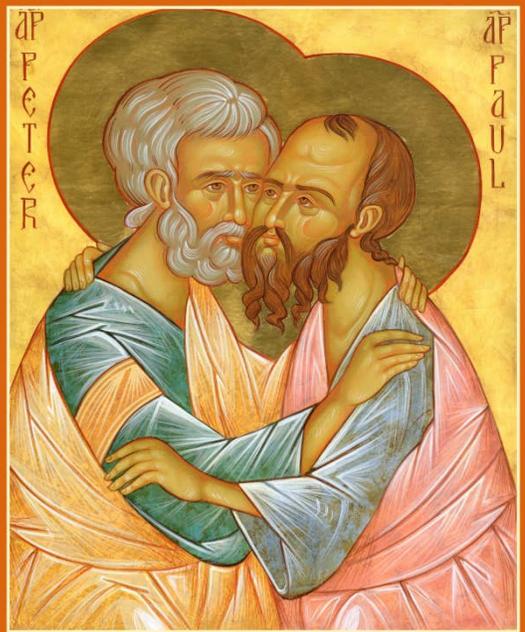


HOLY  
FOR  
SERVING  
R

BAPTIST  
JOHN





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

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

Re. Fr. John Charest  
Deacon Evan O'Neil

Rectory: 412-279-2111

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President: Howard West 724-910-9627

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

JANUARY 20, 2019

## SUNDAY, JANUARY 20<sup>TH</sup>

DIVINE LITURGY, 9:30 AM, TONE 1

SUNDAY AFTER THEOPHANY

SYNAXIS OF THE FORERUNNER & BAPTIST JOHN

EPH. 4 : 7 - 13; MT 4 : 12 - 17

PARASTAS IN MEMORY OF MILLIE GOOD AND  
THELMA BODNAR

## SATURDAY, JANUARY 26<sup>TH</sup>

VESPERS 6:00 PM

## SUNDAY, JANUARY 27<sup>TH</sup>

DIVINE LITURGY, 9:30 AM, TONE 2

35<sup>TH</sup> SUNDAY AFTER PENTECOST

COL. 3: 12 - 16; LK 18: 18 - 27

PARASTAS IN MEMORY OF BESSIE SEKELIK

**THIS WEEK'S BULLETIN IS SPONSORED BY:**

BONNIE REINHART IN MEMORY OF THELMA BODNAR AND  
MILLIE GOOD ON THE FIRST ANNIVERSARY OF THEIR  
FALLING ASLEEP IN THE LORD.

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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](mailto:kapeluck@verizon.net)

# We welcome you today

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

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

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

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

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

## **Нагадуємо нашнім гостям., що:**

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

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

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

**ми** спонукаємо православних християн часто ходити до Святого Причастя;

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

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

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

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

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

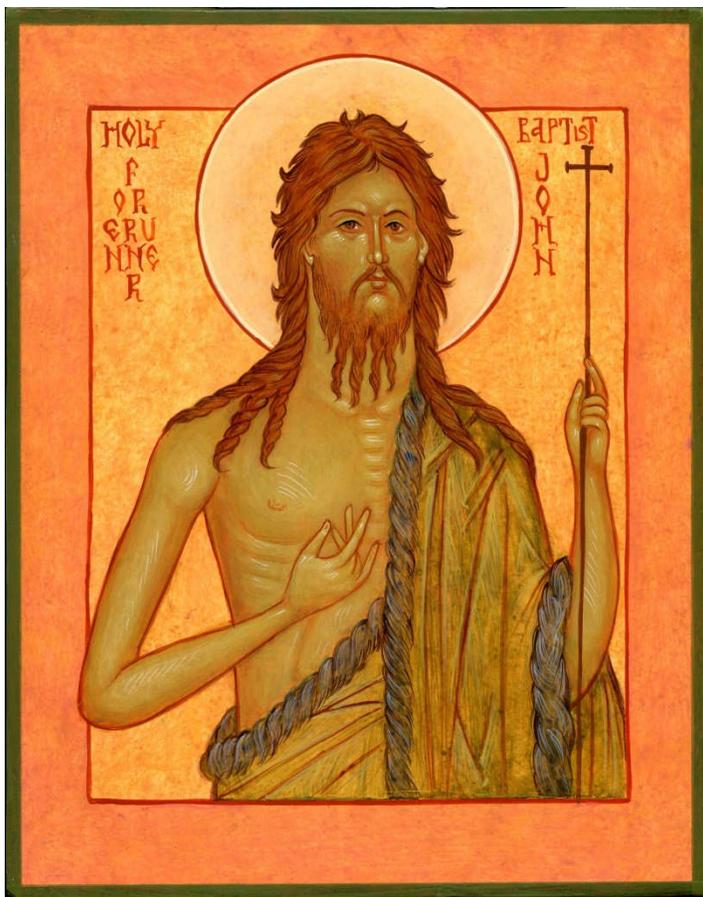
**всі** православні християни повинні, принаймні, раз на рік отримати Святе Причастя;

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

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

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

# SYNAXIS OF THE HOLY GLORIOUS PROPHET, FORERUNNER AND BAPTIST JOHN



## TROPARION TO THE RESURRECTION TONE 1

When the stone had been sealed by the Jews; while the soldiers were guarding Thy most pure Body; Thou didst rise on the third day, O Savior, granting peace to the world. The powers of heaven therefore cried to Thee, O Giver of Life: Glory to Thy Resurrection, O Christ! Glory to Thy Kingdom! Glory to Thy dispensation, O Thou who lovest mankind.

## TROPARION TONE 2

The memory of the righteous is celebrated with hymns of praise, but the Lord's testimony is sufficient for you, O Forerunner. You were shown in truth to be the most honorable of the prophets, for you were deemed worthy to baptize in the streams of the Jordan Him whom they foretold. Therefore, having suffered for the truth with joy, you proclaimed to those in hell God who appeared in the flesh, who takes away the sin of the world, and grants us great mercy.

## KONTAKION TONE 6

The river Jordan trembled and was driven back filled with fear at Your coming in the flesh, while John drew back in awe as he fulfilled the ministry of a prophet. The ranks of angels stood amazed, when they beheld You in the flesh being baptized in the streams. And we, who were in darkness, are filled with light as we praise You, who have appeared to enlighten all.

## KONTAKION TO THE RESURRECTION TONE 1

As God, Thou didst rise from the tomb in glory, raising the world with Thyself. Human nature praises Thee as God, for death has vanished! Adam exults, O Master! Eve rejoices, for she is freed from bondage, and cries to Thee: Thou art the Giver of Resurrection to all, O Christ!

In the Orthodox Church it is customary, on the day following the Great Feasts of the Lord and the Mother of God, to remember those saints who participated directly in the sacred event. So, on the day following the Theophany of the Lord, the Church honors the one who participated directly in the Baptism of Christ, placing his own hand upon the head of the Savior.

Saint John, the holy Forerunner and Baptist of the Lord, whom the Lord called the greatest of the prophets, concludes the history of the Old Testament and opens the era of the New Testament. The holy Prophet John bore witness to the Only-Begotten Son of God, incarnate in the flesh. Saint John was accounted worthy to baptize Him in the waters of the Jordan, and he was a witness of the Theophany of the Most Holy Trinity on the day of the Savior's Baptism.

The holy Prophet John was related to the Lord on His mother's side, the son of the Priest Zachariah and Righteous Elizabeth. The holy Forerunner, John, was born six months before Christ. The Archangel Gabriel announced his birth in the Temple at Jerusalem, revealing to Zachariah that a son was to be born to him.

Through the prayers offered beforehand, the child was filled with the Holy Spirit. Saint John prepared himself in the wilds of the desert for his great service by a strict life, by fasting, prayer and sympathy for the fate of God's people.

At the age of thirty, he came forth preaching repentance. He appeared on the banks of the Jordan, to prepare the people by his preaching to accept the Savior of the world. In church hymnology, Saint John is called a "bright morning star," whose gleaming outshone the brilliance of all the other stars, announcing the coming dawn of the day of grace, illumined with the light of the spiritual Sun, our Lord Jesus Christ.

Having baptized the sinless Lamb of God, Saint John soon died a martyr's death, beheaded by the sword on orders of King Herod at the request of his daughter Salome. (On Saint John the Baptist, see Mt.3:1-16, 11:1-19, 14:1-12; Mark 1:2-8, 6:14-29; Luke 1:5-25, 39-80, 3:1-20, 7:18-35, 9:7-9; John 1:19-34, 3:22-26). The Transfer of the Right Hand of the holy Forerunner from Antioch to Constantinople (956) and the Miracle of Saint John the Forerunner against the Hagarenes (Moslems) at Chios:

The body of Saint John the Baptist was buried in the Samaritan city of Sebaste. The holy Evangelist Luke, who went preaching Christ in various cities and towns, came to Sebaste, where they gave him the right hand of the holy Prophet John, the very hand with which he had baptized the Savior. The Evangelist Luke took it with him to his native city of Antioch.

When the Moslems seized Antioch centuries later, a deacon named Job brought the holy hand of the Forerunner from Antioch to Chalcedon. From there, on the eve of the Theophany of the Lord, it was transferred to Constantinople (956) and kept thereafter.

In the year 1200, the Russian pilgrim Dobrynya, who later became Saint Anthony, Archbishop of Novgorod (February 10), saw the right hand of the Forerunner in the imperial palace. From the Lives of the Saints we learn that in the year 1263, during the capture of Constantinople by the Crusaders, the emperor Baldwin gave one bone from the wrist of Saint John the Baptist to Ottonus de Cichon, who then gave it to a Cistercian abbey in France.

The right hand continued to be kept in Constantinople. And at the end of the fourteenth to the beginning of the fifteenth centuries, the holy relic was seen at Constantinople in the Peribleptos monastery by the Russian pilgrims Stephen of Novgorod, the deacon Ignatius, the cantor Alexander and the deacon Zosimus. When Constantinople fell to the Turks in 1453, sacred objects were gathered up at the the conqueror's orders and kept under lock in the imperial treasury.

In the Lives of the Saints is clear testimony that in the year 1484 the right hand of the holy Forerunner was given away by the son of the Moslem sultan Bayazet to the knights of Rhodes to gain their good will, since a dangerous rival for Bayazet, his own brother, had allied himself with them. A contemporary participant, the vice-chancellor of Rhodes, Wilhelm Gaorsan Gallo, also speaks of this event. The knights of Rhodes, having established their base on the island of Malta (in the Mediterranean Sea), then transferred the sacred relic they had received to Malta.

When the Russian Tsar Paul I (1796-1801) became Grand Master of the Maltese Order in honor of the holy Prophet John, the right hand of the Baptist, part of the Life-Creating Cross and the Philermos Icon (October 12) of the Mother of God (from Mt Philermos on the island of Rhodes) were transferred in 1799 from the island of Malta to Russia [because of the Napoleonic threat], to the chapel at Gatchina (October 12). In the same year these sacred items were transferred into the church dedicated to the Icon of the Savior Not Made by Hands at the Winter Palace. A special service was composed for this Feast.

<https://oca.org/saints/lives/2019/01/07/100109-synaxis-of-the-holy-glorious-prophet-forerunner-and-baptist-john>

Let Thy mercy be upon us, for we have trust in Thee, we have trust in Thee  
*Verse*; Rejoice in the Lord, O ye righteous! For it becometh the just to be thankful.

Sunday After Theophany  
Lesson from the Epistle of St. Paul to the Ephesians  
c. 4, v. 7-13

Brethren, grace was given to each one of us according to the generous measure of Christ. Therefore, the Scripture says: "He ascended into heaven, he led a host of captives, he gave gifts to mankind."

Now if he ascended into heaven that means that he had previously descended into the lower regions of the earth. For Christ first descended, then ascended above all the heavens, and filled the entire universe.

He gave us some men as Apostles, some as prophets, some as evangelists, some as pastors, and some as teachers. It is their duty to train the saints, to minister to their needs, to build up the Church of Christ, and to enable us to achieve the unity of the faith and knowledge of the Son of God. So, we shall reach full growth, the maturity and the perfection of Christ.

### До ефесян 4:7-13

Але кожному з нас була дарована особлива милість, мірою щедрості Христової.

Ось чому сказано у Святому Писанні: «І коли вознісся Він, то взяв полонених із Собою і роздав дари людям». Що ж означають слова: «Він вознісся» — як не те, що Він сперше спустився на землю? Таким чином, це саме Христос зійшов, а потім вознісся на вище з Небес, щоб наповнити Собою цілком все.

Він Сам дарував одним бути апостолами, другим — пророками, третім — проповідниками Доброї Звістки, а четвертим — пастирями й учителями. І зробив Він так, щоб підготувати людей Божих до служіння й підсилення Тіла Христового, і щоб ми всі прийшли до єднання у вірі та в пізнанні Сина Божого, до зрілості, і досягли висот досконалості Христової.

Sunday After Theophany  
Gospel According to St. Matthew  
c. 4, v. 12-17

At that time, when Jesus heard that John had been arrested, he departed into Galilee. Then he left Nazareth and went to live in Capernaum by the Lake in the borders of Zabulon and Nephthalim.

Thus Isaiah's prophecy was fulfilled: "Land of Zabulon and Land of Nephthalim toward the Lake, Galileo of the Gentiles! The people who sat in darkness saw a great light. Indeed, light has dawned for those who dwelt in the region under the shadow of death."

From that time Jesus began to preach and say: "Repent, for the kingdom of heaven is at hand."

### Від Матвія 4:12-17

Коли Ісус довідався, що Іоана ув'язнено, Він повернувся до Галилеї. Проте Він не залишився в Назареті, а пішов і оселився в Капернаумі, що біля Галилейського озера у поселеннях Завулону й Нафталі. <sup>1</sup>Бо мусило справдитися пророцтво Ісаї:

«Земле Завулону та земле Нафталі, що знаходяться по дорозі до моря на захід від ріки Йордан!  
Галилеє неюдейська! Слухайте уважно! Народ, що скніє в темряві, побачив величне світло, і на тих, хто живе в країні під тінню смерті, зійшло світло!»

Відтоді Ісус почав проповідувати, кажучи: «Покайтеся, бо Царство Боже вже близько!»

# Prayer List

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

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

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

Amen

## *Mnohaya Lita - Many Blessed Years*

### **Names Days**

### **Names Days**

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

Gregory Woznak, Gregory Markiw

### **January 25 – Martyr Deaconess Tatiana**

Tatyana Lysak, Tetyana Shcherbatyuk

### **Birthdays**

January 20 Gabrielle Mills

January 23 Justina Mills

January 23 Juliana Leis

January 24 Steven Sawchuk

### **Feast Days of:**

January 20 Synaxis of St. John the Baptist

January 23 St. Gregory of Nyssa

January 24 St. Theodosius the Great

January 25 Martyr Tatiana

All a part of our parish Iconography

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

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

### **Pray for our Catechumens**

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

Deacon Cliff O’Neil, , Ethan Nix



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January Coffee Hour Schedule

- Jan 20 Rachel Losego, Jason & Mary Olexa
- Jan 27 Irene & Jim Rozum, Natalie Turicik
- Feb 3 Alexis Sawchuk, Steve Sawchuk, Stephen Sawchuk
- Feb10 Father John, Matushka Laryssa

\*\*\*\*\*

KITCHEN WORKERS SCHEDULE

WINTER 2019

- Feb 4, Monday 7:30 am Potato prep (100 lbs) plus 2 batches pyrohi (pierogies)
- Mar 4, Monday 7:30 am Potato Prep (100 lbs) plus 2 batches pyrohi (pierogies)
- Apr 1, Monday 7:30 am Potato Prep (100 lbs) plus 2 batches pyrohi (pierogies)  
(no orders)
- Apr 12, Friday 8:00 am Paska Baking

# Theophany and River Gods

Fr. Stephen De Young

The Orthodox Church has always taught that the background against which the scriptures and scriptural events are rightly understood is preserved within Holy Tradition. Holy Tradition is the life of the Holy Spirit within the church, but how precisely this functions is often misunderstood. Sometimes it is thought to be some sort of secret additional knowledge, beyond the scriptures or the public proclamation of the church passed down orally. This sort of idea, however, is roundly condemned by the Fathers in their contest against Gnosticism. What separates Christianity from Gnosticism, they argue, is that Christianity has always publicly proclaimed the same faith delivered once and for all to the saints. A prime example of how tradition ‘works’ can be seen in the icon and related liturgics for the Feast of Holy Theophany.



A feature which stands out in the Theophany icon are two small figures in the waters at the bottom of the icon’s depiction. These figures are typically two small humanoid creatures who appear to be riding upon sea creatures. In some cases, these two figures have been replaced by the fallen archangel and the dragon. Why this replacement sometimes happens will become clear in the further explanation of the icon. These figures are often identified as ‘pagan river gods’ in explanations of the icons and are connected with the dragons or serpents lurking in the waters referred to in the liturgical blessing of the waters, and often also depicted in the icon. These figures are the key to understanding the connection between the various liturgical motifs celebrated at Theophany.

Much of the Hebrew Bible is written in such a way as to serve as a polemic against the pagan beliefs of surrounding cultures. When the beliefs of those other cultures are understood, the Biblical text can often be seen to be directly co-opting and critiquing those beliefs to assert the superiority of Yahweh, the God of Israel, to any other spiritual being worshipped in the world. This begins in the very first chapter of the book of Genesis. The primary motif in Ancient Near Eastern creation narratives is what is commonly called *Chaoskampf*. The gods are depicted as having, in primordial time, had some great contest with a monstrous chaos creature, the slaying of which led to the creation of the earth and its population. In Canaanite and Mesopotamian literature, this creature is associated with the sea, the abyss, or the waters in general as representing chaos and destruction. In other parts of the Hebrew Bible, the language attributed by the Canaanites to Baal or the Babylonians to Marduk in defeating chaos is instead ascribed to Yahweh, the God of Israel, to demonstrate his superiority (cf. Ps 74, 89, 93; Job 26:12-13; Is 51:9-10).

What is more common, however, as an approach in the Hebrew Bible is to depict Yahweh commanding these other powers and them being forced to obey (cf. Is 40:26; 45:12). This is the approach which is taken in Genesis 1 regarding the creation of the world. Genesis 1:1-2 establishes the state of things before creation in a way which would have been familiar in the Ancient Near East. The earth is ‘formless and empty’, shrouded in darkness, and described as a watery abyss. Rather than a great battle ensuing, however, God merely speaks commands, and is immediately obeyed. He then at the end of each day passes judgment over every thing, declaring it good. This expresses a far greater superiority than simply winning a battle or killing a monstrous beast. The sea and the waters are things created by the God of Israel, and are completely subservient to him at

their creation. While they may be worshipped or feared by some as gods, they are not in the same category of being as the true God, Yahweh (Deut 32:17).

In Genesis 1:2, the Spirit of God is portrayed as a bird. The word used in Hebrew to describe his movement over the waters, usually translated in English as 'hovering' or 'brooding' is a word used to describe a mother bird brooding over her young. The presence of the Holy Spirit over the waters as a dove is a deliberate recalling of the original creation of the world. The first creation culminates, at its climax, in the creation of Adam (Gen 1:27). The new creation follows the reverse order and begins with the re-creation of man through the incarnation of Christ. This is the first main liturgical theme of Theophany: the re-creation and setting free of Adam by Christ in the waters of the Jordan. It should be remembered that the celebration of Theophany in the East preceded the celebration of the Feast of the Nativity by nearly three centuries and it was Theophany which functioned as the celebration of the incarnation of Christ.

Similar themes to those of Genesis 1 are found in the story of the Exodus, in particular the plagues upon Egypt culminating in the Passover. Over the course of a series of days, Yahweh the God of Israel strikes the Nile, the crops and livestock, the health of the people themselves, and ultimately the sun and the Egyptian gods associated with them without even the faint hint of a response or a counterattack (Ex 7:14-10:29). Finally he strikes the divine Pharaoh himself, slaying his firstborn son (Ex 12:29-30). After the completion of the plagues, God states that he has executed judgment on 'all the gods of Egypt' (Ex 12:12). The Passover is the freedom of Israel from slavery and the beginning of the journey to take the land of Canaan. In preparation for the conquest of Canaan come events which represent a direct attack upon the Canaanite gods in parallel to what was done in Egypt.

The 'Baal Cycle' is the name given to the epic poems describing the ascent of the Canaanite god Baal to ascendancy within the Canaanite pantheon. The city of Ugarit fell around 1200 BC and remained buried and unknown until its rediscovery and subsequent excavation in 1928. Because of this, the literature found there, including the Baal Cycle, gives a snapshot of Canaanite religion in the era of the Exodus and conquest of Canaan. In his ascent to power and related creation myths, Baal's chief opponent is the god 'Yam', or 'the Sea', who reigns over the council of gods and represents primordial chaos. Yam's henchman is 'Nahar', or 'the River'. It is these two beings which are depicted in the waters at the bottom of the Theophany icon. As the nascent Israel makes its journey to Canaan, that journey is bookended by first the parting of the sea (Heb. *Yam*; Ex 14:21) and the parting of the river (Heb. *Nahar*; Josh 3:15-17). There is no battle required, because sea and river are the creations of Yahweh, the God of Israel, and so immediately obey his commands both to leave harmless his people, and to destroy his enemies (Ex 14:27). Yam and Nahar are therefore depicted in the Theophany icon as fleeing from Christ in fear and in the liturgical hymns and prayers the waters, referring to these beings, are depicted as turning back and separating as they did in Exodus and Joshua. The power of these hostile spiritual beings is crushed by Christ signaling, as it did in Joshua, the beginning of a new conquest which will end with Christ's victory and enthronement over all creation.

The final great theme of Theophany is that of the Theophany itself, the appearance or revelation of God. The first clear representation of the Holy Trinity in the Torah occurs at the banks of the sea before its parting before the Israelites. Yahweh, the God of Israel, has spoken to Moses several times, sometimes directly, sometimes in the person of the Angel of the Lord. He has sent the Angel to lead Israel through the wilderness, as later described in Exodus 20:20-23 (see Jude 5). He has also sent his Presence before them in the form of a pillar of fire by night and a pillar of cloud by day (Ex 13:21). At the edge of the sea, Moses hears the voice of Yahweh promising his protection from the Egyptians (Ex 14:15-18) as he himself will fight the Egyptians for Israel. After this statement, the Angel and the pillar both move from the front of Israel's camp to its rear, placing themselves between the Egyptian army and the Israelites and preventing the Egyptians from attacking (Ex 14:19).

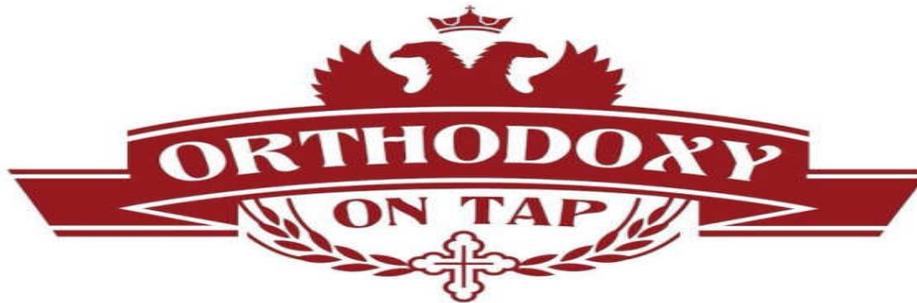
The Baal Cycle describes a revolution as Baal rebels against the high god, overthrows him, and establishes his own throne as the leader of the divine council. The Prophet Isaiah reads this as a false telling of the fall of the Devil in which the Devil is supposed to have been successful in his rebellion. For this reason, Baal was widely

associated with the Devil in Second Temple Judaism, including a version of one of Baal's titles, 'Beelzebub', becoming a name for the Devil. According to Baal's worshippers, the result of his successful rebellion was that El now reigned as the high god, with his son Baal leading the divine council of gods. Israel, by contrast, held Yahweh as God Most High and his divine council to be composed of angelic beings created by him. The role of leader of the divine council was also filled by Yahweh, but by a second hypostasis of Yahweh, described in both the Hebrew scriptures and other Second Temple Jewish writings as the Angel of the Lord already discussed, the Word of God (cf. Ps 82 and Jn 10:34-35), and as his divine Son (Heb 1:1-4). At Christ's baptism, the voice of his Father proclaims publicly Christ's identity as this second person, the second hypostasis of Yahweh, the God of Israel. The angels of the divine council appear in the Theophany icon bowing to him in deference.

While the birth of Christ is narrated in only two of the Gospels, the event of Christ's baptism occurs in all four and represents the starting point of the narratives of St. Mark and St. John. Theophany is also one of, if not the, earliest Christian feast after the celebration of Pascha. This is because the proclamation of Christ as the second hypostasis of the Holy Trinity, of his incarnation as the beginning of the new creation through the re-creation of humanity, and the beginning of the defeat of the evil powers which will culminate in his resurrection from the dead is the very heart of the Christian proclamation as a whole. While Ugarit and its library lay buried in the dirt for 3,000 years, the background and concepts necessary to properly understand the event of Christ's baptism as described in scripture was maintained within the iconographic and liturgical tradition of the Orthodox Church. The discovery of these scriptural backgrounds does not require the church to re-evaluate her teachings, but rather reveals to us the connective tissue and origins of the tradition which we have already received.

<https://blogs.ancientfaith.com/wholecounsel/2019/01/02/theophany-and-river-gods/>

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# Theophany – Showing the World to be the World

·Fr. Stephen Freeman



I was standing beside the Jordan River, somewhere along its trek through Israel. I was with a group of pilgrims led by Met. Kallistos Ware gathered for the Great Blessing of the Waters. Somehow, it seemed that I was the only priest who had brought an epitachelion (stole), so I loaned it to the Metropolitan for the service. As the service began, I noticed a school of fish at the edge of the water, watching the bishop as eagerly as the rest of us.

Great art Thou, O Lord, O Lord, and marvelous are Thy works. There is no hymn which suffices to hymn Thy wonders!

The Metropolitan's voice boomed out across the valley in its Oxford-accented tones, sounding like the voice of God. The area where we had gathered was also marked by small groups of Protestant pilgrims who had apparently gathered to re-baptize one another. At the sound of the Bishop's voice, everyone stopped to listen.

The words of the prayer over the waters continued. Written by St. Sophronius of Jerusalem in the 6th century, they carried the same style as that of St. Basil: strings of appositives accompanied almost every statement, expanding, echoing, expounding and explaining each phrase with yet more lines of Scripture.

And then something caught my ear that jarred me awake from the cadence of the words: "And grant to it the grace of redemption, the blessing of Jordan."

Now, that's a very odd statement to make while standing at the waters of the Jordan. Aren't the waters of the Jordan always the waters of the Jordan? What is the "blessing of Jordan?" Further, the prayer said,

But show this water, O Master of all, to be the water of redemption, the water of sanctification, the purification of flesh and spirit, the loosing of bonds, the remission of sins, the illumination of the soul, the washing of regeneration, the renewal of the Spirit, the gift of adoption to sonship, the garment of incorruption, the fountain of life.

I was already puzzled that we were praying for God to make the Jordan be the Jordan, and now we were asking Him to "show" this water to be a string of marvelous wonders. Shouldn't we ask Him to "make" it be those wonders?

The answer came with the drop of a theological coin. Fr. Alexander Schmemmann taught that, in the sacraments, we are not asking God to *make* something to be other than it is but to reveal it to be what it *truly* is. Asking God to show the Jordan to be the Jordan is simply the most blatant example of this principle.

A problem associated with sacramental thought, if this principle is forgotten, is that things that are blessed somehow *cease* to be what they are. Instead, they become exceptional moments in which the things of this world are no longer things of this world. They change while everything around them remains the same. We go to Church, the miracle happens, but remains confined to the altar or the font, while the world around it remains unchanged. The Church becomes the locus of the extraordinary while the world is stuck in the ordinary. It is, ironically, a two-storey sacramental order. *This* thing is holy, *that* thing is not. It is a diminishment of Christ's work. The sacraments become points of contact with the second-storey, tiny windows in which miniscule rays of sunshine peak out into an otherwise darkened world. But the world itself remains dark.

The nature of the true sacramental understanding is revealed very precisely in the words of St. Sophronius. The Jordan is the Jordan. It is we who fail to see the world as it is. We imagine the world to be self-contained and self-referential. The Jordan is not the Jordan – that's just a name: it is just some water, hydrogen and oxygen flowing over the surface of the third rock from the sun.

On the 6th of January (19th on the Old Calendar), Orthodox priests across the world, in their many thousands, will stand beside public waters, rivers, creeks, springs, seas and oceans, in some cases hovering over holes piercing through feet of ice, and speak the words of St. Sophronius. All of them will call upon God to send the blessing of the Jordan on the Nile, the Volga, the Mississippi, the Bering Strait, the Bermuda Triangle, the Amazon, the Antarctic, the Yenesei, the Tennessee, the Atlantic and Pacific, the Black Sea and the Aegean, the Clinch River here in Appalachia, and all the waters of the world will be shown to be the Jordan.

The Feast of Christ's Baptism is called "Theophany." It means the "showing forth of God." It is so named because, in the event of Christ's Baptism, we see Christ, the Son of God, hear the voice of the Father ("Thou art my beloved Son..."), and see the Spirit in the form of a dove. It is a "showing forth" of God as Trinity. But when the Trinity is made manifest, everything is, of necessity made manifest. The truth of all things is revealed.

This "truth of all things" is the revelation of the world as sacrament. The waters and all that is in the world is a means of communion with God because of His Divine condescension. The world was not created to be a place of an "alternative" existence, one without God. It exists as the means and focal point of our communion. The sacraments revealed to us within the life of the Church do not exist as isolated instances of a divine encounter but as examples and revelations of what God is in the world. "Heaven and earth are full of Thy glory."

This understanding does much to explain Schmemmann's insistence that secularism is the great heresy of our age: it is the denial of the sacramental character of the world. Just as man is created in the image and likeness of God, and thus *capable* of bearing God's image, so too, creation has a sacramental and iconic capability. The world is not an impregnable wall that hides us from God. It is the very means by which, and the place in which, God makes Himself known. We were created for communion with God. This takes place here and now, within this world.

St. Maximus the Confessor spoke of a number a cosmic reconciliation, or an overcoming of divisions: male/female, paradise/world, heavenly/earthly, intelligible/sensible, uncreated/created. None of these distinctions disappear, but are fulfilled in their proper role and purpose. The world as sacrament participates in this overcoming of divisions in the union of humanity to God. Our union with the created order, particularly as sacrament, describes the essential priesthood of humanity – "microcosm and mediator," in the words of St. Maximus.

This is the showing of the world to be what it is meant to be, as well as its revelation to us of ourselves in Christ. And all of creation, like the fish, gathers at our feet to see this strange wonder!

<https://blogs.ancientfaith.com/glory2godforallthings/2019/01/05/theophany-showing-the-world-to-be-the-world/>

# UKRAINE AUTOCEPHALY



## AN ISSUE SO CRITICAL

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**VIRTUAL TOWN HALL MEETING** Saturday,  
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For more than a century, the question of autocephaly (self-governance) has divided the sacred unity of Orthodox Christianity in the Ukraine.

The Ecumenical Patriarch of Constantinople has taken the pastoral initiative to heal these divisions and grant independence to the Church in Ukraine. The situation is complex and, for English-speakers, made even more so by an onslaught of misinformation circulated through social media. Please join us for an in-depth discussion with experts who can explain the most important issue confronting the Orthodox Church today.

### Panelists

**HIS EMINENCE  
METROPOLITAN EMMANUEL  
OF FRANCE**

REPRESENTATIVE OF THE ECUMENICAL  
PATRIARCHATE

**REV. NICHOLAS E. DENYSENKO, PhD**

VALPARAISO UNIVERSITY  
Emil and Elfriede Jochum Professor  
and Chair

**VERA SHEVZOV, PhD**

SMITH COLLEGE  
Professor of Religion, Russian,  
East European and Eurasian Studies

Moderated by  
**ARCHON GEORGE E.  
DEMACOPOULOS, PhD**

FORDHAM UNIVERSITY  
Co-Director, Orthodox Christian Studies  
Center

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## Calendar of Events

January 27	Sr. UOL Chapter Meeting
January 27	Pysanky Writing Begins
February 3	UOL Souper Bowl Luncheon
March 30	UOL Pan-Orthodox Lenten Retreat
April 6	Annual Pysanky Workshop
April 14	52 <sup>nd</sup> Annual Pysanky Sale
Aug 30-Sept 2	ASC Family Fest

## Parish Weekly Schedule

Monday

### *Kyiv Ukrainian Dance Ensemble & School*

*Rehearsals begin every Monday at 6:00 pm. Classes for all ages.  
For more info call Director Natalie Kapeluck or just stop down any Monday.*

Thursday Morning

### *Senior Coffee Hour*

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

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3<sup>rd</sup> Sunday of the Month

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