

ST. ZOSIMAS

ST. MARY OF EGYPT





St. Peter & St. Paul Ukrainian Orthodox G.C. Church

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APRIL 14, 2019

SUNDAY, APRIL 14

DIVINE LITURGY, 8:30 AM, TONE 4

SUNDAY OF ST MARY OF EGYPT

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

WEDNESDAY 17TH 6:30 PM PRESANCTIFIED LITURGY

FRIDAY 19TH 6:30 PM PRESANCTIFIED LITURGY

SATURDAY 20TH 9:00 AM DIVINE LITURGY, LAZARUS
SATURDAY . CHILDREN PARTICIPATION
6:00 PM VESPERS

SUNDAY, APRIL 21

DIVINE LITURGY, 9:30 AM, TONE 5

PALM SUNDAY

PHIL 4 : 4-9 ; JN 12 : 1-8

THIS WEEK'S BULLETIN IS SPONSORED BY:

EVA STASKO IN MEMORY OF ANNA MAKITKA ON THE
ANNIVERSARY OF HER FALLING ASLEEP IN THE LORD.
MEMORY ETERNAL VICHNAYA PAMYAT

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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 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 неправославній 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.Матвії 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 святую 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'якості, звільняються від вище викладених вимог;

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

Дякуємо за те, що Ви прийшли помолитися з нами сьогодні у церкві Ісуса Христа. Разом з вами ми віддали славу Єдиному Господу, Отцеві, і Синові, і Духові Святому. Нехай 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!

Prokimenon

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.

You, O Lord, shall protect us and preserve us from this generation forever.
v: Save me, O Lord, for there is no longer any that is godly.

God is wonderful in His saints, the God of Israel.

FIFTH SUNDAY OF LENT - ST. MARY OF EGYPT

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, величнійшому 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 жертву. Тож Його кров очистить нашу свідомість від злих вчинків, і ми зможемо поклонятися живому Богу.

The Gospel According to Saint Mark (с. 10, в. 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 Зеведеєві, 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:

Metropolitan Antony	Tetiana Kozak	Rose Zinski	Pamela Partridge	Reggie Warford
Fr. John Nakonachny	Jane Allred	Sarah Dorning	Sharon Welsh	Peter Zinski
PM Maryann Ozlanski	Pearl Homyrda	Kathryn Ostaffy	Jackson Janosek	James Horowitz
Stephen Sheptak	Richard Beighy	Willie Haluszczak	Mark Host	Joe Leis
Elissa Lopez	Irene Palahunik	Mary Ellen Heitzman	Patty Valentino	Jennifer Marley
Shirley Neal	Sam Jarovich	Christopher	Olha Cherniavska	Rose Zalenchak
Tim Cromchak	Andrew Brennan	Jabrell	Angie Zatezalo	Helen Wilwert
Eva Stasko	Penny T.	Ann F.	Steven Smyczek	Joanne Klein
Patty Spotti	Steve Sivulich	Pat Dorning	Joe Smajda	Michael Klein
Deborah Schricker	Jack Schricker	Steve Wachnowsky	Lynda West	Claudia Losego

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

Names Days

April 14 St. Mary of Egypt

Mary Stevens, Mary Pontus, Maria Stepanovich,
Maria Warholak, Beverly Kapeluck,
Mary Olexa, Mary Kukuashvili

Anniversaries

Birthdays

April 14 Ronald Wachnowsky
April 15 Alexander Popichak
April 17 Sophia Turicik
April 18 Matthew Popichak
April 18 Leonid Aleksandrov

Feast Days of:

April 14 St. Mary of Egypt
April 17 St. Joseph the Hymnographer
April 19 St. Methodius

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

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

Pray for our Catechumens

Pray for our parishioners in vocational studies

Deacon Evan O'Neil, Tracey Sally, Rachel Losego



- **EASTER FLORAL OFFERINGS** : Once again this Easter all parishioners are invited to donate a beautiful Easter plant in memory or in honor of a loved one. The plants will adorn our church from Good Friday through St. Thomas Sunday. Flowers this year will include lilies, white mums, hyacinths, azaleas and tulips. All offerings will be acknowledged in our special Easter Sunday Bulletin. After the St. Thomas Liturgy, you will be able to take your flowers home to enjoy. Please see Alexis Sawchuk, call 724-348-7326 or send an e-mail to sawchuk22@aol.com, if you would like to be part of this beautiful tradition. Thank you!
- **REMINDER**; Sr. UOL Chapter Meeting on April 21, 2019 after Coffee Hour. Number of important items to discuss as well as Pysanky Sale follow-up please attend!
- **WELCOME- BITACMO**: A big welcome to all our visitors today. We hope your visit is a pleasant one and we invite you back to worship with us or just to join us afterwards for a cup of coffee.

April Coffee Hour Schedule

April 21 Michael & Michele Kapeluck
 April 26 No Coffee Hour

As Lent Moves On – The Greatest Fast Awaits

Fr. Stephen Freeman



As Great Lent has passed its mid-point, attention begins to move towards Holy Week itself and its very intense focus. It has been an unusual time for me, having traveled on two successive weekends to lead retreats. Travel is always disruptive, and absence from your own community creates a break in the normal continuity of the Fast. I have great sympathies for those whose jobs involve frequent travel. It adds a difficult wrinkle to spiritual discipline. My own thoughts have been largely focused on Pascha itself during this season. This has been as much a product of the questions of my own heart as of my speaking engagements. *We fast towards a goal.*

That goal is more than a linear finish line – it is *eschatological*. By that, I mean that it transcends time. Pascha is present in every moment of our existence and is that which shapes all of reality. The Lenten Fast is a means of entering Pascha and not just a means of preparing for something in the future.

St. Paul says:

I am crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. (Gal. 2:20)

For St. Paul, every moment of his existence had become Christ's Pascha. It is little wonder, then, that he was able to endure such persecution and suffering. He turns to the same image when he speaks of repentance:

Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. (Col 3:5) And

For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. (Romans 8:13)

This is more than an interesting turn of phrase. St. Paul is not saying, "Try not to sin." To "put to death" the deeds of the body is more than moral striving – more than trying harder. He is pointing to a mechanism of a symbiotic or synergistic existence. Just as the life of Christ dwells in us, so the death of Christ dwells within as well.

I have always thought that this aspect of our spiritual life is the least understood. It is rooted in the reality of communion with Christ. It would be possible (theoretically) to live a perfectly moral life (not doing anything wrong) and yet fail to do what St. Paul is suggesting. The death of Christ working in us yields results of not sinning, but does so through our communion with Christ rather than our own independent efforts. It also has the benefit of focusing on Christ Himself rather than our moral successes or failures. If we do well in Christ, we rejoice in His strength. If we fail in Christ, we rejoice in His mercy. We cease to be the center of our own world.

In Holy Baptism, we are asked, “Do you unite yourself to Christ?” (this is the form used in the OCA). This is the single point of our life in Christ. To live in union with Him is also to die in union with Him, to breathe in union with Him, to love in union with Him, to forgive in union with Him, to fast in union with Him, to walk and act in union with Him at all times. “It is no longer I who lives, but Christ lives in me.”

The life that He lives in us is also His Pascha. Christ did not exempt Himself from suffering. If we live in union with Him we will not be exempted ourselves. When we ask of Christ, “Why am I suffering like this?” we could just as well ask, “Why are You suffering like this?” In union with Christ, my suffering becomes His suffering, and His suffering becomes mine.

The life of Christ is not an abstraction, something to be studied and dissected. It is the life of God in man. It’s for that reason that Christ is quite clear about the nature of the life which He offers. “Whosoever would be my disciple, let him deny himself, take up his Cross and follow me.” (Matt. 16:24) There is no “life of Christ” that does not have this Paschal shape.

The mystery for us is that such a life is proper and true for human beings and in accordance with our nature. The life of Christ that is the life of God in man is the revealing of what it means to live in the image and likeness of God.

The Church’s movement through Great Lent to Pascha is a small, intentional embracing of the cruciform life of God in Christ. There are many fasts that are far more difficult and demanding. The fast borne by parents in their love for their children (or in their self-sacrificing love for each other) is certainly more demanding. The griefs that we endure through a lifetime are surely a more difficult fast.

Unlike the Fast of Lent, the sufferings within our lives are often involuntary. The character of those sufferings will never change unless they are borne in union with Christ. This is the greatest fast of all, and, doubtless the fast in which we fail most often. It is also that place where the deepest transformation of our lives occurs.

I have often thought that it is this understanding that lies beneath the words of the Last Prayer of the Elders of Optina. My favorite:

O Lord, grant that I may meet all that this coming day brings to me with spiritual tranquility. Grant that I may fully surrender myself to Thy holy Will.

At every hour of this day, direct and support me in all things. Whatsoever news may reach me in the course of the day, teach me to accept it with a calm soul and the firm conviction that all is subject to Thy holy Will.

Direct my thoughts and feelings in all my words and actions. In all unexpected occurrences, do not let me forget that all is sent down from Thee.

Grant that I may deal straightforwardly and wisely with every member of my family, neither embarrassing nor saddening anyone. O Lord, grant me the strength to endure the fatigue of the coming day and all the events that take place during it. Direct my will and teach me to pray, to believe, to hope, to be patient, to forgive, and to love. Amen.

<https://blogs.ancientfaith.com/glory2godforallthings/2019/04/09/as-lent-moves-on-the-greatest-fast-awaits/>

Rejected

Abbot Tryphon

When people don't forgive

There are people who insist on holding on to resentment, often inventing situations in their minds that never happened, justifying their bad behavior, and putting the blame on others. They see themselves as the abused party, always quick to take offense. Rarely are they able to have healthy relationships, for they are in reality, the abusers. Their world centers around them, and any attempt by others to appease them, only contributes to the anti-social behavior.



Such behavior betrays a deep spiritual and psychological illness, one that is not easily healed. Such people feel empowered by making other people uncomfortable, and normal attempts at rapprochement often end in failure, for such people are always looking for ways to continue their control over others. Their illness is difficult to heal, for their pride and deep seated sense of superiority makes repentance difficult, for they simply don't see themselves as having a problem.

The cure for the illness of the soul is to be found in the life of the Church, where Her sacred mysteries (the sacraments), Her scriptures, and Her divine services, are the source for the healing that the heart so craves. Forgiveness Sunday Vespers is but one of the sources that can begin the process of healing, for it is during this service that the faithful, one by one, speak the words, "Please forgive me for any hurt or offense I have cause you in any way".

The response, "God forgives. Please forgive me for any hurt or offense I have cause you in any way", exemplifies the Church's teaching that we can only forgive others if we have Christ in us, for it is Christ Who gives us the power to forgive. Since God forgives us, we, too, can forgive.

One of the Desert Fathers tells us of a young monk who came to his elder, complaining that he'd been wronged by one of his brothers, and following the holy tradition of the desert, had gone to the one who had wronged him, asking for forgiveness. The erring brother refused, so the wronged brother wanted to know what he should do in response. The elder told the young monk that he had walked away justified in the eyes of God, and that there was nothing left for him to do, except to pray for his erring brother.

This true story from the Desert Fathers makes clear that we must always be quick to forgive others, even if they were at fault, not remembering the wrong done to us, nor depend on the other cooperating in the reconciliation. Their repentance is not required, for we will be held accountable only for our own response. Before God, we will be justified.

When another person refuses to accept our heartfelt apology, we must be willing to let it be, and walk away, knowing that we've done our part. Abusive people such as these, can, if we let them, prevent us from living our own life in Christ, for they keep our focus away from the forgiveness that comes from Christ. When we walk away from such negative people, we walk away having forgiven them, and we commit ourselves to praying for their repentance. There is nothing more we can do.

Keeping our focus on Christ, we do not react, do not resent, and do not lose our inner peace. The sickness that is at the basis of controlling, abusive people, must not be allowed to take away from the inner joy and peace that comes from our personal relationship with Christ.

For your own soul's sake, and for the soul of the abuser, continue to pray for them, but go your own way, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus (Philippians 4:7)."

Love in Christ,
Abbot Tryphon

<https://blogs.ancientfaith.com/morningoffering/2019/04/rejected/>

Calendar of Events

April 16	Parish Council Meeting
April 21	Sr. UOL Meeting
June 14-17	St Nicholas Special Needs Family Camp
June 23- July6	DCSC Camp
July 7-20	Teenage Conference
July 28-Aug 1	Mommy & Me/Daddy & Me Camp
Aug 30-Sept 2	ASC Family Fest

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 the parish hall. YOU ARE NOT PERMITTED TO BRING ANYTHING!!!

However, bring a Friend!!! Need A Ride, Call: Steve Sivulich, (Hall Phone: 412-276-9718) SPONSORED BY:

Sts. Peter & Paul Kitchen Workers

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. all 276-9718 to schedule a donation. C

BULLETIN SPONSOR DATES

April 7____Sponsored
April 14_____
April 21_____
April 28_____

May 5_____
May 12_____
May 19_____
May 26_____

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

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