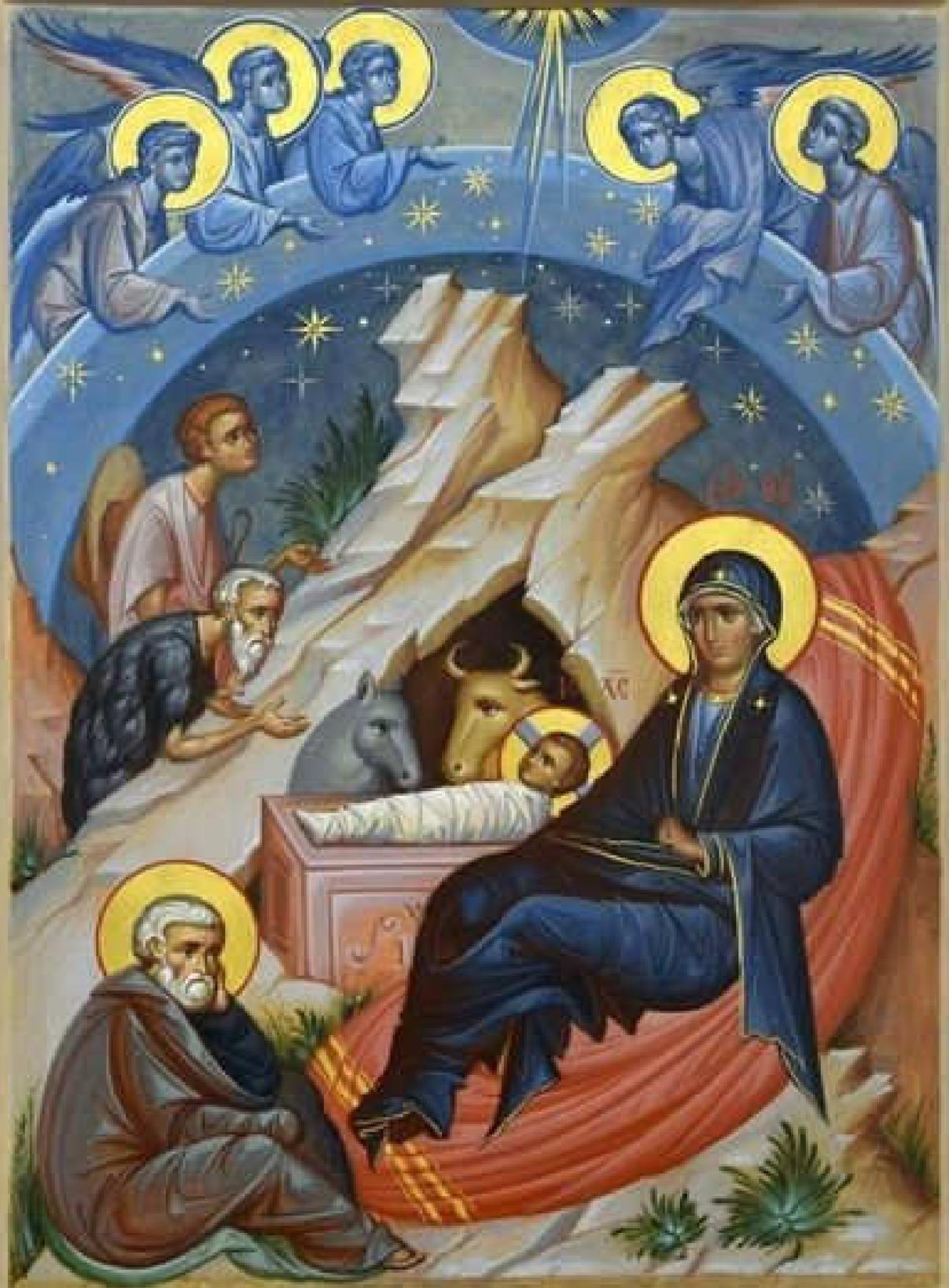


ΠΟΛΥΤΕΚΝΟΝ ΙΣΑ ΗΜΩ ΙΣΑ ΧΕΙΡΑ





St. Peter & St. Paul Ukrainian Orthodox G.C. Church

220 Mansfield Blvd. (mailing: PO Box 835), Carnegie, PA 15106

Re. Fr. John Charest
Deacon Evan O'Neil

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Parish Hall: 412- 276-9718

President: Howard West 724-910-9627

www.orthodoxcarnegie.org

CHRIST IS BORN!

JANUARY 6-7, 2019

SUNDAY, JANUARY 6TH

DIVINE LITURGY, 9:30 AM, TONE 7

EVE OF THE NATIVITY OF CHRIST

SVIATE VECHIR DINNER 6:00 PM

GRAND COMPLINES 8:00 PM

PARASTAS IN MEMORY OF JOHN R. ZATEZALO

MONDAY, JANUARY 7TH

DIVINE LITURGY 10:00 AM

NATIVITY OF OUR LORD JESUS CHRIST

TUESDAY, JANUARY 8TH

DIVINE LITURGY 10:00 AM

SYNAXIS OF THE THEOTOKOS

SUNDAY, JANUARY 13TH

DIVINE LITURGY, 9:30 AM, TONE 6

SUNDAY AFTER NATIVITY AND BEFORE THEOPHANY

ST PETRO MOHYLA

THIS WEEK'S BULLETIN IS SPONSORED BY:

STASKO FAMILY IN MEMORY OF HARRY & ANNA MAKITKA.

JEANNE DEVORE FOR THE PARISHIONERS OF STS PETER & PAUL, THAT
GOD WILL CONTINUE TO SHOWER HIS GRACE AND LOVE TO ALL
WHO COME FOR SOLACE AND COMFORT WITHIN ITS DOORS, NOT
JUST FOR TODAY, BUT ALWAYS

CHRISTINE OVESNEY IN MEMORY OF ANTHONY OVESNEY "YOU ARE
FOREVER IN MY HEART AND MISSED."

TETYANA AND ROMAN LYSAK IN HONOR OF YEVHEN ON HIS
BIRTHDAY

FAMILY OF JOHN ZATEZALO IN MEMORY OF JOHN R. ZATEZALO'S 17TH
ANNIVERSARY OF HIS FALLING ASLEEP.

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-hand delivered to the editor

-placed in the Bulletin envelope in the church vestibule.

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

-e-mailed to: kapeluck@verizon.net

We welcome you today

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

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

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

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

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

Нагадуємо 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 неправославній 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.Матвії 5:23-24);

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

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

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

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

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

ті, хто спізнився на Божественну Літургію (пришов після того, як було прочитано Апостол і Євангеліє) не можуть підходити до чаші; **хворі,** і **ті,** хто має обмежені фізичні м'якшости, звільняються від вище викладених вимог;

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

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

Sunday before the Nativity of Our Lord

TROPARION TO THE RESURRECTION TONE 7

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

TROPARION TO THE HOLY FATHERS- TONE 2

Great are the accomplishments of faith,
for the Three Holy Youths rejoiced in the
flames as though at 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!

TROPAR PRE-FESTIVE- TONE 4

Rejoice, 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 HOLY FATHER TONE 6

Thrice Blessed Ones, you did not worship the man made idol,
But armed with the invisible power of God, you were glorified in a trial by fire.
From the midst of the unbearable flames you called on God crying:
Hasten Compassionate One, come to our defense, for You are merciful
And able to accomplish all that You will.

KONTAKION PRE-FESTIVE TONE 3

Today the Virgin comes to the cave to give birth to the Word,
Who existed before the ages!
Rejoice all the earth at this news.
With the angels and the shepherds
glorify the soon to be born Child,
the Ever-eternal God.



PROKIMEN

Blessed are You, Lord God of our Fathers, praised and glorified is Your Name to the ages.

Verse: For You are righteous in all that You have accomplished 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 Гедеона, Варака, Самсона, Єффаю, 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.

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 Tamar; 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. Ессей 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 Елеазара. Елеазар 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.

Nativity of Our Lord and Savior Jesus Christ

TROPAR

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

KONDAK

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

PROKIMON

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.

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.

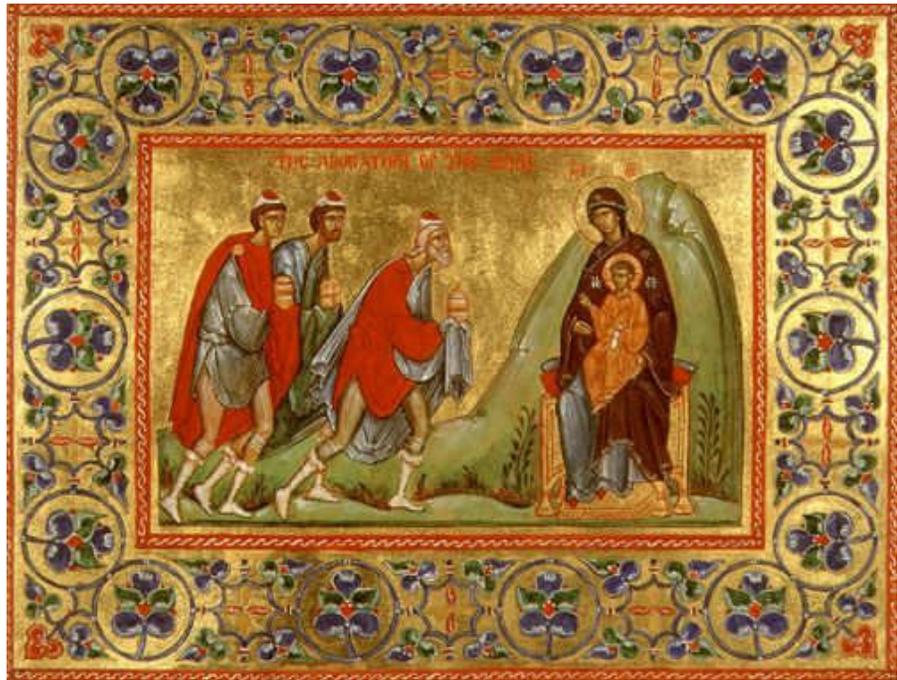
They answered him: "In Bethlehem of Judea, for so it is written by the prophet: 'You, O Bethlehem, you are by no means the least of the principal cities of Judah, for from you will arise a leader who will govern my people Israel.'"

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 ввісні й попередив, щоб не поверталися до Ірода, вони рушили до своєї землі іншим шляхом.

Synaxis of the Theotokos

TROPAR

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

KONDAK

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.

PROKIMEN

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.

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."



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

“Today, the Virgin gives birth to the Transcendent One and the earth offers a cave to the Unapproachable One. Angels with shepherds give glory. The magi journey with a star. For unto us is born a young Child, the Pre-eternal God” (Kondak of the Nativity of Christ).

Christ is Born!

Once again, according to the Mercy of God, we celebrate the Feast of the Nativity. Faithful hearts, full of gratitude to God, again glorify the Pre-eternal Word, the Divine Christ Child, Who for us and our salvation came down to earth and was incarnated from the Holy Spirit and the Virgin Mary and became man. Today the soul of every Christian with great spiritual joy cries out “Christ is Born - Glorify Him! Christ from Heaven - Let us meet Him! Christ on Earth - be exalted! Let all the earth sing to the Lord! (St. Gregory the Theologian).

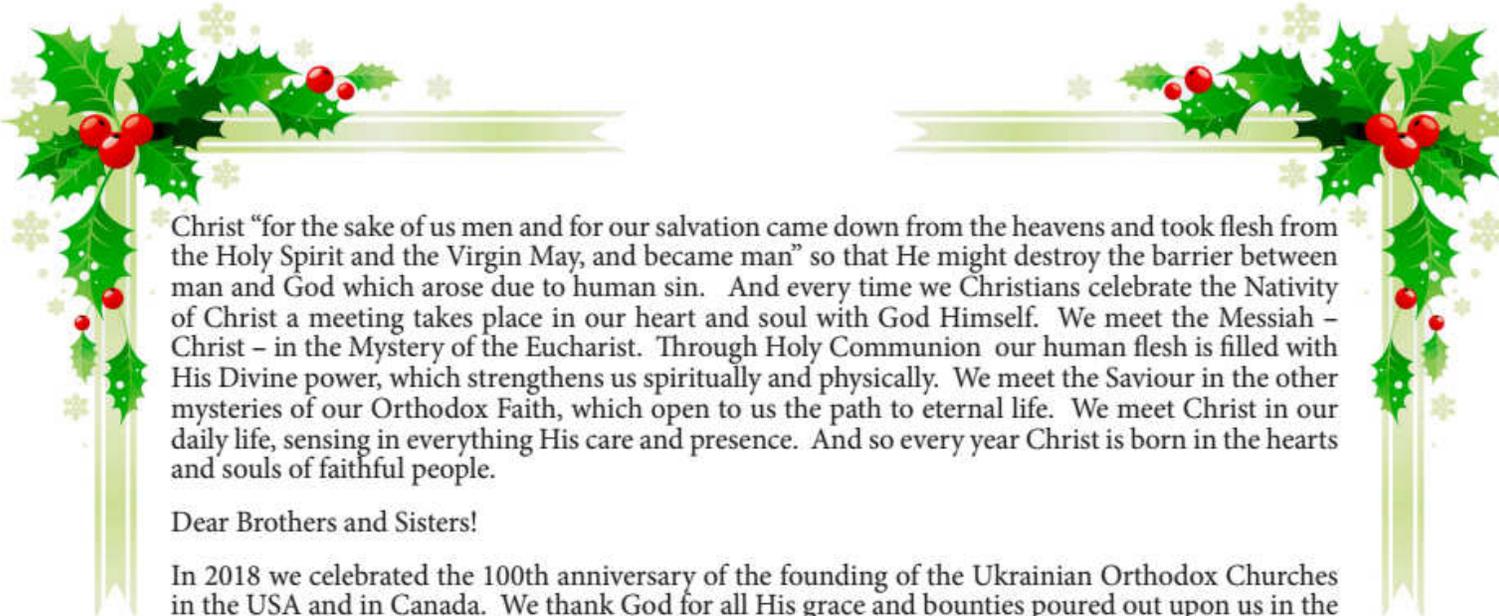
The coming of the Son of God to earth was the most important event in the entire history of the human race. It is an event which the human mind cannot fully comprehend, the wonder of wonders: “great is the mystery of godliness: God was manifested in the flesh” (1 Tim. 3:16).

The Nativity of Christ was the event which ushered in a new cultural life rooted in love for God and neighbor, an event which initiated the Kingdom of Christ on earth. Many things have happened and happen on our earthly planet. But none of them have been discussed and preached for ages as has the event of the Nativity of our Lord, Jesus Christ.

The Nativity of Christ is for all of us a great and joyful feast. St. John Chrysostom writes: “The day of Christ’s Nativity is the most important day among all the feasts, for it is shown to be the mother of all feasts. Without the Nativity of Christ there would be no Resurrection.” Humanity awaited the coming into the world of the Saviour with great impatience. The Lord, yet in the earthly paradise of Eden, after the sin of Adam and Eve said that He would send them a Saviour Who would return to them and to the entire human race their lost happiness and conquer the power of the devil.

Adam’s sin is the history of the sin of all mankind and every person individually. The transgression of Adam is repeated in each one of us when we turn from God and commit sin.

The greatest and deepest mystery of the Christian faith is the mystery of the incarnation of the Son of God. The Pre-eternal God becomes a small child without ceasing to be God. As St. John the Evangelist writes, “The Word became flesh and dwelt among us” (Jn. 1:14).



Christ “for the sake of us men and for our salvation came down from the heavens and took flesh from the Holy Spirit and the Virgin Mary, and became man” so that He might destroy the barrier between man and God which arose due to human sin. And every time we Christians celebrate the Nativity of Christ a meeting takes place in our heart and soul with God Himself. We meet the Messiah – Christ – in the Mystery of the Eucharist. Through Holy Communion our human flesh is filled with His Divine power, which strengthens us spiritually and physically. We meet the Saviour in the other mysteries of our Orthodox Faith, which open to us the path to eternal life. We meet Christ in our daily life, sensing in everything His care and presence. And so every year Christ is born in the hearts and souls of faithful people.

Dear Brothers and Sisters!

In 2018 we celebrated the 100th anniversary of the founding of the Ukrainian Orthodox Churches in the USA and in Canada. We thank God for all His grace and bounties poured out upon us in the past. We beseech Him that in the coming century the Lord would continue to preserve and protect our Ukrainian Orthodox Church in the diaspora.

We especially beseech the Divine Christ Child that in this new year He would bless our ancestral homeland of Ukraine with peace, spiritual and economic growth, and our God-beloved Ukrainian people with unity, brotherly love, and a united Orthodox Church in Ukraine which is recognized by all other local Orthodox Churches.

We extend our gratitude to the Mother Church – the Great Church of Constantinople, and especially to His All-Holiness, Patriarch Bartholomew and the Holy Synod for all that they have done on behalf of the daughter Church, the Orthodox Church of Ukraine, during the past year of 2018.

We beseech Christ the Saviour, who said “I will build my Church, and the gates of hell will not prevail against it.” (Mt. 16:18), that in the new year the Lord will preserve His One, Holy, Catholic and Apostolic Church from schism.

From sincere hearts and the depth of our souls we greet all of you on the occasion of the great feast of the Nativity of our Lord, the New Year of God’s goodness 2019, and the Holy Theophany. We prayerfully wish you God’s limitless mercies.

May the Newly-born in Bethlehem Lord and Saviour of world grant all of you good physical health, spiritual peace, familial warmth, joy, and prosperity.

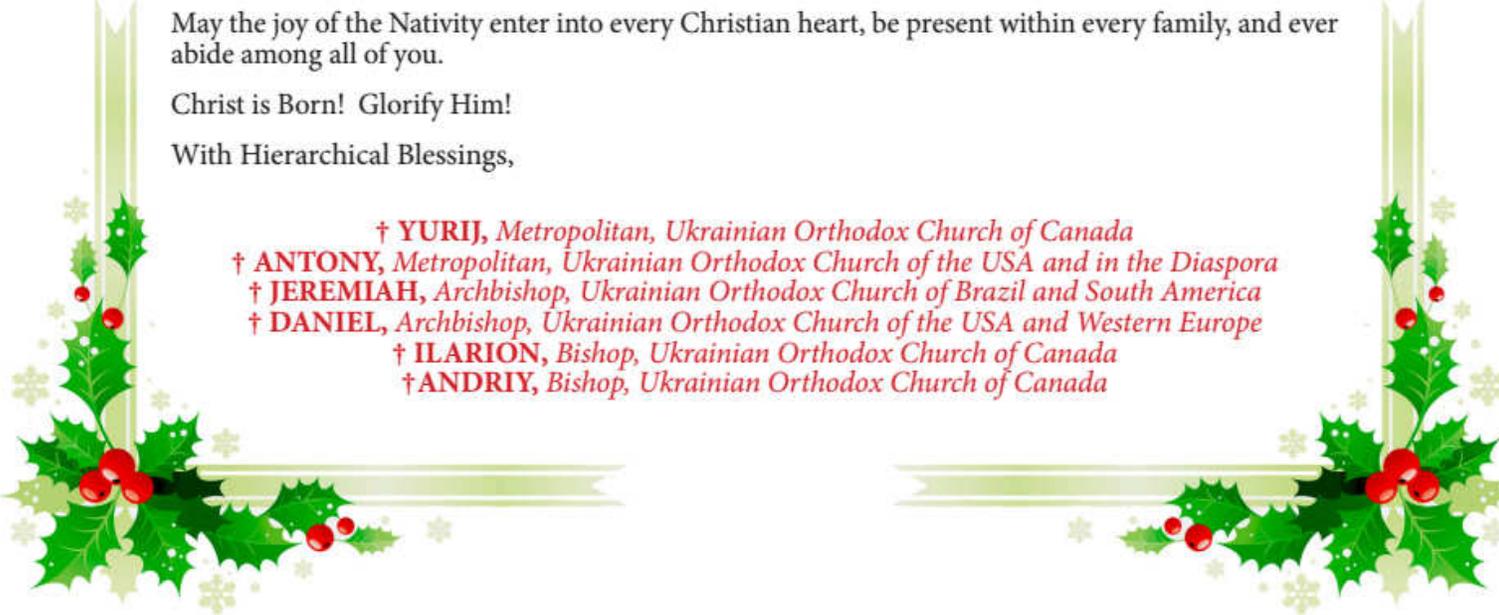
Bowing before the manger in Bethlehem, we offer the New-born Christ Child our sincere and heartfelt prayers, and thank Him for all that we have.

May the joy of the Nativity enter into every Christian heart, be present within every family, and ever abide among all of you.

Christ is Born! Glorify Him!

With Hierarchical Blessings,

† YURIJ, *Metropolitan, Ukrainian Orthodox Church of Canada*
† ANTONY, *Metropolitan, Ukrainian Orthodox Church of the USA and in the Diaspora*
† JEREMIAH, *Archbishop, Ukrainian Orthodox Church of Brazil and South America*
† DANIEL, *Archbishop, Ukrainian Orthodox Church of the USA and Western Europe*
† ILARION, *Bishop, Ukrainian Orthodox Church of Canada*
† ANDRIY, *Bishop, Ukrainian Orthodox Church of Canada*





РІЗДВЯНЕ ПОСЛАННЯ

ПОСТІЙНОЇ КОНФЕРЕНЦІЇ УКРАЇНСЬКИХ ПРАВОСЛАВНИХ
ЄПІСКОПІВ ПОЗА МЕЖАМИ УКРАЇНИ
2018-19

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

“Діва днесь Пресущого народжує, і земля вертеп Неприступному приносить, ангели з пастирями славословлять, і волхви з зіркою подорожують. Нас бо ради народилося Немовля, Предвічний Бог”. (Кондак Різдва Христового)

Христос - Рождається!

Знову по милості Божій ми дочекалися Різдвяних свят. Знову віруючі серця сповнені вдячності до Бога прославляють Предвічне Слово - Богомладенця Христа, Який заради нас і нашого спасіння зійшов на землю і воплотився від Духа Святого і Діви Марії і став людиною. Сьогодні душа кожного християнина з великою духовною радістю промовляє “ Христос Рождається - славте ! Христос з небес- зустрічайте ! Христос на землі - возносіться! Співайте Господеві вся земля! ”. (Св.Григорій Богослов).

Прихід Сина Божого на землю став в історії людського роду найважливішою подією про яку не зміг збагнути людський розум,звершилося чудо із чудес: “Велика благочестя тайна: Бог явився у плоті” (1 Тим.3.16) .

Різдво Христове стало подією нового культурного життя основаного на любові до Бога і до ближнього свого, подією котра започаткувала Христове Царство на землі. Багато подій відбувалося і відбувається на нашій земній планеті . Але ні про одну із них так багато не говорилося і віками не проповідувалося, як про подію народження Господа нашого Ісуса Христа.

Різдво Христове для всіх нас є великим і радісним святом. Св. Іоан Золотоустий говорить: “ День Різдва Христового -це найважливіший день серед усіх свят, бо він являється матір'ю всіх свят, не було би Різдва Христового не було б і Його Воскресіння”. Людство з великим нетерпінням чекало приходу в світ очікуваного Спасителя. Господь ще в земному раю Едемі після гріхопадіння Адама і Єви сказав : “Що Він зішле їм Спасителя Котрий поверне їм і всьому людському роду утрачене ними щастя і знищить силу диявола” (Бут 3.15) .

Гріхопадіння Адама – це історія гріхопадіння усього людства і кожної людини. Гріх Адама повторюється в кожному з нас, коли ми відвертаємося від Бога і грішимо.

Найбільше і найглибше таїнство християнської віри це - таїнство воплощення Сина Божого.

Предвічний Бог стає малою дитиною і не перестає бути Богом.” І Слово стало тілом і оселилось між нами” - говорить Св.Апостол і Євангелист Іоан Богослов (1, 14).

Христос “заради нас людей, і заради нашого спасіння зійшов із небес, і воплотився від Духа Святого і Марії Діви, і став чоловіком ” для того, щоб зруйнувати перепону між людиною і Богом, яка виникла через людський гріх. І кожного разу коли ми християни святкуємо Різдво Христове, в наших душах і серцях духовно відбувається зустріч з самим Богом. Ми зустрічаємо Месію - Христа в Таїнстві Євхаристії. Через Св. Причастя наше людське тіло наповнюється Його Божественною силою, яка зміцнює нас духовно і тілесно. Ми зустрічаємо Спасителя і в інших таїнствах нашої Православної Церкви, які відкривають нам дорогу до вічного життя. Ми зустрічаємо Христа і в нашому повсякденному житті, відчуваємо у всьому Його турботу і присутність. Тому кожного року Христос Рождається в душах і серцях віруючих людей.

Дорогі браття і сестри!

В 2018 році ми святкували 100-ття заснування УПЦ в Канаді і США. Подякуймо Богові за всі Його ласки і щедроти, даровані кожному з нас в минулому і благаймо Його, щоб і на наступне століття Господь оберігав нашу Православну Церкву в Діаспорі.

Особливо просімо щоб у Новому Році Бого-Младенець Христос благословив нашу Батьківщину-Україну миром, духовним і економічним зростанням, а наш Боголюбивий український народ єдністю, братолюбієм і Єдиною Православною Церквою визнаною іншими Помісними Церквами.

Подякуймо нашій Матері - Великій Церкві Христовій Константинополя, а особливо Всесвятішому Патріарху Варфоломію і Священному Синоду за все що вони зробили для своєї Дочки-Православної Церкви України в минулому 2018 році.

Просімо Христа-Спасителя котрий сказав:»Збудую Церкву Мою і ворота пекельні не подолають її» (Мф.16,18),щоб Господь і в Новому Році беріг Свою Єдину,Святу,Соборну і Апостольську Церкву від розділень.

Від щирого серця і від усієї душі вітаємо всіх вас з цим великим святом Різдва Христового, Новим 2019 Роком Благості Божої і Святим Богоявленням. Молитовно зичемо вам безмежної Божої милості.

Нехай Новонароджений в Вифлеємі Господь - Спаситель світу подасть всім вам міцне тілесне здоров'я, душевний спокій, сімейний затишок, радість і добробут.

Приклонившись біля Вифліємських ясел, принесімо Новонародженому Младенцю-Христу щирі і сердечну молитву і подякуймо за все що маємо.

Нехай Різдвяна радість завітає в кожне християнське серце, в кожную сім'ю і родину і завжди перебуває з усіма вами.

Христос Рождається! Славимо Його!

З архипастирським благословенням,

† **ЮРІЙ**, Митрополит Української Православної Церкви Канади
† **АНТОНІЙ**, Митрополит Української Православної Церкви США і в Діаспорі
† **ЄРЕМІЯ**, Архієпископ Української Православної Єпархії Бразилії та Південної Америки
† **ДАНИЛ**, Архієпископ Української Православної Церкви США і Західної Європи
† **ІЛАРІОН**, Єпископ Української Православної Церкви Канади
† **АНДРІЙ**, Єпископ Української Православної Церкви Канади



+ BARTHOLOMEW

By God's Mercy Archbishop of Constantinople-New Rome and Ecumenical Patriarch

To the Plenitude of the Church

Grace, Mercy and Peace from the Savior Christ Born in Bethlehem

Venerable brothers and beloved children in the Lord,

We glorify the Most-Holy and All-Merciful God, that we are again deemed worthy this year to reach the festive day of Christmas, the feast of the pre-eternal Son and Word of God's Incarnation "for us and for our salvation." Through the "eternal mystery" and "great miracle" of the divine Incarnation, the "great wound," namely humankind sitting in darkness and shadow, is rendered into "children of light and day,"[1] while the blessed road of deification by grace is opened for us. In the theandric mystery of the Church and through her holy sacraments, Christ is born and takes shape in our soul and existence. Maximus the Confessor theologizes that "the Word of God, though born once in the flesh, is ever willing to be born spiritually in those who desire Him. Thus, He becomes an infant and fashions Himself in us by means of the virtues; indeed, He reveals Himself to the extent that we are capable of receiving Him." [2] God is not an abstract "idea," like the god of the philosophers, or an unapproachable God enclosed in absolute transcendence. He is "Emmanuel," "God with us," [3] closer to us than we are to ourselves, "more akin to us than our very own selves." [4]

Faith in the inaccessible and fleshless Divinity does not transform our life; it does not remove the polarization between matter and spirit; nor does it bridge the gap between heaven and earth. The Incarnation of the Divine Word is the revelation of truth regarding God and humankind, which saves the human race from the dark labyrinths of materialism and anthropomorphism, as well as from idealism and dualism. The Church's condemnation of nestorianism and monophysitism signals the rejection of two broader tendencies of the human soul: on the one hand rendering anthropocentrism absolute, and on the other idolizing an idealistic understanding of life and truth, both of which are especially widespread deviations in our age.

Contemporary "nestorianism" is expressed as a spirit of secularization, as scientism and the absolute prioritization of utilitarian knowledge, as the absolute autonomy of economy, as self-saving arrogance and atheism, as the "non-civilization" of individualism and eudemonism, as legalism and moralism, as the "end of decency" and identification of sacrificial love and repentance with the so-called "morality of the weak." By the same token, "monophysitism" is today represented by tendencies to demonize the body and natural man, by

puritanism and the syndromes of “purity,” by fruitless introverted spirituality and various mysticisms, by disregarding the intellect, art and civilization, by denying dialogue and rejecting differences, with the dangerous expresser—supposedly in the name of the “one and only truth”—namely a religious fundamentalism nurtured by absolutism and rejections, while feeding violence and division. It is evident that both a nestorianizing deification of the world and a monophysitizing demonization of it leave the world and history, civilizations and cultures, exposed to the powers of the “present age,” cementing their autonomy and impasses.

Christian faith is the certainty of our salvation by the God of love, who graciously assumed our nature and once again granted us “the likeness” lost through the fall, making us worthy of true life in His Body, the Church. The theandric mystery is expressed throughout the entirety of life in the Church. The Incarnate Savior received “the flesh of the Church”[5] and showed, “first and alone,” “the true man, who is perfect on account of both character and life as well as all other aspects.”[6] The Church of Christ is the place of “common salvation,” “common freedom” and hope in the “common kingdom.” It is the way of living the liberating truth, the core of which is expressing the truth in love. This love transcends the boundaries of mere human action, because its source and prototype lie in divine philanthropy, which transcends human reason. “In this the love of God was made manifest among us, that God sent His only Son into the world, so that we might live through Him. In this is love, not that we loved God but that He loved us ... Beloved, if God so loved us, we also ought to love one another.”[7] God is present wherever love exists.

This saving truth must also be expressed in the way we celebrate the sacred Nativity of our Savior, who visited us from on high. A feast is always a “fullness of time,” a time of self-knowledge, of thanksgiving for the magnitude of divine philanthropic love, of witness to the truth of the theandric mystery and of freedom in Christ. The Christ-pleasing celebration of the Divine Word’s Incarnation is an act of resistance against secularization, against discoloration of the feast and its conversion into a “Christmas without Christ,” as well as against a celebration of Having, of consumerism and vanity—indeed, into a world filled with social tensions, reversal and confusion of values, of violence and injustice, where the “Jesus child” is once again faced with the inexorable interests of numerous, multifaceted powers.

Honorable brothers and beloved children,

Generations come and pass, while forthcoming developments are difficult to foresee. Genuine faith, though, does not face dilemmas. The Word became flesh, the “truth has come” and “darkness has subsided.” We already participate in the Kingdom while still on our journey toward the completion of the incarnate Divine Economy. We possess the unshakeable certainty that the future belongs to Christ, Who is “the same yesterday and today and forever;”[8] that the Church of Christ is and shall remain a place of holiness and godliness, a renewal of man and world, a foretaste of the glory of the Kingdom; that it will continue “to give the witness of the Gospel” “to distribute the gifts of God in the world: His love, peace, justice, and reconciliation, the power of resurrection and expectation of eternity.”[9] The contemporary ideology of some “post-Christian” age is baseless. “After Christ,” everything is and remains “in Christ” to the ages.

We humbly kneel before the Divine Infant of Bethlehem and His All- Holy Mother, who holds Him in her arms, while venerating the Incarnate “most perfect God,” and bestow upon the children of the Holy and Great Church of Christ throughout the world—from the ever-vigilant Phanar—our Patriarchal blessing for the Holy Twelve Days of Christmas, wishing you a healthy, fruitful and joyous new year in the Lord’s favor.

Christmas 2018

+ Bartholomew of Constantinople
Your fervent supplicant before God

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:

Metropolitan Antony	Tetiana Kozak	Rose Zinski	Pamela Partridge	Reggie Warford
Fr. John Nakonachny	Jane Allred	Sarah Dorning	Sharon Welsh	Peter Zinski
Fr George York	Pearl Homyrda	Kathryn Ostaffy	Jackson Janosek	James Horowitz
PM Maryann Ozlanski	Max Rozum	Ronda Bicke	Patsy Orlovski	Joe Leis
Elissa Lopez	Irene Palahunik	Mary Ellen Heitzman	Patty Valentino	Jennifer Marley
Dave Harrison	Sam Jarovich	Christopher	Olha Cherniavska	Rose Zalenchak
Tim Cromchak	Andrew Brennan	Jabrell	Angie Zatezalo	Helen Wilwert
Eva Stasko	Penny T.	Ann F.	Steven Smyczek	Joanne Klein
Stephen Sheptak	Steve Sivulich	Pat Dorning	Joe Smajda	Michael Klein
Patty Spotti	Shirley Neal	Deborah Schricker	Jack Schricker	Mark Host

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

Amen

Mnohaya Lita - Many Blessed Years

Names Days

January 8 Synaxis of the Theotokos

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

January 9 Proto-martyr Stephen

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

Birthdays

January 6 Yevhen Lysak
January 9 Steve Sivulich
January 9 Tracey Sally

Feast Days of:

January 9 Protomartyr and Archdeacon Stephen
January 9 Theodore the Branded,
Theophanes the Hymnographer

All a part of our parish Iconography

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

Patrick Kluyber, Catherine Sheerin, Gregory Markiw,
Metro Martin, Ethan Rock, Michael Hrishenko

Pray for our Catechumens

Pray for our parishioners in vocational studies

Deacon Cliff O'Neil, , Ethan Nix

- **NATIVITY INVITE:** All are invited to the rectory on Christmas Day after Liturgy for a festal dinner.
- **THANK YOU:** A sincere thank you is extended to Susie Solominsky for her \$20.00 donation to the Kitchen Workers in memory of Bessie Sekelik.

January Coffee Hour Schedule

Jan 13 Cindy Haluszczak, Cindy Mycyk, Beverly Wachnowsky
Jan 20 Rachel Losego, Jason & Mary Olexa
Jan 27 Irene & Jim Rozum, Natalie Turicik

MALANKA

“Our Ukrainian community will celebrate our 2019 Malanka/Ukrainian New Year’s Eve on Saturday evening January 19, 2019 at the Ukrainian-American Citizens’ Club in Carnegie. Doors and Ukrainian Kitchen will open at 7:30 PM. Dancing will begin at 8:30 PM until 12:30 AM to the sounds of Fred Yasnowsky and his Orchestra.



Pre-pay at the Ukrainian Federal Credit Union on the Southside, or at Kolos in Carnegie. Tickets are \$15 prepaid, or \$20 at the door. Tickets for youth through college age are just \$5 at the door.

Deadline to register you pre-payment and to request you reserved table, is Thursday, January 17, 2019.

To reserve a table with your friends and family you must call 412-429-1536 and leave a message as to whom you want sitting at your table. Please remember the tickets must be pre-paid ...BEFORE ... reserving your table.

This year’s dance net proceeds go to benefit our Ukrainian soldiers, And their families, fighting the Russian invaders in eastern Ukraine through “Revived Soldiers Ukraine“. (rsukraine.org)

St. Peter & St. Paul Ukrainian Orthodox Church
Carnegie, PA

Christmas / Nativity Season Schedule

1/5/2019	Saturday	6:00 PM Vespers Service
1/6/2019	Sunday	9:30 AM Divine Liturgy 6:00 PM Sviate Vechir Christmas Eve Supper at Church Hall 8:00 PM Grand Compline for Nativity Feast
1/7/2019	Monday	10:00 AM Divine Liturgy Nativity of our Lord Jesus Christ After Divine Liturgy Festal Dinner at Parish Rectory
1/8/2019	Tuesday	10:00 AM Divine Liturgy Synaxis of the Theotokos
1/12/2019	Saturday	6:00 PM Vespers Service
1/13/2019	Sunday	9:30 AM Divine Liturgy
1/14/2019	Monday	10:00 AM Divine Liturgy Circumcision of Our Lord, Feast of St. Basil the Great, Julian New Year
1/18/2019	Friday	6:00 PM Sviate Vechir Theophany Eve Supper at Church Hall 8:00 PM Grand Compline for Theophany Blessing of Water
1/19/2019	Saturday	10:00 AM Divine Liturgy Theophany Blessing of Water 6:00 PM Vespers Service

Christ is Born! Glorify Him!

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

On Christ's love,

The Charest family



Let us rejoice in this Nativity season as we give thanks for the many blessings and continued love that our fellow parishioners have shown to us throughout the year.

Christ is Born! Glorify Him!

Deacon Evan and Panni Matka Alice O'Neil



Theophany Eve Dinner
Friday, January 18th

Please join us as we celebrate the baptism of our Lord, by attending the Theophany Eve Dinner , sponsored by:
The St. Matrona Sisterhood.

The dinner will be served at 6PM followed by Grand Compline Services
& Blessing of Water at 8PM

Please see Alexis Sawchuk or Rachel Losego
if you would like to attend and would like to make
a donation. Sign up sheet in Hall. Thank you!



On behalf of the 2018-2019 Parish Council of Saints Peter and Paul we wish you and your families a very merry Christmas and Happy New Year. We would also like to thank Father John, Deacon Evan and Reader Michael for supporting our Advent journey by conducting the weekly Wednesday evening Akathist to the Theotokist during Advent. We would also like to thank Alice O'Neil and Deacon Evan for decorating the Church for Christmas and Saint Nicholas

Christ is Born - Glorify Him



The Christ IS Born!

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 we humans, and that makes sense. You see, our Creator looks for us as well.

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

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!



<https://blogs.ancientfaith.com/faithencouraged/2018/12/the-christ-is-born-2/>



*May you rejoice in the gift and promise of Christmas,
Jesus Christ our Savior
Christ Is Born! Glorify Him!*

St. Matrona Ladies Society



*"And the angel said to them, Fear not: for, behold, I bring you good tidings of great
joy, which shall be to all people. For unto you is born this day in the city of David a
Savior, which is Christ the Lord."*

Luke 2:10-11.

Christ is Born, Glorify Him!

The Kitchen Workers



*The Word became flesh and made His dwelling among us. We have seen His glory,
the glory of the one and only Son,
Who Came from the Father, full of grace and truth. John 1:14
Christ is Born! Glorify Him!*

Sr. UOL Chapter



*Therefore the Lord Himself will give you a sign,
A Virgin will give birth to a son, and will call him Emmanuel. Isaiah 7:14
Christ is Born! Glorify Him!*

Kyiv Ukrainian Dance Ensemble & School



You are cordially invited to
A Ukrainian New Year's Eve Celebration
sponsored by SS. Peter & Paul UOL, Youngstown, Ohio

Malanka

Live music by ZAPP(orozhian)
with Freddie Yasnowski

Saturday, January 26, 2019

5:30 PM to 7:00 PM - Dinner Buffet
7:00 PM to 11:00 PM - Dancing and Entertainment

Enjoy a festive evening of delicious Ukrainian Food,
Door Prizes, Cash Bar, Dancing and Entertainment



Adults: \$25.00 (\$30.00 at the door)
Children and Students: \$10.00

To purchase tickets, please call Ben Mischev
at 330-799-7911, or send ticket requests and
your check (payable to SS. Peter & Paul
Senior UOL) to:

Ben Mischev
MALANKA
SS. Peter & Paul UOC
1025 N. Belle Vista,
Youngstown, Ohio 44905

To purchase tickets with a Credit Card,
call S. Rimedio
1-330-716-2726



Malanka Fabava

Saturday, January 26, 2019

Cocktails

5:30-7:00PM

Dinner

7:00PM

Fabava

9:00PM-1:00AM

Cash Bar
Silent Auction
50/50 Raffle
Ukrainian Dance Lessons
Caroling All Evening
and more!

Tickets:

\$60 — Advance Sales Only
\$40 — Dance Only

Tickets can be purchased from
Lucy Komichak
(440) 897 - 1234/LucKom@aol.com
or
at Selfreliance Ukrainian Federal
Credit Union
(440) 884 - 9111

Music By

Harmonia and Korinya

Ukrainian Folk Band from New York

Christmas Dinner Music By

Oleh Mahlary



For more information, please contact

Lucy Komichak

(440) 897 - 1234
LucKom@aol.com

K. Michael Kostaruk

(440) 886 - 1528
fr.michaelkostaruk@yahoo.com

St. Vladimir Grand Hall
3425 Marioncliff Drive, Parma, Ohio 44134

Shocking, Holy, and Humble Love for the Whole World

Fr. Philip LeMasters

Christ is Born! Glorify Him!

We gather today to celebrate the birth of our Lord, God, and Savior Jesus Christ for our salvation. The details of His Nativity are important and shocking. The Child Who was born in a cave that

functioned as a barn and had an animal's feeding trough for His crib is fully divine and fully human. He did not appear with worldly power or wealth, as we might expect, but as the Son of a transient Jewish couple who lived under the military occupation of the Roman Empire. When a wicked king wanted to kill Him, the family became refugees in Egypt. From infancy, the life of the Savior was at risk at the hands of those who played by the rules of how politics and religion often function in the world as we know it.



In order to celebrate Christmas properly, we must refuse to make God in our own image. Instead, we must allow ourselves to be called into question by the Lord Who became fully one of us as a vulnerable baby born in very dangerous circumstances. The eternal Word Who spoke the universe into existence humbled Himself beyond our understanding in order to heal every dimension of the human person, in order to make us participants in His life by grace. He is born of His Virgin Mother to make us sons and daughters who shine brightly with the divine glory and find complete fulfillment as we become like Him in holiness.

This is certainly not the celebration of the birth of yet another false god designed to give some worldly power over others or of a sadist out to make us miserable with fear and self-loathing. No, this great feast is about a Lord Who lived as He was born: with humble, self-sacrificial love purely for our sake. We must be careful how we define "our sake" because we usually define "us" over against "them." In Christ, however, that division dissolves, for all people stand equally in need of the healing that He brings. He is the New Adam Who sets right all that has gone wrong with the children of our first parents. There is no competition between groups of people when it comes to the good news of the God-Man born in Bethlehem. Gentile astrologers and lowly shepherds both played their roles at His birth. He is the Jewish Messiah Who ministered to a Samaritan woman, cast demons out of Gentiles, and praised the faith of a Roman centurion. He showed mercy to public sinners and outcasts, and identified Himself with "the least of these" in society. He turned the other cheek to His enemies and prayed that the Father would forgive them.

If we celebrate Christmas truly, we will see that every human person is someone for whom the Savior was born. He took on the same humanity that all people share so that all of us would be united with Him in holiness. In every condition and circumstance, and at every stage of life, everyone bears the dignity of a living icon of God. He has made that clear by becoming one of us. We must treat neighbors, strangers, and enemies accordingly, if we claim any part in Him.

In His birth, the God-Man lowers Himself to take on all the brokenness of life in our world of corruption in order to heal us. He is born to share His divine life with us as He restores and fulfills every dimension of who we are as human persons in the image and likeness of God. That is the gloriously good news of this great feast, and it extends literally to all. Let us celebrate His Nativity by uniting ourselves to Him as fully as possible from the depths of our souls. That is really the only fitting way to welcome the Child born in Bethlehem for the salvation of the world.

<https://blogs.ancientfaith.com/easternchristianinsights/2018/12/25/shocking-holy-and-humble-love-for-the-whole-world-homily-for-the-feast-of-the-nativity-of-our-lord-god-and-savior-jesus-christ-christmas-in-the-orthodox-church/>



*May the joy, peace, and love of the Nativity Season
fill your life in the coming New Year!
Christ is Born! Glorify Him!*

Bonnie Reinhart and Family



*When they had seen him, they spread the word concerning what had been told them about
this child, and all who heard it were amazed at what the shepherds said to them. But
Mary treasured up all these things and pondered them in her heart. The shepherds
returned, glorifying and praising God for all the things they had heard and seen, which
were just as they had been told. Luke 7:17-20*

Christ is Born! Glorify Him!

Chris Mills, Justina, Gabrielle & Rebecca



*Glory to Thee Who was ineffably born of the Virgin.
Glory to Thee Who tenderly loves mankind.
Glory to Thee Who did show the cave to be Heaven on earth
Glory to Thee Who has shown the Virgin, who gave Thee birth,
to be the throne of the cherubim.
Jesus, Son of God, Who became incarnate for our sake: glory to Thee.
Christ is Born! Glorify Him!*

Michael, Michele, Zachary & Mikaela Kapeluck



The Christmas When Everybody Was There

· Fr. Stephen Freeman



The soldiers were scattered across Europe with the loneliness of war. The world was caught up in a total struggle. Women had gone to the factories; children were collecting scrap metal. The “war effort” was universal. In many places, food was rationed. The madhouse of consumption belonged only to the war; everything else could wait. And there was Christmas. Hollywood and Tin Pan Alley were part of the effort as well, cranking out songs that have never gone away. The mood was one of deep sentimentality and hope. “I’ll be home for Christmas,” the radios played, and soldiers wept.

Being born in the early 50’s, I grew up in the cultural aftermath of the Second World War. The adults had not recovered from the experience and continued to remember it actively, even passionately. When rationing ended in Britain in 1954, there were those who felt that something important

had been lost. At one point, the Labour Party had argued for indefinite rationing. The commonality of shared suffering, it seemed, was a stronger bond than the commonality of shared prosperity. Interesting that.

No one was nostalgic for the war itself. The fighting, bombing and the certainty of death and injury were gladly left behind. But the common bond of a common effort remained a lively part of a generation’s memory. The stories only ended when they were laid to rest. The nostalgia, I think, was for the commonality, an experience that banished loneliness and gave meaning to even the smallest actions. The prosperity that followed was hollow. For what purpose do we now shop?

Commonality is a fundamental part of life in a healthy world. It is akin to love itself and an extension of self-sacrifice. It is a world in which we receive far more than we give. It is also something that lies at the heart of the classical Christian account of salvation. We are saved within an act of inexhaustible and all-encompassing commonality in the incarnation, death, and resurrection of Christ. Unless those events are seen through the lens of commonality, they cannot be understood.

St. Paul describes Christ as the “Second Adam.” He does not mean by this that Christ is merely a “do-over,” a second start for humanity. Rather, as an Adam, He is a summary and “re-capitulation” of the whole of humanity. The name “Adam,” in Hebrew, also means “man.” It is the term for our collective humanity as well as the man, Adam. As Second Adam, Christ is the new Man, but also a collective new Man. It is this that is referenced by St. Paul when he says that we should put off the old man and put on the new (Col. 3:9-10).

The Virgin is more than the one who carries the Christ Child in her womb; she is also the source of His humanity. He “took flesh” of the Virgin Mary (σαρκωθέντα ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς παρθένου), the Creed tells us. That “flesh” should not be seen as an isolated reference to biological meat. It is *everything* that constitutes our humanity: “and was made man” (ἐνανθρωπήσαντα). The reality of our humanity, whether of the First Adam or the Second, is collective.

In the Orthodox tradition, the two Sundays before Christmas are set aside to commemorate the Holy Forefathers, and the Holy Ancestors. It is a recognition that in the flesh of Mary is the flesh of many generations, indeed, the gathering of all flesh. It is a recognition that in the faith of Mary is the faith of the generations that have gone before as well. Christ has come for us, in us, that with us in Him, He might live, die and live again and we as well. This is the true fullness of Christmas.

In this true story of Christmas, everyone comes home. We are all there. We are united together in Christ in the common struggle that is our salvation. This war in which we live is the only true World War, and perhaps greater than that. Its outcome has long ago been determined in Christ but it remains something to be lived and fulfilled in us.

We’ll be home for Christmas. Christ is born. Glorify Him.

<https://blogs.ancientfaith.com/glory2godforallthings/2018/12/24/the-christmas-when-everybody-was-there/>

Ukrainian Christmas Eve Dinner

In Ukraine, as in many other Christian countries, the Christmas Eve dinner was believed to have some special, mystical significance. The dishes served and even their number had some symbolical meaning.

Mariya VLAD describes the Christmas Eve dinner the way it used to be — and in many homes still is — prepared in Western Ukraine.

Traditionally, the Christmas Eve dinner in Ukraine was made up of twelve dishes, to symbolize the number of the Apostles. All the dishes had to be of the Lenten kind — no meat, but fish was allowed. Though there were some local differences in various parts of Ukraine, the Christmas Eve dinner was basically universal for all of Ukraine as far as the main dishes were concerned.

The central dish was kutya. Mostly, it was made from wheat, but in some parts of Eastern and Central Ukraine, rice or buckwheat were used. In Prykarpattya, Western Ukraine, where wheat is not practically grown, a handful of wheat was always kept for the festive occasions.

I am from Western Ukraine, the Land of Hutsulshchyna, and I remember well the way the Christmas Eve dinner was prepared. My mother used about a kilo of wheat for the family of seven people. The wheat, from which we, the children, had picked all the little pieces of tiny stones, bad grains or whatever else that did not belong to the wheat (I hated this work and always asked my elder sister to do my portion of work) was left in warm water for the whole night before it was to be boiled.

The wheat was boiled in a big saucepan which could hold enough water to boil the wheat in — for one kilo of wheat she used four litres of water. When the wheat was cooked — it took about three to four hours for the water to evaporate and the grains to become soft — the saucepan with the cover on it was wrapped in thick towels for the wheat to become still softer.

Meanwhile, my father ground the poppy seeds with a sort of a wooden pestle. Doing it, he sat on the floor; instead of the mortar he used a makitra — a big earthen bowl. The well-ground poppy seeds produced some juice which looked like milk.

We, the children, shelled walnuts and then went kolyaduvaty (go round the village singing carols and asking for presents of candy and nuts). Mother placed the boiled rice into the makitra, added walnuts and honey. Two handfuls of poppy seeds and two handfuls of ground walnuts were used for one kilo of wheat. Then all of the ingredients were stirred to form one, more or less uniform mass — and the kutya was ready to be served. I found it to be very delicious. But not a little bit could be eaten until dinner — the day was to be spent in fasting.

Another must dish was uzvar — a soft drink made from dry fruit — apples, pears, and plums. It was also sweetened with honey.

Holubtsi, another traditional dish, was made like this: the stuffing made from corn or rice or buckwheat with some spices, chopped onions, carrots and mushrooms added and sprinkled with oil, was wrapped in big leaves of pickled cabbage or leaves of pickled beets (they were pickled together with apples in wooden barrels) and placed in a big pot with some oil on the bottom. Each layer of holubtsi rolls was separated from the next by bay leaves. Then water was poured in so that the topmost layer of the holubtsi rolls would be barely covered. The pot was placed into the hot oven and left to cook for a couple of hours.



Fresh water fish was boiled with bay leaf, carrots and parsley added, then the fish was removed from the stock and some gelatine and garlic were added. The meat of the fish was separated from the bones, the pieces of fish were laid into dishes, the stock was poured over them and then the dishes were taken out to turn into jelly in the cold.

Varenyky had various kinds of stuffing — cabbage, poppy seeds, jam, potatoes, apples, mushrooms, and even herring. The dough was made from flour, some warm water and a bit of oil; then it was rolled thin and flat and little pieces were cut out of the rolled dough. Each piece was filled with stuffing and then the ends were firmly pressed and squeezed together. Then the varenyky were boiled and served with sour cream.

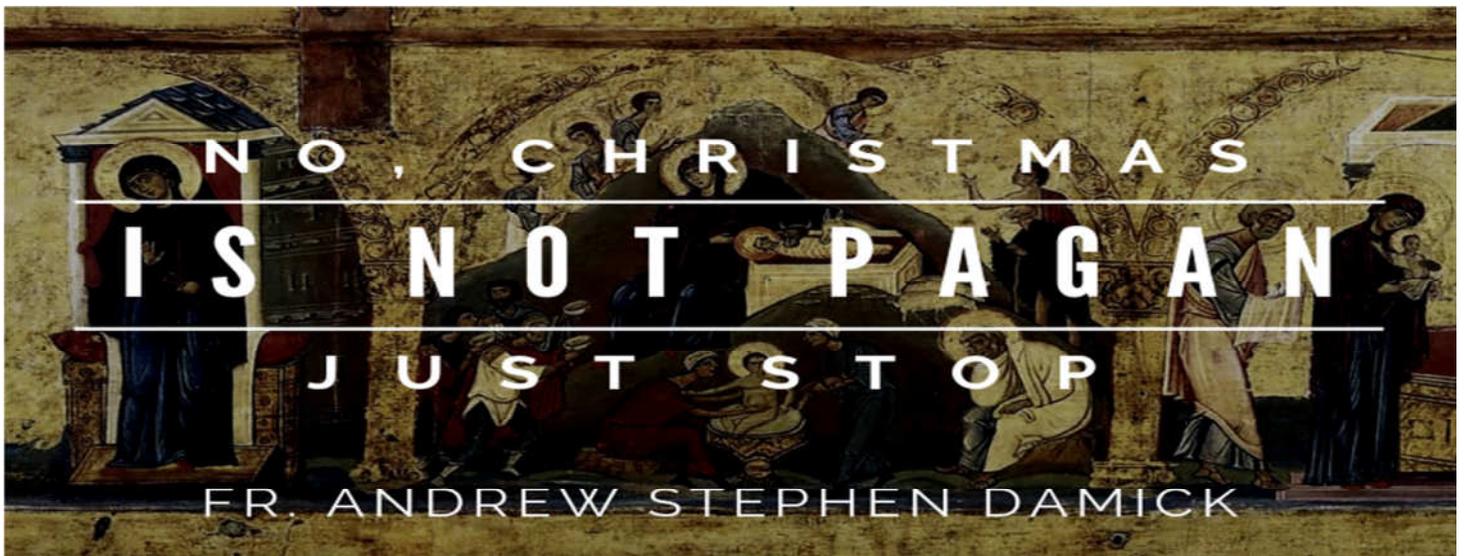
My mother also cooked a dish which is not cooked any longer and which was made from beans and dry plums. There were some other dishes to bring their number to twelve. One of the dishes I liked in particular was a sort of a salad made of mushrooms and beets — both the dry mushrooms which were used for this salad and the beets were first boiled, then diced, sprinkled with oil and spices. Asparagus, pickled tomatoes, cucumbers and mushrooms were as much food as they were the decoration for the table. On the white tablecloth, uzvar, kutya and other dishes in earthen ware created a feast for the eyes as well as the joy for the palate. Candles added their own mysterious and festive touch. At each of the corners of the table cloves of garlic were placed — we followed this age-old tradition which was passed on to us by our grandparents. And under the tablecloth a layer of fragrant hay was evenly spread to provide a nice smell.

Have a good Christmas Eve dinner — and Merry Christmas to you!

And don't forget to give something from your table to the destitute and handicapped so that they would pray for the salvation of the souls of the dead.

<http://www.wumag.kiev.ua/index2.php?param=pgs20054/134>





Well, it's time for a good Christmas rant. This requires a rant, because every year, we see the same ignorant silliness. (Sorry, but it's just true.) Supposedly, Christmas is secretly pagan, secretly syncretist, secretly a co-opting of pagan stuff and ignorantly claiming it to be Christian. But the truth about these things is so available that it's literally staring out at you even from Wikipedia. Well, if you are one of the people who says this stuff, I've got a lot of problems with you people. Let the airing of grievances begin. (And it's not even Festivus yet!)

Is this about the Christmas tree?

What if I told you that most Christians throughout history did not celebrate Christmas with trees? Christmas trees have started to spread all over the world, but that is a recent development and not something most Christmas-celebrating Christians would have even heard of for most of history. Christmas trees were a purely localized phenomenon for a long time.

And it's not like pagans invented trees or even invented cutting them down and bringing them inside. Are you really saying that pagans own trees? And mistletoe? Really? You think that Christmas hangs upon mistletoe? So provincial, you guys.

So, yes, you can have Christmas without Christmas trees (or mistletoe). Most Christians always have.

Is this about "Yule"?

Like the Eostre/Easter connection (which is only made in a handful of countries with Germanic languages; most languages use some variant of the Hellenized Hebrew *Pascha*), this is really just about the name of a month getting associated with a big festival that happened to fall in that month.

And do you really expect me to believe that burning a log in a fireplace has some unbreakable pagan connection that Christians just shouldn't do? Like, burning logs is pagan? Maybe Christians would like to be warm, too.

Yes, there was Germanic pagan Yule stuff. But Christmas has as much to do with pagan Yule stuff as the Fourth of July has to do with the deified Julius Caesar (for whom July is named). And let's remember that Germans didn't even come into the Christmas picture for a good long time. They certainly weren't there at the manger. (Sorry, guys!)

So, yes, you can have Christmas without anything to do with "Yule." Most Christians always have.

Is this about giving gifts?

How is giving a present pagan? How is giving presents on a holiday pagan? Just because there is a similarity between two things doesn't mean that one is a cause of the other or that one is based on the other. Correlation doesn't equal causation.

And what if I told you that giving presents on Christmas is not a universal Christian practice? Yes, there is such a thing as Christmas without presents — and not just when you threaten your kids with it, either.

So, yes, you can have Christmas without presents. Most Christians always have.

Is this about commercialism?

Hey, I lament the commercialism. I do. But it's just sort of dumb to claim that people who celebrate Christmas badly have successfully co-opted the feast day. So I don't know how this one got in here, but I've definitely heard people call Christmas shopping and all its modern American insanity "pagan." But whatever.

So, yes, you can also have Christmas without crazy Christmas shopping. Most Christians always have.

Is this about Santa Claus?

Look, Santa may not be real, but St. Nicholas sure is — he was a fourth-century Christian bishop in what is now Turkey.

How did he get mixed up in Christmas, anyway? It's because his feast day is December 6, which is just a few weeks from Christmas and thus during the Nativity Fast (a 40-day fast that begins on November 15). And like any good Christian saint, he did indeed help poor people with gifts, but they weren't toys or candy but rather money to rescue people from being sold into slavery, etc.

And did you know that in some Christian cultures, the home-visiting, gift-giving saint is a different guy altogether? In Greece, for instance, it's St. Basil, and he doesn't come on Christmas but rather on January 1, which is his feast day.

So, yes, you can also have Christmas without Santa. Most Christians always have.

Is this about December 25?

This is the worst. Did you know that the original Christmas festival was a holiday celebrated together with Christ's baptism on January 6? No Sol Invictus (Roman pagan feast of the Invincible Sun) there, I'm afraid, so that can't be the origin of Christmas. (Armenian Christians still celebrate this single feast on January 6, though because the calendar some of them use is out of sync with the one many of us use, it will fall on our January 19.)

And even when Christmas did get moved to December 25 (getting separated out from the baptism feast), it was not about Sol Invictus, which actually *post-dates* (you read that right!) the association of Christ's birth with December 25, being introduced by the emperor Aurelian only in AD 274. Meanwhile, St. Hippolytus said in his commentary on Daniel (written ca. AD 202-211) that Jesus' birthdate is December 25. (Maybe the pagans stole it from the Christians!)

Rather, December 25 was arrived at because it was exactly nine months after March 25, when the Annunciation was being celebrated, which is the feast of Christ's conception in the womb of the Virgin Mary. Christmas on December 25 isn't a claim that Jesus was born on that day or even an attempt to claim a pagan holiday and make it Christian. It's about a feast that was set to be nine months before.

So, yes, you can have Christmas without December 25. And for a long time, most Christians did.

Is this about Saturnalia?

Well, that was originally on December 17 and eventually extended through December 23. Are you saying that that week in December that happens to fall near Christmas on December 25 makes Christmas pagan?

Really? This would be like saying that, if your birthday falls around the first weekend of September, you must belong to the organized labor movement because your birthday is near Labor Day. Facepalm, folks.

Is this about the winter solstice?

Before the introduction of *Sol Invictus* in AD 274, there were no pagan solstice celebrations going on near where Christians were. (True story.) But surely a reference to something happening in nature ought to be considered pagan and not Christian!

Says who? Are you saying that Christians ought not pay attention to the rhythms of the natural world that they believe God created for His people to live in? Really? Nature stuff is pagan? Please.

While it is true that Christmas was not set for December 25 because of any solstice connections, there is still something beautiful and poetic about celebrating the "Sun of Righteousness" (as an Orthodox hymn of the Nativity calls Jesus) as He "rises," so to speak, into the world. This is not a cause of the Christmas celebration, but it certainly is a natural poetic way to celebrate it.

But let's not forget our brothers and sisters in places like South Africa and Australia, whose Christmas is a rather warm affair with air conditioners and beach visits and such.

So, yes, you can have Christmas without winter solstice stuff. Most Christians always have.

Is this about religious holidays in general?

The idea that certain days should be set aside for special religious occasions isn't unique to pagans. Ancient Jews did this, too, and were even commanded by God to do so. So when early Christians decided to start having Christian feast days, they did so originally based on the Jewish inheritance, celebrating feasts such as Pascha (a new, Christian Passover, celebrating the resurrection of Jesus) and Pentecost.

Marking time with religious significance isn't pagan. It's just human. To deny this part of our religious consciousness is essentially to deny that time and creation in general can be sanctified by the presence of God.

Is this about [insert any other symbol or custom that has been associated at some point with some pagan religion]?

You might well be right that that thing was once upon a time associated with some pagan religion. But we Christians are all about baptizing people (and, metaphorically, other things) and changing them to be Christian. Christianity is the religion that's all about changing stuff and making it Christian.

So even if that thing was once pagan in some way, we're taking it and making it not pagan now. So there. That's what we do. BAM. It's not pagan any more, that thing. It's been transformed. So it's Christian now.

Now, even though some custom or other might have once had an association with paganism, the feast of Christmas itself does not have its origins in this practice of baptizing formerly not-Christian stuff. It's not a co-opting and changing of anything, unless you're talking about humanity itself. Christmas is definitely all about reclaiming humanity itself and making it conform to Jesus Christ, and His birth is definitely a big part of that project, because any sanctification of humanity will include this most basic and universal human experience — birth.

So as you can see, my point here is not that there has never been anything that was once associated with paganism that now is used by Christians (though not as many things as are claimed). Rather, those things don't make Christmas pagan, and it's especially silly to make that claim about things that are regional in space and/or time.

Is this about not believing in Jesus Christ?

Look, if you don't believe in Jesus Christ, that He is truly the God-man and the Son of God, that He came into this world to destroy the power of death and make a way for us to resurrection and healing, I get it. But don't claim that this stuff is pagan. When we Christians say that we worship Jesus Christ and celebrate His birth because we welcome His coming into the world, we really mean it. We're not worshiping anyone or anything else.

If you want to be pagan, be pagan. If you want to be an atheist, be an atheist. But if you're a Christian, you can rest easily knowing that Christmas isn't about paganism. It's just not. And if you are a pagan or an atheist, I'm not going to stop you from being those things, but I definitely do invite you to be baptized into Christ so you can celebrate the real Christmas with the Christians.

Is this about going to church?

Well, you've got me there. It turns out that **Christmas is about worshipping Jesus Christ**, and you can't do that in a truly Christian way without coming together with other Christians to pray and (for most Christians in history and even now) to celebrate the Holy Eucharist together.

So, no, you cannot have Christmas without worship. And most Christians never will.

And those who do, including those who actually **cancel church services when December 25 is a Sunday** (I wish I were making that up), you have a problem. You are not doing Christmas rightly. You are doing some other thing. Get to church and do Christmas. And then do the eating and whatever else after.

Okay, rant over. Worship Jesus. Have joy in His birth! He's come to destroy death! Kick it.

<https://blogs.ancientfaith.com/roadsfromemmaus/2018/12/05/no-christmas-is-not-pagan-just-stop/>

Calendar of Events

January 14	Kyiv Christmas/New Year Party
January 18	Theophany Eve Dinner
January 19	Malanka- Ukrainian Club
January 27	Sr. UOL Chapter Meeting
January 27	Pysanky Writing Begins
February 3	UOL Souper Bowl Luncheon
March 30	UOL Pan-Orthodox Lenten Retreat
April 6	Annual Pysanky Workshop
April 14	52 nd Annual Pysanky Sale
Aug 30-Sept 2	ASC Family Fest

Parish Weekly Schedule

Monday

Kyiv Ukrainian Dance Ensemble & School

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

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

Thursday Morning

Senior Coffee Hour

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

Steve Sivulich, (Hall Phone: 412-276-9718) SPONSORED BY:

Sts. Peter & Paul Kitchen Workers

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 279-9718 to schedule a donation.

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February 3 _____
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February 17 _____
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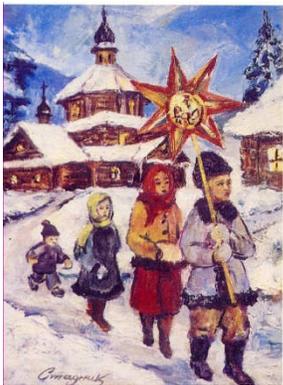
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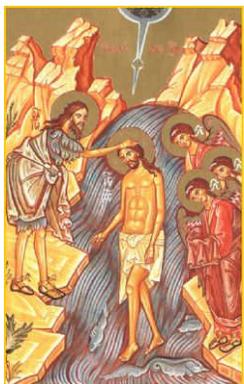


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House Blessing Request



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