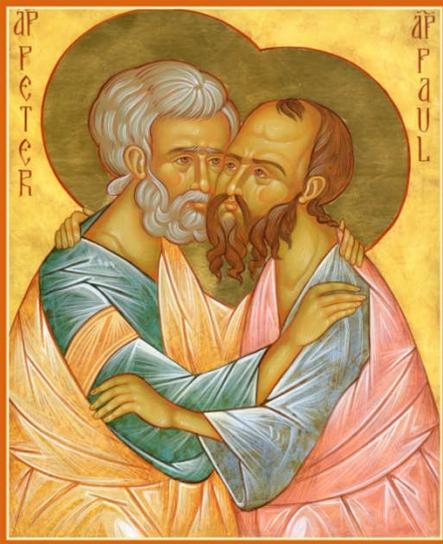


ΣΤ  
ΗϞ

Παδ  
τώ  
ΗϞ





# 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](http://www.orthodoxcarnegie.org)

## 2019 Parish Board of Directors

### President:

Howard West

### Vice President:

Mary Stevens

### Rec. Secretary:

Cynthia Haluszczak

### Treasurer:

John Stasko

### Asst. Treasurer:

Jason Olexa

### Financial Secy.

Victor Onufrey

### Asst. Fin. Secy

Tracey Sally

### Trustees:

Sherri Walewski

Natalie Onufrey

Alice O'Neil

Rachel Losego

Melissa Haluszczak

### Vestrymen:

Steven Sawchuk Jr.

Michael Kapeluck

### Auditors:

Michele Kapeluck

Ron Wachnowsky

Alex Sawchuk

## DECEMBER 1, 2019

### SUNDAY, DECEMBER 1<sup>ST</sup>

DIVINE LITURGY 9:30 PM

24<sup>TH</sup> SUNDAY AFTER PENTECOST, TONE 7

EPH 2: 14 - 22 ; LK 12 : 16 - 21

MARTYR PLATON

### TUESDAY, DECEMBER 3<sup>RD</sup>

GREAT VESPERS 7:00 PM

ENTRY OF THE THEOTOKOS

### WEDNESDAY, DECEMBER 4<sup>TH</sup>

DIVINE LITURGY 9:30 AM

ENTRY OF THE THEOTOKOS

AKATHIST 7:00 PM

### SATURDAY, DECEMBER 7<sup>TH</sup>

VESPERS 6:00 PM

### SUNDAY, DECEMBER 8<sup>TH</sup>

DIVINE LITURGY 9:30 PM

25<sup>TH</sup> SUNDAY AFTER PENTECOST, TONE 8

EPH 4 : 1 - 6 ; LK 13: 10 - 17

ST CLEMENT OF ROME

TODAY'S BULLETIN IS SPONSORED BY

**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 (пришов після того, як було прочитано Апостол і Євангеліє) не можуть підходити до чаші; **хворі**, і **ті**, хто має обмежені фізичні м'якшости, 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**

# MARTYR PLATON OF ANCYRA



## TROPARIUM TO THE RESURRECTION TONE 7

By Thy Cross, Thou didst destroy death! To the thief, Thou didst open Paradise! For the myrrh-bearers, Thou didst change weeping into joy! And Thou didst command Thy disciples, O Christ God, to proclaim that Thou art risen, granting the world great mercy

## TROPARIUM TO ST PLATON TONE 4

Your holy martyrs Plato and Romanus, O Lord, through their sufferings have received incorruptible crowns from You, our God. For having Your strength, they laid low their adversaries, and shattered the powerless boldness of demons. Through their intercessions, save our souls!

## KONTAKION TO ST PLATON TONE 3

Your holy memory delights the universe, O Plato, bringing us together to honor you in our joy! With hymns we praise your great deeds crying out to you with faith: “Save our land from its enemies, O Holy one!”

## KONTAKION TO THE RESURRECTION TONE 7

The dominion of death can no longer hold men captive, for Christ descended, shattering and destroying its powers! Hell is bound, while the prophets rejoice and cry: the Savior has come to those in faith! Enter you faithful, into the Resurrection!

The Holy Martyr Platon, brother of the holy Martyr Antiochus the Physician (July 16), was born at the city of Ancyra in Galatia. While still a youth he left home and went through the cities, preaching the Word of God to pagans, amazing his audience with the persuasiveness and beauty of his speech, and his profound knowledge of Greek learning.

Because of his preaching he was arrested and brought for trial to the temple of Zeus before the governor Agrippinus. At first, the judge attempted to persuade the saint to turn away from Christ by flattery. He assured the youth that he might be on a par of intellect with the greatest of the philosophers Plato, if only he worshipped also the pagan gods. To this St Platon answered, that the wisdom of the philosopher, although great, was but ephemeral and limited, whereas the true, eternal and unbounded wisdom comprised the Gospel teachings. Then the judge promised to give him his beautiful niece for his wife if he would deny Christ. He also threatened him with torture and death if he refused. St Platon replied that he chose a temporal death for the sake of eternal life. The patience of the governor was exhausted, and he gave orders to mercilessly beat the martyr, and then send him off to prison.

When they led St Platon off to prison, he turned to the people gathered about the temple, and he called on them not to forsake the Christian Faith. Seven days later they again led the Martyr Platon for trial before Agrippinus in the temple of Zeus, where they had the implements of torture already prepared: boiling cauldrons, red-hot iron and sharp hooks. The judge offered the martyr a choice: either to offer sacrifice to the pagan gods, or to feel the effects of these implements of torture on his body. Again the saint steadfastly refused to worship idols, and after his tortures they threw him in prison for eighteen more days without bread or water. But seeing that this did not shake the martyr, they offered him his life and freedom if he would only say, “Great is the god Apollo.” The martyr refused to deny Christ or to sacrifice to the idols. Therefore, Agrippinus ordered the holy Martyr Platon to be beheaded.

## PROKIGMON

The Lord shall give strength unto His people; the Lord shall give His people the blessing of peace.

*Verse:* Bring unto the Lord, O ye sons of God, bring young rams unto the Lord.

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

c.2, v. 14-22

Brethren, Christ is our peace. For he unified the Jews and the Gentiles. He has demolished the barrier that kept us apart. He put an end to the feud between us in his flesh. He abolished the Law with its ordinances and regulations.

He created out of the two groups a new man, united with himself. He made peace between the two groups. He reconciled them both to God in one body through the Cross. He brought to an end the hostility between them in his own flesh.

So, he came and proclaimed his Gospel of peace to you who were far off, and to those who were near. Now, united in the same Spirit, we both have access to the Father.

Now you are no longer foreigners and immigrants. But you are fellow-citizens of the saints, members of the divine family. You have been built on the foundations laid by the Apostles and the Prophets, with Jesus Christ as the corner-stone. In him the entire building is bound together and rises upwards as a holy temple, dedicated to the Lord. Along with him you are built up as a dwelling-place of God in the Holy Spirit.

### До ефесян 2:14-22

Христос є нашим джерелом миру. Він об'єднав нас в один народ і зламав перешкоду, стіну ворожнечі, пожертвувавши Своїм власним Тілом. Він покінчив із Законом, з його правилами та заповідями, щоб забезпечити мир, створивши в Собі один новий народ із двох. Він примирив ці два народи з Богом в одному тілі через Свою смерть на хресті і так Він припинив ворожнечу між ними. Христос прийшов і приніс вам Звістку про мир — далеким від Бога і близьким. Бо саме через Христа ми всі маємо доступ до Отця в єдиному Дусі.

Отже, ви, неюдеї, вже не чужинці й не сторонні. Ви співгромадяни з людьми Божими та Його родиною. Ви, віруючі, подібні до споруди, зведеної Господом: ви збудовані на підвалинах, закладених апостолами і пророками, а наріжним каменем є Сам Христос Ісус. І вся будівля тримається на Ньому. Завдяки Христу вона росте, щоб стати святим Храмом у Господі. Через Нього і ви всі об'єднуєтеся і створюєте єдине житло, де Бог живе через Духа Святого.

### The Gospel According to St. Luke

c. 12, v. 16-21

The Lord narrated this parable: "There was a rich man whose estate yielded plentiful crops. So he asked himself : 'What am I going to do? For I have no place to store my crops in.' Then he answered himself: 'This is what I will do. I will pull down my storehouses and build larger ones ; there I will store up my crops and my goods; then I will say to my soul: Now, my soul, you have plenty of wealth laid up for many years. Relax, eat, drink, and enjoy yourself.' "

"But God said to him: 'You fool ! This very night you must render up your soul. Then who will get what you have stored up?' This will be the end of the man who lays up treasures for himself, but not with God." Then Jesus exclaimed: "Whoever has ears to hear, let him hear.

### Від Луки 12:16-21

І розповів Ісус притчу: «В одного багатого чоловіка земля добре родила. Він думав собі: „Що ж мені робити, адже я не маю де зберігати врожай?” А потім вирішив: я розберу свої клуні й збудую нові, більші. Та й зведу туди весь урожай і все своє добро.

Тоді я скажу собі: „Я маю удосталь добра на багато років. То ж більше не переймаюся я клопотами, та тільки буду їсти, пити та тішитися”».

Але Бог сказав йому: „Нерозумний чоловіче, цієї ночі ти втратиш своє життя. Кому дістанеться добро, що ти надбав?” Отак буває з тими, хто збирає собі земні скарби, та в Божих очах вони не багатіють».

# 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:

Fr. Paisius McGrath	Kay Patridge	Pamela Graham	Reggie Warford	Jane Allred
Fr. Mykola Dilendorf	Sharon Welsh	Peter Zinski	Pearl Homyrda	Kathryn Ostaffy
Fr. Victor Wronsku	James Horowitz	Stephen Sheptak	Richard Beighy	Sally T.
Dn Nicholas Zachary	Elissa Lopez	Irene Palahunik	Mary Ellen Heitzman	Patty Valentino
Shirley Neal	Sam Jarovich	Christopher	Olha Cherniavska	Rose Zalenchak
Tim Cromchak	Andrew Brennan	Jabrell	Alexander Zbalishen	Helen Wilwert
Eva Stasko	Penny T.	Ann F.	Steven Smyczek	Joanne Klein
Patty Spotti	Steve Sioulich	Dan Rosga	Shelly Cameron	Michael Klein
Deborah Schricker	Jack Schricker	Lynda West	Claudia Losego	Ben Cramer
Dyan Sekelik Jones	Tetiana Kozak	Willie Haluszczak	Pat Dorning	Jackson Janosek
Jennifer Marley	Cynthia Mycyk	Yaroslava Dhzyrha	Donna Forbes	Corwin Cosentino

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

#### December 5 Martyr Cecelia

Cecelia Pysh

#### December 7 Great Martyr Catherine

Catharine Litvak, Kathryn Ostaffy, Kathy Peyton,  
Cathy Haluszczak, Katherine Partridge, Catherine  
Walton, Tracey Sally, Lisa Ryan

### Anniversaries

### Birthdays

December 2 Bonnie Reinhart  
December 5 Connie Markiw

### Feast Days of:

December 3 St. Proclus of Constantinople  
December 7 Great Martyr Catherine

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

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

### Pray for our Catechumens

### Pray for our parishioners in vocational studies

Deacon Evan O'Neil, Tracey Sally, Rachel Losego



- **SEMINARY:** It is time again for "Pack Up My Pick Up". To support Saint Sophia's seminary Pani Matka Alice and I are asking for donations. We will have an large box set up in the hall into which cleaning supplies and other needed items can be place. (Please see the list on the "Christmas at the Seminary" flyer elsewhere in the bulletin.) We will place the donated items in my pick up truck and take them to the South Bound Brook on December 13th. Please place the items in or near the box by December 11th. I will pick the items up on the 12th.

If you are sponsoring one of our Seminarians and would like to send something to him I would be happy to tote whatever you would like to send. Pani Matka Alice and I will be traveling to S. Bound Brook 3 times in the next 5 or 6 weeks. We will be at the Seminary on Monday the 25th of November, Friday the 13th and Saturday the 14th of December, and Friday the 20th and Saturday the 21st of December. Please see one of us if you have something to send. Deacon Evan

- **ST NICHOLAS VISIT:** The Church School children will be welcoming St. Nicholas to our parish on **Sunday, December 22**. There will be a short program after Liturgy in the hall, followed by a luncheon. If you would like to bring a meatless dish or make a monetary donation for the luncheon, there will be a sign-up sheet at the coffee hour table starting today.

\*\*\*\*\*

\*\*\*\*\*

## COFFEE HOUR SCHEDULE

- December 8 Michael Welsh, Andy Brennan, Jeanne DeVore
- December 15 Irene Rozum, Jim Rozum, Natalie Turicik
- December 22 St. Nicholas Luncheon
- December 29 Olga Semenyuk, Tetyana Lysak, Inna Holovatiuk

\*\*\*\*\*

### Meet the Seminarians

**Subdeacon Mykola Zomchak** ~ Subdeacon Mykola Zomchak is from the Ivano-Frankivsk region of Ukraine. He is finishing up his 5th academic year of studies at St. Sophia Seminary and is graduating on December 20th. He is extremely grateful and appreciative of all the help that our parish, our UOL, and individuals in our parish have provided, not only to him, but to his fellow Seminarians these past few years.

Upon graduating in December, Subdeacon Mykola will go home to Ukraine for his upcoming wedding. After his wedding, he and his bride will return to the US for his Ordination. He plans on staying here to minister to "his people." He said that this is his home now and we are his people and he looks forward to being here for us.

Subdeacon Mykola has become close to our parish. He has spent time at camp, became mission trip friends with Juliana, and is the "adopted" Seminarian of the Leis family. Please keep him and our other Seminarians in your prayers.



# ПОСТІЙНА КОНФЕРЕНЦІЯ УКРАЇНСЬКИХ ПРАВОСЛАВНИХ ЄПІСКОПІВ ЗА МЕЖАМИ УКРАЇНИ

## ПОСЛАННЯ НА ПОЧАТОК РІЗДВЯНОГО ПОСТУ ФИЛИПІВКИ



*"Тому Господь Сам дасть вам знак: Ось Діва в утробі зачне, і Сина народить, і назвеш ім'я Йому: Еммануїл." (Іс. 7:14)*

*"А все оце сталося, щоб збулося сказане пророком від Господа, який провіщає: Ось діва в утробі зачне, і Сина породить, і назвуть Йому ймення Еммануїл, що в перекладі є: З нами Бог." (Мт. 1: 22-23)*

Возлюблене духовенство, монашество та вірні наших Українських Православних Єпархій за межами України та по всьому світі, хто готується під час цього Филипівського Посту - До Різдва Господа нашого і Спасителя Ісуса Христа - "наш Спаситель – з нами Бог" :

Приблизно за 700 років до Різдва Христового Ісаія пророкував, що Він народиться від Діви, і ми бачимо, що справдилося це у Вифлеємі, як описано у Євангелії від Матфея. Світ чекав приходу Месії - Спасителя - хто з терпінням, хто із сумнівом, іноді із нетерпінням, а іноді відвертим бунтом. Ми були благословенні стати вірними свідками Втілення Істинного Бога - Слова Божого - Ісуса Христа - з нами Бог - Бога, одного з нас - Бога, який пожертвував Себе і продовжує робити це заради нашого спасіння.

Світ у часі Втілення - Різдва Христа-Дитяти - цілком відверто кажучи, не зміг визнати, що чекання завершилося. Ніхто не сподівався, що Месія - Спаситель – прийде, як невинне дитя, народжене від діви в печері і буде поміщене в ясла світських тварин. І все ж із цих майже незбагнених обставин ми стали на шлях, що веде до нашого порятунку.

Після Великого свята П'ятидесятниці апостоли та їхні наступники під натхненням і дією Святого Духа знали, що їхній святий та немінучий обов'язок свідчити про Христа - Втіленого Сина Божого - Воскреслого з мертвих. Це було непросто завдання. Апостол та Євангелист Матфей використовує історію, щоб розкрити, хто був цей Ісус для тих, хто повністю ідентифікував себе через свою історію. У першому розділі свого Євангелія, яке ми читаємо за Божественною Літургією у неділю перед Різдрвом Христовим, Матфей розкриває генеалогію Ісуса Христа через 42 покоління: від Авраама до Давида, чотирнадцять поколінь, від Давида до Вавилонського полону чотирнадцять поколінь і від Вавилонського полону до Христа - чотирнадцять поколінь. Після опису родоводу апостол Матфей негайно переходить до розповіді про Різдво нашого Господа.

Матфей розумів, що надзвичайно важливо є, донести до людей Божих, що цей Ісус Христос був одним із них, невід'ємною частиною їхньої всієї історії - не чужинець, який не має співчуття чи любові до них, - а є одним із тих, хто прийшов доповнити Божу обіцянку дану їм. Сенс у всьому цьому полягає в тому, що Матфей намагався донести до всіх, що вся ця історія, всі ці покоління призводили до чогось – чогось більшого, ніж вони коли-небудь очікували.

Весь Новий Завіт показує те саме для всіх нас, хто розуміє, що Син Божий залишається "одним із нас". Все, що ми бачимо в Євангеліях, Посланнях та Одкровенні - добре (в людському розумінні) те, що ми читаємо, і не добре те, що ми читаємо, - надалі виявляє нам, що все це "веде до чогось" - і те щось є очікування нашого спасіння, щоб стати єдиними з Богом.

Наша молитва полягає в тому, щоб, продовжуючи цей передріздвяний час, ми перебували в очікуванні. Бог прийшов до НАС, Бог є серед НАС, і Бог знову прийме нас у Своє Небесне Царство, якщо ми живемо як ті, хто зодягнувся в Нього у часі Святого Таїнства Хрещення і отримав повноту Благодаті Святого Духа в Святому Таїнстві Миропомазання. Будемо завжди прагнути зберегти цю одягу хрещення чистою, білою одягою, в яку ми були зодягнені після нашого Хрещення, і незаплямовані гріховністю в день нашого упокоєння, як це було напочатку.

Будемо готуватися через молитву та піст і в спогляданні на чистоту ЛЮБОВІ, даної нам через невинне дитя, постійно прагнути до кінцевої цілі – до того - до чого Бог веде нас через усі покоління людської історії.

У Всеобіймаючій Любові у Христі та за молитвами Святого Апостола Филипа,

- + **Юрій** – Митрополит Української Православної Церкви в Канаді
- + **Антоній** – Митрополит Української Православної Церкви США, Південної Америки та Діаспори
- + **Єремія** – Архієпископ Української Православної Єпархії в Південній Америці
- + **Даниїл** – Архієпископ Української Православної Церкви США та Діаспори
- + **Іларіон** – Єпископ Української Православної Церкви в Канаді
- + **Андрій** – Єпископ Української Православної Церкви в Канаді

## ENTRANCE OF THE MOST HOLY THEOTOKOS INTO THE TEMPLE TROPARION TO THE THEOTOKOS- TONE 4



Today is the prelude of the good will of God,  
of the preaching of the salvation of mankind.  
The Virgin appears in the Temple of God,  
in anticipation proclaiming Christ to all.

Let us rejoice and sing to her:

“Rejoice, O Fulfillment of the Creator’s dispensation!”

## KONTAKION TO THE THEOTOKOS- TONE 4

The most pure Temple of the Savior; the precious Chamber and Virgin;  
the sacred Treasure of the glory of God, is presented today to the house  
of the Lord. She brings with her the grace of the Spirit, therefore, the  
angels of God praise her: "Truly this woman is the abode of heaven."

## The Feast of the Entrance and the Protoevangelium of James

· [Fr. Lawrence Farley](#)

Much of the hymnography adorning our Feast of the Entrance of the Theotokos into the Temple causes the raising of eyebrows—talk about Mary being escorted into the Holy of Holies by Zechariah the high-priest and remaining there, being miraculously fed by an angel. How is it that any female was allowed past the Court of Women, much less into the Holy of Holies? And how might she have remained there anyway, even if an angel did make regular deliveries of food? There were no sleeping quarters there or any other facilities such as would allow anyone to lodge there.

Furthermore, the whole narrative presupposes that Mary was well-known to all Israel, nationally if not internationally famous as The Girl who Lives in the Holy of Holies. All this seems radically inconsistent with the Biblical picture of her in the Gospel of Luke, where she is basically a young unknown girl. And when the townspeople of Nazareth stumble at Jesus during His ministry, they call attention to His ordinary family: “Where did this man get this wisdom and these mighty works? Is not this the carpenter’s son? Is not his mother called Mary? Where then did this man get all this?” (Matthew 13:54-56) Their puzzlement is hard to explain if in fact His Mother was famous throughout the land as the girl raised in the Temple. What’s going on?

What’s going on is that our hymnography is drawn from a legendary source known to scholars now as “the Protoevangelium of James”. It was not actually written by St. James as claimed, but is a pseudepigraphal work from the second century, originating on the fringes of the church. When one reads the document in its entirety, it quickly becomes apparent that one is reading legend and not history. The author knows little of Jewish culture, and even his knowledge of the Gospel is a bit off. For one thing he identifies Zechariah (the father of John the Baptist), the one who presided over the child Mary’s entry into the Holy of Holies, as the high-priest. Anyone reading the Gospel knows that Zechariah was not the high-priest, but a simple priest. That was why he had to draw lots to burn incense in the Temple (Luke 1:8-9). The high-priest did not have to draw lots.

Another error: the author confuses the timing of Herod’s slaughter of the innocents of Bethlehem with the birth of Christ almost two years earlier. “When Herod perceived that he was mocked by the wise men, he was wroth and sent murderers, saying unto them, ‘Slay the children from two years old and under’. And when Mary heard that the children were being slain, she was afraid and took the young child and wrapped him in swaddling clothes and laid him in a manger”. Actually, when the children were being slain, Mary and her child were safely in Egypt. He had been wrapped in swaddling clothes and placed in a manger on the night He was born about a year or two before Herod’s murderers arrived.

The author's knowledge of Jewish culture is just as shaky: he assumes that virgins would reside at the Jewish Temple, like the Vestal Virgins resided in a temple of pagan Rome, but this was not the case. He also asserts that Zechariah, the father of John the Baptist, was slain by Herod after "Herod sought for John", presumably out of frustration at not being able to find Jesus, and because Herod was convinced that John "was to be king over Israel". The author seems here to confuse Jesus and John, or at very least misunderstand John's significance in Israel.

There are many other touches in the Protoevangelium too that draw attention to its legendary character. Take for example the detail that when Christ was born all time came to a standstill, so that Joseph saw workmen eating out of a dish and a shepherd moving to strike a sheep with his staff all frozen in mid-movement. Time and movement only unfroze after Christ's birth "and of a sudden" (the text says) "all things moved onward in their course". Wonderful poetic touch, but clearly legendary. Or take the detail of the cave in which Christ was born: the midwife drawing near saw a bright cloud overshadowing the cave. As Christ was being born, "immediately the cloud withdrew itself out of the cave and a great light appeared in the cave so that our eyes could not endure it. And little by little that light withdrew itself until the young child appeared". Again, a wonderful image, but clear evidence that the literary genre of the text is legend, not history.

What then does this mean for the Feast of the Entrance? In the words of Fr. Constantine Callinicos, author of *Our Lady the Theotokos*, "If the reader asks if he is to accept these narratives according to their letter or according to their spiritual depth we must answer: according to their spiritual essence". He writes, "In such a manner does our ecclesiastical literature...the deal with the Feast, often embellishing the narrative with rhetorical flowers, and at other times penetrating into the philosophical essence of this event". And what is the "philosophical essence of this event"? That the young girl who once entered the Temple (as many young Jewish girls in Palestine entered the Temple as children) was destined to become the temple of God.

In ages past, God dwelt in a temple of stone. From the days of Solomon, the Ark of God's Presence dwelt in a massive stone building, and this building became the House in which the living God lived. From the days of David and Solomon, Yahweh was the God who "dwells in Jerusalem" (Psalm 135:21), in the glorious edifice built for Him. This edifice was a prophecy and promise in stone that God would one day dwell in the hearts of His people, living not in temples of stone, but in temples of human flesh.

Eventually He would one day come to dwell in the bodies of each Christian, so that St. Paul could write, "Do you not know that your body is a temple of the Holy Spirit within you?" (1 Corinthians 6:19). God's first step to that end was His dwelling in the flesh of Mary, for through Christ He came to dwell in her womb, living in her body as He once dwelt in the Temple. For nine blessed months, her body was literally a temple and container of the uncontainable God. Mary's first visit to the Temple constituted a promise of that change, for she who was to become the Temple herself first came to the Temple as a little child. The Temple, with all its glory and splendour, was prophecy of her life and flesh and pregnancy.

The Feast of the Entrance thus is the feast of the coalescence of the two covenants. Mary's first entrance into the Temple as a little child, though unremarkable and unnoticed historically at the time, was a prophetic snapshot, a revelation of the Temple's eschatological purpose. Well may the Church adorn such a revelation with the legendary tinsel from the Protoevangelium of James. That second century document is not history. It is something more. It is beauty and poetry, a hymn of praise to Mary, the true Temple of God. A better response than raising our eyebrows at the lack of historicity is raising our hearts at the beauty of the poetry. The physical Temple was not to last forever, for even stone can wear away and be destroyed. But Mary, the true and eschatological Gospel temple, will live forever. Her holiness abides to ages of ages, and can never be destroyed.

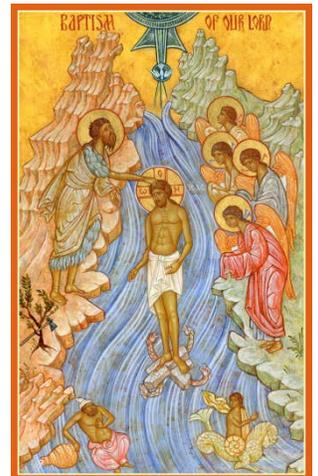
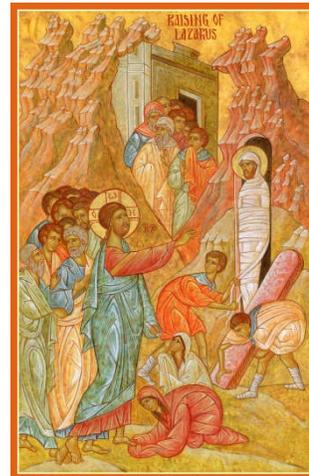
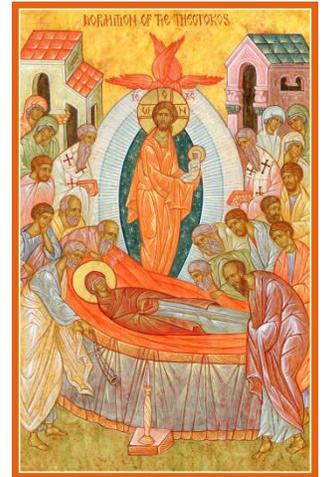
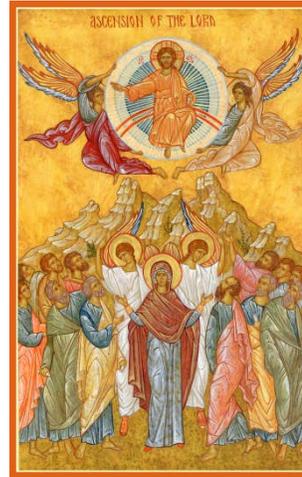
<https://blogs.ancientfaith.com/notherfoundation/the-feast-of-the-entrance-and-the-protogospel-of-james/>

## Parishioners and Friends of Saints Peter and Paul

As you read thru our weekly Parish Bulletin, you would have noticed that we celebrate many feast days thru out the year. Parish Council working with Father John has discussed the concept of families or individuals to sponsor feast day Icons for the Tetrapod. These Icons will be 16" x 20" and will cost \$1,000 each and will become the property of the church. We hope you will find it in your hearts to support this project so we can continue making each of our feast days a special day. If you have any questions please reach out to Father John, Michael Kapeluck or Howard West. Thank you again for your support of Saints Peter and Paul.

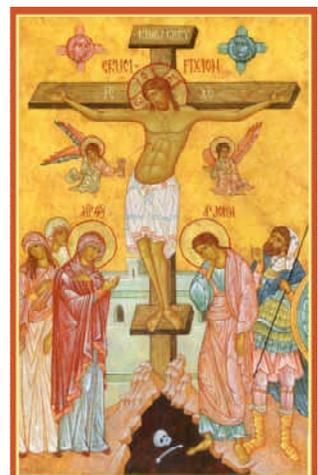
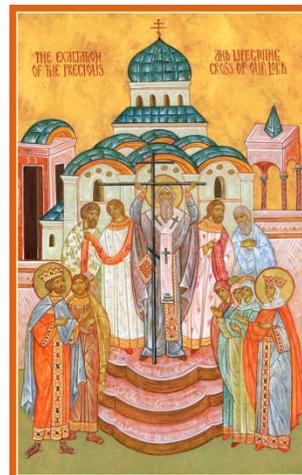
### 12 Major Feasts and Pascha

Nativity of the Theotokos  
Entry of the Theotokos into the Temple  
Annunciation  
Nativity of Our Lord **(Pledged)**  
Presentation of Our Lord in the Temple  
Theophany **(Pledged)**  
Transfiguration  
Entrance into Jerusalem (Palm Sunday)  
Pascha (Descent into Hades) **(Pledged)**  
Ascension  
Descent of the Holy Spirit ( Pentecost)  
Dormition  
Exaltation of the Cross **(Pledged)**



### Additional Feasts and Sunday Commemorations

“Pantanassa: icon of the Theotokos **(Sponsored)**  
Protection of the Theotokos **(Sponsored)**  
Beheading of St John the Forerunner **(Pledged)**  
Feast of Saint Andrew **(Pledged)**  
Feast of St. Nicholas  
Myrrh Bearers Sunday **(Pledged)**  
St. Thomas Sunday  
Christ the Bridegroom  
Triumph of Orthodoxy  
Circumcision of Christ (New Years)  
Zacchaeus Sunday  
Publican & Pharisee Sunday  
Prodigal Son Sunday  
Judgement Sunday  
St Gregory Palamas Sunday  
St John of the Ladder Sunday  
St Mary of Egypt Sunday  
Raising of Lazarus **(Pledged)**  
All Saints  
Baptism of Ukraine



# CHRISTMAS AT THE SEMINARY



SATURDAY

DECEMBER 21, 2019

1-5 PM

Join the seminarians for an afternoon of fellowship, Christmas carols, and light refreshments.



Support the seminary by bringing in a "gift" from the wish-list provided. Your support during the Christmas season is greatly appreciated.

#### ITEMS REQUESTED:

Pledge, Pine-Sol/Multipurpose Cleaner, Toilet Bowl Cleaner, Bathroom Disinfectant, Swiffer Duster Refills, Hand Soap, Dishwashing Soap, HE Laundry Detergent, Dryer Sheets (scented and unscented), Paper towels, Toilet paper, Napkins, Dry erase markers, ZILOC bags, Garbage Bags (white and black)

Note: Items can be commercial size as well

Gift Cards: Amazon, Costco, Home Depot, Restaurant Depot, Shop Rite, Target, Visa, Walmart

Shop the Target registry online or in store: [tgt.gifts/SaintSophiaSeminary](http://tgt.gifts/SaintSophiaSeminary)

More information, call 732-356-0090 - e-mail [fr.v.pasakas@uocusa.net](mailto:fr.v.pasakas@uocusa.net)  
St. Sophia Ukrainian Orthodox Theological Seminary  
1950 Easton Avenue - Somerset, NJ 08873



ZORYA  
UKRAINIAN FEMALE  
VOCAL ENSEMBLE  
PRESENTS

# 2019 CHRISTMAS CONCERT SERIES

sunday  
**DECEMBER 15**  
2:00 PM

HOLY TRINITY UKRAINIAN  
CATHOLIC CHURCH  
726 WASHINGTON AVE  
CARNEGIE, PA 15106

saturday  
**DECEMBER 28**  
6:30 PM

ST. JOSAPHAT UKRAINIAN  
CATHOLIC CATHEDRAL  
5720 STATE RD  
PARMA, OH 44134

sunday  
**DECEMBER 29**  
3:00 PM

ST. ANNE'S UKRAINIAN  
CATHOLIC CHURCH  
4310 KIRK RD  
YOUNGSTOWN, OH 44511



CONCERT ADMISSION IS  
**FREE WILL DONATION**

FOR QUESTIONS PLEASE CONTACT NATALIA BASLADYNSKY MAHLAY  
440.915.4691 | [NBMAHLAY@UCAACLE.ORG](mailto:NBMAHLAY@UCAACLE.ORG)



ST. PETER & ST. PAUL UKRAINIAN ORTHODOX CHURCH  
 220 MANSFIELD BLVD | CARNEGIE PA 15106  
 ORTHODOXCARNEGIE@GMAIL.COM  
 WWW.ORTHODOXCARNEGIE.ORG

QUESTIONS? ABOUT THE CHURCH, ORTHODOXY OR NEED TO DISCUSS SOMETHING; PLEASE REACH OUT TO FR. JOHN CHAREST AT 847.910.7120 OR FRJOHN.CHAREST@AOL.COM

Christmas Day Dinners  
 December 25, 2019

11:30 AM to 2:00 PM  
 Meals are Take out or  
 Local area Delivery Only



For more information:  
 412-276-9718 or 412-600-9585  
 orthodoxcarnegie@gmail.com



Email completed form to:  
 orthodoxcarnegie@gmail.com



Christmas Day Dinner  
Order Form

Email completed form to:  
 orthodoxcarnegie@gmail.com

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Phone: \_\_\_\_\_

#Dinners:      Take Out:      Delivery: \_\_\_\_\_

**New item on our website:** [www.orthodoxcarnegie.org](http://www.orthodoxcarnegie.org) Weekly Audio versions of the Epistle and Gospel readings for the upcoming Sunday. Access them from the Media Page/Sunday Readings, select the Sunday you wish to hear. A post to our Facebook Page/Instagram accounts will be done once they are ready and available on the website, usually will be Mondays.

Home / Media / Sunday Readings

 Epistle and Gospel "Audio" Readings for Sundays

---

<b>Epistle Reading</b>		<b>Gospel Reading</b>	
Epistle Reading Nov 24 2019		Gospel Reading Nov 24 2019	
Epistle Reading Nov 17 2019		Gospel Reading Nov 17 2019	

\*\*\*\*\*

## Are We a Bee or a Fly?

Saint Paisios of the Holy Mountain said there are two types of people. "There are the bees and there are the flies. The bees are attracted to flowers and sweet smells, whereas the flies are only attracted to dirt and stench. Ask a bee where there is stench, and he will say, what is stench? Ask a fly, where is the sweet smell, and he will say, what sweet smell? The bee knows only sweetness and good, whereas the fly knows only stench and dirt."

As we examine our lives, we must decide whether we will be a bee, or a fly. Do we judge others, and look only for the stench and the dirt, or do we look only for the good in others, and see the stench only in ourselves.



Love in Christ,  
Abbot Trypho

<https://blogs.ancientfaith.com/morningoffering/2019/11/are-we-a-bee-or-a-fly/>

# Calendar of Events

December 1	UOL Sunday
December 1	Support the Seminary Luncheon
December 9	Parish Council Meeting
December 14	16 <sup>th</sup> Annual Cookie Walk
April 5	53 <sup>rd</sup> Annual Pysanky Sale

## 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

3<sup>rd</sup> 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.

### **Parish Website/Social Media**

**To Submit items for publication on website & social media:**

>email information/items to [orthodoxcarnegie@gmail.com](mailto:orthodoxcarnegie@gmail.com)

>if you have a flyer (not required) submit in picture format if possible

>allow 24 to 48 hours for request to be completed.

If needed sooner, please indicate and text Chris Mills at 412-716-0562.

>an email can be submitted from Parish Website | Contact Page ; using the technology email form

**BULLETIN SPONSOR DATES**

November 3 \_\_\_\_\_  
November 10 \_\_\_\_\_  
November 17 \_\_\_\_\_ Sponsored  
November 24 \_\_\_\_\_

December 1 \_\_\_\_\_  
December 8 \_\_\_\_\_  
December 15 \_\_\_\_\_  
December 22 \_\_\_\_\_  
December 29 \_\_\_\_\_

\*\*\*\*\*

**BULLETIN SPONSOR FORM**

Sponsor \_\_\_\_\_  
In Honor of \_\_\_\_\_  
In Memory of \_\_\_\_\_  
Date of Bulletin you wish to sponsor \_\_\_\_\_  
Donation (\$20. minimum suggested) \_\_\_\_\_  
(Please make checks payable to "Sr. UOL Chapter") \_\_\_\_\_



\*\*\*\*\*

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

**RETURN SERVICE REQUESTED**