

КРШТЕНЬЕ ГОСПОДЬЕ





# St. Peter & St. Paul Ukrainian Orthodox Church

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

**Rev. Fr. John Charest**

847-910-7120 - frjohn.charest@aol.com

**Deacon Evan O'Neil**

**Parish Hall: 412- 276-9718**

**President: Howard West 724-910-9627**

[www.orthodoxcarnegie.org](http://www.orthodoxcarnegie.org)

## JANUARY 17, 2021

### SUNDAY, JANUARY 17

DIVINE LITURGY 9:30 AM, TONE 7

SYNAXIS OF THE 70 APOSTLES

SUNDAY BEFORE THEOPHANY

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

### MONDAY, JANUARY 18

GRAND COMPLINES 8:00 PM

THEOPHANY/ GREAT BLESSING OF THE WATERS

### TUESDAY, JANUARY 19

DIVINE LITURGY 9:30 AM

THEOPHANY

### SATURDAY, JANUARY 23

VESPERS 6:00 PM

### SUNDAY, JANUARY 24

DIVINE LITURGY 9:30 AM, TONE 8

33<sup>RD</sup> SUNDAY AFTER PENTECOST

ST THEODOSIUS THE GREAT

EPH 4: 7-13 ; MT II: 27-30

**ALL SERVICE LIVE STREAMED AT:**

<https://orthodoxcarnegie.org/livestream>

**TODAY'S BULLETIN IS SPONSORED BY:**

HAPPY BIRTHDAY TO STEVEN AND STEVE AS THEY CELEBRATE THEIR  
BIRTHDAYS! WISHING THEM BOTH GOOD HEALTH AND HAPPINESS  
FOR MANY YEARS!

ALEXIS, ALEXANDRA AND JERRY

### 2020 Parish Board of Directors

**President:**

Howard West

**Vice President:**

Mary Stevens

**Rec. Secretary:**

Cynthia Haluszczak

**Treasurer:**

John Stasko

**Asst. Treasurer:**

Jason Olexa

**Financial Secy.**

Victor Onufrey

**Asst. Fin. Secy**

Tracey Sally

**Trustees:**

Sherri Walewski

Natalie Onufrey

Alice O'Neil

Rachel Losego

Melissa Haluszczak

**Vestrymen:**

Steven Sawchuk Jr.

Michael Kapeluck

**Auditors:**

Michele Kapeluck

Ron Wachnowsky

Alex Sawchuk

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

Editor: Michael Kapeluck

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

-hand delivered to the editor

-placed in the Bulletin envelope in the church vestibule.

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

-e-mailed to: kapeluck@verizon.net

# We welcome you today

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

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

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

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

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

**Нагадуємо нашлім гостям., що:**

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

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

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

ми спонукаємо православних християн часто ходити до Святого Причастя;

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

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

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

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

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

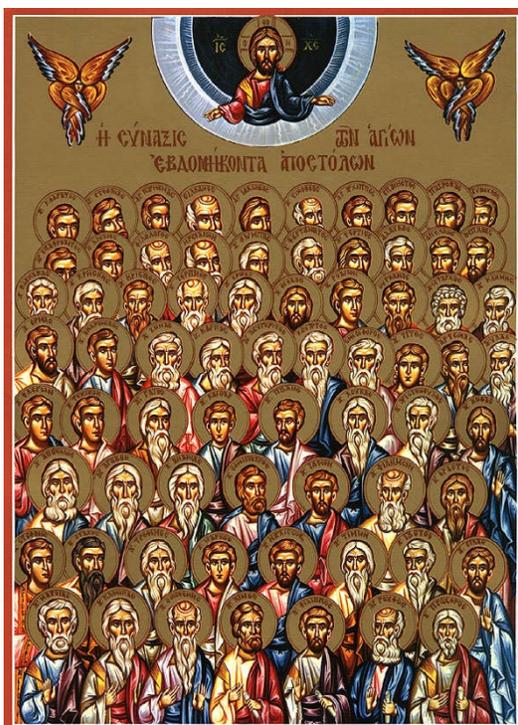
**всі** православні християни повинні, принаймні, раз на рік отримати Святе Причастя;

**ті**, хто спізнився на Божественну Літургію (пришов після того, як було прочитано Апостол і Євангеліє) не можуть підходити до чаші; **хворі**, і **ті**, хто має обмежені фізичні м'якості, 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 дотримання вічного вчення нашого Господа наблизить нас один до одного Богу**

## SYNAXIS OF THE SEVENTY APOSTLES



### 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 APOSTLES TONE 3

Holy apostles of the Seventy,  
entreat the merciful God  
to grant our souls forgiveness of transgressions.

### KONTAKION TO THE APOSTLES TONE 2

O faithful, let us praise with hymns  
the choir of the seventy disciples of Christ.  
They have taught us all to worship the undivided Trinity,  
for they are divine lamps of the Faith.

### KONTAKION TO THE RESURRECTION TONE 7

The dominion of death can no longer hold men captive,  
for Christ descended, shattering and destroying its powers!  
Hell is bound, while the prophets rejoice and cry:  
the Savior has come to those in faith!  
Enter you faithful, into the Resurrection!

### PROKIEMON

The Lord shall give strength unto His people; the Lord shall give His people the blessing of peace.  
*Verse:* Bring unto the Lord, O ye sons of God, bring young rams unto the Lord.

### Lesson from the Epistle of St. Paul to Timothy c. 4, v. 5-8

Timothy, my child, be always vigilant, endure suffering, and fulfill your ministry. As for me, I feel that my life-blood is poured out in sacrifice. Undoubtedly, the time of my departure is impending. I have contended in the sacred contest, I have run my race, I have fulfilled my mission. Now I look forward to the crown of righteousness, which is waiting for me. The Lord, as a righteous judge, will grant it to me on that Day. Of course, he will grant it, not only to me, but also to all those, who have longed for his manifestation.

### 2 Тимофію 4:5-8

Але ти повинен володіти собою за будь-яких обставин, терпіти страждання, виконуючи труд проповідника Доброї Звістки і не полишаючи служіння, дорученого тобі Богом.

Прийшов вже час мені полишити цей світ, та життя моє незабаром буде принесене в пожертву Всевишньому. Я брав участь у благородних змаганнях, я завершив біг і не полишив вірного служіння Богу. Тепер вінець переможця чекає на мене — нагорода за життя праведне. Господь, справедливий Суддя, даруватиме його мені того Дня. І не лише мене Він нагородить, але й усіх тих, хто з любов'ю чекає на Його прихід.

## Alleluia

v. The Lord will give strength to His people. The Lord will bless His people with peace.

v. Offer to the Lord, O you sons of God. Offer young rams to the Lord

## Gospel According to St. Mark c.1, v. 1-8

The beginning of the Gospel of Jesus Christ, the Son of God As it is written in Isaiah the prophet: "Behold, I send my messenger before you. He will prepare your way. Hark! A voice of one shouting in the desert: Prepare the way of the Lord! Straighten out his paths!"

John the Baptist appeared in the desert and preached a baptism of repentance for the remission of sins. The inhabitants of all the land of Judea and of the city of Jerusalem went out to him and were baptized by him in the river Jordan, confessing their sins.

Now John wore a garment of camel's hair and a leather belt around his waist. He ate locusts and wild honey. He preached, saying: "After me comes one mightier than I, whose sandal-strap I am not worthy to stoop down and untie. I have baptized you with water, but he will baptize you with the Holy Spirit."

## Від Марка 1:1-8

Євангелія Ісуса Христа, Сина Божого починається словами, які провіщав пророк Ісаїя: «Послухай!

Я виряджаю посланця Мого поперед Тебе. Він приготує Тобі дорогу».

Голос лунає в пустелі: «Готуйте дорогу Господу, зробіть прямим шлях для Нього».

З'явився Іоан, який хрестив людей у пустелі, проповідуючи хрещення, як символ покаяння для прощення гріхів. Уся Юдея і всі мешканці Єрусалиму виходили до Іоана та хрестилися у нього в річці Йордан, сповідуючись у своїх гріхах. Іоан носив вбрання з верблюжої вовни, підперезане шкіряним паском, і їв він сарану та дикий мед. Ось що він проповідував людям: «Незрівнянно Могутніший, ніж я, іде за мною: я не гідний навіть бути рабом, який схиляється, щоб розв'язати ремінці Його сандалій. Я хрещу вас водою, а Він хреститиме Духом Святим»



# THEOPHANŸ THE BAPTISM OF OUR LORD AND SAVIOR JESUS CHRIST

## TROPARION FOR THEOPHANŸ - TONE 1

When You, O Lord were baptized in the Jordan  
The worship of the Trinity was made manifest  
For the voice of the Father bore witness to You  
And called You His beloved Son.  
And the Spirit, in the form of a dove,  
Confirmed the truthfulness of His word.  
O Christ, our God, You have revealed Yourself  
And have enlightened the world, glory to You!

## KONTAKION - TONE 4

Today You have shown forth to the world, O Lord,  
and the light of Your countenance has been marked on us.  
Knowing You, we sing Your praises.  
You have come and revealed Yourself,  
O unapproachable Light

## PROKIMON TONE 4

Blessed is He that comes in the Name of the Lord. God is the Lord and has revealed Himself to us.  
V. O give thanks to the Lord, for He is good; for His mercy endures forever.

## Epistle of St Paul to Titus

*2:11-14; 3:4-7*

For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.

But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace we should become heirs according to the hope of eternal life.

## До Тита 2:11-14, 3 :4-7

Бо милість Божа, яка приносить спасіння, виявилася всім людям. Вона вчить нас, що нам слід відмовитися від безбожності та мирських бажань. Вона вчить, що в цьому світі ми маємо жити розсудливо, праведно і благочесно, поки ми чекаємо того благословенного Дня, на який маємо надію, коли виявиться Слава нашого великого Бога і Спасителя Ісуса Христа. Він віддав Себе за нас, щоб врятувати нас від усілякого зла і очистити нас, як людей, які належать лише Йому й ревних до добрих справ.

Та виявилися доброта й любов Бога, Спасителя нашого, до всього людства. Він урятував нас, і це сталося не через те, що ми зробили в праведності, а завдяки Його милосердю. Він спас нас омовінням, в якому люди народжуються знову й оновлюються завдяки Святому Духові. Він щедро пролив на нас Святий Дух через Ісуса Христа, Спасителя нашого. Нас названо невинними завдяки милості Божій, ми могли стати спадкоємцями вічного життя, в чому і є наша надія.

## ALLELUIA

V. Bring to the Lord, O sons of God, bring to the Lord young rams.

V. The voice of the Lord is upon the waters; the God of glory thunders, the Lord is upon many waters.

### Gospel According to Matthew

3:13-17

Then Jesus came from Galilee to John at the Jordan to be baptized by him. And John tried to prevent Him, saying, "I need to be baptized by You, and are You coming to me?"

But Jesus answered and said to him, "Permit it to be so now, for thus it is fitting for us to fulfill all righteousness." Then he allowed Him.

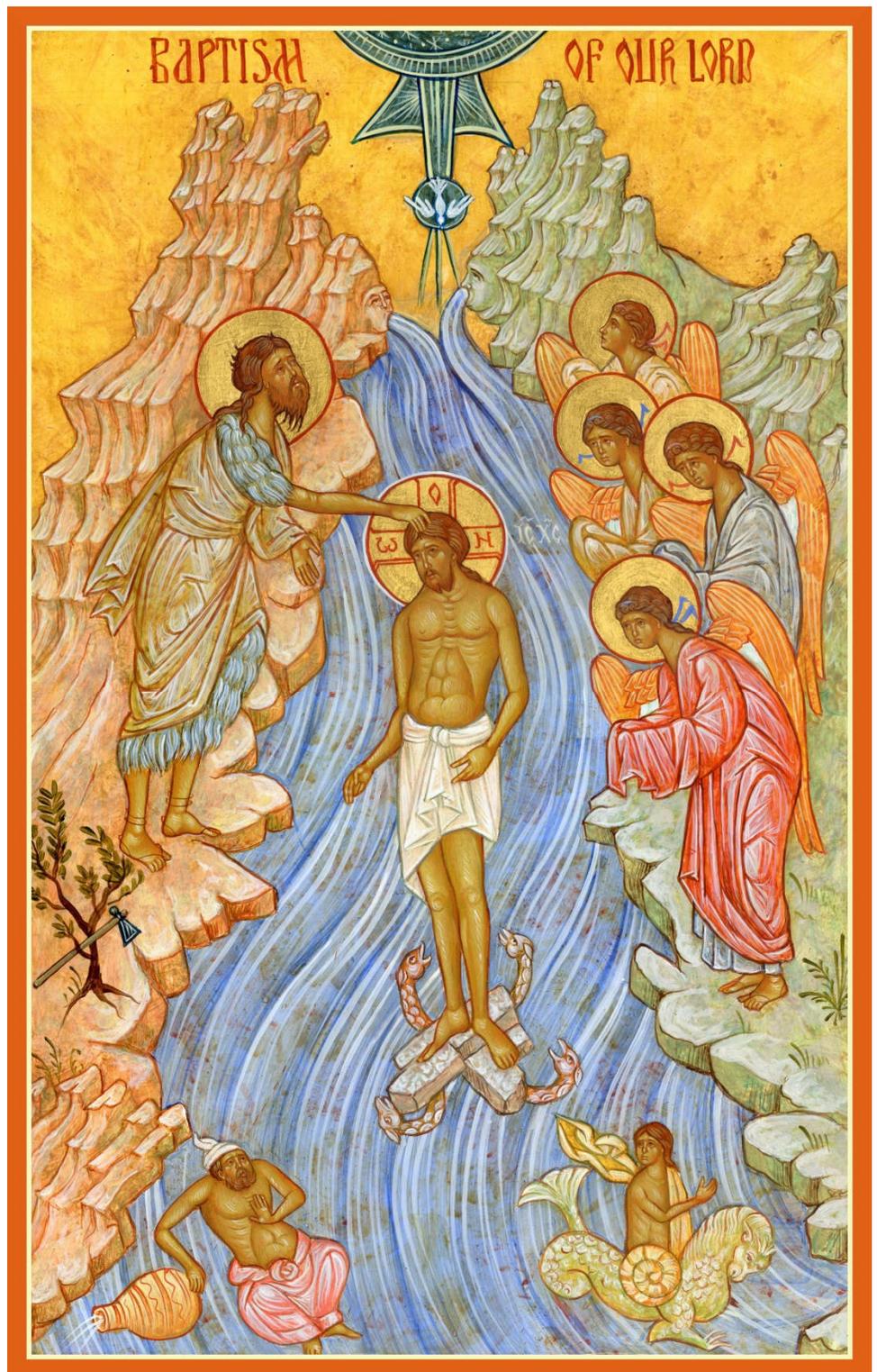
When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him.

And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."

### Від Матвія 3:13-17

У той час Ісус прийшов з Галилеї до ріки Йордан, щоб Іоан похрестив Його. Та Іоан намагався відмовити Ісуса, кажучи: «Я сам повинен похреститися у Тебе, то чому ж Ти йдеш до мене?» І відповів Ісус: «Нехай поки що буде так, бо належить нам виконувати все, що Господь велів». І тоді Іоан дозволив Йому похреститися.

То Ісус похрестився, і тільки-но піднявся Він із води, як Небо розкрилося Йому. І побачив Він Духа Божого, який сховався на Нього в подобі голуба. І голос пролунав з Небес: «Це Син Мій улюблений, Який догодив Мені»



# Prayer List

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

Steve Sivulich	Jane Allred	Teresa Stacy	Laila Bechtle
Maria Warholak	Ronda Bickel	Claudia Losego	Sally Sally
Peter Zinski	Pearl Homyrda	Dolores Wachnowsky	Pat Dorning
Kathryn Ostaffy	Ann Sekelik	Pamela Graham	Rebecca White
Joann Klein	Shelley Cameron	Jocelyn Barner	Deborah Schricker
Michael Klein	James White	Theresa Zatezalo	Jack Schricker
Dan Rosga	Dylan G	Olga Cherniavska	Sarah Dorning
Fr. John Haluszcak	Pani Anne Haluszcak	Nick Worobny	Edward Roberts
Fr. Victor Wronskyj	Fr. Philip Nixon	Khouria Theodora Nixon	Michele Roberts
Fr. Stephen Hutnick			

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

*Amen*

## *Mnohaya Lita - Many Blessed Years*

### **Name Days**

#### **Jan. 17 – Apostle Jason**

Jason Olexa

#### **Jan 17- Apostle Timothy of the 70**

Timothy Hladon

#### **Jan 23 St. Gregory of Nyssa**

Gregory Woznak, Gregory Markiw

### **Anniversaries**

### **Birthdays**

Jan. 18 Mary Kukuashivili

Jan 20 Gabrielle Mills

Jan 23 Justina Mills

Jan 23 Juliana Leis

### **Feast Days of:**

Jan. 17 Apostle Philip

Jan 20 Synaxis of St. John the Baptist

Jan 23 St. Gregory of Nyssa

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

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

### **Pray for our Catechumens**

Brittany & Scott Brettell

### **Pray for our parishioners in vocational studies**

Sue Leis

### **Pray for the newly departed servants of God**

Cynthia Mycyk, Dorothy Dudicz



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

\*\*\*\*\*

## *Stewardship*

**THANK YOU FOR THESE RECENT DONATIONS:**

# Dear Sunday Parishioners, School parents, and students,

Glory to Jesus Christ!

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

We are asking for items such as:

50 Gallon sized zipper-lock plastic bags  
Sanitizer  
Wool socks (found at the Dollar Stores)  
Water bottles  
Peanut butter crackers  
Encouraging Notes  
Small pack of tissues  
Antiperspirant/Deodorant

Small packs of wipes  
Hand warmers  
toothbrushes/toothpaste  
Granola bars  
Trail Mix  
SS Peter & Paul icon card  
Masks  
Small lotion bottle

We will also accept monetary donations to go out and purchase the items to fill the bags. Please reach out to Sue Leis via text at 412.216.3346 or to Father John if you wish to sign up for an item and to help us with our Advent/Nativity Project. Or at <https://www.signupgenius.com/go/10C0D44A5A92FA7FDC16-homeless>

Yours in Christ, Sue Leis

\*\*\*\*\*

## Liturgical Boundaries: Praying for the World, Communing the Faithful

[Fr. Lawrence Farley](#)

The question is sometimes asked: “Who may the Church pray for in its Liturgy?” What are proper subjects for the Church’s ministry of intercession? For example, may we pray for the repose of non-Orthodox and intone the “Memory eternal” for them? May we commemorate them at the Proskomedia? Should we differentiate between Orthodox and non-Orthodox in the Litany of Fervent Supplication—perhaps by using two separate columns for the names? What boundaries should be observed in our Liturgy?



For some people the notion of any boundaries at all is abhorrent, and the question itself is stupid and evidence of a narrowed mind and heart. Some suggest that the Church should erect no boundaries whatsoever anywhere, that it should treat everyone who comes through its doors identically, praying for all, giving Holy Communion to all, regardless of their faith, life-style, or moral choices. They emblazon the verse from the Sermon on the Mount “Judge not” over the doors to the church, and any attempt to differentiate between persons they consider a violation of this Dominical precept.

One is sometimes tempted to test this generosity, such as by asking if the unrepentant child molester is also welcome at their Chalice, or if the anti-Semitic, racist, and homophobic White Supremacist is similarly safe from censure after they enter their nave. But it is not necessary to shoot every fish in every barrel. We pass on.

Historically, the Church has always erected boundaries. St. Paul taught that though we leave the final judgment of outsiders to God, we have a divinely-given responsibility to judge those who identify themselves with us and hold them to account (1 Corinthians 5:12-13). The Master Himself told us not to give what is holy to dogs, presuming that we could identify a canine when we saw one (Matthew 7:6). The Church has always taken care to distinguish light from darkness, faith from unbelief, righteousness from unrighteousness.

It has also taken care to distinguish between insiders and outsiders, and has guarded the door of entry carefully. How carefully? Well, in the early Church, the normal length of a catechumenate was three years, and before finally being allowed on the liturgical launching pad for baptism at the beginning of Lent, the candidate was subjected to a series of scrutinies in which he and his sponsor were grilled by the bishop about the candidate's quality of life and repentance. Now *that* is a boundary!

The question is hard to answer if we base our answer solely on the service books, for although our liturgical Tradition constitutes one of our sources of authority, the service books themselves sometimes reflect that Tradition imperfectly. One sees this most clearly when rubrics and texts in the service books are corrected from time to time. These corrections reveal that though our liturgical tradition reveals our faith, the service books are not always reliable conduits of that tradition.

Take for example the recent OCA directive for the Liturgy of the Presanctified Gifts regarding whether or not the priest may drink from the Chalice at Communion. In the older service books of the Russian tradition, the priest did not drink from Chalice when he received Communion, because it was thought that the Chalice contained not the Blood of Christ, but merely blessed wine. Lately this rubric has been overturned, and the priest is now instructed to drink from the Chalice, since it is now considered to contain not mere wine, but Christ's Blood. The liturgical Tradition has not changed; the service books/ rubrics have, and now more accurately reflect the Tradition. This means that the service books alone cannot provide the full answer to the question when divorced from the wider traditions of the Church.

Our current texts often reflect the life of Byzantium. It is almost as if Constantinople never fell to the Turks and that a Christian Emperor still reigns in his capital on the Bosphorus. Thus, for example, in the proskomedia, when praying for the living, the priest takes a particle for "our God-protected land and its Orthodox people". When he remembers the departed, he takes a particle for "all Orthodox and God-fearing rulers". The older service book of the late great Isabel Hapgood also reflects this Byzantine ethos when it bids us pray for "the Christ-loving Army" during the hierarchical intoning of the Many Years.

This is all quite anachronistic, and more recent service books at least tone down the references to the Christ-loving Army. But much of the material (such as the proskomedia) presupposes that Byzantium still stands. This means that in many texts we offer prayer only for Orthodox because in Byzantium *most everybody in society there was Orthodox*. When the world is Orthodox the question, "May we pray for the non-Orthodox?" cannot arise in the same way as it does in a pluralistic society. It is helpful therefore to go back in time a little further to examine our earlier traditions which arose in a pluralistic society.

The earlier and more fundamental liturgical tradition always prayed for the rulers, even though as persecuting pagans those rulers were not Orthodox or God-fearing ones. The early church also prayed for the army, though the army was officially not Christ-loving, but Christ-hating, since it was the soldiers who were responsible for rounding up and executing the Christians. The apologists took care to stress these facts and to emphasize that the Church prayed for the secular rulers and for all the world in its Liturgy. In the sphere of intercession and love, there were indeed no boundaries, for the Church interceded for all, commending everyone to the mercy of God.

But in one sphere the Church drew its boundary carefully: at the Chalice. The Church took care to give Communion only to its own members, and here they were very careful indeed. Catechumens, though within the Church, could not commune. Those who had been excommunicated could not commune. The church prayed for all, but communed only its own.

This combination of universal intercession and restricted Communion continues in the Orthodox Church today—though the boundary has become a tad more porous than it was in the early church. For in the early church the catechumens could neither exchange the Peace nor participate in the intercessory prayers that the faithful offered for the world. They heard the Scripture lessons, the sermon, were prayed for, and then were told to leave. (There was no coffee hour.) Today we are less strict—catechumens may now share in the Peace, pray the intercessory prayers and stay until the end. And then join in the coffee hour.

Thus there are no boundaries in the Liturgy when it comes to interceding for the world. We pray for our secular rulers, whether or not they are Orthodox. We Canadians pray for Her Majesty the Queen, and you Americans pray for your President, despite the fact that neither our Queen nor your President are Orthodox. The Church's Liturgy and heart are open to everyone in the world. But our heart does not belong to the world, but to Christ, and so we commune only those who have committed themselves to Him as part of His holy catholic Church. Whatever worldly men might say and however much they may decry this as heartless (such as when it occurs within a mixed marriage), it is a boundary marker that cannot be moved. For the boundary has been placed there by the Lord Himself.

<https://blogs.ancientfaith.com/nooterfoundation/liturgical-boundaries-praying-for-the-world-communing-the-faithful/>

## COFFEE HOUR SCHEDULE

January 17	Cindy Haluszczak
January 24	Natalie & Ethan Nixon
January 31	Sherri Walewski
February 7	Michael & Michele Kapeluck
February 14	Olesya Zelenyak
February 21	Pat Dorning
February 28	John & Shirley Stasko



\*\*\*\*\*  
\*\*\*\*\*

### December 25<sup>th</sup>, 2020 Christmas Dinner Report:

I'm currently finishing my report for the Christmas Day Dinners and it was a success and will have my report in next week's bulletin. But I wanted to share with you a Thank You Card that we received. When you read this Thank You Card and the others that I have provided in the past several bulletins from Thanksgiving 2020, they all tell the story for us on why we do this every year and why we need to continue doing this type of outreach for our community. The author of this one and the others all talk about us helping make their day a special day for them and their families and that tells us that we are doing the mission of our Church and our faith.

A handwritten note on a piece of paper, expressing gratitude for a Christmas dinner provided by the church community. The text is written in cursive and reads: "Linda and the Wonderful People at St. Peter and St. Paul Ukrainian Church, I would like to thank all of you from the bottom of my heart for making it possible for me and my disabled daughter to have a fantastic Holiday Meal for the past three years of our life. Although we have moved each year without all of you we wouldn't have a Holiday meal to eat. Easter, Thanksgiving and Christmas with all of you is a treat... Sincerely, Cheryl & Mandy Moore 2020".

Linda and the Wonderful People  
at St. Peter and St. Paul Ukrainian  
Church, I would like to  
thank all of you from the  
bottom of my heart for  
making it possible for me and  
my disabled daughter to have  
a fantastic Holiday Meal for  
the past three years of our life.  
Although we have moved each  
year without all of you we  
wouldn't have a Holiday meal to  
eat. Easter, Thanksgiving and Christmas  
with all of you is a treat...  
Sincerely,  
Cheryl & Mandy Moore  
2020



St. Peter & St. Paul Ukrainian Orthodox Church  
220 Mansfield Blvd | Carnegie PA 15106  
orthodoxcarnegie@gmail.com  
www.orthodoxcarnegie.org

---

## *Souper Bowl Sunday "To Go"*

*Sunday February 7 2021*

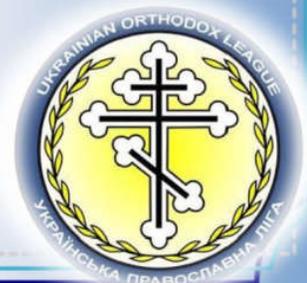
*Purchase at the Parish Hall after Divine Liturgy*

*Proceeds benefit St. Andrews  
Ukrainian Orthodox Society*



*\$5 a Quart  
Green Borscht  
Chicken Noodle  
Cabbage Vegetable Soup  
Potato Soup*

*Sponsored by the Sr. UOL Chapter  
A project of the UOL of USA  
Christian Caregiving and Missions*





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

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

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

**Coffee Hour will be limited to 1 hour.**

Masks should be worn upon entering and exiting the building.

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

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

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

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

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

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

Plastic knives, forks and spoons will be provided as needed and allotted for individual pick-up. Individual butter, cream cheese, jelly, sugar, and coffee creamer will be provided.

After Coffee Hour is complete, the hall will be sanitized using Lysol (or comparable) spray on all the seats, tabletops, and touchpoints of the hall.

# Calendar of Events

January 26 Parish Council Meeting 7:00 pm

March 28 53<sup>rd</sup> Pysanky Sale

## Parish Weekly Schedule

Monday

### **Kyiv Ukrainian Dance Ensemble & School**

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

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

Thursday Morning

### **Senior Coffee Hour**

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

3<sup>rd</sup> 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](mailto:technology@orthodoxcarnegie.org)

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

Find & follow us on:



**BULLETIN SPONSOR DATES**

January 3 \_\_\_\_\_  
January 10 \_\_\_\_\_  
January 17 \_\_\_\_\_  
January 24 \_\_\_\_\_  
January 31 \_\_\_\_\_

**February 7** \_\_\_\_\_  
February 14 \_\_\_\_\_  
February 21 \_\_\_\_\_  
February 28 \_\_\_\_\_

\*\*\*\*\*

**BULLETIN SPONSOR FORM**

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



\*\*\*\*\*

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

RETURN SERVICE REQUESTED