



SS. PETER & PAUL UKRAINIAN
ORTHODOX CHURCH

21 Evergreen Road
Lyndora, PA 16045-1314



УКРАЇНСЬКА ПРАВОСЛАВНА
ЦЕРКВА СВ. ПЕТРА І ПАВЛА

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Today we have arrived at the Eve of the Nativity of our Lord and Savior Jesus Christ and we pray that each and every member of our parish community and our families will have a blessed and joyous celebration of Christmas and a blessed and happy New Year! As we gather together with friends and family this Christmas let us all give thanks that truly God is with us and has blessed us all with many blessings and especially the Nativity of our Lord and Savior!

As we celebrate this festal season let us all join together as a parish community in the liturgical celebrations of this joyous season. Let us join together as we celebrate this time in prayer and worship with the various services given to us by our Holy Church as a useful and beneficial celebration of God having come down and dwelt among His people.

CONTACT

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Parish Board President:

Maria Corbin

Choir Director:

Lydia Rudolf

DECEMBER 29TH 2024 JANUARY 2025

SUNDAY, January 12, 2023

Ven Marcellus

Epistle Reading: Gal 1:1-19

Gospel Reading: Matt 2:13-23

Divine Liturgy – 9:30

Wednesday, January 1

**Circumcision of Our Lord and Savior
Jesus Christ (New Year Day)**

Epistle Reading: Col 2:8-12;

Gospel Reading: Luke 2:20-21, 40-52

Divine Liturgy – 9:30

Saturday, January 4

Great Compline for the feast of
Theophany of our Lord and Savior Jesus
Christ

Great Compline - 5:00 pm

Theophany Super – 6pm

Sunday, January 5

**The Theophany of Our Lord and Savior
Jesus Christ**

Epistle Reading: Titus 2:11-14; 3:4-7;

Gospel Reading: Matthew 3:13-17

Divine Liturgy – 9:30

SUNDAY, January 12, 2023

Martyr Tatiana

Epistle Reading: Eph 4:7-13,

Gospel Reading: Matt 4:12-17

Divine Liturgy – 9:30

SUNDAY, January 19, 2023

Macarius of Egypt

Epistle Reading: Col 3:12-16

Gospel Reading: Luke 18: 35-43

Divine Liturgy – 9:30

SAINTS PETER AND PAUL UKRAINIAN ORTHODOX PARISH

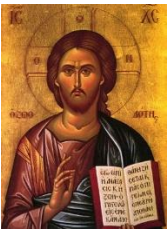
GOSPEL AND EPISTLE READING

St. Paul's Letter to the Colossians 2:8-12



BRETHREN, see to it that no one makes a prey of you by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ. For in him the whole fulness of deity dwells bodily, and you have come to fulness of life in him, who is the head of all rule and authority. In him also you were circumcised with a circumcision made without hands, by putting off the body of flesh in the circumcision of Christ; and you were buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead.

The Gospel According to Luke 2:20-21, 40-52



At that time, the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them. And at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb. And the child grew and became strong, filled with wisdom; and the favor of God was upon him. Now his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up according to custom; and when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it, but supposing him to be in the company they went a day's journey, and they sought him among their kinsfolk and acquaintances; and when they did not find him, they returned to Jerusalem, seeking him. After three days, they found him in the temple, sitting among the teachers, listening to them and asking them questions; and all who heard him were amazed at his understanding and his answers. And when they saw him they were astonished; and his mother said to him, "Son, why have you treated us so? Behold, your father and I have been looking for you anxiously." And he said to them, "How is it that you sought me? Did you not know that I must be in my Father's house?" And they did not understand the saying which he spoke to them. And he went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart. And Jesus increased in wisdom and in stature, and in favor with God and man.

REMEMBER IN YOUR PRAYERS

All the citizens and residents of Ukraine, Orycia, Stanley, pani Lilia, Jean Markiw, Debbie, Wesly, Cindy, Christine, Denny Zymboly, Ruth Dally, Philip, Eric, Carl, Kayden, Rose, Dorothy Cygan, Helen, Fr. Vasyl, Mary-Ann, Payton, Anthony, Tina, Mykola, Stella, Maksymko, Fr. Yuri, Maria, Fr. Jakiw, Fr. George, Volodymyr, Alexandr, Vincent, John, Frank, Rowena, Carol.

PARISH NEWS AND UPDATES

Please remember, on **Wednesday, January 1** we will celebrate one of the Twelve Great Feasts of our Holy Orthodox Church: **CIRCUMCISION of Our Lord and Savior Jesus Christ!** We warmly invite you to join us for the celebration of this Great Feast in the life of the Church.

Theophany Celebrations

On Saturday, **January 4th**, we will have the Theophany Eve Vigil, followed by a return to tradition with a **Theophany Supper** in our parish hall with all of our parishioners. This will be a potluck event, and we kindly ask everyone to bring festal dishes to share for the Theophany Supper.

Please remember, on **Sunday, January 5th**, we will celebrate one of the Twelve Great Feasts of our Holy Orthodox Church: **The Theophany of Our Lord and Savior Jesus Christ!** We warmly invite you to join us for the celebration of this Great Feast in the life of the Church.

As we continue the celebration of Theophany, we will also begin the Blessing of Homes, a cherished tradition associated with this Feast. Please contact Fr. Yuri to schedule your home blessing or for any additional information.

Thanksgiving Project Gratitude

We would like to express our heartfelt gratitude to everyone who contributed to the Thanksgiving Project by donating food. All the donated items will be delivered to our local Food Bank and will help fulfill the needs of our community. May God bless you abundantly for your generosity as we continue to embody the spirit of “neighbor helping neighbor.”

Thank You for the Poinsettias

We extend our sincere thanks to all who participated in donating and arranging the beautiful poinsettias that now adorn our Church. Your efforts have added to the beauty of our worship space. May God’s abundant blessings be upon you now and in the years to come. Wishing you many happy and blessed years ahead

Pirohi Sale Announcement

A heartfelt thank you to all who helped with our last Pirohi Sale! Your hard work and dedication made it a great success, and we couldn't have done it without the effort from our volunteers. **We wish to announce that January 17th, we are coming back with our Parish Pirohi Sale after Christmas Break!** We look forward to seeing everyone back in the kitchen as we continue this beloved tradition!

Q&A with the Priest

Starting in November, we are introducing a new opportunity during coffee hour called Q&A with the Priest. This is your chance to ask Father any questions you may have about the Orthodox faith, spiritual life, or anything else you've been curious about. It's a casual, open conversation where no question is too big or small. Come join us, ask questions, and deepen your understanding in a relaxed and welcoming environment!

Since the establishment of our new Ss Peter and Paul Christian fellowship, we have achieved much together. From organizing events to aiding those in need, and simply coming together as one family, our efforts have been a testament to our commitment to serving others and glorifying God. We extend a warm invitation to all to become involved in our organization and contribute to our shared mission of serving our neighbors for the greater glory of God.

Dear brothers and sisters, we are still gathering the contribution for help in Ukraine. If you would like to send your contribution, you could send the check to our parish of Ss. Peter and Paul and made it Payable to the Ss. Peter and Paul UOCOFUSA. Please, write on the check "Help Ukraine". Thank you all so much for your support and help! We encourage everyone to continue to give generously to our Capital Improvement Fund as we continue to work on different projects of maintaining and updating our Parish buildings.

PARISH CELEBRATION

From the bottom of Ss. Peter and Paul parish family heart we wish **Rob Prokopchak (January 4th)**, Happy Birthday! May God's awesome blessings be upon you this day and for the Future years ahead for many happy and blessed years!

BARTHOLOMEW
BY GOD’S MERCY ARCHBISHOP OF CONSTANTINOPLE-NEW ROME
AND ECUMENICAL PATRIARCH
TO ALL THE PLENITUDE OF THE CHURCH
GRACE, MERCY AND PEACE
FROM THE SAVIOR CHRIST BORN IN BETHLEHEM



Most honorable brother hierarchs and blessed children in the Lord,

With the grace from above, we have once again this year arrived at the festal day of the Nativity in the flesh of God the Word, who came into the world and dwelt among us “out of his ineffable loving for humankind.”

We honor with psalms and hymns as well as with inexpressible joy the great mystery of the Incarnation, which is “newer than everything new, the only new thing under the sun,”^[1] through which the way is opened for us to deification by grace and the entire creation is renewed. Christmas is not the experience of emotions that “come rapidly and depart even more rapidly.” It is the existential participation in the whole event of Divine Economy. As testified by the Evangelist Matthew (ch. 1. 18–2.1-23), the leaders of the world sought to obliterate the divine infant from the outset. For us faithful, along with the cry that “Christ is born” in the feast of the incarnation of the Son and Word of God the Father, as well as the mournful bells of His passion, we also hear the cry that “Christ is risen,” the good news of the victory over death and expectation of the common resurrection.

The words “Glory to God in the highest and on earth peace” are heard once more in a world filled with violence, social injustice and dissolution of human dignity. The stunning progress of science and technology does not reach the depth of the human soul, because human beings are always more than what science can comprehend or to which the advancement of technology aspires. The gap between heaven and earth in our human existence cannot be scientifically bridged.

Today there is much talk about “the metahuman” and praise of artificial intelligence. The dream of “the superhuman” is of course hardly new. The concept of “the metahuman” is based on technological progress and his equipment with means previously unimaginable to human experience and history, through which humankind will be able to transcend currently valid human measures. The Church is not technophobic. It approaches scientific knowledge as “a divinely granted gift to human beings,” without however overlooking or suppressing the dangers of

scientism. The Encyclical of the Holy and Great Council of the Orthodox Church (Crete, 2016) also emphasizes the contribution of Christianity “to the healthy development of secular civilization,” since God “established human beings as stewards of sacred creation and His coworkers in the world.” Moreover, it also highlights: “The Orthodox Church sets against the ‘man-god’ of the contemporary world the ‘God-man’ as the ultimate measure of all things. “We do not speak of a man who has been deified, but of God who has become man (John of Damascus, *An Exact Exposition of the Orthodox Faith*iii, 2 PG 94.988).”[2]

The answer to the crucial question—namely, how can we preserve the “culture of personhood,” the respect for its sacredness and emphasis on its beauty, until the final “eighth day” in the face of the titanism and prometheanism of the technological culture, its evolution and transmutation, in the midst of anthropotheistic changes and exaggerations of humankind—has been given once for all in the mystery of Divine Humanity. God the Word became flesh, the “truth has come” and “the shadow has passed.” For human beings, speaking the truth will forevermore be associated with their relationship to God as the response to God’s descent toward them and as the expectation and encounter of the coming Lord of glory. This living faith supports the human struggle to respond to the contradictions and challenges of earthly life, to life “by bread” (Mt 4.4), to survival as well as social and cultural development. Nevertheless, nothing in our life can thrive without reference to God, without the horizon of “the fullness of life, the fullness of joy and the fullness of knowledge” of His Kingdom.[3]

Christmas is an opportunity for us to become conscious of the mystery of divine freedom and the great miracle of human freedom. Christ knocks on the door of the human heart, yet only human beings honored with such freedom are able to open that door. “Clearly, without Him, without Christ,” as the late Fr. Georges Florovsky writes, “man cannot do anything. But there is something that only man can do—namely, respond to God’s call and welcome Christ.”[4]

By saying “Yes” to this calling from above, Christ is revealed as “the true light” (Jn 1.9), “the way, the truth and the life” (Jn 14.6), the answer to the ultimate questions and pursuits of the intellect, to the desires of the heart and the hopes of humankind, but also to the “whence” and “whereto” of creation. We belong to Christ, in Whom all things are united. Christ is “the Alpha and Omega, the first and the last, the beginning and the end” (Rev. 22.13). In His voluntary incarnation “for us men and for our salvation,” the Word of God “did not dwell in a single human being, but embraced human nature in its entirety with His hypostasis,”[5] thereby establishing the common eternal destiny and unity of humanity. He does not liberate one people, but the entire race of humankind; He does not savingly divide only history, but renews the whole creation. Just as for history, so too for the universe, “before Christ” and “after Christ” holds definitively and determinately valid. Throughout its journey in the world, in history and through it to the Eschata, to the day without setting in the heavenly Kingdom of the Father, the Son and the Holy Spirit, the

Church that is “not in the world” witnesses to the truth and performs its sanctifying and spiritual work “for the life of the world.”

Brethren and children in the Lord,

With a spirit of devotion, we kneel before the Mother of God who holds the infant and humbly worship “the Word from the beginning” who assumed our form, and we wish to all of you a blessed and holy Twelvetide and a favorable, healthy, peaceful and fruitful in good deeds new year of the Lord’s favor, filled with spiritual joy and divine gifts, in which the entire Christian world concelebrates and honors the 1700th anniversary of the First Ecumenical Council of Nicaea.

Christmas 2024

+Bartholomew of Constantinople

Fervent supplicant of you all before God

[1] John of Damascus, *An Exact Exposition of the Orthodox Faith*, PG 94.984.

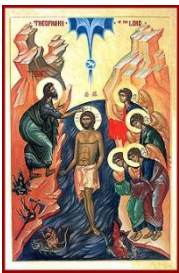
[2] *Encyclical*, § 10.

[3] Alexander Schmemmann, *I believe* (Athens: Akritas Editions, 1991), 129 [from the Greek].

[4] Georges Florovsky, *Creation and Redemption* (Thessaloniki: Pournaras Editions, 1983) [from the Greek].

[5] Nicholas Cabasilas, *Nine Unpublished Homilies* (Thessaloniki, 1976), 108.

Feast of the Theophany of our Lord and Savior Jesus Christ



Theophany is the Feast which reveals the Most Holy Trinity to the world through the Baptism of the Lord (Mt.3:13-17; Mark 1:9-11; Luke 3:21-22). God the Father spoke from Heaven about the Son, the Son was baptized by Saint John the Forerunner, and the Holy Spirit descended upon the Son in the form of a dove. From ancient times this Feast was called the Day of Illumination and the Feast of Lights, since God is Light and has appeared to illumine “those who sat in darkness,” and “in the region of the shadow of death” (Mt.4:16), and to save the fallen race of mankind by grace.

In the ancient Church it was the custom to baptize catechumens at the Vespers of Theophany, so that Baptism also is revealed as the spiritual illumination of mankind.

The origin of the Feast of Theophany goes back to Apostolic times, and it is mentioned in The Apostolic Constitutions (Book V:13). From the second century we have the testimony of Saint

Clement of Alexandria concerning the celebration of the Baptism of the Lord, and the night vigil before this Feast.

There is a third century dialogue about the services for Theophany between the holy martyr Hippolytus and Saint Gregory the Wonderworker. In the following centuries, from the fourth to ninth century, all the great Fathers of the Church: Gregory the Theologian, John Chrysostom, Ambrose of Milan, John of Damascus, commented on the Feast of Theophany.

The monks Joseph the Studite, Theophanes and Byzantios composed much liturgical music for this Feast, which is sung at Orthodox services even today. Saint John of Damascus said that the Lord was baptized, not because He Himself had need for cleansing, but “to bury human sin by water,” to fulfill the Law, to reveal the mystery of the Holy Trinity, and finally, to sanctify “the nature of water” and to offer us the form and example of Baptism.

On the Feast of the Baptism of Christ, the Holy Church proclaims our faith in the most sublime mystery, incomprehensible to human intellect, of one God in three Persons. It teaches us to confess and glorify the Holy Trinity, one in Essence and Undivided. It exposes and overthrows the errors of ancient teachings which attempted to explain the Creator of the world by reason, and in human terms.

The Church shows the necessity of Baptism for believers in Christ, and it inspires us with a sense of deep gratitude for the illumination and purification of our sinful nature. The Church teaches that our salvation and cleansing from sin is possible only by the power of the grace of the Holy Spirit, therefore it is necessary to preserve worthily these gifts of the grace of holy Baptism, keeping clean this priceless garb, for “As many as have been baptized into Christ, have put on Christ” (Gal 3:27).

On the day of Theophany, all foods are permitted, even if the Feast falls on a Wednesday or Friday.

Troparion — 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.