



Holy Ghost Orthodox Church

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CHRIST IS BAPTIZED! IN THE JORDAN!

OOON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Father Bob, Archbishop Daniel, Metropolitan Antony, Metropolitan Yuriy, Archbishop Jovan, Metropolitan Savas, Father Jakiw Norton, Father Paul & Pani Judy Stoll, Father Joseph Kopchak, Father Elias Warnke, Father George Yatsko, Father Paul Bigelow, Father Emilian Balan, Father John & Pani Mary Anne Nakonachny, Father Steve Repa, Archpriest Dionysi Vitali, Protodeacon Joseph Hotrovich, Father Paisius McGrath, Father Michael Smolynech, Father Lawrence & Matushka Sophia Daniels, Father Joe & Protinica Linda Cervo, Father John Harrold [Saint Sylvester], Igumen Patrick, Father Jim Orr, Father Rick Seilier, Panimatka Laryssa Charest, Father Vasyl Sendeha, Father George & Dobrodijka Oksana Bazylevsky, Father Angelo Artemas, Father John Haluszczak, Dr. Christina Nellis, Father Joshua [Anna], Father Justin (Todd) Mokhiber, Pani Cathy Danczak, Protopresbyter Gerald Ozlanski, Father James Norton, Monk Andrew, Father Dan & Matushka Myra Kovalak, Father Joe Uzar, Father Deacon James & Diakonissa Kari Rossetti, Pastor Terry & Lisa Polen, Chaplain Rachelle Zazzu, Joshua Agosto and his family, Eva Malesnick, Nick Behun, Grace Holupka, Gary & Linda Mechtly, Evelyn Misko, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Mary Alice Babcock, Dorie Kunkle, Mary Evelyn King, Sam Wadrose, Isabella Olivia Lindgren, Ethel Thomas, Donna, Erin, Michael Miller, Grace & Owen Ostrasky, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Liz Stumpf, Theodore Nixon, Michelle Corba Kapeluck, Linda Hippert & family, Margaret Vladimir, Luke Emmerling, Robert McKivitz, Liz Obradovich, Halyna Zelinska [Archbishop Daniel's mother], Charlotte, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Eleanor Kelly, Bryan, Nancy Barylak, Patrick Keenan, Khrystyna Chorniy, Anthony Cormier, Nathan Forbeck, Sarah Doyle, Samuel Peters, Esther Holupka, David Vallor, Henry Faraly, Julie Eiler, Dorothy Lednovich, Bob C., Allie—young girl with leukemia, Heather Kramer, Jane Wartinbee, Matthew—young man with cancer, Nicholas Orlando, Mary Ann Kuznik, Michael Pryhodzenko, Theresa Ditto, Mary Ann Musial, Yvonne Christy, Father Deacon Myron & Barbara Spak, Julia Duda, Lisa Pandle, Kris & Julie Hanczar, John Kennedy, Gaelle Kelly, Irma McDivitt, Robin Young, Mckayla, Rachel, Carl & Margaret Reed,

Lydia Wilson, Robert Pointon, Walter Cecelia, John Persico, Jeff Miller, Mary Kernick, Glenn Miller, Jean Marie, Donna & Walter McCrackin, Bonnie & Eugene Blair [Pani Gina's parents], David Hoenshell, Barbara Macino, Shelley Hill, Linda Cawley, Gerald Cogley, Corey Guich, Robert Vangrin, Pauline Witkowsky, Sera White, Deborah Smith, Nancy & Eric Dunik, Julian Strozh [young lady with cerebral palsy], Dr. Kirsten Ream, Patricia Corey, Michelle, Katie Swarm, Michelle, Patrick, Linda Morris, Chris, David Hiles, Jennifer, Cher Mount, Frank & Janet Horrell, Jim Wandling, Gail, Sirena Sharp, Ron Paulovich, Sandi Anderson, Lina, Shirley, Denny Mader, Ella Campbell, Tom Hyatt, Bill Janiro, Jean Symanko-Andy's sister, William Lemonakis, Alma Wyke, Lindsay Romanczak & family, Susan Lucas, Neil Carter & family, James Paluh, Mickie Weikel, Evelyn Krempasky, Tammy Strunk, Loida Esbry, Darlene Chicka Deskins, Drew, Alice & Keith Philipa, Kateryna Kocelko, Mira Filipović, Lynn, Jacqueline, Sharon, Zan Cheng, Kristy, Elaine Ellenberger, Brandon, Anna Tranchine, Demetra, Blase Urban, Catherine Hogel & children, Jennifer & Dylan, Ron Schwartz, Lydia Wilson, Flora Tomlin, Howell Swarm, Jane Bielewicz Allred, Katie Elizabeth, Mileva, & Michael, Deirdré Straughan, Terri Paluh, Lori & Steve Lucier, Kyranna Cherpas, Pastor Bruce Nordeen, Heather Ried, Carla Perry, Linda Elliot, Dennis McDaniel, Luke Tinsley, Brent, Tricia, Katherine Gorman, Pamela Jaquette, Sherri Walewski, Marika Zeliszczuk, Donna Davis, Jackie Crimbchin, Marta Charron, Mary [Corba], Margie Sekelsky, Gary Howell, Fran Fulton, Gina Catanese, Bill Vizza, Jamie Swarm, Kevin Allen (from Ancient Faith Radio), Kathy Flaherty, Tori Reade-Henry's niece, Derick-Glen Burlack's neighbor, Michael, Nichole & Christopher, Ben Douglas, Dianne Donahue, Zachary, Natasha, Noah Willard, Jodi Hanczar, Gregory Cervo, Lisa Bruce, Martha Nezolyk, Kathy Cvetkovich, Judy, Will, Emma, Ginny, Ye-Jin, Maria, John & JoAnn, Jim & Kitty, Phil Bouse, Ralph & Beverly Stoker, Noah Willard, Nikola, Natalie, Nikola, & Nevenka Jovonovich, Julia Collier, Amy Kemerer, Thomas Smith, Tracy Slaugenhaupt, Louis & Terri Berceli, Tom Nolan, Silvia Martin, Dena & George, Georgia, Lawanda [Evelyn's niece], Maureen Sams, John Kendall, Judi Danser, Darcy, Nancy, Ian Brick, Cecilia Barnhart, Logan Magorien, Pam & Gordon Grant, Debbie & Jerry Novosel, Noah Willard, Sandra Dillard, Danielle McCann, Barry [Father Jim Orr's cousin], Tim Joyce, Joe Samchuck—vocations, Stephen Popichak—Fr. Bob's brother, Brianna Stumpf, Stanley Porembka, David & Terry Coyne Hartnett, Mike C., Jennifer Scheirer [Nick Behun's daughter], Catherine Beecham [Father Bob's cousin], JoAnne & Dave Andrews, Rev. Peg Bowman, Pat & Jan Jennings, Mike Ruzzi, Mary Kay Ludovicy, Pastor Sara Irwin, George Dilendorf, Sharon Torick, Carol Behun, Erv Frye, William Lusherand, Colin Kirton—Stage 4 pancreatic cancer, Clifford, Paul Riley, Tonee & Sydnee Turner, Annette Paluh, Theresa Paluh, Cathy Lotinsky, Jeff

& Buschra Kerr, Margaret Sekelsky, Robert Sekelsky, Robert Rodriguez, Rita & Joe Mrvos, Alexandra & Bowen, Katherine Kulik, Eleanor Kitt, Stacie & Gary, Maria Warholak, Stacie & Gary, Anna Sekelik, Christy, Mariruth, Rich & Judy Previc, Ben Williams, Tim—surgery, John Wakin, Olivia—girl with a brain tumor, Rick & Sharon Morgan, John Stasko, John, Kris, & Kait, Kristi Wilson, Wendy LaGamba, Melissa Gross [hip replacement], Amy Forbeck, David Salazar, Kitty Mary, Dr. Paul Riley, David Hess, Serena, Wyatt, Makenzie, Jennifer, Alexandra Roberts, Candace, Dave, Jared, & Beth Irvin, Carol Muschick, Grace Love [knee replacement], Stacie Riley, Joseph Paul Cervo, Jr., Elizabeth, Lillian Skowvron, Sue & Greg Heinen, Paul Simpson [Father Bob's cousin], Sharon Curtis Rivas, Kathy Milcic, Lisa Bolan, David G. [cancer], Donna [dementia] & Darla, Adam Snow, the McKenna family, David Gazella, Brian & Michele Cannone, the Rodrigues family, Michael Welsh, Nick Solominsky, Samantha & Lisa Houser, Sarah Stepanovich Clark, Julia Baloga, Brett Crosby, Randy Lapuh, Henry Tkacik, Diane & Arthur Chaklis, Denny Mader, Zoe Oswalt—Fr. Bob's cousin [cancer], Barbette [cancer] & Scott, Kristin [cancer], Erm Hartmann, Barbara Bookser [cancer], Bob Mazzuca [cancer], Marko, Taylor, Terri Crosby-Vega [knee replacement], Christine Mohamed & family, Sue Demko, Tammy Marsico, Terry & David Hartnett, Jamie Ball, Kay Williams, Hannah Stewart, Jim Wyko—Alex's friend, Dan Losego, Lisa Bruce, Yvette, Barry Bender, Scott McDougall, Andrew Zelleznick, Byron & Cecilia Scott, Vespina, Michelle Russo, Julie Tripodi, Alby Oxenreiter, Debbie—HTUCC Jackie May, Barbara Morvay, David Salsar, N&O, Randy & Adrienne Kuny, Vince Berardinelli, Mason Martin [Karns City HS QB] & family, Martin Mrvos, Jeff McCoy, Lauren & Sloane Valentina Persico, Alexis & baby Colton Rosati, Jessica Shirley, Mark [kidney cancer], Steve Milcic, Wilbert Wagner, Bob Wojciechowski, Ashley, Beth & Cindy Skowvron, Sharon Svitek, Laura, Christopher, & Baby Jane Dickson, Luke D, Diane Murphy, Kristin Vaughn [Harry's daughter], George Petronsky, Doug & Darcie Burkholder, Michael, Jeane, and Katie Byerly, Acolyte Photios & family [Joanne, Richard, Heather, Keith, James, Debbie, James, Sophia, Zachary, Tabitha, Arqynios, Barbara, Aristotle, Alexander, Kalev, Nina, Elias, Elijah, Jessica], Richard Scharba [Metropolitan Antony's brother], George Lawrence, Edie McGrath, Samantha Lopez, Bob [cancer], Syble Elliott, Maria Ancevski, Krystyna, John, & Jeffrey, Dottie & family, Bonny Diver & Ashley Smock, Steve, Jill Morocco, Peter Popichak [Father Bob's cousin], Mike Pelino, Maddie Stewart, Hutchinson Family, David Urban, Vicky Moore, Casi [cancer], and Lauren & Dan... We pray that God will grant them all a speedy recovery.

Let us also run to Him, for all sinners who have run to Him have found salvation. Venerable Ephraim the Syrian, A Spiritual Psalter or Reflections on God p.201

Dear Brothers and Sisters in Christ... There is NOTHING to keep us from praying...for each other, for our family and friends, and most of all for the first responders—EMTs, nurses, doctors, firefighters, police officers, and members of our military who keep us safe. Be well and be SAFE!!! God Bless!

Please remember ALL American service men and women in your prayers. May God watch over them and ALL service men and women—and bring them all home safely!

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 ask 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] 956-6626.

SERVICES IN SLICKVILLE

**SUNDAY, January 19 OBEDNITZA—SAINT JOHN CHRYSOSTOM—UPSTAIRS 10:30 AM
30TH SUNDAY AFTER PENTECOST; THEOPHANY OF OUR LORD AND SAVIOR
JESUS CHRIST**

*******BLESSING OF WATERS DOWNSTAIRS AFTER SERVICE*******

Tone 5

Titus 2:11-14, 3:4-7

Matthew 3:13-17

**SUNDAY, January 26 OBEDNITZA—SAINT JOHN CHRYSOSTOM—UPSTAIRS 10:30 AM
31ST SUNDAY AFTER PENTECOST; SUNDAY AFTER THEOPHANY; MARTYRS
HERMYLUS & STRATONICUS AT BELGRADE; MARTYR PETER OF ANIUM AT
ELEUTHEROPOLIS; VENERABLE JAMES-BISHOP OF NISIBIS**

Tone 6

Ephesians 4:7-13; 1 Timothy 1:15-17

Matthew 4:12-17; Luke 18:35-43

SUNDAY, February 02 OBEDNITZA—SAINT JOHN CHRYSOSTOM—UPSTAIRS 10:30 AM

32ND SUNDAY AFTER PENTECOST; ZACCHAEUS SUNDAY; VENERABLE EUTHYMIUS THE GREAT; MARTYRS INNA, PINNA, & RIMMA; MARTYRS BASSUS, EUSEBIUS, EUTYCHIUS, & BASILIDES AT NICOMEDIA; VENERABLE LAURENCE THE RECLUSE & EUTHEMIUS THE SILENT OF PERCHEVSKY LAVRA

Tone 7

1 Timothy 4:9-15

Luke 19:1-10

Litany in Blessed Memory of Milton Chicka, Daniel Pysh, Sara Chicka, Nickolai Pivtoraiko, Evelyn Burlack, Anne Cherepko Mazock, Roy Wyke, And Anna Debick—Fr. Bob

BULLETIN INSERT FOR 19 JANUARY 2025

30TH SUNDAY AFTER PENTECOST; THEOPHANY OF OUR LORD AND SAVIOR JESUS CHRIST

*******BLESSING OF WATERS DOWNSTAIRS AFTER SERVICE*******

Blessed is He that comes in the name of the Lord! We bless you the House of the Lord! God is the Lord and has revealed Himself to us!

Troparion Tone 4

When Thou, O Lord, wast baptized in the Jordan, The worship of the Trinity was made manifest!

For the voice of the Father bare witness to Thee And called Thee His Beloved Son!

And the Spirit, in the form of a dove, Confirmed the truthfulness of His word.

O Christ our God, who hast revealed Thyself to the world, 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 4

Today Thou hast appeared to the universe,

And Thy light, Lord, has shone on us,

Who with understanding praise Thee:

Thou hast come and revealed Thyself, O Light Unapproachable!

Instead of the Trisagion [O, Holy God]

As many as have been baptized into Christ have put on Christ.

Alleluia! [3x]

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

Have put on Christ. Alleluia!

**As many as have been baptized into Christ have put on Christ.
Alleluia!**

Prokeimenon Tone 4

Reader: Blessed is He that comes in the name of the Lord! God is the Lord and has revealed Himself to us!

PEOPLE: Blessed is He that comes in the name of the Lord! God is the Lord and has revealed Himself to us!

Reader: O give thanks to the Lord, for He is good, for His mercy endures forever!

PEOPLE: Blessed is He that comes in the name of the Lord! God is the Lord and has revealed Himself to us!

Reader: Blessed is He that comes in the name of the Lord!

PEOPLE: God is the Lord and has revealed Himself to us!

Alleluia Verses Tone 4

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

The voice of the lord is upon the waters; the God of glory thunders, the Lord, upon many waters!

Communion Hymn:

The grace of God has appeared for the salvation of all men.



The Julian Calendar, "Old Christmas," and the Complex History of When We Celebrate by George Sladic

The seemingly simple act of observing Christmas can, upon closer inspection, reveal a fascinating tapestry of history, religious tradition, and cultural resistance. While most of the world marks the holiday on December 25th, some communities celebrate on January 7th, a date often referred to as "Old Christmas." Understanding this difference requires a journey through the evolution of our calendar system and the varied responses to its changes.

The Julian and Gregorian Calendars: A Tale of Two Systems

The Julian calendar, established by Julius Caesar, was the dominant system for centuries. However, its slight miscalculation of the solar year led to a gradual drift in dates. By the 16th century, the discrepancy had become significant enough that Pope Gregory XIII introduced a reformed calendar in 1582, aptly named the Gregorian calendar.

Many Catholic nations in Europe, including Spain, Portugal, France, and the region of Croatia, which would later be part of Yugoslavia, were quick to adopt the new calendar. Records indicate that areas within the Austro-Hungarian Empire, such as Croatia, made the switch as early as 1587.

However, the transition was far from universal. The British Empire, having severed ties with the Catholic Church, remained on the Julian calendar until 1752. This delay had a lasting impact on its American colonies, which inherited the same system.

America's Belated Adoption and the Persistence of "Old Christmas"

The American colonies finally adopted the Gregorian calendar in 1752, but the change was not uniformly embraced. The shift required an 11-day adjustment, a disruption that some communities, particularly those in rural and isolated areas, were reluctant to accept.

Among these communities, often of Scots-Irish or German descent, a tradition known as "Old Christmas" emerged. This observance, marked on January 7th (December 25th on the Julian calendar), represented a resistance to the Gregorian calendar, which was sometimes perceived as a "Catholic" imposition. This sentiment was especially strong among certain Protestant groups who harbored deep-seated suspicions of anything associated with the Papacy.

Even today, pockets of the United States, notably in Appalachia, still acknowledge or celebrate "Old Christmas." This enduring tradition serves as a living testament to the power of cultural memory and the complex ways in which historical events can shape local customs.

The Orthodox World and the Julian Calendar

While the Western world largely transitioned to the Gregorian calendar, many Eastern Orthodox Churches, including the Serbian, Russian, Georgian, and the Patriarchate of Jerusalem, retained the Julian calendar for their religious observances. This is why these Orthodox Christmas celebrations, for example, are celebrated on January 7th according to the Gregorian calendar. It's crucial to understand that these churches are not simply "behind the times." They are adhering to a different liturgical calendar, one with deep historical and spiritual significance for their faith. Some of these churches have adopted what is known as the revised Julian calendar for certain feast days, but Christmas is still celebrated on January 7th.

A Legacy of Difference

The story of "Old Christmas" and the differing calendars used around the world is more than just a historical curiosity. It's a potent reminder of how deeply intertwined calendar systems are with religious beliefs, political events, and cultural identities. The resistance to the Gregorian calendar in some parts of America, and the continued use of the Julian calendar in some Orthodox traditions, highlight the enduring power of tradition and the diverse ways in which communities navigate change.

The next time you encounter a reference to "Old Christmas" or learn of an Orthodox Christmas celebration in January, take a moment to appreciate

the rich and complex history embedded in these observances. They are echoes of a past where time itself was a subject of debate and cultural negotiation.

How Many Years Have Passed Since the Nativity of Christ?

Posted on [December 31, 2024](#) | by Deacon Igor Tsukanov



The modern calendar, used almost universally, begins with the Nativity of Christ. But was Christ truly born two thousand years ago, as this system suggests? Or is this date merely a convention?

The answer is both straightforward and perhaps surprising: while the date of the Nativity is not conventional, the commonly accepted year of Christ's birth is not entirely accurate. In fact, historical evidence suggests that Christ was born approximately 5 or 6 years earlier than the year traditionally marked as His birth.

This conclusion rests on two significant historical facts:

1. **The death of King Herod the Great.**

According to the Gospel of Matthew, Christ was born during the reign of Herod, who sought to destroy Him by ordering the massacre of all male infants in Bethlehem and its vicinity, two years old and under (Matthew 2:16). Most historians, drawing on sources such as the Jewish historian Josephus Flavius, place Herod's death in 4 B.C. (or 750 years from the foundation of Rome). This suggests that Christ's birth must have occurred shortly before this date.

2. **The Gospel account of Christ's age at the start of His ministry.**

The Gospel of Luke provides another key detail: Jesus began His ministry after John the Baptist, who commenced preaching in the fifteenth year of the reign of Tiberius Caesar (Luke 3:1). Tiberius began his rule in A.D. 13, initially as co-emperor with Augustus, before

assuming sole authority in A.D. 14. This places John's ministry around A.D. 28-29, and Christ's shortly thereafter. Luke also notes that Jesus was "about thirty years old" at the time (Luke 3:23).

Combining these accounts, we see that Christ's birth must have occurred in 5 or 6 B.C., a year or two before Herod's death. This timeline reconciles the Gospel narratives of Matthew and Luke and aligns with historical records.

Could Herod have ordered the massacre of the infants in Bethlehem long before his death? Theoretically, this is possible, but it does not align with Luke's account, which places Christ's ministry in a clearly defined historical framework. Thus, the most plausible conclusion is that Christ was born in the final years of Herod's reign, fulfilling the prophetic and historical context of the Gospel accounts.

Could Christ Have Been Born in 7 B.C.?

Some have suggested that the Saviour could have been born in 7 B.C., a year marked by a notable astronomical event—the rare conjunction of Jupiter, Saturn, and Mars, known as a "parade of planets." This phenomenon was first proposed in the 17th century by the renowned mathematician and astronomer Johannes Kepler as the possible Star of Bethlehem. Kepler theorized that this extraordinary celestial event might have guided the Magi from the East to Jerusalem and, ultimately, to Bethlehem, where they found the Virgin Mary and the Christ Child.

However, this view has been widely criticized. Such a planetary conjunction, though impressive, would not have provided the consistent and precise guidance required to lead the Magi over many months. Moreover, it could not account for the phenomenon described in the Gospel, where the star moved and even appeared to stop over the place where the Child lay. St. John Chrysostom offered an alternative explanation, suggesting that the Star of Bethlehem was not a celestial object but rather a rational, angelic force acting under divine guidance.

Does This Mean We Are Using an Incorrect Calendar?

It is fair to say that the calendar we use today contains inaccuracies. The error originates from the calculations of Dionysius Exiguus, a 6th-century abbot tasked with compiling a table to determine the dates of Christian Easter for the next 95 years. Dionysius also introduced the concept of numbering years from the Nativity of Christ, rather than from the foundation of Rome or the reign of Emperor Diocletian, known for his severe persecution of Christians.

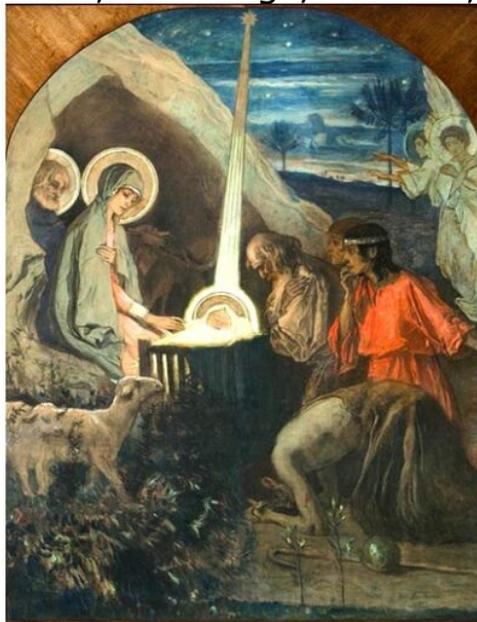
Dionysius based his calculations on Luke's Gospel, which states that Jesus was "about thirty years old" in the fifteenth year of Tiberius Caesar's reign. He also relied on the established dates for the Nativity (25 December) and Easter (the first Sunday after the spring full moon) as

recognized by the Church. From these, he concluded that Christ was born in the year 754 from the founding of Rome. However, his calculations were slightly off. By the time the error was discovered, the system had already gained widespread acceptance, making corrections impractical.

Correcting this calendar now would cause significant confusion. Historical dates, such as the year of Napoleon's invasion of Russia, would shift—1812 would become 1817, for instance—creating a ripple effect of disruption. Furthermore, since the precise year of Christ's birth remains unknown, there is little justification for introducing such disorder.

Does an Inaccurate Date Undermine the Gospel?

The inexact date of Christ's birth does not diminish the truth of the Gospel. Unlike mythical tales of gods like Osiris or Zeus, the events of the Nativity are closely tied with the historical and cultural realities of the era. The Gospel writers did not focus on establishing an exact timeline but on bearing witness to Christ's life, teachings, Passion, and Resurrection.



Nativity of Christ by M. Nesterov, 1891

“It is not dates, figures, or chronology that we believe in—these are human calculations, our earthly attempts to impose order,” explains Priest Valery Dukhanin. “We believe in the Lord Jesus Christ. The spiritual essence of the Gospel is what truly matters. The evangelists aimed to convey their direct encounter with Christ—how He lived, what He taught, how He suffered for our sins, and how He rose again. This testimony, preserved in the Gospel, is paramount. While people often seek rational and precise information, such efforts inevitably involve some inaccuracies.”

Indeed, even the birthdates of many saints remain uncertain, as they often came from humble and little-documented backgrounds. For example, debates continue over the birth year of Blessed Matrona of Moscow, despite her relatively recent life and the availability of numerous testimonies.

Ultimately, a five-to-seven-year fluctuation in the date of Christ's birth does not alter the spiritual essence of the Gospel. The Gospel is not about exact dates or numbers but about salvation, the path to overcoming sin, and becoming children of God. When one has faith in Christ and experiences the freedom and joy that the Gospel brings, questions of chronology become secondary.

Adjusting dates does not undermine faith but reflects humanity's natural curiosity and desire for precision.

Translated by The Catalogue of Good Deeds

Source: <https://foma.ru/skolko-let-proshlo-ot-rozhdestva-hristova.html>



Rabi Allos:

The phrase "Merry Christmas" was first recorded in 1534 in a letter from the imprisoned Bishop John Fisher to Thomas Cromwell, where Fisher wished Cromwell a "mery Christenmas." Bishop Fisher, later canonized as a saint by Pope Pius XI on May 19, 1935, for his martyrdom during the English Reformation, contributed to the historical significance of this greeting. Initially, "merry" implied a rowdier celebration, which is why "Happy Christmas" was favored by the upper classes in England. However, "Merry Christmas" gained widespread acceptance, partly thanks to its frequent use in Charles Dickens' "A Christmas Carol" in 1843, embedding it firmly into our festive traditions.



METROPOLIS OF
PITTSBURGH

So Jesus again said to them, "Truly, truly, I say to you, I am the door of the sheep. All who came before me are thieves and robbers; but the sheep did not heed them. I am the door; if any one enters by me, he will be saved, and will go in and out and find pasture."

John 10: 7-9

HAPPY
AND BLESSED
NEW YEAR
TO ALL

