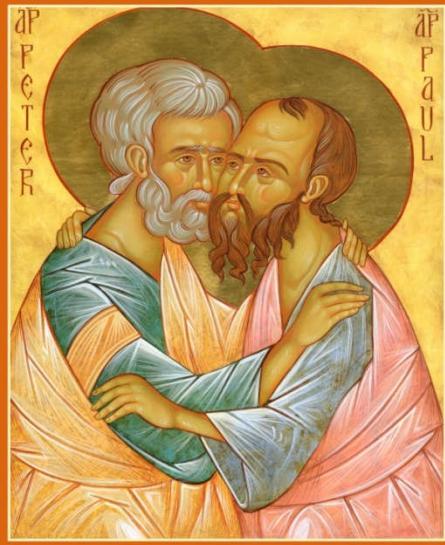


Η ΑΝΑΓΝΩΣΙΣ ΤΗΣ ΣΕΓΓΗΣ ΚΑΙ ΑΠΟΝΩΝ ΕΙΚΟΝΩΝ





# St. Peter & St. Paul

## Ukrainian Orthodox Church

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

**Rev. Fr. John Charest**

847-910-7120 - frjohn.charest@aol.com

**Deacon Evan O'Neil**

**Parish Hall: 412- 276-9718**

**President: Howard West 724-910-9627**

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

OCTOBER 25, 2020

**SUNDAY, OCTOBER 25**

DIVINE LITURGY 9:30 AM, TONE 3

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

FATHERS OF THE 7<sup>TH</sup> ECUMENICAL COUNCIL

GAL I: 11-19 ; LK 7 : 1H-6

LITANY FOR LUKE KRAFTICIAN

PARASTAS IN MEMORY OF MICHAEL OSTAFFY

PARASTAS IN MEMORY OF LIUDMILLA REITEROVICH

**WEDNESDAY, OCTOBER 28**

DIVINE LITURGY 9:30 AM

**SATURDAY, OCTOBER 31**

VESPERS 6:00 PM

**SUNDAY NOVEMBER 1**

DIVINE LITURGY 9:30 AM, TONE 4

21<sup>ST</sup> SUNDAY AFTER PENTECOST/ PROPHET JOEL

GAL 2: 16 -20 ; LK 8: 5-15

LITANY FOR LUKE KRAFTICIAN

ALL SERVICE LIVE STREAMED AT:

**NEW <https://orthodoxcarnegie.org/livestream>**

TODAY'S BULLETIN IS SPONSORED BY:

OKSANA, LEONID, YURIY & MIRA ALEKSANDROV IN HONOR OF  
IRENE ONUFREY ON HER BIRTHDAY.  
MNOHAYA LITA! MANY BLESSED YEARS!

MARLANE, CLAUDIA & MICHELLE IN MEMORY OF THEIR FATHER  
MICHAEL OSTAFFY.  
VICHNAYA PAMYAT MEMORY ETERNAL

The Sts. Peter & Paul Ukrainian Orthodox Church Bulletin is published weekly by  
The Senior Chapter of the Ukrainian Orthodox League

Editor: Michael Kapeluck

Bulletin Submissions are due by 8:00 am Thursday morning. Written submissions can be:

-hand delivered to the editor

-placed in the Bulletin envelope in the church vestibule.

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

-e-mailed to: kapeluck@verizon.net

# We welcome you today

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

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

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

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

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

**Нагадуємо нашим 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 православній церкві I, 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;  
**ти**, хто причащається, повинні бути у миру 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);

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

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

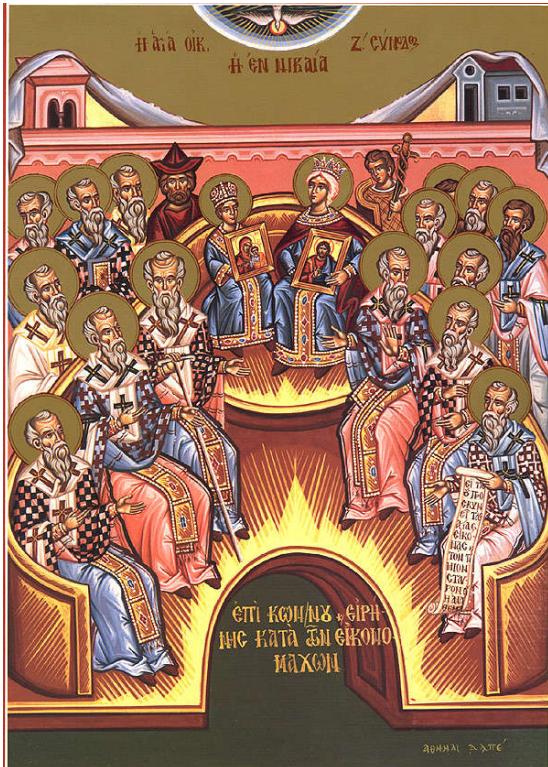
**всі** православні християни повинні, раз на рік отримати Святе Причастя;

**ти**, хто спізнився на Божественну Літургію (прийшов після того, як було прочитано Апостол і Євангеліє) не можуть підходити до чаші; **хворі**, і **ти**, хто має обмежені фізичні моєисливості, звільнюються від вище викладених вимог;

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

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

## **COMMEMORATION OF THE HOLY FATHERS OF THE SEVENTH ECUMENICAL COUNCIL**



## TROPARIION TO THE FATHERS - TONE 8

Most glorious are You, O Christ our God!  
You have established the Holy Fathers as lights on the earth!  
Through them you have guided us to the true faith!  
O greatly Compassionate One, glory to You!

## TROPARION 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!

## 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.

## KONTAKION TO THE FATHERS - TONE 6

The Son who shone forth from the Father  
Was ineffably born, two-fold in nature, of a woman.  
Having beheld Him, we do not deny the image of His form,  
But depict it piously and revere it faithfully.  
Thus, keeping the True Faith,  
The Church venerates the icon of Christ Incarnate.

## 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 Epistle of Saint Paul to the Galatians (c. 1, v. 11-19)

Brethren, I want you to know that the Gospel, which I have preached, is not of human origin. For I have not received it from a man, nor was I instructed in it by any human teacher. It came to me through a revelation from Jesus Christ.

You have heard of my former way of life in Judaism. For I have persecuted the Church of God violently and I tried to destroy it. I was proficient in Judaism beyond many of my own age and race. I was a fierce champion of the traditions, handed down by my forefathers.

But God had set me apart before my birth, and called me to his service through his grace. He graciously revealed his Son to me and ordered me to preach his Gospel to the Gentiles. My first action, then, was not to confer with any human being. I did not go up to Jerusalem to see those, who had been Apostles before me. On the contrary, I went into Arabia, and I returned again to Damascus.

Three years later, I went up to Jerusalem to visit Peter and stayed fifteen days with him. But I saw none of the other Apostles except James, the brother of the Lord.

## До галатів 1:11-19

Браття і сестри, я хочу, щоб ви знали, що Добра Звістка, яку я вам проповідував — не від людей. Бо я прийняв її не від людини, і не людина мене навчила її, але Ісус Христос явив її мені.

Ви чули про мое попереднє життя в релігії юдеїв. Ви знаєте, що я жорстоко переслідував церкву Божу, та намагався зруйнувати її. У своєму служінні юдейській релігії я випереджав багатьох своїх однолітків, бо був надзвичайно віddаний ученню своїх прабатьків.

Та Бог, Який вибрав мене ще до моого народження, покликав мене милістю Своєю служити Йому. Коли Всешишній явив мені Сина Свого, щоб я проповідував Добру Звістку про Нього поміж поганами, я не радився ні з ким з людей. Не ходив я і до Єрусалиму, до апостолів, які вже були обрані до мене. Натомість я подався до Аравії, а потім повернувся в Дамаск.

Після трьох років я пішов до Єрусалиму, щоб познайомитися з Петром. Провів я з ним п'ятнадцять днів. І нікого з інших апостолів я не бачив, окрім Якова, брата Господнього.

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 Luke (c. 7, v. 11-16)

At that time, Jesus, accompanied by his Disciples and a large crowd, went to a city called Nain. As he approached the gate of the city, behold, a dead man was carried out. He was his mother's only son, and she was a widow. A large crowd of the townspeople accompanied her.

When the Lord saw her, he pitied her, and said to her: "Do not weep." Then he went up and touched the bier. The bearers stopped. He said: "Young man, I tell you, rise up."

The dead man sat up and began to speak. Jesus gave him back to his mother. They were all overcome with awe, and they glorified God, saying: "A great prophet has appeared among us. God has visited his people."



## Від Луки 7:11-16

Невдовзі по тому Ісус прийшов до міста Наїна. З Ним мандрували Його учні й великий натовп. Коли Він підійшов до міських воріт, звідти виносили мертвого. То був єдиний син у матері, ще й вдови. Чимало мешканців міста йшло за нею.

І побачивши її, Господь наповнився співчуттям до неї і сказав: «Не плач». Він підійшов і торкнувся до нош. Люди, які несли їх, зупинилися. Тоді Ісус сказав: «Юначе, кажу тобі: „Встань!”» І мертвий підвівся й заговорив. Так Ісус повернув матері сина.

Усіх присутніх охопив страх, але вони славили Бога зі словами: «Великий пророк з'явився поміж нас!» І ще: «Бог прийшов допомогти своєму народові!»

# *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	Steve Sivulich	Jane Allred	Cynthia Mycyk
Irene Palahunik	Maria Warholak	Ronda Bickel	Claudia Losego
Peter Zinski	Pearl Homyrda	Dolores Wachnowsky	Pat Dorning
Kathryn Ostaffy	Ann Sekelik	Pamela Graham	Rebecca White
Joann Klein	Shelley Cameron	Jocelyn Barner	Deborah Schricker
Michael Klein	James White	Theresa Zatezalo	Jack Schricker
Dan Rosga	Dylan G		

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

*Amen*

## *Mnohaya Lita - Many Blessed Years*

### **Name Days**

### **Anniversaries**

### **Birthdays**

Oct.27 Roman Lysak  
Oct 30 Sebastian Charest

### **Feast Days of:**

Oct. 27 Cosmas the Poet  
Oct. 30 Prophet Hosea  
Oct. 31 Evangelist Luke

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

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

### **Pray for our Catechumens**

Brittany & Scott Brettell

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

Sue Leis

- **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. The Pittsburgh Va is interested in the matts and will receive a few once finished, 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. If you are interested in helping with the project please contact Melissa, [MHalusz@msn.com](mailto:MHalusz@msn.com)
- **CEMETERY FALL CLEAN UP REMINDER:** Please remove all spring/summer artificials from the cemetery by the end of October. Additionally, the water at the cemetery will be turned off by November 1. Any questions, please contact Rachel.

\*\*\*\*\*

## *Stewardship*

### THANK YOU FOR THESE RECENT DONATIONS:

\*\*\*\*\*

## Living Without Fear

There are a lot of fear based communities in our world. Some are religious and some are political. All are guilty of missing the mark when it comes to the message of the Church. We Christians were not programmed to be victims, living in fear. For the Christian the True Self is the one that is created in the image and likeness of God. As children of the Most High we are meant to live, not in fear, but in a joyful state, knowing and experiencing the love of God.

Our God is not a god of anger and vengeance, but one Who invites us into a relationship based in loving communion. God is not waiting to send down fire upon our heads as an angry parent, but rather a loving Father Who desires that we connect with our true selves and put off the false self.

When we live as problem centered people we miss the mark. If we focus on those things in our lives that are negative, such as struggles with a particular sin, or negative thinking, we fail to live up to the true self.

Many therapists keep their patients in a codependent state by giving them labels that speak of mental illness. Political parties often keep themselves in power by playing to the negative labels they've created for the opposition. Religions often do the same thing, even with their own adherents, keeping them hooked in a negative pattern that disallows a spiritual growth that leads to healing and spiritual well being.

Fear based communities use abuse to keep their people in line, leaving them in a state of perpetual infancy, unable to reach their full potential and preventing them from realizing their true self. Such institutions, political or religious, prevent people from flourishing.

God invites us to integrate our lives as His children and utilize all the gifts He has given us which lead to fulfilled lives. Fear is vanquished for the Christian precisely because we ARE His children. In Orthodoxy the priests and bishops are called upon to encourage the faithful to live lives in faithfulness to God's commandments, not because there will be grave consequences if we don't, but because of the great joy that is ours when we have communion with Him.

With love in Christ, Abbot Tryphon

<https://blogs.ancientfaith.com/morningoffering/2020/10/living-without-fear/>

Fr. Barnabas Powell

One of my habits is to read as much as I can across the spectrum of reporting on society. As a "preacher" it helps me know how best to communicate this Timeless Faith in a way that people, gripped by current society, can have a chance to "hear" the Good News of the Faith.

Recently, my reading has been filled with dire warnings of impending doom. From a year where a viral pandemic has caused our world to be bombarded with messages of imminent death to conspiracy theories that it's all a hoax. Reports of our youth struggling with a "pandemic" of mental health issues and suicidal ideations accompanied by an older generation that is simply flabbergasted by such a situation. And an election year that is constantly warning us that violence will break out if this person or that person is elected; all the while seeming to ignore the fact that violence has already been in the streets since the last election.

And now growing voices saying that the United States needs to disunite in a peaceful divorce because we simply are not "one nation" any more. Of course this seems to forget the reality that we have never been "one nation" in the sense that there have always been various people groups within this "e pluribus unum."

A "soft totalitarianism" from corporate leaders and gatekeepers of the information superhighway seems to be inevitable as our society once again succumbs to the "puritanical" behavior of our founding. This is accompanied by the reality that there are groups we are not allowed to critique, subjects we are not allowed to question, and even our language is being "purged" from "unacceptable" speech. If you violate these new behavior rules, you are "cancelled." Shades of "without the Mark, you cannot buy and sell."

Of course, what is happening is really not new in human history. But, because it's happening to us who have never really had to confront the reality that Jesus promised that the world hated Him and it will hate you, we are a bit taken aback by all the swift shifts our society has faced in the last 20 years. This new century seems to be hostile to the message that passions are meant to be tamed, not indulged.

And yet, because this really isn't new phenomena, that means there is wisdom for us to draw from that will steel us for the storm.

We are offered the wisdom from centuries of believers who have lived out their faith in hostile environments. In fact, most of our sisters and brothers have lived under this challenging reality through history. The press of a society that rejects sober discipline is meant to offer each of us an opportunity to answer the age old challenge "Who is on the Lord's side among you?"

We are invited by the society to examine ourselves and see if we are ready to embrace the storm ahead with sober joy that Jesus Christ has conquered death. We are invited to serve our families and our society by being safe harbors for those exhausted from the fight. We are called to be Light in the darkness, and a sure foundation in the chaos. How will we do this?

The answer isn't "sexy" or "amazing" or even that complicated. It is the same answer that we are given to all of life.

We will be people who pray, who fast, and who live generous lives. There is no other path for those who follow Jesus Christ. And it is this lifestyle of prayer, fasting, and generosity that will free us from fear and worry. It is this lifestyle that will see us calm while all around us panic. It is this lifestyle that will have us at rest when all

I am far less concerned with who you vote for than I am with how you treat the people that vote differently than you.

around us embrace a frenzy of activity. And it is this lifestyle that will set us free from the fear of death.

There is no political solution to this current human sickness. No violence will solve our issues. No silencing of speech will heal our society. It won't work because it never has worked. It is only the placebo of temporary ceasing of external conflict that masquerades as "peace." There is no medical or economic solution to these challenges that will do any lasting good that heals the human heart from its sin sickness. Only "bandaids" that serve to placate the consciences of those who want to think of themselves as "good people." And when these temporary solutions fail, human hearts will slip further into hopeless despair, just as the enemy of our souls had planned.

So, now what do we do? Of course we work for justice and healing. Of course we participate in our society as good citizens. Of course we dialogue and dispute and wrestle with this or that issue and solution. But we don't do it from the delusion that this or that "solution" actually solves the deepest problem. We go beyond the temporary High or Low of a won or lost election, or the gains or setbacks to this or that problem du jour that society is insisting must be solved or "we are all doomed."

We don't fall into the trap of the false notion that "saving the planet" or "electing this politician" or even this church program will save us. We embrace the reality that we are here to struggle, yes, even to suffer, until our last breath, but without despair!

*Take heart, O Christian. See your Master standing on that shore with no sunset. Hear Him beckon you forward without fear towards Him and His eternal life. Run, O Christian. Run, taking no thought about the obstacles in your way, knowing the Author and Finisher of your Faith has already overcome the world. Join, O Christian, your life to His life in His Body, and know the joy of the Finished Race set before you, and watch as He banishes the gloomy despair of eyes set too close to earth, and lifts your chin to see beyond the horizon of fear towards the Never Setting Sun of eternal joy. Watch, O Christian, as that very eternal Sun shines back onto your struggle warming you with the Light to Come already dawning eternally in your heart.*

*Rise up, O Christian, your Lord will never fail you!*

\*\*\*\*\*  
\*\*\*\*\*

## NashiPredky@Home Virtual Office Hours

A monthly series that gives you a chance to get help with your historical puzzles.

Do you have a document you can't read or don't understand, heirlooms you want to know more about, or some other conundrum related to Ukraine or Ukrainian immigrants to North America? This monthly series is your chance to have the UHEC's Nashi Predky team help you!

**You must send photographs of your documents, heirlooms or other materials to [genealogy@UkrHEC.org](mailto:genealogy@UkrHEC.org) at least one week before the webinar date,** and we'll select a few head-scratchers to discuss online.

This is a free event, and you are welcome to listen in even if you haven't sent in any material to discuss. You must, however, register on GoToWebinar to attend.

November 18th, 2020 7:00 PM through 8:00 PM

December 16th, 2020 7:00 PM through 8:00 PM

Register at: <https://register.gotowebinar.com/register/6326015269628314382>





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

Happy  
Thanksgiving

Bring TWO Homemade Pies to church!

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

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



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





St. Peter & St. Paul Ukrainian Orthodox Church  
220 Mansfield Blvd | Carnegie PA 15106  
[orthodoxcarnegie@gmail.com](mailto:orthodoxcarnegie@gmail.com)  
[www.orthodoxcarnegie.org](http://www.orthodoxcarnegie.org)

# Happy Thanksgiving

9:00 AM Divine Liturgy Service

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

\*Delivery to Greater Carnegie Area Only

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

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

STOP DOWN: Church Hall during dinner serving times

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

SUBMIT: Online order at <https://orthodoxcarnegie.org/thanksgivingopenhouse>

(scan the QR Code below)

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



We will be doing Christmas Day  
Dinners too!

SCAN ME!



MY MASK  
PROTECTS YOU.  
YOUR MASK  
PROTECTS ME.

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

Thank you!

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

Find & follow us on:





## ST. MATRONA LADIES SOCIETY

ST. PETER & ST. PAUL  
UKRAINIAN ORTHODOX CHURCH  
CARNEGIE, PA

# Join us VIRTUALLY for our 17th Annual Cookie Walk

Experience the “VIRTUAL WALK” in the  
comfort of your own home!

Order Cookies & Pay Online:  
October 5 - November 15, 2020

[www.stmatronacookiewalk.com](http://www.stmatronacookiewalk.com)

\*No in-person orders.\*

Cookie Pickup: Saturday, December 12  
9AM - 12PM at St. Peter & St. Paul  
Ukrainian Orthodox Church Hall  
(220 Mansfield Blvd. Carnegie, PA)

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

# **Orthodox Christian Association of Medicine, Psychology, and Religion**

## **2020 Conference**

### **"Christ, The Measure of Wellness: Healing Mind, Body, and Soul"**

**Friday November 6 – Saturday November 7**

## **Online**

*Using the professional virtual conference platform Accelevents.*

**\$45**

**(\$30 with member discount)**

In 2019, OCAMPR was invited to collaborate with the Assembly of Canonical Orthodox Bishops to establish a Mental Health Task Force charged to identify and respond to the mental health needs of the Orthodox faithful. With that in mind, the OCAMPR Board decided to focus our 2020 conference on the topic of mental health and illness from an interdisciplinary perspective. Since that time, we have watched our world face the effects of COVID-19 with all its social, economic and mental health implications. All of us have been affected personally and professionally in some way from the events of this past year, making it all the more important that we gather in prayer, fellowship, learning and support. This year's OCAMPR conference will be focusing on how we understand mental health and mental illness from a theological, psychological, and medical perspective.

While we would all prefer to gather in person, the necessity of a virtual conference opens up new opportunities for us to gather in some ways like we have never been able to gather as an organization. This year's conference committee has worked tirelessly to provide a conference experience that offers opportunities for us to 'gather' and connect as Orthodox professionals as we all desire. Meeting virtually will enable many of us who have not been able to participate in person in previous years to fully participate without the expense and logistical difficulties of travel. We hope to take full advantage of the opportunities we have through a virtual conference while pursuing the same educational and relational experiences of an OCAMPR Conference that we know and love.

*Join us, and others, as we gather virtually to learn, discuss, and fellowship this fall for OCAMPR 2020. To register, do one of these two options:*

**Option 1: If you are a current member of OCAMPR or would like to become a member, please go to this link to renew/begin your membership prior to registering for conference: [www.ocampr.org/membership.html](http://www.ocampr.org/membership.html). After completing your membership payment, you will receive an email with the conference registration link and a member discount code. You will then register on the 2020 Conference's Accelevents website page.**

**Option 2: If you do not wish to become OCAMPR member, please follow this link to register for the conference: [www.accelevents.com/e/OCAMPR2020ChristtheMeasureofWellness0](http://www.accelevents.com/e/OCAMPR2020ChristtheMeasureofWellness0)**

# •BYZANFEST 2020•

## ONLINE ORTHODOX FILM FESTIVAL

**Short and feature** films will be streaming globally  
and on-demand from

**23 Oct - 8 Nov**

(Australian Eastern Standard Time)

<https://byzanfest.com>

Established in 2014, Byzanfest is the world's first web-based film festival totally dedicated to Orthodox Christian short-films. The aim was simple: screen the very best Orthodox stories and share them with the world.

Byzanfest strived to create something new and innovative, not be limited by the physical constraints of traditional venue-based festivals. Byzanfest looked ahead towards the future of entertainment and wanted to engage globally with both Orthodox and non-Orthodox audiences.

It's online, VOD & world-wide. The Festival encourages interactivity where viewers can share their thoughts through all social media platforms.

The Festival showcases films which reflect Orthodox Christian themes, beliefs, culture and values. However, an entry's storyline does not necessarily have to be 'religious'. Although the film may not appear to have 'Orthodox' subject-matter, it can still be deemed Orthodox because it was created by an Orthodox Christian filmmaker who maintained an Orthodox phronema ('mindset') during the creative process, remaining faithful to their Christian sense of dignity, morality and self-respect.

The name 'Byzanfest' is in honour of the great Byzantine Empire, a place of great wisdom, art & Faith. Although it may no longer exist, the spirit and values of Byzantium shine out in the works of Orthodox Christians in the Digital Era. Please join us as we go on a journey of discovery and wonder.

<https://byzanfest.com>

## Calendar of Events

November 1	Sr. UOL Chapter Meeting
November 26	Thanksgiving Dinner Take Out
December 12	Cookie Walk
December 25	Christmas Dinner Take Out

## Parish Weekly Schedule

Monday

### Kyiv Ukrainian Dance Ensemble & School

Rehearsals begin every Monday at 6:00 pm. Classes for all ages.

For more info call Director Natalie Kapeluck or just stop down any Monday.

Thursday Morning

### Senior Coffee Hour

You're invited to our FREE coffee and donuts, and sometime pancakes, French toast or waffles every Thursday from 10:00 AM to 11:30 . . . or whenever it's over. At the parish hall. YOU ARE NOT PERMITTED TO BRING ANYTHING!!! However, bring a Friend!!!

3<sup>rd</sup> Sunday of the Month

### St John & Martin's Closet

Clothing for men, women and children. Bedding & towels

Trade something old for something new, leave a donation. or just take what you need.

Donations of clean, gently used or new clothing/bedding accepted when the closet door is open.

Call 276-9718 to schedule a donation.

### Parish Website/Social Media

To Submit items for publication on website & social media

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

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

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

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

Find & follow us on:



## BULLETIN SPONSOR DATES

October 4 \_\_\_\_\_  
October 11 \_\_\_\_\_  
October 18 \_\_\_\_\_  
October 25 \_\_\_\_\_

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

\*\*\*\*\*

## 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