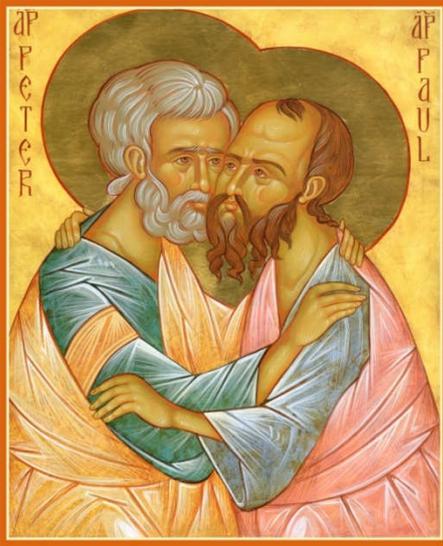


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# St. Peter & St. Paul Ukrainian Orthodox Church

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

**Rev. Fr. John Charest**

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**Deacon Evan O'Neil**

**Parish Hall: 412- 276-9718**

**President: Howard West 724-910-9627**

[www.orthodoxcarnegie.org](http://www.orthodoxcarnegie.org)

**NOVEMBER 10, 2019**

SUNDAY, NOVEMBER 10<sup>TH</sup>

DIVINE LITURGY 9:30 PM

21<sup>ST</sup> SUNDAY AFTER PENTECOST, TONE 4

GAL 2 : 16-20 ; LK 8 : 26 - 39

GREAT MARTYR PARASKEVA

PARASTAS IN MEMORY OF HARRY & EVELYN BUNIO

SATURDAY, NOVEMBER 16<sup>TH</sup>

VESPERS 6:00 PM

SUNDAY, NOVEMBER 17<sup>TH</sup>

DIVINE LITURGY 9:30 PM

22<sup>ND</sup> SUNDAY AFTER PENTECOST, TONE 5

GAL 6: 11 - 18 ; LK 8 : 41-56

ST IOANNICIOUS THE GREAT

TODAY'S BULLETIN IS SPONSORED BY:

DEACON EVAN AND PANI ALICE IN MEMORY OF HARRY &  
EVELYN BUNIO ON THE 14<sup>TH</sup> ANNIVERSARY OF HARRY'S  
FALLING ASLEEP.

VICHNAYA PAMYAT MEMORY ETERNAL

## 2019 Parish Board of Directors

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**The Sts. Peter & Paul Ukrainian Orthodox Church Bulletin is published weekly by  
The Senior Chapter of the Ukrainian Orthodox League**

Editor: Michael Kapeluck

Bulletin Submissions are due by 8:00 am Thursday morning. Written submissions can be:

-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 молитися тут, але й стати членом нашої громади. Якщо Ви хочете отримати якусь додаткову інформацію про Православну віру, чи, зокрема, про нашу парафію, звертайтеся, будь ласка, до отця настоятеля чи до будь-кого із членів нашої парафії. Ми можемо внести вашу адресу до парафіяльного списку розсилки;

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

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

ми спонукаємо православних християн часто ходити до Святого Причастя;

**ті**, хто причащаються, повинні бути у мирі з іншими перш, нас підійти до євхаристичної чаші (Св.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**

## GREATMARTYR PARASKEVA OF ICONIUM

### TROPARION TO THE RESURRECTION TONE 4

When the women disciples of the Lord learned from the angel the joyous message of Thy Resurrection; they cast away the ancestral curse and elatedly told the apostles: Death is overthrown! Christ God is risen, granting the world great mercy.

### TROPARION TONE 5

Wise and praiseworthy martyr of Christ Parasceva, You conquered the devil by accepting courage and rejecting feminine weakness. You shamed your torturer by crying out: Come rend my body with your sword and burn it with fire, For I go rejoicing to Christ my bridegroom. By her prayers, O Christ God, save our souls.

### KONTAKION TO THE RESURRECTION TONE 4

My Savior and Redeemer as God rose from the tomb and delivered the earth born from their chains. He has shattered the gates of hell, and as Master, he has risen on the third day!



The Great Martyr Paraskeva of Iconium, lived during the third century in a rich and pious family. The parents of the saint especially revered Friday, the day of the Passion of the Lord, and therefore they called their daughter Paraskeva. This name, Paraskeva, also means Friday.

Young Paraskeva with all her heart loved purity and the loftiness of the virginal life, and she took a vow of celibacy. She wanted to devote all her life to God and to enlighten pagans with the light of Christ.

Because of her confession of the Orthodox Faith, the pagans in a frenzy seized her and brought her to the city prefect. They demanded that she offer unholy sacrifice to the pagan idols. With a steady heart, and trusting on God, the saint refused this demand. For this she underwent great torments: after stripping her, they tied her to a tree and beat her with rods. Then the torturers raked her pure body with iron claws. Finally, they threw her into prison, exhausted by the torture and lacerated to the bone. But God did not forsake the holy sufferer, and miraculously healed her wounds. Not heeding this divine miracle, the executioners continued with their torture of Saint Paraskeva, and finally, they cut off her head.

Saint Paraskeva has always enjoyed a special love and veneration among the Orthodox people. Many pious customs and observances are associated with her. In the ancient Russian accounts of the Saints' Lives, the name of the Great Martyr is inscribed as: "Saint Paraskeva, also called Piatnitsa (in Russian: Friday)." Churches dedicated to Saint Paraskeva in antiquity were given the name Piatnitsa. Small wayside chapels in Rus received the name Piatnitsa. The simple Russian people called the Martyr Paraskeva variously Piatnitsa, Piatina, Petka.

Icons of Saint Paraskeva were especially venerated and embellished by the faithful. Russian iconographers usually depicted the martyr as an austere ascetic, tall of stature, with a radiant crown upon her head. Icons of the saint guard pious and happy households. By Church belief, Saint Paraskeva is protectress of fields and cattle. Therefore, on her Feastday it was the custom to bring fruit to church to be blessed. These blessed objects were

kept until the following year. Moreover, Saint Paraskeva is invoked for protection of cattle from disease. She is also a healer of people from grievous illness of both body and soul.

## ST DIMITRY OF ROSTOV

Saint Dimitry of Rostov was a leading opponent of the Caesaropapist reform of the Russian Orthodox church promoted by Feofan Prokopovich. He is representative of the strong Ukrainian influence upon the Russian Orthodox Church at the turn of the 17th and 18th centuries. He is separately credited as composer or compiler of the first Russian opera, the lengthy *Rostov Mysteries* of 1705, though the exact nature of this work, as well as its place in history, is open to debate.

Born Daniil Savvich Tuptalo (or Tuptalenko, according to some sources) into a Cossack family in 1651. Soon thereafter his family moved to Kyiv, and he entered the Kyivo-Mohyla Academy at the age of 11. On 9 July 1668 he took his religious vows at St. Cyril's Monastery in Kyiv and was given the monastic name of Dimitry (after Saint Demetrius of Thessalonika). After a brief period in Chernihiv, Dimitry went to venerate the Byzantine Slavic Christian shrines of Belarus (at the time property of the Byzantine Rite Belorussian and Ukrainian Catholic metropolitans of the Uniate churches), still located in the Polish-Lithuanian Commonwealth at that time. In 1678 he returned from Vilno to Baturyn and settled at the court of the hetman Ivan Samoylovych.



During the 1680s, Dimitry lived mostly at the Kyiv Pechersk Lavra, while his sermons against hard drinking and lax morals made his name known all over Ukraine and Russia. He was appointed hegumen (superior) of several major monasteries of Ukraine, but concentrated his attention upon the ambitious project of integrating all the lives of Rusyn saints into a single work, which he published as *Monthly Readings* (Четьи-минеи) or *Menologion* in 1684-1705. He also found time to study ecclesiastical history of the Russian Orthodox Church.

Dimitry was also active as a composer, although his musical education is undocumented aside from the standard music curriculum established by Feofan Prokopovich at the Kyiv-Mohyla Academy. Many of his *Penitential Psalms* achieved wide circulation, not only in Ukraine but in the Balkans too, and many have become an integral part of Ukrainian folk-song tradition through the kobzari, itinerant blind singers.

In 1701 Dimitry was appointed Metropolitan of Siberia but, pleading ill health, preferred to stay in Moscow until he was invested with the archbishopric of Rostov. During his life in Russia, Dimitry opposed both the Old Believers' and Peter the Great's ecclesiastical policies, gradually drifting towards the party of Eudoxia Lopukhina and Tsarevich Alexis. He also made invaluable contributions to the Russian education, opening a school and a small theatre in Rostov, where his own plays could be staged.

Upon Dimitry's death on October 28, 1709 his relics were placed at St. Jacob's Monastery, which his followers would rebuild as Dimitry's shrine. A fortress on the Don River was named after him; today it is known as Rostov-on-the-Don. [http://en.wikipedia.org/wiki/Dimitry\\_of\\_Rostov](http://en.wikipedia.org/wiki/Dimitry_of_Rostov)

## Prokiemton

So Great and glorious are Thy deeds, O Lord, for by Thy wisdom Thou has created all.  
Verse: Bless the Lord. O my soul; O Lord my God, Thou art become exceedingly glorious.

### Lesson from the Epistle of Saint Paul to the Galatians (c. 2, v. 16-20)

Brethren, we know that a man is not justified by observances of the Law, but by the faith of Jesus Christ. Therefore, we also have believed in Jesus Christ, in order to be justified by the faith of Christ, and not by observances of the Law. For by observances of the Law no man can be justified.

When we seek justification in Christ, we admit that we are sinners. But that does not mean that Christ is encouraging sin. Certainly not, because we are repenting our sins.

But when I reconstruct the Law, which I have torn down, then I prove to be an unrepentant sinner. For my old self died for the Law through the Law. Now I live a new life in God. I have been crucified with Christ, and now it is not my old self, but Christ himself, who lives in me. Yes, now I live a new life in the flesh by faith in the Son of God, who loved me and sacrificed himself for me.

### До галатів 2:16-20

Однак ми знаємо, що людина буде виправдана перед Богом не за те, що дотримується Закону, а за віру в Ісуса Христа. Тож ми повірили в Ісуса Христа, щоб бути виправданими вірою в Христа, а не тому, що дотримувалися Закону. Нікого не буде виправдано перед Богом за дотримання Закону.

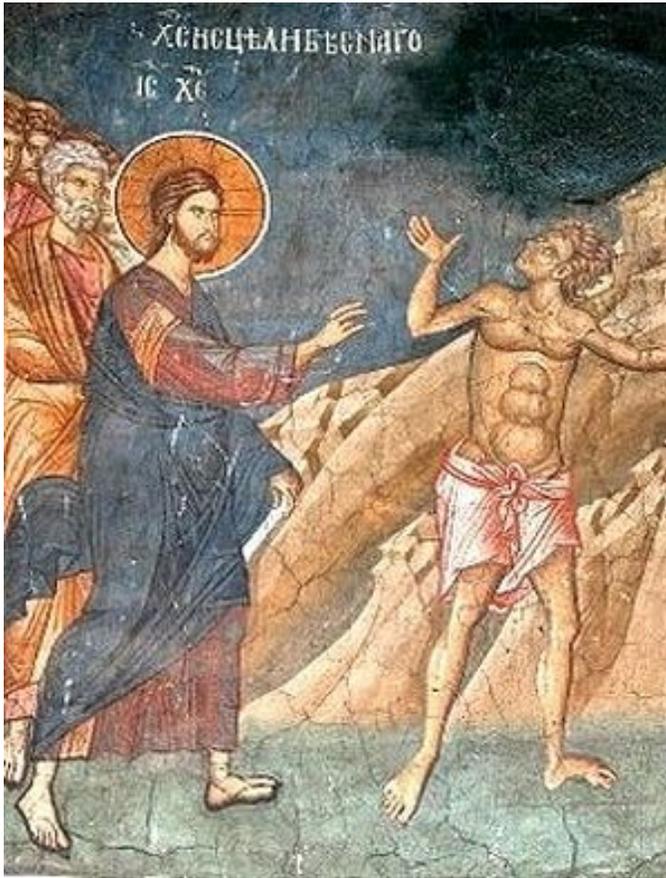
Поки ми, юдеї, шукаємо виправдання в Христі, ми самі виявляємося грішниками. Тож хіба це означає, що Христос робить нас грішниками? Зовсім ні. Коли я знову починаю навчати того, від чого відмовився раніше, то стаю грішником. Бо з допомогою Закону я «вмер» для Закону, щоб жити для Бога. Я був розіп'ятий разом із Христом. Тож я вже не живу, але Христос живе в мені. Я живу нині у своєму тілі вірою в Сина Божого, Який полюбив мене і віддав Себе заради мене.

### The Gospel According to St. Luke c. 8, v. 26-39

At that time, Jesus arrived at the country of the Gadarenes and met a man from that city, who was possessed by demons for a long time. He did not wear any clothing and did not live in a house but in the tombs. When he saw Jesus, he shrieked, fell down before him, and said in a loud voice: "What do you want from me Jesus, Son of the Most High God ? I beg you, do not torture me."

Jesus commanded the unclean spirit to go out of the man. For he was possessed by the demon for a long time, was confined and bound with chains and shackles, but managed to break the fetters, and was driven by the





demon into the desert. Jesus asked him: "What is your name?" He answered: "Legion." For many demons had gone into him. They begged him not to order them to depart into the abyss.

Now a large herd of swine was grazing on the mountainside. The demons implored him to allow them to go into them. He gave them leave. So they came out of the man and went into the swine. Then the herd rushed headlong down the cliff into the lake and was drowned. When the herdsmen saw what had occurred they ran away and reported the news in the city and in the country.

The inhabitants went out to see what had taken place. They came to Jesus and found the demoniac sitting at his feet clothed and in his right mind. They were amazed.

The eye-witnesses related to them how the demoniac had been cured. Then all the people of the Gadarene neighborhood asked him to go away from them, for they were terrified. So Jesus got into the ship and returned home. The demoniac begged to go with him. But Jesus dismissed him, saying: "Go back to your home and relate how God has healed you." So he went away and proclaimed all over the city what Jesus had done for him.

## Від Луки 8:26-39

І припливли вони до землі Герасинської, що на протилежному березі озера від Галилеї. Тільки-но Ісус зійшов з човна, як один чоловік з того міста зустрів Його. Він був одержимий нечистим духом. Тривалий час він не носив одягу й не жив у будинку, а жив серед гробниць.

Побачивши Ісуса, одержимий упав долілиць перед Ним, а потім голосно закричав: «Що Тобі треба від мене, Ісусе, Сину Господа Всевишнього? Благаю Тебе, не муч мене». Ісус звелів нечистому духові вийти з того чоловіка. Нечистий часто хапав його, та коли це траплялося, то доводилося заковувати його в кайдани та ланцюги й тримати під вартою. Та щоразу він рвав ланцюги й трошив кайдани і, гнаний бісом, тікав у безлюдні місця.

Тож Ісус запитав його: «Як тебе звати?» І той відповів: «Леґіон» — бо багато бісів вселилося в того чоловіка.<sup>31</sup> Вони благали Ісуса не виганяти їх у безодню. Неподалік на узвишші паслося велике стадо свиней. Тож біси благали Ісуса дозволити їм переселитися у свиней, й Ісус їм дозволив.

Тож нечисті духи залишили чоловіка і вселилися в свиней. Тоді стадо кинулося з крутого берега в озеро й потонуло.

Коли свинопаси, які доглядали за стадом, побачили, що сталося, то побігли геть і розповіли про все по місту й околицях. І люди сходилися, щоб подивитися, що сталося. Вони прийшли до Ісуса й, побачивши того біснуватого біля Його ніг одягненим і при здоровому глузді, дуже злякалися. Свідки розповіли їм, як одержимий бісом був зцілений. То всі люди землі Герасинської попросили Ісуса залишити їх, бо великий страх охопив їх.

Тоді Він увійшов у човен, щоб повернутися до Галилеї, а чоловік, з якого вийшли нечисті духи, благав Ісуса узяти його з Собою. Та Ісус відіслав його зі словами: «Повертайся додому й розкажи всім, що Бог зробив для тебе». І чоловік пішов, по цілому місту розповідаючи про те, що Ісус зробив для нього.

# 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 Wronsku	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
Dyan Sekelik Jones	Tetiana Kozak	Willie Haluszczak	Pat Dorning	Jackson Janosek
Jennifer Marley	Cynthia Mycyk	Yaroslava Dhzyrha		

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

#### November 10 Great Martyr Paraskeva

Pearl Homyrda

#### November 11 St Ermelinda of Meldaert

Lynda West

### Anniversaries

November 12 Dan & Claudia Losego

November 14 Michele & Michael Kapeluck

### Birthdays

November 13 Anne Sally

November 15 Natalie Kapeluck

November 15 Paul Onufrey

### Feast Days of:

November 10 Great Martyr Paraskeva

### 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

- **SEMINARY:** It is time again for "Pack Up My Pick Up". To support Saint Sophia's seminary Pani Matka Alice and I are asking for donations. We will have an large box set up in the hall into which cleaning supplies and other needed items can be place. (Please see the list on the "Christmas at the Seminary" flyer elsewhere in the bulletin.) We will place the donated items in my pick up truck and take them to the South Boundbrook on December 13th. Please place the items in or near the box by December 11th. I will pick the items up on the 12th.

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## UKRAINIAN CLUB – PASTA DINNER FUND RAISER

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**PASTA DINNER**  
**SUNDAY, NOVEMBER 17**  
**Noon – 5:00pm**



Bring your friends and family for an awesome \$12.00 pasta dinner!  
Dinner includes: Pasta, Meatball, Salad, Roll and Dessert

EAT IN or TAKE OUT  
See Francie or the Bartenders to buy your tickets

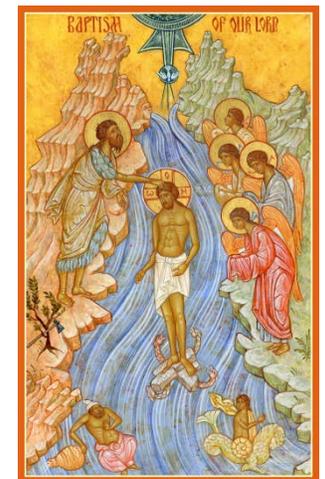
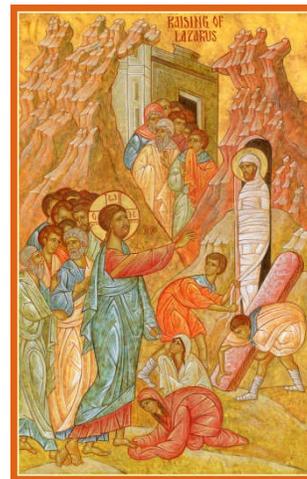
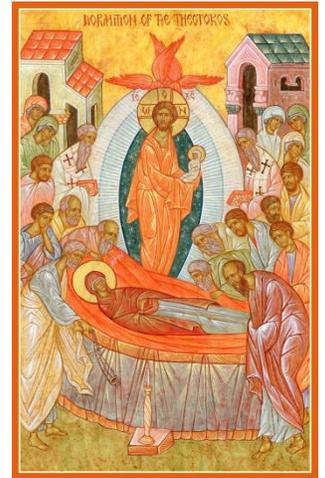
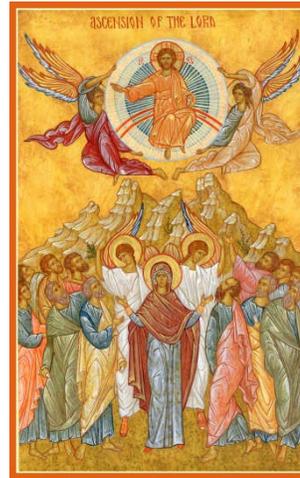
Please support the Ukrainian Club!

## Parishioners and Friends of Saints Peter and Paul

As you read thru our weekly Parish Bulletin, you would have noticed that we celebrate many feast days thru out the year. Parish Council working with Father John has discussed the concept of families or individuals to sponsor feast day Icons for the Tetrapod. These Icons will be 16" x 20" and will cost \$1,000 each and will become the property of the church. We hope you will find it in your hearts to support this project so we can continue making each of our feast days a special day. If you have any questions please reach out to Father John, Michael Kapeluck or Howard West. Thank you again for your support of Saints Peter and Paul.

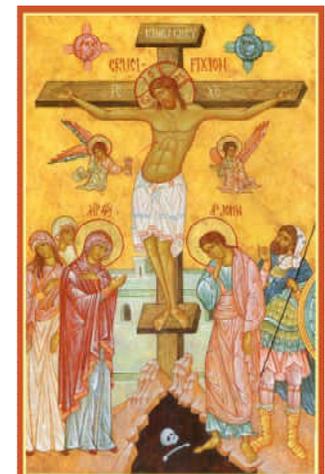
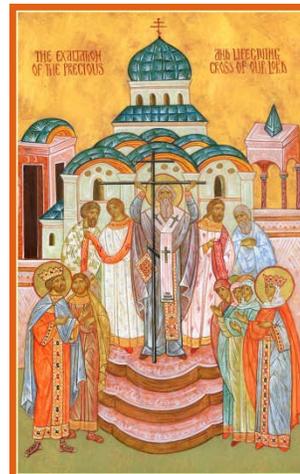
### 12 Major Feasts and Pascha

Nativity of the Theotokos  
Entry of the Theotokos into the Temple  
Annunciation  
Nativity of Our Lord (**Pledged**)  
Presentation of Our Lord in the Temple  
Theophany  
Transfiguration  
Entrance into Jerusalem (Palm Sunday)  
Pascha (Descent into Hades) (**Pledged**)  
Ascension  
Descent of the Holy Spirit ( Pentecost)  
Dormition  
Exaltation of the Cross (**Pledged**)



### Additional Feasts and Sunday Commemorations

“Pantanassa: icon of the Theotokos (**Sponsored**)  
Protection of the Theotokos (**Sponsored**)  
Beheading of St John the Forerunner (**Pledged**)  
Feast of Saint Andrew (**Pledged**)  
Feast of St. Nicholas  
Myrrh Bearers Sunday  
St. Thomas Sunday  
Christ the Bridegroom  
Triumph of Orthodoxy  
Circumcision of Christ (New Years)  
Zacchaeus Sunday  
Publican & Pharisee Sunday  
Prodigal Son Sunday  
Judgement Sunday  
St Gregory Palamas Sunday  
St John of the Ladder Sunday  
St Mary of Egypt Sunday  
Raising of Lazarus  
All Saints  
Baptism of Ukraine



# Taste Suffering SO THAT You Can Taste Glory

[Fr. Barnabas Powell](#)

Sometimes, the scriptures say things that really unsettle me. But I've learned when that happens, that's a clue that I am approaching a place in my own heart that needs attention. And it's beginning to dawn on me that most of the time I am unsettled by the wisdom of the Faith it's because this wisdom is touching on suffering.

Take, for example, this quote from St. Isaac the Syrian: *If you would be victorious, taste the suffering of Christ in your person, that you may be chosen to taste His glory. For if we suffer with Him, we shall also be glorified with Him. Blessed are you if you suffer for righteousness' sake. Behold, for years and generations the way of God has been made smooth through the Cross and by death. The way of God is a daily Cross. The Cross is the gate of mysteries.*



Now look at Colossians 1:24-29, 2:1:

“BRETHREN, now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church, of which I became a minister according to the divine office which was given to me for you, to make the word of God fully known, the mystery hidden for ages and generations but now made manifest to his saints. To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. Him we proclaim, warning every man and teaching every man in all wisdom, that we may present every man mature in Christ. For this I toil, striving with all the energy which he mightily inspires within me. For I want you to know how greatly I strive for you.”

It takes a huge leap of faith for us to move from a constant state of avoiding suffering at all costs to a more eternally minded attitude on suffering that causes me to “rejoice” in my suffering. And yet, this is exactly how St. Paul describes his attitude toward his suffering to the Colossian parish. Of course, this suffering he is enduring is all because he is living a purposeful, focused, and unwavering life of a Christian, and he is being persecuted for this life. There is a huge difference in the suffering imposed on us from the outside world that hates the Faith we live and the self-inflicted suffering of selfish choices and short-sighted decisions.

But even the suffering resulting from my bad choices and foolish priorities CAN be helpful to me IF I learn from them! However, this isn't what floored me in this passage. No. It was when St. Paul said that his sufferings “complete what is lacking in Christ's afflictions for the sake of his body, that is, the church...”

Hold on a second, did Paul say what I thought he said? Yes, he did. And this insight is the key to the absolute transformation of your attitude toward paying the price to be a faithful Orthodox Christian, even when the modern society calls you crazy for holding to these timeless truths. And it begins with the revelation that the Church IS the Body of Christ. The Church is the continuation of the miracle of the Incarnation to all of humanity. And the Church continues the sufferings of Jesus in this present, fallen, world as a continual witness of God's love for His creation. The Church completes what is lacking in Christ's afflictions by continuing to be present in a world still turned upside down by sin and the fear of death.

While in this present life, we will suffer the negative attitudes and responses of a society that has rejected Jesus as Lord. We will also suffer the struggles of our own hearts rebelling against the hard work of faithfulness and consistency. We will suffer the misunderstandings of others who don't get why we Orthodox are so “different” than them. We will suffer even the broken relationships of folks who simply can't stand the message of the Faith. We may even suffer as Paul suffered, and as many of our brothers and sisters have suffered even in this age, the actual physical dangers and death at the hands of a twisted ideology that believes they are serving God by killing Christians!

Today, are you willing to participate in the Body of Christ, His Church, in the ministry of completing the suffering of Jesus for His world. Are you ready to love others that much? Know beyond any shadow of a doubt that an active practice of the wisdom of the Faith will cost you, but the price is worth it to be Orthodox on Purpose!

<https://blogs.ancientfaith.com/faithencouraged/2019/11/taste-suffering-so-that-you-can-taste-glory/>

*Honoring those who served*



**Sunday, November 10, 2019**

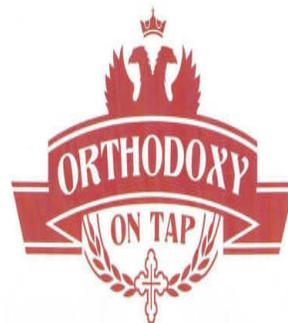
**Veterans Memorial Service**

**St. Peter & St. Paul  
Ukrainian Orthodox Parish Cemetery**



Join us in honoring those who served our country after our Coffee Hour Luncheon.

01-2019



The Pittsburgh Orthodox Young Adults (POYA) will host their next "Orthodoxy on Tap" on

**Thursday, November 14<sup>th</sup> @ 7pm**

**Dorothy 6 Blast Furnace Café**

224 East Eight Avenue

Homestead, PA 15120

412-464-9023



Come pre-game before the Steeler game with us!

Topic of discussion will be:

*Orthodox Marriage in a Non-Orthodox Country*

All young adults ages 21 to "39" are welcome!

Please email [POYAPittsburgh@gmail.com](mailto:POYAPittsburgh@gmail.com) with any questions and to RSVP by Nov. 12<sup>th</sup>

# Thanksgiving Day Open House All are welcome!



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



**Prayer Service at Noon**  
**Free Dinner Served**  
**1:00 to 5:00 PM**

Turkey, Ham, Mashed Potatoes,  
Sweet Potatoes, Vegetables, Salads,  
Stuffing, Gravy & Desserts  
Eat-in or Take Out

For more information:  
[www.orthodoxcarnegie.org](http://www.orthodoxcarnegie.org)  
412-600-9585 or 412-951-1257  
Parish Hall: 412-276-9718  
Email: [orthodoxcarnegie@gmail.com](mailto:orthodoxcarnegie@gmail.com)  
\*\*Only local delivery available\*\*



**HAPPY**  
**THANKSGIVING**



010 10/19

Happy  
Thanksgiving



*Who makes  
the best pie in  
the parish?*

Bring **TWO** Homemade Pies to church on  
**Sunday, November 24, 2019**

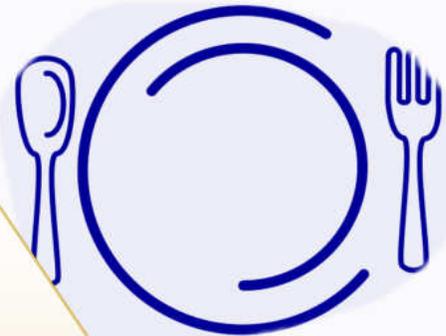
One pie for the contest  
One pie for the Thanksgiving Dinner

We ask that the type of pies entered for the  
contest are "durable" until the  
Thanksgiving Dinner!



Y!  
You're  
Invited!

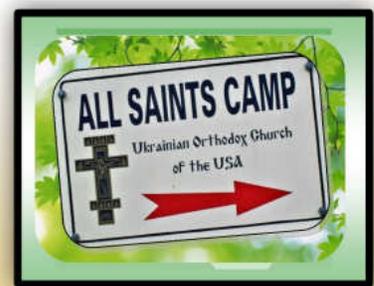
UOL  
\$5 Coffee Hour  
Luncheon



Sunday,  
November 10,  
2019



**\$5 Coffee Hour Luncheon**  
Luncheon Proceeds Benefit:  
**ALL SAINTS CAMP**



## Calendar of Events

April 5	53 <sup>rd</sup> Annual Pysanky Sale
November 3	Parish Annual Banquet
November 10	\$5.00 Luncheon
November 17	Sr UOL Meeting
November 24	Pie Baking Contest
November 28	Thanksgiving Open House
December 1	UOL Sunday
December 1	Support the Seminary Luncheon
December 14	16 <sup>th</sup> Annual Cookie Walk

## 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

3<sup>rd</sup> 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](mailto: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

**BULLETIN SPONSOR DATES**

November 3 \_\_\_\_\_  
November 10 \_\_\_\_\_  
November 17 \_\_\_\_\_ Sponsored  
November 24 \_\_\_\_\_

December 1 \_\_\_\_\_  
December 8 \_\_\_\_\_  
December 15 \_\_\_\_\_  
December 22 \_\_\_\_\_  
December 29 \_\_\_\_\_

\*\*\*\*\*

**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") \_\_\_\_\_



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

**RETURN SERVICE REQUESTED**