

Ο ΑΓΙΟΣ

ΔΕΥΤΕΡΟΣ





St. Peter & St. Paul Ukrainian Orthodox Church

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www.orthodoxcarnegie.org

AUGUST 30, 2020

SUNDAY, AUGUST 30

DIVINE LITURGY 9:30 AM, TONE 3

12TH SUNDAY AFTER PENTECOST

ST ALYPIUS THE ICONOGRAPHER

1 COR 15:1-11; MT. 19: 16-26

LITANY FOR KHARYTYNA & PANKO POPICHAK

WEDNESDAY, SEPTEMBER 2

DIVINE LITURGY 9:30 AM

SATURDAY, SEPTEMBER 5

VESPERS 6:00 PM

SUNDAY, SEPTEMBER 6

DIVINE LITURGY 9:30 AM, TONE 4

13TH SUNDAY AFTER PENTECOST

ST EUTYCHIUS

1 COR 16: 13-24; MT. 21: 33-42

40TH DAY PARASTAS IN MEMORY OF EVA STASKO

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-hand delivered to the editor

-placed in the Bulletin envelope in the church vestibule.

-mailed to: 300 East Main Street, Carnegie, PA 15106

-e-mailed to: kapeluck@verizon.net

We welcome you today

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

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

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

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

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

Нагадуємо нашлім гостям., що:

ми заохочуємо всіх до участі у Священній Літургії в нашій Церкві; ми сподіваємося, що Ви зможете не лише 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 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'єисливості, звільняються від вище викладених вимог;

немовлята та діти до семи років, які належать до Православної християнської віри, можуть отримувати Святе Причастя і звільняються від вище викладених вимог;

Дякуємо за те, що Ви прийшли помолитися з нами сьогодні у церкві Ісуса Христа. Разом з вами ми віддали славу Єдиному Господу, Отцеві, і Синові, і Духові Святому. Нехай дотримування вічного вчення нашого Господа наблизить нас один до одного Богу

VENERABLE ALYPIUS THE ICONOGRAPHER OF THE KIEV NEAR GAVES



TROPARIUM TO THE RESURRECTION TONE 3

Let the heavens rejoice! Let the earth be glad! For the Lord has shown strength with His arm! He has trampled down death by death! He has become the first born of the dead! He has delivered us from the depths of hell, and has granted the world great mercy!

TROPARIUM TO ST. ALYPIUS TONE 8

Thou didst portray the Saints' faces on panels of wood, O all-praised Alypius, as a skilled craftsman thou didst inscribe their good works on the tablets of thy heart. Like an icon adorned in a God-like manner thou wast gilded with the grace of holiness by Christ our God the Savior of our souls.

KONTAKION TO ST. ALYPIUS TONE 2

Divinely sealed, thou didst learn iconography from thy childhood and take thy part in adorning the church of the Mother of God. Thou didst behold the illumination of the Holy Spirit and receive power from God to write miracle working icons. Wherefore we venerate thee, blessed Alypius.

KONTAKION TO THE RESURRECTION TONE 3

On this day Thou didst rise from the tomb, O Merciful One, leading us from the gates of death. On this day Adam exults as Eve rejoices; with the prophets and patriarchs they unceasingly praise the divine majesty of Thy power.

Prokiemon

Sing to our God, sing to our King, to our King sing.

Verse: O clap your hands together, all ye people; O sing unto God with the voice of melody.

Lesson from the First Epistle of Saint Paul to the Corinthians (c. 15, v. 1-11)

Brethren, I want to remind you of the Gospel I preached to you, which you received, in which you stand, and by which you will be saved. But you must hold on, if you really believe in it.

In the first place, I handed on to you, as it was handed on to me, that, according to the Scriptures, Christ died for our sins, that he was buried, that as the Scriptures had foretold, he rose from the dead on the third day, and that he appeared to Peter, then to the twelve.

Later on, Christ appeared to more than five hundred brethren at one time, most of whom are still alive, though some of them have gone to their rest. Then, he appeared to James, then to all the Apostles.

Last of all, he appeared also to me, as to one untimely born. For I am the least of all the Apostles, or rather I am unfit to be called an Apostle, since there was a time, when I persecuted the church of God. Only by the grace of God I have become what I am. But his grace was not in vain, for I have worked harder than any of them, or rather it was not I, but the grace of God working through me. Now, whether it was I or they, this is what I preach, and this is what you believe.

1 ДО КОРИНТЯН 15:1-11

Зараз я хочу нагадати, брати і сестри мої, про Добру Звістку, що я проповідував вам. Ви її одержали і на ній засновуєте життя своє. Завдяки їй ви врятуєтеся, якщо добре пам'ятаєте те, що я вам проповідував. Якщо ж ні, то марно ви повірили.

Я передав вам насамперед те, що сам отримав: Христос прийняв смерть за наші гріхи, як сказано у Святому Писанні. Його було поховано, і Він воскрес на третій день, як сказано у Святому Писанні. Він з'явився Петрові, а потім дванадцятьом апостолам. Після того Він з'явився більш як п'ятистам віруючим одночасно. І більшість із них досі ще живі, хоча дехто вже й помер. Тоді з'явився Він Якову, а після цього і всім апостолам.

Нарешті, Він з'явився й мені також, наче якомусь недоноскові. Бо я останній з апостолів. Я навіть не достойний зватися апостолом, бо переслідував Божу церкву. Я — апостол милістю Божою, і Його милосердя до мене не було марним. Навпаки, я працював дуже старанно і впертіше за всіх, хоча не сам я, а милість Божа, яка зі мною, робила це. Тож незалежно від того, чи я проповідую вам, чи хтось із інших апостолів, ми проповідуємо одне. І це саме те, в що ви повірили.

Alleluia

v. In You, O Lord, have I placed my hope; let me not be put to shame. ·
v. Be a God of protection for me, a house of refuge in order to save me.

The Gospel According to Saint Matthew (c. 19, v. 16-26)

At that time, a young man came up to Jesus, knelt before him, and asked him: "Good master, what good deed must I do to win eternal life?" Jesus answered him: "Why do you call me good? No one is good except God only. But if you want to find life, keep the commandments." The young man asked him: "Which ones?" Jesus answered him: "You shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness. Honor your father and mother. You shall love your neighbor as yourself."

The young man said to him: "I have obeyed all these commandments. What else do I lack?" Jesus answered him: "If you want to become perfect, sell your property, give the money to the poor, and you will possess a treasure in heaven. Then come back, and follow me." But when the young man had heard this advice, he went away grieved, for he had great possessions.

Then Jesus said to his Disciples: "Verily, I say to you, it will be hard for a rich man to enter the kingdom of heaven. Indeed, I tell you, it is easier for a camel to pass through a needle's eye than for a rich man to enter the kingdom of heaven."

When the Disciples heard this statement, they were utterly amazed, and asked: "Then who can be saved?" Jesus looked at them, and said: "Such a thing is impossible for man, but anything is possible for God."



Від Матвія 19:16-26

Один чоловік підійшов до Ісуса і запитав Його: «Вчителю, що доброго мушу я зробити, аби успадкувати вічне життя?» На те Ісус мовив: «Чому ти Мене питаєш, що є добре? Ніхто не є добрим, крім Самого Бога. Але, якщо хочеш мати вічне життя, виконуй заповіді». Тоді чоловік спитав: «Які заповіді?» На те Ісус відповів: «Не вбивай, не чини перелюбу, не кради, не бреш, шануй батька й матір своїх, люби ближнього свого, як себе самого».

І мовив чоловік до Нього: «Я завжди виконував усі ці заповіді. Чого мені ще бракує?» Тоді Ісус мовив: «Якщо хочеш бути досконалим, іди й продай все, що маєш, а що втругуєш, роздай бідним, й матимеш ти багатство на Небі. Тоді приходь і слідуй за Мною».

Та коли чоловік це почув, то глибоко засмутився, бо був він дуже багатий. Ісус звернувся до Своїх учнів: «Істинно кажу вам: тяжко буде багатому увійти в Царство Боже! Ще кажу вам: легше верблюдові пройти крізь голчане вушко, ніж багатому увійти в Царство Боже».

Почувши це, учні Ісуса дуже здивувалися й запитали Його: «То хто ж тоді може бути спасений?» Подивившись на них, Ісус відповів: «Це неможливо для людей, але не для Бога, бо для Нього немає нічого неможливого».

Prayer List

Heavenly Father, Who sent Your only-begotten Son, our Lord Jesus Christ, to be the Physician of our souls and bodies, Who came to heal sickness and infirmity, Who healed the paralytic, and brought back to life the daughter of Jairus, Who healed the woman who had been sick for twelve years by the her mere touch of the hem of your robe, visit and heal also your beloved servants:

Rose Zalenchak
Irene Palahunik
Peter Zinski
Kathryn Ostaffy
Joann Klein
Rebecca White

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

Jane Allred
Ronda Bickel
Dolores Wachnowsky
Pamela Graham
Jocelyn Barner
Jack Schricker

Cynthia Mycyk
Claudia Losego
Alexander Zbalishen
Michael Klein
Deborah Schricker

It's time to update our prayer list. Please resubmit all names you wish to appear on this list. Thank You

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

Sept. 1 Steve & Alice Sivulich
Sept. 5 John & Shirley Stasko

Birthdays

August 31 Catherine Walton
Sept. 4 Paul Kiger
Sept. 5 Olha Semenyuk

Feast Days of:

Sept. 2 Prophet Samuel

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

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

Pray for our Catechumens

John Barth

Pray for our parishioners in vocational studies

,Sue Leis



- **LITURGY SIGN-UP:** Please respond to Fr. John's e-mail with your availability for Sunday Liturgies. You can either e-mail him directly or reply to the message sent by Cindy. If you did not receive the e-mail please e-mail Cindy Haluszczak at tetaksenia@aol.com to be added to the parish e-mail list.

Stewardship

THANK YOU FOR THESE RECENT DONATIONS:

ST. MATRONA SISTERHOOD: Thank you to Sherri Walewski for taking the Sisterhoods 2019 donation to the Society of Vincent de Paul in Pittsburgh. Every year, the sisterhood members have committed to donating a percentage of their profits, earned from the Cookie Walk, to a worthwhile community cause. This year we chose to donate \$900.00 to St. Vincent de Paul. Their mission, since 1946, has been to provide food, clothing, housing and spiritual guidance to individuals and families in need. Thank you to all of our friends and parishioners who continue to support the sisterhood's Annual Cookie Walk thus allowing us to carry on our own mission of serving our home parish and helping others in our community.



HOMELESS SLEEPING MATS

These mats were a Service Project that Melissa Haluszczak taught for both the Diocesan Church School Camp and Teenage Conference 2020 virtual camp programs. They are made from plastic shopping bags to be given to the homeless as sleeping mats. Each mat is 3 feet by 6 feet and takes @ 700 bags per mat to complete. Each mat also has 2 tying straps and a carrying strap that are also made out of bags. Since it takes so many to complete, We are asking if any parishioner would be willing to save their bags that they would normally take to recycle and give them to Melissa.



The Dormition of the Mother of God: What Actually Happened?

August 9, 2020 · Fr. Lawrence Farley

Some time ago I finished reading an excellent book on the extant literary sources for the Dormition/ Assumption narratives of the Mother of God, a magisterial work by Stephen J. Shoemaker entitled, [*Ancient Traditions of the Virgin Mary's Dormition and Assumption*](#), published by Oxford University Press. Shoemaker makes the case that the various divergent narratives about her death and glorification to paradise all appeared more or less at the same time around the fifth century, though of course they would have had a prehistory prior to their appearance in the forms now extant.

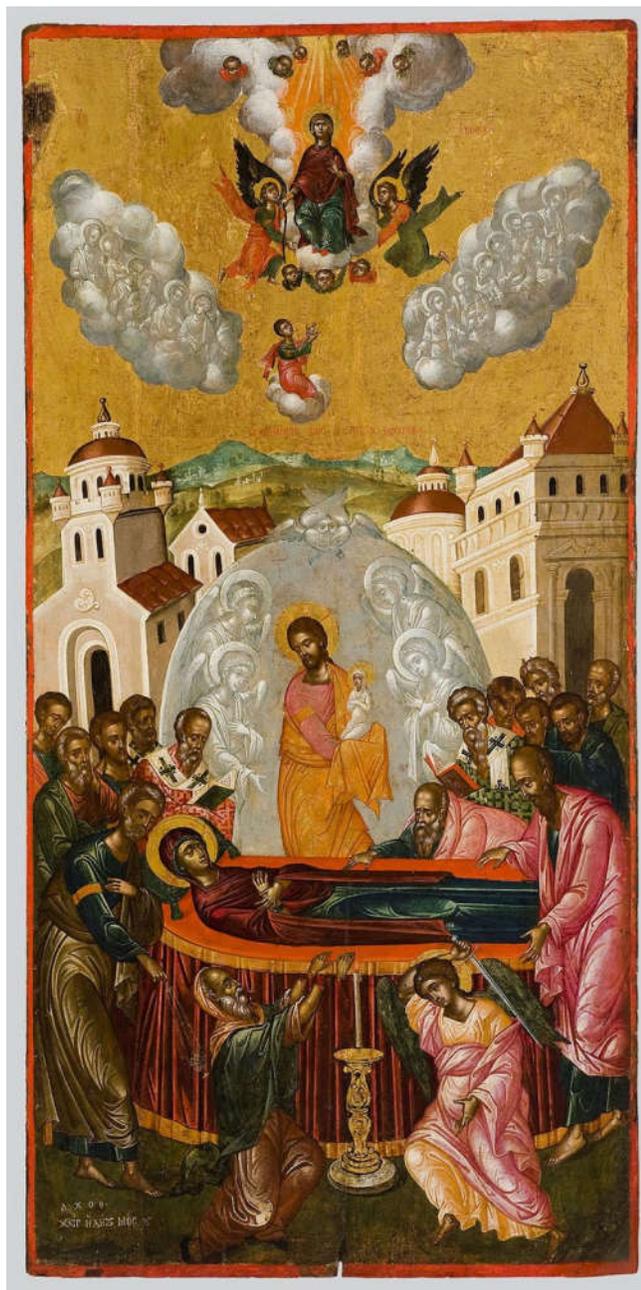
These narratives, which may be grouped into three main literary “families”, have varied details. In some of them, Mary is raised after her death; in others, her body is taken to paradise where it awaits the final resurrection. In some narratives she visits Bethlehem immediately before her final death in Jerusalem; in others she does not. In some stories she dies before the apostles are dispersed; in others, she dies after their dispersal requiring them to be gathered miraculously for her funeral back in Jerusalem. Shoemaker has demonstrated that these narratives all arose at about the same time, so that they do not represent subsequent stages of development. One cannot identify any one of the narratives as more ancient or authoritative than the others. He also has identified them as belonging to what some scholars call “New Testament apocrypha” so that in reading them we are reading legend and not history.

The late arrival on the literary scene of stories of Mary’s death and glorification had become something of a pastoral embarrassment by the time of the late fourth century. Stories of Mary’s childhood of course had been circulating since the mid-second century in the form of the *Protoevangelium*, but there were no similar works circulating (among the Orthodox anyway) about her death. St. Epiphanius, to name one, was a bit surprised at this, and when the pastoral need arose for information about her death, he made a search to see what he could find. The meagre results of his search are found in his *Panarion*, written about 375 to refute various heresies.

In this work, he says that he could find nothing authoritative about the end of her life. She may have died and been buried with honour. She may have been martyred. Or she may have been taken alive to heaven without tasting death. Epiphanius will not commit himself to any of these possibilities, and is emphatic that he is simply relating the various opinions. As he himself concluded, “No one knows her end”. That was apparently very disappointing to most people, and it seems that the faithful’s desire to find out more about her end was at the root of the creation of the narratives which soon after this began to be written.

Shoemaker’s book is about the various literary sources and how they relate to one another. His concern is literary, not historical, and he is debating with other scholars in his field about the various literary documents. But the people in my parish are precisely interested in the historical. I am never asked about the *Ethiopic Six Books* that relate her story, or the homilies of Evodius of Rome or Jacob of Serug about her death. I am asked what actually happened to Mary and her body, and it is this topic on which I would like to reflect a little.

It is true that the extant stories (including our festal hymns which are based on some of them) have a legendary/ non-historical component. And it is also true that, as St. Epiphanius discovered, there was a deafening silence regarding the details of the end of Mary’s life and the fate of her body. But this silence is, in a way, a fact in and of itself, and if the silence is deafening, it is also significant. Let me try to explain what I mean.



The fact that St. Epiphanius could find no single tradition regarding the death of the Theotokos but only three mutually-incompatible guesses is quite odd. I can think of no comparable situation regarding the deaths of other such figures in the Church. Stories about the apostles, for example, may differ in such details as their exploits, their journeys, and the place of their martyrdom and their grave. But there is no similar debate about whether or not they died. There is no parallel of comparable mystery about (say) the death of St. Paul, no competing stories where in one version he was martyred, and in another version he died in his bed, and in yet another version he was translated to heaven like Elijah. For major saints like Paul, Peter, Polycarp, and Augustine, the basic details of their deaths are all clear. The presence of mystery and of contradictory stories in the case of someone as prominent as the Lord's Mother cries out for some historical explanation.

If she simply died and was buried like everyone else, there would be no mystery about how she died or what happened to the body afterward. Like other saints, her tomb would become a place of Christian pilgrimage almost immediately, and when the Church's enthusiasm for relics went into Byzantine overdrive, her relics would be valued above all others and be found in many ecclesiastical centers, as were the relics of other saints. But that is not what happened. Her tomb was perfectly well-known (there is little real debate about that, the attempts of Ephesus to claim her tomb notwithstanding), but despite the known location of her tomb, competing and mutually-contradictory stories about her final fate began to arise. One asks how this was possible, if the Church received a clear tradition that she died and remain buried like everyone else. And when the Church began to look for her relics, no one ever suggested that they possessed them. The best that anyone could produce was some of her left-behind clothing. I repeat: the historical fact of the mystery needs explaining, for clearly something happened to produce the mystery in the first place.

I suggest the following. From His cross the Lord committed His Mother into St. John's care (John 19:26-27) and when the Church began on the day of Pentecost soon after, Mary was found among the little Jerusalem community, along with the Lord's brethren (Acts 1:14). It is quite unlikely that a middle-aged or elderly Jewish woman would leave the safety of this community to travel far abroad (such as to pagan Ephesus in Asia Minor), and so it is likely she stayed in Jerusalem under the Church's care until she died. She was buried locally in the valley of Jehoshaphat (as all the ancient Dormition stories attest), and it is likely that her funeral and burial by the Christians would likely have provoked local Jewish opposition, given Jesus' status among the Jews of Jerusalem.

Her death was unremarkable, which is why no remarks or stories remained for St. Epiphanius to find. But after her death the local Christians there, upon opening her tomb (whether to venerate her relics or for the purpose of reburial in an ossuary as was customary) found the tomb empty. This embarrassing fact would result in the creation of varied competing explanations and would account for the mystery surrounding her final fate. In response to the empty tomb, some Christians hearing of it second hand would have concluded from this that she never died, but was taken alive into paradise. Some would have concluded that she was buried and then raised to life and taken to paradise. Some would have concluded that her lifeless body was relocated to paradise to await the final resurrection—both of these latter two opinions finding expression in the extant narratives of her Dormition. But it seems clear enough that her tomb was eventually found to be empty, for otherwise it is impossible to explain how stories to the contrary would have arisen in the first place.

Presumably no one at the time of her death expected that anything unusual would occur after she had been buried. The local Church of Jerusalem had every reason to want her body to remain there, so that it could be venerated and become a center of pilgrimage. They would have had nothing to gain by admitting that her tomb no longer contained her body. The admission and perplexity at *not* having her body was rather embarrassing and damaging, so it is unlikely that the Jerusalem church would say the body was gone if it was actually still there. If the body remained there, as everyone expected it would, they had every reason to say that it did remain there and to squelch rumours to the contrary. If the body remained where it was buried, Jerusalem could be expected to be in the forefront of those opposing legends of her Dormition/ Assumption. But in fact they did nothing to contradict or squelch the rumours or to try to resolve the mystery that puzzled such men as St. Epiphanius—mainly because the body was no longer there.

The details of her final hours and burial and the nature of her life in paradise are not ultimately important. What matters to us is that after her death, the Mother of God was taken by Christ into paradise where she now lives and prays for us. Legends (such as found in some of our hymns) are wonderful adornments of this truth, like tinsel on a Christmas tree. But more wonderful still is the truth that it adorns: the Mother of Christ, a virgin after her birth-giving, remains alive after her death. In falling asleep, she did not forsake the world, and by her prayers she delivers our souls from death.

<https://blogs.ancientfaith.com/nooterfoundation/the-dormition-of-the-mother-of-god-what-actually-happened/>

UKRAINIAN FOOD FESTIVAL UPDATE

FOOD

We will be making stuffed cabbage for the festival & need the following help.

Monday Sept. 7th 8am -12 Steam & core cabbage need 3 helpers

Tuesday Sept. 8th 9am-12 Ball & roll cabbage rolls need 4 helpers

Please contact Sherri if you are available to help 412-874-4190

BASKET RAFFLE

A few more baskets need.

Because of COVID-19 we would like to keep the number down to no more than a dozen baskets but make them really nice baskets (valued between \$100 & \$200). We understand that times are difficult for many and for this reason we would like to encourage “buddy” baskets. Ask a family member or friend to be your “Buddy” For example, maybe someone wants to donate a gift card and another person donates wine and glasses. We can put them together to make a really nice basket.. All basket items need to be dropped off at the hall no later than Sunday, September 6th. Please contact Tracey Sally (412) 327-8694 or Michele Kapeluck (412) 303-1454.

BAKE SALE

The bake sale will all be prepackaged items. Please contact Natalie Turicik if you can donate.

natalie.rozum@gmail.com

FESTIVAL DAY

Workers still needed. Please contact Michael for schedule: 412-527-5359 or kapeluck@verizon.net

In addition to regular workers, this year we would like to have someone who would only handle taking phone orders. Let us know if you are interested.

TENTS/TABLES

To loan us your tents or card tables or to volunteer for set up contact John Stasko. jmstasko@gmail.com or 412-304-1841

Help Spread the News about our Ukrainian Food Festival!

Link to Facebook Event: <https://www.facebook.com/events/657906915084142/> Updates to the event will be made in the discussion area on a regular basis beginning this weekend to help promote the event. Please indicate you are going or interested in the event on Facebook and you will be notified when updates are made! Please help by sharing the event on your Facebook page. The updates will show on the Parish Facebook Page and will be posted to our Instagram site as well.

The event has the link to the special Parish website pages for the festival “Complete festival details:

<https://orthodoxcarnegie.org/ukrainianfoodfestival>”.

Share this QR Code with your family and friends! They just need to scan it with their phone and it will take them right to the Ukrainian Food Festival section on our website!

Calendar of Events

September 11-12 53rd Annual Pysanky Sale & Ukrainian Food Festival

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

3rd Sunday of the Month

St John & Martin's Closet

Clothing for men, women and children. Bedding & towels
Trade something old for something new, leave a donation. or just take what you need.
Donations of clean, gently used or new clothing/bedding accepted when the closet door is open. all 276-9718 to schedule a donation.

Parish Website/Social Media

To Submit items for publication on website & social media:

>email information/items to orthodoxcarnegie@gmail.com

>if you have a flyer (not required) submit in picture format if possible

>allow 24 to 48 hours for request to be completed.

If needed sooner, please indicate and text Chris Mills at 412-716-0562.

>an email can be submitted from Parish Website | Contact Page ; using the technology email form

Find & follow us on:



BULLETIN SPONSOR DATES

September 6 _____
September 13 _____
September 20 _____ Sponsored
September 27 _____

October 4 _____
October 11 _____
October 18 _____
October 25 _____

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") _____



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

RETURN SERVICE REQUESTED