





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

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

Very Reverend Fr. Steve Repa

Rev. Deacon Dennis Lapushansky

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www.orthodoxcarnegie.org

JANUARY 2, 2011

SERVICES

SUNDAY, JANUARY 2, 2011

DIVINE LITURGY 9:30 AM

32ND SUNDAY AFTER PENTECOST

SUNDAY OF THE HOLY FATHERS

HIEROMARTYR IGNATIUS

HEB. 11 : 9-10, 17 – 23, 32 - 40; MT. 1 : 1 - 25

THURSDAY, JANUARY 6, 2011

6:00 PM SVIATE VECHIR

8:00 GRAND COMPLINE

FRIDAY, JANUARY 7, 2011

10:00 AM DIVINE LITURGY

NATIVITY OF OUR LORD AND SAVIOR JESUS CHRIST

GAL. 4 : 4 -7 ; MT. 2 : 1 – 12

SATURDAY, JANUARY 8, 2011

10:00 AM DIVINE LITURGY

SYNAXIS OF THE MOST HOLY BIRTH-GIVER OF GOD

HEB. 2 : 11 – 18 ; MT. 2 : 13 – 23

SUNDAY, JANUARY 9, 2011

DIVINE LITURGY 9:30 AM

33RD SUNDAY AFTER PENTECOST

HOLY PROTOMARTYR & DEACON STEPHEN

GAL 1 11 – 19, MT 2 : 13 – 23

2010-2011 Parish Board of Directors

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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

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).
- ❖ 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 розсипки;
- 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.Матвій 5:23-24);
перед тим, як прийти на Святе Причастя, дуже важливо ретельно осмислити гріхи і порушення, які було вчинено проти Бога, нас самих та інших і помолитися за їх відпущення;
тим, хто часто причащається, слід приходити на святу сповідь принаймні чотири рази на рік (під час кожного із чотирьох щорічних постів);
ті, хто причащається, повинні з вечора перед прийняттям Святого Причастя, припинити вживання всякої їжі і напоїв;
ті, хто причащається, повинні шляхом молитов підготувати себе до прийняття причастя;
всі православні християни повинні, принаймні, раз на рік отримати Святе Причастя;
ті, хто спізнився на Божественну Літургію (пришов після того, як було прочитано Апостол і Євангеліє) не можуть підходити до чаші;
хворі, і ті, хто має обмежені фізичні моеисливості, 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 і до Бо

Sunday of the Holy Fathers

The Sunday before the Nativity of the Lord is known as the Sunday of the Holy Fathers. On this day the Church commemorates all those who were well-pleasing to God from all ages, from Adam to St Joseph the Betrothed of the Most Holy Theotokos, those who are mentioned in the genealogy of Luke 3:23-38. The holy prophets and prophetesses are also remembered today, especially the Prophet Daniel and the three holy youths.

The Troparion to the Prophet Daniel and the three holy youths ("Great are the accomplishments of faith...") is quite similar to the Troparion for St Theodore the Recruit. The Kontakion to St Theodore, who suffered martyrdom by fire, reminds us that he also had faith as his breastplate (see I Thessalonians 5:8).

TROPARION TO THE THREE HOLY YOUTHS - TONE 2

Great are the accomplishments of faith,
for the Three Holy Youths rejoiced in the flames as though at
the waters of rest,
and the prophet Daniel appeared,
a shepherd to the lions as though they were sheep.
So by their prayers, O Christ God, save our souls!

TROPARION TO THE RESURRECTION — TONE 7

By Thy Cross, Thou didst destroy death! To the thief, Thou didst open Paradise! For the myrrh-bearers, Thou didst change weeping into joy! And Thou didst command Thy disciples, O Christ God, to proclaim that Thou art risen, granting the world great mercy.

KONTAKION TO THE RESURRECTION — TONE 7

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

KONTAKION TO THE HOLY FATHERS - TONE 1

Rejoice, Bethlehem! Prepare yourself, O Ephratha!
The Lamb is on her way to give birth to the Chief Shepherd she carries in her womb.
The God-bearing forefathers will rejoice, beholding Him,
and with the shepherds, they will glorify the Virgin nursing Him.



Hieromartyr Ignatius the God-Bearer the Bishop of Antioch



TROPARION TO ST IGNATIUS - TONE 4

By sharing in the ways of the Apostles,
you became a successor to their throne.
Through the practice of virtue, you found the way to divine
contemplation, O inspired one of God;
by teaching the word of truth without error, you defended the
Faith, even to the shedding of your blood.
Hieromartyr Ignatius, entreat Christ God to save our souls.

KONTAKION TO ST. IGNATIUS - TONE 3

The stirring celebration of your victorious fight
Is an announcement of the One who is to be born of the Virgin.
In your eagerness to possess Him forever,
You hastened to be devoured by the wild beasts.
Therefore, O glorious Ignatius, you were called the bearer of
God!

The Hieromartyr Ignatius the God-Bearer, was a disciple of the holy Apostle and Evangelist John the Theologian, as was also St Polycarp, Bishop of Smyrna. St Ignatius was the second bishop of Antioch, and successor to Bishop Euodius, Apostle of the Seventy.

Tradition suggests that when St Ignatius was a little boy, the Savior hugged him and said: "Unless you turn and become as little children, you shall not enter into the Kingdom of Heaven" (Mt. 18:3). The saint was called "God-Bearer" (Theophoros), because he bore God in his heart and prayed unceasingly to Him. He also had this name because he was held in the arms of Christ, the incarnate Son of God.

St Ignatius was a disciple of the Apostle John the Theologian, together with St Polycarp of Smyrna. As Bishop of Antioch, St Ignatius was zealous and spared no effort to build up the church of Christ. To him is attributed the practice of antiphonal singing (by two choirs) during church services. He had seen a vision of the angels in heaven alternately singing praises to God, and divided his church choir to follow this example. In the time of persecution he was a source of strength to the souls of his flock, and was eager to suffer for Christ.

In the year 106 the emperor Trajan (98-117), after his victory over the Scythians, ordered everyone to give thanks to the pagan gods, and to put to death any Christians who refused to worship the idols. In the year 107, Trajan happened to pass through Antioch. Here they told him that Bishop Ignatius openly confessed Christ, and taught people to scorn riches, to lead a virtuous life, and preserve their virginity. St Ignatius came voluntarily before the emperor, so as to avert persecution of the Christians in Antioch. St Ignatius rejected the persistent requests of the emperor Trajan to sacrifice to the idols. The emperor then decided to send him to Rome to be thrown to the wild beasts. St Ignatius joyfully accepted the sentence imposed upon him. His readiness for martyrdom was attested to by eyewitnesses, who accompanied St Ignatius from Antioch to Rome.

On the way to Rome, the ship sailed from Seleucia stopped at Smyrna, where St Ignatius met with his friend Bishop Polycarp. Clergy and believers from other cities and towns thronged to see St Ignatius. He exhorted everyone not to fear death and not to grieve for him. In his Epistle to the Roman Christians, he asked them to assist him with their prayers, and to pray that God would strengthen him in his impending martyrdom for Christ: "I seek Him Who died for us; I desire Him Who rose for our salvation... In me, desire has been nailed to the cross, and no flame of material longing is left. Only the living water speaks within me, saying, 'Hasten to the Father.'"

From Smyrna, St Ignatius went to Troas. Here he heard the happy news of the end of the persecution against Christians in Antioch. From Troas, St Ignatius sailed to Neapolis (in Macedonia) and then to Philippi.

On the way to Rome St Ignatius visited several churches, teaching and guiding the Christians there. He also wrote seven epistles: to the churches of Ephesus, Magnesia, Tralles, Rome, Philadelphia, and Smyrna. He also addressed a letter to St Polycarp, who mentions a collection of the letters of St Ignatius in his letter to the Philippians (Ch. 13). St Irenaeus of Lyons quotes from St Ignatius's letter to the Romans (AGAINST HERESIES 5:28:4). All these letters have survived to the present day.



The Roman Christians met St Ignatius with great joy and profound sorrow. Some of them hoped to prevent his execution, but St Ignatius implored them not to do this. Kneeling down, he prayed together with the believers for the Church, for love between the brethren, and for an end to the persecution against Christians.

On January 2, the day of a pagan festival, they led St Ignatius into the arena, and he turned to the people: "Men of Rome, you know that I am sentenced to death, not because of any crime, but because of my love for God, by Whose love I am embraced. I long to be with Him, and offer myself to him as a pure loaf, made of fine wheat ground fine by the teeth of wild beasts."

After this the lions were released and tore him to pieces, leaving only his heart and a few bones. Tradition says that on his way to execution, St Ignatius unceasingly repeated the name of Jesus Christ. When they asked him why he was doing this, St Ignatius answered that this Name was written in his heart, and that he confessed with his lips Him Whom he always carried within. When the saint was devoured by the lions, his heart was not touched. When they cut open the heart, the pagans saw an inscription in gold letters: "Jesus Christ." After his execution St Ignatius appeared to many of the faithful in their sleep to comfort them, and some saw him at prayer for the city of Rome.

Hearing of the saint's great courage, Trajan thought well of him and stopped the persecution against the Christians. The relics of St Ignatius were transferred to Antioch, and in 637 were returned to Rome and placed in the church of San Clemente.

from www.oca.org

PROKIEMON

The Lord shall give strength onto His people; the Lord shall give His people the blessing of peace.

Verse: Bring unto the Lord, O ye sons of God, bring young rams unto the Lord.

LESSON FROM THE EPISTLE OF ST. PAUL TO THE HEBREWS

c.11, v.9-10; 32-40

Brethren, through faith Abraham dwelt in the land of the promise, as in a foreign country. He lived in tents with Isaac and Jacob, who shared the promise with him. For he was looking forward to that city with the firm foundations, whose architect and builder was God himself.

I do not need to say more. For time would fail me, if I told you what Gideon, Barak, Samson, Jephthah David, Samuel and the prophets have achieved through faith. They conquered kingdoms, lived righteously, received new promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, found strength in their time of trial, became mighty in war, put foreign armies to flight.

Some returned to their women from certain death as if by resurrection. Some were tortured, but refused to accept their release, because they wanted to inherit a better life after their resurrection. Others endured derision, floggings, chains, and imprisonment.

They were stoned, they were sawed asunder, they were tortured, they were put to death. They went about in sheepskins and goatskins, destitute, ill-treated by the world, which was not worthy of them. They wandered in deserts, in mountains, in caves, and in the holes of the earth.

Yet, all these martyrs, although well attested by their faith, have not obtained the divine promises. Because God had provided something better for all of us. He wanted us all to reach the fulfillment of our hopes together.

THE GOSPEL ACCORDING TO ST. MATTHEW

c.1, v. 1-25

The book of the genealogy of Jesus Christ, Son of David, Son of Abraham.

Abraham begot Isaac; Isaac begot Jacob; Jacob begot Judah and his brothers; Judah begot Pharos and Zara by Thamar; Pharos begot Esrom; Esrom begot Aram; Aram begot Aminadab; Aminadab begot Naasson; Naasson begot Salmon; Salmon begot Boaz by Rachel; Boaz begot Obed by Ruth; Obed begot Jesse; Jesse begot David the King.

David the King begot Solomon by the widow of Uriah, Solomon begot Roboam; Roboam begot Abia; Abia begot Asa; Asa begot Josaphat; Josaphat begot Joram; Joram begot Ozias; Ozias begot Joatham; Joatham begot Achaz; Achaz begot Hezekiah; Hezekiah begot Manasseh; Manasseh begot Amon; Amon begot Josiah; Josiah begot Jechoniah and his brothers at the time of the exile to Babylon.

After the exile to Babylon Jechoniah begot Salathiel; Salathiel begot Zorobabel; Zorobabel begot Abiud; Abiud begot Eliakim; Eliakim begot Azor; Azor begot Sadok; Sadok begot Achim; Achim begot Eliud; Eliud begot Eleazar; Eleazar begot Matthan; Matthan begot Jacob; Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

So all the generations from Abraham to David were fourteen generations; from David to the Babylonian exile fourteen generations; from the Babylonian exile to Christ fourteen generations.

Now the birth of Jesus Christ took place in this way. Mary his mother was engaged to Joseph, but before they were married, she was found to be with child from the Holy Spirit. Her husband Joseph was a righteous man and did not want to disgrace her. So he decided to break off the engagement privately. While he was considering it, behold, an angel of the Lord appeared to him in a dream and said to him: "Joseph, son of David, do not fear to take Mary your wife, for her child has been conceived from the Holy Spirit. She will bear a son, and you will call his name Jesus, for he will save his people from their sins."

Thus the prophecy of the Lord was fulfilled: "Behold, a virgin will conceive and bear a son, and his name will be called Emmanuel!" Which means, God with us. When Joseph awoke from his sleep, he did as the angel of the Lord had ordered him. He took his wife to his home, but did not know her until she had born her Son, and called His name Jesus.

MNOHAYA LITA MANY BLESSED YEARS

TO THOSE CELEBRATING:

NAMESDAYS

January 3 – Virgin Martyr Juliana

Juliana Leis

January 4 Great Martyr Anastasia

Anastasia Markiw, Nancy Wengryn

ANNIVERSARIES

BIRTHDAYS

January 2 John Walewski
January 2 Stephen Wachnowsky
January 5 Mary Peyton

FEAST DAYS OF:

January 2 Hieromartyr Ignatius
January 4 Great Martyr Anastasia

ALL WHO ARE A PART OF OUR PARISH'S ICONOGRAPHY

PRAY FOR OUR FRIENDS AND RELATIVES SERVING OVERSEAS.

Zachary Nixon

PRAY FOR OUR FRIENDS AND RELATIVES SERVING AS MISSIONARIES.

Felice Stewart

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

<i>Ann Wortman</i>	<i>Stancy Popichak</i>
<i>Ann Coglio</i>	<i>Douglas Sekelik</i>
<i>Sophie Loish</i>	<i>Karen Baux Vilett</i>
<i>Ted & Irene Garbera</i>	<i>Ann Atutes</i>
<i>Bessie Sekelik</i>	<i>Dorothy Rozum</i>
<i>William S Partridge</i>	<i>Sharon Black</i>
<i>Elizabeth Bowman</i>	<i>Catherine Walton</i>
<i>Rose Wengryn</i>	<i>Ann Calabrese</i>
<i>Lesia Loznycky</i>	<i>Kathryn Ostaffy</i>
<i>Eric Senedak</i>	<i>Pamela Graham</i>
<i>Alexis Vineyard</i>	<i>Andrew Brennan</i>
<i>David Vineyard</i>	<i>Jennie Pronko</i>
<i>Robert Rohal</i>	<i>William Haluszczak</i>
<i>Daria Masur</i>	<i>Rose Zalenchak</i>
<i>Michael Jula</i>	<i>Brian Tarasi</i>
<i>Wes Kalinik</i>	<i>Michael Sally</i>
<i>Irene Palahunik</i>	<i>Mary Martin</i>
<i>Debi Palahunik</i>	<i>Stephen Sheptak</i>
<i>DJ Sekelik</i>	<i>Toni Lewellyn</i>
<i>Eva Stasko</i>	<i>May Haluszczak</i>
<i>Cathy Vineyard</i>	

*from all physical and spiritual maladies 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.*

FYI

- **JR UOL:** The Jr. Chapter will be collecting food items during the advent season. We will have collection baskets in the hall every Sunday. Suggested donations can include - Cereal, Tuna fish, Peanut Butter / Jelly, Boxed Pastas, Canned Vegetables, Canned Fruits, Soup, Canned Milk or Boxes of Pudding or Jello.



- **FASTING BASKETS:** Once again the youth of our parish will be collecting for the food pantry hosted at St. Elizabeth Ann Seton. Extra baskets are available for parishioners who are interested in contributing - taking a little less at your table to give to those who have less. Please see Natalie Kapeluck Nixon or Sheri Walewski for the baskets. Baskets/contributions should be dropped off at the church hall on January 6/7th the Nativity of our Lord.



- **CHRISTMAS BULLETIN:** We are now taking greeting for the Christmas Bulletin. All organizations and individuals who would like to place Christmas Bulletin, please submit them by the end of today..



- **ALL SAINTS CAMP CALENDARS:** Calendars are now available. These make perfect gifts for birthdays, anniversaries and Christmas. Contact one of our sellers today to make a purchase: Cynthia Haluszczak, Bohdan Hryshchyn, David Markiw or Bonnie Reinhart.



- **CHURCH ENVELOPES:** The 2011 church envelopes and calendars will be available starting Sunday, December 19, 2010. They will be in the church hall until the end of January. Please take a moment to stop by and pick up your box of envelopes.



- **CHURCH ENVELOPE CORRECTION:** With the completion of the carpeting of the Church School our Restoration Fund has come to an end and will now be renamed the Maintenance Fund. The four envelopes that you have in your new envelope boxes can now be used to donate toward the general maintenance and repair of our parish properties.

- **ANNUAL MINUTES:** The minutes for the Annual Meeting will be available for the 3 weeks in the vestibule for your perusal. If you have any corrections or additions to these minutes please see Marlane Pawlosky during this period.



- **ST MATRONA MEETING:** Please mark your calendars for January 23 for our next St. Matrona's meeting. This may be a long one, as we do need to do our annual planning. We will also have a report from the cookie walk to share with all members. Please join us after divine liturgy on January 23 for this meeting.

- **SYMPAHTIES:** Our prayers and sympathies go out to the family of John Hurey who fell asleep in the Lord this past Monday. May his memory be eternal, Vichnaya Pamyat. The Hurey Family would like to invite all of you to join us for a memorial luncheon for John Hurey Jr. on Sunday January 2, 2011 from 12noon-2pm at The Ukrainian Club.



Sviate Vechir

Our Parish will again host a traditional Sviate Vechir, Christmas Eve Supper, on Thursday, January 6, 2011, at 6:00 p.m. in the Hall. It will conclude in time for all to attend Christmas Eve Compline service. Everyone who plans to attend is asked to bring a traditional Christmas Eve Supper meatless dish to be shared by all. Please advise Alice Sivulich if you plan to attend and what dish you will bring.



THEOPHANY EVE DINNER

Once again the St. Matrona Ladies Society will be sponsoring the Theophany (Epiphany) Eve Dinner.

The dinner will be held on Tuesday, January 18, 2010 beginning at 6:00 p.m. followed by services at 8:00 p.m.

Cynthia Haluszczak has generously offered to chair the event for us.

Please let Cindy know if you are planning to attend and if you are able to bring a dish, help set up, etc. Contact Cindy in person, by phone (412-279-0981), or via e-mail (tetaksenia@aol.com).



The Ukrainian Cultural Trust Choir of Western Pennsylvania

is pleased to present its schedule for its

19th ANNUAL
"CONCERTS FOR CHRISTMAS"

In celebration of their 100 anniversary as a parish, a concert will be held at St. Demetrius Ukrainian Catholic Church, 1C15 Gaskill Avenue, Jeanette on January 2, 2011, also starting at 3:00 PM.

Come and listen to the sounds of Ukrainian Christmas carols (kolyadi and shchredrivki), sung in traditional Ukrainian and Church Slavonic. It will bring back memories of carols, perhaps long forgotten, but always treasured. The choir is directed by Dorothy Waslo.



✠ ✠ ✠ *Зі святом Христовим* ✠ ✠ ✠

Malanka

Our community's 22nd annual Malanka will be held on Saturday, January 15, 2011 from 7:30 PM to 1:00 AM at the Ukrainian-American Citizens' Club, on the corner of Mansfield Boulevard and Walnut Street in Carnegie. The best in American Top 40s and Ukrainian dance music will be provided by Fred Yasnowsky and his 'Musical Collection Band*' from Youngstown Ohio from 9 PM through 1 AM.

Pre-paid tickets will be available through Monday, January 13th. Tickets are just \$15 pre-paid or \$20 at the door. Children and young people through college: just \$1 AT THE DOOR. (PLEASE NOTE: Tickets purchased or called in after Monday, January 13th will be at the \$20 price), HOWEVER, ONCE WE MEET THE FIRE CODE CAPACITY, TICKET SALES WILL END, SO PLEASE BUY YOUR TICKETS AS SOON AS POSSIBLE.



An "a la carte kitchen serving Ukrainian foods will be open beginning at 7:30 PM.



Noisemakers and New Years Eve favors will be provided-Ticket sellers: Halyna Lutsiv at Kolas Foods in Carnegie, Ukrainian Federal Credit Union at 412-481-1865, "Yurko" Honchar at 412-429-1536.

Table reservations are being handled by Debra Walenchok (ONLY) at 412-276-4007. TABLE RESERVATIONS WILL BE ACCEPTED ONLY FOR PAID TICKETS HOLDERS, on a first- called, first reserved basis.

As an added treat, the children of the "Fourth Wave" entertain us with a traditional Ukrainian Vertep, under the direction of Maria Zayats and Lesia Korenowsky.

Stewardship

THANK YOU FOR THESE RECENT DONATIONS:

- **General Collection 12/26/2010**
 - **Envelopes and basket** \$3,362.
 - **Candles** \$ 53.
 - **Feast Day** \$ 25.
 - **Talents** \$ 25.

Nativity Request:

As you prepare for the coming Nativity, please remember our Parish on your Christmas gift list and be generous if that is at all possible for you. Although the Parish financial situation is better than last year, your generosity is very much needed this Christmas in addition to your regular weekly offerings in order to meet increased energy costs in winter. So, please be generous if that is at all possible for you and put Sts. Peter & Paul on your gift list!

Financial Obligations:

- **Minimum financial obligations are \$520.00 per member**
- **When making donations for multiple weeks, please use only ONE envelope. Your donation is recorded on the week it is received, so only one envelope is necessary.**
- **Please mark your envelope with your name clearly.**
- **Remember, each member is encouraged to maintain their spiritual obligations by partaking of the sacraments of confession and communion. We encourage you to maintain your fellowship in the Body of Christ by attending church services and participating in the life of the parish whenever you can.**
- **According to the Federal Tax codes which regulate 501c charitable organizations, any monies received by said organization in which goods and services have been exchanged, these monies cannot be considered as charitable donations and as such cannot be used as a deduction. In our parish some of these non-deductible items can include but are not excluded to: banquet/dinner tickets, raffle tickets, candles(including your pink envelopes), cemetery lots etc... These items also do not count towards your annual parish obligations.**

KITCHEN WORKERS SCHEDULE AUGUST, 2010 – JANUARY, 2011

Mon	Jan 3	Bread Baking (Church Members ONLY)
Tues	Jan 4	Bread Baking (Church Members ONLY)
Thurs	Jan 6	Christmas Eve Supper
Fri	Jan 7	Special Christmas Day Coffee Hour



Living in the 'reel' world

by David Mayernik Jr. Staff Writer "Your Carlynton"

Ryan Quinn saw his future with help from a 1998 movie starring Treat Williams, Famke Janssen, and man-eating sea monsters. Quinn, 22, a Penn State University graduate who is gaining acclaim for his 23-minute film "Iowa is Closed Today," remembers first getting the itch while watching with his grandfather.

"The one I remember I really liked was called 'Deep Rising.' It's this horror movie from the 1990s. It's not very good, but that's the one that stands out as the one I really loved to watch with him. "There were a lot of things. I remember running around the house with my dad's old VHS camera, just picking it up and

shooting stuff back when I was 6 or 7 years old."

Quinn, of Scott Township, graduated from Chartiers Valley High School in 2006 and Penn State last May as a film major.

"Iowa Is Closed Today" was created as part of his senior film class over eight months and within a week in October earned the "Best Short Film Award" at the REEL Independent Film Festival and Extravaganza in Washington, D.C. and the "Best Student Film Award" at the 8th annual Pocono Mountains Film Festival.

The plot involves Andy Adams, who wakes up on a beach in purgatory and meets Gabe, the Angel of Death, who tells Andy he must "prove his life's worth." Andy tells the story of the last year of his life as an illegal book pirate and his bond with April, a taxidermy thief who also operates outside the law. At the height of their relationship is when he passes away. It's a story about how he has trouble weighing what is more important in life: His career or his relationship with this girl."

Quinn said many film makers go through similar conflicts in balancing personal time with their art. "When we were shooting this film it kind of consumed our personal lives. We didn't have a lot of time for a social life. It's a movie about how you balance that and what's more important."

The idea for the movie came from an image of a couch in the middle of a deserted road. "Two guys in white suits on a couch and we find out later they're angels closing down the entire state of Iowa. When you watch the movie, you find out why Heaven has closed Iowa and how that plays into everything that happens with Andy."

Quinn worked on the film with classmates Erica Sperber, Ryan Kroboth and Ryan Coutu with help from Penn State's student film organization and theater department. "It was very hard, at first. It was a very hard process. We were very nervous. We all sat down and were talking about 'Have we bitten off more than we can chew with this project?'" "There was a lot involved with the film. There was a lot of travel. We spent three days shooting out on a beach. The road scene, we had a U-Haul full of equipment and props because we were going to have 30 people on set that day. That's the biggest crew any of us had ever worked with."

After filming the first scene, Quinn could breathe a small sigh of relief. "You kind of get into a flow. It's probably my favorite scene in the movie. It went amazing. Up until the first shot, your nerves are going crazy for weeks." The film was shot in Harrisburg, Erie, Philadelphia and around State College. "You'd be surprised how desolate it is out here and how much it looks like the middle of Iowa once you drive off campus. Corn and farms everywhere."

Quinn's future includes working to start an independent production company and making feature films. "Right now, 'Iowa is Closed Today' is really helping us springboard that company. The next step is a feature film. Those are the films you can really take to the big festivals. "I'm glad we did something this difficult. I just finished writing a 96-page feature, a first draft, and that's going to be our next project. Going into that, we have a lot of confidence now. We're all excited about it instead of being really nervous about it."

Quinn is happy his hometown is being recognized as a great place to make feature films. "Especially over the past year, a lot of big films have been shot there. If I can stay in Pittsburgh and shoot movies, that would be awesome. "But if I'm out in Hollywood, that's great, too."



'The Bench' Fulfills Its Promise

Dance review

By Jane Vranish, Pittsburgh Post-Gazette

It looks like Kiesha Lalama-White's "The Bench," back for its second and final season at the Pittsburgh Playhouse, will have legs when Point Park University's Conservatory Dance Company production closes its doors this weekend. Ms. Lalama-White, creator and choreographer, will be working with Titus Theatricals LLC, a commercial theater producing entity, to develop the concept beyond Pittsburgh.

"The Bench" also appeared to have good bones, for Ms. Lalama-White made a number of alterations to suit the talents of the cast, giving it a freshly minted dose of holiday cheer.

Not that this production is specifically grounded in the holidays. Instead it follows the life's journey of a couple, Amanda Summers (Woman/Mother) and Zachary Kapeluck (Man/Father), through squabbles and celebrations, friendship and a family dinner, a wedding and some very wise sayings, like Henry Wadsworth Longfellow's "It is difficult to know at what moment love begins; it is less difficult to know that it has begun."

Of course everything centered on "The Bench," the lasting image of the love within the family unit, the tie that binds its members, and the focus of the holiday season. That theme was found in Michael Dickins' artwork, projected (more clearly this time) on Lewis Folden's versatile scrims and warmly lit by Josh Monroe. The score seemed as solid as the bench itself as composer and pianist David Lalama, saxophonist and brother Ralph Lalama, bassist Paul Thompson and percussionist David Glover pressed through Saturday's very tight banquet of jazz rhythms and melodies.

Before "The Bench" is turned into something else (perhaps with lyrics), Ms. Lalama-White added a Lead Storyteller, the occasionally superfluous, but always engaging Shonica Gooden to narrate and lead ten other Storytellers. They seemed to have an extra zip in the opening sequences, expertly manipulating long billowing skirts that turned into capes, and amplifying a disagreement between Ms. Summers and Mr. Kapeluck.

The family itself was young, hardly a senior in the group. The exceptionally mature Ms. Summers provided the glue, particularly as the mother. Mia Angelini had the common sense needed for the oldest daughter and Laurel Bashore the boundless energy and impish quality for the youngest sibling.

The middle child, in this case Darren McArthur as the son, often is overlooked in real life. Not here from this young talent. The highlight of the production was the pivotal argument between the palpably intense Mr. McArthur and Mr. Kapeluck, who is destined for wonderful things.

But as terrific as all these dancers were, displaying a technical expertise and ease, they had a real dramatic awareness in the more confined setting of the dinner scene. It was a microcosm of all family dinners -- laughter, regret, comedy, cohesiveness.

In the end, "The Bench" succeeded in pushing all the right buttons for this holiday season and gave Point Park a benchmark production for the future.



Tackle Poverty with Troy & Theodora Polamalu



Troy and I are asking if you will help us tackle poverty this Nativity Season by joining the Fellowship of Orthodox Christians United to Serve (FOCUS) North America. By joining with us, you will help those in need-the poor, the sick and the suffering. Join us also in prayer this Nativity for those who have no one to turn to and no one to pray for them.

Won't you join us in tackling poverty today through FOCUS North America?

Thank you for your generosity.

In Christ,

A handwritten signature in black ink that reads "J. Polamalu". The signature is written in a cursive, flowing style.

The Orthodox Clergy Brotherhood of Greater Pittsburgh has been working with FOCUS (Fellowship Of Orthodox Christians United To Serve) North America to bring to Pittsburgh a local center for us to do charitable outreach to some of Pittsburgh's people in need. We have several work committees that are investigating potential "needs to be addressed", interviewing potential leaders and investigating means of fund-raising. To kick off this local ministry, we are asking each parish to fill a Christmas stocking to help us realize our goals. This stocking will be located in the vestibule of the church.



Orthodoxy and Western Christmas Carols

By Fr. Geoffrey Korz



For Orthodox Christians in the western world, Christmas can create something of an identity crisis. While it is difficult enough to extricate a personal schedule from multiple pilgrimages to the shopping mall (a distinctly un-Christian aspect of modern Christmas), it is sometimes far more difficult to know what to make of Christmas carols and songs, and their appropriate place in the life of an Orthodox Christian.

None of us live in a vacuum. As such, the varied music of our culture almost inevitably finds its way into our lives, our memory, and our heart. Orthodox liturgical music represents the central place of music in the life of any faithful Orthodox Christian: it is music suited for the right worship of God, and comes to us through the life and experience of the countless holy ones that make up the communion of saints.

For this reason, Christmas carols and songs certainly do not have a place in the liturgical life of the Church: most are not dogmatically helpful or clear, and they have never formed a part of the hymnody used by the saints of the Church, as it has been given to the faithful.

The question for Orthodox Christians is, what is the place of Christmas music in life outside liturgical services? Since most people – including most Orthodox Christians – listen to, sing, or play some type of music beyond liturgical music, this becomes a question of which carols are appropriate.

Most of the Christmas carols that have come to us in the English language date from the 1700s and 1800s, and offer narratives of the Gospel accounts of the Nativity of Christ. While these usually use archaic English in a creative way, they are certainly faithful witnesses to the Gospel. We can think of favourites such as *Angels We Have Heard on High*, *Away in a Manger*, or *God Rest You Merry Gentlemen*, which raise little question in their suitability for an after-supper carol sing in an Orthodox home. Other traditional carols convey the story of events close to the Nativity of the Lord: the traditional Advent Latin melody *O Come, O Come, Emmanuel* dates to near pre-Schism times (the early 12th century, in this case), and can almost be described as a song from an Orthodox culture. *The Coventry Carol* tells the tragic tale of the massacre of the innocents described in the second chapter of Saint Matthew. *The Twelve Days of Christmas* provides a catechism of Roman Catholic origin that counters iconoclasm during the Protestant era in England. The symbolism of the carol is still useful today to teach Orthodox children (and adults) about the four "calling birds" of the Evangelists, and the three "golden rings" of the Holy Trinity.

Some carols offer poetic allusions to Gospel or other Scriptures. Songs such as *Ding Dong Merrily on High*, *We Three Kings*, *Joy to the World*, and *While Shepherds Watched Their Flocks by Night*, are artistic folk songs of their time, and warmly tell parts of the Nativity story. Although not written by an Orthodox Christian, *The Holly and the Ivy* offers a Christian understanding of pagan symbols that would be familiar to many Slavic Orthodox. Even the famous carol, *Hark The Herald Angels Sing* by the Protestant preacher Charles Wesley, provides poetry relating to the Gospel in a way that does not contradict an Orthodox understanding.

Historical fiction such as *The Little Drummer Boy* offers a creative expression of a simple encounter with Christ. Similarly, Christmastime tales of the life of an Orthodox saint like *Good King Wenceslas* (who died as a martyr at the hands of his pagan brother Boleslaus) provide a small sample of the lives of the saints which faithful Orthodox Christians should read each day.

Some carols have become popular because of a certain sentimentality they elicit, rather than their doctrinal helpfulness. Songs such as *O Holy Night*, *O Little Town of Bethlehem*, *Silent Night*, and "*What Child Is This?*" may not have much content that could be questioned by Orthodox Christians, yet their sentimental tone seems to lack something of an Orthodox spirit. The enjoyment of Christmas carols certainly must go beyond mere musical critique, however, carols like these were clearly born out a very emotional world quite foreign to the world of the Orthodox Church.



Some "carols" are actually openly heretical. The 19th century song, *It Came Upon the Midnight Clear*, is a case in point. Written by a Unitarian minister, the song explicitly sets out to popularize the idea that one can celebrate Christmas without the reality that God took on human flesh, expunging any supernatural references, and making a "miracle" out of the birth of a "great man." The lesser known *Seven Joys of Mary* articulates a Roman Catholic teaching that includes the "crowning" of the Mother of God in Heaven, a teaching that emerged in the Latin west long after her departure from the Orthodox Church.

There are other, particular cases. The 1962 song, *Do You Hear What I Hear?*, was allegedly written as an appeal for the de-escalation of the Cuban Missile Crisis, using the imagery of the Nativity story being proclaimed by people of high and low estate. Secular

wintertime folk songs, such as *Deck the Halls* and *Jingle Bells*, really cannot be called Christmas carols, since they are made up of pure Victorian nostalgia, and have no Christian content. Silly, modern secular songs such as *Rudolph the Red Nosed Reindeer* and *Rocking Around the Christmas Tree* have little at all to do with Christmas, and even less to do with aspiring to emulate the best offerings of western civilization.

In his letter to the Philippians (4:8), Saint Paul tells us to hold to everything that is good. A wonderful variety of Christmas carols that affirm the truth of the Gospel, and the Nativity of Christ, have come down to us in the English language, and are entirely suitable for use in the homes of Orthodox Christians. At the same time, silly songs or those that teach false things, should not really be confused with Christmas, a feast that celebrates God's great gift to the world, in the incarnation of His Son.

Apart from the Resurrection, this is the single greatest event in human history, and it gives us our very identity as Christians – and identity which solves any identity crisis we might ever face in our lives. We should celebrate it at every opportunity.

CALENDAR OF EVENTS

January 30
April 9, 2011
April 17, 2011

Sr UOL Chapter Meeting
Ukrainian Pysanky Workshop
45th Annual Pysanky Sale

PARISH WEEKLY SCHEDULE

MONDAY

Kyiv Ukrainian Dance Ensemble & School

Rehearsals begin every Monday at 6:00 pm.

Classes for all ages.

(That means you too Grandpa!)

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: Steve Sivulich, (Hall Phone: 412-276-9718)

SPONSORED BY: Sts. Peter & Paul Kitchen Workers

THURSDAY EVENING

Choir Rehearsal

Every Thursday at 7:00 pm

Everyone is welcome! All Ages! Come Sing Praises to Our Lord!!!

3RD SUNDAY OF THE MONTH

St John & Martin's Closet

Clothing for men, women and children. Bedding & towels

Trade something old for something new, leave a donation. or just take what you need.

Donations of clean, gently used or new clothing/bedding accepted when the closet door is open. Call 279-9718 to schedule a donation.

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January 9 _____
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March 6 _____
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April 3 _____
April 10 _____
April 17 _____
April 24 _____

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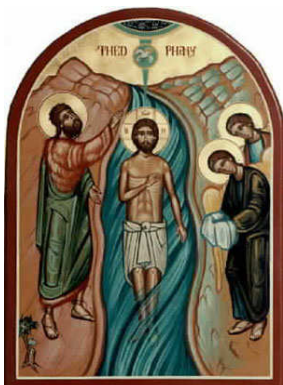




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SS. Peter & Paul
Ukrainian Orthodox Church
PO Box 835
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