





St. Peter & St. Paul Ukrainian Orthodox Church

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www.orthodoxcarnegie.org

JANUARY 7, 2021

THURSDAY, JANUARY 7

DIVINE LITURGY, NATIVITY 9:30 AM

SATURDAY, JANUARY 9

VESPERS 6:00 PM

SUNDAY, JANUARY 10

DIVINE LITURGY 9:30 AM, TONE 6

31ST SUNDAY AFTER PENTECOST

SUNDAY AFTER THE NATIVITY

GAL 1: 11 - 19 ; MT 2: 13 -23

WEDNESDAY, JANUARY 13

GREAT VESPERS 6:00 PM

ST BASIL & THE CIRCUMCISION OF THE LORD

THURSDAY, JANUARY 14

DIVINE LITURGY 9:30 AM

ST BASIL & THE CIRCUMCISION OF THE LORD

SATURDAY, JANUARY 16

VESPERS 6:00 PM

SUNDAY, JANUARY 17

DIVINE LITURGY 9:30 AM, TONE 7

SYNAXIS OF THE 70 APOSTLES

SUNDAY BEFORE THEOPHANY

2 TIM 4: 5 - 8 ; MK 1: 1 - 8

ALL SERVICE LIVE STREAMED AT:

<https://orthodoxcarnegie.org/livestream>

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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 нашлім 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 церкви. 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'єисливості, звільняються від вище викладених вимог;

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

Дякуємо за те, що Ви прийшли помолитися з нами сьогодні у церкві Ісуса Христа. Разом з вами ми віддали славу Єдиному Господу, Отцеві, і Синові, і Духові Святому. Нехай дотримування вічного вчення нашого Господа наблизить нас один до одного Богу

Eve of the Nativity of Our Lord and Savior Jesus Christ

Prokiemon

Let all the earth worship Thee and sing unto Thee. Let it praise Thy name,
O Most High!

Lesson from the Epistle of St. Paul to the Hebrews

c. 1, v. 1-12

God spoke to our forefathers in old times through the prophets in many places and in various ways. In these latter days he has spoken to us through his Son, whom he appointed heir of the universe, and through whom he had created the worlds. He is the reflection of the divine glory and substance. He upholds all creation through the powerful mandate of God.

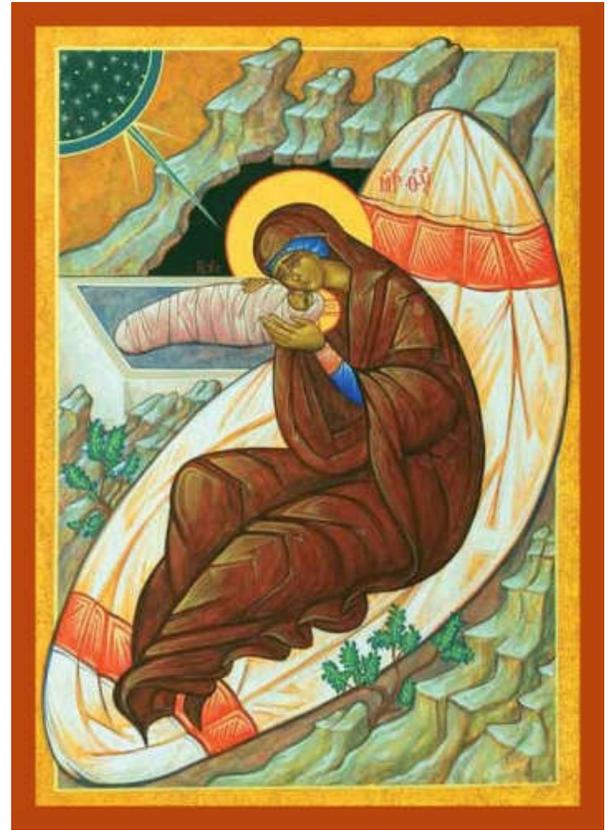
He has cleansed man from sin. He sits at the right hand of God in heaven. He is superior to the Angels, and his name is more distinguished than theirs.

God never said to any of his Angels what he said to him: "You are my Son. I have begotten you today." Again: "I will be his Father, and he will be my Son."

Again, when he introduces this first-born Son into the universe, he says: "All the Angels of God will bow before him."

Speaking of the Angels, he says: "The winds are his angels, and the lightnings are his servants." Speaking of his Son, he says: "Your throne, O Lord, is forever and ever. The scepter of your kingdom is a scepter of righteousness. You have loved righteousness and you have hated iniquity. Therefore God, your God, has anointed you with the sacred oil above your companions."

Again: "In the beginning, O Lord, you laid the foundation of the earth, and the heavens are the work of your hands. They will perish, but you will always remain. They will all grow old, as garments. You will roll them up as a mantle, and you will change them. But you are always the same, and your years will have no end."



До євреїв 1:1-1

У минулому Бог багато разів і різними способами спілкувався з нашими предками через пророків. Та цими останніми днями Він знову говорив до нас через Сина Свого, Якому призначив у спадок усе суще. Та й весь світ Бог створив через Сина Свого. Він — сяйво Божої Слави і точна подoba сутності Божої. Все на світі тримається через могутнє Слово Сина Божого. Він дав людям очищення від гріхів і за те посів Своє місце по праву руку від Всевишнього на Небесах. Він був набагато величніший за Ангелів, так само, як і ім'я, що Він успадкував, є вищим від їхніх імен.

Бо до кого з Ангелів Бог звертався коли з такими словами: «Ти Син Мій, сьогодні Я став Твоїм Отцем». Або про кого Ангелів говорив Він таке: «Я буду Батьком Йому, а Він стане Моїм Сином?»

Та й знову ж таки: коли Бог приніс Свого Первістка в світ, Він сказав: «Хай усі Ангели Божі вклоняються Йому».

А про Ангелів Бог сказав: «Він робить Ангелів Своїх вітрами і слуги Його стають спалахами вогню». Разом з тим про Сина сказано так: «Престол Твій, Боже, то є Твій престол на віки вічні. Закони праведності — то закони Твого царства. Бо праведність Ти цінував завжди й завжди ненавидів Ти кривду. Тож Бог, Твій Бог Тебе обдарував такою великою благодаттю, як більш нікого з-поміж Твоїх побратимів».

І ще: «Спочатку, Господи, Ти заклав землі основу, і небо — також плід Твоїх зусиль. Колись настане їм кінець а Ти залишишся навечно; вони геть зносяться, немов старе вбрання. Ти згорнеш їх, мов плащ, й тоді замінити шатами новими. А Ти — ніколи не міняєшся, і нема кінця Твоїм рокам».

GOSPEL ACCORDING TO ST. LUKE

c. 2, v. 1-20

In those days, a decree was issued by the Emperor Augustus that a census of the whole empire should be taken. It was the first census taken when Quirinus was governor of Syria. So everyone went to register in his own city.

Joseph also went up from the city of Nazareth in Galilee to the city of David called Bethlehem in Judea, because he belonged to the house and lineage of David, to register with Mary, who was betrothed to him and was pregnant. While they were there, the time for her delivery arrived. So she gave birth to her first-born Son, wrapped him up in swaddling clothes, and laid him in a manger, because there was no room for them at the inn.

Now in that region there were shepherds living in the open fields and keeping watch over their flock by night. And behold, an angel of the Lord appeared to them and the glory of the Lord shone around them. The shepherds were terribly frightened.

But the angel said to them: "Do not be afraid. For behold, I bring you good tidings of great joy for all the people, because today your Savior, Christ the Lord, has been born in the city of David. This is the sign by which you will know him: You will find a baby wrapped up in swaddling clothes and lying in a manger." Suddenly a multitude of the heavenly host appeared with the angel, praising God and saying: "Glory to God in the highest, peace on earth, and good will among men."

When the angels had gone away from them into heaven, the shepherds said to one another: "Let us go over to Bethlehem and see this event which has occurred and which the Lord has announced to us." So they hurried there, and found Mary and Joseph with the baby lying in the manger.

Having seen him, the shepherds reported the message of the angel concerning this child. They were all amazed at what the shepherds told them.

But Mary treasured up all these sayings and pondered over them in her heart. Then the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been announced to them.

Від Луки 2:1-20

На той час вийшов наказ Августа цезаря провести перепис населення по всій Римській імперії. То був найперший перепис, й проводився він, коли Кириній був губернатором Сирії. Усі люди пішли реєструватися, і кожен пішов до свого рідного міста. Тож Йосип також вирушив з Назарета Галилейського, де він жив, до Юдеї, до Давидового міста, яке зветься Віфлеємом, оскільки він походив з родини Давидових нащадків. Він узяв з собою Марію, тому що був заручений з нею; у тий час вона вже чекала дитину. Так сталося, що поки вони були там, настав строк Марії стати матір'ю, і вона народила свого першого Сина. Сповивши Дитину у полотно, Марія поклала Його в ясла, оскільки в заїжджому дворі вільних місць не було.

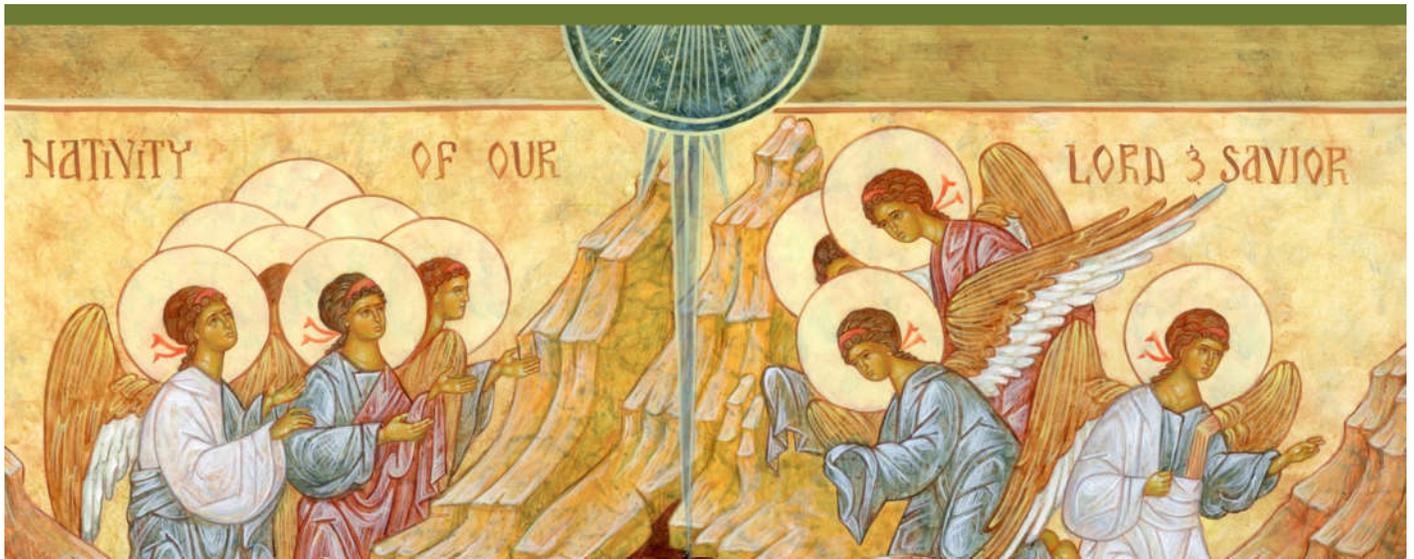


Кілька пастухів тієї місцевості лишилися на ніч у чистім полі стерегти свої отари. І з'явився їм Ангел Господній, і сяйво Слави Господньої пролилося на них. Страх охопив пастухів. Та Ангел сказав їм: «Не бійтеся, я приніс вам добру звістку, яка дасть велику радість людям. Тому що сьогодні в місті Давидовім народився для вас Спаситель — Христос Господь. І знак вам буде такий: ви знайдете в яслах Дитину, загорнуту у полотно».

Раптом до Ангела приєдналася сила-силенна інших Ангелів, які славили Бога зі словами: «Слава Господу на Небесах, і хай мир панує на землі між людьми, які Богу милі».

Коли Ангели залишили пастухів і повернулися на Небо, пастухи заговорили між собою: «Ходімо до Віфлеєма й подивимося на те, що там сталося, про що Господь дав нам знати». Тож вони поспішили й знайшли Марію з Йосипом і Дитиною, Яка лежала в яслах. Побачивши Немовля, пастухи всім розповіли про звістку, яку вони одержали про цю Дитину. І розказана ними історія дивувала всіх, хто чув її. Марія ж, мов скарб, збирала все це й складала в своєму серці. А пастухи повернулися додому, хвалячи й прославляючи Бога за все те, що вони почули й побачили — точнісінько так, як було їм сказано.

Nativity of Our Lord and Savior Jesus Christ



TROPAR

Thy Nativity, O Christ our God, has shone to the world the light of wisdom! For by it, those who worshipped the stars, were taught by a star to adore Thee, the Sun of Righteousness, and to know Thee, the Orient from on high. O Lord, glory to Thee!

KONDAK

Today the Virgin gives birth to the Transcendent One and the earth offers a cave to the Unapproachable One! Angels, with shepherds glorify Him! The wise men journey with the star! Since for our sake the eternal God was born as a little child.

PROKIEMON

Let all the earth worship Thee and sing unto Thee. Let it praise Thy name, O Most High!
Verse: Make a joyful noise to God all the earth! Sing of His name! Give glory to His praise

Lesson from the Epistle of St. Paul to the Galatians
c.4, v. 4-7

Brethren, when the appointed time had arrived, then God sent his Son, born of a woman under the Law, to redeem those, who lived under the Law, and enable us to become his sons by adoption. To prove that you are his sons, God has sent into your hearts the Spirit of his Son to cry: "Abba, namely Father !" Therefore, you are no longer servants, but sons. Now, if you are sons, you are certainly heirs of God through Jesus Christ.

До галатів 4:4-7

Та коли настав час, Бог послав Сина Свого, Який був народжений від жінки і жив за Законом. Бог послав Його, щоб Він визволив тих, хто жив під Законом, щоб Бог усиновив нас. А через те, що ви Його діти, Бог послав Дух Сина Свого у ваші серця. І той Дух гукає: «Авва!» — тобто «Отче». Тож якщо ви більше не раби, а діти Господа, то Бог також зробив вас Своїми спадкоємцями.

ALLELIA VERSES

V. The heavens declare the glory of God: And the firmament shows His handiwork.
V. Day speaks to the day and night shows knowledge to the night.

THE GOSPEL ACCORDING TO ST. MATTHEW

c.2, v. 1-12

When Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, wise men from the East arrived in Jerusalem, inquiring: "Where is the newly born king of the Jews?" For we have seen his star in the East and have come to worship him."

When Herod the king heard it, he was troubled, and all Jerusalem with him. So he assembled all the chief priests and scribes of the people and asked them where Christ was to be born.

They answered him: "In Bethlehem of Judea, for so it is written by the prophet: 'You, O Bethlehem, you are by no means the least of the principal cities of Judah, for from you will arise a leader who will govern my people Israel.'"

Thereupon Herod summoned the wise men secretly and found out from them the exact time when the star appeared. Then he sent them to Bethlehem and said: "Go and search diligently for the child, and when you have found him, bring me word, so that I may go and worship him also."

So they obeyed the king and proceeded on their way. And lo, the star which they had seen in the East led them on until it reached the place where the child was, and stopped over it.

When the wise men saw the star, they rejoiced exceedingly. So they went into the house and saw the child with Mary his mother. Thereupon they fell down and worshipped him.

Then they opened their treasures and offered him gifts, gold, frankincense, and myrrh. But, as they were warned in a dream not to return to Herod, they returned to their own country by another way.

Від Матвія 2:1-12



Ісус народився в юдейському місті Віфлеємі за царювання Ірода. Згодом до Єрусалиму прийшли мудреці зі Сходу. Вони спитали: «Де новонароджений Цар юдейський? Ми прагнемо знати, бо бачили Його зірку, коли вона зійшла. Ми прийшли поклонитися Йому». Почувши про це, цар Ірод дуже стривожився, а разом з ним і всі мешканці Єрусалиму. Він зібрав усіх головних священиків та книжників юдейських і запитав їх, де має народитися Христос. Вони сказали йому: «У Віфлеємі, в Юдеї, бо ось що написано пророком:

«Ти, Віфлеєме, що в землі Юди, дуже важливе серед міст юдейських, бо з тебе вийде Правитель, Який буде пастирем народу Мого — Ізраїлю».

Тоді Ірод покликав мудреців, щоб зустрітися таємно, і точно з'ясував у них, коли зійшла зірка. Пославши їх до Віфлеєма, він звелів: «Ідіть і добре розпитайте про Дитя, а коли знайдете, то сповістіть мене, щоб я теж міг піти й поклонитися Йому».

Вони вислухали царя та й пішли, і зірка, схід якої вони бачили, йшла поперед них, доки не зупинилася над місцем, де була Дитина. Коли мудреці побачили те, велика радість охопила їх. Вони ввійшли до оселі й побачили Дитину з Марією, Його матір'ю. Вони впали долілиць перед Ним, щоб поклонитися Немовляті. Тоді, відкривши свої скарбниці, піднесли Йому дарунки: золото, ладан та мирро.

Оскільки Бог з'явився їм вві сні й попередив, щоб не поверталися до Ірода, вони рушили до своєї землі іншим шляхом.

PERMANENT CONFERENCE OF UKRAINIAN ORTHODOX HIERARCHS BEYOND THE BORDERS OF UKRAINE
ПОСТІЙНОЇ КОНФЕРЕНЦІЇ УКРАЇНСЬКИХ ПРАВОСЛАВНИХ ЄПІСКОПІВ ПОЗА МЕЖАМИ УКРАЇНИ



To the God-beloved Pastors, Venerable Monastics,
and all Faithful Children of the Ukrainian Orthodox Church in the Diaspora and in Ukraine

“Today Christ is born from a Virgin in Bethlehem, today the Eternal One is born and the Word is incarnated: the powers of heaven rejoice, the earth and all mankind rejoice” (Festal Stykhyra)

Christ is Born!

Today the Orthodox Church again celebrates the Nativity of Christ, commemorating the advent into the world of the Son of God. The entire Christian world glorifies and magnifies the New-born God-child, Christ the Lord.

St. Paul calls the Nativity of Christ “A mystery of great piety: God appeared in the flesh. (I Tiim. 3:16). The mystery of the incarnation of the Son of God is the greatest and deepest mystery of the Christian faith. The Pre-eternal God becomes man without ceasing to be God. The Holy Evangelist John the Theologian says “The Word became flesh and dwelt among us” (Jn. 1:14).

In our contemporary anxious and confused world, where terror and uncertainty reign, the quiet and joyful angelic hymn rings out: “Glory to God in the highest, His peace is on earth, and His good-will among men” (Lk. 2:14).

Today the entire world is anxious, just as the residents of Jerusalem were aforetime (Mt. 2:3), and so the angelic song about peace on earth and good-will among men fills every Christian soul with peace and hope for a better future. For today the Saviour of the world lies in a manger, He who “does not break the bent reed and does not snuff out the smoldering flax” (Is. 42:3). “He is our peace, Who tore down the dividing wall” (Eph. 2:14) between heaven and earth, which had been erected by human unrighteousness.

Mankind has contemplated this Divine Infant for over two thousand years, and from Him many derive life-giving strength which transforms their life for the better. The Holy Fathers say that Christ came to the earth in order to raise us up to heaven, that he became man, that we might become sons of God, that He became poor that we might be rich, and humble so that we might be glorified.

It is a great sorrow to us all, that this year during the celebration of the Nativity holidays we experience a great trial as a result of the coronavirus pandemic. Today our temples are affected by particular restrictions which prevent our faithful from receiving necessary pastoral care. But the great feast which we celebrate, the Nativity of Christ, reminds us of God's immeasurable love for the human person. "God so loved the World, that He gave His Only-begotten Son, that all who believe in Him should not perish, but have eternal life" (Jn. 3:16).

Out of His great love for His creation, He made this world beautiful. But people often break their unity with God through their sinful life and bring misfortune, sickness, and evil into the world. This pandemic, which has shaken the entire world, calls us as Christians to meditate upon our own personal lives. God would not have permitted this pandemic to attain such world-wide development if it were not a reminder to all the people of the earth.

It is precisely the feast of the Nativity of Christ which witnesses to the fact that God does not leave us without His care. God not only looks after the world as a whole, but after each person individually.

And so may the One born in Bethlehem, the Lord resting in the manger, spur each of us on to consider why we live and what path we are following - the straight path of God, or the crooked path of sin. Faith in God calls all of us to battle with all manner of evil and before anything else with our own personal sin.

During these holy days of the Nativity season let us prayerfully call upon the God-child Christ - our Saviour - so that He might protect all of us from this terrible sickness.

We greet all of you with a sincere heart, dear brothers and sisters, with the great and salvific feasts of the Nativity of Christ, the New Year, and the Holy Theophany. We especially greet our youth and children, and all of you God-beloved Christians in the diaspora and in Ukraine.

May the coming new year be for all of us a year of spiritual growth, peace, good health, familial good fortune, and a God-blessed year of good fortune for all people throughout the world.

Christ is Born! Glorify Him!

With Archpastoral Blessings,

+YURIJ, *Metropolitan of the Ukrainian Orthodox Church of Canada*

+ANTONY, *Metropolitan of the Ukrainian Orthodox Church of the USA and in the Diaspora*

+JEREMIAH, *Archbishop of the Ukrainian Orthodox Eparchy of Brazil and South America*

+DANIEL, *Archbishop of the Ukrainian Orthodox Church in the USA and Western Europe*

+ILARION, *Bishop of the Ukrainian Orthodox Church of Canada*

+ANDRIY, *Bishop of the Ukrainian Orthodox Church of Canada*





NATIVITY EPISTLE

ПОСТІЙНА КОНФЕРЕНЦІЯ
УКРАЇНСЬКИХ
ПРАВОСЛАВНИХ ЄПІСКОПІВ
ПОЗА МЕЖАМИ УКРАЇНИ

РІЗДВЯНЕ
ПОСЛАННЯ

Боголюбивим пастирям, чесному чернецтву, та всім вірним дітям Української Православної Церкви в Діаспорі і в Україні

Христос Рождається! Славимо Його!

"Днесь Христос в Вифлемі рождається від Діви, днесь Безначальний починається і Слово воплощається, сили небесні радуються і земля з людьми веселиться" (стихира Свята).

Сьогодні знову Православна Церква святкує Різдво Христове, згадуючи пришествя в світ Сина Божого. Весь християнський світ прославляє і возвеличує Народженого Богомладенця Христа Спасителя. Святий апостол Павло називає Різдво Христове "Великою благочестя тайною: Бог явився в тілі" (1 Тим. 3, 16). Найбільше і найглибше таїнство християнської віри - це таїнство воплощення Божого Сина. Предвічний Бог стає людиною і не перестає бути Богом:" І Слово стало тілом і оселилося між нами"- каже святий Євангелист Іоан Богослов(1,14).

У нинішньому тривожному і збентеженому світі, де панує страх і непевність лунає тихий і радісний ангельський спів: "Слава во вишніх Богу і на землі мир між людьми благовоління"(Лк.2,14).

І коли сьогодні весь світ «стривожився», так як колись жителі Єрусалиму (Мф.2,3), втім небесна пісня про мир на землі і благовоління в людях, сповнює спокоєм та надією на краще майбутнє, кожну християнську душу. Бо нині лежить у яслах Спаситель світу, який «тростини надломленої не переломить, і льону тліючого не загасить» (Іс. 42,3). «Він є мир наш, Котрий... зруйнував перегороду, яка стояла посередині» (Єф. 2:14) між небом і землею, зведenu людською неправдою.

На це Божественне Немовля більше двох тисячоліть дивиться людство, і саме від Нього багато людей черпають животворчу силу, яка змінює на краще їхнє життя.

Святі отців кажуть, що Христос зійшов на землю для того, щоб нас вознести на небо, став людиною, щоби ми стали синами Божими, був убогий щоб ми збагатилися, смирився, щоб нас прославити.

На превеликий жаль цього року під час святкування Різдвяних свят ми переживаємо велике випробування, пов'язане з епідемією коронавірусу. Сьогодні у наших храмах діють певні обмеження, які позбавляють наших вірних належної духовної опіки. Але величне свято, Різдва Христового, яке ми святкуємо нагадує

нам про безмежну любов Бога до людини. “Бо так полюбив Бог світ, що віддав і Сина Свого Єдинородного, щоб усякий хто вірує в Нього не загинув, а мав життя вічне” Івана (3,16).

Бог з великої любові до свого творіння створив цей світ прекрасним. Але сама людина дуже часто своїм гріховним життям розриває зв'язок з Богом і приносить у світ нещастя, хвороби і зло. Саме ця епідемія, яка сколихнула увесь світ, заставляє нас християн задуматись над своїм особистим життям. Звичайно Господь не дозволив би цій пандемії отримати такий всесвітній розвиток, якби вона не мала Божого напоумлення для всіх людей ЗЕМЛІ.

І Саме свято Різдво Христове свідчить нам про те, що Бог не залишає нас без свого догляду. Бог піклується не тільки про весь світ в цілому, але й про кожну людину зокрема.

Тому нехай Народжений у Вифліємі і спочилий у яслях Господь, спонукає кожного із нас задуматись, для чого ми живемо і якими дорогами ходимо - прямими Божими, чи кривими гріховними. Віра в Бога закликає нас боротися зі всіляким злом і насамперед з гріхом у самому собі.

У ці святі Різдвяні дні молитовно звертаймося до Богомладенця Христа – Спасителя нашого, щоб Він оберігав кожного із нас від цієї страшної хвороби.

Від щирого серця вітаємо всіх Вас дорогі брати і сестри з великим і Спасенним святом Різдва Христового, Новим Роком і Святим Богоявленням, а особливо нашу молодь і дітей, і всіх вас Боголюбивих християн у Діаспорі і в Україні.

Нехай наступаючий Новий Рік буде для всіх нас Роком духовного зростання, спокою, міцного здоров'я, родинного щастя і Богом-благословенним Роком доброї долі для всіх людей у цілому світі.

Христос Рождається! Славимо Його!

З архипастирським благословенням,

† **ЮРІЙ**, Митрополит Української Православної Церкви Канади

† **АНТОНІЙ**, Митрополит Української Православної Церкви США і в Діаспорі

† **СРЕМІЯ**, Архiepіскоп Української Православної Єпархії Бразилії та Південної Америки

† **ДАНИЇЛ**, Архiepіскоп Української Православної Церкви США і Західної Європи

† **ІЛАРІОН**, Єпископ Української Православної Церкви Канади

† **АНДРІЙ**, Єпископ Української Православної Церкви Канади





ECUMENICAL PATRIARCH BARTHOLOMEW'S
ВСЕЛЕНСЬКОГО ПАТРІАРХА ВАРФОЛОМІЯ

*Nativity of Christ
Proclamation
Різдвяне Послання*

✠ BARTHOLOMEW

BY GOD'S MERCY ARCHBISHOP OF CONSTANTINOPLE-NEW ROME AND ECUMENICAL PATRIARCH
TO THE PLENITUDE OF THE CHURCH
GRACE, MERCY AND PEACE
FROM THE SAVIOR CHRIST BORN IN BETHLEHEM

Most venerable brothers in Christ and beloved children,

As we journey with the All-Holy Virgin, who comes “to give birth ineffably” to the pre-eternal Word, and as we gaze upon Bethlehem, which prepares itself to receive the holy infant, behold we have once more reached Christmas filled with sentiments of gratitude to the God of love. The journey to this great feast of the nativity in the flesh of the world’s Savior was different this year with regard to the outward conditions, resulting from the current pandemic. Our church life and the participation of our faithful in the sacred services, as well as the church’s pastoral care and good witness in the world were all affected by the repercussions of the related health restrictions. However, all this does not affect the innermost relationship of the faithful with Christ or of our faith in His providence and our devotion to “the one thing that is necessary.”

In secularized societies, Christmas has lost its original identity and has been reduced to a celebration of ostentatious consumption and worldliness, without any suspicion that on this holy day we commemorate the “eternal mystery” of the divine incarnation. Today, the proper Christian celebration of Christmas is an act of resistance to the secularization of life and to the dilution or demise of the sense of mystery.

The incarnation of the Word reveals the content, direction, and purpose of human existence. The all-perfect God subsists as perfect man, so that we may be able to exist “in the manner of God.” “For God became human in order that we might become deified.” In the profound formulation of St. Gregory the Theologian, man is “commanded to become God,” “a divinized being.” Such is the supreme dignity afforded to humankind, which renders our existence an insurmountable honor. In Christ, all people are called to salvation. Before God, “there is neither Jew nor Greek, neither slave nor free man, neither male nor female; for everyone is one in Christ Jesus,” according to the divinely inspired theology of the Apostle Paul. This is a decisive reversal in the field of anthropology, the hierarchy of values, and the perception of ethos. Since that time, whosoever insults humankind also defies God. “For there is nothing as sacred as man, in whose nature God participated.”

Christmas constitutes the entire divine-human life of the Church, where Christ is constantly experienced as the One who was, is and will come. The One “in His Mother’s embrace” is the One “in the bosom of the Father,” the child Jesus is the One who was crucified, resurrected and ascended in glory into the heaven, the righteous judge and the King of glory. It is this inexpressible mystery that we glorify with psalms and hymns, unto which we minister, while at the same time having been and being ministered by Him. This is what the Fourth Ecumenical Council of Chalcedon was divinely inspired to define “following the Holy Fathers.” The “doctrine of Chalcedon,” which describes the way – beyond reason and comprehension – that the Word of God assumed the flesh of the world, is “chanted” by the all-sacred Church of Haghia Sophia in the City of Cities, the pride of Orthodoxy and the glory of the *oikoumene*, through the architectural expression, the organization of sacred space, the impressive dome, which reflects how the divine philanthropy unites all things, the heavenly with the earthly, but also through the icons and decorations, as well as through the unique theological language of splendid lighting.

In the midst of many circumstances and sorrows, we hear today the resounding voice of the “Lord’s angel,” who “brings the good news of a great joy . . . to all people, for to us is born this day a Savior, who is Christ Jesus.” We celebrate Christmas, praying for our brothers and sisters in danger and illness. We admire the self-sacrifice of the doctors and nurses and all those who contribute to confronting the pandemic. We rejoice as we discover that the patient is approached as sacred person and is not reduced to a number, a case, an object, or an impersonal biological unit. As it has been said so eloquently, “the white gown” of the physicians is “a white cassock” that expresses surrender from what is “mine” for the sake of my brother, “seeking the interests of the other” and the complete commitment to the suffering one. For this “white cassock” – just as for the clergyman’s cassock, since both are symbols of a spirit of sacrifice and service – the inspiration and driving force is love, which is always a gift of divine grace and never exclusively our own achievement.

The perilous pandemic has shattered much of what we have taken for granted, revealing the limits of the “titanism” of the contemporary “man-god” and demonstrating the power of solidarity. Alongside the indisputable truth that our world comprises a whole, that our problems are common, and that their solution demands a joint action and agenda, what was supremely manifested was the value of the personal contribution, the love of the Good Samaritan, which surpasses every human standard. The Church actively supports – in deed and in word – our suffering brothers and sisters, while praying for them, their relatives and all those responsible for their care, and at the same time proclaiming that the healing of the sick – as a temporary victory over death – pertains to transcendence and to the ultimate abolition of death in Christ.

Unfortunately, the healthcare crisis has not allowed the development of activities foreseen for 2020, as “the year of pastoral renewal and due concern for the youth.” We hope that the coming year will render possible the realization of planned initiatives for the new generation. We know from experience that, when our young men and women are approached with understanding and love, they reveal their creative talents and enthusiastically contribute to such initiatives. In the end, youth is a particularly “religious” time in our life – filled with dreams, visions and deep existential pursuits, with a vibrant hope for a new world of fraternity. It is this “new creation” – the “new heavens and new earth . . . where righteousness dwells” that the Church of Christ proclaims as good news and reflects in its journey to the Kingdom.

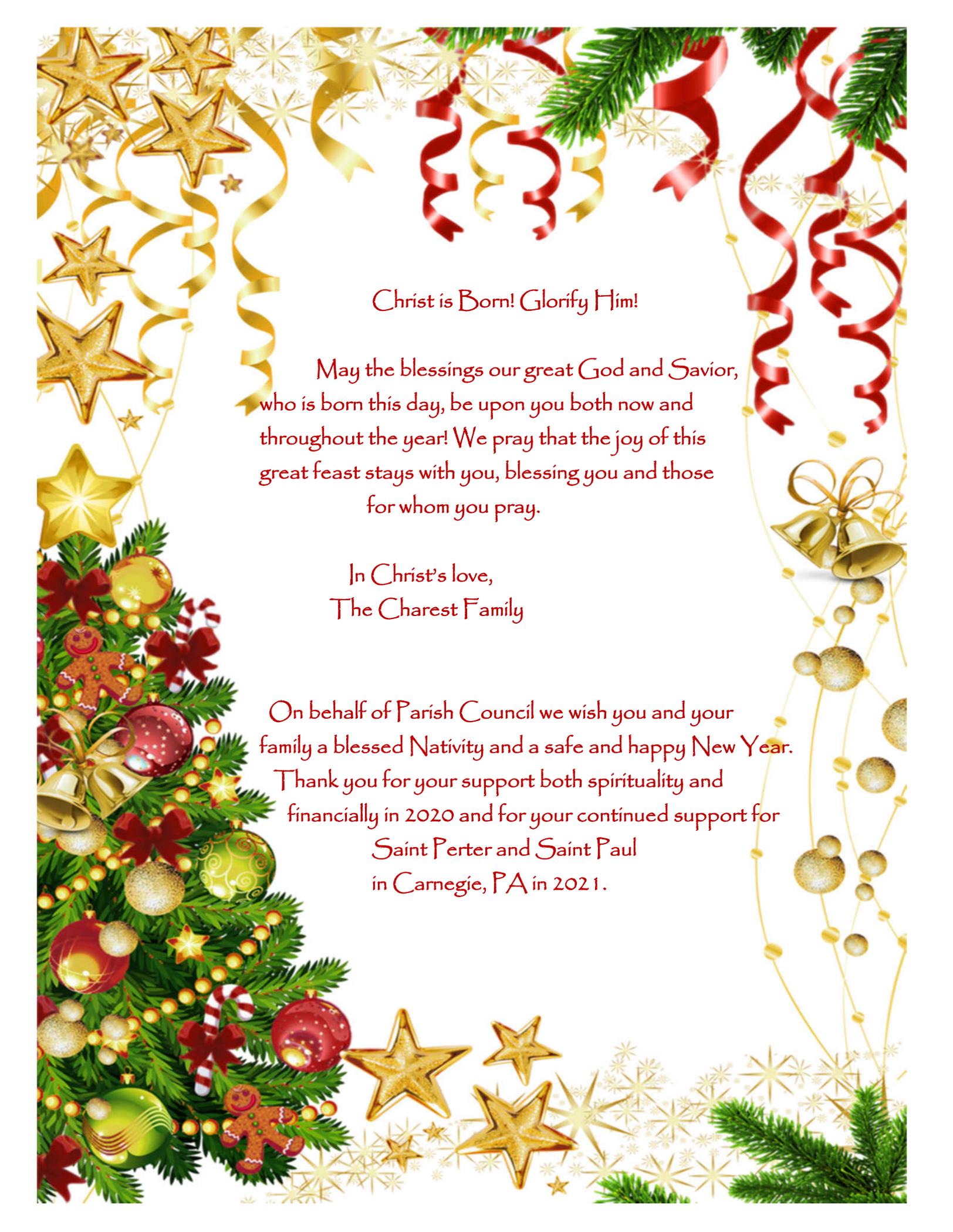
Beloved brothers and blessed children,

In the Church, man is completely renewed and not just “assisted.” There, man “lives in the truth” and experiences his divine destiny. As the Holy and Great Council of Orthodoxy declared, in the Church “every person constitutes a unique entity, destined for personal communion with God.” We share the divinely-given conviction that our present life is not our entire life, that evil and negativity do not have the final word in history. Our Savior is not a *deus ex machina* that intervenes and annihilates troubles, while simultaneously abolishing our freedom, as if this was a “condemnation” from which we need to be delivered. For us Christians, the unparalleled Patristic words hold true: “The mystery of salvation pertains to those who are willing to be saved, not to those who are coerced.” The truth of the freedom in Christ is tested through the Cross, which is the way to the Resurrection.

In this spirit, concelebrating Christmas and the other feasts of the sacred Twelvetide in a God-pleasing manner with all of you, we pray from our sacred Center of the Phanar that the Savior, who condescended to the human race, may grant you health, love for one another, progress in every good thing, and every blessing from above, on the occasion of the new year that dawns and in all the days of your life. Let it be so!

Christmas 2020

✠ **Bartholomew of Constantinople**
Fervent supplicant for all before God



Christ is Born! Glorify Him!

May the blessings our great God and Savior,
who is born this day, be upon you both now and
throughout the year! We pray that the joy of this
great feast stays with you, blessing you and those
for whom you pray.

In Christ's love,
The Charest Family

On behalf of Parish Council we wish you and your
family a blessed Nativity and a safe and happy New Year.
Thank you for your support both spirituality and
financially in 2020 and for your continued support for
Saint Peter and Saint Paul
in Carnegie, PA in 2021.

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:

| | | | |
|---------------------|----------------------|--------------------|---------------------|
| Steve Sivulich | Jane Allred | Teresa Stacy | Laila Bechtle |
| 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 | Sarah Dorning |
| Fr. John Haluszczak | Pani Anne Haluszczak | Nick Worobny | Fr. Stephen Hutnick |

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

Jan. 8 Synaxis of the Theotokos

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

Sunday after Christmas, King David, Joseph Betrothed

Joseph Kauer, Joseph Leis

Jan. 9 Proto-martyr Stephen-

Fr. Steve Repa, Steve Sivulich, Steve Sawchuk,
Steven Sawchuk,

Jan.14 St. Basil the Great –

Willie Haluszczak Jr.

Anniversaries

Birthdays

Jan. 9 Steve Sivulich
Jan. 9 Tracey Sally
Jan. 13 Steve Sawchuk

Feast Days of:

Jan. 9 Protomartyr and Archdeacon Stephen
Jan. 9 Theodore the Branded, Theophanes the
Hymnographer
Sunday After Christmas - Joseph the Betrothed,
King David, James the Brother of Our Lord
Jan. 14 St. Basil the Great

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

Pray for the newly departed servants of God

Cynthia Mycyk, Dorothy Dudicz



- **COFFEE HOUR:** The Sr. UOL Chapter would like to invite you to the “Re-starting of Coffee Hour” after Divine Liturgy today!! We kindly ask that you review and follow the guideline procedures in the bulletin and items posted in the parish hall for everyone’s safety. We ask for your patience as we work through the new process and look forward to the fellowship time with all of you who wish to attend.
- **CHOIR DIRECTOR’S POSITION:** With the passing of Cindy Mycyk our Choir Directors position is open, if you would be interested in becoming our Parishes next Choir Director please contact Howard West or Father John Charest. Thank You.

Stewardship

THANK YOU FOR THESE RECENT DONATIONS:

Dear Sunday Parishioners, School parents, and students,

Glory to Jesus Christ!

As a way to share the spirit of St. Nicholas and in honor of the Nativity season, our Sunday School is going to prepare Nativity Care Packages for the homeless. During the Nativity Fast, we are challenged to reach out to others as we prepare for the incarnation of Christ. As a Sunday School family, as a church family, we can set aside time to prepare care packages for people who are homeless in our area. Since we live in various communities, we have asked Father Paul Abernathy to help us in the distribution of these care packages.

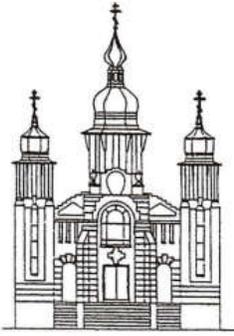
We are asking for items such as:

- | | |
|--|---------------------------|
| 50 Gallon sized zipper-lock plastic bags | Small packs of wipes |
| Sanitizer | Hand warmers |
| Wool socks (found at the Dollar Stores) | toothbrushes/toothpaste |
| Water bottles | Granola bars |
| Peanut butter crackers | Trail Mix |
| Encouraging Notes | SS Peter & Paul icon card |
| Small pack of tissues | Masks |
| Antiperspirant/Deodorant | Small lotion bottle |

We will also accept monetary donations to go out and purchase the items to fill the bags. Please reach out to Sue Leis via text at 412.216.3346 or to Father John if you wish to sign up for an item and to help us with our Advent/Nativity Project.

Or at <https://www.signupgenius.com/go/10C0D44A5A92FA7FDC16-homeless>

Yours in Christ, Sue Leis



St. Peter & St. Paul
Ukrainian Orthodox
G. C. Church of Carnegie, PA

P.O. Box 835 • CARNEGIE, PA 15106 • (412) 279-2111 • HALL 276-9718

Fr. John Charest
Parish Priest

Howard West
President

Mary Stevens
Vice President

Cynthia Haluszczak
Secretary

John Stasko
Treasurer

Jason Olexa
Assistant Treasurer

Dr. Victor Onufrey
Financial Secretary

Tracey Sally
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Secretary

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Rachel Losego
Alice O'Neil
Natalie Onufrey
Trustees

Michele Kapeluck
Alexis Sawchuk
Ronald Wachnowsky
Auditors

Michael Kapeluck
Steven Sawchuk
Vestrymen

Updated 12/29/2020

Dear Parishioner(s):

Glory to Jesus Christ!!

This letter is to inform you that our 2020 Annual Meeting of St. Peter & St. Paul Ukrainian Orthodox G. C. Church of Carnegie, PA, will be delayed again due to the COVID-19 Pandemic and the current State of PA in-door gathering size limits in. We are hoping that these limits will be lifted by early April. If they are lifted sooner, we will update you with a new date that we can have our annual meeting safely and in compliance with the current state indoor gathering guidelines in place at that time.

**PLEASE CONSIDER THIS TO BE YOUR OFFICIAL NOTICE OF
DELAY FOR THE 2020 ANNUAL PARISH MEETING.**

This is not an easy decision for both Parish Council or Father John to delay our annual meeting a 2nd time. The 2019/2020 Parish council members have all agreed to stay on in their current positions until the rescheduled annual meeting when elections of new officers will take place.

On December 29th, 2020 Parish Council voted by motion and approved this decision.

If you have any questions regarding this matter, please contact any of your Parish Council members.

Yours In Christ,

Howard West
Parish Council President

Father John Charest
Parish Priest

Christmas and the Humility of Yahweh

December 23, 2020 · [Fr. Lawrence Farley](#)

To really appreciate and understand the Old Testament, one needs to place it in the religious and cultural context of the Ancient Near East. Having done this, one can then see how much the Old Testament shares with that world and also how much it differs.

Take, for example, the Tabernacle that Yahweh commanded Moses to construct, the house and shrine where He would dwell in the midst of His people. The dimensions and details of its construction are spelled out in the Law, enabling us to gain some notion of what it was like. But to really understand its deeper significance one needs to compare it to other shrines and temples in the Ancient Near East.



One such shrine was the Temple of Karnak, built by the Egyptian Ramesses III in about 1170 B.C. It was a tremendous edifice, measuring about 230 long, 88 feet wide with columns 23 feet high, and part of a much larger complex of temples and buildings. Those beholding it and entering to worship the god for whom it was built would understand the greatness of the deity: the splendour of the temple reflected the glory of the one worshipped there.

Moving from Egypt to Greece, one could examine the Parthenon, the temple of the goddess Athena. This temple, dominating the acropolis of Athens, was 220 feet long by 101 feet wide. Like the temple in Karnak and other ancient shrines, it shone with brilliant colour, reflecting the divine beauty of the goddess whose image it housed.

Compare such outward architectural splendour to the shrine that Yahweh told His people to build. He gave them explicit directions for the construction of His shrine, and told Israel to build it precisely according to specifications. To ancient eyes used to large and splendid monuments, the Mosaic shrine was almost embarrassingly modest: the shrine itself was a mere tent, measuring 45 feet long by 15 wide, and subdivided into two spaces. The inner tent, the Holy of Holies, measured a mere 15 feet by 15 feet. There was no splendid image visible there, merely a small portable wooden box (or Ark) measuring 52 inches by 31 inches and 31 inches which lay hidden within the inner tent. The box was made of wood and was covered with gold plate, and could be easily carried about with poles inserted through the rings on the side. The entire courtyard containing the shrine was fenced in by a series of curtains hung between poles, and it measured a mere 150 feet long by 75 feet wide. The curtains blocking the shrine from view were a mere 7 feet high—barely high enough to hide it from view. Ancient pagans observing all this would have said, “You call this a shrine?” In fairness, it was made by a group of newly-liberated slaves in the desert, using whatever materials they could find in the wilderness and whatever they had brought with them when they hurriedly left Egypt.

The shrine was deliberately portable, because although it was constructed in the wilderness, it was intended to be carried into the Promised Land when Israel arrived there. The shrine therefore was deliberately designed to be taken down and packed away for carrying (like Bedouin tents), and then set up in a new location. God did not designate a permanent site for the shrine when Israel entered Canaan. Rather, it was to move from location to location as God decreed, and wherever it was set up it would form the hub around which Israelite life would revolve. Worshipers from all the twelve tribes would leave their homes to journey to the shrine wherever it was located to offer their sacrifices there and seek the blessing of Yahweh.

After David conquered Jebus (later called Jerusalem) he made it his capital. And then he had a brilliant idea: he would relocate the Mosaic shrine to his city. At a stroke this would unite the civil capital with the religious center and unify the twelve tribes around his leadership, since all Israel would have to come to his city to worship Yahweh.

As David began to plan for the future (including a plan to build himself a proper palace, one fit for a king such as he had become), he was concerned that the Mosaic tent shrine was far too modest. He could see as well as anyone else in his day how comparatively paltry and pathetic Yahweh's shrine looked compared to the more splendid temples of his day. Other gods were worshipped in impressive and durable structures of wood and stone; should the God of Israel be housed in a tent like a common Bedouin? So it was that he planned to build a more durable shrine and temple for his God. He ran the plan by the court prophet Nathan, who immediately gave him the prophetic "thumbs up".

As it turned out, Nathan spoke a bit prematurely. After Nathan told David that God would certainly approve of his plan, God appeared to Nathan and said otherwise. Nathan therefore returned to David (perhaps a bit sheepishly) with another word: "Go and tell My servant David, 'Thus says Yahweh: Would you build Me a house to dwell in? I have not dwelt in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent for My dwelling. In all places where I have moved with all the people of Israel did I speak a word with any of the tribes of Israel, whom I commanded to shepherd My people saying, 'Why have you not built Me a house of cedar?'" (2 Samuel 7:5-7)

From this it was clear that Yahweh was perfectly content with such a modest shrine. It was not created as a kind of wilderness stopgap until something more suitable could be built. It was just fine the way it was. Moreover, as if to gently put David in his place, God continued, "Far from *you* building *Me* a house, *I* will be *you* a house". The "house" [Hebrew *beth*] that God would build David was, of course, not an architectural structure, but a secure dynasty. Using a play on words, Yahweh promised David that his dynasty would abide forever, and not be replaced by that of another man, as the House of David had replaced the House of Saul. As part of this gift, one of David's sons would be the one to build a more permanent structure for the Mosaic shrine (2 Samuel 7:13). The reference, it turned out, was of course to Solomon.

What does Yahweh's evident contentment with such a small, modest, and—dare we say it, pokey—little shrine mean? Two things.

First it means that no matter how great and magnificent a temple one could build, it would still be utterly inadequate to represent and reveal His glory. Such was the transcendent greatness of Yahweh that nothing that any created being could build could begin to do it justice. Therefore the project of building a temple worthy of Him was not even attempted, and the humble Bedouin-like shrine stood as a vivid witness to the disparity between God's glory and man's ability to adequately honour it.

Even King Solomon who built the Temple knew this. At the dedication of the Temple, as part of his long prayer, he said, "Will God indeed dwell on earth? Behold, heaven and the highest heaven cannot contain You; how much less this house which I have built!" (1 Kings 8:27) The Church echoed this insight: when St. Stephen was on trial for his life on a charge of dishonouring the Law and the Temple, he said, "The Most High does not dwell in houses made with hands—as the prophet says, 'Heaven is My throne and earth My footstool. What house will you build for Me, says the Lord, or what is the place of My rest? Did not My hand make all these things?'" (Acts 7:48-50, citing Isaiah 66:1-2). However glorious a temple one might build for Yahweh, the disparity remains.

Second and perhaps more importantly, the modesty of the Mosaic shrine reveals the humility of Yahweh—a humility which would lead eventually to Christmas and the Incarnation. As David discovered, God was not concerned for His dignity on the international stage. It did not bother Him that an Egyptian god or a Greek goddess had a more impressive shrine than He had. He was content to dwell within a tiny tent, built on the model of Bedouin dwellings. In the tent shrine erected by Moses, the divine humility shines forth—and challenges our pride as well. If our Lord and God showed such humility, how dare we proudly strut through the earth?

For those of us who have seen the glory of God shining in the face of Jesus, the simplicity of the Mosaic tent was a prophecy of the humility of Christ. Over two millennia ago, God chose an even humbler and a more cramped abode than the tents of Moses—the womb of a young Jewish peasant girl, an adolescent with no connections to the rich and powerful. From there He lay in a tiny animal feeding trough, and then lived in the insignificant village of Nazareth, where He got slivers in His hands as He learned the trade of a carpenter. Like His Mother, He had no worldly connections with important people, no vast resources, and at length not even a place to lay His head. His followers were fishermen, tax-collectors, sinners, people of the land. Some in His day thought it inconceivable that such a humble person could be the Messiah. But we know that the divine humility which was content to attach its transcendent and glorious Name to humble nomadic tents would not scruple to become incarnate in a humble carpenter. The divine glory always veils itself in this age—whether behind the literal veils of a rustic desert shrine or in the human flesh of a Jewish carpenter. The rusticity of the Mosaic shrine pointed ahead to the voluntary humility of the coming Messiah. The humility of Yahweh surprised David. Later on, starting from Bethlehem, it would surprise the world. <https://blogs.ancientfaith.com/nooterfoundation/christmas-and-the-humility-of-yahweh/>

TODAY You Are My Son!

December 24, 2020 · [Fr. Barnabas Powell](#)

It's time to insist on some heavy theology today. It's time to stop playing around with this Orthodox Faith as some Christmas toy! So, let's buckle our proverbial seat belts and do some soul stretching theological work out!

Jesus Christ is 100% God and, at the very same time 100% Man. As St. Basil declares "What is not assumed is not healed." This powerful identity of Jesus Christ is at the very foundation of the Christian Faith. In fact, every and all ideologies or teachings that deviate one iota from this foundational truth ceases to be, in any meaningful way, a Christian teaching or a Christian Church. Period. Full stop. End of discussion. No exceptions. Ever. Under any circumstances!



Dogmatic enough for you? (Big Smile!)

Look at the lesson for today in Hebrews 1:1-12:

The testimony of just Who Jesus Christ is here in Hebrews insists we embrace the reality that, even in the earliest days of the Church's existence, She taught that Jesus is God in the Flesh. This is not an optional doctrine, nor is it susceptible to the slippery dishonesty of a "modern" theology that tries to get around this "inconvenient" reality of how the Church understands Who Jesus is and WHY He came. To the detractors of this truth the Church says "Anathema!" (Can you tell this is a big deal to me?)

This passage says that Jesus is the Final Word of God to Humanity. Jesus is the "heir of all things." He is How The Father Created the world! He is the direct reflection or icon of The Father Himself. He is "the very stamp of The Father's nature. And Jesus upholds the whole universe by His word! Angels worship Him. His coming saves humanity, and His Kingdom will never end.

Jesus Christ is the meeting place of the Uncreated and the Created. He is the Only Place where God and Humanity join for the exclusive benefit of Humanity. God, being without need, is not "made better" by the Incarnation. But we Humans are engrafted into the Uncreated Life of God by the joining of Divine and Humanity in Jesus Christ. Jesus is not just another religious "guru" or the founder of just one more religious philosophy. He is the intellectual "cross" that crucifies Human intellectual pride and leaves with only two options: Embrace Him or reject Him. Embracing Him means Life. Rejecting Him means Death!

Today, do the hard work of pressing out the implications of Christmas. God has come among us as One of us! Nothing can ever be the same. And, if you have the courage, you can never be the same either. This is the Festal Joy of being Orthodox on Purpose! <https://blogs.ancientfaith.com/faithencouraged/2020/12/today-you-are-my-son/>

Neither Distant nor Remote, but Truly God With Us: Homily for the Nativity of our Lord, God and Savior Jesus Christ in the Orthodox Church

[Fr. Philip LeMasters](#)

We gather today to celebrate the birth of our Lord, God, and Savior Jesus Christ for the salvation of the world. We do so in the midst of the sorrow, difficulty, and uncertainty brought on by the global pandemic. If our celebration were merely a sentimental time of good feelings, it would be little more this year than a passing distraction from problems well beyond our control. Our Lord's Nativity provides, however, not a momentary escape from reality, for it manifests reality itself and invites us to enter into the healing of our humanity in God.



If we are tempted to think that He is somehow remote from or unconcerned with our brokenness and pain, we need only look to the conditions in which the Son of God was born in order to be delivered from such delusions. We may have heard the story so many times that the details are no longer shocking. The One Who is fully divine and fully human was born in a cave that served as a barn, and He had an animal's feeding trough for His crib. He came into the world like a homeless person as the Son of a transient Jewish couple forced by the occupying Roman authorities to take a long, difficult, and dangerous journey from Nazareth to Bethlehem. The Theotokos endured the ordeal in the latter stages of pregnancy accompanied by her elderly guardian Joseph. Since the wicked Herod wanted to kill the Messiah from His birth, the family fled for their lives as refugees in Egypt.

In order to enter into the holy mystery of Christmas, we must allow our assumptions to be called into question by the Lord Who became one of us as a vulnerable baby born in dangerous and humble circumstances. Today we celebrate nothing less than the eternal Word, Who spoke the universe into existence, humbling Himself beyond all human understanding in order to heal every dimension of the human person. He does so in order to make us all participants in His divine and holy life by grace. He is born of His Virgin Mother to make us sons and daughters who shine brightly with the divine glory. He has united divinity and humanity in Himself for the sake of all who bear the divine image and likeness. This feast reveals both Who God is and who we are called to become.

The Savior lived and ministered as He was born with humble, self-sacrificial love for the blessing of all. He is not a Savior for only certain types of people according to worldly standards, for all need the healing of the New Adam Who sets right all that has gone wrong in our world of slavery to the fear of death. Christ's coming does not operate according to the usual ways of that world. Angels proclaimed His birth to lowly shepherds, not to the high, mighty, and powerful. Persian astrologers, who were certainly not Jews, traveled a great distance to worship this Messiah at His birth. His Kingdom is not of this world and transcends its boundaries and divisions.

In order to embrace the good news of Christmas, we must offer the most broken dimensions of ourselves to Him for healing. Even as He entered fully into the misery of the world as we know it, we must welcome Him into the darkest challenges of our lives. We become more fully our true selves as we participate more fully in His restoration of the human person in God's image and likeness. Even as He was born into a world enslaved to the fear of the death in order to liberate it, we must become living icons of what happens when people entrust themselves to the God-Man for healing.

In His Nativity, the Savior has lowered Himself in order to raise us up to the dignity from which we had fallen. He is born to share His divine life as He restores and fulfills every dimension of who we are as the children of God. That is the gloriously good news of this great feast, and it extends literally to all, regardless of what deep challenges and sorrows we face. Perhaps the Incarnation of the God-Man occurred in such difficult circumstances in order to make clear that His salvation is not an escape from the grave challenges posed by the harsh realities of life. Instead of looking for distractions from the problems of our lives, let us entrust ourselves to Him as we cooperate with His gracious purposes for the healing of our souls and for the salvation of the world. Jesus Christ became a human person so that we might become nothing less than "partakers of the divine nature" by grace. Let us celebrate this great feast by doing precisely that.

<https://blogs.ancientfaith.com/easternchristianinsights/2020/12/24/neither-distant-nor-remote-but-truly-god-with-us-homily-for-the-nativity-of-our-lord-god-and-savior-jesus-christ-in-the-orthodox-church/>



The Sr. UOL Chapter will be re-starting Coffee Hour based on guidelines provided by the Parish Council regarding the Parish Hall in accordance with protocols required by state and local authorities regarding covid-19 practices.

The detailed full protocol will be printed and posted in several areas in the parish hall for viewing. The following are the main items points for attendees to be aware.

The children's play area will not be out and available for use in the parish hall.

Coffee Hour will be limited to 1 hour.

Masks should be worn upon entering and exiting the building.

Individuals may remove their mask when arriving at their seat, but the mask should be worn when traveling throughout the area (i.e.: to obtain coffee hour beverages, food, and when using the restrooms).

Tables will be set up 6 feet apart. Please choose a table with persons of same family/friend unit with whom you have engaged in regular close contact or as you feel comfortable.

Beverages will be limited to Coffee, tea, or any other juice box or pre-packaged individual drink item (i.e.: soda or bottled water). These items will be securely & safely handed to you by the host so to prevent people touching items and touch points.

Food items will be limited to bagels, doughnuts, snack items that are pre-packed and individually wrapped.

The Coffee Hour host will be required to wear protective gloves and mask when handling items, setting area up and serving all items to attendees.

The host will pour coffee and tea into the cups of the participants to avoid sharing touchpoints.

Plastic knives, forks and spoons will be provided as needed and allotted for individual pick-up. Individual butter, cream cheese, jelly, sugar, and coffee creamer will be provided. After Coffee Hour is complete, the hall will be sanitized using Lysol (or comparable) spray on all the seats, tabletops, and touchpoints of the hall.

Calendar of Events

March 28

53rd 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 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

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

February 7 _____
February 14 _____
February 21 _____
February 28 _____

BULLETIN SPONSOR FORM

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



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

RETURN SERVICE REQUESTED