





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, OCTOBER 30, 2022

SUNDAY, OCT. 30

DIVINE LITURGY 9:30 AM

20TH SUNDAY AFTER PENTECOST- TONE 3

PROPHET HOSEA

GAL. 1:11-19; LK. 8:5-15

TUESDAY, NOV. 1

MOLEBEN FOR UKRAINE 7:00 PM

SATURDAY, NOV. 5

VESPERS 6:00 PM

SUNDAY, NOV. 6

DIVINE LITURGY 9:30 AM

21ST SUNDAY AFTER PENTECOST- TONE 4

ST. ELESBAAN OF ETHIOPIA

GAL. 2:16-20^[17]_{SEP}; LK. 16:19-31

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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

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;

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 Бох

HOLY PROPHET HOSEA



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 PROPHET HOSEA - TONE 2

We celebrate the memory of Your prophet Hosea, O Lord; through him we beseech You: save our souls.

KONTAKION TO PROPHET HOSEA - TONE 4

Illumined by the Spirit, your heart was a vessel of illustrious prophecy, seeing far-off things as though they were present.

Therefore, we venerate you, glorious prophet Hosea.

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 Galatians

(c. 1, v. 11-19)

Brethren, I want you to know that the Gospel, which I have preached, is not of human origin. For I have not received it from a man, nor was I instructed in it by any human teacher. It came to me through a revelation from Jesus Christ. You have heard of my former way of life in Judaism. For I have persecuted the Church of God violently and I tried to destroy it. I was proficient in Judaism beyond many of my own age and race. I was a fierce champion of the traditions, handed down by my forefathers.

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

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

До галатів 1:11-19

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

Ви чули про моє попереднє життя в релігії юдеїв. Ви знаєте, що я жорстоко переслідував церкву Божу, та намагався зруйнувати її. У своєму служінні юдейській релігії я випереджав багатьох своїх

однолітків, бо був надзвичайно відданий ученню своїх прабатьків.

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

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

Alleluia

v. In You, O Lord, have I placed my hope; let me not be put to shame.
v. Be a God of protection for me, a house of refuge in order to save me.

Gospel According to Saint Luke

(с. 8, v. 5-15)

The Lord narrated this parable: "A sower went out to sow his seed. As he was sowing, some seed fell along the path where it was trampled upon and devoured by the wild birds. Some fell upon the rock, but when it sprang up, was withered, because it had no moisture. Some fell among the thorns, but the thorns grew up with it and choked it. Some fell on good soil, grew up, and yielded a hundredfold."

His Disciples asked him what this parable meant. He answered them: "It is granted to you to know the secrets of the kingdom of God plainly, but all others must receive them in the form of parables. Thus they will look, but will not see; they will hear, but will not understand. Now this is the meaning of the parable."

"The seed is the message of God. The ones along the path are those who hear it. But the devil comes and takes away the message from their hearts. So they do not believe and are not saved."

"The ones on the rock are those who hear the message and receive it with joy. But they are too shallow to plant it deeply in their hearts. So they believe for a little while, but in the time of temptation they fall away."

"The ones among the thorns are those who hear the message and pass on, as they are stifled by worries, wealth, and pleasures of life. So they yield nothing."

"The ones on good soil are those who hear the message with a noble and generous heart, hold it fast, and yield fruit with perseverance." Then he added: "Whoever has ears to hear, let him hear."

Від Луки 8:5-15

Вийшов селянин і заходився сіяти. І коли він кинув на ріллю зерно, то деяке впало край дороги і було втоптане, ще й птахи налетіли і склювали його. Інші зерна впали на кам'янистий ґрунт, і коли вони проросли, то одразу ж паростки засохли через брак вологи. Інші зерна впали серед теренів, що вигналися й задушили паростки. А решта зерна впала на добру землю й проросла, і зерно вродило в сотні разів більше від посіяного». Розповівши цю притчу, Ісус завершив: «Той, хто має вуха, нехай почує!»

Учні запитали Ісуса, що означає ця притча.¹⁰ Тоді Він відповів: «Тільки вам дано знати таємниці Царства Божого, а для всіх інших вони скриваються в притчах, щоб дивились вони, але не бачили, чули, але не розуміли».

«Ось вам пояснення притчі: зерно — то Слово Боже. Зерно, що впало при дорозі — це ті, хто чує Слово, але з'являється диявол і віднімає Слово з їхніх сердець, щоб не мали віри. І не буде вже їм спасіння. Інші люди, як зерна, що впали у кам'янистий ґрунт: коли вони чують Слово, то одразу й з радістю сприймають його, але не мають міцного коріння. Вони вірять якийсь час, але настає час випробувань, і вони відвертаються від Господа. Зерно, що впало серед теренів — це ті, хто чують Слово, але щоденні турботи, спокуса багатства, та інші радощі життя душать Слово, і воно не дає плодів. А зерно, що впало на добру землю — це люди з добрими й чесними серцями, які чують Слово й підкоряються йому. Тож наполегливістю своєю вони приносять щедрий врожай».

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
Maria Warholak	Elizabeth Holobinko	Sharon Pfander	Rebecca White
Pearl Homyrda	Shaun McAdams	Betty Kimack Mash	Pamela Graham
Michael Welsh	Rosemary Berry	Chris Brown	Dan Rosga
Nick Solominsky	Shelley Cameron	Jocelyn Barner	Deborah Schricker
Michael Klein	James White	Svetlana Khomenko	Jack Schricker
David Gazella	Dylan G	Olga Cherniavska	Nick Worobny
Gary Koss	Georganne K.	Michele Roberts	Lil Highfield
Lynda West	Michael Corba	Willie Caldwell	

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

Oct. 30- St. Sophia

Sophia Turicik, Sophia Kauer

Nov. 3 St Oleh of Bryansk

Oleh Holovatiuk

Anniversaries

Nov. 3 Leonid & Oksana Aleksandrov

Birthdays

Oct.30 Sebastian Charest

Nov. 1 Andriy Pyvovar

Nov.1 Beatrix Reinhart Kiger

Nov.2 Donna Kauer

Nov.3 Jim Sally

Nov.4 Noah Heisler

Feast Days of:

Oct. 30 Prophet Hosea

Oct. 31 Evangelist Luke

Nov. 5 James of Jerusalem

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, Roman, Olya, Miroslav

Pray for our Catechumens

Eren & Adrienne Saltik

Pray for the newly departed servants of God



- **SEMINARIANS PLUS CLUB** : As another school year has started, we are preparing to assist our Seminarians and College students get through the year. We are in need of 2-3 families to adopt a Seminarian for this year. It's very easy, just drop them a card or little gift a few times during the year. Christmas, Pascha, their birthday or Name day are a few examples. Invite them into your family, get to know them. It is quite rewarding!
We also assist out college students. This year we have two. Each month we send them a gift card and a little note of encouragement to help them tackle their studies and let them know that we have them in our prayers.
Please see Sue Leis after church if you are interested in either of these projects!
- **CHRISTMAS COOKIES NEEDED** : Our 19th Annual Cookie Walk is quickly approaching and we need your help. The Tuesday morning bakers have been busy since mid September and have already baked hundreds of our ethnic specialty cookies, but we still need your help ! The beautiful variety of your individually baked goods add so much more to the cookie tables. Our customers are constantly amazed at the variety we have available, and that comes from all of you. Please look through your favorite recipes, find a new one or just ask and we have dozens of cookies on our wish list. Remember, this annual event is St. Matrona's only fundraiser with proceeds donated back to Sts. Peter and Paul and to community charities. Please tell Alexis or Sherri the cookies you will be baking and how you would like to help.
- **NUT ROLL BAKING:** Please join us Saturday, November 19th when we will be baking our nutrolls. Starting at 9AM no experience necessary just come and have fun with us and maybe learn a new skill !!!
- **PARISH ENVELOPES:** We are getting ready for our 2023 Envelope Box distribution. If you mail your obligations in and do not need a box of envelopes, please inform John Stasko. Please remember that if you choose not to receive a box of envelopes, that does not relieve you of the current obligations of \$600 per year. Envelopes should be ready in December.
- **ADULT EDUCATION:** Adult Scripture Study-Continues this week. We will be meeting on Wednesday evening the 2nd of November at 7 O'clock and Thursday morning the 3rd of November at 11 O'clock. We will be discussing Chapters 18 through 25 of Genesis.
- **RETURNING!** - The ever-popular 50/50 raffle will make it long anticipated return on Sunday November 6th at our annual banquet. Proceeds from the raffle will be deposited into the General Fund.
- **ANNUAL BANQUET-** Coming on Sunday the 6th of November. Tickets are \$10 for adults and children under 10 are free. Please see Cynthia Haluszczak by Tuesday the 1st of November if you plan to attend as we need a head count for the number of meals to be served. The menu is posted in the hall. We are celebrating 119 years as a parish.

Stewardship

THANK YOU FOR THESE RECENT DONATIONS:

It's a Lying Shame

[Fr. Stephen Freeman](#)

The story of the first sin begins not with a choice, but with a lie. As much as we tend to emphasize “free-will” as the origin and dominant factor of human sin, we do well to remember the true nature of our lives. Things are much more complicated than freedom can account for. Rather, we act in the context of lies and deception, some from outside and some from within. It is only the “truth” that can set us free – that is – only reality as it is constituted by God can set us in the position of making a truly free choice. Understanding lies and the nature of deception is essential in the spiritual life.



Jesus says of Satan, “He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.” (John 8:44, NIV)

There is ever so much in this short statement. First, Christ connects “murder” to “not holding to the truth.” The act of murder is an attempt to disrupt reality itself – to destroy the existence of another. In that manner, a lie belongs to the same category of action. A lie is an attempt to reject reality as it is and to put something else in its place. A lie seeks to murder the truth.

It has been a recent subject of thought for me that toxic shame is a breeding ground for lies. Indeed, toxic shame is itself something of an “abiding lie.” The very nature of toxic shame is that it enthrones shame itself as the dominant or prominent form of the personality. When shame is internalized (often as a result of abuse or trauma) our personality lives with a filter before its face. We see the world through the lens of that internal pain (and its fear) and tend to react accordingly. Toxic shame frequently creates false identities (perfectionism, isolation and avoidance, promiscuity, etc.) including a tendency towards lying. We may discover that the version of what we say is geared towards avoiding conflict or inflating our importance/competence, etc. Indeed, it’s not unusual to realize that you’re in the middle of telling a lie and you have no idea why you’re doing it (the toxic shame is doing it).

The conversation between the Woman and the serpent in Genesis is deeply instructive about the nature of the lie.

“And [the serpent] said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden?’” And the woman said to the serpent, “We may eat the fruit of the trees of the garden; but of the fruit of the tree which *is* in the midst of the garden, God has said, “You shall not eat it, nor shall you touch it, lest you die.’ ”

Then the serpent said to the woman, “You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”(Gen. 3:1-5)

The heart of the serpent’s lie is a subtle implication that God does not love the Woman. Instead, she is told that God has some other (non-loving) motive for withholding the fruit of the tree. Equally as diabolical is the lie, “You shall not die.” This is the false suggestion (which toxic shame itself often tells us) that we can have an existence of our own construction, that what God has given to us is insufficient or inadequate. It is another way of declaring that we are not loved.

In contrast, the heart of the gospel is that we are loved by God. We were created by love and for love, and are sustained and healed through love. St. John is so grounded in this fact that he declares, “God is love.” And this is the very nature of reality, the nature and content of truth. The healing of shame (whether toxic or otherwise) is always an action of love. It is not a love that says, “Nothing is wrong,” (for that would itself be a lie). It is a love that says, “Then neither do I condemn you.”

The devil’s dance of shame (a tune sung by so much of today’s cultural purveyors) seeks to confirm the lie, to tell us that we are not dying (or already dead), and urging us further into the make-believe world of the shame-constructs of sin. Love does not promise to change the past, nor to make the pain disappear. Rather, love makes it possible for the past to truly become the past and for the pain to become bearable.

The love of God is shown forth in the image of the Crucified Christ. We dare not reduce the Cross to a mere single action. St. Maximus the Confessor says this:

God has made himself a beggar by reason of his concern for us ... suffering mystically through his tenderness to the end of time according to the measure of each one’s suffering. *Mystagogia*, 24 (PG 91,713)

The Cross extends through time through Christ’s union with us. When St. Paul says that He is “crucified with Christ” (Gal. 2:20), he is describing something that is ongoing and ever-present. In the Cross, a death of shame, Christ unites Himself to us in the depths of our shame, uniting us to Himself as well in His love and victory of everything that would separate from that love.

On the daily level, toxic shame is healed through the breaking of shame’s profound power of secrecy and isolation as we bring its lies into the light and allow them (and our true self) to be present in the love of God (in the mediation of the sacraments and in trustworthy individuals). Toxic shame is a lie and seeks to drag us into a false existence. As we speak the truth (made bold by the unflinching love of God), the power of shame is reduced until it becomes utterly ineffectual. After all, as a lie, it is not real.

One aspect of what we name the “ontological” approach to theology, is that we see that only what is real can be saved – indeed – being and becoming fully and truly real is the very nature of salvation itself. In the resurrection, the Reality that is Christ God utterly triumphs over the lie that is death. Shame itself is trampled down as its host of lies are swept away. The lie that was Rome’s boast of power (and every human pretense that has echoed down through the ages) was shown to be empty and of no effect.

Shame was embittered when Christ turned not His face from the spitting and the mocking. Swallowed up by love, it has been taken away. Those held in its bondage turn their faces towards the Face of Christ, who beholds them forevermore.

<https://blogs.ancientfaith.com/glory2godforallthings/2022/10/20/its-a-lying-shame/>

THE EASTERN DIOCESES MINISTRY COUNCIL OF THE
ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE

INVITES ALL TO
**SAVE
THE
DATE**

ANNUAL SPRING RETREAT

March 17-19, 2023

Antiochian Village Conference & Retreat Center
Bolivar, PA

Featuring:

- Pilgrimage to St. Raphael's resting place
- Organizational Meetings & Events
- Youth Activities with Fr. Joshua Makoul from St. George Orthodox Cathedral in Pittsburgh and Fr. Chris Shadid & the Antiochian Village Camp staff
- Book signing with our Keynote Speaker

Key Note Speaker

The Very Rev. Archpriest Andrew Stephen Damick



*Learn more about Father Andrew
by clicking here!*

The Very Rev. Archpriest Andrew Stephen Damick is Chief Content Officer of Ancient Faith Ministries, the former pastor of St. Paul Antiochian Orthodox Church of Emmaus, Pennsylvania, and author of *Arise, O God, Orthodoxy and Heterodoxy*, *An Introduction to God*, and *Bearing God*, all from Ancient Faith Publishing.

He has been podcasting since 2007 and is co-host of *The Lord of Spirits*, *Amon Sûl*, and *The Areopagus* podcasts and host of *Orthodox Engagement*, *Orthodoxy and Heterodoxy* and *Roads from Emmaus*. He speaks frequently at lectures and retreats both in parishes and in other settings, and his work is well-known throughout the English-speaking Orthodox world not only for his books and podcasts, but also via documentaries and online video. His work has been translated into Romanian, Spanish, Mandarin Chinese, Lithuanian and Russian.

REGISTRATION INFO TO FOLLOW

Calendar of Events

Oct. 30 Annual Meeting
Nov. 6 Annual Banquet
Nov. 24 34th Annual Thanksgiving Open House
Dec. 10 19th Annual Cookie Walk
April 10 55th Annual Pysanky Sale

COFFEE HOUR

Oct. 16 Pat, Michael & Tracey Sally
Oct. 23 Lisa Ryan, Dan Mamula, Eryna Sanetrick
Oct. 30 Sherri Walewski, Alexis & Steven Sawchuk

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 2 _____
October 9 _____
October 16 _____
October 23 _____
October 30 _____

Nov. 6 _____
Nov. 13 _____
Nov. 20 _____
Nov. 27 _____

BULLETIN SPONSOR FORM

Sponsor _____
In Honor of _____
In Memory of _____
Date of Bulletin you wish to sponsor _____
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(Please make checks payable to "Sr. UOL Chapter") _____



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

RETURN SERVICE REQUESTED