





St. Peter & St. Paul Ukrainian Orthodox Church

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www.orthodoxcarnegie.org

SUNDAY, JULY 18, 2021

SUNDAY, JULY 18TH

DIVINE LITURGY 9:30 AM TONE 3
4TH SUNDAY AFTER PENTECOST
ST. ATHANASIUS OF MT. ATHOS
ROM 6: 18 -23; MT 8: 5 – 13

WEDNESDAY, JULY 21ST

DIVINE LITURGY 9:30 AM

SATURDAY, JULY 24TH

VESPERS 6:00 PM

SUNDAY, JULY 25TH

DIVINE LITURGY 9:30 AM TONE 4
5TH SUNDAY AFTER PENTECOST
MARTYRS PROC;US & HILARY
ROM 10: 1 - 10; MT 8:28 – 9: 1

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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 ATHANASIUS THE FOUNDER OF THE GREAT LAVRA AND GOENOBITIC MONASTICISM ON MT. ATHOS



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!

TROPARION TO ST ATHANASIOS TONE 3

The ranks of Angels were greatly astonished at thy life in the flesh, O glorious Saint. Thou didst rout the ranks of demons, wherefore Christ rewarded thee richly, O our father Athanasios. Intercede with Him that our souls may be saved.

KONTAKION OF ST ATHANASIOS TONE 2

Thou didst take Christ's yoke and bear thy cross on thy shoulders, O holy Father Athanasios. Thou didst participate in His sufferings and share His glory, and dost rejoice in unending gladness.

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 Epistle of Saint Paul to the Romans

(c. 6, v. 18-23)

Brethren, now you have been delivered from the bondage of sin and have become the servants of righteousness. I am using human terms because of the weakness of your flesh. In the past, you dedicated the members of your bodies to the service of impurity and to greater and greater iniquity. But now you have dedicated the members of your bodies to the service of righteousness and sanctification.

When you were the slaves of sin, you were free of the burdens of righteousness. But what benefit did you derive at that time from those practices, which now make you blush? Their result was death. However, now that you have been delivered from the bondage of sin and have become the servants of God, the benefit you derive is sanctification and the final result will be eternal life. The penalty of sin is death. But the gift of God is everlasting life in Jesus Christ our Lord.

До римлян 6:18-23

Звільнившись від гріха, ви стали рабами праведності. (Я наводжу приклад, який люди можуть зрозуміти, бо це важко збагнути). Раніше, як раби, ви віддавали частини свого тіла нечистоті й беззаконню, живучі в гріху. Зараз, так само віддайте частини тіла свого праведності, щоб бути її рабами. І так ваше життя буде присвячене Богу. Бо, коли ви були рабами гріха, то у вас не було праведності; вона не панувала над вами. І який же врожай ви тоді мали? А мали ви те, чого зараз соромитеся, що приносить духовну смерть.

Та тепер, коли ви звільнилися від гріха й стали рабами Божими, ви збираєте врожай, що веде до освячення й, у підсумку — до вічного життя. Бо плата від гріха — смерть, а благодатний Дар Божий — вічне життя в Господі нашому Ісусі Христі.

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

(с. 8, в. 5-13)

At that time, when Jesus went to Capernaum, a Roman captain came up and appealed to him, saying: "Lord, my servant is lying paralyzed at my house in dreadful agony."

Jesus answered him: "I will come and heal him." The captain replied: "Lord, I am not worthy to receive you under my roof, but simply say a word and my servant will be healed. For I, myself, am serving in the army, and I give orders to the soldiers under my command. I tell one to go, and he goes; I tell another to come, and he comes; and I tell my servant to do this, and he does it."

When Jesus heard this remark he was astonished and said to his followers: "Verily, verily, I say to you, I have never found such great faith even in Israel. And I tell you, many will come from the east and from the west to take their places in the kingdom of heaven with Abraham, Isaac and Jacob, while the sons of the kingdom will be cast into the outer darkness, where sinners are wailing and gnashing their teeth."

Then Jesus said to the captain: "Go your way, and have it as you believed." Indeed, his servant was healed at that very hour.

Від Матвія 8:5-13

Коли Ісус знов прийшов до Капернаума, до Нього підійшов римський сотник і, благаючи про допомогу, мовив: «Мій слуга лежить удома немічний, страждаючи від непосильного болю».

Тоді Ісус пообіцяв йому: «Я прийду, щоб зцілити його». У відповідь сотник сказав: «Господи! Я недостойний, щоб Ти заходив до моєї оселі, але лише накажи, й слуга мій одужає. Я знаю це, бо я сам людина підвладна, та маю солдатів, підвладних мені. Коли я кажу одному з них: „Йди геть!“ — то він іде. Кажу іншому: „Йди сюди!“ — і він приходить. Скажу слугі своєму: „Зроби це!“ — і він виконує».

Почувши це, Ісус був дуже вражений й сказав тим людям, котрі слідували за Ним: «Істинно кажу вам, такої великої віри Я ні в кого не зустрічав — навіть у людей Ізраїлю. Кажу вам більше того: багато хто прийдуть зі сходу та заходу й будуть їсти разом з Авраамом, Ісааком та Яковом у Царстві Божому. Справжні ж спадкоємці Царства будуть вигнані геть у темряву, де буде плач людський та скрегіт зубів від болю». По тому Ісус мовив до сотника: «Йди собі! Твій слуга одужає і станеться це так, як ти у те повірив». І слуга сотника відразу ж одужав.

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:

| | | | |
|---------------------|------------------------|--------------------|-------------------|
| Archbishop Daniel | Jane Allred | Teresa Stacy | Laila Bechtle |
| Steve Sivulich | Ronda Bickel | Steve Sawchuk | 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 | Maria Warholak | |

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

July 24- Equal to the Apostle Olha
Olha Semenyuk

Anniversaries

July 18 Ruslan & Iryna Reiterovych
July 23 Susan & Joseph Leis

Birthdays

July 18 Gary Koss
July 20 Betty Stewart
July 21 Mat. Larissa
July 22 Jeffery Walewski
July 22 Tetyana Lysak
July 23 John Adzima

Feast Days of:

July 23 St. Anthony of the Kyiv Caves
July 24 Princess Olha

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

- **MEN'S GROUP:** Our men's group is making lunches for the Neighborhood Resilience Project again. Last time we made 120 lunches (two sandwiches, a drink, a piece of fruit, and a snack) and the cost worked out to about \$4 per lunch. If you're able to cover some of the lunches please give the money to John Stasko or Fr. John. If you're interested in helping to assemble the lunches on Friday, July 23rd at 6:30 PM and are not on the men's group e-mail, please contact Fr. John
- **ALUMINUM RECYCLING** Mike Sally is continuing to collect aluminum cans & pans as well as any other type of metal to be taken to a scrapyard & exchanged for money to donate to our Church. This is a great time of year to collect cans from graduation parties & summer get-togethers. Currently aluminum is worth almost three times what it was worth before the Covid-19 lockdowns. Please remember to rinse cans & pans so they don't attract insects. You can bring bags of recyclables to the Church hall or you can contact Mike to come to your house to get them. Please don't pass up this opportunity to turn your garbage into easy money for our Church!

Stewardship

THANK YOU FOR THESE RECENT DONATIONS:

General Collection

- Envelopes & Basket \$
- Candles
- Feast Days
- Stewardship Fund
 - Talents \$
 - Basket \$



With the Blessing of our Hierarchs, we are excited to announce the launch of a brand new summer program: **ASC for Adults!**

All 21+ vaccinated friends of All Saints Camp are invited for the weekend to reconnect with friends and the Orthodox faith at our summer home on the Allegheny River.

Relive the glory days on the fields and courts during Ukie Olympics, relax by the pool and best of all: see your camp friends and make new ones!

Cost: \$50/day which includes room, board + donation
TO REGISTER: josho@allsaintscamp.org

#ASC2021 Theme: *Caretakers of God's Creation*

We are pleased to be joined by a dynamic duo of Spiritual Advisors, who both have a long-standing connection to All Saints Camp and have served this ministry in many different ways over the years...

Fr. John Haluszczak (Pittsburgh, PA), Fr. James Cairns (Carteret, NJ)

The Weekend Will Include...

- Rustic Cabin Living (or pitch a tent)**
- Daily Prayers + Services**
- Delicious Meals**
- Living Orthodox Discussions**
- Service Project**
- Ukie Olympics/Pick-Up Sports**
- Campfires + Socials + Swimming**

Interviews and Family Research In Your Ancestral Town

Andriy Dorosh will share his extensive experience in researching family roots and helping families reconnect with relatives in Ukraine. He will also tell you about his current project: "The Stories our Grandparents Haven't Told".

Andriy Dorosh is a professional genealogist in western Ukraine and the founder of the very successful heritage tour company Dorosh Heritage Tours. He has a passion for collecting oral histories as part of his work, which has developed into a project, "Stories Our Grandparents Haven't Told," to record interviews with those who lived in Ukraine during the World War II era and its immediate aftermath.



Andriy will join us from Lviv, Ukraine and will share with participants how he and his colleagues research ancestral roots in order to help families reconnect with their ancestral culture and understand where they came from. Topics he will discuss include:

- Visiting your ancestral villages and discoveries you can make by doing research there.
- Principles of successful local research and “detective” work.
- How to make sure you find the correct people if you’re looking for living relatives.
- How to find the plot where your ancestors lived.
- The specifics and fun of communication with the locals and interviewing them.

Andriy will also show some videos and interviews he made when doing family research in different villages and he will talk about his new project – THE STORIES OUR GRANDPARENTS HAVEN’T TOLD. This is a journey to capture the lives of average Ukrainians who lived through WWII and post-war Soviet rule and share their stories before they’re lost forever.

This webinar is FREE, however, registration is required.

When: July 25th, 2021 2:00 PM through 3:00 PM Eastern Time (North America)

REGISTER AT:

<https://www.ukrhec.org/civicrm/event/register?id=149&reset=1>



Coffee without Controversy

July 7, 2021 · [Lynnette Horner](#)

[The original version of this post was published in November 2018. Since I began podcasting in January, I am doing a bit of “recycling” of subjects that new listeners and readers might relate to. — LH]

Last Sunday I stood in my church’s fellowship hall with my Styrofoam cup of coffee, rejoicing that Coffee Hour has returned. I was savoring the genuine half-and-half on a non-fasting day and feeling content after another beautiful Divine Liturgy. Spending time together is a blessing and privilege that I sorely missed during the pandemic. And I noticed yet again that our after-church mingling feels different than even the warmest times of fellowship in my past Protestant days. But why?

Yes, the Liturgy was uplifting, filled with deep truths and symbolism that will take me a lifetime to unpack. But something else was different. I just couldn’t place it.

Suddenly the realization hit me.

In eleven years spent inside an Orthodox church, I have never once heard a theological debate.

Let me repeat that: not a single theological debate. In the context of my heterodox past, this reality is revolutionary and maybe just a little bit miraculous.

Lock any two Protestants in a room with their coffees, and they will argue over the number, preferred form, and meaning of the sacraments. Every. Single. One.

They will also debate End Times theology, the inerrancy of Scripture, proper biblical interpretation, and an unending list of recent trends, such as praise songs versus hymns or the use of fog machines during the music portion of the service. (Note to my cradle Orthodox readers: I am not making up that last bit.)

Lock two Orthodox in a room, and they will argue over church budget priorities, traffic flow during coffee hour, and whether or not the homily was too long. They will *not* argue over praying in tongues or the benefits of adding a drum kit to the choir loft.

Heterodox Doctrines Divide

I remember a slogan that was popular in Protestant circles a while back: “Doctrine divides, but love unites.” The saying was an attempt to wave a flag of unity in a crowded field of multiple belief systems. I understand the reasoning behind that perspective, because differing beliefs cause division on a regular basis in Protestant organizations.

When teachings are based on individual interpretation of Scripture, the person with the most persuasive argument wins the day. And with enough allies, he or she takes control of the church. In my own limited experience I have seen Protestant churches, schools, and ministries split and even disintegrate when new leadership introduced different teachings and practices. I have also seen churches continue to grow even though the structure of their services and the sermon content are unrecognizable from those of previous decades.



Ancient, Unchanging Doctrines Unite

A few years ago an Orthodox monk commented on the differing beliefs of various Christian congregations and asked a friend of mine a good question, his voice full of wonder: “Why are Protestants still arguing about things that were settled a thousand years ago?”

He had been blessed to grow up within the unity of the ancient Faith and couldn’t understand the ongoing controversies. He knew from experience that when doctrine is rooted in the apostolic teachings of the historic Church, passed down through the centuries, it does not divide—it unites us in Christ. Not only today, but with the faithful across all time.

We worship together as one in the Divine Liturgy, differing only in languages and local customs. We are united in a Eucharistic community where we partake of the Body and Blood of our Lord and Savior Jesus Christ, and His real presence is celebrated without divergence of opinion over the bread and wine. The teachings, the books of the Bible, and the Creed that defines Christian belief were all settled in the first seven Ecumenical Councils.

In contrast, the Protestant Reformation couldn’t hold unity for even a generation before splintering. Even in modern times the teachings of many denominations have changed radically from one decade to the next. The family tree of Protestantism is full of doctrinal divorces with multiple branches of stepfamilies. Yet even in the midst of these divisions, as an Evangelical I was taught the important concept of the Church as family—the body of Christ, united by Jesus as the Head. We spoke and sang of a unity that, through the grace of the Holy Spirit, transcends our weaknesses and differences.

One popular song at youth meetings and interdenominational gatherings contained the chorus, “We are one in the Spirit, we are one in the Lord / and we pray that our unity may one day be restored.” I find it interesting now that in the same sentence we declared both our oneness in Christ and our lack of unity.

Drinking My Java in Peace

[Photo by Alexis Chloe on Unsplash]

Nowadays I drink my coffee without controversy after the Liturgy. I haven’t yet been accosted by a woman who thinks we should be singing in tongues, a man who wants to debate the concept of “once saved, always saved,” or someone pushing an innovative new method of discipleship from a popular preacher.

Of course, parish life is not all bliss; family life rarely is. In the first line of *Anna Karenina*, Leo Tolstoy famously wrote, “Happy families are all alike; every unhappy family is unhappy in its own way.” Likewise, parishes are dysfunctional in their own sometimes ridiculous ways. Members come from various backgrounds, with differing personalities and levels of spiritual maturity. We misunderstand one another. We misjudge one another. We sometimes fail to give one another the benefit of the doubt.

But we are united, not divided, by *Orthodoxy*: in the Greek, “straight/sound doctrine.” If we don’t know the answer to a theological question, we don’t make one up; we can find it in writings that have been accepted by the Church everywhere and at all times.

I can pick up a translation of one of the Church Fathers without experiencing the shock of, “They actually believed that back then?” St. John Chrysostom’s sermons feel fresh and relevant today, as if the ink is still wet on the parchment. His fourth-century words harmonize with the seventh-century teachings of St. John of Damascus and with the twentieth-century homilies of St. John Maximovitch of Shanghai and San Francisco. Each of them taught and practiced the same Faith.

We may struggle with application and practice, we may struggle with each other, but the Truth is settled and unchanging. It unites us.

We are family.

<https://blogs.ancientfaith.com/walkinganancientpath/2021/07/07/coffee-without-controversy/>

Calendar of Events

Oct. 1 & 2 Annual Food Festival

COFFEE HOUR

July 18 Jim & Irene Rozum, Natalie Turicik

July 25 Chris Mills, Justina Mills, Eryna Sanetrick

Aug 1 Natalie & Ethan Nixon, Beverly Kapeluck

Aug. 8 Victor & Natalia Onufrey, Oksana Aleksandrov, Olesya Zelenyak

Aug. 15 Sue Leis, Juliana Leis, Pat Dorning

Aug. 22 Steve & Alexis Sawchuk, Steven Sawchuk

Aug. 29 John & Shirley Stasko, Olet Stasko

Parish Weekly Schedule

Monday

yiv 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

July 4 _____
July 11 _____
July 18 _____
July 25 _____

August 1 _____
August 8 _____
August 15 _____
August 22 _____
August 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