

Sunday Bulletin  
November 24th 2024 – 22<sup>nd</sup> Sunday after Pentecost  
The Parable of the Good Samaritan



Sts. Peter & Paul Ukrainian Orthodox Church  
1025 N Belle Vista Ave, Youngstown, Ohio 44509



Sts. Peter & Paul Ukrainian  
Orthodox Church

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Altar Servers  
Church Choir  
Church School  
Adult Education  
St. Mary's Sisterhood  
Sts. Peter & Paul Brotherhood  
Senior UOL Chapter  
Junior UOL Chapter  
Youth Ministry  
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Bingo Team

Fr Mykola Zomchak - Editor

**Website:**

<http://www.stspeterpauluoc.org>



## STS Peter & Paul Ukrainian Orthodox Church

*We invite you to a celebration  
of the Resurrection of Christ*



**November 24th 2024 – 22<sup>nd</sup> Sunday after Pentecost**

**The Parable of the Good Samaritan**

**The Story of My Life  
Alice Dobransky**

- bull 7

**In Memory of  
Kathleen N Duzzny**

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**Troparion (Resurrection) - Tone 5**

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

**Tone 5 Kontakion (Resurrection)**

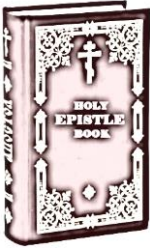
You descended into hell, O my Savior, shattering its  
gates as Almighty, resurrecting the dead as Creator, and  
destroying the sting of death. You have delivered Adam  
from the curse, O Lover of man,//  
and we cry to You: "O Lord, save us!"

### **Tone 5 Prokeimenon – (Resurrection)**

You, O Lord, shall protect us / and preserve us from this generation forever. (Ps. 11:7)

*V. Save me, O Lord, for there is no longer any that is godly! (Ps. 11:1a)*

#### **The Reading is from the Letter of the Holy Apostle Paul to the Galatians 6:11-18**



See what large letters I use as I write to you with my own hand!

Those who want to impress people by means of the flesh are trying to compel you to be circumcised. The only reason they do this is to avoid being persecuted for the cross of Christ. Not even those who are circumcised keep the law, yet they want you to be circumcised that they may boast about your circumcision in the flesh. May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the

world. Neither circumcision nor uncircumcision means anything; what counts is the new creation. Peace and mercy to all who follow this rule—to the Israel of God.

From now on, let no one cause me trouble, for I bear on my body the marks of Jesus.

The grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen.

#### **Alleluia and Verses Tone 5**

*V. Go forth, prosper and reign, for the sake of meekness, righteousness and truth!*

*V. For You love righteousness and hate iniquity.*

#### **The reading is from the Gospel according to St. Luke 10:25-37**

*(The Parable of the Good Samaritan)*

On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”

“What is written in the Law?” he replied. “How do you read it?”

He answered, “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’; and, ‘Love your neighbor as yourself.’”

“You have answered correctly,” Jesus replied. “Do this and you will live.”

But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”

In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead.

A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. The next day he took out two denarii and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’



“Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”

The expert in the law replied, “The one who had mercy on him.”  
Jesus told him, “Go and do likewise.”

### Communion Hymn

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

### MEMORY ETERNAL

#### PLEASE PRAY FOR RESTING OF THE SOULS

Sophia Karpa, George Klein, Iryna Farion, Charles Demetrios, Nun Antonina, Elaine Cartier, Betty Ewanish, William Zemko, Mary Gula, Mykola Prychodczenko, Oleksander Dymtro, Mark Vuksanovich, Vladyslav Chudakorov, Anna Adamovich, Soldier Serhiy. All Who died during the war in Ukraine.

### PRAYER LIST



#### PLEASE PRAY FOR HEALING, COMFORT, AND SPIRITUAL PEACE



Metropolitan Anthony, Archbishop Daniel, Walter Duzzny, Lori, Christine Kline, Arlene Hawryluk, Jerry Zets, Larry, Darlene Moon, Jeff Smith, Soldier Ivan, Bernard Gnat, Dolly Mehalco, Jeff Ulbrich, Ann Klein, David & Richard Scharba, Brittany, Matt, Stephen Shonn, Thelma Zemko, Artur Bohuslav, Bohdan, Lori Hayda, Shirley Duffy, Michele (Senediak) Caulder, Dobrodiyka Lilya, Sandy, Marilyn O'Leary, Alice Dobransky, Harold Owens, Dave Zylka, Marianne Carmack, Nicholas Yurchyk, Pauline Witkowsky, Eileen Maluk, Peter Anderson, Albert Auden, Michael Gino Maluk, Boris & Kathleen Vuksanovich, Kathy Zebel. People Suffering from any Illnesses. Ukrainian people who are suffering from war.

#### NOVEMBER BIRTHDAYS

1 Jason M Medved	15 Michael Semchee Jr
3 William Terlecki Jr	16 Joseph K. Gnat
4 Linda Novak	20 Greg Ulrich
5 Gregory J Yuschak	22 David J Koroczynsky
9 John N Burlock Sr	22 Natalia Novicky
10 Kathy Zebel	22 Christine A. Burlock
10 Steve Medved	22 Steven R. Telischak II
11 Maria Melnykovich	22 Sophia Anderson
12 Elliot David Newton	24 Bella Dombrovskaya
13 Anthony Kichton	24 Michele Telischak
14 Barbara Semchee	26 Holly Mishey
15 Thomas Senedak	29 Anthony N Yuschak

#### DECEMBER BIRTHDAYS

3 Kevin Semchee	14 Martha Woloschak
4 Gheorghiy Kolosovsky	16 Ann Klein
6 Mary Zebel	16 Dorothy Gula Villers
6 Sandy Senedak	20 Nicholas Yurchyk
8 Bernard Gnat	23 Barbara Novicky
8 Emily Hillard	23 Frank Senediak
10 JoAnn Gnat	24 Jerry Zets
10 Thomas Inchak	25 Charles Ames
10 Ashley Woloschak	26 Diane Demetrios
13 Mike Joe Maluk	31 Melissa Crown

# Liturgical Schedule & Feast Days

## SERVICE AND FEAST DAY SCHEDULE



- Sunday, November 24, 9:30AM – **Divine Liturgy, 22<sup>nd</sup> Sunday**  
*Thursday, November 28 – Beginning of Philip's Fast-Advent*
- Sunday, December 1, 9:30AM – **Divine Liturgy, 23<sup>rd</sup> Sunday**
- Wednesday, December 4 – **The Entry of the Most Holy Theotokos into the Temple**
- Thursday, December 5, 6:30PM – **Moleben (*Supplication*) Service for the sick**
- Friday, December 6, 10:00AM – **Parish Feast Day Divine Liturgy** at St. Nicholas Greek Orthodox Church at 220 N Walnut St, Youngstown, OH
- Sunday, December 8, 9:30AM – **Divine Liturgy, 24<sup>th</sup> Sunday**
- Sunday, December 15, 9:30AM – **Divine Liturgy, 25<sup>th</sup> Sunday**, *St. Nicholas Play.*
- Wednesday, December 18, 5:30PM – **Holy Unction Service** at St. Mark Antiochian Orthodox Church at 3560 Logan Way, Youngstown, OH
- Sunday, December 22, 9:30AM – **Divine Liturgy, 26<sup>th</sup> Sunday**
- Sunday, December 29, 9:30AM – **Divine Liturgy, 27<sup>th</sup> Sunday**

## Upcoming dates & events

- Nov 24 (Sun) - **Parish Annual Meeting.**
- Dec 1 - **Sr. UOL Meeting.**
- July 23-27, 2025 - UOL Convention in Florida – SAVE the DATE – July 23-27, 2025

## Church School Calendar

- Nov 24 – Church School.                      Dec 1 – Church School.                      Dec 8 – Church School.
- Dec 15 – **St. Nicholas Play.**
- By Dec 17 – **Christmas Ornaments** for the Office of the Consistory of the UOC of the USA.

## Cooking, Baking and Sales Schedule (*to place orders - 234-247-1534*)

### \* Dec 7 - **Stuffed Cabbage Sale**

Workdays for Stuffed Cabbage: Thursday, Dec 5 - **Leaves at 8:30 am**

Friday, Dec 6 - **Roll & Make Halushki - 9:00**

Saturday, Dec 7 - **Sales from 10:00 to Noon**

### \* Dec 7-8 - **KOLACHI & COOKIE SALES**

Workdays for Kolachi:

Saturday, Dec 7 - **Make Kolachi at 9:00am**

Sunday, Dec 8 - **Pick-up 11:30am to 1:30pm**

### \* Dec 13 - **PYROHY SALE**

Workdays for Pyrohy:

Tue, Dec 10 & Thur, Dec 12 – **Making Pyrohy**

Friday, Dec 13 - **Pick-up from 9:00 to Noon**

**ANNOUNCEMENTS:**



• **Furniture for Sale**

(one bedroom set, family room couch, a wood rocker, a lazy boy, piano, a living room couch, marble top coffee table with two end tables, two curio cabinets and a wooden tea cart) – please contact Carol Rappach at 330-770-0275



• **Raffle by the Jr UOL**

As a fundraiser the Jr UOL will be raffling off a lottery ticket board. To make this successful we are asking parishioners to make a donation of lottery tickets or cash by Sunday December 1. Raffle will be held in January. Thank you for your support. – Jr UOL

• **Need a Volunteer to Chair an Event**

Parish board is asking for volunteers to chair the Christmas Eve supper on Jan 6.

• **Thank you**

The Church School children express their heartfelt gratitude to the parish for sponsoring the recent movie night. Your support made it a fun and memorable experience for everyone, and we deeply appreciate your generosity in fostering fellowship and joy among our youth. Thank you for your kindness!



• **Thanksgiving Donations**

We are grateful for your generosity this Thanksgiving season. All Thanksgiving donations received will go towards our Cemetery Perpetual Care Fund, ensuring the ongoing upkeep and preservation of our sacred grounds. To make a Thanksgiving donation please use the envelope in your Thanksgiving mailing.



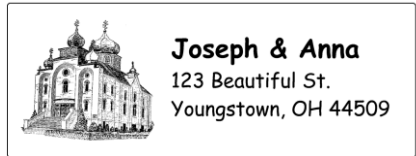
**Thanksgiving**

Thank you for your support! – Parish Board

• **Personalized Return Address Labels**

Dear parishioners, we are offering personalized return address labels with your name and address, **free of charge**. If you would like to receive these, please let us know by contacting Fr. Mykola.

This is our small way of helping you, especially with Christmas just around the corner and the upcoming Christmas cards mailing. – Fr. Mykola



OUR OFFERINGS TO THE LORD AS OF	On Nov 10	On Nov 17
General:	<b>\$1915.00</b>	<b>\$1589.00</b>
Renovation:	<b>\$ 38.00</b>	<b>\$ 42.00</b>
Online Donations on Tithe.ly	<b>\$ 45.00</b>	<b>\$ 35.00</b>

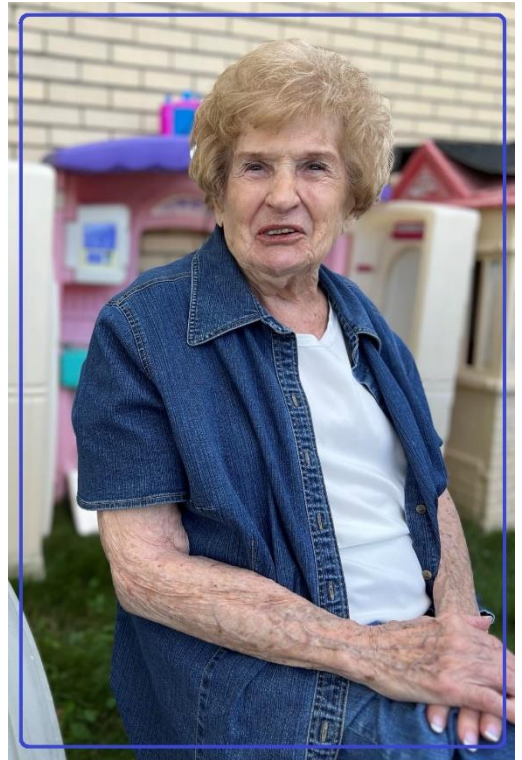
# THE STORY



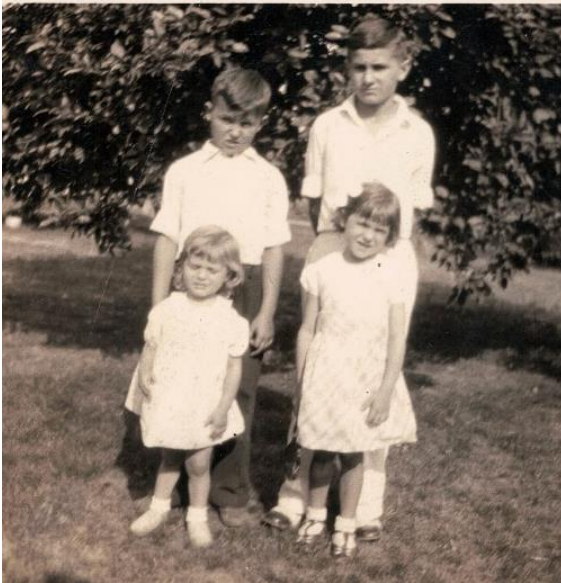
## OF MY LIFE

**Alice Dobransky**

**"THE STORY OF MY LIFE"**



Alice Dobransky was born January 26, 1932, the daughter of Frank & Anna Yuschak Senediak. Her family included Brothers Ted Senediak, Steve Senediak & Sisters Marie Pupa & Dolly Mehalco.



Alice was born & raised on the West Side of Youngstown on Russell Avenue across the street from Sts Peter & Paul Ukrainian Orthodox Church.

As the old Church was moved, it was connected to the hall so that the new Church would be built. Alice watched as the first shovel started digging for the new Church. Along with her were: Mr Bobersky, Mr Hankavich, Mr Krall. Mr Kravic & Mr Woloschak. The Boto-Norbert

Company from California worked on the building. When Alice was 8 yrs old, she climbed up the outside of the Church to walk around the Cupola. Nobody witnessed this but when her mother saw her walking at such a great height, she was very upset & yelled for Alice to come down.

She watched as the Burbank House was moved to Cherry Hill.

Alice attended Stambaugh & Chaney School. She enjoyed dancing at Cascade Park in New Castle for Ukrainian Dances where she met Alex Dobransky. They were married in January 1956.(62 years.)They were blessed with Children: Son Doug & Daughter Cheryl followed by grandson Kris.

Being a Babysitter for the Tannehill Family on West Blvd, was her first job. Then she was hired at the Bus Arcade in Downtown

Youngstown as a Short Order Cook. Due to her excellent work, she was promoted to work & manage the Newstand in the Bus Arcade.

Alice attended Paramount Beauty School & became a Beautician part time. Other jobs included Arrowhead Factory, Stambaugh Thompson making keys, Sears selling Appliance Warranties & GE (General Electric) for 18 yrs.

She devoted love & kindness to her Church, Family & Friends. Her work cannot go unnoticed. At the Church she helped with catering for Banquets as large as 1000 men. She spent many hours making





pirohi, kolachi & worked at Bingo with the Absentees. Alice served as Secretary for the U.N.A. (Ukrainian National Association).

She was a member of many organizations: Church Choir, Sisterhood, Ukrainian Orthodox



League & the Eastern Orthodox Women's Society. When she was a member of the Church Choir, the group performed at many concerts in Butler, Lyndora, New Castle & Youngstown.

Alice grew up in Youngstown, then moved to Butler for 4 yrs. Then when she returned to Youngstown, she resided on Belle Vista until the house was demolished for the Freeway & then moved to Oran Drive followed by her move to Canfield where she has resided for over 30 yrs.



- *Alice Dobransky, November 2024*



# The Parable of the Good Samaritan

The Parable of the Good Samaritan (Luke 10:25–37) emphasizes its deep spiritual, moral, and Christological meanings, guiding believers in their relationship with God and others. Here are the key points:

## 1. Christ as the Good Samaritan

- **Allegorical Interpretation:** In Orthodox thought, Christ is often seen as the ultimate Good Samaritan. Humanity, represented by the man who fell among thieves, is wounded by sin and left “half-dead” (spiritually dead, yet physically alive). Christ, the compassionate outsider, comes to heal and restore humanity through His incarnation, sacrifice, and resurrection.

The oil and wine used by the Samaritan symbolize the sacraments: oil for anointing (Chrismation) and wine for the Eucharist.



## 2. The Church as the Inn

- The inn where the wounded man is taken represents the Church, where healing and restoration occur. The innkeeper symbolizes the clergy, entrusted by Christ to care for the faithful until His return, as foreshadowed by the Samaritan’s promise to return.

## 3. The Call to Love Beyond Boundaries

- The parable transcends ethnic and social barriers, as Samaritans were despised by the Jews. By making a Samaritan the hero, Christ demonstrates that true love and neighborliness come from actions, not labels. Orthodox Christianity teaches that every person, regardless of background, is created in God’s image and is deserving of love.

## 4. The Law Fulfilled in Love

- The dialogue preceding the parable emphasizes the fulfillment of the Law through love: “You shall love the Lord your God” and “your neighbor as yourself.” For the Orthodox, this parable encapsulates the unity of love for God and neighbor as inseparable.

## 5. Healing from Sin

- The man’s wounds reflect humanity’s brokenness caused by sin. The Good Samaritan’s actions remind Orthodox believers of Christ’s therapeutic ministry, which includes healing through repentance, confession, and the sacramental life of the Church.

## 6. Practical Compassion

- Orthodoxy emphasizes philanthropy (love for humanity) as an essential expression of faith. The parable is a call to live out love in action, embodying the mercy shown by Christ. This includes caring for the poor, sick, and marginalized.

## 7. A Model for Eternal Life

- The initial question by the lawyer, “What must I do to inherit eternal life?” is answered not only by theological principles but through practical action. For the Orthodox, the parable illustrates that eternal life is connected to living out God’s love through deeds.

In essence, the Parable of the Good Samaritan challenges believers to see Christ in every person, to love sacrificially, and to seek spiritual healing within the Church, embodying God’s mercy in their daily lives.

# Orthodox Christianity 101

## Introduction: Orthodox Faith & Church

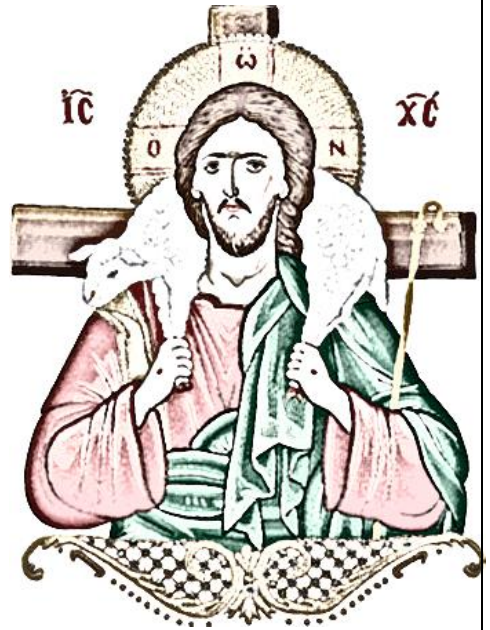
The Orthodox Church was founded by our Lord Jesus Christ and is the living manifestation of His presence in the history of the mankind. The most conspicuous characteristics of Orthodoxy are its rich liturgical life and its faithfulness to the apostolic tradition. It is believed by Orthodox Christians that their Church has preserved the tradition and continuity of the ancient Church in its fullness compared to other Christian denominations which have departed from the common tradition of the Church of the first 10 centuries. Today the Orthodox Church numbers approximately 300 million Christians who follow the faith and practices that were defined by the first seven ecumenical councils. The word orthodox ("right belief and right glory")

has traditionally been used, in the Greek-speaking Christian world, to designate communities, or individuals, who preserved the true faith (as defined by those councils), as opposed to those who were declared heretical. The official designation of the church in its liturgical and canonical texts is "the Orthodox Catholic Church" (gr. catholicos = universal).

The Orthodox Church is a family of "autocephalous" (self governing) churches, with the Ecumenical Patriarch of Constantinople holding titular or honorary primacy as *primus inter pares* (the first among equals). The Orthodox Church is not a centralized organization headed by a pontiff. The unity of the Church is rather manifested in common faith and communion in the sacraments and no one but Christ himself is the real head of the Church. The number of autocephalous churches has varied in history. Today there are many: the Church of Constantinople (Istanbul), the Church of Alexandria (Egypt), the Church of Antioch (with headquarters in Damascus, Syria), and the Churches of Jerusalem, Serbia, Romania, Ukraine, Bulgaria, Georgia, Russia, Cyprus, Greece, Poland, Czechlands and Slovak, Albania and America

The Orthodox Church throughout the ages has maintained a continuity of faith and love with the apostolic community which was founded by Christ and sustained by the Holy Spirit. Orthodoxy believes that she has preserved and taught the historic Christian Faith, free from error and distortion, from the time of the Apostles. She also believes that there is nothing in the body of her teachings which is contrary to truth or which inhibits real union with God. The air of antiquity and timelessness which often characterizes Eastern Christianity is an expression of her desire to remain loyal to the authentic Christian Faith.

Orthodoxy believes that the Christian Faith and the Church are inseparable. It is impossible to know Christ, to share in the life of the Holy Trinity, or to be considered a Christian, apart from the Church. It





is in the Church that the Christian Faith is proclaimed and maintained. It is through the Church that an individual is nurtured in the Faith.

- **Revelation**

God is the source of faith in the Orthodox Church. Orthodoxy believes that God has revealed Himself to us, most especially in the revelation of Jesus Christ, whom we know as the Son of God. This Revelation of God, His love, and His purpose, is constantly made manifest and contemporary in the life of the Church by the power of the Holy Spirit.

The Orthodox Faith does not begin with mankind's religious speculations, nor with the so-called "proofs" for the existence of God, nor with a human quest for the Divine. The origin of the Orthodox Christian Faith is the Self-disclosure of God. Each day, the Church's Morning Prayer affirms and reminds us of this by declaring, "God is the Lord and He has revealed Himself to us." While the inner Being of God always remains unknown and unapproachable, God has manifested Himself to us; and the Church has experienced Him as Father, Son, and Holy Spirit. The Doctrine of the Holy Trinity, which is central to the Orthodox Faith, is not a result of pious speculation, but of the overwhelming experience of God. The doctrine affirms that there is only One God, in whom there are three distinct Persons. In other words, when we encounter the Father, the Son, or the Holy Spirit, we are truly experiencing contact with God. While the Holy Trinity is a mystery which can never be fully comprehended, Orthodoxy believes that we can truly participate in the Trinity through the life of the Church, especially through our celebration of the Eucharist and the Sacraments, as well as the non-sacramental services.

- **Incarnation of Jesus Christ**

Together with the belief in the Holy Trinity, the doctrine of the Incarnation occupies a central position in the teaching of the Orthodox Church. According to Orthodox Faith, Jesus is much more than a pious man or a profound teacher of morality. He is the "Son of God who became the Son of Man." The doctrine of the Incarnation is an expression of the Church's experience of Christ. In Him, divinity is united with humanity without the destruction of either reality. Jesus Christ is truly God who shares in the same reality as the Father and the Spirit. Moreover, He is truly man who shares with us all that is human. The Church believes that, as the unique God-man, Jesus Christ has restored humanity to fellowship with God.



By manifesting the Holy Trinity, by teaching the meaning of authentic human life, and by conquering the powers of sin and death through His Resurrection, Christ is the supreme expression of the love of God the Father, for His people, made present in every age and in every place by the Holy Spirit through the life of the Church. The great Fathers of the Church summarized the ministry of Christ in the bold affirmation, "God became what we are so that we may become what He is."

- **Scriptures**

The Holy Scriptures are highly regarded by the Orthodox Church. Their importance is expressed in the fact that a portion of the Bible is read at every service of Worship. The Orthodox Church, which sees itself as the guardian and interpreter of the Scriptures, believes that the books of the Bible are a valuable witness to God's revelation. The Old Testament is a collection of forty-nine books of various literary styles which expresses God's revelation to the ancient Israelites. The Orthodox Church regards the Old Testament as a preparation for the coming of Christ and believes that it should be read in light of His revelation.



The New Testament is centered upon the person and work of Jesus Christ and the outpouring of the Holy Spirit in the early Church. The four Gospels are an account of Christ's life and teaching, centering upon His Death and Resurrection. The twenty-one epistles and the Acts of the Apostles are devoted to the Christian life and the development of the early Church. The Book of Revelation is a very symbolic text which looks to the return of Christ. The New Testament, especially the Gospels, is very important to Orthodoxy because here is found a written witness to the perfect revelation of God in the Incarnation of the Son of God, in the person of Jesus Christ.

- **Tradition**

While the Bible is treasured as a valuable written record of God's revelation, it does not contain wholly that revelation. The Bible is viewed as only one expression of God's revelation in the ongoing life of His people. Scripture is part of the treasure of Faith which is known as Tradition. Tradition means that which is "handed on" from one generation to another. In addition to the witness of Faith in the Scripture, the Orthodox Christian Faith is celebrated in the Eucharist; taught by the Fathers; glorified by the Saints; expressed in prayers, hymns, and icons; defended by the seven Ecumenical Councils; embodied in the Nicene Creed; manifested in social concern; and, by the power of the Holy Spirit, it is lived in every local Orthodox parish. The life of the Holy Trinity is manifested in every aspect of the Church's life. Finally, the Church, as a whole, is the guardian of the authentic Christian Faith which bears witness to that Revelation.



St. Sophia Cathedral, Kyiv. Built in 1037

- **Councils and Creed**

As Orthodoxy has avoided any tendency to restrict the vision of God's revelation to only one avenue of its life, the Church has also avoided the systematic or extensive definition of its Faith. Orthodoxy affirms that the Christian Faith expresses and points to the gracious and mysterious relationship between God and humanity. God became man in the person of Jesus Christ, not to institute a new

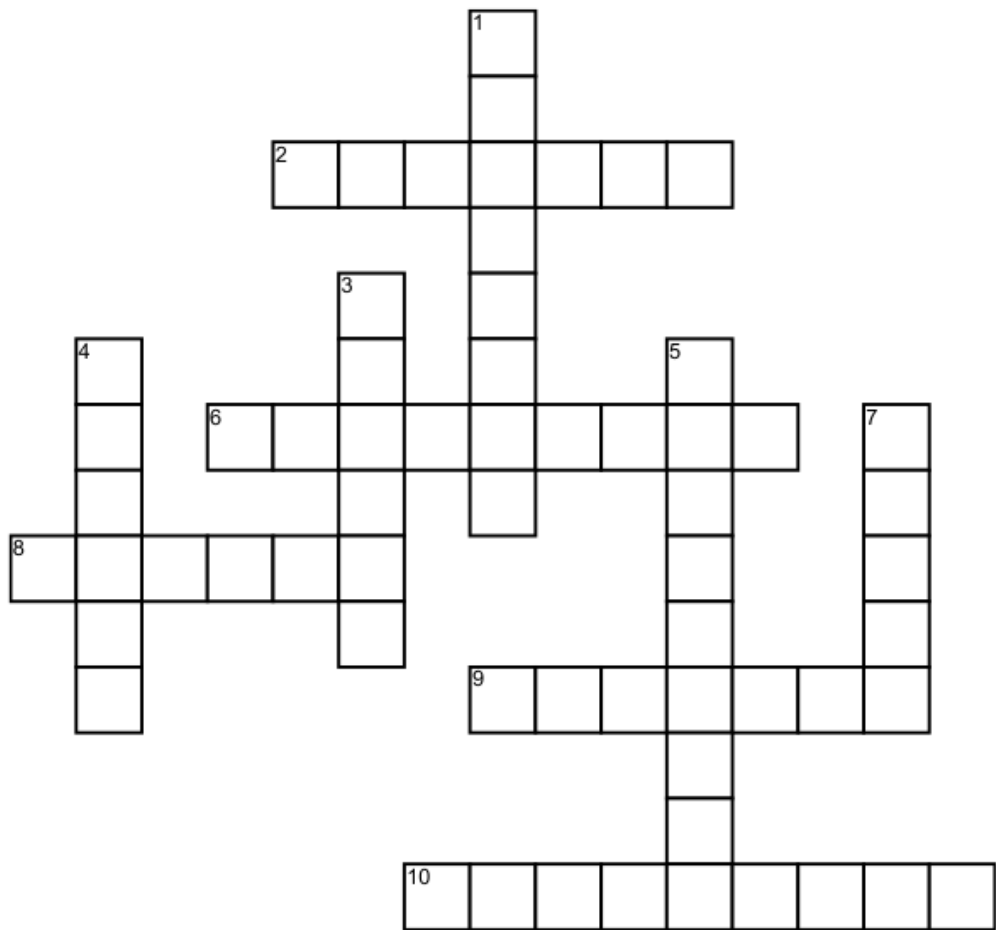
philosophy or code of conduct, but primarily to bestow upon us "new life" in the Holy Trinity. This reality, which is manifest in the Church, cannot be wholly captured in language, formulas, or definitions. The content of the Faith is not opposed to reason, but is often beyond the bounds of reason, as are many of the important realities of life. Orthodoxy recognizes the supreme majesty of God, as well as the limitations of the human mind. The Church is content to accept the element of mystery in its approach to God. Only when the fundamental truths of the Faith are seriously threatened by false teachings does the Church act to define dogmatically an article of faith. For this reason, the decisions of the seven Ecumenical Councils of the ancient undivided Church are highly respected. The Councils were synods to which bishops from throughout the Christian world gathered to determine the true faith. The Ecumenical Councils did not create new doctrines but proclaimed, in a particular place and a particular time, what the Church has always believed and taught.

The Nicene Creed, which was formulated at the Councils of Nicaea in 325 and of Constantinople in 381, has been recognized since then as the authoritative expression of the fundamental beliefs of the Orthodox Church. The Creed is often referred to as the "Symbol of Faith." This description indicates that the Creed is not an analytical statement, but that it points to a reality greater than itself and to which it bears witness. For generations, the Creed has been the criterion of authentic Faith and the basis of Christian education. The Creed is recited at the time of Baptism and during every Divine Liturgy.

### The Creed

- *"I believe in One God, Father Almighty, Maker of heaven and earth and of all things visible and invisible.*
- *And in One Lord, Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages.*
- *Light of Light, true God of true God, begotten, not created, of one essence with the Father, through whom all things were made.*
- *For us and for our salvation, He came down from heaven and was incarnate by the Holy Spirit and the Virgin Mary and became Man.*
- *He was crucified for us under Pontius Pilate, and He suffered and was buried.*
- *On the third day He rose according to the Scriptures.*
- *He ascended into heaven and is seated at the right hand of the Father.*
- *He will come again with glory to judge the living and the dead. His kingdom will have no end.*
- *And in the Holy Spirit, the Lord, Giver of Life, who proceeds from the Father, who together with the Father and the Son is worshipped and glorified, who spoke through the prophets.*
- *In one, holy, catholic, and apostolic Church.*
- *I acknowledge one baptism for the forgiveness of sins.*
- *I expect the resurrection of the dead; and the life of the age to come. Amen."*

# The Good Samaritan



## Across

- 2. Story with a meaning
- 6. Provided a room
- 8. Temple helper
- 9. Caused the problem
- 10. A helpful man

## Down

- 1. Religious leader
- 3. Gave a lift
- 4. Temple leader
- 5. 'Who is my \_\_\_\_?'
- 7. Story teller

IN MEMORY OF



# KATHLEEN DUZZNY

ON HER BIRTHDAY NOVEMBER 27

“MAY GOD REST HER SOUL IN HIS  
HEAVENLY KINGDOM”

LOVINGLY REMEMBERED BY  
HUSBAND WALTER  
THE FAMILY & FRIENDS



Movie Night with  
our Parishioners  
Nov 17, 2024