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St. Peter & St. Paul Ukrainian Orthodox Church

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

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President: Howard West 724-910-9627

www.orthodoxcarnegie.org

DECEMBER 20, 2020

SUNDAY DECEMBER 20

DIVINE LITURGY 9:30 AM, TONE 3

28TH SUNDAY AFTER PENTECOST

ST. AMBROSE OF MILAN

COL. 1: 12 - 18 ; LK 17: 12 -19

LITANY FOR TOMA & HELEN KUZYSHYN

WEDNESDAY, DECEMBER 23

DIVINE LITURGY 9:30 AM

AKATHIST 6:00 PM

SATURDAY, DECEMBER 26

VESPERS 6:00 PM

SUNDAY DECEMBER 27

DIVINE LITURGY 9:30 AM, TONE 4

29TH SUNDAY AFTER PENTECOST

STS THYRSUS, LEUCIUS & CALLINICUS

COL. 3: 4 -11 ; LK 14: 16 - 24

ALL SERVICE LIVE STREAMED AT:

<https://orthodoxcarnegie.org/livestream>

TODAY'S BULLETIN IS SPONSORED BY:

HOLOVATIUK & REITEROVYCH FAMILIES IN HONOR OF SON
ANDRIY ON HIS 25TH BIRTHDAY.

GOD GRANT HIM MANY BLESSED YEARS MNOHII LITA!

PEARL HOMYRDA IN MEMORY OF BELOVED HUSBAND, NICHOLAS,
ON THE 96TH ANNIVERSARY OF HIS BIRTH.
VICHNAYA PAMYAT, MEMORY ETERNAL

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**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 церкви Плекаючи надію на те, що у майбутньому всі християни досягнуть єдності і зможуть разом пити із чаші нашого Господа, ми дотримуємося вчення церкви про те, що Євхаристія - це дар єдності, а не засіб до єдності.

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

ми спонукаємо православних християн часто ходити до Святого Причастя;

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

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

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

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

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

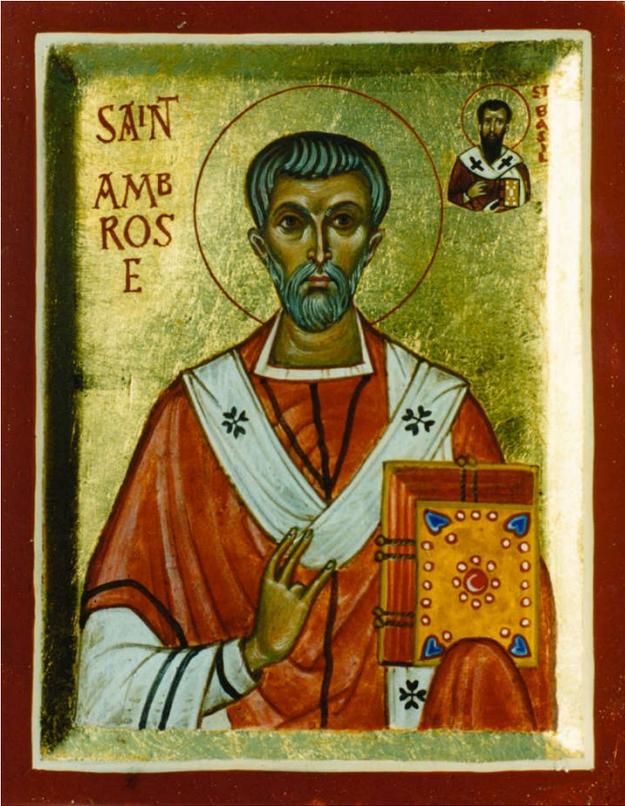
всі православні християни повинні, принаймні, раз на рік отримати Святе Причастя;

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

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

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

ST AMBROSE THE BISHOP OF MILAN



TROPARIUM TO THE RESURRECTION TONE 3

Let the heavens rejoice! Let the earth be glad! For the Lord has shown strength with His arm! He has trampled down death by death! He has become the first born of the dead! He has delivered us from the depths of hell, and has granted the world great mercy!

TROPARIUM - TONE 4

In truth you were revealed to your flock as a rule of faith,
an image of humility and a teacher of abstinence;
your humility exalted you;
your poverty enriched you.
Hierarch Father Ambrose,
entreat Christ our God that our souls may be saved.

KONTAKION - TONE 3

You shone forth with divine doctrine eclipsing the deception of Arius, shepherd and initiate of the mysteries, Ambrose. you worked miracles through the power of the Spirit, healing various passions; righteous father, entreat Christ our God to grant us His great mercy.

KONTAKION TO THE RESURRECTION TONE 3

On this day Thou didst rise from the tomb, O Merciful One, leading us from the gates of death. On this day Adam exults as Eve rejoices; with the prophets and patriarchs they unceasingly praise the divine majesty of Thy power.

Prokiemon

Sing to our God, sing to our King, to our King sing.

Verse: O clap your hands together, all ye people; O sing unto God with the voice of melody.

The Lesson from the Epistle of St. Paul to the Colossians c.1, v. 12-18

Brethren, we give thanks to God our Father, for he enabled us to share the inheritance of the saints, who live in the light. He rescued us from the power of darkness and transferred us to the kingdom of his beloved Son. In him, through his blood, we find our redemption and the remission of our sins.

He is the image of the invisible God, the first-born of all creation. All beings, whether heavenly or earthly, whether visible or invisible, whether thrones and dominions, whether principalities or authorities, were created in his name. Yes, everything was created through him and for him.

He stands above all, and everything is subsisting in him. He is the head of the Church, which is his body. He is the beginning, the first-born of the dead, he is preeminent over all.

До колоссян 1:12-18

Дякуйте Отцеві, Який дав вам можливість мати частину тієї спадщини, що належить Божим людям, які живуть у світлі. Він визволив нас із влади темряви й привів до Царства улюбленого Сина Свого, в Якому ми маємо визволення і прощення гріхів наших.

Христос є образом невидимого Бога і стоїть вище усякого творіння. Бо все, як на небі, так і на землі, видиме й невидиме, трони й держави правителі й влада — все прийшло через Нього й було створене для Нього.

Син існував до всього і раніше за все, і все існує завдяки Йому. Він — Голова тіла, церкви. Він — джерело, початок усього. Він був першим, Хто воскрес із мертвих, щоб стати першим скрізь і у всьому.

Alleluia

v. In You, O Lord, have I placed my hope; let me not be put to shame.
v. Be a God of protection for me, a house of refuge in order to save me.

The Gospel According to St. Luke

c. 14, v. 16-24

The Lord narrated this parable: " A man gave a great banquet to which he invited many guests. When the banquet hour came, he sent around his servant to tell the guests : 'Come, for everything is now ready.' "

" All of them, with one accord, began to excuse themselves. The first one said to him: 'I have bought a piece of land, so I must go and look at it. Please have me excused.' Another said: 'I have bought five yoke of oxen and I am going to try them. Please have me excused.' Another said : 'I have married, so I am unable to come. Please have me excused.' The servant came back and reported these excuses to his master.

"Then the master of the house was angry and said to his servant: 'Go out quickly to the streets and squares of the city and bring in the poor, the cripples, the lame, and the blind.' The servant came back and reported: 'Master, I have done what you ordered, but there is still room.' The master answered him: 'Go out to the roads and the hedges, and compel everybody to come in until my house is full. Indeed, I tell you that none of the first invited guests will taste of my banquet. For many are invited, but few are qualified.'

Від Луки 14:16-24

То Ісус промовив до нього: «Один чоловік приготував великий бенкет й запросив на нього багатьох людей. І в призначений час він послав свого слугу до всіх запрошених зі словами: „Приходьте, вже все готове!”

Але всі вони почали вибачатися. Перший сказав: „Я придбав землю і саме зараз мушу їхати подивитися її, вибач, будь ласка”. Інший промовив: „Я придбав п'ять пар волів і оце виряджаюся випробувати їх. Вибач, будь ласка”. А ще інший відповів: „Я щойно одружився і з цієї причини не можу прийти”.

Отож слуга повернувся і все це переказав господареві. Той страшенно розгнівався і сказав слугі: „Вийди мерщій на вулиці й майдани міста і приведи сюди бідних, калік, сліпих і кривих!”

Пізніше слуга доповів: „Господарю, те, що ти наказав, виконано, але місця за столом іще багато”. Тоді хазяїн наказав слугі: „Йди на дороги й на загороди й приведи тих, кого знайдеш там, щоб дім мій був повен. Бо кажу тобі, що ніхто з тих, хто був запрошений, але не прийшов, не покуштує моїх страв!”»

Prayer List

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

Rose Zalenchak	Steve Sivulich	Jane Allred	Teresa Stacy
Maria Warholak	Ronda Bickel	Claudia Losego	Sally Sally
Peter Zinski	Pearl Homyrda	Dolores Wachnowsky	Pat Dorning
Kathryn Ostaffy	Ann Sekelik	Pamela Graham	Rebecca White
Joann Klein	Shelley Cameron	Jocelyn Barner	Deborah Schricker
Michael Klein	James White	Theresa Zatezalo	Jack Schricker
Dan Rosga	Dylan G	Olga Cherniavska	Sarah Dorning
Fr. Steve	Nick Worobny	Laila Bechtle	

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

Amen

Mnohaya Lita - Many Blessed Years

Name Days

Dec. 23 St Angelina Brancovich

Angelika Pyvovar

Dec. 26 Martyr Eugene of Sebaste

Yevhen Lysak

Anniversaries

Birthdays

Dec. 23 Beverly Kapeluck

Dec. 26 Susan Leis

Feast Days of:

Dec. 25 St. Spyridon

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

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

Pray for our Catechumens

Brittany & Scott Brettell

Pray for our parishioners in vocational studies

Sue Leis



- **CHRISTMAS DAY DINNERS:** Once again we will be doing Christmas Day takeout and delivery dinners for the local Carnegie Area. You can pick up or we can delivery between 11:30AM and 3:30PM. As of Thursday AM we already have orders for over 135 dinners. If you know anyone who would like a meal please contact Lynda West at (412)600-9585 or Father John. If you are interested in helping out we can use more volunteers between 10:00AM and 4:30PM, please see Howard West. For deserts will be providing a small box of Christmas cookies, if you can bake a few dozen cookies for this effort please contact Lynda West or Howard West, we will be boxing the cookies on Dec 24th, 2020. Also any monetary donations to support this effort please contact Howard West or Father John. Thank you for your continued support of our community outreach efforts.
- **CHRISTMAS DAY DINNERS UPDATE:**
Things are moving forward, we are now up to 170 orders, I think we will be close to about 250 dinners delivered or picked up on Dec 25th, 2020. We are in the need for a few volunteers to help with deliveries on Friday between 11:30 and 3:30. Also we could use a few more cookie bakers to help make some Christmas Cookies for the desserts. We are still taking meal orders so please if you know some in the greater Carnegie area, please contact Lynda West or Father John and we will get them a meal on Christmas day.
- **CHURCH BELLS PROJECT:** The install of the new control system was completed last week and the bells where rung last Sunday for Divine Liturgy, the bells are set to ring on the hour every day between 8:AM and 8:00PM except during one of our various services. The local community will now hear us again when our Church is open for services. Parish Council and Father John would like to thank everyone who supported this project and for your continued support for Saint Peter and Saint Paul in Carnegie, PA.
- **THANK YOU:** John, Shirley and Olesia would like to thank everyone for the thoughts and prayers extended to John during his emergency surgery and recovery time from his triple bypass. John is home and doing well. Thank you again for your love and support everyone has shown our family.
- **MEMORY ETERNAL:** Our prayers and sympathies go out to the family of Cynthia Mycyk our beloved choir director of 30 years, who fell asleep in the Lord this past Thursday. Cindy's visitation will be at our Church Monday 4:00- 7:00pm with a parastas at 6:30. The funeral will be Tuesday morning at 8:00 am and burial at 3:00 pm in Minersville, PA

Stewardship

THANK YOU FOR THESE RECENT DONATIONS:

THANKSGIVING REPORT

Hopefully by now you have finished all of your Thanksgiving Day leftovers and ate your last slice of Pumpkin Pie.



Like most everything else this year we had to adapt our annual Thanksgiving community dinner. This year we could not serve meals in our church hall due to various COVID-19 restrictions, instead we did deliveries and curbside pickup of the meals. We either delivered or people picked up 310 meals this year. Planning for this years dinner started after our fall food festival and we learned from some of the things that had been done differently for that event this year. In late September we had a rough plan on how we thought we could safely do our community meal and abiding by the then current COVID-19 guidelines from the state of PA. These guidelines changed multiple times from the end of September till the week before Thanksgiving.

Early on we had a very well thought out communication plan, using Social Media, traditional signage and flyers describing our dinner. Over and over again, people commented that they heard about our dinner from our various multimedia sources.

Thanksgiving week we had volunteers preparing the meals on Tuesday, Wednesday and Thursday, packaging and delivery of the meals on Thursday and the endless cleaning that we need to do all three days. And on Saturday we made 55 quarts of Turkey soup, you get a lot of Turkey broth from eighteen 20lb turkeys. The volunteers that helped make this success were not just from our Parish but also from the local community.

On Thursday AM Father John served divine liturgy, it was truly a perfect way to start the day by Thanking God for the blessings that he bestowed on our Parish and how we were about to do his work that day.

The donations from our Parishioners and the local community to support the 2020 Thanksgiving dinner was tremendous. Again this year our Parishioners donated their time, food items and their money, the real surprise that occurred this year was the amount of financial donations we received from the community. Over the last several Sunday bulletins John Stasko has outlined the financial donations to support this years dinner. If you reviewed those donations, you will notice the names of a lot of people who are not from our Parish but from the local community. The community dinners that we are doing are done entirely from donations and do not rely on support from our Parish's general funds. In addition to purchasing products we had food donations from: Shirley and John Stasko, Deacon Evan and Pani Alice, Melissa Haluszczak, Tracey Sally, Natalie Turicik and Pat Sally. My apologies if I missed anyone. Father John this year worked with the Neighborhood Resilience Project and all of our leftovers went to their organization for them to distribute to the community.

For Thanksgiving 2020 we where determined to make sure our annual community dinner occurred and that it would be successful. We adapted to the various COVID-19 guideline changes, we also strived to keep our volunteers safe. For the last 30+ years our parishioners and volunteers from the community have given up their time and money to help support this project. And every year we in our own little way strive to help the people in the greater Carnegie community's Thanksgiving day a little better.

Thanks again for your support in 2020.

CHRISTMAS AT THE SEMINARY-

As have so many of our activities in 2020 "Christmas at the Seminary" has gone virtual as our Seminary is closed to visitors. Pani Matka Alice and I will therefore be unable to 'pack-up-my-pickup' and take our gifts to St. Sophia. We are again, however, asking you to open your hearts and your pocket books to support our future priests and deacons. To keep this as simple as possible we are asking for gifts or cash, checks or gift cards. We would like to bundle all of our donations and send them as one parish offering to the seminary. Simply see Pani Alice or I at any of our many services in the next few weeks. Or if you prefer the US Mail Service our address is: 110 Woodhaven Dr. McDonald, PA





www.zoeforlifepgh.org

Glory to Jesus Christ! Glory to Him Forever!

Our Future ZOE Home Project

The Pittsburgh Chapter of Zoe for Life! continues to move forward. We researched the needs in the Pittsburgh area for women facing unexpected and unwanted pregnancies, and learned that the biggest need was accommodation for women who already have one child. (There are well-functioning pregnancy medical centers, and at least three maternity homes in the area for women with no other children.)

Homelessness is a big problem in America, concurred by the Assembly of Canonical Orthodox Bishops of North America. Women without shelter, and having one or more children already, are under a lot of pressure to abort. WE are planning to raise funds, and buy and staff a house in Pittsburgh for several of these women at a time. This is a major undertaking, but we believe that there are Orthodox, in our area and beyond, who will see the value of such a home, and will rally to make it a reality. And we trust that God will move His people to do what they can.

Our Immediate Needs Project

Today, there are immediate needs that we can address for women facing crisis pregnancies. A pregnancy medical center organization known as "Choices Pregnancy Services" has opened a new Pittsburgh Center on the South Side located at 2429 East Carson Street, Suite #301, Pittsburgh, PA, 15203

Keri Muir, Executor Director of "Choices" informed us that they need **NEW** baby clothing up to size 18 months which includes "onesies," sleepers, blankets, outfits, etc., or diapers and wipes, newborn to size 5. They have posted a "wish list" on Amazon: <https://a.co/8e0CKOG>, if donors would like to order online rather than buying in stores.

We respectfully ask that you please consider informing your parishioners of this drive and that the donated items will be collected at the Choices Center on Tuesday, January 5, 2021 at 1:00 p.m.

Please access this website for further information: <http://zoeforlifepgh.org/infant-clothing-and-diaper-drive>.

Please continue to pray for us and for the work that all of us are doing to the Glory of God!

In Christ,

Fr. Jason DelVitto, Ph.D.

Chris Humphrey, Ph.D.

Co-Chairs, Zoe for Life! - Pittsburgh

ANNUAL YALYNKA & KOLIADA VIRTUAL FUNDRAISER



Koliada sing-a-long
with Oleh Mahlay,
UBC Artistic Director

December 26, 2020 5:00PM

Register www.ukrhec.org/yalyinka

Donations accepted www.ukrhec.org/support

musical performances by

GERDAN
PROMIN VOCAL ENSEMBLE
WOLANSKY FAMILY
ST. SOPHIA SEMINARY CHOIR

Special Guest Presentation by

UKRAINIAN BANDURIST CHORUS



The Beatitudes – “Blessed are the clean of heart”

[Fr. Lawrence Farley](#)

We continue with our series on the Beatitudes. Today we examine our Lord’s words, “Blessed are the clean of heart, for they shall see God”.

We note immediately that the usual rendering of this Beatitude begins, “Blessed are the *pure* of heart”. The word usually rendered “pure” in this version is the Greek *katharos*. The word *katharos* has a slightly different feel and nuance than the Greek word for “pure” (*agnos*). The word *katharos* is used to describe the clean water used in the Law’s rites of purification (in Hebrews 10:22), the clean linen shroud in which Christ was buried (in Matthew 27:59), and the clean state of those who have just bathed (in John 13:10). The verb form of *katharos* is *katharizo*, meaning “to cleanse”, and it is the word used to describe the cleansing of the leper in Mark 1:42.

This latter use of the term provides a clue to the meaning of the word in this Beatitude. Though foreign to today’s understanding of religion (which consists almost solely of conformity to ethical teaching), much of religion in the ancient world was concerned with ritual purity. In Judaism, for example, if one touched a dead body, one was rendered ritually unclean. If one had a bodily flow (such as from menstruation), one was rendered ritually unclean. If a woman gave birth, she was ritually unclean afterward. In the thought of the Pharisees, coming into contact with ritually contaminated material in the market place rendered one unclean, which is why they took such great care to cleanse their vessels and to wash their hands before a meal (see Mark 7:1-4).

This state of ritual uncleanness had nothing to do with sin—the one who was ritually unclean was not regarded as sinful, rebellious, or in need of repentance. It was just that certain physical circumstances (such as menstruation) had rendered the person ritually disqualified to take part in religious activities such as the offering of a sacrifice. That is why people like the Pharisees went to such lengths to avoid ritual contamination. To us moderns, such scrupulosity seems almost bizarre, but the categories of clean vs. unclean were basic to Judaism and to all religions of the world at that time. If a person had become ritually unclean, certain actions were required to cleanse the person (such as bathing). Only then could that person approach God in sacrificial worship.



It seems as if our Lord's words in this Beatitude have this concept of ritual cleanness as their background, and were intended as a polemical response to them. Christ Himself had little time for the Pharisees' obsessive concern with possible ritual contamination (as said above; see Mark 7:5), and He blamed them for combining such outward scrupulosity with blindness toward the inner state of the soul. Like the hypocrites they were, they were careful to cleanse the outside of the cup and the plate, while inside their souls were full of extortion and greed (Matthew 23:25).

In contrast to this disparity between outer ritual cleanness and inner spiritual filth, Christ focused entirely upon the inner state. It was the clean *of heart* who would see God and be able to truly approach Him in worship. Approaching Him in a state of ritual cleanness while one's heart was unclean was useless and worse than useless. If one cleansed one's heart of stain, one could confidently approach God. Indeed, the sight of Him was guaranteed.

This is what the Lord meant when He said that the clean of heart would "see" God—not that the Father has a visible form which could be seen by eyes of flesh. The God of Israel was the invisible God, whom no one had seen or could see (Colossians 1:15, John 1:18, 1 Timothy 6:16). By "seeing God" Christ meant "experiencing God", as when He said that the one who kept His word would never "see death"—i.e. experience death (John 8:51). If we approach the Father with hearts cleansed by repentance, we will experience Him and His transforming grace and power—and not otherwise. The heart uncleaned and impure can never see God or experience His salvation.

This Beatitude therefore reveals the importance of repentance in cleansing the heart. Most of the world remains resolutely impenitent. They refuse to purify their hearts (as James counselled; James 4:8). They therefore remain far from God, and the religion which they imagine brings them close to God remains largely an illusion, a consoling fantasy. The blind man whom Christ healed knew as much: "God does not listen to sinners, but if anyone is a worshipper of God and does His will, God listens to him" (John 9:31). We cleanse our hearts when we wash them in our tears, doing works worthy of repentance. That is why Christ said, "Did not He who made the outside make the inside also? But give alms for those things which are within, and behold!—everything is clean for you" (Luke 11:41). In other words, a heart cleansed by repentance will beat differently in the world than a heart untouched and uncleaned by repentance. God looks upon the heart, for He made the inside as well as the outside, and it is with the inner heart that we approach the invisible God. If we cleanse our heart, Christ promises that we will see God in salvation, both in this age and in the next.

<https://blogs.ancientfaith.com/nooterfoundation/the-beatitudes-blessed-are-the-clean-of-heart/>

Saint Ambrose, Bishop of Milan

Saint Ambrose, Bishop of Milan, was born in the year 340 into the family of the Roman prefect of Gaul (now France). Even in the saint's childhood there appeared presentiments of his great future. Once, bees covered the face of the sleeping infant. They flew in and out of his mouth, leaving honey on his tongue. Soon they flew away so high that they could no longer be seen. Ambrose's father said that the child would become something great when he reached manhood.

After the death of the father of the family, Ambrose journeyed to Rome, where the future saint and his brother Satyrus received an excellent education. About the year 370, upon completion of his course of study, Ambrose was appointed to the position of governor (consular prefect) of the districts of Liguria and Aemilia, though he continued to live at Mediolanum (now Milan).

In the year 374 Auxentius, the Arian Bishop of Mediolanum, died. This led to complications between the Orthodox and the Arians, since each side wanted to have its own bishop. Ambrose, as the chief city official, went to the church to resolve the dispute.

While he was speaking to the crowd, suddenly a child cried out, "Ambrose for bishop!" The people took up this chant. Ambrose, who at this time was still a catechumen, considered himself unworthy, and tried to refuse. He disparaged himself, and even tried to flee from Mediolanum. The matter went ultimately before the emperor Valentinian the Elder (364-375), whose orders Ambrose dared not disobey. He accepted holy Baptism from an Orthodox priest and, passing through all the ranks of the Church clergy in just seven days, on December 7, 374 he was consecrated Bishop of Mediolanum. He dispersed all his possessions, money and property for the adornment of churches, the upkeep of orphans and the poor, and he devoted himself to a strict ascetic life.

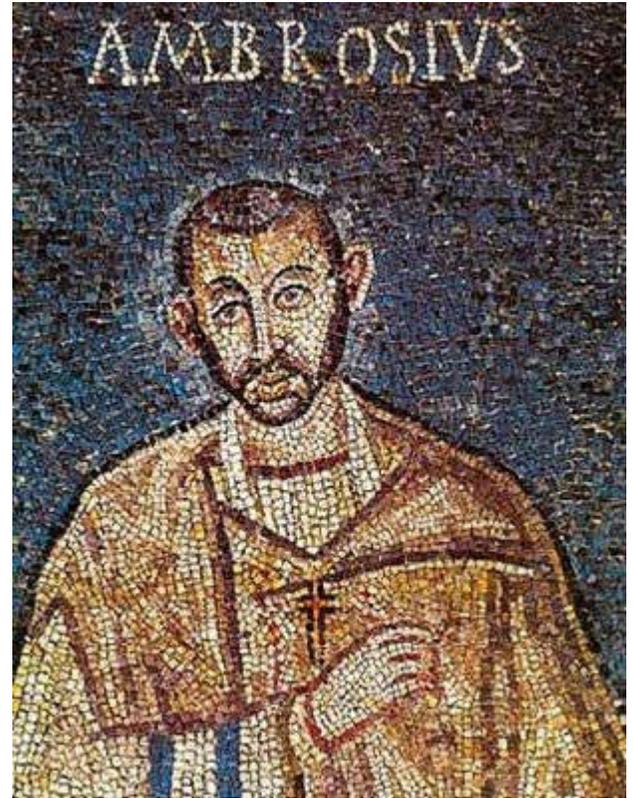
Ambrose combined strict temperance, intense vigilance and work within the fulfilling of his duties as archpastor. Saint Ambrose, defending the unity of the Church, energetically opposed the spread of heresy. Thus, in the year 379 he traveled off to establish an Orthodox bishop at Sirmium, and in 385-386 he refused to hand over the basilica of Mediolanum to the Arians.

The preaching of Saint Ambrose in defense of Orthodoxy was deeply influential. Another noted Father of the Western Church, Saint Augustine (June 15), bore witness to this, having accepted holy Baptism in the year 387 by the grace of the preaching of the bishop of Mediolanum.

Saint Ambrose also actively participated in civil matters. Thus, the emperor Gracian (375-383), having received from him the "Exposition of the Orthodox Faith" (De Fide), removed, by decree of the saint, the altar of Victory from the halls of the Senate at Rome, on which oaths were wont to be taken. Displaying a pastoral boldness, Saint Ambrose placed a severe penance on the emperor Theodosius I (379-395) for the massacre of innocent inhabitants of Thessalonica. For him there was no difference between emperor and commoner. Though he released Theodosius from the penance, the saint would not permit the emperor to commune at the altar, but compelled him to do public penance.

The fame of Bishop Ambrose and his actions attracted to him many followers from other lands. From far away Persia learned men came to him to ask him questions and absorb his wisdom. Fritigelda (Frigitil), queen of the military Germanic tribe of the Markomanni, which often had attacked Mediolanum, asked the saint to instruct her in the Christian Faith. The saint in his letter to her persuasively stated the dogmas of the Church. And having become a believer, the queen converted her own husband to Christianity and persuaded him to conclude a treaty of peace with the Roman Empire.

The saint combined strictness with an uncommon kindness. Granted a gift of wonderworking, he healed many from sickness. One time at Florence, while staying at the house of Decentus, he resurrected a dead boy.



The repose of Saint Ambrose, who departed to the Lord on the night of Holy Pascha, was accompanied by many miracles. He even appeared in a vision to the children being baptized that night. The saint was buried in the Ambrosian basilica in Mediolanum, beneath the altar, between the Martyrs Protasius and Gervasius (October 14).

A zealous preacher and valiant defender of the Christian Faith, Saint Ambrose received particular renown as a Church writer. In dogmatic compositions he set forth the Orthodox teaching about the Holy Trinity, the Sacraments, and Repentance: “Five Books on the Faith” (De Fide); “Explication of the Symbol of the Faith” (Explanatio Symboli); “On the Incarnation” (De Incarnationis); “Three Books on the Holy Spirit” (De Spiritu Sancto); “On the Sacraments” (De Sacramento); “Two Books on Repentance” (De Paenitentia). In writings about Christian morality, he explained the excellence of Christian moral teaching compared to pagan moral teaching.

A well-known work of Saint Ambrose, “On the Duties of the Clergy” (De Officiis Ministrorum) evidences his deep awareness of pastoral duty. He stresses that those who serve in the Church should have not only the proper knowledge of Church services, but also the proper knowledge of moral precepts.

Saint Ambrose was also a reformer of Church singing. He introduced antiphonal singing (along the Eastern or Syrian form) into the Western Church, which became known as “Ambrosian Chant.” He also composed twelve hymns which were used during his lifetime. The hymn, “Thee, O God, we praise” (Te Deum), attributed to Saint Ambrose, entered into the divine services of the Orthodox Church (Molieben). <https://www.oca.org/saints/lives/1999/12/07/103485-saint-ambrose-bishop-of-milan>

St. Nicholas, Wonderworker of Myra

Kontakion 1

O champion wonderworker and superb servant of Christ,
thou who pourest out for all the world
and an inexhaustible sea of miracles,
I praise thee with love, O Saint Nicholas;
and as thou art one having boldness toward the Lord,
from all dangers do thou deliver us,
that we may cry to thee:

Rejoice, O Nicholas, Great Wonderworker!

Ekos 1

An angel in manner though earthly by nature
did the Creator reveal thee to be;
for, foreseeing the fruitful beauty of thy soul, O most blessed Nicholas,
He taught all to cry to thee thus:

Rejoice, thou who wast purified from thy mother’s womb!

Rejoice, thou who wast sanctified even unto the end!

Rejoice, thou who didst amaze thy parents by thy birth!

Rejoice, thou who didst manifest power of soul straightway after
birth!

Rejoice, plant of the land of promise!

Rejoice, flower of divine planting!

Rejoice, virtuous vine of Christ’s vineyard!

Rejoice, wonderworking tree of the paradise of Jesus!

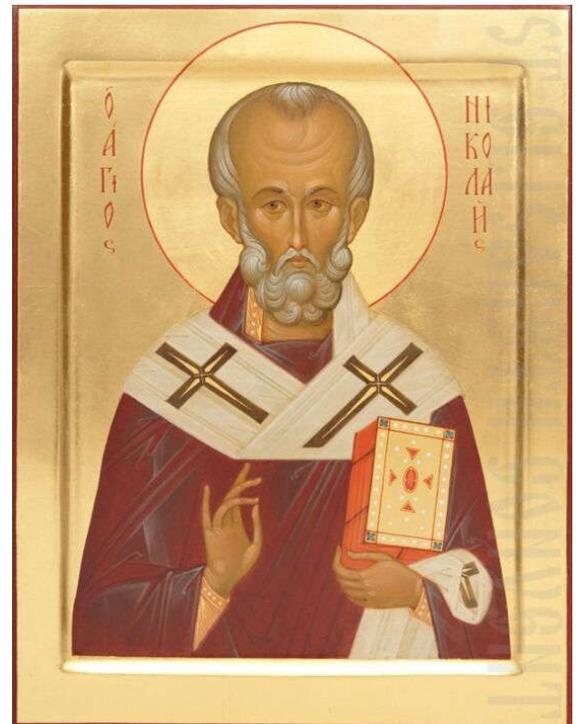
Rejoice, lily of paradisaical growth!

Rejoice, myrrh of the fragrance of Christ!

Rejoice, for through thee lamentation is banished!

Rejoice, for through thee rejoicing is brought to pass!

Rejoice, O Nicholas, Great Wonderworker!





St. Peter & St. Paul Ukrainian Orthodox Church
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orthodoxcarnegie@gmail.com
www.orthodoxcarnegie.org

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Free!

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11:30 AM to 3:30 PM

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EMAIL: ssppdinners@orthodoxcarnegie.org

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PLEASE PROVIDE: Your Name, Complete Address,
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Take-Out!



We kindly ask that you wear a face mask when your dinners are delivered or you are picking them up as take-out. Please adhere to social distancing regulations and maintain distancing while waiting to pick up your dinners. Thank you!

SCAN ME!



QUESTIONS? About the faith or our parish? Please reach out to
Fr. John Charest at 847.910.7120 or frjohn.charest@aol.com.

Find & follow us on:



Calendar of Events

December 25

Christmas Dinner Take Out

Parish Weekly Schedule

Monday

Kyiv Ukrainian Dance Ensemble & School

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

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

Thursday Morning

Senior Coffee Hour

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

3rd Sunday of the Month

St John & Martin's Closet

Clothing for men, women and children. Bedding & towels

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

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

Call 276-9718 to schedule a donation.

Parish Website/Social Media

To Submit items for publication on website & social media

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

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

E-mail Technology at technology@orthodoxcarnegie.org

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

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