

СВЯТЫЙ Г.

СВЯТЫМЪ ВЪПЕЩИ





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

JANUARY 3, 2021

SUNDAY, JANUARY 3

DIVINE LITURGY 9:30 AM, TONE 5
30TH SUNDAY AFTER PENTECOST
SUNDAY OF THE HOLY FATHERS/ANCESTORS
HEB II: 9 -10, 17-23, 32-40 ; MT I: 1 -25

WEDNESDAY, JANUARY 6

NO MORNING DIVINE LITURGY TODAY
GRAND COMPLINE, NATIVITY 8:00 PM

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 I: 11 - 19 ; MT 2: 13 -23

ALL SERVICE LIVE STREAMED AT:
<https://orthodoxcarnegie.org/livestream>

TODAY'S BULLETIN IS SPONSORED BY:

!

2020 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

**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 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 причащається, 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

SUNDAY OF THE HOLY FOREFATHERS



TROPAR TO THE HOLY FATHERS TONE 2

Great are the accomplishments of faith,
for the three Holy Youths rejoice in the fountain of flames as
though
in the waters of rest; and the Prophet Daniel appeared
a shepherd to the lions as though they were sheep.
So by their prayers, O Christ God, save our souls!

TROPARION FOR THE FOREFAST TONE 4

Prepare, O Bethlehem, for Eden has been opened to all!
Adorn yourself, O Ephratha, for the Tree of Life
blossoms forth from the Virgin in the cave!
Her womb is a spiritual paradise planted with the Divine Fruit;
if we eat of it, we shall live forever and not die like Adam
Christ comes to restore the image which He made in the beginning.

KONTAKION TO THE HOLY FATHERS TONE 1

Rejoice, O Bethlehem! Prepare yourself, O Ephratha!
The Lamb is on her way to give birth
to the Chief Shepherd she carries in her womb.
The God-bearing Forefathers will rejoice, beholding Him,
and with the shepherds, they will glorify the Virgin nursing Him.

KONTAKION FOR THE FOREFAST TONE 4

Today the Virgin comes to the cave
to give birth to the Eternal Word.
Hear the glad tidings and rejoice, O universe!
Glorify with the angels and the shepherds
the Eternal God, Who is willing to appear as a little child!

PROKIMENON TONE 4

Blessed are You, O Lord God of our fathers, and praised and glorified is Your Name forever!
V. For You are just in all that You have done for us!

Lesson from the Epistle of St. Paul to the Hebrews

c.11, v.9-10; 32-40

Brethren, through faith Abraham dwelt in the land of the promise, as in a foreign country. He lived in tents with Isaac and Jacob, who shared the promise with him. For he was looking forward to that city with the firm foundations, whose architect and builder was God himself.

I do not need to say more. For time would fail me, if I told you what Gideon, Barak, Samson, Jephthah David, Samuel and the prophets have achieved through faith. They conquered kingdoms, lived righteously, received new promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, found strength in their time of trial, became mighty in war, put foreign armies to flight.

Some returned to their women from certain death as if by resurrection. Some were tortured, but refused to accept their release, because they wanted to inherit a better life after their resurrection. Others endured derision, floggings, chains, and imprisonment.

They were stoned, they were sawed asunder, they were tortured, they were put to death. They went about in sheepskins and goatskins, destitute, ill-treated by the world, which was not worthy of them. They wandered in deserts, in mountains, in caves, and in the holes of the earth.

Yet, all these martyrs, although well attested by their faith, have not obtained the divine promises. Because God had provided something better for all of us. He wanted us all to reach the fulfillment of our hopes together.

До євреїв 11:9-10, 32-40

Покладаючись на віру, він мешкав у землі, обіцяної Господом, як чужинець у далекій країні. Він жив у наметах, разом з Ісааком та Яковом, такими ж, як і він, спадкоємцями Божої обітниці. Він зробив це, бо дивився вперед і бачив місто, зведене на справжній основі: місто, задумане й збудоване Богом.

Чи треба мені продовжувати наводити приклади? Не стане мені часу, щоб розповісти про Гедсона, Варака, Самсона, Єффая, Давида, Самуїла і пророків. Покладаючись на їхню непохитну віру, вони рятували царства, встановлювали справедливість між людьми, і через те дістали Божі обітниці. Вони замикали пащі левам, вгамовували лють вогню, їх не брав меч. Ті, хто були немічними, набували силу, а в битві ставали могутніми й змушували тікати ворожі війська.

Загиблі вставали з мертвих і поверталися до своїх жінок. Інших було віддано на тортури, й вони відмовлялися від полегшення своєї долі. Тож після смерті ті люди могли здобути краще життя. Дехто зазнав збиткування й батога, дехто — кайданів та в'язниць. Їх побивали камінням, розпилювали навіпіл, рубали мечами. Вони носили овечі й козячі шкури, жили в злиднях, та пройшли через переслідування і труднощі. Світ був не гідним їх. Вони блукали в пустелях і горах, мешкали в печерах і провалах земних. Вони догодили Богу, але не одержали обіцяного Їм. Всевишній приготував для нас дещо краще, бо прагнув нашої досконалості, але тільки разом з нами вони отримують благословення.

Alleluia, Alleluia, Alleluia!

V. We have heard with our ears, O God, for our fathers have told us.

V. For You have saved us from them that oppose us, and hast put to shame them that hate us.

The Gospel According to St. Matthew

c.1, v. 1-25

The book of the genealogy of Jesus Christ, Son of David, Son of Abraham.

Abraham begot Isaac; Isaac begot Jacob; Jacob begot Judah and his brothers; Judah begot Pharos and Zara by Thamar; Pharos begot Esrom; Esrom begot Aram; Aram begot Aminadab; Aminadab begot Naasson; Naasson begot Salmon; Salmon begot Boaz by Rachel; Boaz begot Obed by Ruth; Obed begot Jesse; Jesse begot David the King.

David the King begot Solomon by the widow of Uriah; Solomon begot Roboam; Roboam begot Abia; Abia begot Asa; Asa begot Josaphat; Josaphat begot Joram; Joram begot Ozias; Ozias begot Joatham; Joatham begot Achaz; Achaz begot Hezekiah; Hezekiah begot Manasseh; Manasseh begot Amon; Amon begot Josiah; Josiah begot Jechoniah and his brothers at the time of the exile to Babylon.

After the exile to Babylon Jechoniah begot Salathiel; Salathiel begot Zorobabel; Zorobabel begot Abiud; Abiud begot Eliakim; Eliakim begot Azor; Azor begot Sadok; Sadok begot Achim; Achim begot Eliud; Eliud begot Eleazar; Eleazar begot Matthan; Matthan begot Jacob; Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

So all the generations from Abraham to David were fourteen generations; from David to the Babylonian exile fourteen generations; from the Babylonian exile to Christ fourteen generations.

Now the birth of Jesus Christ took place in this way. Mary his mother was engaged to Joseph, but before they were married, she was found to be with child from the Holy Spirit.

Her husband Joseph was a righteous man and did not want to disgrace her. So he decided to break off the engagement privately. While he was considering it, behold, an angel of the Lord appeared to him in a dream and said to him: "Joseph, son of David, do not fear to take Mary your wife, for her child has been conceived from the Holy Spirit. She will bear a son, and you will call his name Jesus, for he will save his people from their sins."

Thus the prophecy of the Lord was fulfilled: "Behold, a virgin will conceive and bear a son, and his name will be called Emmanuel!" Which means, God with us.

When Joseph awoke from his sleep, he did as the angel of the Lord had ordered him. He took his wife to his home, but did not know her until she had born her Son, and called His name Jesus.

Від Матвія 1: 1-25

Ось родовід Ісуса Христа, з роду Давида та Авраама. Авраам був батьком Ісаака. Ісаак був батьком Якова. Яків був батьком Юди та його братів. Юда був батьком Фареса та Зари, а матір'ю їхньою була Тамара. Фарес був батьком Есрома. Есром був батьком Арама. Арам був батьком Аммінадава. Аммінадав був батьком Наасона. Наасон був батьком Салмона. Салмон був батьком Воаза, а матір'ю його була Рахав. Воаз був батьком Йоведа, а матір'ю його була Рут. Йовед був батьком Ессея. Ессеї був батьком царя Давида.

Давид був батьком Соломона, а його матір'ю була Урієва жінка. Соломон був батьком Ровоама. Ровоам був батьком Авії. Авія був батьком Аси. Аса був батьком Йосафата. Йосафат був батьком Йорама. Йорам був батьком Осії. Осія був батьком Йоатама. Йоатам був батьком Агаза. Агаз був батьком Езекії. Езекія був батьком Манасії. Манасія був батьком Амоса. Амос був батьком Йосії. Йосія був батьком Єхонії та його братів. Це було за часів переселення ізраїльського народу до Вавилону. Після переселення до Вавилону Єхонія був батьком Салатиїла, та Салатиїл був батьком Зерувавела. Зерувавел був батьком Авіюда. Авіюд був батьком Еліакима. Еліаким був батьком Азора. Азор був батьком Задока. Задок був батьком Ахима. Ахим був батьком Еліуда. Еліуд був батьком Елезара. Елезар був батьком Маттана. Маттан був батьком Якова. Яків був батьком Йосипа, чоловіка Марії, у якої народився Ісус, названий Христом.

Отже, всього було чотирнадцять поколінь від Авраама до Давида, чотирнадцять поколінь від Давида до переселення у Вавилон і чотирнадцять поколінь від переселення у Вавилон до народження Христа.

Ось як народився Ісус Христос: Марія, Його мати, була заручена з Йосипом. Ще до їхнього одруження виявилось, що вона вагітна від Святого Духа. Йосип, її чоловік, був людиною порядною й праведною і не хотів її ославити, отже, він вирішив таємно розлучитися з нею. Та коли він про це подумав, з'явився йому вві сні Ангел Господній і мовив: «Йосипе, сину Давидів, не бійся взяти шлюб з Марією, бо Дитина, Яка в ній зачата — від Духа Святого. Марія народить Сина, і ти назвеш Його Ісусом, бо Він спасе людей від їхніх гріхів».

Все це сталося так, щоб могли збутися слова Господні, мовлені устами пророка: «Слухайте! Діва незаймана завагітніє і народить Сина, і назвуть Його Еммануїлом» що означає «З нами Бог».

Прокинувшись, Йосип зробив те, що звелів йому Ангел Господній, і взяв Марію собі за жінку, але не знав він її, аж доки не народила вона Сина. І назвав він Його Ісусом



Prayer List

Heavenly Father, Who sent Your only-begotten Son, our Lord Jesus Christ, to be the Physician of our souls and bodies, Who came to heal sickness and infirmity, Who healed the paralytic, and brought back to life the daughter of Jairus, Who healed the woman who had been sick for twelve years by the her mere touch of the hem of your robe, visit and heal also your beloved servants:

Rose Zalenchak	Steve Sivulich	Jane Allred	Teresa Stacy
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. Steve	Nick Worobny	Laila Bechtle	

by the power and grace of Your Christ. Grant them the patience that comes from believing that You are always at work in our lives to bring good out of evil. Grant them strength of body, mind and soul. Raise them up from the bed of pain. Grant them full recovery. May they experience the same surge of healing power flow through their bodies ,as did the sick woman who touched your robe. For we, too, are touching your robe today, dear Lord, through this our prayer. We approach you with the same faith she did. Grant them the gift of health. For You alone are the source of healing and to You we offer glory, praise and thanksgiving in the name of the Father, Son and Holy Spirit.

Amen

Mnohaya Lita - Many Blessed Years

Name Days

Jan. 3 Virgin-Martyr Juliana

Juliana Leis

Jan. 5 Victoria of Rome

Victoria Holovatiuk, Victoria Swindle

Jan. 8 Synaxis of the Theotokos

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

Anniversaries

Birthdays

Jan. 5 Mary Stevens
Jan.6 Yevhen Lysak
Jan.9 Steve Sivulich
Jan.9 Tracey Sally

Feast Days of:

Jan. 4 Great Martyr Anastasia
Jan. 9 Protomartyr and Archdeacon Stephen
Jan. 9 Theodore the Branded,
Theophanes the Hymnographer

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



- **ENVELOPES/CALENDARS;** 2021 Church envelopes and calendars are now available in the church vestibule
- **CHRISTMAS AT THE SEMINARY;** Our parish donation to this years "Christmas at the Seminary" totaled \$480. Thank you to all who where so generous.
- **THANK YOU;** Thank you to Deacon Evan and Pani Alice for procuring a donation from Lowes in Robison for all of the beautiful poinsettias adorning our church.

Stewardship

THANK YOU FOR THESE RECENT DONATIONS:

Dear Sunday 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

DARKNESS AND LIGHT

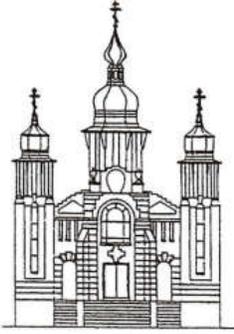
In many of my writings I have shared the joy and healing that is to be found within the walls of the Orthodox Church, and the depth of an encounter with Christ that brings about transformation, and the restoration of the human heart as God meant it to be.

The mixture of anger boiling on all sides of the political spectrum, together with the forced separation from the social and psychological support we all have grown to expect from our society, is only compounded by a world that has become devoid of love. Thus, the importance of the Church as a hospital of the soul where one can receive the healing from Christ that makes us whole is just as important today, as it has been since the beginning, and dare not be dismissed.

The message of the Incarnate Son of God Who condescended to take on our flesh, and share His Divinity with our humanity, is the only real hope any of us has. The very Christ Who healed the sick, forgave the sins of the woman at the well, and sat down with tax collectors and sinners, reaches out to us through His Church, wherein His Light shines brightly, revealing the love of God to all of us.

It is within His Church that we can see the darkness of this world dispelled, and the Sun of Righteousness illuminating the salvific path that brings about the “peace that passes all understanding”. Only by moving ourselves within the safe harbor of the Church will we see the Light that saves us, and brings about eternal hope. Only the Light of Christ can dispel the darkness.

With love in Christ,
Abbot Tryphon



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

Updated 12/29/2020

Howard West
President

Dear Parishioner(s):

Mary Stevens
Vice President

Glory to Jesus Christ!!

Cynthia Haluszczak
Secretary

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.

John Stasko
Treasurer

Jason Olexa
Assistant Treasurer

Dr. Victor Onufrey
Financial Secretary

Tracey Sally
Assistant Financial
Secretary

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

Sherri Walewski
Head Trustee

Melissa Haluszczak
Rachel Losego
Alice O'Neil
Natalie Onufrey
Trustees

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.

Michele Kapeluck
Alexis Sawchuk
Ronald Wachnowsky
Auditors

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

Michael Kapeluck
Steven Sawchuk
Vestrymen

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

Yours In Christ,

Howard West
Parish Council President

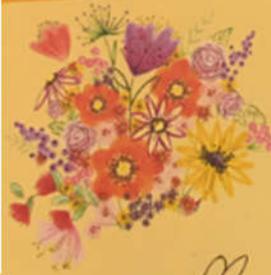
Father John Charest
Parish Priest

Final Thanksgiving Day report update

I know that I said several weeks ago that I submitted my final Thanksgiving Day report for the bulletin, but since then we have received 16 Thank You cards from various people and I wanted to share four of them with you. All of the people that submitted them took the time to say thanks to us for their Thanksgiving Day dinner, somewhere a very simple Thank You, a few said Thank You and that our food was better than anything they could prepare. But in the end, all said Thank You. The four that I selected are good examples of why we do this each year.

Only wish you really knew,
How many thanks this brings to you!

Because of your loving
care to others, this turned
out to be one of my best
days to thank you & the Lord



Thank the Sr Keymer
for the wonderful
Thanksgiving meal!
It was so good!
So plentiful +
such a blessing!

You made my Christmas!
Thank you!

Sue Starbody

I feel God's love
even in the way you
prepared the meal with
so much care.



Your wonderful
meal made all
the difference to
my day. I have a
grandson in the
Marines and he couldn't
make it back from
Virginia. My other
members in my family are deceased

Your kindness is
greatly appreciated

Love to all of you!

TO MY BROTHERS + SISTERS IN CHRIST,
THANK YOU SO MUCH FOR THE
THANKSGIVING DAY MEAL. IT WAS A
REAL BLESSING SINCE I SPENT THE
DAY ALONE WITH ONLY JESUS AND
FOOTBALL TO KEEP ME COMPANY. THE
MEAL WAS EXCELLENT. THANKS AGAIN.

John M. Toll

The Beatitudes – “Blessed are those who are persecuted for righteousness’ sake”

December 11, 2020 · [Fr. Lawrence Farley](#)

We conclude our series on the Beatitudes with an examination of our Lord’s words, “Blessed are those who are persecuted for righteousness’ sake, for theirs is the Kingdom of Heaven.” This Beatitude overflows into the next one: “Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely for My sake. Rejoice and be glad, for great is your reward in heaven”. We note an added intensity in this final Beatitude, as Christ goes from speaking to His followers in the third person to addressing them directly in the second person—He first says, “Blessed *those* who are persecuted” and then looks them in the face and says, “Blessed are *you*”. The thought is the same in both Beatitudes, but the intensity increases.

We note too that Christ first pronounces a blessing upon those “who are persecuted for righteousness’ sake”, promising them that the coming Kingdom of Heaven belonged to them and of their assured entry into glory in the age to come. (We have [noted before](#) that the phrase “the Kingdom of Heaven” meant the coming rule of God in this age as well as the next, and not a blissful life after death.) We therefore must look again at what is meant by the phrase “persecuted for righteousness’ sake”. What does this mean? Does it envision a scenario in which someone is persecuted for doing such righteous things as praying, giving alms, and fasting? In a word, no.

As [suggested previously](#) the term “righteousness” is a kind of theological code for God’s work through Jesus of Nazareth. The term “righteousness” denotes God’s faithfulness to His covenant promises, His reliable fulfilling of what He had said through His prophets that He would do to restore His people. Christians believe that God fulfilled His prophetic promises through the life and work of Jesus the Messiah, so that through Him God fulfilled all righteousness and kept His promises to His people. Therefore those who were “persecuted for righteousness’ sake” were those who were persecuted for their faith and discipleship to Jesus.

The persecution of Jesus’ disciples in Israel began soon enough. Even during His ministry it was clear that unambiguous commitment to Him was enough to have one cast out of the synagogue and treated as *persona non grata* in Israel—as the parents of the blind man whom Christ healed knew only too well (John 9:22-23). Very soon in Jesus’ ministry, Jews began to be divided on the basis of their response to His claims. Some felt that He was of God; others felt that He was a demonic deceiver who was leading Israel astray (John 7:12, 40-43). Those who followed Him as His disciples were increasingly subject to civil penalty, even to the point of flogged in the synagogues and killed (Mark 13:9-13, John 16:2). This escalating persecution began even during the ministry of Jesus, and resulted in the final rupture of the synagogue and the church.

It was this escalating rupture of which our Lord spoke when He pronounced a blessing on those who would remain true to Him regardless of the persecution they received from their fellow Jews and the reviling they received from their close neighbours. This rejection doubtless hurt all the more because it came from friends from whom Jesus’ disciples had been close to before: they had embraced as kindred spirits and their children had played together, and now their former friends had turned against them because of their faith in Jesus as the Messiah. Such rejection no doubt felt like a dagger through the heart. But it was this pain that brought a great reward in the age to come.

Persecution because of one’s faith in Jesus was not confined to the Jewish believers in Jesus during the first century. In every century and in every land, faith in Christ divides family, separating a man from his father and a daughter from her mother, severing even the sacred bonds of family and kinship (Matthew 10:35). Yet one must choose Jesus even over these sacred familial bonds, however painful this may prove. If a person chooses family over Christ, this person is not worthy of Christ and His Kingdom (Matthew 10:37). It matters nothing at all what the world may say when it slanders us for our faith in Jesus, for He is worth more than all the world.

And the reward He promises is worth more than all we may lose in this world. Our reward is great in heaven, and there it remains, waiting for us to claim it, if only we hold fast our faith in Christ until the end. The Beatitudes thus ends on this note of triumph and promise. Our commitment to Christ may cost us dearly in this age, rupturing the most sacred of bonds, and costing us even the most precious things uniting us to our loved ones. Yet Christ is worth all. All beatitude and eternal blessing are bound up with Him. If we have Christ, we have everything. If we lose Him, we lose all.

<https://blogs.ancientfaith.com/nootherfoundation/the-beatitudes-blessed-are-those-who-are-persecuted-for-righteousness-sake/>

We May All Find Our Place in the Living Family Tree of the Messiah: Homily for the First Day of the Forefeast of and Sunday Before the Nativity of Christ (The Genealogy) in the Orthodox Church

· [Fr. Philip LeMasters](#)

Hebrews 11:9-10, 32-40; Matthew 1:1-25

Today begins the forefeast of our Lord's Nativity, the final period of preparation for the great feast of Christmas. A few weeks ago, we celebrated the Entrance of the Theotokos into the Temple, which shows us what the entire season of Advent is about. From now through December 25, we must refuse to be distracted from following her example of getting ready to welcome Christ into our lives as His holy temples. Regardless of how conscientiously we have done so over the last few weeks, the coming days provide us all with an opportunity to pray, fast, give to the needy, and confess and repent of our sins as we prepare to receive the God-Man, the Second Adam, Who is born to restore and fulfill us in the image and likeness of God.



We may be tempted to think that even a few days characterized by such devotion is simply out of the question for us. After all, we know our own sinfulness and how negligent we are about even the most basic practices of the Christian life. We are distracted, not only by the usual concerns of people who live in the world with various responsibilities, but also by a global pandemic and other crises. Perhaps those with the luxury to focus their energies exclusively on the spiritual life can prepare to become the Savior's living temples, but what about people like us who have other pressing concerns? How can people who have weakened themselves spiritually for so long possibly prepare to unite themselves to the Lord born at Christmas? Is there any point in even trying to achieve such a lofty goal?

The Old Testament figures who looked forward to the coming of the Messiah did so in the midst of difficult and distracting situations, not in an imaginary realm of religious bliss. "[T]hrough faith [they] conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, and put foreign armies to flight." They did not live in perfect peace, for "Some were tortured...suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth." They endured exile, imprisonment, abuse, and death in faith that God would fulfill His promises, even though they did not live to see that fulfillment in the coming of the Messiah.

Their patient suffering and abiding faith should challenge us to abandon our excuses for not remaining focused on receiving the Lord at His birth. The Old Testament saints lived in hope for the coming fulfillment of a promise which we already have in Jesus Christ. They endured such tremendous struggles as they prepared the way of the Messiah across the centuries. We celebrate Christmas because the promise has already been fulfilled and extended even to us through faith in Christ. Our calling is to make ourselves ready to enter more fully into the deep mystery

of our salvation in the Word made flesh. The only way to do that is to prepare to become a holy temple of the Lord through faith and faithfulness, as best we presently can. When we recall what our spiritual forefathers endured, we should be ashamed to let anything stand in the way of doing that.

Today's epistle and gospel readings provide powerful reminders that the Savior is born, not for the benefit of a few members of the spiritual elite, but for the salvation of the entire world, including those who seem very unlikely candidates for holiness. The Lord's genealogy in St. Matthew's gospel traces the Savior's human ancestry back through many generations to Abraham. Remember that, not long after God told him that he would be blessed as the father of a multitude, Abraham gave his wife Sarah away to Pharaoh, encouraging her to say that she was his sister (Gen. 12). Had God not delivered them from that situation, their story would have ended there. Later, when they were impatient about their inability to conceive, Abraham fathered a child by Sarah's servant Hagar (Gen. 16). These are scandalous stories about the foundational couple of the Hebrew people, but Abraham remains the great example of faith in God's promises. Despite Abraham's imperfections, "he looked forward to the city which has foundations, whose builder and maker is God."

We may think, nonetheless, that we are simply incapable of such spiritual focus because we are such unworthy sinners that there is no real point in preparing to welcome the Messiah at His birth. Christ's family heritage shows, however, that He came to heal all forms of human brokenness. The first woman mentioned in the genealogy by St. Matthew is Tamar, who became pregnant by her father-in-law Judah. A widow, she disguised herself as a prostitute when he would not give her his youngest son in fulfillment of the requirements of levirate marriage (Gen. 38). Judah, Tamar, and the twins they conceived are listed in the genealogy. This family tree also includes Rahab, a Gentile prostitute who protected two Hebrew spies before the conquest of Jericho (Josh. 2). She is listed as the mother of Boaz, a Jewish man who married Ruth, a Moabite woman, even though the Old Testament clearly prohibited such marriages (Ruth 4). Nonetheless, Boaz and Ruth are listed as David's great-grandparents. Then we read that "David was the father of Solomon by the wife of Uriah." David had committed adultery with Bathsheeba, who became pregnant, and then had Uriah killed in battle in order to hide what he had done (2 Sam. 11). He composed Psalm 50 (51) as he repented of his great sin.

Matthew's description of the family tree prepares us for the kind of Savior we encounter in Jesus Christ. It does not hide that His ancestors sinned greatly, for He came to heal those who had corrupted and weakened themselves by their own disobedience. His family line even included Gentiles, foreshadowing that He would make all with faith in Him heirs to the promise to Abraham. That being the case, the fact that we are sinners does not make it impossible or pointless for us to become the Savior's living temples. He came to call not the righteous, but sinners to repentance (Mark 2:17). In the remaining days before Christmas, we must simply turn away from evil as we confess our sins and reorient our lives to the Savior, trusting that His healing will extend even to us.

There was certainly no sin involved in the virginal conception of our Lord, but the circumstances were certainly quite shocking. His teenage virgin mother became pregnant by a miracle of the Holy Spirit. Joseph, the older man to whom the Theotokos was betrothed as her guardian, would have divorced her quietly, had not an angel told him the truth of the situation in a dream. We rightly think ourselves unworthy of receiving the benefit of such an astounding miracle, for Christmas is not a sentimental season about the birth of a sweet child long ago, but concerns the Son of God becoming truly one of us so that we might share in His eternal life. The only way to celebrate this feast is to offer ourselves to the Savior in order to become radiant with the gracious divine energies as we embrace the infinite calling to become more like God in holiness. We never become His living temples simply by our own power, but by offering ourselves in free obedience to participate more fully in His salvation. No matter how distracted or broken we are, we may all do precisely that in the coming days as we take our place in the living family tree of the Messiah by faith. Now is the time to do so through prayer, fasting, generosity, and repentance. Literally nothing can stop us other than our own stubborn refusal to enter into the joy that our Lord, God, and Savior Jesus Christ has brought to the world.

<https://blogs.ancientfaith.com/easternchristianinsights/2020/12/19/we-may-all-find-our-place-in-the-living-family-tree-of-the-messiah-homily-for-the-first-day-of-the-forefeast-of-and-sunday-before-the-nativity-of-christ-the-genealogy-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

December 25

Christmas Dinner Take Out

Parish Weekly Schedule

Monday

Kyiv Ukrainian Dance Ensemble & School

Rehearsals begin every Monday at 6:00 pm. Classes for all ages.

For more info call Director Natalie Kapeluck or just stop down any Monday.

Thursday Morning

Senior Coffee Hour

You're invited to our FREE coffee and donuts, and sometime pancakes, French toast or waffles every Thursday from 10:00 AM to 11:30 . . .or whenever it's over. At th parish hall. **YOU ARE NOT PERMITTED TO BRING ANYTHING!!!** However, bring a Friend!!!

3rd Sunday of the Month

St John & Martin's Closet

Clothing for men, women and children. Bedding & towels

Trade something old for something new, leave a donation. or just take what you need.

Donations of clean, gently used or new clothing/bedding accepted when the closet door is open.

Call 276-9718 to schedule a donation.

Parish Website/Social Media

To Submit items for publication on website & social media

>email any information to be included on the Website, Facebook or Instagram to Parish Technology.

If you have any fliers or jpgs please include them, but not necessary.

E-mail Technology at technology@orthodoxcarnegie.org

Please indicate the time frame you would like items posted to website and/or social media.

Find & follow us on:



BULLETIN SPONSOR DATES

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

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

BULLETIN SPONSOR FORM

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



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

RETURN SERVICE REQUESTED