





# St. Peter & St. Paul Ukrainian Orthodox Church

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

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## NOVEMBER 22, 2020

### SUNDAY NOVEMBER 22

DIVINE LITURGY 9:30 AM, TONE 7

24<sup>TH</sup> SUNDAY AFTER PENTECOST

ST MATRONA OF CONSTANTINOPLE

EPH 2: 14- 22 ; LK 8: 41- 56,

### THURSDAY, NOVEMBER 26

DIVINE LITURGY 9:00 AM

### SATURDAY, NOVEMBER 28

VESPERS 6:00 PM

### SUNDAY NOVEMBER 29

DIVINE LITURGY 9:30 AM, TONE 8

25<sup>TH</sup> SUNDAY AFTER PENTECOST

HOLY APOSTLE & EVANGELIST MATTHEW

EPH 4: 1- 6 ; LK 10: 25 -37,

ALL SERVICE LIVE STREAMED AT:

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TODAY'S BULLETIN IS SPONSORED BY:

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HOLOVATIUK & REITEROVYCH FAMILIES IN HONOR OF VICTORIA ON HER  
21<sup>ST</sup> BIRTHDAY. HAPPY BIRTHDAY AND WISHING YOU MANY HEALTHY &  
HAPPY YEARS! MNOHII LITA!

JONATHAN & MEREDYTH DIDIER ON THE ANNIVERSARY OF THE  
CROWNING OF THEIR MARRIAGE. MANY BLESSED YEARS!

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

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

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

ми спонукаємо православних християн часто ходити до Святого Причастя;

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

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

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

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

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

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

**ті**, хто спізнився на Божественну Літургію (пришов після того, як було прочитано Апостол і Євангеліє) не можуть підходити до чаші; **хворі**, і **ті**, хто має обмежені фізичні м'якості, 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 дотримання вічного вчення нашого Господа наблизить нас один до одного Богу**

# ST MATRONA OF CONSTANTINOPLE



## TROPARION TO THE RESURRECTION TONE 7

By Thy Cross, Thou didst destroy death! To the thief, Thou didst open Paradise! For the myrrh-bearers, Thou didst change weeping into joy! And Thou didst command Thy disciples, O Christ God, to proclaim that Thou art risen, granting the world great mercy.

## KONTAKION TO ST. MATRONA TONE 2

While dwelling 'midst men, with fasting thou didst waste thy flesh, and thou didst devote thyself unto unceasing prayers; thus, Matrona, thou didst piously serve the Master in Whose behalf thou forsook all things, O Saint, and brought thy life to its end righteously.

## KONTAKION TO THE RESURRECTION TONE 7

The dominion of death can no longer hold men captive, for Christ descended, shattering and destroying its powers! Hell is bound, while the prophets rejoice and cry: the Savior has come to those in faith! Enter you faithful, into the Resurrection!

## PROKIEMON

The Lord shall give strength onto His people; the Lord shall give His people the blessing of peace.

*Verse:* Bring unto the Lord, O ye sons of God, bring young rams unto the Lord.

## The Lesson from the Epistle of St. Paul to the Ephesians с.2, v. 14-22

Brethren, Christ is our peace. For he unified the Jews and the Gentiles. He has demolished the barrier that kept us apart. He put an end to the feud between us in his flesh. He abolished the Law with its ordinances and regulations.

He created out of the two groups a new man, united with himself. He made peace between the two groups. He reconciled them both to God in one body through the Cross. He brought to an end the hostility between them in his own flesh.

So, he came and proclaimed his Gospel of peace to you who were far off, and to those who were near. Now, united in the same Spirit, we both have access to the Father.

Now you are no longer foreigners and immigrants. But you are fellow-citizens of the saints, members of the divine family. You have been built on the foundations laid by the Apostles and the Prophets, with Jesus Christ as the corner-stone. In him the entire building is bound together and rises upwards as a holy temple, dedicated to the Lord. Along with him you are built up as a dwelling-place of God in the Holy Spirit.

## До ефесян 2:14-22

Христос є нашим джерелом миру. Він об'єднав нас в один народ і зламав перешкоду, стіну ворожнечі, пожертвувавши Своїм власним Тілом. Він покінчив із Законом, з його правилами та заповідями, щоб забезпечити мир, створивши в Собі один новий народ із двох. Він примирив ці два народи з Богом в одному тілі через Свою смерть на хресті і так Він припинив ворожнечу між ними. Христос прийшов і приніс вам Звістку про мир — далеким від Бога і близьким. Бо саме через Христа ми всі маємо доступ до Отця в єдиному Дусі.

Отже, ви, неюдеї, вже не чужинці й не сторонні. Ви співгромадяни з людьми Божими та Його родиною. Ви, віруючі, подібні до споруди, зведеної Господом: ви збудовані на підвалинах, закладених апостолами і пророками, а наріжним каменем є Сам Христос Ісус. І вся будівля тримається на Ньому. Завдяки Христу вона росте, щоб стати святим Храмом у Господі. Через Нього і ви всі об'єднуєтеся і створюєте єдине житло, де Бог живе через Духа Святого.

## Alleluia

v. The Lord will give strength to His people. The Lord will bless His people with peace.  
v. Offer to the Lord, O you sons of God. Offer young rams to the Lord

### The Gospel According to St. Luke

с. 8 в. 41-56

At that time, a man named Jairus, who was a leader of the synagogue, came up to Jesus, fell down at his feet, and begged him to come to his house, because he had an only daughter, about twelve years old, and she was dying.

As he was going, the people pressed around him. Now a woman who was suffering from an hemorrhage for twelve years and had spent all her money on doctors, but could obtain no cure from anyone, came up behind him, touched the hem of his garment, and her hemorrhage stopped immediately. Then Jesus asked: "Who touched me?" As all denied it, Peter said: "Master, the people around you are pressing you, and you ask who touched you?" But Jesus replied: "Someone touched me. For I know that power passed from me."

When the woman saw that she had not escaped his notice, she came forward trembling, fell down before him, and declared in the presence of all the people for what reason she had touched him and how she had been cured immediately. Jesus said to her: "Courage, my daughter. Your faith has healed you. Go in peace."

While he was still speaking, a messenger came from the house of the leader of the synagogue and said to him: "Your daughter is dead. Do not trouble the Master any more." Jesus heard it and said to him: "Do not be afraid. Only have faith, and she will be healed."

When he reached the house, he allowed no one to enter with him except Peter, John, James, the father and mother of the child. They were all weeping and lamenting her. But he said to them: "Do not weep. She is not dead, she is asleep."

They laughed at him, for they knew that she was dead. But he grasped her hand and called aloud: "My child, arise." Her spirit returned, and she rose up immediately. Then Jesus asked them to give her something to eat. Her parents were amazed. But he ordered them to tell no one what had occurred.

### Від Луки 8:41-56

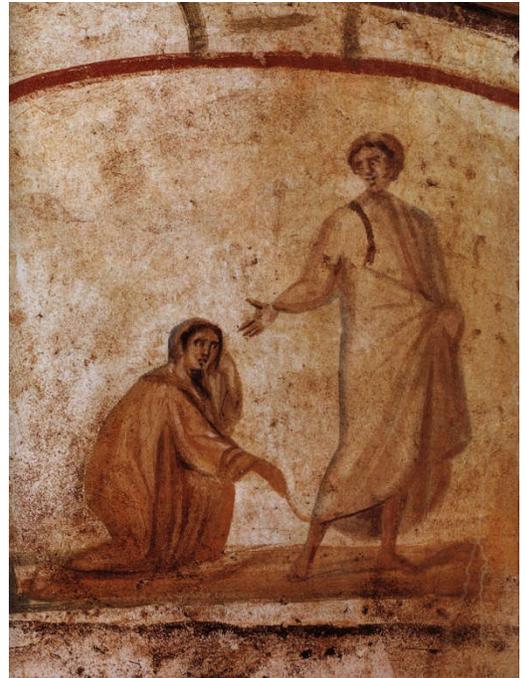
Саме тоді прийшов голова синагоги на ймення Яїр. Він упав до Ісусових ніг і благав піти до нього додому, оскільки там помирала його єдина дочка, якій було дванадцять років. І коли Ісус йшов з Яїром, величезний натовп з усіх сторін щільно оточував Його.

У натовпі була жінка, яка вже дванадцять років страждала від кровотечі. Вона витратила все, що мала, на лікарів, та ніхто з них не зміг допомогти їй. Жінка підійшла ззаду до Ісуса й торкнулася краю Його плаща. Тієї ж миті кровотеча припинилася. Ісус запитав: «Хто це торкнувся Мене?» Оскільки всі відмовлялися, Петро відповів: «Господи, натовп зусебіч напире на Тебе і тисне». Та Ісус сказав: «Хтось торкнувся Мене, бо Я відчув, як сила вийшла з Мене». Коли жінка зрозуміла, що їй не вдасться залишитися непоміченою, затремтіла і впала долілиць перед Ісусом. Перед усіма присутніми вона сказала, чому торкнулася Його і як миттю одужала. Ісус сказав їй: «Дочко, віра твоя зцілила тебе! Йди з миром».

Поки Ісус ще говорив, чоловіки прийшли з дому Яїра й сказали йому: «Твоя дочка померла. Навіщо турбувати Учителя?» Та Ісус почув ці слова й мовив до Яїра: «Не бійся. Лиш вір, і вона одужає».

Прийшовши до дому, Ісус нікому не дозволив заходити з Ним, крім Петра, Іоана, Якова та батьків дитини. Усі присутні плакали й сумували за дівчинкою. Ісус мовив: «Не плачте! Вона не померла, а просто спить». Та люди почали насміхатися з Нього, знаючи, що вона таки померла.

Тоді Ісус узяв її за руку й мовив: «Дівчинко, вставай!» Дух її повернувся в тіло, і вона тут же підвелася. Ісус звелів нагодувати дівча. Батьки дівчинки були приголомшені тим великим дивом, але Ісус наказав їм, щоб нікому не розповідали про те, що сталося.



# 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  
Maria Warholak  
Peter Zinski  
Kathryn Ostaffy  
Joann Klein  
Michael Klein  
Dan Rosga

Steve Sivulich  
Ronda Bickel  
Pearl Homyrda  
Ann Sekelik  
Shelley Cameron  
James White  
Dylan G

Jane Allred  
Claudia Losego  
Dolores Wachnowsky  
Pamela Graham  
Jocelyn Barner  
Theresa Zatezalo  
Olga Cherniavska

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

*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. 24 Martyr Victor of Damascus**

Victor Onufrey, Victoria Swindle

#### **Nov 24 Martyr Stephanida**

Stephanie Swindle

#### **Nov 26 St. John Chrysostom**

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

### **Anniversaries**

### **Birthdays**

Nov 22 Nick Solominsky

Nov 28 Deborah Farnsworth

### **Feast Days of:**

Nov. 22 St. Simeon Metaphrastes

Nov 24 Martyr Victor

Nov 27 Deacon Philip

Nov 27 St. Gregory Palamas

### **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**

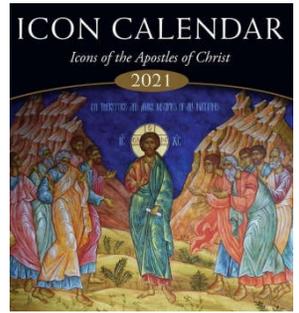
Brittany & Scott Brettell

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

Sue Leis



- **2020 ICON CALENDARS-** 2020 Ancient Faith Icon Calendars are available. They are \$15 each and benefit our Youth Ministry. See Michael Kapeluck for purchase..



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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.

### **November 12<sup>th</sup>, 2020 Update:**

I would like to thank everyone who has indicated that they could help on Wednesday November 25<sup>th</sup> 2020 and Thanksgiving Day November 26<sup>th</sup>, 2020. We still need a few Volunteers for Wednesday AM and for Thursday AM or PM.

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## ST. MATRONA ABBESS OF CONSTANTINOPLE

Saint Matrona, Abbess of Constantinople was born in the city of Perge Pamphylia (Asia Minor) in the fifth century. They gave her in marriage to a wealthy man named Dometian. When her daughter Theodota was born, they resettled in Constantinople. The twenty-five-year-old Matrona loved to walk to the temple of God. She spent entire days there, ardently praying to the Lord and weeping for her sins.

At the church the saint met two pious Eldresses, Eugenia and Susanna, who from their youth lived there in asceticism, work and prayer. Matrona began to imitate the God-pleasing life of an ascetic, humbling her flesh by abstinence and fasting, for which she had to endure criticism by her husband.

Her soul yearned for a full renunciation of the world. After long hesitation, St Matrona decided to leave her family and entreated the Lord to reveal whether her intent was pleasing to Him. The Lord heard the prayer of His servant. Once, during a light sleep, she had a dream that she had fled from her husband, who was in pursuit of her. The saint concealed herself in a crowd of monks approaching her, and her husband did not notice her. Matrona accepted this dream as a divine directive to enter a men's monastery, where her husband would not think to look for her.

She gave her fifteen-year-old daughter to be raised by the Eldress Susanna, and having cut her own hair and disguised herself in men's attire, she went to the monastery of St Bassion. There the Nun Matrona passed herself off as the eunuch Babylos and was accepted as one of the brethren. Apprehensive lest the monks learn that she was a woman, the saint passed her time in constant quietude and much work. The brethren marveled at the great virtue of Babylos.

One time the saint was working in the monastery vineyard with the other monks. The novice monk Barnabas noted that her ear-lobe was pierced and asked about it. "It is necessary, brother, to till the soil and not watch other people, which is not proper for a monk," answered the saint.

After a certain while it was revealed in a dream to St Bassion, the igumen of the monastery, that the eunuch Babylos was a woman. It was also revealed to Acacius, igumen of the nearby Abraham monastery. St Bassion summoned St Matrona and asked in a threatening voice why she had entered the monastery, to corrupt the monks, or to shame the monastery.

With tears the saint told the igumen about all her past life, about her husband, hostile to her efforts and prayers, and about the vision directing her to go to the men's monastery. Convinced that her intent was pure and chaste, St Bassion sent St Matrona to a women's monastery in the city of Emesa. In this monastery the saint dwelt for many years, inspiring the sisters by her high monastic achievement. When the Abbess died, by the unanimous wish of the nuns the Nun Matrona became head of the convent.

The fame of her virtuous activities, and miraculous gift of healing, which she acquired from the Lord, spread far beyond the walls of the monastery. Dometian also heard about the deeds of the nun. When St Matrona learned that her husband was coming to the monastery and wanted to see her, she secretly went off to Jerusalem, and then to Mount Sinai, and from there to Beirut, where she settled in an abandoned pagan temple. The local inhabitants learned of her seclusion, and began to come to her. The holy ascetic turned many from their pagan impiety and converted them to Christ.

Women and girls began to settle by the dwelling of the nun and soon a new monastery was formed. Having fulfilled the will of God, revealed to her in a dream, the saint left Beirut and journeyed to Constantinople where she learned that her husband had died. With the blessing of her spiritual Father, St Bassion, the ascetic founded a women's monastery in Constantinople, to which sisters from the Beirut convent she founded also transferred. The Constantinople monastery of St Matrona was known for its strict monastic rule and the virtuous life of its sisters.

In extreme old age St Matrona had a vision of the heavenly Paradise and the place prepared for her there after 75 years of monastic labor. At the age of one hundred, St Matrona blessed the sisters, and quietly fell asleep in the Lord.



## The Beatitudes – “Blessed are those who mourn”

October 30, 2020 · [Fr. Lawrence Farley](#)

We continue with our series on the Beatitudes. Today we examine our Lord’s words, “Blessed are those who mourn, for they shall be comforted”.

It is safe to say that the secular world today does not have much time for mourning. It rejects the idea that any might embrace mourning, sadness, grief, or sorrow and devote themselves to it as a kind of blasphemy against the Good Life. Without much reflection secularism devotes itself to the dogma which says, “Eat, drink, and be merry, for tomorrow we die”, and it is repelled by the thought of mourning as a tragic waste of precious time. We must make the most of the brief time given to us and gather rosebuds while we may. There is no time to mourn. Mourning is classed with depression as one of the things to be avoided at all costs.



This Good Life of eating, drinking, and being merry is, of course, easier to do if you live in the affluent first world, and have lots of money—or at least enough money for beer, pizza, and Netflix. We in North America often forget that countless thousands in the world have no resources to buy the Good Life—or even a moderately okay life consisting of more than one meal a day. The world, stuffed full of people who are poor by contemporary western standards, has always found it comparatively easy to mourn, especially given that mourning is inevitable. To gain a bit of historical perspective, let us remember that until relatively recently all human beings lived with a high infant mortality rate and without the benefit of anaesthetic. In fact some historians reckon that childbirth was about as dangerous for women as the battlefield was for men. You were not *guaranteed* to eventually die in labour, but it was a distinct possibility, and many women did. Such reflections serve to put our view of the human condition in proper perspective.

There is, in fact, much to mourn over in this life, even for us modern North Americans. It was even more so in the ancient world. Most of the misery then was rooted in the fact that most of the wealth was owned by the proverbial 1%, who were intent upon keeping it. (Have things changed that much?) These elites could grind the face of the poor, crush out their hopes, and treat them like so much human ballast, and there was nothing the poor could do about it—except mourn.

That is perhaps why there is so much mourning and lamentation in the Psalter—as well as imprecations against the wicked and the rich. Indeed, you don’t have to get very far into the Psalter before the lamentation begins: Psalm 3 exults that God will break the teeth of the wicked, Psalm 4 laments that men love lying, in Psalm 6 the psalmist tells us that every night he drenches his bed with tears, Psalm 7 protests that the wicked persecute him unjustly, Psalm 9 looks for the day when the hope of the poor shall not perish forever, Psalm 10...well, you get the idea. The Psalter represents not just the hymnal of Israel and the Church, but also offers a poignant snapshot of the common man everywhere, and constitutes a thick dossier documenting human suffering. There is plenty of mourning in the Psalter, because there is plenty of mourning in the human race.

That of course included the disciples of Jesus. As previously said, most of His followers were poor and powerless, because then as now, most people in the world were poor and powerless. That meant that mourning was inevitable. Rich people could deal with their suffering by offering bribes to those who could make their problem go away, or (if that failed) by consoling themselves with tables of rich food and gallons of wine. Kings could deal with their suffering in the same way, and also by making war on other kings to obtain even more wealth. The average man dealt with his suffering by mourning, because that was all he could do.

Since most of us in the affluent West are rich (at least by the standards of history) we can afford to console ourselves by stuffing ourselves with food and drink and by distracting ourselves with entertainment. But this is hardly the answer. When we stop racing through life long enough to reflect, we discover that food, wine, and Netflix are not sufficient to assuage the sorrows that afflict us. For all our wealth, we are still little people, powerless before forces we can neither understand nor control. We have a choice: we can do more binge-watching on Netflix or we can turn to God, bringing our sorrow to Him. A wise man will choose the latter.

Mourning then is simply recognition that all life in this age is lived within a vale of tears. We have little joy, and what we have is too soon taken from us by death. And arguably we have even less joy now in the modern West than our ancestors did, for our ancestors would sing as they worked, the men singing work songs in the fields and the women singing hymns as they baked their daily bread, and no one sings as they work now. Mourning is therefore not pathological; it is simply a recognition that all is vanity, as the writer of *Ecclesiastes* told us in his brief 12-chapter treatise.

But this Beatitude proclaims that it will not always be so. Grief will not have the final word, nor will mourning last forever. If we follow Christ, our final state will be one of joy, not grief, and the mourning will give way to dancing and to laughter (Psalm 30:11, Luke 6:21). Eventually God will wipe away all tears from our eyes, and take every last bit of pain from our hearts. Those who mourn will be comforted.

And this comfort will be no mild muted thing. It will not be like the hug we give a tearful child in pain when we try to comfort them in their distress. The word used here is the Greek *parakaleo*, which implies a reversal of situation. Thus when Abraham spoke to the rich man who was suffering in Hades, he said that Lazarus, after suffering miserably during his lifetime, was being “comforted here”—as indeed he was, feasting in riotous joy at the head table, seated next to Abraham in the first place of honour.

That is the comfort the disciples of Jesus are promised in exchange for their mourning. It is as one medieval Christian mystic said: in that day, “all will be well, and all will be well, and all manner of thing will be well”. We need not fear mourning, but should bring our sorrows to Jesus, the healer of hearts. We will find comfort in the Kingdom soon enough.

<https://blogs.ancientfaith.com/nooterfoundation/the-beatitudes-blessed-are-those-who-mourn/>



Ukrainian Orthodox League Seminar  
EXPERIENCING WORSHIP SERIES

## THE NATIVITY

7:00 PM – 8:30 PM

Friday, December 11, 2020

The Feast of the Nativity of our Lord and Savior Jesus Christ is one of the most joyous days of the Orthodox Church. It ranks next to the Resurrection of Jesus. This year, experience the power of this Season of Grace by gaining a deeper understanding of why we fast, the hymnography of the Church, and how the Nativity foreshadows His Passion and Resurrection.

Guest Speaker: Rev. Silouan Rolando  
Special Guest Speaker: Victoria Swindle  
Host Pastors: Rev. John Charest and Rev. Ivan Tchopko



There is no registration fee. To Register [Click Here](https://forms.gle/65sgSknqHKH3yWf9) or paste the following link in your browser.  
<https://forms.gle/65sgSknqHKH3yWf9>  
Ohio and Western PA Regions of the UOL -- For information Text 412-565-9441



**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  
UKRAINIAN ORTHODOX CHURCH  
CARNEGIE, PA

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

Experience the "VIRTUAL WALK" in the  
comfort of your own home!

Order Cookies & Pay Online:  
Now through November 30, 2020  
[www.stmatronacookiewalk.com](http://www.stmatronacookiewalk.com)

**\*No in-person orders.\***

**Cookie Pickup:** Saturday, December 12  
9AM - 12PM at St. Peter & St. Paul  
Ukrainian Orthodox Church Hall

(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  
orthodoxcarnegie@gmail.com  
www.orthodoxcarnegie.org

## Christmas Day Dinners | Take-out & Delivery\* Only

**Free!**

**December 25, 2020**

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

**\*Delivery to Greater Carnegie Area Only**

**Four ways you can place a request for  
Christmas 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/christmascommunitydinner>  
(scan the QR Code below)

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



*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!*

**SCAN ME!**



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*Praying our way Together*  
*Nativity 2020*

*Sponsored by the UOL Education  
Commission*

*During this trying year, join us  
in preparation for the  
Nativity of our Lord.*

*Looking for something to heighten your  
spiritual journey to prepare for the Nativity.*

*If you would like to journey with us,  
please email your name, phone number, parish name,  
and parish address to Oleh Bilynsky at  
[nsufler@aol.com](mailto:nsufler@aol.com) and more information will be sent to  
you.*

*Please sign up by November 27, 2020.*



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



# Calendar of Events

November 26	Thanksgiving Dinner Take Out
December 12	Cookie Walk
December 25	Christmas Dinner Take Out

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

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.

Call 276-9718 to schedule a donation.

### **Parish Website/Social Media**

**To Submit items for publication on website & social media**

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

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

E-mail Technology at [technology@orthodoxcarnegie.org](mailto:technology@orthodoxcarnegie.org)

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

Find & follow us on:



**BULLETIN SPONSOR DATES**

Nov. 1 \_\_\_\_\_ Sponsored  
Nov. 8 \_\_\_\_\_ Sponsored  
Nov. 15 \_\_\_\_\_ Sponsored  
Nov. 22 \_\_\_\_\_ Sponsored  
Nov. 29 \_\_\_\_\_

December 6 \_\_\_\_\_  
December 13 \_\_\_\_\_  
December 20 \_\_\_\_\_  
December 27 \_\_\_\_\_

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**BULLETIN SPONSOR FORM**

Sponsor \_\_\_\_\_  
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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