluia, Alleluia, Alleluia

Verse: Look upon me and have mercy on me! (Ps 118/119:132)

Alleluia, Alleluia, Alleluia

Verse: Guide my steps according to Your word! (Ps 118/119:133)

Alleluia, Alleluia, Alleluia

The reading is from the Gospel according to St. John: 9:1-38

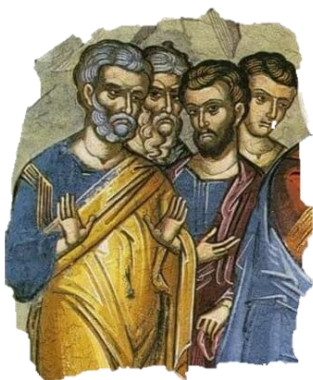
Now as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him. I must work the works of Him who sent Me while it is day; the night is coming when no one can work. As long as I am in the world, I am the light of the world." When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. And He said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So, he went and washed, and came back seeing. Therefore



the neighbors and those who previously had seen that he was blind said, "Is not this he who sat and begged?" Some said, "This is he." Others said, "He is like him." He said, "I am he." Therefore, they said to him, "How were your eyes opened?" He answered and said, "A Man called Jesus made clay and anointed my eyes and said to me, 'Go to the pool of Siloam and wash.' So, I went and washed, and I received sight." Then they said to him, "Where is He?" He said, "I do not know." They brought him who formerly was blind to the Pharisees. Now it was a Sabbath when Jesus made the clay and opened his eyes. Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see." Therefore, some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" And there was a division among them. They said to the blind man again, "What do you say about Him because He opened your eyes?" He said, "He is a prophet." But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight. And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?" His parents answered them and said, "We know that this is our son, and that he was born blind; but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself." His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was Christ, he would be put out of the synagogue. Therefore, his parents said, "He is of age; ask him." So, they again called the man who



was blind, and said to him, "Give God the glory! We know that this Man is a sinner." He answered and said, "Whether He is a sinner or not I do not know. One thing I know: that though I was blind, now I see." Then they said to him again, "What did He do to you? How did He open your eyes?" He answered them, "I told you already, and you did not listen. Why do you want to hear it again? Do you also want to become His disciples?" Then they reviled him and said, "You are His disciple, but we are Moses' disciples. We know that God spoke to Moses; as for this fellow, we do not know



where He is from.” The man answered and said to them, “Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes! Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. If this Man were not from God, He could do nothing.” They answered and said to him, “You were completely born in sins, and are you teaching us?” And they cast him out. Jesus heard that they had cast him out; and when He had found him, He said to him, “Do you believe in the Son of God?” He answered and said, “Who is He, Lord, that I may believe in Him?” And Jesus said to him, “You have both seen Him and it is He who is talking with you.” Then he said, “Lord, I believe!” And he worshiped Him.

Instead of “It is right in truth”

The Angel cried to the Lady, full of grace: “Rejoice, O pure Virgin! Again, I say: ‘Rejoice, your Son is risen from His three days in the tomb! With Himself He has raised all the dead.’” Rejoice, O ye people!

Shine, shine, O New Jerusalem! The glory of the Lord has shone on you! Exult now, and be glad, O Zion! Be radiant, O pure Theotokos, in the Resurrection of your Son!

The Communion Verses

Receive the body of Christ; taste the Fountain of Immortality.

Alleluia, alleluia, alleluia.

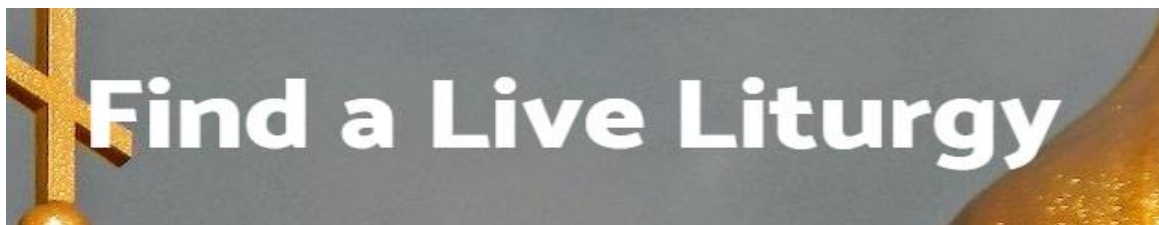
Praise the Lord from the heavens, praise him in the highest. (*Ps 148:1*)

Alleluia, alleluia, alleluia

PRAYER LIST

**Please pray for the good health of the following members of
our parish and our loved ones and friends:**

Fr. Gregory Becker, Fr. Andrew Gall, Fr. Paisius McGrath, Fr. John Nakonachny, Fr. Steve Repa, Pani-matka Mary Ann Nakonachny, Nora (a beautiful girl born prematurely) Dominick, David Spanja, Mary Goncy, Nancy Racz, Walter Duzzny, Kathy Duzzny, Nancy Tiedeman, Kay Malys, Deborah Harvey, Mary Lapushansky, Mary Ann Owens, Pauline Witkowsky, Dr. Dinah Fedyna, Marianne Carmack, Marty Woloschak, Ruth Graves, Alice Dobransky, Dorothy Mehalko, Eileen Maluk, Michael Maluk, Boris Vuksanovich, Joe Ewanish, Peter Anderson and all victims suffering from the Corona Virus together with nurses, doctor and all who work for their recovery.



Are you looking for Services among the Orthodox churches that you can access either via Facebook or YouTube? FOR A LISTING OF SERVICES USE THIS LINK:

<http://liveliturgy.com/orthodox/north-america/>

UPCOMING PARISH AND OTHER EVENTS

Please contact Father Ivan to schedule Panikhidas, request
Bulletin Dedications, or make Prosphora Offerings

Sunday of Pascha May 24, 2020

Divine Liturgy Live-streamed on our Facebook Page/YouTube at 9:30 AM

YouTube at 9:30 AM on <https://youtu.be/dalDExedPFE>

(You will be notified when restrictions lift, and we can gather in the Temple)

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- May 24, 2020 – Sixth Sunday of Pascha. Toned 5, The Blind Man
 - May 28, 2020, Thursday – 9:30AM Liturgy The Great Feast of the Ascension of Our Lord, God, and Savior Jesus Christ
 - May 31, 2020 – Seventh Sunday of Pascha, Tone 6, of the Fathers of the First Ecumenical Council.
 - June 6, 2020 Saturday – Memorial Saturday
 - June 7, 2020, Sunday – Eighth Sunday of Pascha, Tone 7, Pentecost
 - June 8, 2020, Monday – First week after Pentecost, Day of the Holy Spirit. *Fast free week.*
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MEETING NOTICES AND OTHER IMPORTANT ANNOUNCEMENTS

June 2, 2020 Tuesday, 6:30PM Parish Board Meeting via Zoom

Memorial Day Picnic at the Cemetery

The service on Memorial Day at the Cemetery is cancelled due to the State imposed restrictions due to the Coronavirus, any questions about it, please call 330 799 3830 and Fr Ivan will be pleased to answer your questions.

Dear Stewards of Sts. Peter & Paul,

We hope you are all staying healthy through this difficult time. We would like to update everyone on the church renovation. We are happy to announce the first phase of renovation is complete with the instillation of air conditioners/heat pumps. Thank you to everyone who generously donated. The total cost of this phase was \$16, 500. Because of your generosity no parish funds were needed to accomplish this.

Now we will be moving into the second phase of the renovation which is the instillation of a new roof for the church. The Board has accepted a bid from Lindsey Construction of \$53,000. This bid was considerably lower than all other bids. This company came to us highly recommended by a parishioner. The company has an A+ rating by the Better Business Bureau. Work will be starting in mid-June on this phase.

Phase three will be the interior of the church. We are in the process of accepting bids for repair of the damage caused by leaks in the roof, washing of walls, and some painting.

We would like to thank all the faithful stewards who have been volunteering to clean and refurbish the parish hall kitchen at no cost to the church. Also, continued thanks to those who mow the grass and care for the parish grounds. Everything looks wonderful! We appreciate all of your efforts.

The Renovation Fund second collection will be on-going. Thank you once again for your kind generosity and stewardship as we preserve our church for the next generation. As you can see, even though we are not gathering in person to celebrate Liturgy, all of your efforts will ensure a triumphant return to our beloved Sts. Peter & Paul Ukrainian Orthodox Church. God bless you all!

Chuck Woloschak

REMEMBER



& HONOR



Left to Right: Veterans (left to right): Ben Mischey, Sam Rusnov, Joe Ewanish, Butch Temnick, Joe Buzzelli, Father Ivan, Ken Senediak, Charlie Senediak, Frank Senediak,

Let us celebrate Memorial Day in one spirit, even though we are not physically together. We are sharing some pictures from last year, as we remember those who served and died in battle in the service of our country. May their memories be eternal. It is also a time when Sts. Peter & Paul always acknowledges our veterans who are asleep in the Lord (Memory Eternal! Christ is Risen) with memorial prayers and those we are blessed to still have among us (Many years! Christ is Risen!) with a special ceremony.



Note from the Financial Office:

Our Financial Stewardship Latest 2020 Sunday Offerings to the Lord

General Offering: \$692.00

Easter Offering: \$70.00

Renovation Fund: \$285.00

Online donations on Tithe.ly: \$290.00

Renovation Fund donations to date: \$10,133.75

Our beautiful church has been thoroughly cleaned and sanitized. Please be assured that we are taking all reasonable precautions to protect parishioners and guests. Please continue to follow the guidelines of our Hierarchs, the CDC, and our Public Health Officials to help stop the spread of the Covid-19.

All the services will be livestreamed from YouTube, the link will be available at our Facebook Page because of COVID-19 restrictions.

All members directed to stay home. We will be praying for the safety of all members. For visitation or Confession please call the rectory before, so that it can be made possible for you to come safely. All the visit and Confession are to be scheduled individually ahead of time.

During this time, please send your weekly offering (envelopes) to the rectory to support our church. Do not forget to make an additional donation (second collection on Sunday) designated to the restoration of the church. You can also make a donation through our Webpage www.stspeterpauluoc.org. You can now also donate on line through Sts. Peter & Paul's Webpage. Just click on the following URL or paste in it your browser <http://www.stspeterpauluoc.org/> and then, click on the "DONATE" Button. You can use either a credit or debit card or your bank account. The link is secure.'

Donate

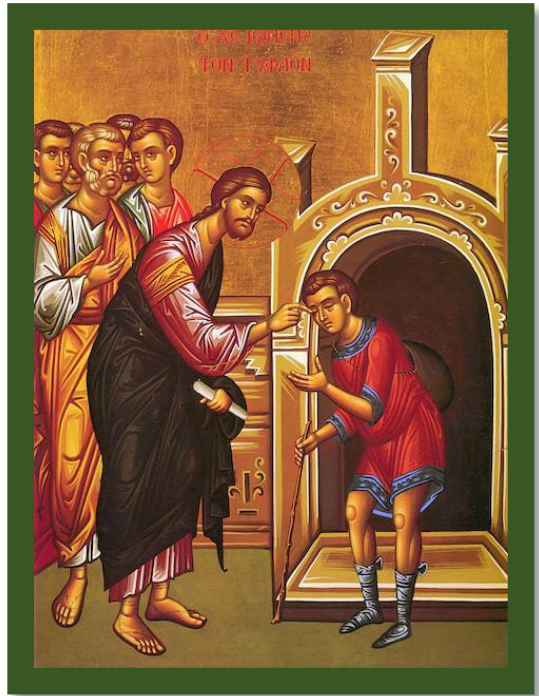
Information About Donating

Online to Our Parish

The Sunday of the Blind Man. John 9:1:38

And as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, Master, who sinned, this man, or his parents, that he was born blind?

1. And as Jesus passed by, He saw a man who was blind from birth. Being full of love for us and caring for our salvation, and desiring to stop the mouths of the ungrateful, He overlooks nothing that is His to do, even if there is no one to pay attention. The Prophet knew this when he said: That Thou might be justified in Thy words and prevail Thou art judged (Ps. 50). So here, too, when they wouldn't accept the sublime meaning of His words, but said that He had a devil, and attempted to kill Him, He left the Temple and healed a blind man, placating their anger by His absence, and, through the miracle, softening their hardness and cruelty, making them believers in His words. And He performed a sign which was not adventitious, but one which took place then for the first time: Never since the world began has it been heard that someone opened the eyes of a person born blind. Someone may, perhaps, have opened the eyes of a blind person, but not of anyone blind from birth. And that He fully intended to do this when He left the Temple is clear from the following: it was He who saw the blind man, not the



blind man who came to Him. And He looked at him so pointedly that His disciples noticed. And they came to question Him, because when they saw Him regarding the man so earnestly, they asked Him, “Who sinned, this man, or his parents?” Wrong question. How could he sin before he was born? And why, if his parents had sinned, would he have been punished? Why, then, did they put this question? Before, when He healed the paralytic, He said, “Look, you’ve been made well, sin no more.” Now they understood this to mean that he was paralyzed through sins and said, “Well,

that man was paralyzed because of his sins; but what would you say about this one? Has he sinned? You cannot say that since he has been blind from birth. Did his parents sin? You can't say that either because a child doesn't suffer punishment for its father." Just as, when we see a child that has been badly treated, we might say, "What can you say? What's the child done?" It is not so much a question as bafflement. The same is true of the disciples here: they were not asking for information, but rather they were perplexed. What then does Christ say?

Neither this man has sinned, nor his parents.

He doesn't say this as if He's acquitting them of sins, (because He doesn't say simply, Neither has this man sinned, nor his parents, but adds, for him to have been born blind) but so that the Son of God should be glorified in him. Both this man and his parents had sinned, but this was not the cause of his blindness. Now he said this not merely to show that this man was not such a case nor that others had been made blind for such a reason (the sins of their parents), but to demonstrate that it can't be the case that when one person sins another should be punished. If we allow this, we must, of necessity, concede that he sinned before

he was born. So when He said, "neither this man has sinned," He means that it's not possible to sin from birth and be punished for it; and when He said, "nor his parents," He meant that a person can't be punished because of their parents. He removes any suspicion of this through Ezekiel: "As I live," says the Lord, "This proverb shall not be used, 'The fathers have eaten sour grapes, and the children's teeth are set on edge'." And Moses says: The father shall not die for the child. And of a certain king Scripture says, that, for this very reason, he did not do this thing, but observed the law of Moses. But if anyone says, "Why is it said, then, 'Who visits the sins of the parents upon the children unto the third and fourth generation?'" we should answer, that the assertion isn't universal, but that it was spoken with reference to some of those who came out of Egypt. And what it means is that, since those who came out of Egypt, after signs and wonders [had been given], were actually worse than their forefathers who hadn't seen any of these things, they would also suffer what their forebears did, because they dared to commit the same crimes. And if you pay attention to that passage, you will see that it was certainly written about those people in particular.

Why then was he born blind? That the glory of God should be made manifest.

Here we have another difficulty: was it not possible for the glory of God to be shown except through this man's punishment? Certainly, it is not said that it was impossible, because it would have been, but that it might be manifested in this man. You might say, "So did he suffer wrong for the glory of God?" What wrong, tell me? What if God had never willed him into existence at all? But I would say that he even received benefit from his blindness, since he saw with his inner eyes. How did the Jews profit from their eyes? They incurred heavier punishment since they were blind even while they saw. How did he suffer from his blindness? Because of it he recovered his sight. The evils of the present life are not evils (and neither are the good things good); sin alone is evil, but blindness is not an evil. And He who had brought this man from not being into being, also had the power to leave him as he was.

2. But there are those who say that this phrase [That the glory of God should be made manifest] isn't causative, but expresses the consequence of the miracle; as when He says, I came into this world for judgment, so that they who do not see may see, and that they who see

might be made blind. Yet it was not for this that He came—that those who saw might be made blind. Again, Paul says, Because that which may be known of God is manifested in them, that they may be without excuse. But He did not show them in order to deprive them of an excuse, but so that they might obtain an excuse. And again, in another place, he says, The Law entered, so that the offence might abound; but it was not for this that it entered, but that sin might be checked. Do you see that in all these cases the proposition defines the outcome? Just as an excellent builder might construct part of a house, and leave the rest unfinished so that he can prove to doubters that he really was creator of the whole, so God also joins together and completes our body, as if it were a dilapidated house: healing the withered hand, bracing paralyzed limbs, straightening the lame, cleansing the lepers, raising up the sick, making cripples well, recalling the dead from death, opening eyes that were closed, or adding them for those who had none. By correcting all of these things, which are blemishes arising from the infirmity of our nature, He showed His power.

St. John Chrysostom

APODOSIS OF THE FEAST LEAVE-TAKING OF PASCHA



On Wednesday of the sixth week of Pascha, we celebrate the Leavetaking of the Feast. While most Feasts have their Leavetaking on the eighth day, Pascha, the Feast of Feasts, has its Leavetaking on the thirty-ninth day. The fortieth day is the Feast of the Lord's Ascension, which marks the end of the Lord's physical presence on earth. He does not abandon us, however. He has promised to be with us always, even until the end of the age (MT 20:28). As we sing in the Kontakion for Ascension, "Thou didst ascend in glory, O Christ our God, not being parted from those who love Thee, but remaining with them and crying I am with you and no one will be against you. "

There is a similar thought expressed in the Troparion for the Dormition: "In falling asleep, you did not forsake the world, O Theotokos. The services today are celebrated just as on the day of Pascha itself. The daily readings from Holy Scripture, of course, will differ. After the Dismissal at Liturgy, the paschal hymns are no longer sung. The prayer "O Heavenly King" is not said or sung until Pentecost. The Winding Sheet (Plaschinitsa) is taken from the altar and is put in its proper place. Even though today is a Wednesday, fish, wine, and oil are permitted

Plan to participate, if you are able, in the JOY of PASCHA.



Readings:

Acts 1:1-12; Luke. 24:36-53

Troparion — Tone 4

O Christ God, You have ascended in Glory, Granting joy to Your disciples by the promise of the Holy Spirit.

Through the blessing they were assured That You are the Son of God, The Redeemer of the world!

Entrance Hymn

God has gone up with a shout, the Lord with the sound of a trumpet!

Kontakion — Tone 6

When You had fulfilled the dispensation for our sake, and united earth to heaven: You ascended in glory, O Christ our God, not being parted from those who love You, but remaining with them and crying: "I am with you and no one will be against you!"

Prokeimenon —Tone 7

Be exalted above the heavens God, and may Your glory resound throughout all the earth

Verse : My heart is ready, God, my heart is ready: I will sing and change Your praise.

Verse: God has gone up with a shout with the sound of a trumpet.

The Feast of the Ascension

Вознесіння Господнє

Thursday, May 28th, 2020

The Feast itself commemorates when, on the fortieth day after His Resurrection. The story of the Ascension of our Lord, celebrated as one of the Twelve Great Feasts of the Church, is found in the book of the Acts of the Apostles 1:3-11. It is also mentioned in the Gospels of Mark (16:19) and Luke (24:50-53). The moment of the Ascension is told in one sentence: "He was lifted up before their eyes in a cloud which took Him from their sight" (Acts 1:9).

Christ made His last appearance on earth, forty days after His Resurrection from the dead. The Acts of the Apostles states that the disciples were in Jerusalem. Jesus appeared before them and commanded them not to depart from Jerusalem, but to wait for the "Promise of the Father". He stated, "You shall be baptized with the Holy Spirit not many days from now" (Acts 1:5).

After Jesus gave these instructions, He led the disciples to the Mount of Olives. Here, He commissioned them to be His witnesses "in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8).

As the disciples watched, Jesus lifted up His hands, blessed them, and then was taken up out of their sight (Luke 24:51; Acts 1:9). Two angels appeared to them and asked them why they were gazing into heaven. Then one of the angels said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen Him going into heaven" (Acts 1:11).

