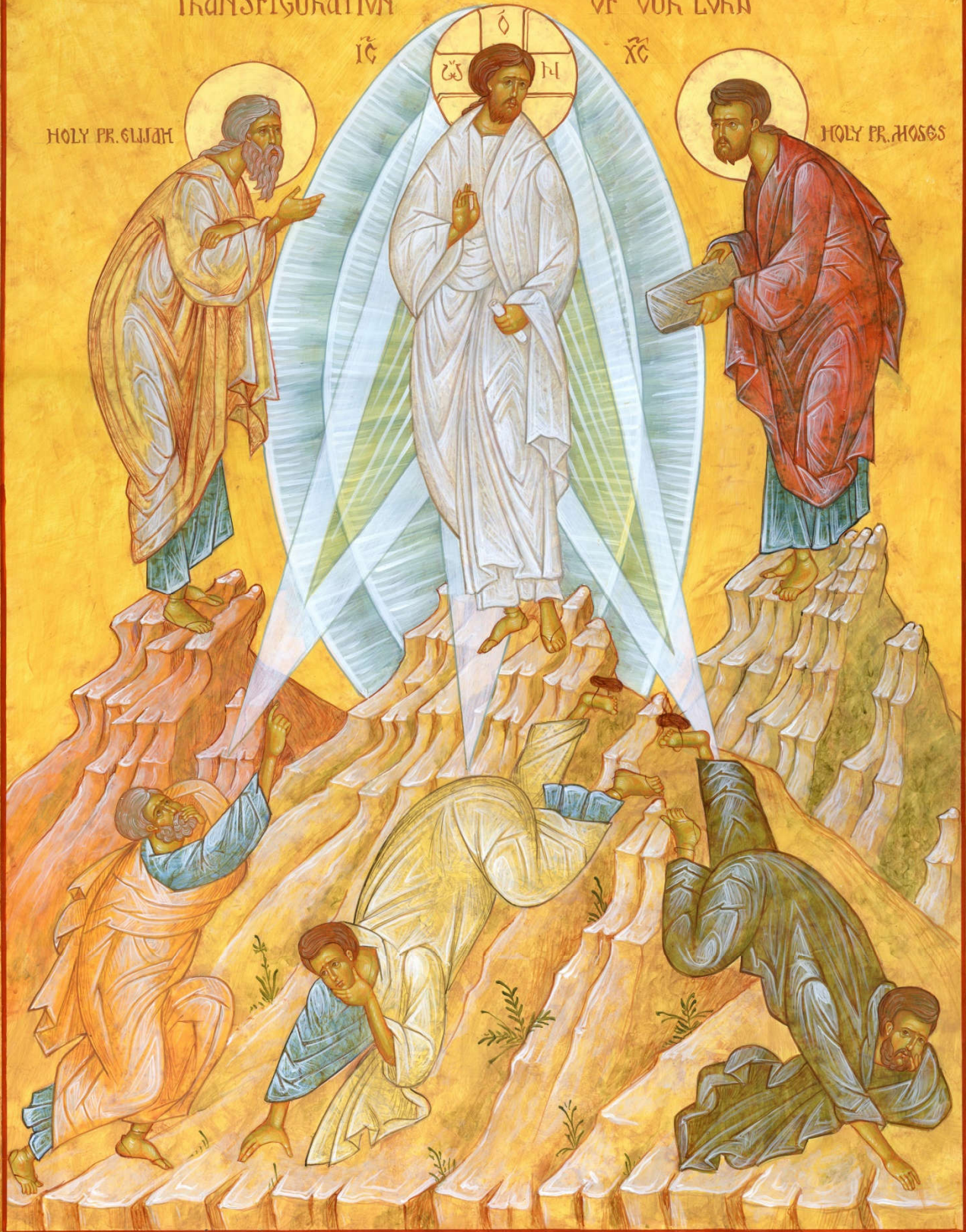


TRANSFIGURATION

OF OUR LORD

HOLY PR. ELIJAH

HOLY PR. MOSES





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

SUNDAY, AUGUST 14, 2022

SUNDAY, AUGUST 21

DIVINE LITURGY 9:30 AM

10TH SUNDAY AFTER PENTECOST- TONE 1

ST. EMILIEAN OF CRETE

1 COR.4: 9- 16; MT. 7: 14- 23

MONDAY, AUGUST 22

AKATHIST TO THE MOTER OF GOD 6:00 PM

TUESDAY, AUGUST 23

MOLEBEN FOR UKRAINE 7:00

WEDNESDAY, AUGUST 24

AKATHIST TO THE MOTER OF GOD 6:00 PM

SATURDAY, AUG 27

GREAT VESPERS DORMITION 6:00 PM

SUNDAY, AUGUST 28

DIVINE LITURGY 9:30 AM

11TH SUNDAY AFTER PENTECOST- TONE 2

DORMITION

PHIL 2:5-11; LK. 10:38-42; 11:27-28

TODAY'S BULLETIN IS SPONSORED BY.

REITEROVYCH & HOLOVATIUK FAMILIES IN HONOR OF OLEH, OUR BELOVED HUSBAND, FATHER, GRANDFATHER, AND FATHER-IN-LAW. HAVE A GOOD AND BLESSED BIRTHDAY. GOD BLESS YOU FOR MANY AND HAPPY YEARS.

2022 Parish Board of Directors

President:

Howard West

Vice President:

Mary Stevens

Rec. Secretary:

Cynthia Haluszcak

Treasurer:

John Stasko

Asst. Treasurer:

Lisa Ryan

Financial Secy.

Victor Onufrey

Asst. Fin. Secy

Tracey Sally

Trustees:

Sherri Walewski

Natalie Onufrey

Alice O'Neil

Rachel Losego

Chris Mills

Vestrymen:

Steven Sawchuk Jr.

Michael Kapeluck

Auditors:

Michele Kapeluck

Ron Wachnowsky

Michael Sally

**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 нашнім 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;

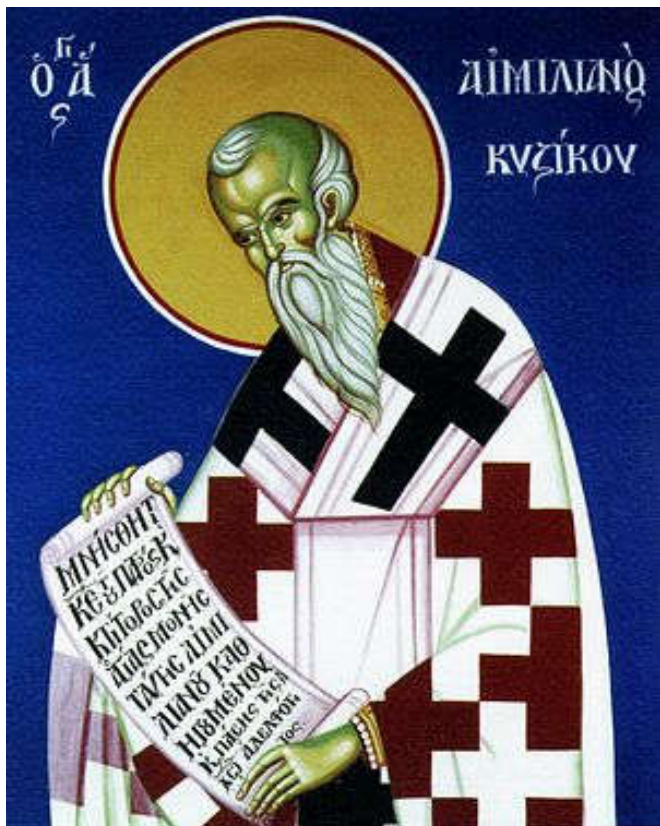
всі православні християни повинні, принаймні, раз на рік отримати Святе Причастя;

ті, хто спізнився на Божественну Літургію (прийшов 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

ST EMILIAN THE CONFESSOR, BISHOP OF CYZICUS



TROPARION TO ST EMILIAN - TONE 3

In confessing the Faith you proclaimed Orthodox doctrine
and were unjustly exiled for rebuking the wicked king.
Righteous and glorious Emilian,
the boast of Cyzicus,
entreat Christ God to grant us His great mercy.

TROPARION TO THE RESURRECTION TONE 1

When the stone had been sealed by the Jews; while the soldiers were
guarding Thy most pure Body; Thou didst rise on the third day, O
Savior, granting peace to the world. The powers of heaven therefore
cried to Thee, O Giver of Life: Glory to Thy Resurrection, O Christ!
Glory to Thy Kingdom! Glory to Thy dispensation, O Thou who
lovest mankind.

KONTAKION TO THE RESURRECTION TONE 1

As God, Thou didst rise from the tomb in glory, raising the world with
Thyself. Human nature praises Thee as God, for death has vanished!
Adam exults, O Master! Eve rejoices, for she is freed from bondage,
and cries to Thee: Thou art the Giver of Resurrection to all, O Christ!

KONTAKION TO ST EMILIAN - TONE 3

The Church for which you suffered
glorifies you in hymns, O Emilian;
you were a valiant champion of the Trinity,
therefore we honor your memory.
Deliver your servants from all assaults of the enemy.

Prokiemon

Let Thy mercy be upon us, for we have trust in Thee, we have trust in Thee
Verse; Rejoice in the Lord, O ye righteous! For it cometh the just to be thankful.

Lesson from the First Epistle of Saint Paul to the Corinthians (c. 4, v. 9-16)

Brethren, God has exhibited us Apostles at the end of the procession like the men condemned to die in the arena. For we have become a spectacle to the world, to angels, and to men.

We are fools in Christ, you are wise in Christ. We are weak, you are strong. You are respected, we are despised.

Up to this present hour we hunger, we thirst, we are ill clad, we are buffeted, we are homeless, we work hard, we labor with our own hands.

When we are reviled, we bless. When we are persecuted, we endure. When we are insulted, we entreat. We have become the refuse and the off scouring of all mankind even until now.

I am not writing thus to make you ashamed. I am only admonishing you as my beloved children. For even if you have ten thousand instructors in Christ, yet you have not many fathers, and I have become your spiritual father in Jesus Christ through the Gospel. Therefore, I entreat you to follow my example.

1 до коринтян 4:9-16

Та мені здається, що Бог дав нам, апостолам, останнє місце, зробив нас людьми приреченими до смерті. Адже ми стали видовищем для всього світу: як для Ангелів, так і для людей. Ми нерозумні заради Христа, а ви вважаєте себе такими мудрими в Христі! Ми немічні, а ви похваляєтесь собою, кажучи, що ви дужі! Ви в пошані, а ми безславні!

І досі ми голодні й спраглі, бідно одягнені, побиті й безпритульні. Тяжкою працею, власними руками добуваємо ми щоденний хліб свій. Коли нас ганьблять, ми благословляємо; коли нас переслідують, ми терпимо; коли на нас зводять наклепи, ми втішаємо. Ми стали покидьками світу, порохом земним, що його люди й дотепер топчуть.

Я пишу це не для того, щоб присоромити вас. Я застерігаю вас як улюблених дітей своїх. Бо якби ви мали навіть десять тисяч наставників у Христі, ви не матимете багато батьків. Це я через Благовість дав вам життя в Ісусі Христі. Тож благаю вас: наслідуйте мене.

Alleluia

God gives vengeance unto me, and subdues people under me! ·

He magnifies the salvation of the king, and deals mercifully with Christ, with David and his seed forever.

The Gospel According to Saint Matthew

(с. 17, в. 14-23)

At that time, a man came up to Jesus, knelt before him, and said: "Lord, have mercy on my son, because he has epilepsy, and suffers terribly. He often falls into the fire and often into the water. I brought him to your Disciples, but they were unable to heal him."

Jesus answered: "O faithless and perverse generation ! How long must I be with you? How long must I put up with you? Bring him here to me." Then Jesus rebuked the demon, and cast him out. From that moment the boy was healed.

Then the Disciples came up to Jesus in private, and asked him: "Why could we not cast him out ?" Jesus answered them: "Because of your lack of faith. Verily, I say to you, if you have faith, even as tiny as a grain of mustard seed, you can say to this mountain: 'Move from here to that place,' and it will move. With faith nothing will be impossible for you. However, this kind of demon can be cast out only by prayer and fasting."

Then, as they were returning to Galilee, Jesus said to them: "The Messiah will be delivered into the hands of men, and they will kill him, but he will rise up again on the third day."

Від Матвія 17:14-23

Наступного дня, Ісус та Його учні повернулися до народу, та один чоловік, підійшовши до Нього, впав перед Ним на коліна і мовив: «Господи, змилуйся над сином моїм! Він хворий на епілепсію, дуже страждає і часто кидається в огонь або воду. Я привів його до учнів Твоїх, але вони не змогли зцілити його».

І мовив Ісус у відповідь: «О невірний і заблудлий роде! Скільки ж ще часу Мені бути з вами? Скільки Мені вас терпіти? Приведіть хлопчика до Мене!»

Ісус заговорив суворо до демона й наказав вийти з хлопця, той вийшов, і хлопець тут же зцілювався. Учні Ісуса підійшли до Нього, коли Він був на самоті, й запитали: «Чому ми не змогли вигнати нечистого?» Та Він відповів їм, мовивши: «Тому що у вас мало віри. Істинно кажу вам: якби ваша віра була завбільшки з гірчичне зернятко, ви могли б звеліти цій горі: „Пересунься звідси туди” — і вона б пересунулася. Тоді для вас нічого б не було неможливого». [«Цей рід (злий дух) можна вигнати лише молитвою і постом».]

Коли вони всі разом прийшли до Галилеї, Ісус мовив: «Сина Людського буде віддано до рук людей, які вб'ють Його, але на третій день Він воскресне з мертвих». Почувши це, учні Його дуже зажурилися.

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:

Dolores Wachnowsky	Jane Allred	Teresa Stacy	Laila Bechtle
Peter Zinski	Elizabeth Holobinko	Gabby Mills	Sharon Pfander
Pearl Homyrda	Maria Warholak	Shaun McAdams	Betty Kimack Mash
Pamela Graham	Rebecca White	Rosemary Berry	Chris Brown
Nick Solominsky	Shelley Cameron	Jocelyn Barner	Deborah Schricker
Michael Klein	James White	Theresa Zatezalo	Jack Schricker
Dan Rosga	Dylan G	Olga Cherniavska	Michael Welsh
Nick Worobny	Michele Roberts	Gary Koss	David Gazella
Georganne K.	Michael Corba	Lil Highfield	Deborah Farnsworth
Lynda West			

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

Aug 22 St Patricia

Patricia Sally, Patricia Dorning

Aug 23 Martyr Laurence

Larry Trondle, Laura Quinn

Aug 24 Martyr Susanna

Susan Leis, Susan Solominsky,

Anniversaries

Birthdays

Aug 21 Aaron Trondle

Aug 21 Lisa Hladon

Feast Days of:

Aug 23 Martyr Archdeacon Laurence

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

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

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

Stephan, Andrii, Olexander, Dmitro, Stepan, Evhen, Volodia, Oleksander, Yurii, Victor, Petro, Oleksiy, Volodymyr, Viktor, Ruslan

Pray for our Catechumens

Eren & Adrienne Saltik

Pray for the newly departed servants of God

Ann Sekelik



- **BASKET RAFFLE:** With September fast approaching we are in the process of organizing the basket raffle for this years' Ukrainian food festival. With the success of last year we would like again to keep the number down to no more than a dozen baskets but make them really nice baskets (valued between \$100 & \$200). We understand that this can be difficult for many and for this reason we would like to encourage "buddy" baskets. For example, maybe someone wants to donate a gift card and another person donates wine and glasses. We can put them together to make a really nice basket. Below we have listed some basket themes. All basket items need to be dropped off at the hall no later than Sunday, September 6th. Please contact Tracey Sally (412) 327-8694 or Michele Kapeluck (412) 303-1454 if you are planning on donating a basket.
Basket theme ideas:
-lotto -pysanky -beer -Pittsburgh -fall -Christmas -gift card -date night in-home spa
- **BAKE SALE:** Calling all of our bakers! Our annual Fall Festival is rapidly approaching. We will again be sponsoring the bake sale and we need your assistance. This is a two day event on Friday the 9th and Saturday the 10th of September. If you plan to bake please let Pani Matka Alice know. (724-622-4604, alicecliffoneil@yahoo.com or verbally at coffee hour)
- **YOU'RE INVITED:** The faithful parishioners of Saints Peter & Paul UOC and their pastor, Reverend Yurii Bobko, cordially invite you to the 100th Anniversary Celebration of the founding of their parish on Saturday, September 17, 2022. A Hierarchical Divine Liturgy will be served by His Eminence Metropolitan Antony and His Eminence Archbishop Daniel at 9:30 AM at St.s Peter & Paul UOC 21 Evergreen Road Lyndora, PA 16045 A Festive Buffet Brunch will be held afterward at Lake Arthur Country Club 255 Isle Road Butler, PA 16001 Adults: \$50.00 Children 8 and under: \$15.00
Great Vespers will be served on Saturday, September 16, 2022 at 6:30 PM followed by a wine and cheese reception in the banquet room of the hall.
- **ST SOPHIA SEMINARY:** On behalf of the rector and academic dean of St. Sophia Ukrainian Orthodox Theological Seminary we extend an invitation to join us for the opening of the new 2022 - 2023 Academic Year on September 10, 2022. Divine Liturgy will begin promptly at 10:00 at the Three Holy Hierarchs Chapel of the seminary. During the Divine Liturgy, Subdeacon Pavlo Vysotskyi will be ordained to the Deaconate by His Eminence Archbishop Daniel. A luncheon will follow.
- **MEMORY ETERNAL** It is with sadness that we inform you of the falling asleep of Peter Zinski on Wednesday, August 17, 2022.
Viewing will be at V.S. Corba Funeral Home in Carnegie on Wednesday, August 24, 2022 from 2:00-4:00 p.m. and 6:00-8:00 p.m. Panahyda will be served on Wednesday at 7:00 p.m. Funeral service will be served at V.S. Corba Funeral Home on Thursday, August 25, 2022 at 10:00 a.m. Interment will be at St. Peter and St. Paul Parish Cemetery
- **UOL CHAPTER:** The Sr. UOL Chapter will have their regular meeting on Sunday, August 28, 2022 after coffee hour. UOL members please plan to stay, and new members are always welcome to sit in on the meeting!

FOOD FESTIVAL

The Festival is less than a month away so here's what we need.

If you can work the kitchen and serving window, see the sign up sheets on the tables, even a couple of hours helps.

If you are working the bake sale see Deacon Evan and Pani Alice. Bake, Bake, Bake !

If you are helping with the basket raffle or donating a basket, see Tracey.

If You can help at the outside grill see Natalie Kapeluck.



The banner features a blue background with a yellow sunburst on the left containing the All Saints Camp logo. The logo depicts a church steeple, trees, and mountains, with the text "ALL SAINTS CAMP" and "Ukrainian Orthodox Church of the USA Camping Ministry". To the right, the text "All Saints Camp!" is written in yellow, and "Family Fest 2022" is written in a large, yellow, cursive font. Below the text are four photographs: three women and a child outdoors, a priest reading a book in a church, a group of people at a dining table, and a group of children posing together.

Labor Day Weekend - September 2-5, 2022
Information josho@allsaintscamp.org

The Mount of Transfiguration and the Bridal Chamber of Christ

[Fr. Stephen Freeman](#)



There is a propensity in our modern world to break things down – to analyze. We have gained a certain mastery over many things by analyzing the various components of their structure and manipulating what we find. It has become the default position for modern thought. This power of analysis, however, is weakened by its very success. Frequently the truth of something lies not in the summary of its parts but in the wonder of the whole.

This is certainly the case with the Christian faith. It is not uncommon for theology to be addressed under various headings: Christology, soteriology, eschatology, ecclesiology, hermeneutics, etc. It makes for an impressive array of titles on a seminary faculty listing. The problem, however, is that theology ultimately seeks to describe or state one thing (or it should). That one thing, however, is so large that it cannot be spoken with ease. The fullness of the faith is not revealed in the analysis of various constituent elements, but in the slow (and sometimes sudden) apprehension of the whole.

If I had to use a single word to describe the one thing that is “everything” it would be *Pascha* (in its fullness). I cannot think of any part of the Christian life or revelation that is not gathered into the fullness of Pascha. It is one of the reasons that the liturgical celebration of Pascha is as utterly overwhelming in its Orthodox expression.

Liturgy has a grammar, a way of speaking and revealing truth. This grammar does things that cannot be done as easily in discursive theological writing. I have written about this [previously](#).

For one, Orthodox liturgical practice has a habit of bringing elements of the Christian story together that are frequently kept apart – particularly in our modern compartmentalized approach to the faith. There are “theological rhythms” within the Orthodox cycle of services. Each of the seven days of the week has a particular assigned theme (Mondays for the Angels, Tuesdays for St. John the Baptist, etc.). Every day on the calendar has one or more (usually many more) saints whose memory is kept on that day. There is also the cycle of feasts that depend on the date of Pascha, and others that are determined according to a fixed date.

These cycles are always meeting each other and bringing their own elements and insights into the service. Thus those who come to worship are never “just doing one thing” but are always presented with “several things.” And, greater than that, everything is brought together as a “whole” and not just a collection of parts. The “one thing” is seen at every service, even if one facet shines brighter than others.

August 19 marks the feast of the Transfiguration of Christ. The Church remembers His transfigured appearance before the disciples on Mt. Tabor, with Moses and Elijah appearing with Him. The material used in the liturgical celebration of the feast looks at this event from almost every conceivable angle. One of those angles caught me by surprise the first time I encountered it. – it was occasioned by the normal confluence of liturgical structure – but gave me an image that left me speechless in wonder.

It came at Matins on the day before Transfiguration (known as the Forefeast). During Matins each day, there is the reading of “the canon.” This is a hymn that follows a particular poetic structure. It consists of nine odes, each of which takes its inner meditation from one of the nine traditional Biblical canticles of the Old Testament (such as the “Song of Moses” in Exodus 15:1 and following). The sixth ode is always a reflection on the hymn within the book of Jonah (whose three days in the whale is always seen as a “type” of Christ’s three days in the belly of the earth).

This is the verse that struck me:

Making ready for His friends a Bridal Chamber of the glory of that joy which is to come, Christ ascendeth the mountain, leading them up from life below to the life of heaven.

I have generally viewed the Transfiguration in its own “compartment.” I have extended that consideration to include reflection on the Palamite doctrine of the Divine Energies, since St. Gregory Palamas used the image of the Light of the Transfiguration for much of his theological understanding. But I had never made the leap to Pascha (to which belongs the image of the Bridal Chamber).

I found myself speechless. The idea was too full. The image of the bridal chamber and its affinity with Pascha is rich, in and of itself. The Church looks forward to the “marriage feast of the Lamb,” an image used for the close of the age and the fulfilling of all things. Pascha is that close and that fulfilling even though it also occurs at a particular moment in history in 33 A.D. The death and resurrection of Christ is the marriage of heaven and earth, the union of God and man, the fulfillment of all things. Having revealed to His disciples the “Bridal Chamber” (as far as they could bear to see it), He then begins to speak to them of His coming resurrection and His sufferings in Jerusalem

The Transfiguration is also the Bridal Chamber (and is described in many other ways as well). It is a glimpse, (out of sequence in a place where sequence has no place), of the fullness of Divinity. Christ appears with Elijah and Moses, the living and the dead, the prophets and the law, and speaks with them concerning His Pascha. And this happens in the context of the Divine Light – a brightness that was beyond the disciples’ ability to bear.

Our faith itself should have this quality of fullness about it – something that is greater than our ability to bear. Our compartmentalization of the world and our faith reduce both to bearable levels – but then we fail to live or to believe. Understanding begins with wonder – and wonder requires something beyond our normal limits. The Transfiguration is an invitation to the Bridal Chamber – the mystery of Christ’s death and resurrection in the depths of Pascha. Shame on us if we compartmentalize the event in a meditation on the Divine Light. The Light shines in the darkness for a reason, and for a reason the darkness does not comprehend it.

May Christ carry each of us into the Bridal Chamber of the glory of that joy which is to come – and bring us up from the life below to the life of heaven in the wonder of His Pascha!

<https://blogs.ancientfaith.com/glory2godforallthings/2022/08/05/the-mount-of-transfiguration-and-the-bridal-chamber-of-christ-2/>

Calendar of Events

Sept 9-10 Ukrainian Food Festival
Oct. 30 Annual Meeting
Nov. 6 Annual Banquet

COFFEE HOUR

Aug 21 Matushka Laryssa, Chris & Justina Mills
Aug 28 Lisa Ryan, Dan Mamula, Eryna Sanetrick

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

July 3 _____
July 10 _____
July 17 _____
July 24 _____
July 31 _____

Aug 7 _____
Aug 14 _____
Aug 21 _____
Aug 28 _____

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