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ΧΕΙΡ ΒΕΓΚΟΥ 1990



St. Peter & St. Paul Ukrainian Orthodox Church

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

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President: Howard West 724-910-9627

www.orthodoxcarnegie.org

OCTOBER 4, 2020

SUNDAY, OCTOBER 4

DIVINE LITURGY 9:30 AM, TONE 8

17TH SUNDAY AFTER PENTECOST

LEAVE-TAKING OF THE EXALTATION OF THE CROSS

GAL 2: 16-20, 2 COR 6: 16- 7:1 ; MK 8: 34- 9: 1, MT 15: 21 -28
LITANY IN MEMORY OF EUGENE ZINSKI, HELEN FRINSKO

WEDNESDAY, OCTOBER 7

DIVINE LITURGY 9:30 AM

SATURDAY, OCTOBER 10

VESPERS 6:00 PM

SUNDAY, OCTOBER 11

DIVINE LITURGY 9:30 AM, TONE 1

18TH SUNDAY AFTER PENTECOST

ST. CHARITON THE CONFESSOR

2 COR 9: 6-11 ; LK 5: 11

LITANY IN MEMORY OF IRENE WARHOLAK,

NICHOLAS & SUSAN SREDICH

PARASTAS IN MEMORY OF ANN WEST

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TODAY'S BULLETIN IS SPONSORED BY:

REINHART & MARKIW FAMILIES IN HONOR THERESA ZATEZALO
TO CELEBRATE BABA'S CONTINUED BLESSINGS OF GOOD

HEALTH

MANY BLESSED YEARS!

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

Editor: Michael Kapeluck

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

лише православні християни можуть отримати Євхаристію (Святе Причастя) у православної церкви і, відповідно, православні християни не можуть отримувати святого причастя у неправославної церкви. 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;

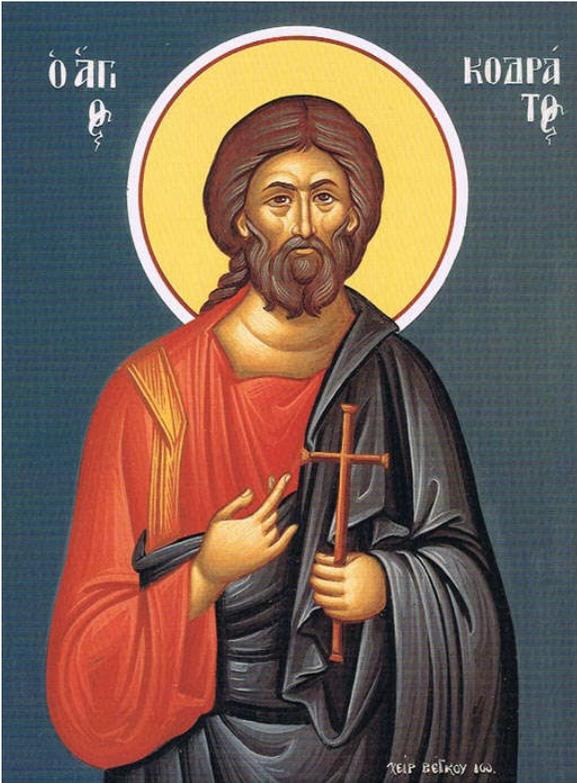
всі православні християни повинні, принаймні, раз на рік отримати Святе Причастя;

ті, хто спізнівся на Божественну Літургію (пришов після того, як було прочитано Апостол і Євангеліє) не можуть підходити до чаші; **хворі**, і **ті**, хто має обмежені фізичні м'якості, звільняються від вище викладених вимог;

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

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

APOSTLE QUADRATUS OF THE SEVENTY



TROPARIUM TO THE RESURRECTION TONE 8

Thou didst descend from on high, O merciful One! Thou didst endure the three day burial to free us from our suffering! O Lord, our Life and Resurrection: glory to Thee!

TROPARIUM - TONE 3

O Holy Apostle Quadratus
Pray to our merciful God
That He may grant to our souls
Remission of our transgressions.

KONTAKION FOR THE RESURRECTION TONE 8

By rising from the tomb, Thou didst raise the dead and resurrect Adam. Eve exults in Thy Resurrection, and the world celebrates Thy rising from the dead, O greatly Merciful One!

Saint Quadratus, Apostle of the Seventy preached the Word of God at Athens and at Magnesia (eastern peninsula of Thessaly), and was Bishop of Athens. His biographer called him "a morning star" among the clouds of paganism. He converted many pagans to the true faith in Christ the Savior, and his preaching aroused the hatred of the pagans. Once, an angry mob fell upon the saint to

pelt him with stones. Preserved by God, St Quadratus remained alive, and they threw him into prison, where he died of starvation. His holy body was buried in Magnesia.

In the year 126, St Quadratus wrote an Apologia in defense of Christianity. Presented to the emperor Hadrian (117-138), the Apologia affected the persecution of Christians, since the emperor issued a decree saying that no one should be convicted without just cause. This Apologia was known to the historian Eusebius in the fourth century. At the present time, only part of this Apologia survives, quoted by Eusebius: "The deeds of our Savior were always witnessed, because they were true. His healings and raising people from the dead were visible not only when they were healed and raised, but always. They lived not only during the existence of the Savior upon the earth, but they also remained alive long after His departure. Some, indeed, have survived to our own time."

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PROKIMON

Pray ye and render thanks unto the Lord our God.

Verse: In Jewry is God known, His name is great in His people.

Of the Cross

Lesson from the Epistle of Saint Paul to the Galatians

(c. 2, v. 16-20)

Brethren, we know that a man is not justified by observances of the Law, but by the faith of Jesus Christ. Therefore, we also have believed in Jesus Christ, in order to be justified by the faith of Christ, and not by observances of the Law. For by observances of the Law no one can be justified.

When we seek justification in Christ, we admit that we are sinners. But that does not mean that Christ encourages sin. Certainly not, because we are repenting our sins.

But, when I reconstruct the Law, which I have torn down, then I prove to be an unrepentant sinner. For my old self died for the Law through the Law. Now I live a new life in God. I have been crucified with Christ, and now it is not my old self, but Christ himself, who lives in me. Yes, now I live a new life in the flesh by faith in the Son of God, who loved me and sacrificed himself for me.

До галатів 2:16-20

Однак ми знаємо, що людина буде виправдана перед Богом не за те, що дотримується Закону, а за віру в Ісуса Христа. Тож ми повірили в Ісуса Христа, щоб бути виправданими вірою в Христа, а не тому, що дотримувалися Закону. Нікого не буде виправдано перед Богом за дотримання Закону.

Поки ми, юдеї, шукаємо виправдання в Христі, ми самі виявляємося грішниками. Тож хіба це означає, що Христос робить нас грішниками? Зовсім ні. Коли я знову починаю навчати того, від чого відмовився раніше, то стаю грішником. Бо з допомогою Закону я «вмер» для Закону, щоб жити для Бога. Я був розіп'ятий разом із Христом.

Тож я вже не живу, але Христос живе в мені. Я живу нині у своєму тілі вірою ^[c] в Сина Божого, Який полюбив мене і віддав Себе заради мене.

17th Sunday

Lesson from the Second Epistle of Saint Paul to the Corinthians

(с. 6, v. 16- 18)

Brethren, you are the temple of the living God, as God said in the Scripture: "I will dwell in them, I will move among them, I will be their God, and they will be my people."

"Therefore, come away from them, and separate yourselves from them," says the Lord. "Do not touch what is unclean, and I will welcome you. I will be your father, and you will be my sons and my daughters," says the Almighty Lord."

Therefore, since we have these promises, let us cleanse ourselves from every defilement of the flesh and of the spirit, in order to achieve sanctification in the fear of God.

2 до коринтян 6:16-18

Між Божим Храмом і бовванами . Ми ж бо —Храм живого Бога. Так сказано Всевишнім: «Я житиму серед них і ходитиму серед них. Я буду їхнім Богом, а вони — Моїм народом». «Тож вийдіть з-поміж тих людей, полиште їх, та не торкайтеся нічого нечистого, тоді Я вас прийму».

«Батьком Я буду вашим, синами й дочками ви будете Моїми»,— каже Всемогутній Господь».

Alleluia

V. Come, let us rejoice in the Lord! Let us make a joyful noise to God our Saviour!

V. Let us come before His face with thanksgiving; let us make a joyful noise to Him with songs of praise!

Of the Cross

Gospel According to St. Mark

(с. 8, v. 34-38; с. 9, v. 1)

Jesus said: "Whoever wants to come after me, let him deny himself, let him take up his cross, and let him follow me. For whoever wants to save his life, will lose it, and whoever loses his life for me and for my Gospel, will save it. For what does it profit a man to gain the whole world and lose his soul? Or what can a man give as a ransom for his soul?"

"For if anyone is ashamed of me and of my Gospel in this adulterous and sinful generation, the Messiah also will be ashamed of him, when he comes with his holy angels in the glory of his Father."

Then he added: "Verily, verily I say to you, some of you who are standing here will certainly live to see the kingdom of God come with power."

Від Марка 8:34-38; 9:1

Потім, покликавши до Себе народ та послідовників Своїх, Ісус сказав: «Якщо хтось бажає йти за Мною, той мусить зректися себе, узяти на себе хрест свій і рушати за Мною. Той, хто прагне врятувати життя своє, загубить його, але ж хто віддасть життя за Мене й за Добру Звістку, врятує його.

Яка користь людині від того, що вона здобуде весь світ, але занепасть душу свою? Бо що може людина віддати, щоб викупити свою душу? Нічого! Якщо ж хтось із-поміж цього зрадливого й грішного покоління буде соромитися Мене й Мого вчення, то і Син Людський посоромиться його, коли явиться у Славі Свого Батька, з Ангелами святими».

І сказав їм Ісус: «Істинно кажу вам: дехто з присутніх тут не спізнають смерті, доки не побачать Царство Боже в усієї сили».

17th Sunday

The Gospel According to Saint Matthew

(c. 15, v. 21-28)

At that time, Jesus went to the region of Tyre and Sidon. And behold, a Canaanite woman of that district came out and screamed: "Have mercy on me, O Lord, Son of David! My daughter is possessed by a dreadful demon."

He did not answer a word. But his Disciples begged him, saying: "Send her away, for she keeps screaming after us." He answered them: "I am sent only to the lost sheep of Israel's house."

Then the woman came up, knelt before him, and said: "Lord, help me." He replied: "It is not right to take the children's bread and throw it to the dogs." She retorted: "Yes, Lord, for even the dogs eat the crumbs which fall from their masters' table."

Then Jesus answered her: "Woman, your faith is great. Have it as you wish." her daughter was healed at that very moment.

Від Матвія 15:21-28

Ісус пішов звідти й подався до земель Тира та Сидона. І прийшла до Нього одна з місцевих жінок, ханаанка, й почала голосити: «Змилуйся наді мною, Господи, Сину Давидів! У мене дочка біснувата, дуже страждає». Та Ісус нічого їй не відповів. Тоді учні підійшли до Нього й почали просити: «Прожени її! Вона весь час іде за нами й кричить!» У відповідь Він мовив: «Я посланий лише до заблудлих овець народу ізраїльського».

Тоді вона підійшла до Ісуса, вклонилася і сказала: «Господи, поможи мені!» І сказав Ісус: «Не годиться забирати хліб у дітей і давати його собакам». Тоді вона каже: «Це правда, Господи, але навіть собаки їдять ті крихти, що падають зі столу їхнього хазяїна». На те Ісус відповів: «Жінко, твоя віра велика! Нехай буде те, чого ти бажаєш!» І тієї ж миті її дочка зцілилася.



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
Michael Klein
Dan Rosga

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

Jane Allred
Ronda Bickel
Dolores Wachnowsky
Pamela Graham
Jocelyn Barner
Theresa Zatezalo
Dylan G

Cynthia Mycyk
Claudia Losego
Alexander Zbalishen
Rebecca White
Deborah Schricker
Jack Schricker
Pat Dorning

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

Sept. 30- St. Sophia
Sophia Turicik
Oct. 3 St Gerard of Brogne
Garrett Olexa
Oct. 3 St Oleh of Bryansk
Oleh Holovatiuk

Anniversaries

Oct.1 Jim & Irene Rozum
Oct.1 Fr. John Ordination

Birthdays

Sept 27 Cynthia Haluszczak
Sept 27 William Haluszczak Jr.
Sept 29 Joanne Klein
Sept 30 Joseph Leis

Feast Days of:

Sept. 30 St. Sophia & daughters Faith, Hope, Love
October 3 Great Martyrs Eustathius, Theopistes,
Agapius, Theopistus

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

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
- **SCHOLARSHIPS:** The Senior UOL Chapter will be offering its Educational Scholarships this year for students in a program of higher education. Applicants must be members of our parish (applicant or parent, if applicant is under age, must have met all financial obligations for the past year), and must be enrolled in a program of higher education beyond high school. As per the guidelines "all applicants should receive some amount based on merit in terms of service to our church and chapter". Copies of the application are in the church vestibule; or to obtain an email copy contact **Cindy Haluszczak** (tetaksenia@aol.com). Deadline date to submit applications to **Pat Sally** is **October 18, 2020**.
- **THANK YOU:** Theresa Zatezalo would like to thank everyone for their well wishes and prayers during her recent hospital stay. She is home recovering and wanted everyone to know how much she appreciated receiving the greeting cards and kind words of encouragement. May God bless you all.
- **GUARDIAN ANGEL PROGRAM:** The UOL is working on clarifications with the new UOL Guardian Angel Program to help everyone understand the purpose and function better. We are working on the wording, the list, various items and hope to have for you as soon as we can. As with any new program or event, there are growing pains, thank you for your patience as we work through them together for this important new program for our parish.

Stewardship

THANK YOU FOR THESE RECENT DONATIONS:

From Desire to Necessity

[Fr. Stephen Freeman](#)



I recently re-watched one of the most eye-opening programs on the 20th century, [The Century of the Self](#) (BBC 2002). It looks at the development of advertising, particularly the theories and work of Edward Bernays. You've seen his work, but you didn't know it. He was one of the pioneers of modern advertising as well as modern government propaganda. Particularly in the 1920's, he played a key role in moving America from a need-based economy to desire-based consumerism. One result was a flourishing and growing wealth across the land (except for the collapse in the Great Depression). America moved past the Depression through the efforts of the war economy of the 40's. However, our desires were unleashed again in the post-war world and have never looked back. It was a simple formula: create desire and then fulfill it. The result is "happy people."

Of course, happy people have a difficult time when their desires are thwarted. It's a hard habit to break. I recall my childhood visits to my mother's family home. Her parents were farmers. They had 12 children, my mother being the 5th in line. All of them grew up doing work on the farm, my mother was among those who picked cotton in the field. Her stories remind me of scenes from [Places in the Heart](#). In the Great Depression, flour sacks were intentionally printed with pleasant floral designs, making them excellent material for home-made dresses. Listening to my mother describing flour-sack dresses sounded exotic (as did a Christmas that consisted of a single orange). My grandparents' home was a haven of necessities. I really cannot recall anything superfluous.

The house had five rooms and no indoor plumbing until the mid-60's. It was heated with a single coal-burning stove in the front room. It was peopled, during my visits, with a crowd of happy people (my generation, being the offspring of 12 children, became a large, rowdy crowd of boys and girls). Sunday afternoons seemed to be a time when the larger part of the family would descend on the homestead, food in hand and conversations at the ready. My grandfather sat largely silent, chewing his tobacco, and occasionally entertaining the children with wild stories from his imagination (most involving my grandmother).

The farm was just over 100 acres, with a creek along the back that provided hours of entertainment. At some point after dinner, the men all seemed to gather on the porch to smoke and talk, the women remained inside where laughter constantly interrupted their conversations. Strangely, these people-of-necessity were happy.

Desires, in our modern parlance, were known by the ancients as the “passions.” Interestingly, the word for “passion” comes from a root that means to “suffer.” These universal experiences of longing, imagination, craving, and the like, were seen as alien to our well-being and afflictions to be moderated and even silenced. In Orthodox tradition, there is a goal, expressed in Greek as “apatheia” (“passionlessness”). Yes, that’s our word “apathy.” It does not mean “not caring,” but being free from the bondage of the ever-nagging sound of desires hounding our lives.

Our consumerist culture is, as is well described in the video referenced above, *intentionally* designed to nurture the passions. Indeed, it is structured in such a way that the failure of the passions would result in financial ruin. We live in a world that *cannot exist unless we are all governed by our passions*. To be an Orthodox Christian inevitably sets you on a collision course with the culture. Everything within our daily lives, indeed, a major portion of our opinions and thoughts are all the result of the reign of our passions. This has become such a dominant force in our lives that it is accurate to say that we imagine our passions to actually constitute our identity. That is a lie.

The popular meme runs, “Follow your passion!” as if we were ever doing anything else. In many cases, this is a mantra that will do little more than offer justification for immoral choices. The successful actress who confessed (with pride) that she had an abortion in order to obtain a particular part in a production has “followed her passion.” Our passions justify nothing. We become like those whose sad excuse for their actions was, “I was just following orders.”

True necessity is not passion, nor is it driven by the passions. *We need to eat. We need to be clothed. We need shelter. We need family and friendship. We need work. We need meaning. We need love. We need beauty and transcendence.* None of these things are passions, though the passions can easily distort them. The monastic life is, in many ways, a life reduced to necessity. It seems that living within the range of necessity makes it possible to discover the “one thing needful.” It deeply assists, as well, in discovering the truth of our identity. The soul is not the product of passions, but the image of God. To see the soul clearly, without distortion, is to see the face of God, or, at least, its reflection.

This understanding undergirds all of the Church’s disciplines. We fast, we pray, we give alms, we subdue the “flesh” (meaning the passions) that we might know God. We do not know God simply by being hungry, or tired from prayers, or poor, but we will not know God if we constantly obey our passions and shape our lives by their unnecessary demands. This does not bode well for the faith in our modern context.

Jesus said, “How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”

And those who heard it said, “Who then can be saved?”

But He said, “The things which are impossible with men are possible with God.” (Lk 18:24-27)

This, strangely, is good news. What feels like necessity in our lives might very well be little more than a passion. And, if it is a passion, we can be free of it. If God sets us free from such things – then we will be free, indeed. Start slow. Be generous. Share your stuff. Take joy in the satisfaction of a true need and make it possible for others to do the same. Christ said, “God knows that you have need of these things.” (Matt. 6:32) There is a happiness born from the simplicity of our needs. The happiness demanded by the passions is always fleeting, never satisfied. Those who have created the culture of passionate desire need and intend for the objects of desire to always be just beyond our reach. They have erected a level of hell and call it paradise.

<https://blogs.ancientfaith.com/glory2godforallthings/2020/09/24/from-desire-to-necessity/>

Calendar of Events

November 1

Sr. UOL Chapter Meeting

Parish Weekly Schedule

Monday

Kyiv Ukrainian Dance Ensemble & School

Rehearsals begin every Monday at 6:00 pm. Classes for all ages.
For more info call Director Natalie Kapeluck or just stop down any Monday.

Thursday Morning

Senior Coffee Hour

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

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.
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

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

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

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