



St. Peter & St. Paul Ukrainian Orthodox Church

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www.orthodoxcarnegie.org

APRIL 18, 2021

SUNDAY, APRIL 18TH

DIVINE LITURGY 9:30 AM, TONE 4

SUNDAY OF ST. MARY OF EGYPT

HEB. 9: 11 -14 , MK 10: 32 - 45

PARASTAS IN MEMORY OF SYLVIA & SERGE ONUFREY
40TH DAY PARASTAS IN MEMORY OF SARAH DORNING

WEDNESDAY, APRIL 21ST

PRE-SANCTIFIED LITURGY 9:00 AM

FRIDAY, APRIL 23RD

PRE-SANCTIFIED LITURGY 6:00 PM

SATURDAY, APRIL 24TH

DIVINE LITURGY, LAZARUS SATURDAY 9:30 AM

CHILDREN PARTICIPATION

VESPERS 6:00 PM

SUNDAY, APRIL 25TH

DIVINE LITURGY 9:30 AM, TONE 5

PALM SUNDAY

PHIL 4:4-9, JN 12:8

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TODAY'S BULLETIN IS SPONSORED BY

ONUFREY FAMILY IN MEMORY OF SERGE & SYLVIA ONUFREY
MEMORY ETERNAL

PAT & GARRY DORNING IN MEMORY OF SARAH ON THE 40TH DAY
OBSERVANCE OF HER FALLING ASLEEP IN THE LORD.
MEMORY ETERNAL

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**The Sts. Peter & Paul Ukrainian Orthodox Church Bulletin is published weekly by
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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 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

5TH SUNDAY OF GREAT LENT- ST MARY OF EGYPT

TROPARIUM TO THE RESURRECTION TONE 4

When the women disciples of the Lord learned from the angel the joyous message of Thy Resurrection; they cast away the ancestral curse and elatedly told the apostles: Death is overthrown! Christ God is risen, granting the world great mercy.

TROPARIUM TO ST MARY - TONE 8

The image of God was truly preserved in you, mother, for you took up the Cross and followed Christ. By so doing, you taught us to disregard the flesh, for it passes away, but to care instead for the soul, since it is immortal. Therefore your spirit, holy mother Mary, Rejoices with the angels!

KONTAKION TO ST MARY - TONE 3

Having been a sinful woman, you became through repentance a Bride of Christ. Having attained angelic life, you defeated demons with the weapon of the Cross. Therefore, most glorious Mary, you are a Bride of the Kingdom!

KONTAKION TO THE RESURRECTION TONE 4

My Savior and Redeemer as God rose from the tomb and delivered the earth born from their chains. He has shattered the gates of hell, and as Master, he has risen on the third day!

Prokiemon

So Great and glorious are Thy deeds, O Lord, for by Thy wisdom Thou has created all.

Verse: Bless the Lord. O my soul; O Lord my God, Thou art become exceedingly glorious.

Lesson from the Epistle of Saint Paul to the Hebrews (c. 9, v. 11-14)

Brethren, Christ appeared as the high priest of the blessings to come through the greater and more perfect tabernacle, which was not built by human hands and did not belong to this creation. He entered the sanctuary once for all, not with the blood of goats and calves, but with his own blood and granted us an eternal redemption.

The Jews believe that the ceremonial sprinkling with the blood of bulls and goats, and with the ashes of a heifer purifies and sanctifies defiled persons. Then, the blood of Christ, who through the Holy Spirit offered himself to God as an immaculate sacrifice, will much more cleanse our conscience than lifeless observances, and enable us to worship the living God.

До євреїв 9:11-14

Але тепер прийшов Христос, первосвященик нового добра, яке ми зараз маємо. Він служить у Наметі, величнішому й досконалішому — нерукотворному. Він не належить цьому земному світові. ¹Христос приніс кров не козлів і телят, а Свою власну. Він приніс її і з нею ввійшов до Свята Святих, здобувши вічну спокуту за всіх нас. Бо якщо кров козлів і биків або попіл телиці покропили тих, хто був розбещений, і відновили їх до тілесної чистоти, то наскільки ж дієвішою буде кров Христова! Духом Святим приніс Він Себе, бездоганного, Богу в пожертву. Тож Його кров очистить нашу свідомість від злих вчинків, і ми зможемо поклонятися живому Богу.



Alleluia

v. Go forth, prosper and reign, because of truth, meekness and righteousness.

v. You love righteousness and hate iniquity.

The Gospel According to Saint Mark

(c.. 10, v. 32-45)

At that time, Jesus took his twelve Disciples aside and began to explain to them what would befall him: "Behold, we are going up to Jerusalem. There the Messiah will be betrayed into the hands of the high priests and the scribes ; they will sentence him to death; they will hand him over to the Gentiles; they will mock him; they will flog him ; and they will kill him. But he will rise again on the third day."

Then James and John, the sons of Zebedee, approached him and said: "Master, we want you to do for us whatever we ask." Jesus asked them: "What do you want me to do for you ?" They replied: "Grant us that we may sit one at your right and one at your left in the day of your glory." Jesus said to them: "You do not know what you ask. Can you drink the cup that I drink, and be baptized with the baptism with which I am baptized?" They answered him: "We can."

Jesus said to them: "Indeed, you will drink the cup that I drink, and you will be baptized with the baptism with which I am baptized. But to sit at my right and at my left is not mine to grant, for it belongs to those for whom it has been prepared."

When the other ten Disciples heard this request, they began to be very indignant at James and John. Thereupon Jesus called them and said to them: "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it must not be so with you. On the contrary, whoever wants to be great among you must be your minister; and whoever wants to be your leader must be the servant of all. For the Messiah has not come to be served but to serve and give his life as a ransom for many."

Від Марка 10:32-45

Сталося це по дорозі до Єрусалиму. Ісус ішов попереду. Його учні були збентежені, а ті, котрі йшли позаду, відчували страх. Знову Ісус відкликав дванадцятьох і почав розповідати їм про те, що має статися з Ним в Єрусалимі: «Ми йдемо до Єрусалиму. Там Сина Людського буде віддано до рук головних священиків та книжників. Вони засудять Його на смерть і віддадуть поганам. Ті збиткуватимуться з Нього, плюватимуть на Нього й битимуть Його батогами, а потім вб'ють. Але через три дні Він воскресне з мертвих».

Яків та Іоан, сини Зеведєєві, підійшли до Ісуса й кажуть: «Учителю, ми хочемо, щоб Ти зробив для нас те, про що ми попросим Тебе». Ісус запитав їх: «Що ж ви бажаєте, щоб Я зробив для вас?» А вони кажуть: «Дозволь нам розділити з Тобою велику Славу Твою: дозволь одному з нас сидіти по праву руку від Тебе, а другому — по ліву». Ісус відповів: «Ви не знаєте, про що просите! Чи зможете ви випити чашу страждань, яку Я випити маю, і прийняти таке хрещення, яке Я приймаю?» Вони відповіли: «Так, ми зможемо». Тоді Ісус сказав їм: «Істинно кажу вам, ви вип'єте з чаші, яку Я питиму, і приймете таке хрещення, яке Я приймаю, але кому сидіти від Мене праворуч чи ліворуч — те не Мені вирішувати. Господь приготував ці місця для обранців Своїх».

Почувши це, інші десять учнів розгнівалися на Якова та Іоана. Тоді Ісус покликав їх до Себе і сказав: «Ви знаєте, що погани обирають правителів, які люблять показувати владу свою над людьми, а їхні намісники гноблять народ. Але ж не так має бути між вами: хто хоче бути великим, хай стане слугою для вас; хто хоче стати першим серед вас, хай буде рабом для всіх. Бо навіть Син Людський прийшов не для того, щоб Йому служили, а щоб Самому служити іншим й віддати життя Своє як викуп за багатьох».

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:

Steve Sivulich	Jane Allred	Teresa Stacy	Laila Bechtle
Maria Warholak	Ronda Bickel	Claudia Losego	Sally Sally
Peter Zinski	Pearl Homyrda	Dolores Wachnowsky	Shaun McAdams
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	Olga Cherniavska	Jeff Mills
Nick Worobny	Gerald	Michele Roberts	Karsten Scott
Maria Kashtalinchuk	Anatoliy Kashtalinchuk	Fr. George Hnatko	Fr. Raphael Moore
Fr. Sviatoslav Hot	Dobrodijka Victoria Hot	Fr. Jakiw Norton	Steve Sawchuk
Fr. Mark Philips	Rebecca Philips	Fr. Harry Linsinbigler	

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

Apr. 21 Michael & Tracey Sally
Apr. 23 Oleh & Inna Holovatiuk

Birthdays

Apr. 18 Matthew Popichak
Apr. 18 Leonid Aleksandrov
Apr. 23 Kathy Stasko

Feast Days of:

Apr. 19 St. Methodius
Apr. 23 Martyr Terrence

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

Andie Yorita

Pray for our parishioners in vocational studies

Pray for the newly departed servants of God

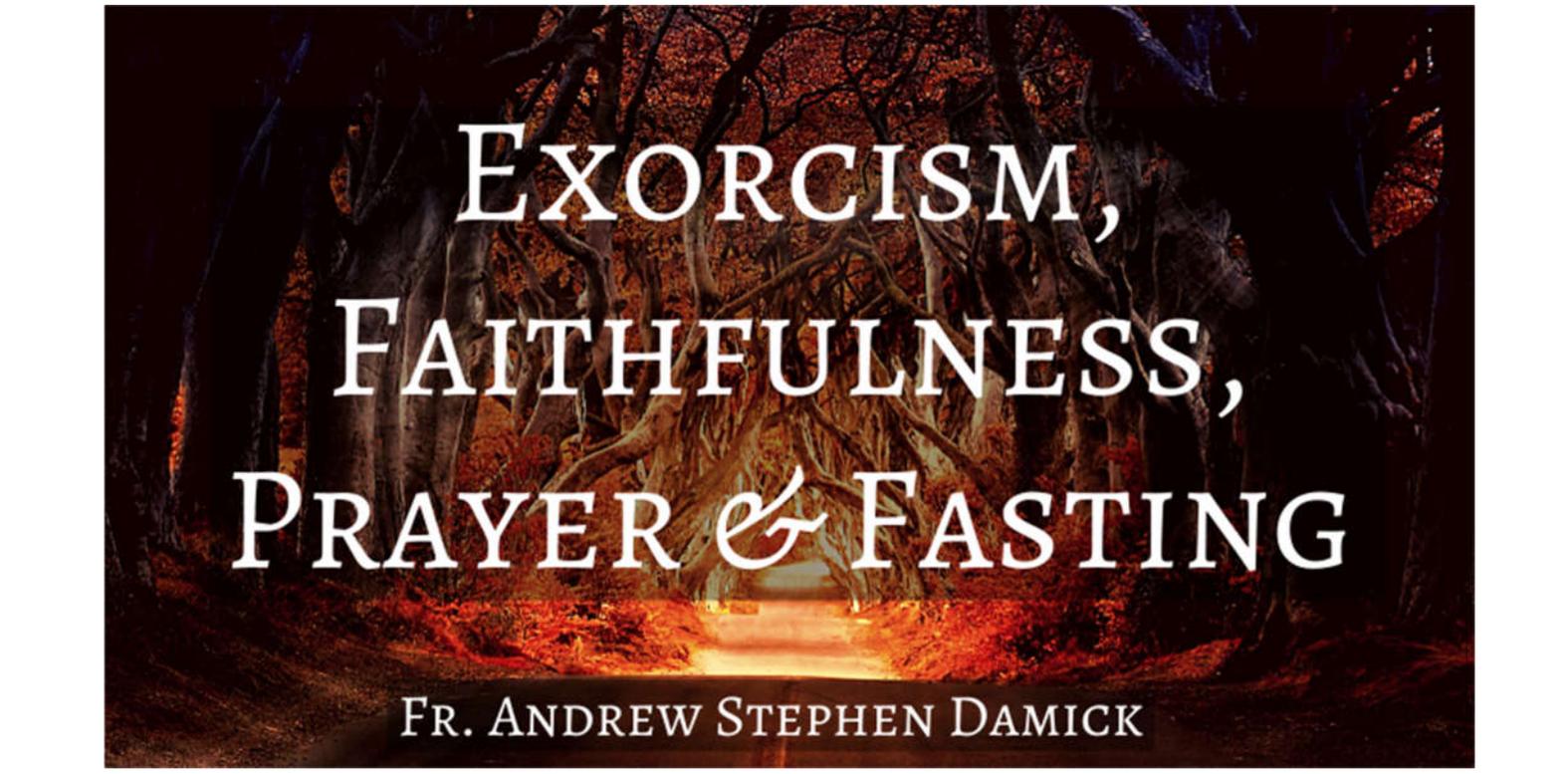
Sarah Dorning



- **Cemetery Spring Clean Up Reminder:** Please remove all fall/winter artificials from the cemetery by the end of March. Additionally, the water at the cemetery will be turned on by mid April. Any questions, please contact Rachel.
- **PASKA:** Paska (bread) will be baked and sold for Orthodox Easter. Please contact Sherri Walewski 412-874-4190 There are still frozen Paskas from the Pysanky Sale available.
- **EASTER FLOWERS:** Due to the pandemic there will be changes for our flowers this Pascha. There are no lilies nor azaleas available this year. We are assured of having flowers, but we won't know what kinds until two weeks prior. Please continue to donate in memory of your loved ones or other intentions and submit your commemorations and offerings to Andrew Brennan or Michael Welsh. Flowers and plants will be available after St. Thomas Sunday. In this exceptional year, let's make Christ's tomb exceptionally beautiful!
To contact via email --- mvw169@gmail.com, phone --- 412-389-7711 (A. Brennan)
- **MEMORY ETERNAL:** Our prayers and sympathies go out to the family of Russell Adzima, who fell asleep in the Lord this past week. Russell's funeral was on Friday. May his memory be eternal.
- **MEMORY ETERNAL:** Our prayers and sympathies go out to the family of Mark Gazella, who fell asleep in the Lord this past week. Viewing will be on Monday from 12:00-7:00 pm, Parastas at 6:00 pm. Viewing on Tuesday from 10:00- 11:00 am, Funeral at 11:00 am. May his memory be eternal.
- **CONGRATULATIONS:** We welcome our newest member, Adaline Josephine Sanetrick, who was received into the Faith through the Holy Mystery of baptism last Sunday. Congratulations to her parents, Joseph & Eryna Sanetrick. May God grant Adaline many happy and blessed years!
- **BUTTER LAMBS: BUTTER LAMBS:** Our Church School children/Youth Ministry will be selling butter lambs for Easter baskets on Sunday, April 25th. Cost is \$3.00 and all proceeds will go to the church school. For orders please contact John Stasko at 412.304.1841

Stewardship

THANK YOU FOR THESE RECENT DONATIONS:



EXORCISM, FAITHFULNESS, PRAYER & FASTING

FR. ANDREW STEPHEN DAMICK

When I was asked if I would preach this Sunday, I thought to myself, “Ah, good—an opportunity to show that I don’t preach about just demons all the time now.” But then I looked at the Gospel, and it’s an exorcism story. So, here we are. But there are a lot of exorcism stories in the Gospels.

In this account from Mark 9, a man brings his demon-possessed son to Jesus for him to be healed. The demon threw the boy into seizures, which often injured him and even threatened his life. Now, some might say, “He just has epilepsy.” But Jesus did not say that. Instead, He said, “You dumb and deaf spirit, I command you, come out of him, and never enter him again.” So that rules out a mere medical problem. We’re definitely dealing with a demon here. Jesus recognized that and acted on it.

There is a lot in this passage that we can connect with, even if we are not subject to demon possession. But we need to back up a little and talk about *that* first.

It is true that most of us are not *possessed* by demons. Most of us have not had a demon actually take control of our bodies and force us to do things as this boy did. And lest we get too scared that it could happen to anyone, we should remember that this doesn’t happen randomly. How did this boy get possessed? We don’t know, but we do know that possession happens because of some kind of intense participation with demonic powers, such as great sin or engaging in the occult. We can’t imagine a mere boy opening himself up to this, but is his father to blame somehow? It’s possible, but more on that in a moment.

Anyway, even if we are not *possessed* by demons, we are certainly *involved* with them. What do I mean? We know as Christians that if we do the works of God, by being faithful to Him, loyal to Him, obedient to Him, imitating Him, then we become more like Him. This process is called *theosis*. But there is an opposite process, too. If we do the works of demons—if we sin—then we become like them instead. There is no neutral ground.

So this means that we all have an interest in and the need for exorcism. The Christian life starts with exorcism at baptism. And then it continues with exorcistic actions every day—because whenever we participate in God’s works, we turn away from demonic works and drive the demons out. So this Gospel account is directly relevant to us, like all the exorcism passages.

So there is something at play in this one that I think is really critical for us to understand clearly, but it gets hidden beneath the way that English translation treats it. After Jesus' disciples admit that they can't cast out this demon, Jesus talks about living among a "faithless" generation. And then when the boy's father tells Jesus about the demon and what it does, Jesus says to him, "If you can believe, all things are possible to him who believes." And the man replies, "Lord, I believe; help my unbelief!" So if you just read that translation, when the disciples ask Jesus later, "Why could we not cast it out?" you would expect that Jesus' response would be, "It's because you didn't believe." Right? But that is not what He says.

Instead, He says, "This kind cannot be driven out by anything but prayer and fasting."

Wait a minute! I thought this whole thing was about not believing! It's a faithless generation that doesn't believe. But everything is possible for someone who believes, right? But don't they believe enough? Apparently not. But then... "prayer and fasting"? What's going on?

Here's where translation is a problem. Because if you look at the Greek that lies beneath those various words, you discover that *faith* and *belief* and *faithless* and *believe* are actually all the same word in Greek. If it's the noun, it's *pistis*, and if it's the verb, it's *pistevo*. Whatever that word means, Jesus keeps using it. And the man who replies to Him uses it, too.

And whatever it means, Jesus says that the lack of *pistis* requires prayer and fasting.

Now I will show you how a better translation makes sense of this whole passage by translating all these words consistently, and consistent with the admonition for prayer and fasting:

Jesus says, "O *unfaithful* generation! How long am I to be with you?"

And He says, "If you can be *faithful*, all things are possible to him who is *faithful*."

And the man replies, "Lord, I am *faithful*! Help my *unfaithfulness*!"

So in some way this man was unfaithful, which may be how his son became possessed. We don't know. Anyway, when the disciples ask Jesus why they failed in their attempts at exorcism, He tells them they had to pray and fast—that is, they had to be *faithful* to the disciplined spiritual life that He had given them. If the problem was that no one was "believing" hard enough, how would prayer and fasting help? Would they believe more? No, it's not about agreeing with something harder. It's about being *faithful* to God. It's action, not thought or feeling.

See how much more sense this now makes? In fact, while *pistevo* does sometimes mean "believe" in some places in the New Testament (such as in James 2:19, which talks about the "belief" of demons), it almost always actually refers to being faithful. Faithfulness is the means by which we receive the benefits of God's grace, not simply agreeing with it.

So now it should be clear how this applies to all of us. If we are afflicted by demonic attack, if we are bound up in sinfulness, if we are plagued by anger, hatred, holding grudges, addiction, etc.—then the response is not "believe harder." The response is to be faithful. That is why prayer and fasting is what Jesus prescribed here, because it's part of what it means to be faithful.

By this point in Great Lent, we may be a bit weary either of fasting or the increased prayer. Or we may be starting to feel guilty about how we have neglected the fasting and prayer. And it is tempting to just go ahead and say "yes" to temptation.

And I don't mean a temptation to eat meat. Eating meat is not in itself a sin. I mean the temptation to fall away from our faithfulness to Christ. It is the temptation to pursue our own desires rather than the desires of God. It is the temptation to slouch back into our weariness in doing good. It is the temptation to despondency, to selfishness, to

gluttony, to anger. These tend to be the temptations we experience most in Great Lent, because they are precisely the temptations that turn us away from the virtues that Great Lent especially cultivates. It's very targeted.

One of the great questions of our time, and one I have heard many times in confession, is the problem of having faith. People often have the sense that they just don't believe hard enough. And they point to feelings of doubt, of unforgiveness, and so on. And they conclude that they are bad Christians, or that maybe God doesn't care or doesn't even exist. And what defines this crisis is the need to be emotionally or intellectually certain.

But certainty is not what it means to be Christian. It is not what faith is about. So if you have these feelings or these thoughts, they are actually irrelevant to Christianity. Christ does not call us to have particular thoughts or feelings of agreement. He calls us to faithfulness.

So we hear this exorcism story today and its conclusion: "This kind cannot be driven out by anything but prayer and fasting." The targeted demonic attacks we experience especially in this holy season are real, and we can spot them because of how they are so specifically designed to pull us away from participating in it. But these things do indeed come out by prayer and fasting. So, don't give up. Be encouraged Because Christ has come to heal us.

Help the Jr. UOL Support the Seminary

Our parish is helping the Jr. UOL sell masks to help pay for the new seminary van. Masks come in Navy Blue or Black, are two layered, 100% cotton, have an adjustable nose piece, adjustable ear loops, and fit nicely around the chin. The cost is \$10 per mask. Please see John Stasko to purchase.



Calendar of Events

April 25	Sr UOL Meeting
May 11	Parish Council Meeting
June 6	Parish/Church School Picnic

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

April 4 _____
April 11 _____
April 18 _____
April 25 _____

May 2 _____
May 9 _____
May 16 _____
May 23 _____
May 30 _____

BULLETIN SPONSOR FORM

Sponsor _____
In Honor of _____
In Memory of _____
Date of Bulletin you wish to sponsor _____
Donation (\$20. minimum suggested) _____
(Please make checks payable to "Sr. UOL Chapter") _____



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

RETURN SERVICE REQUESTED