

*St. Peter & St. Paul Ukrainian  
Orthodox Church  
Carnegie, PA*

*115th  
Anniversary Celebration*



*November 3, 2018*

*1903-2018*



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

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

Re. Fr. John Charest  
Deacon Evan O'Neil

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Parish Hall: 412- 276-9718

President: Howard West 724-910-9627

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

## NOVEMBER 4, 2018

### WELCOME VLADYKO!

SUNDAY, NOVEMBER 4<sup>TH</sup>

DIVINE LITURGY, 9:30 AM, TONE 6  
23<sup>RD</sup> SUNDAY AFTER PENTECOST  
7 HOLY SLEEPERS OF EPHEBUS  
EPH, 2 : 4 - 10 , LK 16 : 19 - 31

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

VESPERS 6:00 PM

SUNDAY, NOVEMBER 11<sup>TH</sup>

DIVINE LITURGY, 9:30 AM, TONE 7  
24<sup>TH</sup> SUNDAY AFTER PENTECOST  
ST ANASTASIA THE ROMAN  
EPH, 2 : 14 - 22 , LK 8- 26 -39

THIS WEEK'S BULLETIN IS SPONSORED BY:

JEANNE DEVORE IN MEMORY OF HER PARENTS MILDRED &  
VICTOR SAGANEY, AND BROTHER VICTOR J. SAGANEY  
MEMORY ETERNAL VICHNAYA PAMYAT

OLHA SEMENYUK IN HONOR OF ANDRIY PYVOVAR ON HIS  
BIRTHDAY  
MNOHAYA LITA! MANY BLESSED YEARS!

CONGRATULATIONS TO OUR SON AND BROTHER, STEVEN  
THOMAS SAWCHUK, AS HE IS TONSURED TODAY AS A READER  
IN THE UKRAINIAN ORTHODOX CHURCH. MAY GOD BLESS  
AND KEEP YOU AS YOU TAKE ON THIS SACRED RESPONSIBILITY  
AND THUS BEGIN THIS NEW JOURNEY IN THE SERVICE OF OUR  
LORD.

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412-716-0562

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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](mailto:kapeluck@verizon.net)

# We welcome you today

## **We would like to remind our visitors of the following;:**

- ❖ All people are encouraged to participate in the sacred services of our Church. We hope that you will be able to worship as well as have fellowship with us. Should you wish any information about the Orthodox Faith or this parish in particular, please see the rector or any member of the church. We are able to place you on our mailing list.
- ❖ Only Orthodox Christians may receive the Eucharist (Holy Communion) in the Orthodox Church. In like manner, Orthodox Christians may not receive the sacraments in a non-Orthodox Church. While we hope that one day all Christians will find unity and be able to approach the chalice of our Lord together, we observe the teachings of the Church that the Eucharist is a gift of unity and not a means of unity.

## **We remind our faithful and visitors of the following guidelines concerning the Holy Sacraments in the Orthodox Church.**

- ❖ Orthodox Christians are urged to receive Holy Communion frequently.
- ❖ Communicants should be at peace with others before approaching the chalice (Mt 5:23-24)
- ❖ Realize the importance of making a thorough examination of sins and transgressions against God, ourselves and others and having prayed for forgiveness before coming to Holy Communion.
- ❖ Frequent communicants should come to Holy Confession at least four times a year (during the four fasting periods of the year). and additionally when an examination of conscience reveals the necessity to do so in order to heal any sinful behavior.
- ❖ Communicants should fast from all foods and liquids from the evening before receiving Holy Communion.
- ❖ Communicants should read prayers in preparation for receiving Holy Communion.
- ❖ All Orthodox Christians must receive the sacraments at least once a year.
- ❖ Those who are late for Divine Liturgy ( after the reading of the Epistle and Gospel) should not approach the chalice.
- ❖ Those who are ill or who have special physical needs are exempt from the above guidelines.
- ❖ Infants and children (up to the age of seven) who are Orthodox Christians may receive Holy Communion and are exempt from the above guidelines.

**Thank you for gathering to worship with us today. Together we have glorified the One God, Father, Son and Holy Spirit. May we be brought closer to one another and closer to God by following the eternal teachings of our Lord.**

## **Нагадуємо нашнім гостям., що:**

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

лише православні християни можуть отримати Євхаристію (Святе Причастя) у православної церкви і, відповідно, православні християни не можуть отримувати святого причастя у 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.Матвії 5:23-24);

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

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

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

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

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

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

# SEVEN HOLY SLEEPERS OF EPHESUS

## TROPARIUM TO THE RESURRECTION TONE 6

The angelic powers were at Thy tomb; the guards became as dead men. Mary stood by Thy grave, seeking Thy most pure Body. Thou didst capture hell, not being tempted by it. Thou didst come to the Virgin granting life. O Lord, who didst rise from the dead: glory to Thee!

## KONTAKION TO THE SLEEPERS - TONE 4

Your seven holy martyrs, O Lord,  
through their sufferings have received incorruptible  
crowns from You, our God.  
For having Your strength, they laid low their adversaries, and shattered the  
powerless boldness of demons.  
Through their intercessions, save our souls!

## TROPARIUM TO THE SLEEPERS - TONE 4

The Seven Holy Youths renounced the perishing comforts of this world,  
preferring the eternal things of Heaven.  
They were incorrupt after death and rose from the  
dead and buried the snares of the devils!  
O Faithful, let us then honor them, singing a hymn of praise to Christ!

## KONTAKION TO THE RESURRECTION TONE 6

When Christ God, the Giver of Life, raised all of the dead from the valleys of misery with His mighty hand, He bestowed resurrection on the human race. He is the Savior of all, the Resurrection, the Life and the God of All.

The Seven Youths of Ephesus: Maximilian, Iamblicus, Martinian, John, Dionysius, Exacustodianus (Constantine) and Antoninus, lived in the third century. St Maximilian was the son of the Ephesus city administrator, and the other six youths were sons of illustrious citizens of Ephesus. The youths were friends from childhood, and all were in military service together.

When the emperor Decius (249-251) arrived in Ephesus, he commanded all the citizens to offer sacrifice to the pagan gods. Torture and death awaited anyone who disobeyed. The seven youths were denounced by informants, and were summoned to reply to the charges. Appearing before the emperor, the young men confessed their faith in Christ.

Their military belts and insignia were quickly taken from them. Decius permitted them to go free, however, hoping that they would change their minds while he was off on a military campaign. The youths fled from the city and hid in a cave on Mount Ochlon, where they passed their time in prayer, preparing for martyrdom.

The youngest of them, St Iamblicus, dressed as a beggar and went into the city to buy bread. On one of his excursions into the city, he heard that the emperor had returned and was looking for them. St Maximilian urged his companions to come out of the cave and present themselves for trial.

Learning where the young men were hidden, the emperor ordered that the entrance of the cave be sealed with stones so that the saints would perish from hunger and thirst. Two of the dignitaries at the blocked entrance to the cave were secret Christians. Desiring to preserve the memory of the saints, they placed in the cave a sealed container containing two metal plaques. On them were inscribed the names of the seven youths and the details of their suffering and death.



The Lord placed the youths into a miraculous sleep lasting almost two centuries. In the meantime, the persecutions against Christians had ceased. During the reign of the holy emperor Theodosius the Younger (408-450) there were heretics who denied that there would be a general resurrection of the dead at the Second Coming of our Lord Jesus Christ. Some of them said, "How can there be a resurrection of the dead when there will be neither soul nor body, since they are disintegrated?" Others affirmed, "The souls alone will have a restoration, since it would be impossible for bodies to arise and live after a thousand years, when even their dust would not remain." Therefore, the Lord revealed the mystery of the Resurrection of the Dead and of the future life through His seven saints.

The owner of the land on which Mount Ochlon was situated, discovered the stone construction, and his workers opened up the entrance to the cave. The Lord had kept the youths alive, and they awoke from their sleep, unaware that almost two hundred years had passed. Their bodies and clothing were completely undecayed.

Preparing to accept torture, the youths once again asked St Iamblicus to buy bread for them in the city. Going toward the city, the youth was astonished to see a cross on the gates. Hearing the name of Jesus Christ freely spoken, he began to doubt that he was approaching his own city.

When he paid for the bread, Iamblicus gave the merchant coins with the image of the emperor Decius on it. He was detained, as someone who might be concealing a horde of old money. They took St Iamblicus to the city administrator, who also happened to be the Bishop of Ephesus. Hearing the bewildering answers of the young man, the bishop perceived that God was revealing some sort of mystery through him, and went with other people to the cave.

At the entrance to the cave the bishop found the sealed container and opened it. He read upon the metal plaques the names of the seven youths and the details of the sealing of the cave on the orders of the emperor Decius. Going into the cave and seeing the saints alive, everyone rejoiced and perceived that the Lord, by waking them from their long sleep, was demonstrating to the Church the mystery of the Resurrection of the Dead.

Soon the emperor himself arrived in Ephesus and spoke with the young men in the cave. Then the holy youths, in sight of everyone, lay their heads upon the ground and fell asleep again, this time until the General Resurrection.

The emperor wanted to place each of the youths into a jeweled coffin, but they appeared to him in a dream and said that their bodies were to be left upon the ground in the cave. In the twelfth century the Russian pilgrim Igumen Daniel saw the holy relics of the seven youths in the cave. [www.oca.org](http://www.oca.org)

## Προκίεμον

O Lord, save Thy people, and bless Thine inheritance.

*Verse:* Unto Thee will I cry, O Lord, my strength; keep Thou not silent unto me.

## 23<sup>rd</sup> Sunday The Lesson from the Epistle of St. Paul to the Ephesians c.2, v. 4-10

Brethren, when we were dead through our trespasses, God, who is rich in mercy, out of his excessive love for us, gave us life through Christ, saved us through his grace, raised us from the dead with him, and made us sit with Jesus Christ in heaven.

Thus, he showed to the coming ages the immeasurable wealth of his grace and kindness toward us in Jesus Christ.

For you have been saved by grace through faith. It was not the result of your actions, it was a gift from God. It was not achieved by anyone. So, no one can boast of it. For we are his work, created in Jesus, and pledged to such good actions, which we should perform, as he has foreordained.

## До ефесян 2:4-10

Та Бог багатий милосердям через Його велику любов до нас. Навіть коли ми були мертвими через гріхи свої, Він дарував нам нове життя разом із Христом (і були ви врятовані завдяки Божій милості). Бог воскресив нас до життя разом із Христом і посадив разом із Ним на престолі у Царстві Небеснім. Господь зробив це заради нас в Ісусі Христі. Бог зробив це для того, щоб показати на всі прийдешні часи незрівнянне багатство милості Своєї. Він зробив це завдяки доброті до нас в Ісусі Христі.

Бо саме Божою милістю спаслися ви завдяки вірі. Спасіння не є ваша заслуга, то є дар Божий. То не винагорода за чийсь труд, й не те, чим хтось міг би хвалитися. Бо ми — створіння Божі. Він створив нас у Ісусі Христі для добрих справ. І справи ті Бог приготував задалегідь, щоб ми могли свої життя присвятити їм.

### Gospel According to Saint Luke (c. 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, змилуйся 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 опріч 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:

Metropolitan Antony	Tetiana Kozak	Rose Zinski	Pamela Partridge	Reggie Warford
Fr. John Nakonachny	Jane Allred	Sarah Dorning	Sharon Welsh	Peter Zinski
PM Maryann Ozlanski	Pearl Homyrda	Kathryn Ostaffy	Jackson Janosek	James Horowitz
Stephen Sheptak	Max Rozum	Ronda Bicke	Patsy Orlovski	Joe Leis
Elissa Lopez	Irene Palahunik	Mary Ellen Heitzman	Patty Valentino	Jennifer Marley
Dave Harrison	Sam Jarovich	Christopher	Olha Cherniavska	Rose Zalenchak
Tim Cromchak	Andrew Brennan	Jabrell	Angie Zatezalo	Helen Wilwert
Eva Stasko	Kathryn Yttri	Penny T.	Ann F.	Steven Smyczek
Fr. Nicholas Dilendorf	Steve Sivulich	Michele Kapeluck	Joe Smajda	Michael Klein
Joanne Klein	Pat S.			

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 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  
November 16 Zachary Haluszczak  
November 17 Kim O'Brien

### Feast Days of:

All a part of our parish Iconography

**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 Cliff O'Neil, , Ethan Nix



- **AXIOS:** We extend our congratulations and prayers for God's blessing on Steven Sawchuk, who is being tonsured to the office of Reader in the Orthodox Church. May God grant you the blessing to serve the Church and our parish well for many years to come. Mnohaya Lita!
- **CONGRATULATIONS:** Congratulations to Howard West who this past weekend was invested presented with the Cross of St. Andrew and made an official Archon of the Ecumenical Patriarch with the title *Archon Notarios*.

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### November Coffee Hour Schedule

- Nov. 4 Pat Sally, Tracey Sally, Mike Sally
- Nov.11 Bonnie Reinhart, Theresa Zatezalo
- Nov 18 Andrew Brennan, Michael Welsh, Jeanne DeVore
- Nov 25 Chris Mills, Justina Mills, Gabby Mills

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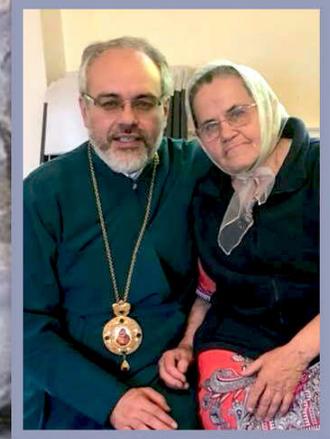
### KITCHEN WORKERS SCHEDULE Fall 2018

- Nov 5, Monday 7:30 am Potato prep (100 lbs) plus 2 batches pyrohi (pierogies)
- Dec 3, Monday 7:30 am Potato Prep (100 lbs) plus 2 batches pyrohi (pierogies)
- Dec 14, Friday 8:00 am Bread Baking

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# UKRAINIAN ORTHODOX CHURCH OF THE USA

DELIVERS HOPE, FUNDS, FOOD AND WARMTH  
TO THE RESIDENTS OF MERCY HOUSE  
IN MARIUPOL, UKRAINE



**Recently our parish presented Deacon Ihor Mahlay of St Andrews Society with a donation of \$1,200. From our \$5 Luncheon. Here is where some of the monies go.**

As the cold weather sets in, we find ourselves preparing for Autumn by decorating our homes, raking leaves, cooking hearty meals and generally enjoying the long dark nights, spent with family and loved ones before a crackling fire.

It is thanks to the donations of the faithful of the Ukrainian Orthodox Church of the USA, and to the membership St. Andrew's Society (*Central Charitable Organization of the UOC of the USA*), that many who would otherwise remain cold and hungry through the winter months, now have hope to also enjoy a warm meal and toasty fire.



While in Ukraine, the Exarch of the Ecumenical Patriarch and in the capacity of the President of the Consistory of the UOC of the USA, His Eminence Archbishop Daniel was honored to hand-deliver funds collected by St.

Andrew Society for the purchase of coal and food for the residents of the Mercy House in Mariupol, Ukraine. Thanks to St. Andrew's Society President, Protodeacon Ihor Mahlay, and the hard work of the members, enough funds were collected to provide warmth and sustenance throughout the coming Winter months.



The Mercy House is home to elderly and disadvantaged individuals, many of whom are displaced due to the current conflict in the eastern regions of Ukraine. The elderly sit gazing out cracked windows at the bleak gray landscape, wrapped in sweaters and blankets to ward off

the cold, and await a scrap of food, a slice of bread, or a ripened apple.

Vladyka Daniel in his remarks stated: *“It is a true calling of any and every Christian, any human being, to love and care for those that cannot help themselves...We are all called to BE SAINTS, no matter what our state in life.*

*As a bishop of the Church, I am truly grateful to the faithful of the Ukrainian Orthodox Church of the USA and especially to the members of St. Andrew Society for the donation of funds to purchase coal and food for the residents of Mercy House in Mariupol (Ukraine), as the community prepares for the winter season...”*

Receiving the help from the faithful of the Ukrainian Orthodox Church of the USA, the eyes of the elderly residents teared up from emotion. They were not forgotten after all. With blessings and warm hugs for all, they were assured of ongoing prayers for their continued good health and happiness. These helpless people whose lives are so difficult, who even lose hope some days, are now bolstered and held up by the love of their neighbors.



The gift of food and warmth will strengthen the bodies of the individuals, but, the knowledge that the items were purchased through monetary donations of strangers who wished to help, warms their very souls.

May the Lord bless the residents of the Mercy House, and the continued efforts of all who wish to help them.

*“And let us not grow weary of doing good, for in due season we will reap, if we do not give up. So then, as we have opportunity, let us do good to everyone,” – Galatians 6:9*

[https://www.uocofusa.org/news\\_181026\\_1.html](https://www.uocofusa.org/news_181026_1.html)





RETREAT  
**HEALING THE  
SHATTERED IMAGE**

Emotional Awareness on the Path  
to Acceptance & Change

Saturday, November 10-11, 2018

Our emotional life is a window into understanding God's image in which we were created. However, too often we learn to discount our emotional response to life's challenges as unimportant or embarrassing, causing our relationship with ourselves and with God to become distorted or blocked. This workshop will help heal these disruptions through emotional awareness and acceptance, giving way to a deeper experience of ourselves through our relationship with God.

**Schedule:** Saturday, November 10  
8:30AM-5:00PM Lunch is provided  
Sunday, November 11  
1:00-3:00PM (Conclusion)

**Title:** "Healing the Shattered Image: Emotional Awareness on the Path to Acceptance & Change"

**Location:** St. George Antiochian Orthodox Cathedral  
3400 Dawson Street  
Pittsburgh, PA 15213

**To RSVP/ register** please call 412-681-2988 or email [athos1999@yahoo.com](mailto:athos1999@yahoo.com)

**\$10 donation** is requested on the day of the retreat

**Childcare provided:** for children 2 and up

**Speaker:** Maria Kratsios, LCSW, MIA

Maria Kratsios, LCSW, MIA, is a clinical social worker in private practice specializing in individual and family treatment of trauma, addiction, and disordered money behaviors. She offers motivational, therapeutic and clinical training workshops at both public and private institutions, and has written on topics dear to her heart such as parenting and faith. Ms. Kratsios has a Masters in International Affairs from Columbia University and a Masters in Social Work from Hunter College. A former investment banker and the mother of three children, she has been navigating life-stage transitions, more or less successfully, for decades. She is a member of Annunciation Greek Orthodox Church in NYC. She would love to hear from you at [maria.kratsios@thegentlejourney.com](mailto:maria.kratsios@thegentlejourney.com).



# What is a Reader, and How Can You Become One?

[Fr. John Whiteford](#)

We learn a great deal about what it means to be a Reader from the admonition that the bishop gives to a Reader after he is tonsured (i.e., made a Reader):

"My son, the first degree in the Priesthood is that of Reader. It behooveth thee therefore to peruse the divine Scriptures daily, to the end that the hearers, regarding thee may receive edification; that thou in nowise shaming thine election, mayest prepare thyself for a higher degree. For by a chaste, holy and upright life thou shalt gain the favor of the God of loving-kindness, and shalt render thyself worthy of a greater ministry, through Jesus Christ our Lord: to whom be glory unto the ages of ages. Amen."



This tells us that the office of the Reader is the first rank of the priesthood. There are two types of clergy: minor clergy, and major clergy. Readers are tonsured, which means that rather than being ordained in the Altar, they are set apart by having some of their hair cut in the form of the Cross (as also happens at baptism, and when someone is made a monastic) and ordained in the Nave of the Church, as are Subdeacons, who are also minor clergy. The major clergy are Bishops, Priest, and Deacons.

But what it means for this to be the first rank of the priesthood is that the same basic requirements to be ordained a Priest are also required of a Reader. A reader must of course be Orthodox. He must also be a man who has not been married more than once. He must be of a good reputation. There are other possible impediments to ordination, and most of them apply equally to readers (there are different age requirements for deacons, priests, and bishops, and bishops are required to be monastics).

A Reader should also read the Scriptures daily, and be familiar enough with the texts that he reads that those who hear him are able to understand him, and be edified by his reading. In addition to that, a Reader should learn the rubrics of the services, and should learn to sing his way through the services by learning the tones, and how to use and combine the liturgical texts at the kliros. In most parishes, there are choir directors who do most of that work at the main services, but a Reader should learn this as well, so that if he is the only person at the kliros (as can happen at some of the daily services) he will be able to read and sing all of the parts of the services that are not specific to the Bishop, Priest, and Deacon.

The admonition to the Reader that he "in nowise" shame his election means that he should be an example to others in the Church. As St. Paul admonished St. Timothy: *Be thou an example of the believers, in word, in conduct, in charity, in spirit, in faith, in purity* (1 Timothy 4:12). And a reader should do this in order to prepare himself "for a higher degree." In other words, a reader should be preparing himself for the possibility of serving in a higher rank of the clergy. Of course all Christians should try to be an example "in word, in conduct, in charity, in spirit, in faith, in purity," but this should be especially the case for clergy. This means a Reader should be personally pious, loving towards others, and should love the services of the Church.

Anyone who is able (and of course an Orthodox Christian) can serve the function of a Reader, when needed. And there are many people who are not tonsured as Readers who do. However, one who actually is a Reader has a duty to fill this role, and so should be zealous to prepare himself to fulfill this role, and should be eager to actually do it, being present whenever possible for the services, making themselves available to do their duty.

If someone is interested in becoming a reader, they should speak to the priest and begin applying themselves to learning how to properly do it. Even if they are not eventually tonsured as a Reader, the knowledge they acquire is beneficial to any Orthodox Christian. For more on what it means to be a Reader, I would recommend reading *Instruction for the Church Reader* as well as *A Guide for Readers in the Orthodox Church*, by Fr. Geoffrey Korz.

<http://fatherjohn.blogspot.com/2016/10/stump-priest-readers.html>



# ORDER of SAINT ANDREW THE APOSTLE

Archons of the Ecumenical Patriarchate in America

An Archon is an honoree by His All Holiness Ecumenical Patriarch Bartholomew for his outstanding service to the Church, and a well-known distinguished, and well-respected leader of the Orthodox Christian community.

It is by the grace of God that the Archon has been able to offer his good works and deeds of faith. Further, it is the sworn oath of the Archon to defend and promote the Orthodox Christian faith and tradition. His special concern and interest is to serve as a bulwark to protect and promote the Sacred See of St. Andrew the Apostle and its mission. He is also concerned with the human race's inalienable rights wherever and whenever they are violated - and the well-being and general welfare of the Christian Church.

This honor extended by the Ecumenical Patriarchate carries with it grave responsibilities, deep commitments, and sincere dedication. Consequently, it is of utmost importance that this honor of obligation be bestowed upon individuals of proven Orthodox Christian character, who conform faithfully to the teachings of Christ and the doctrines, canons, worship, discipline, and encyclicals of the Church.

Those selected to serve as Archons have demonstrated a commitment greater than average toward the stewardship of time, talent and treasure for the betterment of the Church, Parish, Diocese/Metropolis, Archdiocese and the community as a whole. An Archon must truly be deserving of the proclamation: AXIOS, AXIOS, AXIOS!

The Order of St. Andrew of the Ecumenical Patriarchate was organized on the Sunday of Orthodoxy, March 10, 1966 when His Eminence Archbishop Iakovos conferred upon thirty outstanding laymen of the Church the various Offikion or Offices of the Ecumenical Patriarchate on behalf of His All Holiness Patriarch Athenagoras of blessed memory. They were honored because of their love, loyalty and support of the Ecumenical Patriarchate and their contribution to its advancement and welfare.

The Offikia for the Order of St. Andrew derive from some of the most prestigious offices of the ancient world. Originating in the Ancient Greek City-States, these civic offices were transformed when the Roman Empire embraced the Christian faith during the fourth century. As a consequence of this transition, not only were the office holders important leaders of the Christian community, the offices themselves took on specific religious responsibilities for the service and promotion of the faith in the Roman Empire. The ancient order of Archons is, in fact, the oldest and most prestigious honor that can be bestowed upon a layman in the entire Christian world.

The Order of St. Andrew meets annually and celebrates on November 30, which is the feast day of Saint Andrew the Apostle who is the Patron Saint and namesake of the Organization. The fundamental goal of the Order of St. Andrew is directed at an ongoing concern for religious freedom and the defense and advancement of the Ecumenical Patriarchate.

Happy  
Thanksgiving



*Who makes  
the best pie in  
the parish?*

Bring **TWO** Homemade Pies to church on  
**Sunday, November 18, 2018**

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!



## Parish History Trivia

### Frank Huboly

Frank Huboly's family were members of our church. He enlisted in the army in 1929 and served during world war II. He was a pallbearer for General Patton's funeral on Christmas Eve 1945. He is behind the African American soldier in the picture. Ironically shortly after Patton's accident, he died himself in a vehicular accident on May 14, 1946 in Warburg, Germany. He is buried in our church cemetery on Lindsay Road.



Frank was born in Bulger, PA in either 1908 (WWII enlistment records) or 1909 (gravestone) as the 2nd oldest son of John Huboly and his wife Eva. His obituary indicates that his birthdate was specifically Nov. 9, 1909 which fits with the 1910 Census from April 1910 lists Frank very specifically at 6 months old. He apparently

never had any schooling beyond grammar school. There are no records of his whereabouts in the 1930 Census as he was no longer living with his parents in Bulger. Rather he had enlisted in the army on April 6, 1929. He served three years in China from 1933 to 1936 with the 15th Infantry division. He was in Tacoma, Washington when his brothers Charlie and Andy died in May 1939. He was sent to the European Theater in Feb. 1944 after serving the previous three years of the 2nd World War in Panama – though the obituary of his half-brother Peter Cibinic in Feb. 1943 has him stationed with the US army in McCain, Mississippi (according to John Cibinic, Frank was an Army Rangers instructor in the Deep South, and was knocked downward in ranks after getting into a fight). According to his 1946 gravestone, he would have the rank of Major/Sergeant in 15th Infantry of WWII. The 15th Infantry included Audie Murphy, the most decorated soldier in US Army history. Frank would spend a furlough in his home in February 1945 as the Nazis were just months from surrender, and was discharged from the army, possibly after VE day in May 1945. Or perhaps the discharge was even later as he wrote his mother Eva in late fall 1945 from Marseilles, France that he had reenlisted, and was going back to Germany to rejoin the 15th Infantry outfit that he served with in China.

Frank's WW II enlistment (more of a re-enlistment) record is from November 10, 1945 at Nanticoke, PA, just west of Wilkes Barre. Yet the record indicates that his residence is still Washington County, PA. His "grade code" is listed as Staff Sergeant. Within a month he apparently returned to Europe, specifically Germany, to make a cameo appearance in a historic event, the funeral of one of America's greatest generals! Frank was chosen as a pallbearer at Gen. George S. Patton's funeral on Christmas Eve 1945 in Hamm, Luxembourg. Patton had broken his neck in a vehicular accident (after surviving 2 world wars!) in the Germany that he led the liberation of--near Heidelberg just one day before he was to return to the US. The official story on Patton has been challenged and there is a great deal of controversy about the facts and circumstances of his death. Most versions of the story are that the fatal accident occurred in his Cadillac staff car as it was struck by a 2.5 ton truck making a left turn. In a second story it is said that Patton was uninjured after the crash, where he was transferred to a jeep, which in turn crashed in a second accident causing the injuries. Frank's nephew, John Tizik, had always mentioned it as a "jeep accident." So revered that upwards of 20,000 soldiers volunteered to be pallbearers. Six enlisted men were eventually chosen to be pallbearers to represent Patton's various divisions. A legendary photo was passed down through the Cibinic-Huboly-Tizik family showing Frank carrying the casket as it left the train station at Luxembourg, Luxembourg. Frank is seen trailing the black soldier carrying the casket in the following video. <http://www.youtube.com/watch?v=5cz5W0gs4r8is>

From the station the funeral cortege marched solemnly to an American military cemetery, followed by citizens of Luxembourg who trudged the four miles in bare-headed respect to their "liberator" and possibly the greatest military commander America ever produced!

Frank Huboly, ironically shortly after Patton's accident, died himself at the age of 36 from injuries sustained in a vehicular accident on May 14, 1946 in Wursburg, Germany. He apparently was part of the American force occupying and helping rebuild post war Germany. His name can be found online on the "US Roster of WWII Dead," though he technically didn't die until after the war. His enlisted #6812199, and his rank is "Master Sergeant." His mother Eva would be notified of his death by telegram 2 days afterwards. Frank's body was transferred back to the states and he was buried on Monday May 20 at St. Peter and Paul Cemetery in Carnegie just near his father John Huboly, and joined four years later by his mother Eva Cibinic Huboly.

# Thanksgiving Day Open House

Be Thankful!



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:

412-600-9585 or 412-951-1257

Parish Hall: 412-276-9718

Email: [orthodoxcarnegie@gmail.com](mailto:orthodoxcarnegie@gmail.com)

**HAPPY  
THANKSGIVING**

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

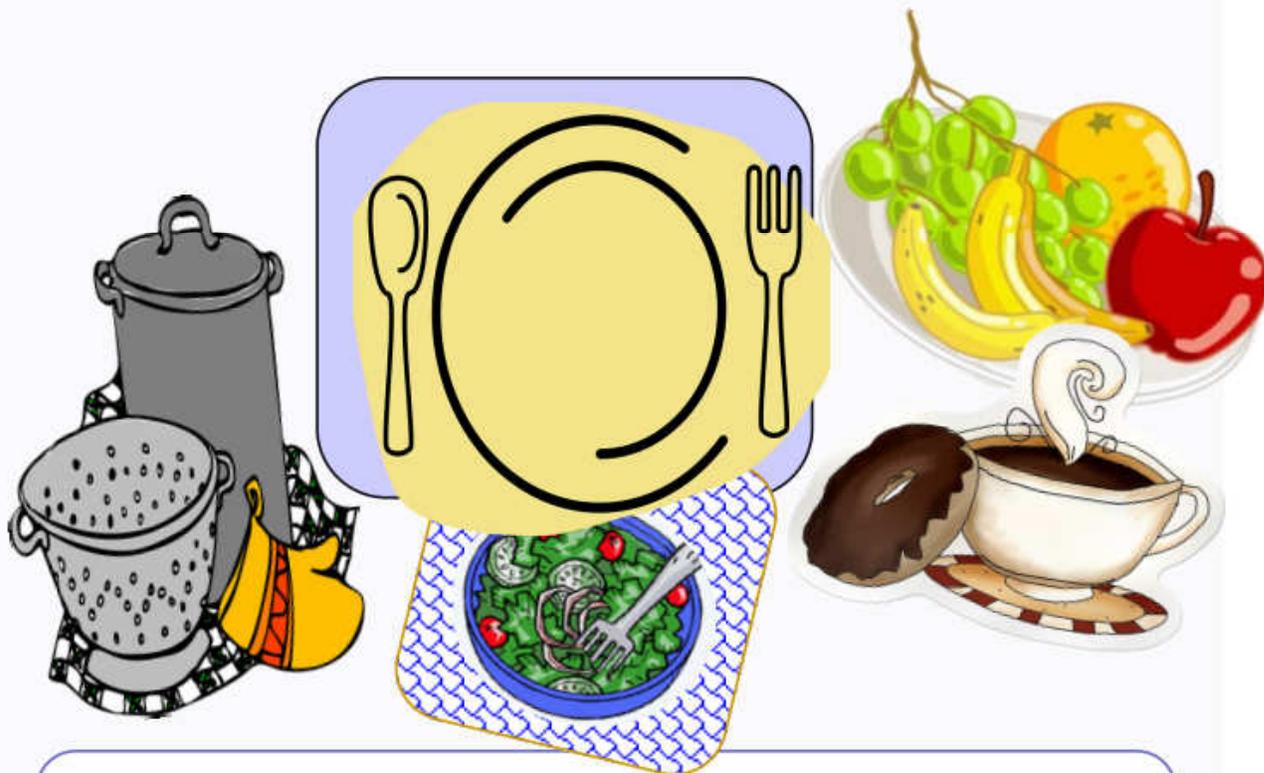
Only local delivery available

CXL 10/17



# *Coffee Hour Luncheon*

*November 11, 2018*



**\$5 Coffee Hour Luncheon  
Sponsored by Sr. UOL Chapter**

**Luncheon Proceeds Benefit:  
FOCUS: Pittsburgh**

**ST. PETER & ST. PAUL  
UKRAINIAN  
ORTHODOX CHURCH**

**CARNEGIE, PA**



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. Third Sunday of the month unless otherwise noted.



**St. John &  
St. Martins  
Closet**

**Sunday  
Nov. 18, 2018  
12:30 to 2:30 PM  
412-276-9718**

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

## Calendar of Events

November 11	St Martin's Closet
November 18	3 <sup>rd</sup> Annual Thanksgiving Pie Contest
November 22	Annual Thanksgiving Dinner Open House
December 8	15 <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.  
Call 279-9718 to schedule a donation.*

**BULLETIN SPONSOR DATES**

November 4 \_\_\_\_\_ Sponsored  
November 11 \_\_\_\_\_ Sponsored  
November 18 \_\_\_\_\_  
November 25 \_\_\_\_\_

December 2 \_\_\_\_\_  
December 9 \_\_\_\_\_  
December 16 \_\_\_\_\_ Sponsored  
December 23 \_\_\_\_\_  
December 30 \_\_\_\_\_

\*\*\*\*\*

**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**