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CHRIST IS BORN! GLORIFY HIM!

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Constantine, Bishop Robert, Father Peter Natishan, Father Gerald Olszewski, Father Jakiw Norton, Father Dragan Filipović, Father Elias Katras, Father Stevo Rocknage, Father Paul Stoll, Father Igor Soroka, Father Michael Mihalick [MS], Father Joseph Kopchak, Father Anthony Dimitri, Father Cuthbert Jack, Father Elias Warnke, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, Helen Likar, Stella Peanoske, Joe Nezolyk, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, Mildred Manolovich, Evelyn Misko, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Glen Lucas Burlack, Bernie Vangrin, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Stella Cherepko, Sam Wadrose, Cameron [a boy in Matt's class], Faith—an 7-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Dillon, Ethel Thomas, Donna, Nick Malec [Maxine's brother], Erin, Jim Markovich, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Jim Logue—throat cancer, Liz Stumpf, Ester Tylavsky, Ed Jamison, Theodore Nixon, Charles Johnson, Amy Forbeck, Michelle Corba Kapeluck, Gloria Prymak [Liz's niece], Robert Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, Sabrina, George & Mika Rocknage, Elizabeth Mitchell, Robert McKivitz, Marjorie Pershing, Tom Marriott, Joe Farkas, Liz Obradovich, Liz, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Peter Natishan, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Brandi Thomas, Eleanor Kelly, Bryan, Peter & Karen Special, Amy Boe, Doris Artman, Maureen Sams, Nancy Barylak, Shirley Tkacik, Carol Kowalcheck, Martin Golofski, Joe Paouncic, Anthony Yerace, Joanne Brodrick, Khrystyna Chorniy, Anthony Cormier [3-

year-old with cancer], Diane Waryanka, Nathan Forbeck, Joseph Baloga, Andy Torick, Sarah Doyle, Carmella Berardesca, Samuel Peters, Jean Stutchell, Joe Paouncic, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Jill Paha, Wanda Mefford, Lynn (Bush) Gill, David Vallor, and Daria Masur. ARNOLD: Stefania Lucci, Steve Sakal, Homer Paul Kline, and Steve Ostaffy. We pray that God will grant them all a speedy recovery.

2010 Church Calendars and 2010 Envelopes are now available downstairs in the church hall. PLEASE NOTE—your envelope number may be different from this year's envelopes! Please put your name on the new envelopes when you start using them AFTER January 1, 2010! Any questions—please see Fr. Bob.

Please remember James John Logue George Senita, & John Kirkowski assigned to Iraq, Matthew Machak, Tonia Dec, Michael Repasky, and ALL American servicemen and women in the Middle East in your prayers. May God watch over them and all American servicemen and women—and bring them all home safely!

PLEASE REMEMBER TO BRING YOUR "BOXTOPS FOR EDUCATION" AND CAMPBELL'S SOUP LABELS TO CHURCH. There is a shoebox in the basement for Alex's Seventh Grade and Matt's Fifth Grade collections. THANK YOU ALL FOR YOUR HELP! Love, *Alex and Matt*

REMEMBER—PRAYERS ARE ALWAYS FREE!

Communion Fasting: nothing to eat or drink after midnight, EXCEPT in cases where your doctor tells you to eat or drink something for medical reasons: medication, diabetes, etc. If you have a question, please call Father Bob.

AT ANY TIME—if there is an emergency, if you have questions, or if you just need to talk, please CALL FATHER BOB at [412] 279-5640.

Schedule of Services

Sunday, January 10 Divine Liturgy 10:30 AM

31ST SUNDAY AFTER PENTECOST—SUNDAY AFTER THE NATIVITY

RIGHTEOUS JOSEPH THE BETROTHED, DAVID THE KING, & JAMES THE BROTHER OF THE LORD; 14,000 HOLY INNOCENTS OF BETHLEHEM; 20,000 MARTYRS AT NICOMEDIA, INCLUDING ZENO, DOROTHEUS, INDES, GORGONIUS, PETER EUTHYMIUS, AND THE VIRGINS AGAPE, DOMNA, AND THEOPHILA; APOSTLE OF THE 70 NICANOR; SAINT BABYLAS OF TARSUS IN CILICIA

Tone 6

Galatians 1:11-19

Matthew 2:13-23

Litany in Blessed Memory of Hilda Holupka—Mike Holupka

Parastas in Blessed Memory of Steve Kuzman—Debbie & John Paouncic

Sunday, January 17

Divine Liturgy

10:30 AM

**32ND SUNDAY AFTER PENTECOST—SUNDAY BEFORE THEOPHANY
SYNAXIS OF THE 70 APOSTLES; SAINT EUSTATHIUS I-ARCHBISHOP OF SERBIA; VENERABLE AQUILIUS-DEACON
OF THE PERCHEVSKY LAVRA**

Tone 7

I Corinthians 10:1-4

Mark 1:9-11

*Litany in Blessed Memory of Stephen Kuzman & Nicholas Vetosky—Fr. Bob
Parastas in Blessed Memory of Robert Vetosky—Cindy Vetosky & Family*

Monday, January 18

**Grand Compline and Great Blessing of Waters
STRICT FAST DAY**

7:00 PM

Tuesday, January 19 THEOPHANY—BAPTISM OF OUR LORD AND SAVIOR JESUS CHRIST

Sunday, January 24

Divine Liturgy

10:30 AM

SUNDAY OF THE PUBLICAN AND THE PAHRISEE—SUNDAY AFTER THEOPHANY

*******BEGINNING OF THE LENTEN TRIODION*******

**VENERABLE THEODOSIUS THE GREAT; VENERABLE THEODOSIUS OF ANTIOCH; SAINT STEPHEN OF PLACIDIN
NEAR CONSTANTINOPLE**

Tone 8

Ephesians 4:7-13 & II Timothy 3:10-15

Matthew 4:12-17 & Luke 13: 10-14

Parastas in Blessed Memory of Charles & Tillie Pawlyshyn—Fran Ferlin & Jean Stutchell

BULLETIN INSERT FOR 10 JANUARY 2010

THIRTY-FIRST SUNDAY AFTER PENTECOST

SUNDAY AFTER THE NATIVITY

**RIGHTEOUS JOSEPH THE BETROTHED, DAVID THE KING, & JAMES THE
BROTHER OF THE LORD; 14,000 HOLY INNOCENTS OF BETHLEHEM;
20,000 MARTYRS AT NICOMEDIA, INCLUDING ZENO, DOROTHEUS,
INDES, GORGONIUS, PETER EUTHYMIUS, AND THE VIRGINS AGAPE,
DOMNA, AND THEOPHILA; APOSTLE OF THE 70 NICANOR; SAINT
BABYLAS OF TARSUS IN CILICIA**

TROPARION—TONE 6

The angelic powers were at Thy tomb; the guards became as dead men.

Mary stood by Thy grave, Seeking Thy most pure body.

Thou didst capture hell, not being tempted by it.

Thou didst come to the Virgin, granting life.

O Lord who didst rise from the dead: glory to Thee!

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and
unto ages of ages. Amen.

KONTAKION—TONE 6

When Christ God, the Giver of Life,

Raised all of the dead from the valleys of misery with His might hand,

He bestowed resurrection on the human race.

He is the Savior of all,

The Resurrection, the Life, and the God of all!

PROKEIMENON—TONE 6

READER: O Lord, save Thy people and bless Thine inheritance.

PEOPLE: O Lord, save Thy people and bless Thine inheritance.

READER: To Thee, O Lord, will I call. O my God, be not silent to me.

PEOPLE: O Lord, save Thy people and bless Thine inheritance.

READER: O Lord, save Thy people.

PEOPLE: And bless Thine inheritance.

ALLELUIA VERSES—TONE 6

He who dwells in the shelter of the Most High will abide in the shadow of the heavenly God.

He will say to the Lord: My Protector and my Refuge; my God, in whom I trust.

From the wisdom from Saint Athanasius, Against the Heathen, Chapter 47:
"...having faith and piety towards Whom, my Christ-loving friend, be of good cheer and of good hope, because immortality and the kingdom of heaven is the fruit of faith and devotion towards Him, if only the soul be adorned according to His laws"

THE NATIVITY (ROZHDESTVO) OF OUR LORD GOD AND SAVIOUR JESUS CHRIST

The Nativity (Rozhdestvo) of our Lord God and Saviour Jesus Christ. Our Lord Jesus Christ, the Saviour of the world, was born of the Most Holy Virgin Mary in the city of Bethlehem during the reign of the emperor Augustus (Octavian). Caesar Augustus decreed that an universal census be made throughout all his empire, which then also included Palestinian Israel. The Jews were accustomed to carry out the nation's census-taking according to ancestral-origins, tribes and family-relations. Every ancestral-origin and family-relation had its own designated city as its place of ancestry. The Most Blessed Virgin Mary and Righteous Joseph, descended from the family line of King David, had to go to Bethlehem (the city of David), to register their names on the census-list of Caesar's subjects. At Bethlehem they did not find a single place vacant at any of the city's inns. In the celebrated cave, used as a stable, amidst the hay and the straw, strewn about as food and bedding for the cattle, far from the hearth of home, amidst people that were total strangers, on the cold winter night, and in a setting deprived not only of worldly grandeur but even of the basic amenities—was born the God-Man, the Saviour of the world. "I behold a strange and most glorious mystery,--with awe sings Holy Church,--Heaven—the Cave; the Throne of the Cherubim—the Virgin; the Manger -- the Crib, in which lay the placeless Christ God" (Irmos in 9th Ode of the Festal Canon). Without defilement having given birth to the Divine Infant the Most Holy Virgin, Herself without help from strangers, "wraps Him in swaddling cloths and places Him in the manger" (Lk. 2). But amidst the midnight

stillness, when all mankind was shrouded in its deepest sinful sleep, the proclaiming of the Birth of the Saviour of the world was heard by shepherds, watching their flocks by night. And the Angel of the Lord came before them and said: "Fear not, for lo I proclaim ye tidings of great joy, which shall be for all people, for this day is born unto you the Saviour, Which be Christ the Lord in the city of David". The humble shepherds were the first deemed worthy to offer worship for the salvation of mankind unto He That hath condescended to "the image of an humble servant". Besides the Angelic glad tidings to the Bethlehem shepherds, the Nativity of Christ by means of a wondrous star was made known to Magi "knowing the stars", and in the person of these Eastern wise-men all the pagan world, imperceptibly—bent down upon its knees before the true Saviour of the world, the God-Man. Entering wherein the Infant lay, the wise-men Magi-- "falling down they worshipped Him, and opening their treasure they presented Him gifts: gold and frankincense and myrrh" (Mt. 2: 11).

In remembrance of the Nativity in the flesh of our Lord Jesus Christ, the feastday was established by the Church. Its very origin is related to the times of the Apostles. In the Apostolic Constitutions it says: "Brethren, observe the feastdays, and among the chief such the day of the Birth of Christ, which make ye celebration of on the 25th day of the tenth month" (from March, which in those days began the year). There also in another place it said: "Celebrate ye the day of the Nativity of Christ, in the which unseen grace is given man by the birth of the Word of God from the Virgin Mary for the salvation of the world".

In the II Century also Sainted Clement of Alexandria indicates that the day of the Nativity of Christ is 25 December. In the III Century as before Saint Hypolitus of Rome makes mention concerning the feastday of the Nativity of Christ, and designates the Gospel readings for this day from the beginning chapters of Saint Matthew. It is known also, that during the time of persecution of Christians by Maximian in the year 302, Nicomedia Christians numbering 20,000 were burned in church on the very feastday of the Nativity of Christ (Comm. 28 December). In that same century, but later on after the persecution when the Church had received freedom of religion and had become the official religion in the Roman empire, we find the feastday of the Nativity of Christ observed throughout all the Universal Church. And this is evidenced from the works of saint Ephrem the Syrian, Sainted Basil the great, Sainted Gregory the Theologian, Sainted Gregory of Nyssa, Sainted Ambrose of Milan, Sainted John Chrysostom and other fathers of the Church of the IV Century concerning this feastday. Saint John Chrysostom, in his sermon which he gave in the year 385, points out that the feast of the Nativity of Christ is ancient and indeed very ancient. In this same century also at the place of the Bethlehem Cave, made famous by the Birth of Jesus Christ, the Equal-to-the-Apostles empress Helen erected a church, which her mighty son Constantine strove after her to make resplendent. In the Codex of the emperor Theodosius from 438, and of the emperor Justinian -- in 535, is promulgated as law the universal celebration of the day of the Nativity of Christ. It is in this sense, truly, that Nicephoros Kallistos, a writer of the XIV Century, says in his

history that the emperor Justinian in the VI Century established the celebration of the Nativity of Christ throughout all the world.

In the V Century the Patriarch of Constantinople Anatolios, in the VII—Sophronios and Andrew of Jerusalem, in the VIII—Saints John of Damascus, Cosma of Maium and the Patriarch of Tsar'grad Germanos, in the IX—the Nun Cassia and others of names unknown, all these wrote for the feast of the Nativity of Christ many sacred hymns, used at present by the Church to the glory of this radiant festal event.

However, during the first three centuries, when persecutions hindered the freedom of Christian Divine-services, in certain places in the East—in the Churches of Jerusalem, Antioch, Alexandria and Cyprus—the feastday of the Nativity of Christ was combined together with the feastday of the Baptism of Christ on 6 January, under the in-common term "Theophany" ["Bogoyavlenie"—which both in the Greek and the Slavonic means "Manifestation of God"]. The reason for this, actually, was from the view, that Christ was baptised at a later time on His birthday, as might be inferred concerning this from the discourse of Saint John Chrysostom who, in one of his sermons on the Nativity of Christ, says: "it is not that day on which Christ was born which is called Theophany, but rather that day on which He was baptised". Towards suchlike a viewpoint also it is possible to consider a nuance in the words of the Evangelist Luke who, speaking about the Baptism of Jesus Christ, testifies, that then "Jesus being incipient [incipiens, arkhomenos] upon His thirtieth year" (Lk. 3:23). The celebration of the Nativity of Christ conjointly with Theophany in certain of the Eastern Churches continued to the end of the IV Century, and in some—until the V or even the VI Century. Remembrance of the ancient conjoining of the feasts of the Nativity of Christ and Theophany at present enters into the making of the order of services in the celebration of these feasts. For both—on the eve-day preceding the feast, there is a similar tradition among the people, that on the festal eve-days the fast ought to be kept until the stars appear. The order of Divine-services on the eve of both feastdays and the feastdays themselves is done the same.

The day of the Nativity of Christ from of old was numbered by the Church among the Twelve Great Feasts, -- in accord with the Divine witness of the Gospel in depicting these festal events as the greatest, most all-joyful and wondrous. "Behold, I proclaim unto you glad tidings, --said the Angel to the Bethlehem shepherds, --of great joy, for all mankind. For unto you this day is born the Saviour, Who is Christ the Lord, in the city of David. And this for ye is the sign: ye will find the Infant wrapped in swaddling cloths, lying in a manger. Then suddenly with the Angel was a multitude of the heavenly hosts, glorifying God and saying: Glory to God in the Highest, and on earth peace, good-will to mankind. Those hearing of this were awestruck at the sayings of the shepherds concerning this Child. And the shepherds themselves returned back, glorifying and praising God for everything they had heard and seen" (Lk. 2: 10-20). Thus the Nativity of Christ, as an event most profound and extraordinary, was accompanied by the wondrous tidings to the shepherds and the Magi about the universal rejoicing for all mankind, -- "for the Saviour is Born!", by the Angelic

proclamation of glory to the new-born Saviour, by the worship to him by shepherds and wise-men, by the reverent awe of many, hearkening to the words of the shepherds about the new-born Child, amidst glory and praise of Him by the Shepherds.

In accord with the Divine witness of the Gospel, the fathers of the Church in their God-imbued writings also depict the feast of the Nativity of Christ as most profound, universal and all-joyous, which serves as a basis and foundation for all the other feastsdays.

Christ is Born! Glorify Him!

**We wish you all a most peaceful and blessed Nativity Feast—
celebrating the birth in the flesh of our Lord and Savior Jesus
Christ—may the new year also bring you God's Love and Blessings
every hour of every day! Christ is Born! Glorify Him!**

Father Bob, Pani Gina, Alex, Matt, Stancy,
and the Holy Ghost Parish Family