

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

Rectory: 412-279-2111; Emergency: 412-400-9782

Parish Hall: 412- 276 – 9718

President: Dr. Steve Sivulich 412-276-1130

www.orthodoxcarnegie.org

NOVEMBER 28, 2010

SERVICES

SUNDAY, NOVEMBER 28, 2010

DIVINE LITURGY 9:30 AM

27TH SUNDAY AFTER PENTECOST

HOLY MARTYRS GURIAS, SAMONAS & ABIBUS

VEN. PAISIUS VELICHKOSKY

EPH. 6 : 10 - 17; LK 10 : 25 - 37

PERPETUAL PARASTAS IN MEMORY OF JACOB KURYLIAK

PERPETUAL PARASTAS IN MEMORY OF PAST UOL MEMBERS

SUNDAY, DECEMBER 5, 2010

DIVINE LITURGY 9:30 AM

28TH SUNDAY AFTER PENTECOST

APOSTLES PHILEMON & ARCHIPPUS

COL. 1 : 12 -18; LK 12 : 16 - 21

THIS WEEK'S BULLETIN IS SPONSORED BY

JANE ALLRED AND ALICE SIVULICH IN MEMORY OF THEIR
BELOVED DADDY, JOHN BILEWICZ ON THE 96TH

ANNIVERSARY OF HIS BIRTHDAY,
VICHNAYA PAMYAT MEMORY ETERNAL

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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 помолитися 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 Причасття) у православної церкви і, відповідно, православні християни не можуть отримувати святого причасття у неправославної церкви 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 Причасття;
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 Причасття, 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 Причасття, припинити вживання всякої їжі і напоїв;
ті, хто причащається, повинні шляхом молитов підготувати себе до прийняття причасття;
всі православні християни повинні, принаймні, раз на рік отримати Святе Причасття;
ті, хто спізвився 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 Причасття 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

Holy Martyrs and Confessors Gurias, Samonas and Habibus



TROPARION TO THE RESURRECTION – TONE 2

When Thou didst descend to death, O Life Immortal, Thou didst slay hell with the splendor of Thy God-head! And when from the depths Thou didst raise the dead, all the powers of heaven cried out; O Giver of Life, Christ our God! Glory to Thee!

TROPARION TO GURIAS, SAMONAS AND ABIBAS - TONE 5

Christ our God, You have granted us the miracles of Your holy martyrs Gurias, Samonas and Abibas, as a stronghold and protection. Through their prayers, strengthen those in authority in every good deed, for You alone are merciful and the Lover of mankind!

KONTAKION TO GURIAS, SAMONAS AND ABIBAS - TONE 2

You received grace from on high, all-praised martyrs,
and you intercede for those in the midst of temptations!
Therefore, holy ones, you freed a young woman from bitter death.
You are indeed the glory of Edessa and the joy of the world!

KONTAKION TO THE RESURRECTION – TONE 2

Hell became afraid, O Almighty Savior, seeing the miracle of Thy Resurrection from the tomb! The dead arose! Creation, with Adam, beheld this and rejoiced with Thee, and the world, O my Savior, praises Thee forever.

The Holy Martyrs and Confessors Gurias, Samonas and Habibus: during the persecution against Christians under the emperors Diocletian (284-305) and Maximian (305-311). The two friends Gurias and Samonas, preachers of the Word of God, were arrested in the city of Edessa.

The saints refused to offer sacrifice to the gods, and boldly confessed their faith in Christ. For this they were subjected to cruel tortures: they were beaten, hung up by their hands, heavy weights were tied to their feet, and they were cast into a stifling prison.

The martyrs endured everything with firmness and Samonas uttered a prayer to the Lord, which one of the witnesses to their death wrote down: "O Lord my God, against Whose will not a single sparrow falls into the snare. It was You Who made room for David in his sorrow (Ps. 4:1), Who proved the Prophet David stronger than lions (Dan. ch. 6), and granted a child of Abraham to be victor over torture and flames (Dan. ch. 3, ch. 14). You know also, Lord, the infirmity of our nature, You see the struggle set before us. Our foe strives to snatch us, the work of Your right hand, away from You and to deprive us of the glory which is in You. With Your compassionate eye watching over us, preserve in us the inextinguishable light of Your Commandments. Guide our steps by Your light, and make us worthy of Your Kingdom, for You are blessed unto ages of ages." By



night, they took the martyrs out beyond the city and beheaded them (+ 299-306). Christians buried their holy bodies with reverence.

After some years, the last pagan emperor, Licinius (311-324), began a persecution against Christians. Habibus, a deacon of the Church of Edessa whom the emperor ordered to be arrested for his zealous spreading of the true Faith, presented himself before the executioners when he learned they were searching for him. The saint confessed his faith in Christ and was sentenced to be burned alive. The martyr went willingly into the fire and with a prayer surrendered his soul to the Lord. When the fire went out, the mother and relatives of the saint found his body unharmed. They buried the martyr next to Sts Gurias and Samonas.

After the death of the saints, numerous miracles were wrought by them for those who entreated their help with faith and love. Once, a certain Gothic soldier, sent to serve at Edessa, took the pious virgin Euphemia as his wife. Before this the barbarian vowed to her mother Sophia at the graves of the Martyrs Gurias, Samonas and Habibus that he would do his spouse no harm, and would never insult her, but would always love and cherish her.

At the completion of his service in Edessa, he took Euphemia with him back to his native land. It turned out that he had deceived her, for he already had a wife at home, and Euphemia became her slave. Her evil husband threatened to kill her if she revealed to anyone that they were married. Euphemia suffered much abuse and humiliation. When she gave birth to a son, the jealous Gothic woman poisoned him. Euphemia turned with prayer to the holy Martyrs Gurias, Samonas and Habibus, the witnesses to the perjurer's oath, and the Lord delivered Euphemia from her suffering and miraculously returned her to Edessa, where she was welcomed by her mother.

After a certain while the Goth was again sent to serve in Edessa. The whole city learned of his misdeeds after he was denounced by Sophia. The Goth was executed by order of the prefect of the city.

In an Akathist, the Holy Church addresses the martyrs: "Rejoice, Gurias, Samonas and Habibus, Heavenly Patrons of honorable marriage." We pray to them for deliverance from family turmoil, and from marital difficulties, especially where one spouse hates the other without cause.



PROKIEMON

The Lord is my strength and my song, and He is my salvation.

Verse: The Lord hath chastened and corrected me; but He has not given me over unto death.

THE LESSON FROM THE EPISTLE OF ST. PAUL TO THE EPHESIANS

c.6, v. 10-17

Brethren, be strong in the Lord, with all the power of his might. Put on the complete armor of God, so that you may be able to make a stand against the stratagems of the devil. For our struggle is not against a human enemy, but against the satanic principalities and dominions, against the Rulers of universal darkness in the lower world and against all the spirits of wickedness in the upper world.

Therefore, take up the complete armor of God, so that, when the evil days come, you may make a stand and hold your ground after the battle is over. So stand fast, gird your waist with the belt of truth, put the breastplate of righteousness on your chest, and shod your feet with the readiness to proclaim the Gospel of peace.

Above all, carry the shield of faith, so that you may quench all the fiery darts of the wicked fiend. Put on the helmet of salvation and take up the sword of the Holy Spirit, namely, the word of God.

THE GOSPEL ACCORDING TO ST. LUKE

c. 13, v. 10-17

At that time, Jesus was preaching in one of the synagogues on the Sabbath. Here there was a woman who for eighteen years had been obsessed by a spirit of infirmity. She was bent down and could not straighten herself up at all.

When Jesus saw her, he called her and said to her : "Woman, you are released from your infirmity." Thereupon he laid his hands upon her. She was made straight immediately, and she glorified God.

But the leader of the synagogue was indignant, because Jesus had healed on the Sabbath, and said to the people:

"There are six days on which it is right to work. Come on them and be healed, but not on the Sabbath day."

The Lord answered him: "You hypocrites! Everyone of you unties his ox or his donkey from the stall on the Sabbath and leads him away to water him. Now here is this woman, a daughter of Abraham, whom Satan has bound for eighteen years. Was it wrong that she had been released from this bond on the Sabbath day?"

All his opponents were put to shame by his remarks, while all the people rejoiced over the glorious miracles which he performed. "



MNOHAYA LITA MANY BLESSED YEARS

TO THOSE CELEBRATING:

NAMESDAYS

November 21 – Archangel Michael

Michael Kapeluck, Michele Kapeluck, Mikaela Kapeluck,
Michelle Quinn, Michael Sally, Michele Sredich,
Michael Welsh, Michelle Rohal

November 24 Martyr Victor

Victor Onufrey, Victoria Swindle

November 24- Martyr Stephanida

Pani Stephanie Swindle

November 26 - St John Chrysostom

John Adzima, John Golovach, John Hurey Jr.,
John Pontus, John Howe, Ivan Howe, John Stasko,
Jonathan Gazella, John Walewski

November 27 – Empress Theodora

Elsie Bilewicz

ANNIVERSARIES

November 26 John & Paula Howe

BIRTHDAYS

November 22 Nick Solominsky
November 24 Paula Howe
November 25 Stancy Popichak

FEAST DAYS OF:

November 21 Archangel Michael
November 22 St Simeon the Translator
November 24 Martyr Victor
November 27 Deacon Philip
November 27 St Gregory Palamas

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 Stew

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*

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

*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.*

Amn

FYI

- **ST NICHOLAS PROGRAM:** This year the church school children and teachers are going to be doing a special tribute to honor Elizabeth Mitchell for her many years of love and dedication in directing the St. Nicholas plays. We would like to do a photo presentation of the past St. Nicholas programs that she directed. If you have any pictures of any of her plays we would appreciate it if you would let us borrow them. Please give them to Michele or Sherri. We will scan them and get them right back to you. Please put your name on the back of the photos so they can be returned to the right people. The St Nicholas program this year will be on Sunday, December 19th, so start looking now for those old photos, the sooner we can collect them the more time we have to put together our presentation to honor ‘Libby’. Also as part of our tribute to Libby Mitchell, we will be putting together a booklet of “Remember Whens”. If you have any fond memories of one Elizabeth Mitchell play please write them down and submit them to Michele or Sherri. You can also e-mail them to, kapeluck@verizon.net.



UOL Thanksgiving Tithing Program!

Thanksgiving is quickly approaching and many of us are undoubtedly anticipating sharing a huge, delicious meal with family and friends. We have so much to be thankful for and, as the holiday season approaches, we should take a good, hard look at the blessings that have been bestowed upon us and how we can share them with others.

This year’s Thanksgiving Tithing Project, which is sponsored annually by the UOL, gives you an opportunity to positively impact a small parish community with a great need. The funds raised this year have been earmarked for Holy Trinity Ukrainian Orthodox Church in Whaleyville, MD.

This parish is located near Ocean City, MD and is served by Deanery clergy since it does not have its own priest. Although the parish is 50 years old, the church building is 150 years old and in need of much repair. The parishioners of Holy Trinity – few in number – are doing their best to fix and paint and replace but they need our help.

Individual UOL and church members are being asked to donate 10% of their total Thanksgiving Day expenses – food, centerpieces, etc. – to help Holy Trinity. UOL chapters are requested to also make a donation to this worthwhile cause.

All donations should be made out to the Ukrainian Orthodox League and sent to Financial Secretary, Mrs. Pam Scannell, 2000 Clover Drive, Vestal, NY 13850.. One check will be presented to Holy Trinity Parish on behalf of all our chapters.

If you have any questions, please feel free to contact us and we will be more than willing to assist you

Council of Bishops of the Ukrainian Orthodox Church of the USA

THANKSGIVING 2010!



Beloved in Christ – GLORY BE TO OUR LORD!

In today's highly secularized culture, it's easy to forget the religious origins of some of our holidays – Thanksgiving Day among them. Traditionally, those who first set aside a day for offering thanksgiving to God in our nation's history, underlining their religious reasons for doing so, were the Pilgrims at Plymouth Plantation, Massachusetts in the year 1621 – although we should stress that this was not the first recorded observance of the tradition

in our nation's early history. The idea of giving thanks to Almighty God for His blessings is as old as the human race. It did not begin with the institution of Thanksgiving Day in America just 300 years ago, although it is true that the designation of a particular day for offering thanksgiving set the idea of gratitude in a new pattern.

The Greek word, Eucharist, means 'thanksgiving'. Each time, as we celebrate the Holy Eucharist, we, your hierarchs, offer our gratitude to Almighty God for His love and mercy. We thank our Lord Jesus Christ for the blessings received through the ministry of our forefathers, both clergy and laity, ensuring the blessed present for all of us. We offer gratitude to God for our ancestral homeland Ukraine as she continues its struggle for social, moral, economic and spiritual maturity. However, we are most thankful for you, the clergy and the faithful of our Metropolia – our extended family, as our most important blessing.

We have so much to be grateful for. We live in the richest country in the world and we have so much. At times, we have much more than we could ever need. What we will eat on Thanksgiving Day could feed a family for a month in a poor country. As we celebrate and express our gratitude to God this year, let us see Christ our Lord in each other and especially in those who are in need. Let us love one another as we love Christ Himself. Let us serve one another as we serve the Lord Jesus Christ Himself, as St. Paul says: "May He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness..." (2 Corinthians 9:10)

When we celebrate Thanksgiving Day this year, let us do so in the spirit of our ancestors. Let us make it more than a day to enjoy family fellowship, fine food and football, by taking time to count our blessings as individuals, as families, and as a nation. Let us begin the day properly, by attending the liturgical service – hopefully at least a Moleben – in all our parish churches to worship and thank our God.

Let us offer special gratitude for our religious freedom and remember in prayer all who have ever helped us in a time of need. Finally, as "one nation under God", we cannot forget those who have less or nothing at all. Let us reach out to those in need – for example, through the Ukrainian Orthodox League's Thanksgiving Tithe Event – to share our bounty, however humble, with them. The very best way to give thanks to God for His abundant blessings upon us is to imitate Him by providing blessings to others.

We are those who pray for you unceasingly,

- + Constantine, Metropolitan
- + Antony, Archbishop
- + Daniel, Bishop

Stewardship

THANK YOU FOR THESE RECENT DONATIONS:

- **General Collection 11/21/2010**
 - Envelopes and basket \$1,259.
 - Candles \$ 63.
 - Anniversary \$ 130.
 - Thanksgiving \$ 70.

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

Sat	Dec 11	7 th Annual Cookie Walk
Mon	Dec 13	Pierogies 8:00 AM Potatoes (+ 1 batch)
Tues	Dec 14	Pierogies 9:00 AM Pinching/Cooking (2 batches)
Mon	Dec 20	Bread Baking – Orders
Tues	Dec 21	Bread Baking - Orders
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



SPIRITUAL PARENTHOOD IN THE CHURCH FAMILY: AN ESSAY ON POWER AND MATURITY : PART 2

Feldhahn explains that men are capable of in-depth concentration on one task, whether that task be focusing on a mastodon hunt to bring meat to their starving village or on the warehouse inventory sales needed to keep their job. While they can focus as well on family, they will tend to do that when they can close down their attention to work. Because most men feel instinctively that they should be focused on their task in order to be good providers for their mates and their families, they tend not to be happy on the job with the distractions that reminders of family and social life bring. Most men cannot focus simultaneously on both, leading a female who dresses literally in an attractive way to be puzzled by the annoyance or even outright anger she generates at the work place - and I would add, at church during worship or liturgy, which by definition is a form of work. (I will note here Shaunti Feldhahn's studies done for the corporate workplace which demonstrate that there are forms of dress for women which are contemporary and becoming, yet do not attract that sort of response.)

Women, on the other hand, are usually best at multi-tasking. While men often believe we have a feather-brained approach to life, juggling so many different interests and responsibilities at one time that from their perspective no one can really be able to do a good job, this is in fact how most women function at their best. We can go crazy if we don't have our knitting on our desk ready to pick up at a moment's notice; we can do some of our best work typing, writing etc. while listening seriously to a child's complaints.

We women are also very prone to ask the "Why?" questions. We can listen to children - and our friends - when they come to us with, "Why did God make butterflies have to start out as caterpillars?" "Why are you so mean?" "Why did you put all the stuff for recycling in the kitchen right now when you know we're getting ready for that OCF group to come visit?"

Almost unanimously, when asked confidentially about the word "Why," Feldhahn learned from men that it makes them feel as if they are not really being asked for reasons - rather their very person is being attacked; the person asking them "Why" is saying they do not and cannot trust them as persons. It turns out that we women will most probably start a fight when we begin a discussion with a man by asking him: "Why?"

Returning to my topic, I realized that for me in effect to ask a general audience in the Church (which includes men) why some abuses of parenthood are allowed to continue in the Church, is to ask for trouble. Nevertheless, as I have worked on this essay, I have been heartened by the personal support I have received from friends, from both men and women throughout the Church, including hierarchs and other clergy.

I go on now to offer a very brief theological and historical survey to help bridge the differing, gender specific approaches to the subject of parenthood I have experienced, using the most basic, general approach I would hope all Orthodox Christians can share:

Together with Jews and Moslems - indeed together with most non-Oriental or New Age religions - we believe in One God. Unlike Jews or Moslems, however, we believe this one God is the Father Almighty, the eternal Parent who expresses his one Essence in the eternal Son, begotten by him with a personal love before all time began. Our common creedal faith in this God, who as Father and Son is the model both for parenthood and for its resulting family, was hammered out in the fourth century. St. Basil, who once said that his grandmother Macrina taught him everything he knew, was one of those who worked to express and explain the unexplainable belief of men and women of the first century who had known a man -who had heard him with their ears, seen him with their own eyes, touched him with their own hands - and who could not deny from that experience that he was also their Lord and their God (1 John 1: 1-5). Our creedal belief is further that this experience of theirs was the direct expression of the Holy Spirit of the same Lord and God (Acts 15:28).

In my own experience, I continue to find parental abuse within the Church forced into my consciousness during retreats I am asked to lead throughout North America. I tell those who gather, men and women, both clerical and lay, that I don't have answers to the fact of this abuse, and that answers won't come until the hard questions are asked. I also tell them I don't want to be angry and that I do not in any way minimize the powerful ministry I see of hierarchs and clergy who are mature men in Christ, true fathers in God. Rather than being abusive or neglectful, these men delegate tasks to their adult children and take counsel with those who are affected by their decisions so that the Body of Christ not only functions, but also continues to be built up under their ministry. I tell them I am incredibly grateful for those men who mediate the mercy and love of God to me personally as well as to their people.



At the same time, I am personally most indebted to my spiritual mothers, both in the monastery and in those parishes where I have been blessed to participate. I remind myself and those who listen to me that to be a parent means to be a co-creator with God, who creates each of us to grow into an eternally unique possibility which includes our sex, our time, our place and our circumstances; that St. Paul tells us nothing in all of creation can come between any one of us and the love of Christ (Romans 8:37-39). Nevertheless, I know that as a child both of God and of my biological and spiritual mothers and fathers, I am given the freedom not to prefer that love of Christ, that I am free to create an illusory reality of my own in place of God's. On judgment day, he has said that he will not condemn me; only I will condemn myself by my own choices; my own abuse of the freedom he has given me.

I have also come to realize that many of us share in a similar, although far from world-wide culture, both inside and outside the Church. Unlike other cultures, here women are increasingly empowered both within families and relationships, in the work place and in parishes. Indeed, we are encouraged to create an environment where men, women and children all have voices. Many of us believe that while there are fallen tendencies in this empowerment, the best of it is inspired by the attitude of both of the New Testament and the early Church. The Lord showed great respect for women (cf. for example Matthew 26:10); He felt a child could be our best example (Matthew 18: 2-4).

It is indeed possible to see in the history of the Church how cultures have been built up from legalistic, canon-obsessed forms of "religion," blatantly contradicting the teachings and example of both our God made Man and His first apostles. Yet we know from both Scripture and tradition that all baptized Christians, hierarchs, clergy, monastics and the lay men, women and children of our parishes, form one Body, functioning organically as Christ's Body on earth, with the power of Christ as fully present in the toe of the Body as in the head, as St. Athanasius so aptly put it in his treatise, *On the Incarnation*'. We learn as we read these Scriptures and study this tradition that we are to treat our leaders, our fathers and mothers in God and the heads of our churches with respect, not challenging their authority but encouraging them in the holiness and righteousness that alone can lead to its godly exercise. We learn that they in turn are to treat us with respect and love insofar as they desire to be living members of the Body of Christ, not spiritually severed heads.

Coming from this understanding, I find myself believing with many members of Christ's Body that we have a responsibility to dialogue with our fellow members, with our fathers and mothers, brothers and sisters in Christ, in order to experience conciliarity, *sobornost*, as the normal mode of Church life. This can work well when those of us in authority follow the directives of monastic guides such as St. Benedict who spelled out that the abbot (and I would add the abbess or the father or mother, the bishop or priest, etc.) is to do nothing without taking counsel. In monasteries, this assumes a council of the elder members; elsewhere it would mean, for example, the parish council or its equivalent.

St. Benedict is clear in chapters 3 and 64 of his *Rule*, that while the responsibility of decisions does lie with the abbot, he must, like Moses, delegate wherever he can (cf. Deuteronomy 1:12-18). Like Moses, the abbot must learn to recognize responsible people and give them authority, so that while keeping him informed, they make most of the decisions that come up in the daily functioning of a family. These men and women bring delegated matters to the abbot or abbess for a decision only when they find they cannot make such a decision on their own. St. Benedict is explicit, however, that when decisions will substantially affect the life or future of the monastery, the abbot must make them himself, after consulting with every member of the monastery including the newest postulant.

I believe that this principle of delegation is further affirmed in the Gospel story when Christ saw that the Centurion understood the Father had given all authority to Him so that He had only to speak and the servant would be healed (Matthew 8:5-13). Thus the Trinity is the example not only of the ideal family but also of the delegation of authority that allows that family to function.

This approach seems normal and healthy to me, and I have personally known and spoken with hierarchs and clergy who have agreed with me that this is the normal, healthy way for Orthodox Christians to live. Yet as they have begun to travel, I hear of some who have changed, adopting some or all of the attitudes of their peers around the world where cultures have been formed by centuries of non-Christian domination. In some cases, it seems they simply become more comfortable with women who limit their activities to things like sewing and with Christians in general who only show up in Church for Pascha, as long as they contribute to the Church budget.

I know from experience how profoundly alienating it is to witness this attitude change and how damaging it is to the bonds of love that are meant to characterize Christian fellowship. When those who have been friends, parents and mentors become unapproachable and begin to act on the assumption that they have the right to make decisions affecting the lives of others - our lives - without consulting us, agape fellowship disintegrates. That which is to accompany worship and give ordinary Christians the support and courage literally and figuratively to go out and meet lions in the arena, becomes the superficial, vestigial coffee hour.

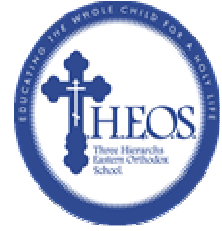
from "Essays and Notes", Holy Myrrhbearers Monastery

Christmas Shopping Extravaganza!!!



When: Saturday, December 4th
10:00 am to 3:00 pm

Where: T.H.E.O.S. School
1819 Ellsworth Ave.
Heidelberg, PA 15106



We've gathered over 20 of the best direct sales, personal service, and gift giving companies for a day of stress free shopping designed specifically for you!!

Whether you are looking for a gift for a family member, teacher, babysitter, co-worker, or just a little something for yourself—we have just what you are looking for!!

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Tupperware

Mayda's Gifts

La Cucina de Domenica

Creative Memories

Pampered Chef

Avon

Sabika Jewelry

Lia Sophia

Sunshine Annies

Happy Thanksgiving to all! I just got home from a Thanksgiving trip to Johnstown and looked up our winner of tonights drawing for the Steeler Tickets. The evening daily number was 840.....so our winner is.....drum roll, da da da da!!!! Kathy Kochin from Chartiers Valley High School, sold by Danielle Walewski! Great job Danielle! I will bring the tickets to church on Sunday. Thanks again to all who participated. We sold, at last count, all but 23 tickets, and I believe one ticket got lost, so all but 24 tickets. This should net us a profit of \$2036 to help with the Church's expenses. (We had to pay face value for the 4 tickets, which was \$344.) Again, thanks to all who participated!





Join us for the 2010 Cookie Walk

"Go Around the World with Cookies"

Enjoy walking among tables filled with homemade cookies and pastries representing many countries.

Many traditional favorites will be available including; nut rolls, biscotti, Russian torte, nut crescents, various flavors of Kolache and more!!!!

Ukrainian and Eastern European crafts and gift items will also be available to purchase.

When: Saturday, December 11, 2010

Time: 10 AM to 2 PM

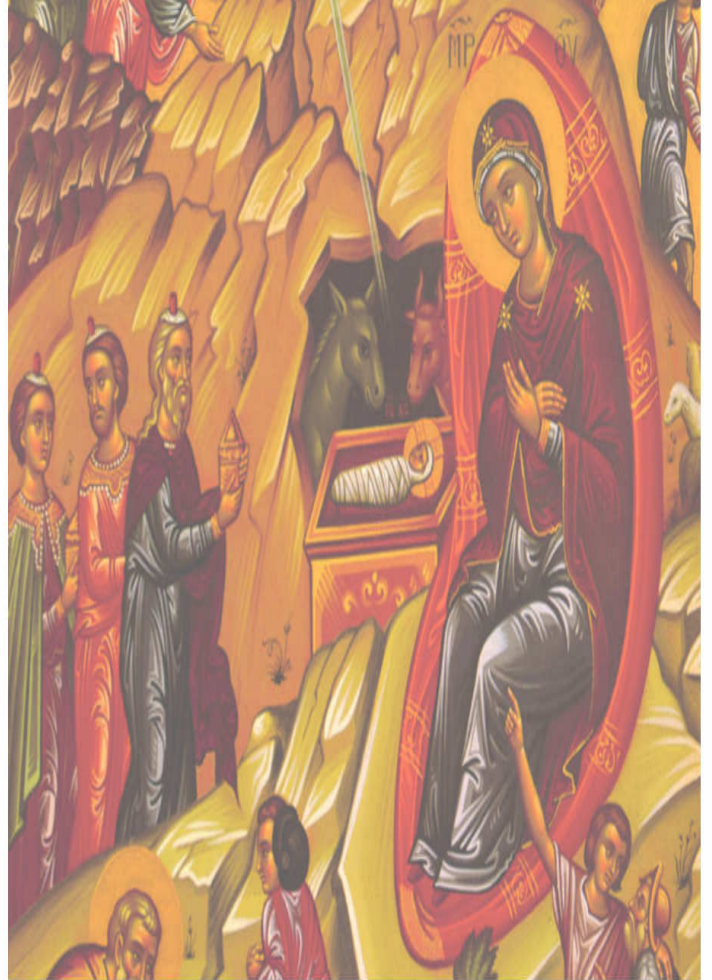
Where: St. Peter and St. Paul Ukrainian
Orthodox Church Hall,
200 Mansfield Boulevard, Carnegie
(Gold Domes)

Most items sold by the pound.

For more information, please call Jean at 412-327-8246 or
see our church website at

www.orthodoxcarnegie.org

4TH ANNUAL PAN-ORTHODOX



CHORAL CONCERT

"THE NATIVITY OF THE LORD"

date	location	cost	event
2010	HOLY CROSS GREEK ORTHODOX CHURCH	FREE WILL DONATION	Don't miss out on this special night of performances by local Orthodox church choirs featuring beautiful hymns of the Nativity and ethnic Christmas carols expressed in their unique traditions!
SUNDAY DECEMBER 12TH	123 Gilkeson Rd Mt. Lebanon Pennsylvania 15228	Sponsored by: Orthodox Clergy Brotherhood of Pittsburgh All proceeds benefit: The Three Hierarchs Eastern Orthodox School	
5:00 PM			



CALENDAR OF EVENTS

December 5	Sr UOL Meeting
December 11	7 th Annual Cookie Walk
December 12	THEOS Nativity Concert
December 19	St Nicholas Program
April 9, 2011	Ukrainian Pysanky Workshop
April 17, 2011	45 th 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.

BULLETIN SPONSOR DATES

December 5 _____
December 12 _____ Sponsored _____
December 19 _____
December 26 _____ Sponsored

January 2 _____
January 9 _____
January 16 _____
January 23 _____
January 30 _____
February 6 _____
February 13 _____
February 20 _____
February 27 _____

BULLETIN SPONSOR FORM

Sponsor _____
In Honor of _____
In Memory of _____
Date of Bulletin you wish to sponsor _____
Donation (\$20. minimum suggested) _____
(Please make checks payable to "Sr. UOL Chapter") _____



Sts. Peter & Paul
Ukrainian Orthodox Church
PO Box 835
Carnegie, PA 15106