



Holy Ghost Orthodox Church

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ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Constantine, Patriarch Pavle, Archbishop Vsevolod, Bishop Robert, Father Peter Natishan, Father Gerald Olszewski, Father Jakiw Norton, Father Dragan Filipović, Father Elias Katras, Father Stevo Rocknage, Father Paul Stoll, Father Igor Soroka, Father John Monronko, Father Michael Mihalick [MS], Ollie Pendylshok, Walt & Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike and Hilda Holupka, Eva Malesnick, Helen Likar, Stella Peanoske, Joe Nezolyk, Nick Behun, Terry Reinhart, Bernie O'Masta, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, Mary Pekich, Mildred Manolovich, Evelyn Misko, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Sandy Gamble, Glen Lucas Burlack, Bernie Vangrin, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Stella Cherepko, Sam Wadrose, Khoruia Joanne Abdalah, Cameron [a boy in Matt's class], Faith—a 5-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 2-year-old with a brain tumor, Dillon, Ethel Thomas, Donna, Jeff, Nick Malec [Maxine's brother], Bill, Erin, Jimmy Fennel [7th Grader], Jim Markovich, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Grace & Owen Ostrasky, Claudia [Horvath] Gradicheck, Alverta, Margaret Mueller, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Pete Special, Rita Very & family, Sue Segeleon, Mike Gallagher, Mildred Walters, Michael Miller, Mike Pelchar [Liz's brother], Jim Logue—throat cancer, Liz Stumpf, Aubrie—6-month-old with Cystic Fibrosis, Kathy Ciranni, Ester Tylavsky, Ed Jamison, Theodore Nixon, Charles Johnson, Donna Kerr [stroke], Amy Forbeck, Michelle Corba Kapeluck, Gloria Prymak [Liz's niece], Robert Hippert & family, Marjorie Robison, Margaret Vladimir, Luke Emmerling, John Sheliga, Sabrina, and Daria Masur. **ARNOLD:** Stefania Lucci, Kay Tomson, Ann Ostaffy, Steve Sakal, Homer Paul Kline, and Steve Ostaffy. We pray that God will grant them all a speedy recovery.

Please remember ALL American servicemen and women in the Middle East in your prayers. May God watch over them and all American servicemen and women—and bring them all home safely!

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

REMEMBER—PRAYERS ARE ALWAYS FREE!

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

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

Schedule of Services

Sunday, November 25 **OBEDNITZA** **10:30 AM**
26TH SUNDAY AFTER PENTECOST—SAINT JOHN THE MERCIFUL-PATIRARCH OF ALEXANDRIA, VENERABLE NILUS THE FASTER OF SINAI, PROPHET AHIJAH, BLESSED JOHN “THE HAIRY” FOOL-FOR-CHRIST AT ROSTOV, SAINT LEON-PATRIARCH OF CONSTANTINOPLE, VENERABLE NILUS THE MYRRH-GUSHER OF MOUNT ATHOS BAPTISM OF NICKOLAS ANDREW DAVIS
Tone 1
Ephesians 5:9-19
Luke 10:25-37

Wednesday, November 28 **NATIVITY FAST BEGNS**

Sunday, December 2 **Divine Liturgy—*DOWNSTAIRS!*** **10:30 AM**
27TH SUNDAY AFTER PENTECOST—PROPHET OBEDIAH OF THE 12, MARTYR BARLAAM OF CAESAREA IN CAPPADOCIA, MARTYR HELIODORUS IN PAMPHYLIA, MARTYR AZES IN ISAURIA & 150 SOLDIERS WITH HIM, VENERABLE BARLAAM & IOSAPH PRINCE OF INDIA & HIS FAHTER SAINT ABENER THE KING, VENERABLE HILARION-MONK & WONDERWORKER OF GEORGIA, VENERABLE BARLAAM-ABBOT OF PERCHEVSKY LAVRA, SAINT PATROCLUS OF BOURGES IN GAUL
Tone 2
Ephesians 6:10-17
Luke 12:16-21
Litany in Blessed Memory of Thomas Bryan, John Hanczar, Mary Blitzkan, Marjorie Yarmeak, Mary Sharon, Frank Barankovich, Mary Krevanich, & Katherin Holowaty—Fr. Bob Parastas in Blessed Memory of Joseph Yakim & Eva P. Thompson—Ollie Pendylshok

Sunday, December 9 **Divine Liturgy** **10:30 AM**
28th SUNDAY AFTER PENTECOST—VENERABLE ALYPIUS THE STYLITE OF ADRIANOPOLIS, VENERABLE JAMES THE SILITARY OF SYRIA, DEDICATION OF THE CHURCH OF SAINT GEORGE IN KYIV, REPOSE OF SIANT INNOCENT-FIRST BISHOP OF IRKUTSK
Tone 3
Colossians 1:12-19
Luke 13:10-17

BULLETIN INSERT FOR 25 NOVEMBER 2007
26TH SUNDAY AFTER PENTECOST—SAINT JOHN THE
MERCIFUL-PATRARCH OF ALEXANDRIA, VENERABLE NILUS
THE FASTER OF SINAI, PROPHET AHIJAH, BLESSED JOHN
“THE HAIRY” FOOL-FOR-CHRIST AT ROSTOV, SAINT LEON-
PATRIARCH OF CONSTANTINOPLE, VENERABLE NILUS THE
MYRRH-GUSHER OF MOUNT ATHOS
BAPTISM OF NICKOLAS ANDREW DAVIS

TROPARION—TONE 1

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

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

KONTAKION—TONE 1

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

PROKEIMENON—TONE 1

READER: Let Thy mercy, O Lord, be upon us as we have set our hope on
Thee.

PEOPLE: **Let Thy mercy, O Lord, be upon us as we have set our hope on
Thee.**

READER: Rejoice in the Lord, O you righteous! Praise befits the just!

PEOPLE: **Let Thy mercy, O Lord, be upon us as we have set our hope on
Thee.**

READER: Let Thy mercy, O Lord, be upon us.

PEOPLE: **As we have set our hope on Thee.**

ALLELUIA VERSES

God gives vengeance to me, and subdues people under me.

He magnifies the salvation of the king, and deals mercifully with His Christ, with David and his seed forever!

CATHOLIC-ORTHODOX DOCUMENT ON THE NATURE OF THE CHURCH

VATICAN CITY, NOV 15, 2007 (VIS) - Made public today was the final document of the plenary assembly of the Joint International Commission for Theological Dialogue between the Catholic Church and the Orthodox Church. The meeting was held in the Italian city of Ravenna from October 8 to 14 under the presidency of Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, and His Excellency Ioannis, metropolitan of Pergamo.

The title of the final document is: "Ecclesiological and Canonical Consequences of the Sacramental Nature of the Church. Ecclesial Communion, Conciliarity, and Authority."

Commenting on the 46-paragraph-long text in an interview with Vatican Radio, Cardinal Kasper affirmed that "the document speaks of the tension between authority and conciliarity (or synodality) at the local (i.e., diocesan), regional and universal levels. The important development is that for the first time the Orthodox Churches have said yes, this universal level of the Church exists and also at the universal level there is conciliarity, synodality and authority; this means that there is also a Primate; according to the practice of the ancient Church, the first bishop is the bishop of Rome."

"However," the cardinal continued, "we did not talk of the privileges of the bishop of Rome, we merely indicated the praxis for future debate. This document is a modest first step and as such it gives rise to hope, but we must not exaggerate its importance."

"The next time," added the president of the pontifical council, "we will have to return to the role of the bishop of Rome in the universal Church during the first millennium. Then we must also talk of the second millennium, of Vatican Councils I and II, and this will not be easy; the road is very long and difficult."

The cardinal also commented on the fact that the delegation from the Russian Orthodox Church had abandoned the plenary assembly, explaining that "there was an

inter-Orthodox problem over the recognition of the autonomous Church of Estonia" about which Moscow and Constantinople take different views.

"This is an inter-orthodox question," he reiterated, "and we cannot interfere; yet we are extremely sad and concerned because it is important to us that the Russian Orthodox Church should also participate in our future dialogue. Hence we cannot interfere but we wish to ask Moscow and Constantinople to do their best to find a solution, a compromise.

"If they wish," the cardinal concluded, "we can also facilitate this solution, either at the bilateral level between Moscow and Constantinople, or at the pan-Orthodox level, but there is not doubt that we want the Russian Orthodox Church to anticipate. It is a very important Church, we do not want to dialogue without the Russians and we wish to work to achieve this aim."

CON-UC/RAVENNA DOCUMENT/KASPER

VIS 071115 (470)

SCOBA

The Standing Conference of the Canonical Orthodox Bishops in the Americas

8 East 79th Street, New York, NY 10075-0106

PRESS RELEASE

November 14, 2007

SCOBA and SCOCH Hierarchs Celebrate 7th Annual Prayer Service for the United Nations

New York, NY – On Tuesday, November 13th, the combined Hierarchs of the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA) and of the Standing Conference of Oriental Orthodox Churches (SCOCH) celebrated the 7th Annual Prayer Service for the United Nations. His Eminence Archbishop Demetrios of America, the Chairman of SCOBA, welcomed the assembled Hierarchs, Clergy, Ambassadors and Dignitaries of the UN Diplomatic Corps and laity to the Archdiocesan Cathedral of the Holy Trinity, the traditional site when the service is hosted by an Eastern Orthodox Church.

This year, His Eminence Archbishop Nicolae of the Romanian Orthodox Archdiocese in the Americas presided at the Vespers Service, assisted by Clergy, Monastics, and Chanters of the Romanian Orthodox Church. In addition to the two Archbishops mentioned above, the following SCOBA Hierarchs were present; Metropolitan Herman of the Orthodox Church in America, Metropolitan Joseph of the Bulgarian Orthodox Church, Archbishop

Anthony of the Ukrainian Orthodox Church, Bishop Antoun of the Antiochian Orthodox Archdiocese, and Bishop Ioan Casian of the Romanian Orthodox Archdiocese.

His Eminence Archbishop Khajag Barsamian, Primate of the Armenian Orthodox Church and Chairman of SCOPOCH led the following Hierarchs of the SCOPOCH delegations: Archbishop Mor Cyril Aphrem Karim of the Syrian Orthodox Church, Archbishop Mor Titus Yeldho Pathickal of the Malankara Syrian Orthodox Archdiocese, and Bishop Makarios of the Coptic Orthodox Church.

Ambassadors from many Eastern and Oriental Orthodox countries were in attendance; including Armenia, Albania, Greece and Ukraine. The Romanian Ambassador to the UN, His Excellency Mihnea Ioan Motoc, led a large delegation of the Romanian Diplomatic Corps. Following greetings from Secretary General Ban-Ki-Moon, delivered by Dr. Emmanuel Kattan of the UN Office of the Alliance response by Archbishop Nicolae, who spoke of the sacred responsibility of the human person for creation.

“The ability to change the material world towards good is another unique characteristic of humankind. Every form of matter which passes through the hand of a Christian is harmonious with the natural environment, and is transformed into a means of communion with one another and with God. In our time, however, the meaning of Creation and the holy responsibility of each human person towards our world has been forgotten. Gradually, we have become less able to understand the world as the gift of God and consider it as a means for our wellbeing. We have forgotten that we have been called to be priests of the Creation, to protect and offer it back to the Creator. Today, thankfulness has been replaced by greed. We have lost the sense of our responsibility toward nature.”

Following the conclusion of Vespers, led by the Hierarchs and the Diplomatic Corps, over 200 of the Clergy and Faithful attended a gala reception in the Cathedral Parish Hall.

CONGRATULATIONS AND MANY YEARS to VERY REV. FATHER GEORGE HNATKO, who celebrated the 50th anniversary of his ordination to the Holy Priesthood on Saturday, November 17. Special thanks to all from our parish who traveled to Dixonville to help celebrate this milestone and to enjoy the hospitality of Saint John the Baptist parish.

ORDER OF ST. ANDREW: ARCHONS OF THE ECUMENICAL PATRIARCHATE
8 East 79th Street, New York, NY 10075

November 15, 2007

Contact: Fr. Alex Karloutsos, Tel.: 212-774-0400 , Email: archons@goarch.org

FOR PHOTOS CONTACT: marissa@goarch.org

TURKISH FORESTRY OFFICIALS VANDALIZE HISTORIC CHURCH

New York – In response to unlawful destruction of an historic Orthodox Christian Church by eight officials of a local Ministry of Forestry in Turkey, His All Holiness Ecumenical Patriarch Bartholomew sent an official letter to Mevlut Kurban, the District Elder of Princess Islands, expressing his “strong disappointment and shock.” The Ecumenical Patriarch emphasized that Christ the Savior Monastery “had survived numerous fires and earthquakes throughout hundreds of years. In is uncivil to brutalize a sacred building that carries so much cultural history, and unjust to destroy it, especially when Istanbul has been picked to be the capital of civilized Europe in 2010.”

Dr. Anthony J. Limberakis, National Commander of the Order of Saint Andrew, condemned the illegal actions of Turkey’s Forestry officials. “On behalf of all peoples of faith who value religious freedom, basic human rights and the dignity of every human being, we call upon the government of Turkey to stop immediately the destruction of this historic Monastery and to put an end to the incessant harassment of the humble caretaker and workers who live on the Monastery’s property.”

Dr. Limberakis emphasized that the Archons in America are strong advocates for Turkey’s admission into the European Union and asked that all friends of Turkey urge the government to “treat all Turkish citizens equally and fairly, regardless of their religious persuasion... Muslim, Jewish, or Christian.”

The Monastery, which is undergoing renovation due to a generous grant from Dr. Stephen and Dr. Anna Yallourakis of Kingsport, TN, was vandalized on Tuesday, November 13, 2007. Local government officials removed and threw away roof tile, broke all the windows and destroyed the window frames. The officials threatened the residents and demanded that they abandon their homes because the houses were being demolished. Dr. Yallourakis remarked, “We here in the U.S. enjoy all of our freedoms and believe all people should enjoy basic unalienable rights given to us by our Creator. The Ecumenical Patriarchate, founded by the Apostle Andrew, is the Sacred See for 250 million Orthodox Christians around the world. We pray for a positive resolution to this tragic event and anxiously await the repair of the damage which has destroyed our beloved Monastery.”

From "The Orthodox Faith"
By Protopresbyter Thomas Hopko

... All things visible and invisible ...

In addition to the visible, physical creation there is an invisible world created by God. The Bible sometimes calls it "the heavens" and other times refers to it as "above the heavens." Whatever its symbolical description in the Holy Scriptures, the invisible world is definitely not part of the physical, material universe. It does not exist in space; it has no physical dimensions. And so it cannot be located, and it has no "place" which can be "reached" by travel within the galaxies of the spatial, locatable "places" of the physically created universe.

However, the fact that the invisible, created world is purely spiritual and is not discoverable on a map of the created material spaces makes it no less real or truly existing. The invisible creation exists as different from the created material universe and, of course, as totally different from the uncreated, absolutely super-divine existence of the uncreated God.

Invisible created reality consists of the hosts of bodiless powers, generally -- and somewhat incorrectly -- called the angels.

Angels

Angels (which means literally "messengers") are, strictly speaking, but one rank of the incorporeal or bodiless powers of the invisible world.

According to Orthodox Scripture and Tradition there are nine ranks of bodiless powers or the Hosts (Sabaoth means literally "armies" or "choirs" or "ranks"). There are angels, archangels, principalities, powers, virtues, dominions, thrones, cherubim, and seraphim. The latter are described as offering continual adoration and glory to God with the incessant and ever-resounding cry of Holy! Holy! Holy! (Isa 6:3; Rev 4:8). Those in the middle of the above listing are little-known to men while the angels and archangels are seen as the active workers, warriors, and messengers of Yahweh relative to this world. Thus, angels and archangels are seen to struggle against spiritual evil and to mediate between God and the world. They appear in various forms to men in both the Old and New Testaments as well as in the life of the Church. The angels are those who bring the power and presence of God and who are messengers of His word for the salvation of the world. The best-known of the angels are Gabriel (which means literally "man of God"), the bearer of the good news of Christ's birth (Dan 8:16; 9:21; Lk 1:19, 26), and Michael

(which means literally "who is like God"), the chief warrior of the spiritual armies of God (Dan 11:13; 12:1; Jude 9; Rev 12:7).

Generally speaking the appearances of the bodiless powers to men are described in a physical way ("six-winged, many-eyed"; or in the "form of a man"). However, it must be clearly understood that these are merely symbolical descriptions. By nature and definition the angels have no bodies and no material properties of any sort. They are strictly spiritual beings.

Evil Spirits

In addition to the created spiritual powers who do the will of God, there are, according to the Orthodox faith, those who rebel against Him and do evil. These are the demons or devils (which means literally those who "pull apart" and destroy) who are also known both in the Old and New Testaments as well as in the lives of the saints of the Church.

Satan (which means literally the enemy or the adversary) is one proper name for the devil, the leader of the evil spirits. He is identified in the serpent symbol of Gen 3 and as the tempter of both Job and Jesus (Job 1:6; Mk 1:33). He is labelled by Christ as a deceiver and liar, the "father of lies" (Jn 8:44) and the "prince of this world" (Jn 12:31; 14:30; 16:11). He has "fallen from heaven" together with his evil angels to do battle with God and his servants (Lk 10:18; Isa 14:12). It is this same Satan who "entered Judas" to effect the betrayal and destruction of Christ (Lk 22:3).

The apostles of Christ and the saints of the Church knew from direct experience Satan's powers against man for Man's own destruction. They knew as well Satan's lack of power and his own ultimate destruction when man is with God, filled with the Holy Spirit of Christ. According to Orthodox doctrine there is no middle road between God and Satan. Ultimately, and at any given moment, man is either with God or the devil, serving one or the other.

The ultimate victory belongs to God and to those with Him. Satan and his hosts are finally destroyed. Without this recognition -- and still more -- the experience of this reality of the cosmic spiritual struggle (God and Satan, the good angels and the evil angels), one cannot truly be called an Orthodox Christian who sees and lives according to the deepest realities of life. Once again, however, it must be clearly noted that the devil is not a "red-suited gentleman" nor any other type of grossly-physical tempter. He is a subtle, intelligent spirit who acts mostly by deceit and hidden actions, having as his greatest victory man's disbelief in his existence and power. Thus, the devil attacks "head-on" only those whom he can deceive in no other

way: Jesus and the greatest of the saints. For the greatest part of his warfare he is only too satisfied to remain concealed and to act by indirect methods and means. Be sober, be watchful. Your adversary, the devil, prowls around like a roaring lion seeking someone to devour. (1 Pet 5:8)

Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places (Eph 6:11-12).

A brother asked Abba Poemen, "How can a man avoid speaking ill of his neighbor?" The old man said to him, "We and our brothers are two images; when a man is watchful about himself, and has to reproach himself, in his heart he thinks his brother better than he; but when he appears to himself to be good, then he thinks his brother evil compared to himself."

YOUR HUT IS BURNING—*e-mail via Cynthia Haluszczak*

The only survivor of a shipwreck was washed up on a small, uninhabited island. He prayed feverishly for God to rescue him. Every day he scanned the horizon for help, but none seemed forthcoming. Exhausted, he eventually managed to build a little hut out of driftwood to protect him from the elements, and to store his few possessions. One day, after scavenging for food, he arrived home to find his little hut in flames, with smoke rolling up to the sky. He felt the worst had happened, and everything was lost. He was stunned with disbelief, grief, and anger. He cried out, "God! How could you do this to me?" Early the next day, he was awakened by the sound of a ship approaching the island! It had come to rescue him! "How did you know I was here?" asked the weary man of his rescuers. "We saw your smoke signal," they replied.

The Moral of This Story:

It's easy to get discouraged when things are going bad, but we shouldn't lose heart, because God is at work in our lives, even in the midst of our pain and suffering. Remember that the next time your little hut seems to be burning to the ground. It just may be a smoke signal that summons the Grace of God.

P.S You may want to consider passing this on, because you never know who feels as if their hut is on fire today.