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# St. Peter & St. Paul Ukrainian Orthodox Church

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

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**Deacon Evan O'Neil**

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

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## NOVEMBER 8, 2020

### SUNDAY NOVEMBER 8

DIVINE LITURGY 9:30 AM, TONE 5

22<sup>ND</sup> SUNDAY AFTER PENTECOST, GREAT MARTYR DEMETRIUS

GAL 6: 11 -18 ; LK 16: 19-31

LITANY FOR LUKE KRAFTICIAN

PARASTAS IN MEMORY OF HARRY BUNIO

### WEDNESDAY, NOVEMBER 11

DIVINE LITURGY 9:30 AM

### SATURDAY, NOVEMBER 14

VESPERS 6:00 PM

### SUNDAY NOVEMBER 15

DIVINE LITURGY 9:30 AM, TONE 6

23<sup>RD</sup> SUNDAY AFTER PENTECOST

MARTYRS ACINDYNUS, AND COMPANIONS OF PERSIA

EPH 2: 4 - 10 ; LK 8: 26 -39,

LITANY FOR SOPHIE STEC, DANIEL & ANNA ZINSKI, JACOB KURYLIAK

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### TODAY'S BULLETIN IS SPONSORED BY:

DAVID MARKIW FAMILY IN HONOR OF LT. GREGORY MARKIW, CURRENTLY SERVING ON THE USS GERALD R FORD, AND ALL ACTIVE AND INACTIVE VETERANS ON THE OCCASION OF VETERANS DAY. MAY OUR MERCIFUL LORD PROTECT ALL THOSE IN SERVICE TO OUR COUNTRY AND STRENGTHEN THEM IN THE PRESERVATION OF LIBERTY AND JUSTICE FOR ALL MANKIND

DEACON EVAN & PANI ALICE IN MEMORY OF HARRY & EVA BUNIO

!

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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 нашлім гостям., що:**

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

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

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

ми спонукаємо православних християн часто ходити до Святого Причастя;

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

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

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

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

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

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

**ті**, хто спізнівся 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**

# HOLY, GLORIOUS DEMETRIUS THE MYRRHUSHER OF THESSALONICA

## TROPARION TO THE RESURRECTION TONE 5

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation of the Virgin; for He willed to be lifted on the Cross in the flesh, to endure death, and to raise the dead by His glorious Resurrection!

## TROPARION TO ST DEMETRIUS - TONE 3

The world has found you to be a great defense against tribulation and a vanquisher of heathens, O Passion-bearer.

As you bolstered the courage of Nestor,  
who then humbled the arrogance of Lyaios in battle,  
Holy Demetrius, entreat Christ God to grant us great mercy.

## KONTAKION TO ST DEMETRIUS - TONE 2

God, who has given you invincible might,  
has tinged the Church with streams of your blood, Demetrius! He preserves  
your city from harm,  
for you are its foundation!

## KONTAKION TO THE RESURRECTION TONE 5

Thou didst descend into hell, O my Savior, shattering its gates as Almighty; resurrecting the dead as Creator, and destroying the sting of death. Thou hast delivered Adam from the curse, O Lover of Man, and we cry to Thee, O Lord, save us!

## Prokiemon

Thou, O Lord, will protect us; and will keep us from this generation forever.

Verse: Save me, O Lord, for there is not one godly man left.

## Lesson from the Epistle of Saint Paul to the Galatians

(c. 6, v. 11-18)

Brethren, see in what large characters I am writing to you with my own hand. Remember that those, who urge you to be circumcised, want to keep up appearances and avoid persecution for the Cross of Jesus. They are preaching circumcision, but they are not observing the Law themselves. They want only to boast of your conversion.

But far be it from me to boast of anything except the Cross of our Lord Jesus Christ, by which the world is crucified to me, and I to the world. For neither circumcision nor uncircumcision, but only a spiritual rebirth has any importance in Jesus Christ. Peace and mercy be on those, who follow this rule, for they are the true Israelites of God.

Henceforth let no one make trouble for me, for I already bear in my flesh the brandmarks of Jesus.

The grace of our Lord Jesus Christ be with your spirit, my brethren. Amen.

## До галатів 6:11-18

Погляньте, якими великими літерами я власноручно пишу вам це послання. Всі ті, хто прагнуть справити добре враження на свій народ, намагаються примусити вас зробити обрізання. Та роблять вони це лише для того, щоб уникнути переслідувань за хрест Христовий. Адже навіть ті, хто робить обрізання, самі не дотримуються Закону, а лише від вас цього вимагають. І все це для того, щоб похвалитися, що ви підкорилися їм. Я ж не буду вихвалитися ніколи й нічим, окрім хреста Господа нашого Ісуса Христа! Через той Хрест весь світ був розіп'ятий для мене, а я був розіп'ятий для світу. Бо ні обрізання, ні необрізання не мають ніякого значення. Що справді важливе — це нове створіння<sup>1</sup> Боже. Отже, нехай буде мир і милість, всім тим, хто дотримується цього правила, тобто Божому Ізраїлю.

І нарешті я прошу, щоб ніхто більше не обтяжував мене нічим, бо я вже ношу на тілі своєму рани, які є

свідченням того, що я належу Христу. Нехай благодать Господа нашого Ісуса Христа буде з духом вашим, брати і сестри мої! Амінь.

## Alleluia

v. I will sing of Your mercies, O Lord, forever; with my mouth I will proclaim Your truth from generation to generation.  
v. You have said: Mercy will be established forever; Your truth will be prepared in the heavens.

## Gospel According to Saint Luke

(с. 16, V. 19-31)

The Lord narrated this parable: "There was a rich man, dressed in purple and fine linen, who lived every day in luxury and splendor. At his gate lay a poor man, named Lazarus, covered with sores, who was longing to be fed with the crumbs which fell from the rich man's table. Moreover, the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom."

"The rich man also died and was buried. In Hades, where he was tormented, he lifted up his eyes and saw Abraham far off, and Lazarus in his bosom. Then he cried aloud and said: 'Father Abraham, have mercy upon me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am consumed in this flame.'"

Abraham answered: 'My son, remember that you enjoyed your blessings in your lifetime, while Lazarus endured all his misfortunes. Now he is comforted here, and you are suffering there. Moreover, there is a vast abyss between you and us, so that none can cross over from our side to yours, nor from your side to ours.' "

"The rich man said: 'Then I beg you, father, send him to my father's house, where I have five brothers. Let him warn them and prevent them from coming to this place of torture.' Abraham answered him: 'They have Moses and the prophets. Let them listen to them.' "He said: 'No, father Abraham, if a messenger goes to them from the dead, they will repent.' Abraham replied: 'If they do not listen to Moses and the prophets, they will not be convinced even if someone rises from the dead.' "



## Від Луки 16:19-31

Далі Ісус розповів таку притчу: «Був собі багатий чоловік, який жив у розкоші, та завжди одягався у найвишуканіші шати. А біля його воріт лежав бідний чоловік на ймення Лазар. На тілі його були виразки. Він мріяв наїстися тими залишками, що перепадуть із багатієвого столу. Тільки собаки підходили й зализували його рани.

А згодом бідняк помер, і Ангели забрали його й віднесли до Авраама. Помер також і багач, і був похований. І в країні мертвих, страждаючи від мук, багатій поглянув угору й побачив удалині Авраама, а поруч із ним Лазаря. І вигукнув багач: „Отче Аврааме, змилюся наді мною, пошли Лазаря, щоб він змочив у воді кінчик пальця й охолодив мій язик, бо я так страждаю в цім вогні!”

Та Авраам відповів йому: „Сину мій, пригадай: протягом усього свого життя на землі ти мав усі блага, в той час, як Лазареві на долю випали всі страждання. Та тепер він утішений, а ти терпиш муки.

Але oprіч усе це, глибока прірва пролягла між нами і вами. Хоч як би хто прагнув перейти звідси до вас, — не зміг би, так само й з вашого боку ніхто не в змозі цю прірву здолати”.

Той каже: „Тоді я прошу тебе, отче, пошли Лазаря до дому мого батька, бо там у мене п'ятеро братів. Хай він застереже їх, щоб і вони були не потрапили до цього місця страждань”.

Та Авраам відповів: „У них є Мойсей та пророки. Хай твої брати їх слухають”. Багатій заперечив: „Ні, отче, це якби до них прийшов хтось із померлих, тоді б вони покалися”. Але Авраам сказав: „Якщо вони не слухаються Мойсея та пророків, то навіть коли встане хтось із померлих, їх усе одно не переконає”».

# 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:*

Rose Zalenchak  
Irene Palahunik  
Peter Zinski  
Kathryn Ostaffy  
Joann Klein  
Michael Klein  
Dan Rosga

Steve Sivulich  
Maria Warholak  
Pearl Homyrda  
Ann Sekelik  
Shelley Cameron  
James White  
Dylan G

Jane Allred  
Ronda Bickel  
Dolores Wachnowsky  
Pamela Graham  
Jocelyn Barner  
Theresa Zatezalo  
Olga Cherniavska

Cynthia Mycyk  
Claudia Losego  
Pat Dorning  
Rebecca White  
Deborah Schricker  
Jack Schricker  
Sally Sally

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

*Amen*

## *Mnohaya Lita - Many Blessed Years*

### **Name Days**

**Nov. 10 Great Martyr Paraskeva**

Pearl Homyrda

**Nov. 11 St Ermelinda of Meldaert**

Lynda West

### **Anniversaries**

Nov 12 Dan & Claudia Losego

Nov 14 Michele & Michael Kapeluck

### **Birthdays**

Nov 13 Anne Sally

### **Feast Days of:**

Nov. 8 Great Martyr Demetrius

Nov.9 Martyr Nestor

Nov.10 Great Martyr Paraskeva

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

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

### **Pray for our Catechumens**

Brittany & Scott Brettell

### **Pray for our parishioners in vocational studies**

Sue Leis



- **.CEMETERY FALL CLEAN UP REMINDER:** : Please remove all spring/summer artificials from the cemetery by the end of October. Additionally, the water at the cemetery will be turned off by November 1. Any questions, please contact Rachel.
- **ST MATRONA:** St. Matrona sisterhood meeting on Sunday the 15th immediately after the liturgy, in the church hall.

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## *Stewardship*

**THANK YOU FOR THESE RECENT DONATIONS:**

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## **Thanksgiving Dinner 2020**

It is time again for our annual Thanksgiving Dinner at Saint Peter and Saint Paul in Carnegie, like a lot of things our dinner will be different in 2020. We will not be having in house dinning this year but we will be having take outs and deliveries for our parishioners and the local community. Every year our Thanksgiving dinner keeps growing in the numbers of people that we serve on that day. The hall will be re arranged so as to protect our visitors picking up their meals and our the people staffing the event. All current COVID-19 guidelines will be followed.

With your past support both in financial or product donations and just as important your time we have turned this into a community outreach project that tells the greater Carnegie area that we are here and we play an important role in serving the community. We are asking again this year for financial, product and time donations. If you can help us this year please contact Howard West, John Stasko, Michael Kapeluck or Father John. Also Father John will be serving Divine Liturgy at 9:00 so please attend via in person or live streamed.

## **The Beatitudes – Introduction**

[Fr. Lawrence Farley](#)

I was introduced to the Beatitudes very early in life—in my Protestant Sunday School class, we were given memory work (yep; I’m that old), and one of the things we had to memorize was the Beatitudes. For successfully reciting them, I was given a red star on my memorization certificate—better than the green star for memorizing the Lord’s Prayer, but not as good as the gold star for memorizing the names of all the Books of the Bible. The Beatitudes therefore shine forth from the pages of the New Testament, and form a liturgical staple, at least in the Orthodox Church. In the Slavic tradition they are sung as the Third Antiphon in the Divine Liturgy, and are also sung at the funeral office and in the Matins for Holy Friday.

There are two versions of the Beatitudes in the New Testament: the one found in Matthew 5 and another one found in Luke 6. One needs them both to fully understand their significance. In the Lukan version (found in Luke 6:20f) we see that they are addressed to His disciples: for example, here Christ does not say, “Blessed are *the* poor”, but “blessed are *you* poor”—i.e. the poor He was addressing, namely, His disciples, the ones listening to His word. This is clear from the last of the Beatitudes, which refers to men hating His listeners and reviling them on account of their faith in the Son of Man. The Beatitudes in either version were not intended as moralistic maxims addressed to everyone, but as encouragement to His disciples. They were not aimed *tous exo*, but at those who had committed themselves to live under His authority.

In the Lukan version, we see that they form one half of a series of comparisons: blessings are pronounced on the poor, the persecuted, and the grieving who formed the bulk of His disciples, and woes are heaped on the haughty rich who disdained the preacher from Nazareth who had nowhere to lay His head. Thus Christ not only says, “Blessed are you poor”, but also “woe to you that are rich” (Luke 6:24). Like His Mother who foresaw that the coming Kingdom would overturn the oppressive realities of this age and put down the mighty from their thrones while exalting those of low degree (Luke 1:52), so her Son also declared that a mighty reversal was coming. The arrogant rich had already received all that they were ever going to have (compare Luke 16:25, where Abraham says to the rich man, “You in your lifetime received your good things”); those that were now full would one day hunger, those that laugh now would one day weep. The coming Kingdom would bring terrible judgment on the high and mighty.



But it would also bring blessing and vindication for the poor and oppressed, for those who labored and were heavy laden (Matthew 11:28). Coming to Jesus, they would find rest. They might weep now, but in the coming Kingdom, they would laugh (Luke 6:21). The Beatitudes presuppose this coming eschatological reversal. The first will be last, and the last first.

St. Matthew’s version of the Beatitudes, though shorn of the contrasting woes upon the haughty rich, are still longer than St. Luke’s version, and perhaps for this reason it is the version usually referred to when one refers to “the Beatitudes”. It is from this version that we will work in our commentary here. In Matthew’s version, the Beatitudes form the opening of what is usually called “the Sermon on the Mount”, which is a compendium of much of Christ’s ethical teaching, a collection of disparate sayings He doubtless gave repeatedly throughout His ministry. St. Matthew’s Gospel is the most Jewish of the four Gospels, and is consciously modelled on the Torah, so that it constitutes a kind of Torah for the Church. Thus it contains five substantial blocks of teaching (in chapters 5-7, 10, 13, 18, 24-25), of which the Sermon on the Mount is the first.

This first block of teaching is itself consciously modelled on the Law given from Sinai: just as Moses ascended Mount Sinai to receive the Law, so Christ ascended a mountain (of unstated location) to give the Gospel. Matthew 5:1 therefore reads, “Seeing the crowds, He went up on the mountain, and when He sat down His disciples came to Him.”

Note that He sat, for sitting was the ancient posture when giving authoritative teaching. Kings would sit on their thrones to speak to their courtiers, and teachers would also sit to teach, since sitting represented a more dignified posture than standing. We see this even today—we stand in the presence of important people, and only sit down when invited. That is why bishops would sit on their *kathedras* (or chairs) while they taught (a “cathedral” is the building where the bishop has his *kathedra*, regardless of the magnificence of the building or the lack of it). Christ sat down to teach, because He was not simply giving an opinion, but teaching with authority.

The Beatitudes form the prolegomena and introduction to the Sermon on the Mount in the same way that the Ten Commandments formed the prolegomena to the entirety of the Law. The contrast between Beatitude and Law is intentional: the Ten Commandments gave instructions for regulating the life of the theocratic community, but Christ bestows blessing for the coming Kingdom. The former found its context in the historical existence of a nation in this age, whereas the latter finds its context in the eschatological reversal coming with the Kingdom of God. The former demands obedience; the latter assures reward for those who have served Christ. The difference here is the difference between the Law and the Gospel.

The reward promised in the Beatitudes consists of blessing in the age to come. The word usually rendered “blessed” is the Greek *makarios*, a word used in classical Greek to denote the happiness of the gods. It is the Greek version of the Hebrew *asher* (thus, for example, Psalm 1:1), and it means “fortunate, happy”. (The Hebrew *asher* is cognate with the word used by Leah in Genesis 30:31 when she bore a son: “How happy I am! For women will call me happy!”, and so named the boy “Asher”). In Christ’s day the world looked at those poor, bedraggled souls who followed Him, and thought them to be deluded, pitiable, and pathetic, a bunch of fools rightly to be met with disdain and a sorry shake of the head. This what the Pharisees thought of Jesus’ disciples, writing them off and saying, “This rabble which does not know the Law is accursed” (John 7:49).

In response to such denunciation, Christ assured His followers that they were not accursed, but blessed. A tremendous reward awaited them in the coming Kingdom. The rich who despised them and who rejected Jesus will one day hunger and howl, but not His disciples. They will be filled and will laugh. In that blessed day of vindication, anyone might envy their fate. Let His disciples therefore persevere in their faith despite the persecution their faith brought upon them. Their reward would be great.

<https://blogs.ancientfaith.com/nooterfoundation/the-beatitudes-introduction/>

# Feast of the Holy and Glorious Great Martyr Saint Demetrios, The Myrrh-Streamer

Saint Demetrios suffered in Thessalonica during the reign of Galerius Maximian (c. 306). He belonged to one of the most distinguished families of the province of Macedonia and was widely admired not only because of his noble ancestry and grace of bearing, but also for virtue, wisdom and goodness of heart surpassing that of his elders.

The military expertise of Saint Demetrios led Galerius, as Caesar of the Eastern Empire, to appoint him commander of the Roman forces in Thessaly and Proconsul for Hellas. But for all this, Demetrios remained ever aware of the underlying realities of life. Since faith in Christ had touched his heart, all the glory of this world meant nothing to him, and there was nothing he preferred to teaching and preaching the word of God.

Despite the persecution directed against Christians by the Emperor, Saint Demetrios brought a large number of pagans to the faith. His words convinced them because they saw in the righteousness, peace and brotherly love that marked his life an illustration of the truth of which he spoke.

The Emperor Maximian had just won a series of brilliant victories over the Scythians and was on his way back to Rome when he halted at Thessalonica to receive the acclamations of the populace and to offer sacrifices in thanksgiving to the idols. A number of pagans, envious of the success of the Saint, took advantage of the Emperor's presence in the city to denounce Demetrios as a Christian. Maximian's astonishment gave way to violent indignation when he was told that Demetrios' was making use of his official position to spread the faith. Demetrios was summoned and confined in a cell, located in the basement of nearby baths.

Maximian arranged for games and gladiatorial combats to take place in the amphitheater of the city. He had brought with him a man of gigantic stature and Herculean strength called Lyaivos, a Vandal by origin. Such was this man's strength and skill in single combat that no one could withstand him. There was in the city a young Christian called Nestor, who observing the empty pride of the Emperor in the victories of his champion, made up his mind to show him that real power belongs to Christ alone. He ran to the baths where Demetrios was imprisoned and asked for the protection of his prayer in going to confront the giant. The Martyr made the sign of the Cross on the brow and the heart of the boy, and sent him like David before Goliath. He reached the amphitheater just as the heralds were crying out on all sides for any who would stand against Lyaivos. Advancing towards the Emperor, Nestor threw his tunic to the ground and shouted, "God of Demetrios, help me!" In the first encounter, at the very moment the giant rushed upon him, Nestor slipped aside and stabbed him to the heart with his dagger. There was uproar and amazement at the marvel, and people asked themselves how a mere child, relying neither on strength nor weapons, could so suddenly have brought down the barbarian.

Rather than yield to the sign of the sovereign power of God, the Emperor flew into a rage and ordered the immediate arrest of Nestor and his beheading outside the city. He had heard Nestor calling upon the God of Demetrios and, supposing the Saint had used some kind of witchcraft, Maximian ordered his soldiers to go and thrust Demetrios through with their lances, without trial, in the depths of his prison cell. There were some Christians, including Demetrios' servant Lupus, present at his martyrdom, and when the soldiers had gone, they reverently buried the Saint's body.

It was God's will that the grace with which He filled Saint Demetrios should remain active even after his death. This is why He caused to flow from his body a myrron with a delightful scent, which had the property of healing all who took it as an unction, with faith in the intercession of the Saint. Time and again, during sixteen hundred years, Saint Demetrios has given proof of his benevolent care for the city of Thessalonica and its inhabitants. He has defended them from the attacks of barbarians, he has preserved them from plague and famine, healed the sick and comforted the afflicted.

<https://www.goarch.org/-/feast-of-the-holy-and-glorious-great-martyr-saint-demetrius-the-myrrh-streamer>





# *St. Peter & St. Paul Annual Pie Contest Sunday Before Thanksgiving*



Bring **TWO** Homemade Pies to church!

**One pie for the contest & One pie for the Thanksgiving Day Dinner**

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

Additional details and previous years pie contest information located [www.orthodoxcarnegie.org/piecontest](http://www.orthodoxcarnegie.org/piecontest)





**St. Peter & St. Paul Ukrainian Orthodox Church**  
**220 Mansfield Blvd | Carnegie PA 15106**  
**orthodoxcarnegie@gmail.com**  
**www.orthodoxcarnegie.org**

# Happy Thanksgiving



**9:00 AM Divine Liturgy Service**

**Thanksgiving Day Dinners | Take-out & Delivery\* Only**  
**12:00 to 5:00 PM Thanksgiving Day**

*\*Delivery to Greater Carnegie Area Only*

**Four ways you can place a request for Thanksgiving Day Dinners!**

**CALL:** 412-276-9718 or 412-600-9585

**STOP DOWN:** Church Hall during dinner serving times

**EMAIL:** [ssppdinners@orthodoxcarnegie.org](mailto:ssppdinners@orthodoxcarnegie.org)

**SUBMIT:** Online order at <https://orthodoxcarnegie.org/thanksgivingopenhouse>  
 (scan the QR Code below)

**PLEASE PROVIDE:** Your Name, Complete Address,  
 Phone Number, Number of Dinners,  
 Delivery or Take-Out!

 **We will be doing Christmas Day Dinners too!**



*We kindly ask that you wear a face mask when your dinners are delivered or you are picking them up as take-out. Please adhere to social distancing regulations and maintain distancing while waiting to pick up your dinners.*  
*Thank you!*

**QUESTIONS? About the faith or our parish? Please reach out to Fr. John Charest at 847.910.7120 or [frjohn.charest@aol.com](mailto:frjohn.charest@aol.com).**





## ST. MATRONA LADIES SOCIETY

ST. PETER & ST. PAUL  
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CARNEGIE, PA

# Join us **VIRTUALLY** for our **17th Annual** **Cookie Walk**

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**Cookie Pickup:** Saturday, December 12  
9AM – 12PM at St. Peter & St. Paul  
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(220 Mansfield Blvd. Carnegie, PA)

For Questions, Contact:  
Rachel @ 412-877-9878 or  
Sherri @412-874-4190



**St. Peter & St. Paul Ukrainian Orthodox Church**  
220 Mansfield Blvd | Carnegie PA 15106  
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**Free!**

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**11:30 AM to 3:30 PM**

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**EMAIL:** [ssppdinners@orthodoxcarnegie.org](mailto:ssppdinners@orthodoxcarnegie.org)

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<https://orthodoxcarnegie.orgchristmascommunitydinner>  
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**PLEASE PROVIDE:** Your Name, Complete Address,  
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*We kindly ask that you wear a face mask when your dinners are delivered or you are picking them up as take-out. Please adhere to social distancing regulations and maintain distancing while waiting to pick up your dinners. Thank you!*

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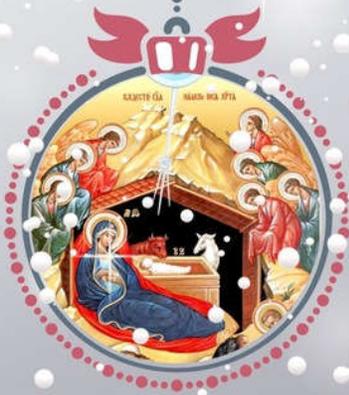
**QUESTIONS? About the faith or our parish? Please reach out to Fr. John Charest at 847.910.7120 or [frjohn.charest@aol.com](mailto:frjohn.charest@aol.com).**

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UKRAINIAN ORTHODOX CHURCH OF THE U.S.A.

# Time to Trim the Tree. Час Прикрашати Ялинку!



CHILDREN OF ALL AGES ARE INVITED TO SUBMIT HANDMADE ORNAMENTS TO BE HUNG ON THE OFFICIAL TREE LOCATED IN THE ROTUNDA OF THE METROPOLIA CENTER OF THE UKRAINIAN ORTHODOX CHURCH OF THE U.S.A.

HIS EMINENCE ARCHBISHOP DANIEL EAGERLY AWAITS THE ORNAMENTS, WHICH HE WILL HANG ON THE CHRISTMAS TREE HIMSELF.  
DON'T KEEP VLADYKA WAITING TOO LONG. ORNAMENTS MUST BE RECEIVED BY

## December 18, 2020

ЗАПРОШУЄМО УСІХ ДІТЕЙ НЕЗАЛЕЖНО ВІД ВІКУ, ЗРОБИТИ ОРНАМЕНТ ЩОБ ПРИКРАСИТИ ОФІЦІЙНУ ЯЛИНКУ, ЩО СТОЯТИМЕ В РОТОНДІ ЦЕНТРУ МИТРОПОЛІЇ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ С.Ш.А.

ЙОГО ВИСОКОПРЕОСВЯЩЕНСТВО АРХІЄПІСКОП ДАНІІЛ ОСОБИСТО ПРИКРАШАТИМЕ РІЗДВЯНУ ЯЛИНКУ.  
НЕ ЗАСТАВЛЯЙТЕ ВЛАДИКУ ДОВГО ЧЕКАТИ, А ВИСИЛАЙТЕ ВАШУ РУЧНУ РОБОТУ ДО

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