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St. Peter & St. Paul Ukrainian Orthodox Church

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FRIDAY, JANUARY 7, 2022

FRIDAY JAN 7TH

DIVINE LITURGY 9:30 AM,

NATIVITY OF OUR LORD

GAL 4:4 - 7; MT 2:1 - 12

SATURDAY, JAN 8TH

DIVINE LITURGY 9:30 AM

SYNAXIS OF THE THEOTOKOS

VESPERS 6:00 PM

SUNDAY, JAN 9TH

DIVINE LITURGY 9:30 AM TONE 4

SUNDAY AFTER THE NATIVITY

PROTOMARTYR & ARCHDEACON STEPHEN

GAL 1: 1-19; MAT 2: 13 -23

PARASTAS IN MEMORY OF ROSE ZALENCHAK, 1 YEAR

THURSDAY, JAN 13TH

GREAT VESPERS 6:30 PM, ST BASIL & CIRCUMCISION OF THE LORD

FRIDAY, JAN. 14TH

DIVINE LITURGY 9:30 AM, ST BASIL & CIRCUMCISION OF THE LORD

SATURDAY, JAN 15TH

VESPERS 6:00 PM

SUNDAY, JAN. 16TH

DIVINE LITURGY, 9:30 AM

SUNDAY BEFORE THE BAPTISM OF OUR LORD/ PROPHET MALACHI

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

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<https://orthodoxcarnegie.org/livestream>

TODAY'S BULLETIN IS SPONSORED BY

ROSE MARIE PATERAK IN LOVING MEMORY OF MY MOTHER, ROSE

ZALENCHAK, ON THE FIRST ANNIVERSARY OF HER PASSING TO

ETERNAL LIFE VICHNAYA PAMYAT

**The Sts. Peter & Paul Ukrainian Orthodox Church Bulletin is published weekly by
The Senior Chapter of the Ukrainian Orthodox League**

Editor: Michael Kapeluck

Bulletin Submissions are due by 8:00 am Thursday morning. Written submissions can be:

-hand delivered to the editor

-placed in the Bulletin envelope in the church vestibule.

-mailed to: 300 East Main Street, Carnegie, PA 15106

-e-mailed to: kapeluck@verizon.net

We welcome you today

We would like to remind our visitors of the following;:

- ❖ All people are encouraged to participate in the sacred services of our Church. We hope that you will be able to worship as well as have fellowship with us. Should you wish any information about the Orthodox Faith or this parish in particular, please see the rector or any member of the church. We are able to place you on our mailing list.
- ❖ Only Orthodox Christians may receive the Eucharist (Holy Communion) in the Orthodox Church. In like manner, Orthodox Christians may not receive the sacraments in a non-Orthodox Church. While we hope that one day all Christians will find unity and be able to approach the chalice of our Lord together, we observe the teachings of the Church that the Eucharist is a gift of unity and not a means of unity.

We remind our faithful and visitors of the following guidelines concerning the Holy Sacraments in the Orthodox Church.

- ❖ Orthodox Christians are urged to receive Holy Communion frequently.
- ❖ Communicants should be at peace with others before approaching the chalice (Mt 5:23-24)
- ❖ Realize the importance of making a thorough examination of sins and transgressions against God, ourselves and others and having prayed for forgiveness before coming to Holy Communion.
- ❖ Frequent communicants should come to Holy Confession at least four times a year (during the four fasting periods of the year) and additionally when an examination of conscience reveals the necessity to do so in order to heal any sinful behavior.
- ❖ Communicants should fast from all foods and liquids from the evening before receiving Holy Communion.
- ❖ Communicants should read prayers in preparation for receiving Holy Communion.
- ❖ All Orthodox Christians must receive the sacraments at least once a year.
- ❖ Those who are late for Divine Liturgy (after the reading of the Epistle and Gospel) should not approach the chalice.
- ❖ Those who are ill or who have special physical needs are exempt from the above guidelines.
- ❖ Infants and children (up to the age of seven) who are Orthodox Christians may receive Holy Communion and are exempt from the above guidelines.

Thank you for gathering to worship with us today. Together we have glorified the One God, Father, Son and Holy Spirit. May we be brought closer to one another and closer to God by following the eternal teachings of our Lord.

Нагадуємо нашнім гостям., що:

ми заохочуємо всіх до участі у Священній Літургії в нашій Церкві; ми сподіваємося, що Ви зможете не лише молитися тут, але й стати членом нашої громади. Якщо Ви хочете отримати якусь додаткову інформацію про Православну віру, чи, зокрема, про нашу парафію, звертайтеся, будь ласка, до отця настоятеля чи до будь-кого із членів нашої парафії. Ми можемо внести вашу адресу до парафіяльного списку розсилки;

лише православні християни можуть отримати Євхаристію (Святе Причастя) у православної церкви і, відповідно, православні християни не можуть отримувати святого причастя у неправославної церкві. Плекаючи надію на те, що у майбутньому всі християни досягнуть єдності і зможуть разом пити із чаші нашого Господа, ми дотримуємося вчення церкви про те, що Євхаристія - це дар єдності, а не засіб до єдності.

НАГАДУЄМО НАШИМ ВІРНИМ І ГОСТЯМ ПРО ПРАВИЛА, ЩО СТОСУЮТЬСЯ СВЯТОГО ПРИЧАСТЯ У ПРАВОСЛАВНІЙ ЦЕРКВІ:

ми спонукаємо православних християн часто ходити до Святого Причастя;

ті, хто причащаються, повинні бути у мирі з іншими перш, нас підійти до євхаристичної чаші (Св.Матвій 5:23-24);

перед тим, як прийти на Святе Причастя, дуже важливо ретельно осмислити гріхи і порушення, які було вчинено проти Бога, нас самих та інших і помолитися за їх відпущення;

тим, хто часто причащається, слід приходити на святу сповідь принаймні чотири рази на рік (під час кожного із чотирьох щорічних постів);

ті, хто причащається, повинні з вечора перед прийняттям Святого Причастя, припинити вживання всякої їжі і напоїв;

ті, хто причащається, повинні шляхом молитов підготувати себе до прийняття причастя;

всі православні християни повинні, принаймні, раз на рік отримати Святе Причастя;

ті, хто спізнився на Божественну Літургію (прийшов 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;

Прочитано: **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**

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Friday, January 7th
Nativity of Our Lord and Savior Jesus Christ

TROPARION

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!

KONTAKION

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.

ALLELUIA VERSES

The heavens declare the glory of God: And the firmament shows His handiwork.

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 священників 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.



Saturday, January 8th
Synaxis of the Most Holy Theotokos

TROPARION

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!

KONTAKION

He who was begotten before the morning star of the Father without a mother, today is made flesh from you without a father. A star announces the glad tidings of the Magi. Angels and shepherds chant the praises of your most pure childbearing, Lady full of grace.

PROKIMON

My soul magnifies the Lord and my spirit rejoices in God my Savior

Verse: For He has regarded the low estate of His handmaiden. For Behold, henceforth all generations will call me blessed.

Lesson from the Epistle of St. Paul to the Hebrews
c. 2, v. 11-18

Brethren, Christ, who sanctifies men, and the men, who are sanctified by him, share a common humanity. For this reason he proudly calls them his brethren, saying: "I will proclaim your name to my brethren, and I will praise you in the midst of the congregation." Again, he says: "I will put my trust in God." And again, he says: "Here I am with the children that God has given me."

Therefore, since the children have the same mortal nature of flesh and blood, Christ himself shared it likewise. For he wanted through his own death to overthrow the devil, who has the power of death, and deliver all those, who through fear of death were subject to lifelong bondage.

Surely he was not concerned with the angels, but with the descendants of Abraham. Therefore, he had to become similar to his brethren in every respect. For he wanted to assume the office of a merciful and faithful high priest in the service of God, and to offer expiation for the sins of the people. Because, as he could help those, who are tempted.

ALLELUIA VERSES

Arise lord, into Your rest; You and the Ark of Your holiness.
The Lord has sworn in truth to David and He will not turn from it.

Gospel According to St. Matthew
c. 2, v. 13-23

When the wise men had departed, behold, an angel of the Lord appeared to Joseph in a dream and said: "Arise, take the child and his mother, flee to Egypt, and remain there until I tell you. For Herod is going to look for the child in order to put him to death."

So Joseph rose, took the child and his mother by night, departed to Egypt, and remained there until the death of Herod. This was in fulfillment of what the Lord said through the Prophet: "I have called my Son out of Egypt."

When Herod saw that he had been tricked by the wise men, he was very angry. So he sent and killed all the boys in Bethlehem and all that neighborhood who were two years old or under, according to the time which he had found out from the wise men.

Thus Jeremiah's prophecy was fulfilled: "A cry was heard in Rama, wailing and loudly lamenting. It was Rachel, weeping for her children. She refused to be consoled, because they were all gone."

But when Herod was dead, an angel of the Lord appeared to Joseph in a dream again and said: "Arise, take the child and his mother, and go to the land of Israel, for those who sought the life of the child are dead."

So Joseph rose, took the child and his mother, and returned to the land of Israel. But when he heard that Archelaus was reigning in the place of his father Herod, he was afraid to go there, and as he was warned in a dream, he retired to the region of Galilee.

Later on, he went and settled in a city called Nazareth. Thus the prophecy was fulfilled: "He shall be called a Nazarene."

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
Peter Zinski	Ronda Bickel	Steve Sawchuk	Willie Caldwell
Pearl Homyrda	Maria Warholak	Shaun McAdams	Cindy B
Ann Sekelik	Pamela Graham	Rebecca White	Rosemary Berry
Joann Klein	Shelley Cameron	Jocelyn Barner	Deborah Schricker
Michael Klein	James White	Theresa Zatezalo	Jack Schricker
Dan Rosga	Dylan G	Olga Cherniavska	Jeff Mills
Nick Worobny	Michele Roberts	Daniel Sheerin	David Gazella
Dolores Wachnowsky	Sally Sally	Michael Corba	Jackie
Gary Kos	Fr. Jakiw Norton		

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. 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 Betrtheded,
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

Andie Yorita, Eren & Adrienne Saltik

Pray for the newly departed servants of God



PERMANENT CONFERENCE OF UKRAINIAN ORTHODOX BISHOPS
BEYOND THE BORDERS OF UKRAINE

To the Venerable and Christ-loving clergy and laity of the Ukrainian Orthodox Church in Australia, New Zealand, Canada, Europe, South America, the United States of America and in Ukraine

May the Grace of our Lord and God and Savior Jesus Christ, the Love of God the Father and the Fellowship of the Holy Spirit be with you all!

Dear and beloved brothers and sisters in the Lord!

Christ is Born! Let us glorify Him!

Humanity is the Masterpiece of God's Creation. Humanity was meant to live eternally in communion and pure love with God in the Holy Trinity and to be stewards of all the rest of the Creation. Humanity was given the incredible gift of free will in order to image the will of God – and in particular His unfailing Love - to all the Creation. Man and woman experienced the beauty and bounty of eternal life in Paradise and then they abused the gift of free will under the temptation to know ALL that their Creator knew. What a failure, what a distortion of the image, what consumption with ego. Humanity would now know the death that was never intended for it. Humanity was banished from Paradise and would have to prove itself over the millennia to be faithful to its Creator. Teachers, Prophets and Rulers were sent repeatedly to assist in this effort, promising the coming of the Messiah, the One who would lead it to salvation. And alas, the Creator, to prove His unending and unbending Love for His Masterpiece, sends His Only-Begotten Son, our Lord and Savior Jesus Christ to be Incarnate – to become one of us uniting Humanity and Divinity – to bring His Masterpiece home – returned again to the possibility of eternal life, once and for all time.

And so, CHRIST IS BORN – “GOD IS WITH US, understand all ye nations and submit yourselves for God is with us”. (Isaiah 8:9) Submitting ourselves...so foreign in today’s very secularized world, something so out of line with our devotion to ourselves and all our desires that have little or nothing to do with the “God with us”. Let us make conscious decisions to turn back from our insatiable self-satisfaction. We pray before the Eucharist that we comprehend the fact that “no human sin is bad enough to overcome our Lord’s Love for us”. Let us live in that reality today! Let us allow ourselves to be embraced with His All-Encompassing Love so all that distracts us might be converted into that, which makes us whole. Let us open our hearts, minds and souls to the Christ Child Who seeks a place to lay His Head. Let us open ourselves to the reality of “God with us” and for us. For this were we created. This is our true reality!

The Christ Child – the Son of God Incarnate...Lifting our humanity up to His Divinity...Love defined, and Love fulfilled...May your homes and lives be filled with this Love throughout this Holy Nativity Season and the New Year! May this Love flow from you into the lives of all around you, inspiring their thoughts and deeds – lifting them up to His Divinity. This is the image of God...

May the Grace of the Christ Child – our Lord and Savior Jesus Christ, the Love of God the Father and the Communion of the Holy Spirit be with you always. We assure you of our prayers daily.

Christ is Born! Glorify Him!

+ ANTONY – Metropolitan

Ukrainian Orthodox Church of the USA, South America and Diaspora

+ JEREMIAH – Archbishop

Ukrainian Orthodox Eparchy of South America

+ DANIEL – Archbishop

Ukrainian Orthodox Church of the USA and Diaspora

+ ILARION – Bishop

Locum Tenens of the Ukrainian Orthodox Church of Canada

+ ANDRIY – Bishop

Ukrainian Orthodox Church of Canada



ПОСТІЙНА КОНФЕРЕНЦІЯ УКРАЇНСЬКИХ ПРАВОСЛАВНИХ ЄПІСКОПІВ
ПОЗА МЕЖАМИ УКРАЇНИ



Преподобному і христолюбивому духовенству та мирянам Української Православної Церкви в Австралії, Новій Зеландії, Канаді, Європі, Південній Америці, Сполучених Штатах Америки та в Україні.

Нехай благодать Господа і Бога і Спаса нашого Ісуса Христа, Любов Бога Отця і Причастя з Духом Святим буде з усіма вами!

Дорогі й улюблені брати та сестри у Господі!

Христос народився! Славимо Його!

Людство є досконалим Божим творінням. Людство мало жити вічно у спілкуванні та чистій любові з Богом у Святій Трійці та розпоряджатись усім іншим Творінням. Людству було дано неймовірний дар вільної волі, щоб уявити волю Божу, зокрема Його незмінну Любов до всього Творіння. Чоловік і жінка пізнали цю красу та щедрість вічного життя в раю, проте настав момент, коли вони під спокусою сатани зловжили тим даром вільної, бажаючи знати все, що знав їх Творець. Який провал, яке спотворення образу, який егоїзм. Тепер людство пізнає смерть, на котру ніколи не було призначене. Людство було вигнано з Раю і тепер вже протягом тисячоліть повинне довести, що є вірним своєму Творцеві. Вчителі, Пророки і Правителі неодноразово були послані на допомогу людям у цих намаганнях, обіцяючи людям прихід Месії, Того, Хто приведе людство до спасіння. А на кінець, щоб довести Свою нескінченну і незламну Любов до Свого Досконалого Творіння, Творець посилає Свого Єдинородного Сина, нашого Господа і Спасителя Ісуса Христа, щоб воплотитися – стати одним із нас, об'єднавши Людство і Божество – щоб забрати Своє Досконале Творіння додому – знову повернутися до вічного життя, раз і назавжди.

І ось, ХРИСТОС РОЖДАЄТЬСЯ – «З НАМИ БОГ, розумійте народи і покоряйтеся, бо з нами Бог» (Ісаї 8:9). Підкоряйтесь... стало таким чужим у сьогоднішньому секуляризованому світі. Це стало чимось таким, що зовсім не відповідає тій покорі та бажанню мати щось спільне з «Богом, Котрий є з нами». Давайте прийнемо свідоме рішення повернутися назад від нашого ненаситного самозадоволення. Ми молимося перед Євхаристією, намагаючись усвідомити те, що «жоден людський гріх не може подолати любов нашого Господа до нас». Давайте жити в цій реальності сьогодні! Давайте дозволимо Його Всеохоплюючій Любові обійняти й нас. Давайте відкриємо наші серця, розум і душі до Христа-Немовляти, Який шукає місця, щоб прихилити Свою Голову. Давайте будемо відкриті для реальності, де «Бог з нами» і для нас. Для цього ми були створені. Це наша справжня реальність!

Немовля Христос – Воплочений Син Божий... Піднесення нашої людської природи до Його Божественності... Любов визначена і Любов сповнена... Нехай Ваш дім і Ваше життя будуть наповнені цією любов'ю протягом цього Різдва Христового та Нового Року! Нехай ця любов ллється від Вас у життя всіх навколо Вас, надихаючи їхні помисли та вчинки – підносячи їх до Його Божества. Це і є образом Божим...

Нехай Благодать Немовляти Христа – Господа і Спасителя нашого Ісуса Христа, Любов Бога Отця і Причастя Святого Духа завжди буде з усіма вами. Ви щодня у наших молитвах.

Христос Рождається! Славіто Його!

+ АНТОНІЙ – Митрополит

Українська Православна Церква США, Південної Америки та Діаспори

+ ЄРЕМІЯ – Архієпископ

Українська Православна Єпархія Південної Америки

+ ДАНИІЛ – Архієпископ

Українська Православна Церква США та Діаспори

+ ІЛАРІОН – Єпископ

Українська Православна Церква Канади

+ АНДРІЙ – Єпископ

Українська Православна Церква Канади



ECUMENICAL PATRIARCH BARTHOLOMEW'S

Nativity of Christ Proclamation

ВСЕЛЕНСЬКОГО ПАТРІАРХА ВАРФОЛОМІЯ

Різдвяне Послання

Brother concelebrants and blessed children,

Having once again arrived at the splendid feast of the Nativity in the flesh of our Savior Christ, who visited us from the heights, we glorify with psalms and hymns His all-heavenly name. The Incarnation of the pre-eternal Word of God is “the crowning of our salvation,” the “eternal mystery” of divine-human communion that transcends all reason. As St. Maximus the Confessor says so eloquently, “as a loving God, He truly became human assuming the essence of humankind, although the manner in which He became human will always remain ineffable; He became human in a manner that transcends humanity.”[1]

The divine Incarnation, along with the manifestation of the truth about God also reveals the truth and ultimate destination of man, our deification by grace. St. Nicholas Cabasilas proclaims so theologically that Christ “is the first and only One to show us the true and perfect man.”[2] Since that time, anyone who honors God must also honor man, and whoever undermines man also dishonors God, who assumed our nature. In Christ, speaking theologically about God we speak at the same time about man. The incarnate Divine Economy definitively abolishes the image of God as tyrannical, punitive, and adversary to man. Christ is everywhere, always and in all things the denial of the denial of man and the defender of human freedom. The life of the Church, as the flesh assumed by the incarnate Son and Word of God,[3] represents, expresses and serves this all-saving mystery of divine-humanity.

With this “other fashioning” of man and renewal of all creation in Christ as its banner, the Church today offers the good witness before every development that threatens the sacredness of the human person and the integrity of creation. It lives and preaches the truth of authentic spiritual life and the culture of love and solidarity. Offering testimony “about the hope that lies within us” (1 Pet 3.15), the Church does not in any way regard contemporary civilization as another sinful Nineveh by invoking like Jonah the divine wrath on it and its abolition, but rather the Church struggles for the culture’s transformation in Christ. In our age we need pastoral imagination, dialogue and not argumentation, participation and not abstention, specific deeds and not abstract theory, creative reception and not general rejection. All these do not function at the expense of our spirituality and liturgical life, but reveal the inviolable unity of what we call the “vertical” and “horizontal” dimensions of the Church’s presence and witness. Faithfulness to the tradition of the Church is not entrapment to the past, but employment of the experience of the past in a creative way for the present.

In this past year, too, the pandemic of the Covid-19 coronavirus has troubled humankind. We give glory to the God of mercy, who strengthened the specialists and scientists to develop effective vaccines and other medications in order to confront this crisis, and we encourage all faithful who have yet to be vaccinated to do so and everyone to adhere to the protective measures by the health authorities. Science, to the extent that operates as a minister of man, is a priceless gift by God. We must gratefully accept this gift and not be misled by irresponsible voices of ignorant and self-proclaimed as representatives of God and of the authentic faith “spiritual advisors,” who, nevertheless, lamentably invalidate themselves through the absence of love for their brethren, whose lives they expose to grave danger.

Most honorable brothers and dearly beloved children,

With unshakable conviction that the life of each of us and the journey of all humanity is directed by the God of wisdom and love, we look forward to a happy 2022, which despite external factors and developments will be for everyone a year of salvation, inasmuch as during its course as well, the movement of history is guided by Christ, who loves mankind and cares for all things, “who desires that all people will be saved and come to the knowledge of truth.” (1 Tm 2.4)

With God’s will, during the upcoming Holy and Great Week, we shall hold the service of the Blessing of the Holy Chrism in our venerable Center. We regard it as a uniquely divine gift to our Modesty that we shall be deemed worthy to preside over this festive and moving rite for the fourth time in our humble Patriarchal ministry. Glory to God for all things!

With these sentiments, respectfully worshipping the child Jesus born in Bethlehem, we orient our thought to our Christian brothers there and we pray for the peaceful and harmonious coexistence of all those residing in the Holy Land.

In this spirit, we wish to all of you, those near and afar, a blessed Twelvetide, as well as a healthy, fruitful in good deeds and filled with divine gifts new year in the Lord’s favor, to Whom belong the glory and might to the endless ages. Amen.

Christmas 2021

+Bartholomew of Constantinople

Fervent supplicant of all before God



Браття-служителі та благословенні чада,

Знову дійшовши до чудового свята Різдва у плоті Спасителя нашого Христа, який відвідав нас з висоти, ми прославляємо псалмами та співами Його всенебесне ім'я. Втілення передвічного Слова Божого є «вінцем нашого спасіння», «вічною таємницею» божественно-людського спілкування, яке перевищує будь-який розум. Як красномовно каже св. Максим Сповідник, «як люблячий Бог, Він справді став людиною, прийнявши сутність людства, хоча спосіб, яким Він став людиною, завжди залишиться невимовним; Він став людиною у спосіб, який перевищує людське».[1]

Божественне Втілення разом із проявом істини про Бога відкриває також істину та кінцеве призначення людини, наше обожнення благодаттю. Святий Миколай Кавасила так по-богословськи проголошує, що Христос «перший і єдиний, хто показав нам істинну і досконалу людину».[2] Відтоді кожен, хто шанує Бога, повинен шанувати і людину, а хто принижує людину, той ганьбить і Бога, який прийняв нашу природу. У Христі, по-богословськи говорячи про Бога, ми говоримо водночас і про людину. Втілена Божественна

Ікономія остаточно скасовує образ Бога як тиранічного, карателя і супротивника людини. Христос скрізь, завжди і в усьому заперечує заперечення людини і захищає людську свободу. Життя Церкви, як плоті, взятої на себе втіленим Сином і Словом Божим,^[3] представляє, виражає і служить цій всеспасительній таємниці боголюдуства.

З цим «іншим створенням» людини та оновленням усього творіння у Христі, Церква як його знамено сьогодні пропонує добре свідчення перед кожним розвитком, який загрожує святості людської особистості та цілісності творіння. Вона живе і проповідує правду справжнього духовного життя та культури любові та солідарності. Пропонуючи свідчення «про надію, яка лежить у нас» (1 Пет. 3:15), Церква жодним чином не вважає сучасну цивілізацію іншою грішною Ніневією, закликаючи, як Йона, божественний гнів на неї та її знищення, – Церква скоріше бореться за перетворення культури у Христі. У наш час потрібна пастирська уява, діалог, а не аргументація; участь, а не утримання; конкретні вчинки, а не абстрактна теорія; творчий прийом, а не загальне неприйняття. Усе це діє не за рахунок нашої духовності та літургійного життя, а виявляє непорушну єдність того, що ми називаємо «вертикальним» і «горизонтальним» вимірами присутності та свідчення Церкви. Вірність переданню Церкви – це не пастка минулого, а використання у творчий спосіб досвіду минулого для сьогоднішнього.

У минулому році пандемія коронавірусу Covid-19 також хвилювала людство. Ми віддаємо славу Богу милосердя, Який зміцнив спеціалістів і вчених розробити ефективні вакцини та інші ліки, щоб протистояти цій кризі, і заохочуємо всіх вірних, які ще не вакциновані, прийняти вакцину, а всіх дотримуватись захисних правил та заходів органів охорони здоров'я. Наука в тій мірі, яка діє як служитель людини, є безцінним даром від Бога. Ми повинні з вдячністю прийняти цей дар і не бути введеними в оману безвідповідальними голосами неосвічених і самопроголошених «духовних порадників», які видають себе за представників Бога і справжньої віри, однак жалібно втрачають свою силу через відсутність любові до своїх братів та їхнього життя, яке вони піддають серйозній небезпеці.

Чесніші браття та возлюблені чада,

З непохитним переконанням, що життям кожного з нас і мандрівкою всього людства керує Бог мудрості та любові, ми з нетерпінням чекаємо щасливого 2022 року, який, незважаючи на зовнішні чинники та розвиток подій, стане для кожного роком спасіння, оскільки як і під час свого перебігу, рухом історії керує Христос, який любить людство і піклується про все, «який бажає, щоб усі люди були спасенні й прийшли до пізнання істини». (1 Тим. 2:4)

З Божої волі під час майбутньої Святої та Великої седмиці ми відслужимо службу освячення Святого Мира в нашому чесному Центрі. Ми вважаємо унікальним божественним даром нашої Мирності сподобитися очолити цей святковий і зворушливий обряд у четвертий раз у нашому скромному Патріаршому служінні. Слава Богу за все!

З цими почуттями, шанобливо поклоняючись Ісусу-Дитятку, народженому у Вифлеємі, ми орієнтуємо нашу думку на наших християнських братів що знаходяться там і молимося за мирне та гармонійне співіснування всіх тих, хто живе на Святій Землі.

У цьому дусі бажаємо всім вам, близьким і далеким, благословенних святків, а також здорового, плідного у добрих ділах і сповненого божественними дарами нового року благодати Господа, Якому належить слава і держава на нескінченні віки. Амінь.

Різдво, 2021

† Варфоломій Константинопольський,

палкий молитовник перед Богом за всіх Вас



Christ is Born!

To the Parishioners, Friends and Guests of Saint Peter and Saint Paul in Carnegie, we wish You a Merry Christmas and a Happy New Year and Thank You for your continued support and prayers in 2021.

From Father John Charest and the 2021/2022 Parish Council.

After Christmas Soup Sale !!!!!!!!!!!!!!!

Now that the Advent Fast or Saint Stephens fast is over, it is time to stock up the refrigerator and freezer with our yummy soups. We still have lots of your favorites soups remaining. Please see John Stasko or Howard West if you need any. They are \$5 a quart.

Stewardship

THANK YOU FOR THESE RECENT DONATIONS:

Obedience in Unanticipated Circumstances

· Fr. Philip LeMasters!

As we continue to celebrate the birth of Jesus Christ for the salvation of the world, we must resist the temptation to think that we have heard the story so many times that we no longer really have to pay attention. Like the other great feasts of the Church, the Nativity provides us with an invitation each year to enter more fully in to the mystery of our salvation. The miracle of the Word becoming flesh does not change, but we must change in order to welcome Christ into the temple of our hearts more fully each year of our lives.

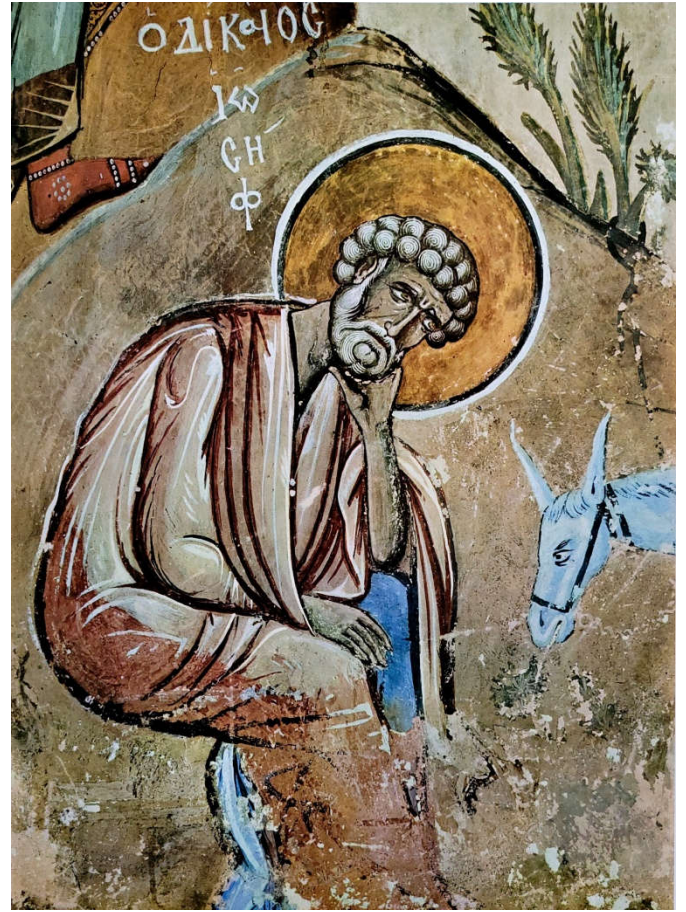
We live in a culture which associates Christmas with the joy of children anticipating the arrival of Santa Claus and opening their gifts with great excitement. Our culture also prizes youth and encourages us to think that we should be ashamed of gray hair, wrinkles, and other perfectly normal aspects of aging. Today the Church calls us to mature in our understanding of the Lord's Nativity by commemorating Joseph the Betrothed, an elderly relative of the Virgin Mary who reluctantly became her guardian when she had to leave the Temple where she had grown up.

One of the verses chanted for Joseph states that “a strange betrothal fell unto his lot.” Joseph certainly thought so. This betrothal was an arrangement in which a man became the guardian of a woman without the intimate relations of marriage. As an 80-year-old widower, he was reluctant to take on this responsibility for a teenaged girl, but he obeyed God's command nonetheless. He played an essential, but often overlooked, role in how salvation came into the world.

The story of Joseph resonates with so much of the heritage of the Old Testament. An evil ruler wanted to murder the young Savior because he viewed Him as a threat. Pharaoh had ordered the deaths of Hebrew male infants long ago in Egypt, and now a wicked king like him reigned in Jerusalem. Herod slaughtered the young boys in and around Bethlehem when he realized that the wise men had tricked him. In the Exodus, the Hebrews had fled Egypt on the night of the Passover. Now the young Messiah flees Israel to go to Egypt at night. Once the danger had passed, Joseph brought the family back to the Promised Land, just as the Hebrews eventually returned after wandering in the desert for forty years. Recall also the story in Genesis of another Joseph. He went to Egypt unwillingly as a slave, but eventually saved his whole family from a famine by bringing them there.

These connections are surely not accidental, for Matthew's gospel describes Joseph's role in the Lord's early life with obvious Old Testament symbolism. Joseph's story is a challenging reminder that God calls us in unanticipated ways to cooperate with His gracious purposes for bringing salvation to the world. He does not call us to serve Him in a realm of imaginary perfection or according to our own preferences any more than Joseph did, but in the same world with pregnant women and children whose lives are in danger of deadly violence and with families who must flee for their lives as refugees. There are still many rulers and regimes every bit as vicious as Herod today.

The story of Christmas also magnifies the importance of our free response to God's calling. We cannot tell that story properly without celebrating the Theotokos, who freely chose to say “yes” when the Archangel Gabriel visited her with the good news that she was chosen to be the Virgin Mother of the Son of God. Despite his reluctance to become her guardian in the first place, Joseph accepted the responsibility. After being horrified to discover her pregnancy, he had the faith to believe the message of the angel that the Child was conceived of the Holy Spirit. Despite his advanced age, Joseph successfully guided his family to Egypt as they fled the murderous



Herod. He had certainly not anticipated or desired involvement in such a dangerous set of circumstances, but he accepted the calling to do what had to be done for the safety of the Theotokos and her Child.

Joseph reminds us that God uses our cooperation to accomplish His gracious purposes in the world. That was certainly the case in the Old Testament: Abraham, Moses, David, and countless others responded to God's initiative, and He worked through them, despite their many failings. And through the free response of a teenaged Palestinian Jewish girl came the Messiah in Whom the ancient promises to the descendants of Abraham are fulfilled and extended to the entire world.

The details of our Lord's conception, birth, and infancy show that God does not force people to obey Him. We can disregard God and refuse to live as those created in the divine image and likeness. It is tragically possible to become like Herod in moral depravity and spiritual blindness to the point of disregarding even the basic humanity of innocent children and ruthlessly destroying anyone who stands in the way of getting what we want. Such corruption is a possibility for anyone, not only for the rich, famous, and powerful. Just look at the pain and brokenness that violence, hatred, and lust for revenge and domination bring to people in all walks of life today.

Our vocation is not simply to avoid becoming as wicked as Herod, but to become like the Theotokos and Joseph the Betrothed. Her life plans changed at the Annunciation, and we must accept that the healing of our souls will likely not occur according to our own preferences or schedules. That was certainly the case for Joseph, who took on unanticipated responsibilities because He accepted them as God's will for him. Through the free obedience of this unlikely couple in their respective callings, the Savior came into the world. Such obedience is a form of martyrdom in the sense of dying to self-centered desire out of faithfulness to the Lord.

We also remember today James, the son of the widower Joseph, known as "the Brother of the Lord." James wrote in his epistle, "Who is wise and understanding among you? Let him show it by his good conduct, by deeds done in the humility that comes from wisdom." (Jas. 3:13) He also famously taught that faith without works is dead. (Jas. 2:17) In order to bear witness to the good news that the Son of God has become truly one of us, we must freely pursue the vocation of becoming like Him in holiness as we grow in our participation in His divine life. Our fundamental vocation remains the same: to undergo a change of mind such that we offer ourselves without reservation in obedience to God. As with the Theotokos, Joseph the Betrothed, and James, there is no telling what that will mean for the course of our lives, but saying "yes" in free obedience as we take the steps we have the strength to take today remains the only way to participate personally in the healing of the human person made possible by the birth of Jesus Christ. Let us look to those we commemorate today as brilliant examples of how to do precisely that.

<https://blogs.ancientfaith.com/easternchristianinsights/2021/12/26/obedience-in-unanticipated-circumstances-homily-for-the-sunday-after-the-nativity-of-christ-in-the-orthodox-church/>

Glorify Him!

December 25, 2021 · [Fr. Barnabas Powell](#)

Christ is Born! ‘

“Where did she go?” As a father, that question sent chills up my spine! Our youngest had wandered off and I couldn't see her. It was a crowded area and all my police training had me imagining the worst. Not knowing where she was was a terror I don't think I had ever felt. And I have been shot at!

By God's grace, she was found just moments later looking at some toy that had caught her eye in that very crowded store!

But what a powerful moment to get a glimpse of the pain of loss and confusion, facing the missing one you love. Looking for the object of your love is a natural place for us humans, and that makes sense. You see, our Creator looks for us as well.

Look at our lesson today in Matthew 2:1-12:

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, “Where is he who has been 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 this, he was troubled, and all Jerusalem with him; and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. They told him, “In Bethlehem of Judea; for so it is written by the prophet: ‘And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will govern my people Israel.’”

Then Herod summoned the wise men secretly and ascertained from them what time the star appeared; and he sent them to Bethlehem, saying, “Go and search diligently for the child, and when you have found him bring me word, that I too may come and worship him.” When they had heard the king they went their way; and lo the star which they had seen in the East went before them, till it came to rest over the place where the child was. When they saw the star, they rejoiced exceedingly with great joy; and going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh. And being warned in a dream not to return to Herod, they departed to their own country by another way.

We know this story so well, but on this first day of Christmas, let’s revisit familiar words and see with new eyes the marvel of the Enfleshing of God for our sake!

We see the three Wise Men from the East, more than likely followers of the Zoroastrian religion in Persia, who had discerned from their watching the stars, that the Jewish King had been born. These Gentiles seemed to be more aware of the events in Bethlehem even more than the Jewish leaders who had been prepared for 6000 years to expect the Messiah’s coming. These Gentile pagans were looking for the King. So, naturally, they went to the king at the time, the Roman puppet king Herod, to ask about this momentous happening that they must have been convinced the whole city was focused on. But, alas, it was not so. The leaders in Jerusalem were still asleep to the coming of the Messiah. It took these pagan Gentiles to wake them up to the Event that would change the world.

Herod’s arrogance and fear were not enough to dissuade these seekers and they continued following the Star to the place where He was born!

Their seeking paid off. Now let’s switch to Another moment when Someone went looking for a missing child. Let’s go all the way back to the beginning when Adam and Eve were hiding from God in the Garden. The Voice echoes through the paradise “Adam, where are you?” God, the loving Father knew where His disobedient children were, but He needed them to realize that they were the ones lost. So God comes looking for His missing children!

Today, as the saying goes, wise men still seek Him. But, more importantly, He is still seeking you. He enfleshed Himself to come and find you. He lived, and lives, for you. Do you know that you are lost? Do you know you don’t have to be anymore? No, Christ is born and now you can be found by Being Orthodox on Purpose!





Christ is Born! Христос Рождается!

Among the Ukrainians, the most beloved of all festivities is Christmas which covers a cycle of important fest days, centering around family and agricultural modes of life, is very colorful, being the most important part of Christmas. Its main feature is the evening meal called “Holy Supper” (Sviat Vechir) in literal translation. According to custom, all members of the family should be that night for a family reunion.



The supper on Holy Night differs from other evening meals, having twelve Lenten dishes, symbolic of the twelve Apostles who gathered at the Last Supper. The dishes are prepared with a vegetable shortening or cooking oil, omitting all animal fat, milk and milk products because Christmas is preceded by a period of fast which ends on Christmas Day after midnight or morning church service. The day of the Christmas Eve is a strict fast in commemoration of the hardships endured by Mother Mary en route to Bethlehem.

The table, set to according to time-honored custom, is first strewn with a small handful of fine hay in memory of the Christ Child in a manger, and over it is spread the very best tablecloth adorned with native embroidery. Bread (kalach), symbolizing prosperity, constitutes the central table decoration. Three round, braided loaves are placed one on top of the other with a candle inserted into the top loaf, and the bottom loaf encircled with tiny twigs of evergreen. Candles on both sides of the loaves complete the table decoration. If a member of the family has died during the year, a place is set for him in the believe that the spirit of the deceased unites with the family on that magic Holy Night. A lighted candle is always placed in the window as an invitation to any homeless stranger, or perchance a lost soul, to join the family in celebrating the birth of Christ.

Prior to the evening meal a spoonful of each dish is mixed into the feed of the domestic animals, because animals were the first creatures to behold the new-born Christ. The first star in the eastern sky announces the time for the commencement of the meal. It is the children’s duty to watch for the star. Each member of the family, dressed in holiday attire, awaits the customary ritual opening. This is done by the master of the household who brings a sheaf of what called “did” or “didukh” (grandfather), a symbol of gathering of the clan, and greets his family with traditional salutations, expressing joy that God has favored them with good health and general well-being. The sheaf is placed in the corner of the dining room and remains there until New Year when it is taken out and burned. In the cities this tradition has been modified, and the sheaf is replaced with a few stalks of wheat which are placed in a vase, or they may be used as a table decoration.

Members of the family and servants gather around the table. The meal begins with the Lord’s prayer and then a thanksgiving grace appropriate to the occasion. The first and indispensable dish is kutya, a preparation of cooked wheat dressed with honey, ground poppy seed, and sometimes chopped nuts. This ritual dish, of a very ancient

origin, has survived hundreds of generations without losing its importance in the Christmas festivity. It starts the meal in a ceremonial manner. The head of the family raises the first spoonful of the kutya, invoking God's grace, and greets the family with the traditional Christmas greet: "Khrystos Rodyvsya" (Christ is born), to which they all reply in unison: "Slavim Yoho!" (Let us glorify Him). Following this ritual everyone must partake of the kutya, if only but a spoonful. The exact meaning of kutya has been lost. Scholars of the folklore generally believe that originally it symbolized the spiritual clan unity of all living and deceased members. Agricultural prosperity may have been a secondary symbol.

Kutya may be followed with an appetizer of pickled herrings or pickled mushrooms, or with a serving of borsch, after which comes one or more preparations of fish and various other traditional dishes, ending with a dessert of stewed dried fruit, or fruit varenyky, and the Christmas pastries and nuts. Everyone must have at least a small serving of each dish.

Caroling

While many of the Ukrainian Christmas Eve customs are of a solemn nature, the custom of caroling is joyful and merry. Ukrainian Christmas songs or carols have their origins in antiquity, as do many other traditions practiced at Christmas time. There are two main groups of Christmas songs in Ukraine: the koliadky, whose name is probably derived from the Latin "calendae" meaning the first day of the month and which are sung on Christmas Eve and Christmas Day; the second group of Christmas songs is called shchedrivky, which is a derivation from the word meaning generous. The latter are sung during the Feast of the Epiphany.

Both koliadky and shchedrivky have pagan elements in them, but many have been Christianized. For example, one pagan carol tells of a landowner who is awakened by a swallow and told to make preparations, because three guests are coming to his house: the sun, the moon and the rain. In the Christianized version the three guests become Jesus Christ, St. Nicholas and St. George. The very popular Ukrainian carol in the United States, "Carol of the Bells", in its originality is a shchedrivka and tells of a swallow (herald of Spring) that has come to a landowner's house and asks him to come out and see how rich he is, how many calves he has, and so on.

The themes of Ukrainian Christmas songs vary. Many, of course, deal with the birth of Christ and that occasion's joyful celebrations, and many of them have apocryphal elements. Another group of carols contain purely pagan mythological elements. Still another group deals with Ukrainian history of the 9-12 centuries, mostly with the heroic episodes in the lives of some of the princes that were favorite among the people. One of the largest groups of carols are glorification songs – glorifying the landowner, the farmer, his wife, his sons, his daughters, every member of the family. These songs glorify their work as well as their personal traits.

Caroling required extensive preparation. Each group had a leader. One member dressed as a goat. Another as a bag carrier, the collector of all the gifts people would give them. Yet another carried a six-pointed star attached to a long stick with a light in its center, which symbolized the Star of Bethlehem. In some places the people even had musical instruments, such as the violin, tsymbaly (dulcimer), or the trembita (a wooden pipe about 8-10 feet long, used in the Carpathian mountains by the Hutsuls).

Caroling was not a simple singing of Christmas songs; it was more of a folk opera. The carolers first had to ask for permission to sing. If the answer was yes, they entered the house and sang carols for each member of the family, even for the smallest child. Sometimes they even performed slow ritualistic dances. They also had to present a short humorous skit involving the goat. The custom of the goat accompanying the carolers has its origin in the pagan times when the goat represented the god of fertility. The skit showed the goat dying and then being brought back to life. This also symbolized the death of Winter and the birth of Spring. The caroling always ended with short well-wishing poems, appropriately selected for each home.

Koliadky and shchedrivky are the oldest groups of Ukrainian folk songs. They are sung by Ukrainians at Christmas time throughout the world.

Vertep – Christmas Puppet Theater

A venerable form of Ukrainian puppet theater, regarded as distinct from the Polish szopka, the Belarusian betleika, and the Russian petrushka. The origins of the name vertep may be related to the verb vertitysia ‘to whirl,’ as do rays about a star. The vertep performance is a standardized enactment of the Nativity with merry interludes depicting secular life, in the style of an intermede. There are 10 to 40 vertep characters, typically among them a sacristan, angels, shepherds, Herod, three kings, Satan, Death, Russian soldiers, gypsies, a Pole, a Jew, a peasant couple, and various animals. All the hand puppets are usually operated by one person, the vertepnyk. The vertep is also the two-level stage in the form of a building in which the performance takes place, the religious part on the upper level and the secular part on the lower.

Vertep performances date back to the late 16th century. They reached their height in popularity in the second half of the 18th century. Many students from the Kyivan Mohyla Academy contributed to the development of vertep puppet theater; its two-part performance was in part a reflection of the academy’s style of theatrical productions. Itinerant precentors were also responsible for popularizing vertep. In time the specifications as to vertep stage architecture; the number, character, and construction of the puppets; and costumes, music, and scripts became well defined. The foremost village vertep were in Sokyryntsi, Baturyn, and Mizhhiria. The secular part in vertep performances often contained references to contemporaneous events; a Zaporozhian Cossack puppet, for example, appeared during the reign of Catherine II.

Vertep theater declined in the mid-19th century. It has retained a symbolic significance, as in the miniature Nativity scene displayed in Ukrainian homes during the Christmas season and the Christmas carolers dressed up as vertep characters. In the 20th century vertep theater has been revived as a zhyvyi ‘live’ vertep, with live actors faithfully re-creating the traditional village vertep.

Traditional meals for Sviat Vechir (Ukrainian Christmas Eve)

According to the Ukrainian tradition, the whole family gathers at one table during the Christmas Eve dinner. Since ancient times Ukrainians have followed such rules – you shouldn’t eat anything all day, and only late in the afternoon, when the first star appears in the sky, you can start dinner.

The Christmas Eve is a symbolic holiday when Ukrainians cook 12 special festive dishes. It should be noted that Christmas Eve falls on the last day of the Christmas Fast, so all meals must be lean. Today, in our “virtual” festive menu, we’re going to talk about 12 traditional Ukrainian dishes for Sviat Vechir (there are many other Ukrainian meals you can cook for Christmas Eve and we’re going to share them with you in our following articles).



Kutia

Kutia is a porridge made from unground wheat, rice, barley or oats with the addition of sweet ingredients like honey, jam, dried fruits, etc. Grains symbolize the eternal life and sweet additives – heavenly bliss.

Borsch

This hearty soup is often cooked with meat but there are lent recipes of this dish for Christmas Eve. Ukrainians usually use dried mushrooms, beets, carrots, beet kvass, dairy butter, and flour. The lent soup is often served with small buns called “ears.” These buns are made from dough and are stuffed with mushrooms.

Mushroom Gravy

Such a light sauce is just perfect for the lean table. It includes dried mushrooms, bulb onions, flour, oil, and spices. This sauce should be very thick, similar to modern cream soups.

Varenky

For Christmas Eve Ukrainians cook savory dumplings stuffed with cabbage. To make them you should knead simple dough using water, flour, and yeast. Then stuff each dumpling with the mixture of stewed cabbage and onions.



Holubtsi

Holubtsi (cabbage rolls) is a traditional dish usually made of cabbage leaves, rice, and meat. Yet since the festive Christmas table should include lean dishes, Ukrainians use a mixture of potatoes, mushrooms, onions, and carrots instead of meat. Cabbage leaves are filled with vegetable stuffing, fried in a pan with a little vegetable oil, and then stewed in tomato paste.

Herring

A very simple but delicious and spectacular snack. To pickle herring, you'll need the fish divided into portions, bulb onion, and a marinade made of water and spices. It is important to prepare the herring in advance, as it should be marinated for at least 24 hours.

Marinated mushrooms

Mushrooms are great to use not only in soups and as fillings but also as a separate snack. The marinating process is somewhat similar to the one used to pickle the herring: you'll need mushrooms, marinade, and... time) To cook the marinade use water, vinegar, and spices. Before pouring the marinade over preboiled mushrooms, cool it.

Jellied fish

The gentle taste of jellied fish will perfectly complement the lean Christmas Eve table. To cook the dish you'll need fish, bulb onions, carrots, vinegar, gelatin, and spices. This dish has to be refrigerated before serving since jellied fish needs time to set.



Stewed cabbage

bage

It's one more simple dish that has a rich and pleasant taste. It is believed that each housewife cooks stewed cabbage in her own way but the general rules are the same: you should chop the cabbage, stew it in a pan with vegetable oil and water, and stir in some extra ingredients to taste (for instance, tomato paste, bulb onion, cucumbers) before you get the dish done.

Haricots

Haricots can be used to cook a salad or stew. To cook the salad, boil white haricots, combine them with grated onions, sliced bell peppers, tomato paste, and vinegar. If you want to make the stew, cook the haricots together with dried mushrooms, bulb onions, and garlic.

Pampushky

An integral addition to Ukrainian borscht. These are small buns made of yeast dough based on wheat flour. For the festive Christmas table, they are prepared in a special way: Ukrainians add the sweet filling, fry buns in oil and sprinkle them with powdered sugar. Such pampushky are very similar in taste to donuts.

Uzvar

It's a light and useful drink made using dried fruits. You can choose fruits to your taste – dried apples, pears, prunes, raisins or a mixture of different ingredients. Boil dried fruits in water and then add honey.

The Ukrainian Christmas Eve dinner is both symbolic and delicious. You can try to cook one dish from this festive menu, some of them or serve all twelve traditional dishes at your Christmas table!



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Dear Cherished Supporters,

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We continue to gather support! Our generous donors continue to show their excitement as they have now increased their match up to \$25,000.00! They are asking the Pittsburgh community to respond!



Please donate today so that we can
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NOW is the time! As you reflect on the past year and think about making end-of-year charitable donations, we humbly ask for your financial support of the Pittsburgh branch campus. We also ask that you share this opportunity with your family and friends! Remember, every dollar raised goes directly towards the cost of opening our local campus, including the hiring of a locally-based head of school. Now is the time to double your impact!

Get ready! God-willing, 2022 holds lots of exciting opportunities for our community! We are looking forward to the kick off our outreach, fundraising and location subcommittees, as well as different in-person and virtual events! We feel such love and pride in our community and look forward to the ways in which God will continue to bring us together! We are grateful for YOU.

Love in Christ,

TSCS PGH Launch Committee

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*When all chances are sold, we will post a comment (picture) of the completed Sure Tip Board on our Facebook page. We will also note the time of our LIVE DRAWING. The seal will be scratched LIVE via Facebook Live. Free shipping or pickup. Prizes unclaimed within 30 days become the property of the 75th UOL Convention Board.

1947

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In the beginning...



75th UOL Convention July 2022
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December 22, 2021
The Conception by St. Anna of the Most Holy Theotokos

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CHRIST IS BORN!

At some point in our childhood, we have all had a beloved stuffed animal or doll to hug and care for. It is such a small thing, but in the eyes of a child, that toy may mean the world to them. Having the childhood experience of owning one or many stuffed toys is something we take for granted. There are thousands of children around the world who have never felt that joy.

During this Nativity Season, we are calling upon everyone to share with their brothers and sisters in Ukraine, by sharing a new or gently used stuffed toy. We simply request you place a box under your parish Christmas tree and fill it up! The stuffed toys will be sent to the children in the war zone in Ukraine. Give a gift to the Newborn Christ Child by supporting a child in need of love and comfort.

All donations should be sent to:
His Eminence Archbishop Daniel
c/o Ukrainian Orthodox Church of the USA
135 Davidson Avenue
Somerset, NJ 08873

Please contact the Office of Youth Ministry at uoc youth@aol.com with any questions.

All donations should be received by January 30th.

In Christ's Love,
His Eminence Archbishop Daniel

Natalie Kapeluck Nixon
Director - Office of Youth Ministry





ЗРОБІТЬ ДАРУНОК НОВОНАРОДЖЕНОМУ ХРИСТУ, НАДАЮЧИ ПІДТРИМКУ ДИТИНІ, ЯКА ПРОСТО ПОТРЕБУЄ ЛЮБОВІ

22 грудня, 2021 р. Божого
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Улюблені у Господі!

ХРИСТОС РОЖДАЄТЬСЯ!

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Під час цього Різдва ми закликаємо всіх поділитися зі своїми братами та сестрами в Україні новою чи своєю, в хорошому стані, іграшкою. Ми просимо вас помістити під вашу парафіяльну ялинку коробку і впродовж Різдвяних свят наповнити її іграшками. М'які іграшки передадуть дітям у зону бойових дій в Україні. Зробіть подарунок новонародженому немовляті Христу, попідкувавшись про дитину, яка потребує любові та втіхи.

Усі пожертви слід надсилати на адресу:
His Eminence Archbishop Daniel
c/o Ukrainian Orthodox Church of the USA
135 Davidson Avenue
Somerset, NJ 08873

З будь-якими запитаннями звертайтеся до Відділу
Праці з Молоддю за адресою uosyouth@aol.com.
Усі пожертви повинні бути здійснені до 30 січня.

У Христовій Любові,
Високопреосвященніший Архієпископ Даниїл

Наталія Капелюк Ніксон
Директор – Відділ Праці з Молоддю



Calendar of Events

Jan. 28	Parish Men's Group Meeting
Feb. 13	Sr. UOL Chapter Meeting
Feb. 16	UOL Souper Bowl Sunday Luncheon
Apr. 10	Pysanky Sale
July 27-31	75 th UOL Convention

COFFEE HOUR

Jan. 9	Pat Sally, Michael & Tracey Sally
Jan. 16	Jim & Irene Rozum, Natalie Turicik
Jan. 23	Deacon Evan & Pani Alice
Jan. 30	Natalie & Ethan Nixon, Beverly Kapeluck
Feb. 6	Souper Bowl Sunday, Bonnie & Nicole Reinhart
Feb. 13	Chris & Justina Mills, Matushka Laryssa
Feb. 20	Ron & Bev Wachnowsky
Feb. 27	Meatfare Sunday

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.

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