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St. Peter & St. Paul Ukrainian Orthodox Church

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www.orthodoxcarnegie.org

DECEMBER 13, 2020

SUNDAY DECEMBER 13

DIVINE LITURGY 9:30 AM, TONE 2
27TH SUNDAY AFTER PENTECOST
HOLY APOSTLE ANDREW
EPH 6: 10-17 ; LK 13: 10 -17

WEDNESDAY, DECEMBER 16

DIVINE LITURGY 9:30 AM
AKATHIST 6:00 PM

SATURDAY, DECEMBER 19

VESPERS 6:00 PM

SUNDAY DECEMBER 20

DIVINE LITURGY 9:30 AM, TONE 3
28TH SUNDAY AFTER PENTECOST
ST. AMBROSE OF MILAN
COL. 1: 12 - 18 ; LK 17: 12 -19

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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 помолитися 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 спізнівся 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 дотримання вічного вчення нашого Господа наблизить нас один до одного Богу

APOSTLE ANDREW, THE HOLY AND ALL-PRAISED FIRST-CALLED



TROPARION TO THE RESURRECTION TONE 2

When Thou didst descend to death, O Life Immortal, Thou didst slay hell with the splendor of Thy God-head! And when from the depths Thou didst raise the dead, all the powers of heaven cried out; O Giver of Life, Christ our God! Glory to Thee!

TROPARION TO ST. ANDREW - TONE 4

Andrew, first-called of the Apostles
and brother of the foremost disciple,
entreat the Master of all
to grant peace to the world
and to our souls great mercy.

KONTAKION TO ST. ANDREW - TONE 2

Let us praise Andrew, the herald of God,
the namesake of courage, the first-called
of the Savior's disciples and the brother of Peter.
As he once called to his brother, he now cries out to us:
"Come, for we have found the One whom the world
desires!"

KONTAKION TO THE RESURRECTION TONE 2

Hell became afraid, O Almighty Savior, seeing the miracle
of Thy Resurrection from the tomb! The dead arose!
Creation, with Adam, beheld this and rejoiced with Thee,
and the world, O my Savior, praises Thee forever.

Prokiemon

The Lord is my strength and my song, and He is my salvation.

Verse: The Lord hath chastened and corrected me; but He has not given me over unto death.

The Lesson from the Epistle of St. Paul to the Ephesians

c.6, v. 10-17

Brethren, be strong in the Lord, with all the power of his might. Put on the complete armor of God, so that you may be able to make a stand against the stratagems of the devil. For our struggle is not against a human enemy, but against the satanic principalities and dominions, against the Rulers of universal darkness in the lower world and against all the spirits of wickedness in the upper world.

Therefore, take up the complete armor of God, so that, when the evil days come, you may make a stand and hold your ground after the battle is over. So stand fast, gird your waist with the belt of truth, put the breastplate of righteousness on your chest, and shod your feet with the readiness to proclaim the Gospel of peace.

Above all, carry the shield of faith, so that you may quench all the fiery darts of the wicked fiend. Put on the helmet of salvation and take up the sword of the Holy Spirit, namely, the word of God.

До ефесян 6:10-17

І нарешті таке. Будьте міцні в Господі, в Його могутній силі. Зодягніться в повний обладунок Божий, щоб протистояти диявольським підступам. Бо ми боремося не проти людей, не проти плоті й крові, а проти правителів, володарів темряви цього світу, духовних сил зла на Небесах.

А тому зодягніться в повний обладунок Божий, щоб змогли ви протистояти, коли настане лихий день, і вистояти, перемігши все. Тож будьте стійкими. Підпережіться паском правди, а праведність візьміть своїм панцирем. І, щоб мати стійку опору, взуйтеся у Добру Звістку про мир. А також візьміть віру як щит, за допомогою якого ви зможете зупинити всі вогняні стріли лукавого. Візьміть спасіння своїм шоломом вашим, а мечем Духа — Послання Боже.

Alleluia

v. The Lord answer you in the day of trouble! The Name of the God of Jacob protect you!
v. Save the king, O Lord, and hear us on the day we call!

The Gospel According to St. Luke

c. 13, v. 10-17

At that time, Jesus was preaching in one of the synagogues on the Sabbath. Here there was a woman who for eighteen years had been obsessed by a spirit of infirmity. She was bent down and could not straighten herself up at all.

When Jesus saw her, he called her and said to her : "Woman, you are released from your infirmity." Thereupon he laid his hands upon her. She was made straight immediately, and she glorified God.

But the leader of the synagogue was indignant, because Jesus had healed on the Sabbath, and said to the people: "There are six days on which it is right to work. Come on them and be healed, but not on the Sabbath day."

The Lord answered him: "You hypocrites! Everyone of you unties his ox or his donkey from the stall on the Sabbath and leads him away to water him. Now here is this woman, a daughter of Abraham, whom Satan has bound for eighteen years. Was it wrong that she had been released from this bond on the Sabbath day?"

All his opponents were put to shame by his remarks, while all the people rejoiced over the glorious miracles which he performed. "

Від Луки 13:10-17

Якось у суботу Ісус навчав у синагозі. Там була жінка, в яку вселився злий дух. І через це вона вже вісімнадцять років була немічна: вона була скорчена й не могла розпрямитися. Побачивши жінку, Ісус покликав її до Себе і сказав їй: «Жінко, ти звільнена від хвороби твоєї!» Тоді Він поклав руки на неї, і тієї ж митті жінка випросталась та почала славити Бога.

Тут озвався старший синагоги. Його розлютило те, що Ісус зцілив немічну в суботу. Він звернувся до народу: «Є шість днів на те, щоб працювати. Тож приходьте й зцілюйтеся в ті дні, а не в суботу!»

Господь відповів йому так: «Ви, лицеміри, чи є серед вас такий, хто б не відв'язав свого вола чи віслюка від ясел у суботу й не повів напувати? А тут же перед нами дочка Авраамова, яку сатана тримав зв'язаною протягом вісімнадцяти років. То як же не звільнити її від цих пут у суботу?»

Як Він це сказав, усім супротивникам Його стало соромно, а весь натовп радів усім чудесним діянням Ісусовим.

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:

Rose Zalenchak	Steve Sivulich	Jane Allred	Cynthia Mycyk
Maria Warholak	Ronda Bickel	Claudia Losego	Sally Sally
Peter Zinski	Pearl Homyrda	Dolores Wachnowsky	Pat Dorning
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	
Fr. Steve	Nick Worobny	Laila Bechtle	

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

Dec. 13 Apostle Andrew

Andrew Brennan, Andriy Pyvovar, Andriy Holovatiuk

Dec. 16 St. Adelaide

Alice Bunio, Alice Sivulich

Dec. 19 St. Nicholas –

Nick Kerick, Nick Solominsky, Nicholas Sally,
Nicholas Wachnowsky, Nicole Reinhart, Nicole Kauer

Anniversaries

Birthdays

Dec. 13 Fr. Robert Popichak, Ord. 97'

Dec 15 Nicole Kauer

Dec 15 Andriy Holovatiuk

Dec 16 Mark Losego

Dec 18 Tom Sally

Feast Days of:

Dec. 13 Apostle Andrew

Dec 15 Prophet Habbakuk

Dec 16 Prophet Zephaniah

Dec 17 Great Martyr Barbara

Dec 17 St. John of Damascus

Dec 19 St. Nicholas of Myra

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

Brittany & Scott Brettell

Pray for our parishioners in vocational studies

Sue Leis



- **CHRISTMAS DAY DINNERS:** Once again we will be doing Christmas Day takeout and delivery dinners for the local Carnegie Area. You can pick up or we can delivery between 11:30AM and 3:30PM. As of Thursday AM we already have orders for over 135 dinners. If you know anyone who would like a meal please contact Lynda West at (412)600-9585 or Father John. If you are interested in helping out we can use more volunteers between 10:00AM and 4:30PM, please see Howard West. For deserts will be providing a small box of Christmas cookies, if you can bake a few dozen cookies for this effort please contact Lynda West or Howard West, we will be boxing the cookies on Dec 24th, 2020. Also any monetary donations to support this effort please contact Howard West or Father John. Thank you for your continued support of our community outreach efforts.

Stewardship

THANK YOU FOR THESE RECENT DONATIONS:

CHRISTMAS AT THE SEMINARY-

As have so many of our activities in 2020 "Christmas at the Seminary" has gone virtual as our Seminary is closed to visitors. Pani Matka Alice and I will therefore be unable to 'pack-up-my-pickup' and take our gifts to St. Sophia. We are again, however, asking you to open your hearts and your pocket books to support our future priests and deacons. To keep this as simple as possible we are asking for gifts or cash, checks or gift cards. We would like to bundle all of our donations and send them as one parish offering to the seminary. Simply see Pani Alice or I at any of our many services in the next few weeks. Or if you prefer the US Mail Service our address is: 110 Woodhaven Dr. McDonald, Pa. 15057



The Beatitudes – “Blessed are the merciful”

[Fr. Lawrence Farley](#)

Long familiarity with our Lord’s words and Christian teaching generally have desensitized us to how revolutionary this teaching originally was. Even today one need only take a few steps outside of what’s left of Christendom to discover this. Take for example the experience of Christine Mallouhi, a Christian woman living in a Muslim city with Muslim friends. She and her Muslim women friends were talking about prayer one afternoon and her friends asked her to share an example of Christian prayer. Being an Evangelical who prayed extemporaneously, she at first couldn’t think of a “set” prayer to share with them until she remembered the Lord’s Prayer. “So then”, she said, “I recited the Lord’s Prayer. The effect of this also took me by surprise. Not only were their spirits touched by its beauty, they were astounded by the implications of ‘Forgive as we want to be forgiven’ and with one voice they stopped me after that sentence to discuss it. In a culture built on retaliation free and necessary forgiveness is revolutionary” (From her book [Waging Peace on Islam](#)).

Revolutionary indeed—and not just in the world of Islam. In the Roman world in which our Lord lived, such sentiments were also considered revolutionary. Rome did not conquer the world and keep it in subjugation through the exercise of forgiveness and mercy. It made the world cower by its consistent use of brutality and retaliation—which was the point of their abundance use of crucifixion. The cross was not simply a method of execution, but of political intimidation. That is why men were crucified in as public a place as possible. The world in the time of Jesus did not value mercy. Whatever rhetoric might occasionally be used in grand speeches by the powerful, at the end of the day mercy was equated with weakness. Rome could not afford to be seen as merciful.

This made Christ’s teaching all the more astonishing (and politically dangerous) to ancient ears, for He consistently counselled such mildness in a way that struck men as perverse and criminally naïve. If a person delivered a public insult to you by slapping you across the face, you were to do nothing except offer him the other cheek for a second slap. If a man sued you and took your shirt, you were to let him have your coat too, as a kind of unforeseen gift. If a Roman soldier insisted on enforcing the letter of the law for those occupying a country and compelled you to carry his pack one mile, you were to carry it for another mile after that. For Christ’s disciples, the offering of mercy and forgiveness for offences were not to be occasional acts of moral heroism, but a way of life.

We see this if we compare our Lord’s words from the different Synoptic Gospels. In Matthew 5:48, Christ bids His disciples to “be perfect as your heavenly Father is perfect”. The word here rendered “perfect” is *teleios*, which means not so much “sinless” as “mature, having reached one’s *telos* or goal”. That is, Christ bids us grow up to be like our heavenly Father in every way. When Luke shares this counsel in his Gospel, he translates Christ as saying, “Be compassionate [Greek *oiktirmos*], even as your Father is compassionate” (Luke 6:36). The perfection and maturity for which we must strive can summarily described as consisting of mercy. Mercy and compassion lay at the heart of the Christian life, and without mercy, no one can call Himself a Christian.

When Jesus says in this Beatitude that if His followers show this mercy to others, they will receive mercy from God on the Last Day, there is a threat concealed—namely, the promise that if we *refuse* to show mercy and forgiveness to those who offend us, we ourselves will not be shown mercy at the Judgment. This dark promise even finds a place in the Lord’s Prayer (as the friends of Christine Mallouhi discovered to their surprise).

The Lord was emphatic on this point: “if you do not forgive men their trespasses, neither will your Father forgive your trespasses” (Matthew 6:15). St. James echoed the teaching of his Master: “Judgment is without mercy to one who has shown no mercy; yet mercy triumphs over judgment” (James 2:13). There is nothing for it: if we would find forgiveness on the Last Day, we must forgive those who have sinned against us. (Happily what is required is mercy and forgiveness—matters of the will and decision—not warm and affectionate feelings to those who have hurt us. These latter are emotions, which cannot be summoned up at will, and are not part of what Christ requires of us.)

Christians therefore walk with open hearts. Through repentance we have opened our hearts to God to receive the mercy He offers us throughout our life. We must therefore keep our hearts open to pass along this mercy to others who need it. Only by so doing can the mercy we receive in this age be crowned by the final mercy we hope to receive in the age to come.

<https://blogs.ancientfaith.com/nooterfoundation/the-beatitudes-blessed-are-the-merciful/>

St. Andrew—The First Called of the Apostles

Today is the feastday of St. Andrew, the first called of the Apostles. Andrew was a simple fisherman. He had a brother named Peter, and when Andrew heard the call of Jesus, he told Peter to come also. Andrew, despite being the first called, was not the leader of the disciples. That fell to Peter, who was told by Jesus that “*You are Peter and on this rock I will build my church.*” (Matthew 16:18) Peter, James and John (James and John were brothers, the sons of Zebedee) comprised the inner circle. Andrew was not in that either.

That does not mean that Andrew was not and is not an important figure in the history of salvation. We know that Andrew was one of John’s disciples, referring to John the Baptist. We know that John the Baptist was teaching his followers that One was coming after him and that One would be the Christ, the promised Messiah. So, before ever meeting Christ, Andrew was honing a faith “in the Christ,” that indeed there was going to be a Messiah coming and that John was going to be the one to endorse whoever that person was. On the day that Jesus passed by where John was talking to Andrew (and another unnamed “disciple” of John’s) John said, in reference to Jesus, “*Behold the Lamb of God!*” (John 1:36)

John had shown humility in completing his role as the Forerunner. He knew that in this moment, his role as a leader among his group of disciples was going to end and that they would now be following Christ. It took incredible humility to step aside from his life’s work, realizing that he had fulfilled his calling.

Andrew, on the other hand, had been prepared by John to switch his focus, and now he was showing incredible faith not only in John’s message but in following after Jesus, someone he didn’t know at all. John’s succinct message, “*Behold the Lamb of God!*” was all that Andrew needed to hear in order to follow. Immediately Andrew addressed Jesus as “Rabbi” (which means teacher) (John 1:38). He asked where Jesus was staying and Jesus invited Andrew and the other disciple to “*come and see*”, the first invitation to come to Christ. Andrew and the other disciple (of John’s) stayed with Jesus that day. In spending just a short time with Jesus, Andrew knew that this was the Messiah of Whom John had spoken. No one other than Andrew and the unnamed disciple and John the Baptist knew Who Jesus was.

So Andrew was faced with another important decision. Would he invited others to “come and see”? Would his invitation be from curiosity or conviction? And what would others think of his invitation? Would they be curious? Skeptical? Angry? Andrew made his second act of faith. His first was to follow. His second was to invite others to follow. There are plenty of people who have done the first act of faith, to follow on their own. There are much fewer people who have done the second act, to invite others to follow. Perhaps they lack courage. Maybe they lack conviction. Or maybe it is a lack of knowledge. Or quite possibly people don’t see themselves as called to be an apostle, one who spreads the good news of Christ. Maybe some think that only the priests are called to this sacred duty.

Yet Andrew had been neither appointed nor ordained by Christ to do anything. He had been invited by Christ to “*come and see*” which he did. He had come to some understanding of Christ, though it is debatable how complete an understanding he could have after only spending an evening with Him. However, he had enough conviction in what he had heard to have the courage to invite someone else, his brother.

Andrew’s role is significant. What if he hadn’t trusted John the Baptist and followed Christ? What if he had heard the good news of Christ and had never shared it? What if he had never taken a chance and asked Peter to come with him to see Jesus? We might not have the Church that we have today. Sure, it is Peter that gets all the recognition as the “rock” of the Church. But it is Andrew who paved the way for that to happen.

After Pentecost, Andrew took the Gospel to the area around the Black Sea, including what it today Constantinople (or Istanbul, Turkey). He is the Patron Saint of the Patriarchate of Constantinople, and by extension, the Greek Orthodox Archdiocese of America. Andrew was crucified on an X-shaped cross, having requested not to be crucified in the same manner as the Lord. Saint Andrew was the first to heed the call to follow after Christ. Later he became one of the first to share His message. Each of us is called, just as Andrew was to “*come and see*” who Christ is. We are all called, just like Andrew, to be both a disciple (student) and apostle (one who spreads the Word).

Come and see! More important, come and BE part of the body of Christ, first as a disciple, and then to be an apostle. This was the call of Jesus to Andrew. It’s His call to each of us as well.

+Fr. Stavros <https://myocn.net/st-andrew-the-first-called-of-the-apostles/>



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Christmas Day Dinners | Take-out & Delivery* Only

Free!

December 25, 2020
11:30 AM to 3:30 PM

***Delivery to Greater Carnegie Area Only**



**Four ways you can place a request for
Christmas Day Dinners!**

CALL: 412-276-9718 or 412-600-9585

STOP DOWN: Church Hall during dinner serving times

EMAIL: sspdinners@orthodoxcarnegie.org

SUBMIT: Online order at
<https://orthodoxcarnegie.orgchristmascommunitydinner>
(scan the QR Code below)

PLEASE PROVIDE: Your Name, Complete Address,
Phone Number, Number of Dinners, Delivery or
Take-Out!



We kindly ask that you wear a face mask when your dinners are delivered or you are picking them up as take-out. Please adhere to social distancing regulations and maintain distancing while waiting to pick up your dinners. Thank you!

SCAN ME!



Find & follow us on:



**QUESTIONS? About the faith or our parish? Please reach out to
Fr. John Charest at 847.910.7120 or frjohn.charest@aol.com.**

Calendar of Events

December 25

Christmas Dinner Take Out

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

December 6 _____
December 13 _____
December 20 _____
December 27 _____

January 3 _____
January 10 _____
January 17 _____
January 24 _____
January 31 _____

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