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SAINT PHILIP'S FAST—NATIVITY FAST--ADVENT

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Constantine, Patriarch Pavle, Metropolitan Theodosius, 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 Michael Mihalick [MS], Father Joseph Kopchak, Father Charles Mezzomo, 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, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, 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, Cameron [a boy in Matt's class], Faith—a 7-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 3-year-old with a brain tumor, Dillon, Ethel Thomas, Donna, Nick Malec [Maxine's brother], Erin, Jim Markovich, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Rita Very & family, Sue Segeleon, Mike Gallagher, Mildred Walters, Michael Miller, Jim Logue—throat cancer, Liz Stumpf, Ester Tylavsky, Ed Jamison, Theodore Nixon, Charles Johnson, Amy Forbeck, Michelle Corba Kapeluck, Gloria Prymak [Liz's niece], Robert Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, Sabrina, George & Mika Rocknage, Elizabeth Mitchell, Robert McKivitz, Cliff Dow, Marjorie Pershing, Amy Kemerer, Tom Marriott, Joe Farkas, Liz Obradovich, Liz, Helen Pytlak, Halyna Zelinska [Bishop Daniel's mother], Mary Ann, Charlotte, Peter Natishan, Michael Spak, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Brandi Thomas, Eleanor Kelly, and Daria Masur. ARNOLD: Stefania Lucci,

Steve Sakal, Homer Paul Kline, and Steve Ostaffy. We pray that God will grant them all a speedy recovery.

Our sympathy and prayers go out to the family of Helen Pytlak, who fell asleep in the Lord on Monday, December 7th. May God grant her the Kingdom of Heaven and Life Everlasting! Vechnaya Pam'yat!

2009 Church Calendars are available downstairs. Also, please see Debbie Paouncic if you would like to purchase the \$25 All Saints Camp Calendar Raffle—before January 1, 2009!

If you are an ardent reader, seek not brilliant and erudite texts; otherwise the demon of haughtiness will strike your heart. But like a wise bee that gathers honey from flowers, so also through your reading obtain healing for your soul.—*Saint Ephraim the Syrian*

Please remember David Weaver in Mosul, James John Logue, and George Senita assigned to Iraq, Matthew Machak, and 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 Sixth Grade and Matt’s Fourth Grade collections. THANK YOU ALL FOR YOUR HELP! Love, **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, December 14 Divine Liturgy 10:30 AM
26TH SUNDAY AFTER PENTECOST, PROPHET NAHUM, RIGHTEOUS PHILARET THE MERCIFUL OF AMNIA IN ASIA
MINOR, MARTYR ANANIAS OF PERSIA, SAINT IOANICIUS OF DEVIC, SERBIA
Tone 1
Ephesians 5:9-19
Luke 18:18-27 [Gospel of the 30th Sunday]
Litany in Blessed Memory of Victor Burlack—Walt & Evelyn
Parastas in Blessed Memory of Nicholas & Catherine Behun—Behun Family

Sunday, December 21 Divine Liturgy 10:30 AM

27TH SUNDAY AFTER PENTECOST, VENERABLE PATAPIUS OF THEBES, HOLY APOSTLES OF THE 70: SOSTHENES, APPOLLOS, CEPHAS, TYCHICUS, EPAPHRODITUS, CAESAR & ONESIPHORUS, HOLY 362 MARTYRS OF AFRICA BY THE ARIANS, MARTYR VICTORIA, MARTYR ANTHUSA AT ROME, VENERABLE CYRIL-ABBOT OF CHELMOGORSK

Tone 2
Ephesians 6:10-17
Luke 18:12-19

Litany in Blessed Memory of Mary Pekich—40 Days—Fr. Bob

Sunday, December 28 Divine Liturgy 10:30 AM

28TH SUNDAY AFTER PENTECOST, SUNDAY OF THE HOLY FOREFATHERS, HIEROMARTYR ELEUTHERIUS-BISHOP OF ILLYRIA & HIS MOTHER ANTHIA & MARTYR CORIBUS-EPARCH, VENERABLE PAUL OF LATROS, SAINT STEPHEN THE CONFESSOR-ARCHBISHOP OF SUROZHA IN CRIMEA, MARTYR ELEUTHERIUS AT CONSTANTINOPLE, VENERABLE PARDUS-HERMIT OF PALESTINE, MARTYR BACCHUS THE NEW, MARTYR SUSANNA THE DEACONESS OF PALESTINE, VENERABLE TRYPHON-ABBOT OF PECHENGA [KOLSK] & HIS DISCIPLE JONAH

Tone 3
Colossians 3:4-11 [of the 29th Sunday]
Luke 14:16-24 [of the 29th Sunday]

Litany in Blessed Memory of Archimandrite Gregory [Woolfenden]—40 days—Fr. Bob

BULLETIN INSERT FOR 14 DECEMBER 2008

TWENTY-SIXTH SUNDAY AFTER PENTECOST

PROPHET NAHUM, RIGHTEOUS PHILARET THE MERCIFUL OF AMNIA IN ASIA MINOR, MARTYR ANANIAS OF PERSIA, SAINT IOANICIUS OF DEVIC, SERBIA

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!

A young couple moved into a new neighborhood. The next morning while they are eating breakfast, the young woman saw her neighbor hanging the wash outside.

"That laundry is not very clean", she said. "She doesn't know how to wash correctly. Perhaps she needs better laundry soap."

Her husband looked on, but remained silent.

Every time her neighbor would hang her wash to dry, the young woman would make the same comments.

About one month later, the woman was surprised to see a nice clean wash on the line and said to her husband, "Look, she has learned how to wash correctly. I wonder who taught her this?"

The husband said, "I got up early this morning and cleaned our windows."

And so it is with life, what we see when watching others depends on the purity of the window through which we look.

TURKEY

Bartholomew: search for unity between Orthodox and Catholics "a duty" by NAT da Polis

On the occasion of the feast of St. Andrew, founder of the Church of Constantinople, the patriarch and Cardinal Kasper reaffirm that the ecumenical journey is a road without alternatives.

Istanbul (AsiaNews) - The homilies for the services and celebrations for the patron of Constantinople, St. Andrew, were centered on the certainty that the common journey toward full unity between the two sister Churches - Catholic and Orthodox - is the only answer, including to the challenges of today's world in full economic, political, and social crisis.

The celebrations were attended by a large delegation from the Church of Rome, led by Cardinal Walter Kasper, president of the council for Christian unity, representatives of the other Christian confessions, the diplomatic corps, and various authorities.

Ecumenical patriarch Bartholomew began his homily by recalling the historic meeting in Jerusalem in 1964, between Paul VI and Athenagoras, which put an end to the historic and distasteful schism of 1054 between the two sister Churches, initiating a dialogue of love and truth in full and mutual respect, with the objective of reestablishing full communion. And precisely in order to highlight this journey toward full communion, Bartholomew gave the example of the two brothers "in the flesh," Andrew and Peter, who later became spiritual brothers in Christ, to emphasize the role that the two sister Churches must play. Although the two brothers Peter and Andrew followed different geographical paths to testify to the truth of Christ our Lord - the former sanctified the Church of Rome with his own blood, while the latter founded the Church of Byzantium, which later became Constantinople - they have remained united in the course of history through the two Churches: Rome and Constantinople.

This connection between the two apostles, Bartholomew continued, the beginning of which was biological in nature, later became a spiritual bond in the name of our Lord, and ended up constituting the bond that unites the Churches. And this bond must always be kept in mind, continued the ecumenical patriarch, in order to restore full unity. Because today, by honoring the apostle Andrew, one also honors the apostle Peter - it is not possible to think of Peter and Andrew separately. The thorns must therefore be removed which for a millennium have wounded relations between the two Churches, and guidance toward unity must be taken from the spirit of the common tradition of the seven ecumenical councils of the first millennium. And all of this is not only out of respect for our two apostles, Bartholomew concluded, but also because it is our duty toward the contemporary world, which is going through a tremendous sociopolitical, cultural, and economic crisis. A world that has urgent need of the message of peace, of which the founder of our Church, Jesus Christ, is the messenger, through his cross and resurrection. Only then will the word of our Church be credible, when it can also give a message of peace and love: "Come and see" (John 1:47).

Cardinal Kasper, as the pope's representative, also focused in his homily on the importance of dialogue for full unity between the Churches, saying that the same feast is celebrated today in Rome, a sign of our common apostolic heritage, which requires us to work for full communion. Because this ecumenical commitment is not an option, but a duty toward our Lord, in order to be able to consider ourselves an essential part of the Church of Christ, our Lord.

Kasper then cited the three visits of the ecumenical patriarch to Rome in 2008, which included his participation, together with Pope Benedict, in the inauguration of the Pauline year, and his address to the synod of Catholic bishops, also at the invitation of the pope. This reinforced the bonds between Rome and Constantinople. He concluded by speaking of the importance of the document of Ravenna (2007) in the dialogue between Catholics and Orthodox.

Finally, in a conversation with AsiaNews, Cardinal Kasper maintained that the journey with the Orthodox, although it will certainly not be short, has started on the right path, "in part because we have many, many things in common with the Orthodox." Moreover, Kasper continued, the fact that Constantinople has a very broad vision helps a great deal in the journey of dialogue toward full communion.

NAILS IN THE FENCE

There once was a little boy who had a bad temper. His Father gave him a bag of nails and told him that every time he lost his temper, he must hammer a nail into the back of the fence.

The first day the boy had driven 37 nails into the fence. Over the next few weeks, as he learned to control his anger, the number of nails hammered daily gradually dwindled down. He discovered it was easier to hold his temper than to drive those nails into the fence.

Finally the day came when the boy didn't lose his temper at all. He told his father about it and the father suggested that the boy now pull out one nail for each day that he was able to hold his temper. The days passed and the young boy was finally able to tell his father that all the nails were gone. The father took his son by the hand and led him to the fence. He said, 'You have done well, my son, but look at the holes in the fence. The fence will never be the same. When you say things in anger, they leave a scar just like this one. You can put a knife in a man and draw it out. But It won't matter how many times

you say I'm sorry, the wound will still be there. A verbal wound is as bad as a physical one.

Please forgive me if I have ever left a 'hole' in your fence.—Father George Livanos

a word from the desert

An old man said, "As the earth never falls down, neither does one who humbles himself."

A brother came to Abba Theodore of Pherme and began to converse with him about things which he had never yet put into practice. So the old man said to him, "You have not yet found a ship nor put your cargo aboard it, and before you have sailed, you have already arrived at the city. Do the work first; then you will have the speed you are making now."

What Do Teachers Make?

The dinner guests were sitting around the table discussing life. One man, a CEO, decided to explain the problem with education. He argued, "What is a kid going to learn from someone who decided his best option in life was to become a teacher?" He reminded the other dinner guests what they say about teachers: "Those who can, do. Those who can't, teach." To stress his point he said to another guest,

"You're a teacher, Bonnie. Be honest. What do you make?"

Bonnie, who had a reputation for honesty and frankness replied, "You want to know what I make?" (She paused for a second then began...) "Well, I make kids work harder than they ever thought they could. I make a C+ feel like the Congressional Medal of Honor. I make kids sit through 40 minutes of class time when their parents can't make them sit for 5 minutes without an iPod, Game Cube, or movie rental...

You want to know what I make?"

(She paused again and looked at each and every person at the table.)

I make kids wonder.

I make them question.

I make them criticize.

I make them apologize and mean it.

I make them have respect and take responsibility for their actions.

I teach them to write and then I make them write.

I make them read, read, read.

I make them show all their work in math.

I make my students from other countries learn everything they need to know in English

while preserving their unique cultural identity.

I make my classroom a place where all of my students feel safe.

Finally, I make them understand that if they use the gifts they were given, work hard, and follow their hearts, they can succeed in life.

(Bonnie paused one last time and then continued.)

Then, when people try to judge me by what I make, I can hold my head up high and pay no attention because they are ignorant.

You want to know what I make?

I MAKE A DIFFERENCE.

What do you make?

**And to every teacher to visits my website and reads this, I say
THANK YOU FOR MAKING A DIFFERENCE!**

When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne; they cried out with a loud voice, "O Sovereign Lord, holy and true, how long before thou wilt judge and avenge our blood on those who dwell upon the earth?" (Revelation 6:9-10)

During the first centuries of Christianity, the church was battered within and without. Pseudo-Christians distorted the faith and misled the faithful, while the powerful Roman Empire persecuted Christians with torture and death. When local church members were able to gather the remains of their fellow-believers (often, this was forbidden), they lovingly interred these broken bodies beneath their altars, a reminder that the blessed departed are invisibly present to join us in worship. St. John writes that, in his vision, he heard the voice of the martyrs crying out from under the altar.

The persecutions ended when, by God's mercy, the Roman Emperor Constantine had a miraculous conversion in 312 AD. However, those who distort the faith were about to launch a new attack. A priest named Arius proposed that, if Christ is the Son of the Father, he can't be the same age as the Father. Christ must have been created by God, at some point before the universe was made. This would mean that Jesus is not really God, not in the way God the Father is.

That theory may sound familiar to you; throughout the centuries, there have been many who find it more appealing to see Jesus as an exalted man than to recognize him as fully God. The teachings of Arius provoked great controversy, and the Emperor Constantine summoned church leaders from around the known world to come to Nicea, a suburb of Constantinople, and settle the matter.

The Syrian writer, Marutha of Maiperqat, is credited as author of a description of how the council convened. When the 318 church leaders assembled, it was obvious that many of them had endured persecution. Virtually all of them, Marutha says, "were more or less maimed...Some had the nails of their fingers or toes torn out; some were otherwise mutilated." Thomas of Marash, he says, had been imprisoned for 22 years, and each year his captors had cut off a finger, put out an eye, or wounded him some other way in an attempt to make him deny Christ.

The Emperor was astounded by the suffering evident in the faces and bodies of these men. Marutha says that he went from one man to the next, bowing his head and humbly kissing "the marks of Christ in their bodies," the scars that bore witness to their faith. When Constantine came to Thomas of Marash he was overcome. As a peasant would bow to a king, the Emperor bowed to the wrecked body and shining soul of this Christian conqueror. He said, "I honor thee, O martyr of Christ, who art adorned with many crowns!"

For almost 200 years, Roman Emperors had brought persecutions upon Christians; but God knew there would come a time when an Emperor would bow to a martyr of Christ. What does this tell us about the end of time, when "every knee shall bow and every tongue confess that Jesus Christ is Lord" (Phil 2:10)?

Frederica Mathewes-Green

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a word from the desert

One of the fathers said, "There was a magistrate sent out on imperial business. He came across a poor man lying dead and naked in the road. Being deeply moved he said to his servant, "Take the horse and go on ahead a little way." The magistrate then went over, removed one of his own linen garments, placed it on the dead man lying there, and departed. Some days later the same magistrate was sent out again on business. It happened that as he came out of his city he fell off of his horse and broke his foot. His servant brought him back to his house and physicians took charge of him. After five days passed his foot began to blacken. The physicians, seeing the foot blacken, agreed among themselves that the foot ought to be cut off lest the whole body become gangrenous and the man die.

So they said to him, "We shall come in the morning and heal you." The sick man beckoned his servant to go out after the physicians and learn from them what they intended to do. They said to him, "Your master's foot has blackened and unless it is cut off the man will die. So we shall come in the morning and whatever God wills we shall do." The servant came to his master, weeping and saying, "They are planning these things for you."

When he heard this, he was grieved, and could not sleep due to his great despondency. There was a candle left burning. In the middle of the night he saw a man come in through the door, come over to him, and say, "Why are you weeping, why are you grieving?" And he said, "Sir, do you want me not to weep and not to grieve even though my foot was broken and the physicians are planning to cut it off?" The apparition said to him, "Show me your foot." And he anointed it and said, "Get up now and walk." The sick man replied, "It is broken and I am unable to get up." So he said to him, "Lean on me." And he leaned on him and walked lamely. So the apparition said to him, "You are still lame; lie down again." He proceeded to anoint him again on both feet. And he said to him, "Get up now and walk." He stood up and walked normally. Then he said to him, "Go lie down and rest."

And he spoke some words to the magistrate about mercifulness, because the Lord said, "Blessed are the merciful, for they shall have mercy shown to them," but "Merciless is the judgment of the one not showing mercy." And then he said to him, "Be saved." The magistrate said, "Are you leaving?"

He replied, "What do you want in addition to regaining your health?" The magistrate said to him, "By the God who has sent you, tell me who you are."

He replied, "Look at me. Certainly you recognized this linen cloth?" And he said, "Yes, sir, it is mine." The other replied, "I am he whom you saw dead and cast off in the road, and you gave me your garment. And so God sent me to heal you. Therefore give thanks for all things to God." And he left by way of the door through which he came. And the magistrate, having been healed, glorified God, the cause of all good things."

Let me describe to you five ways of repentance; each is different, but all point toward heaven.

The first road is the acknowledgment of sins. If you acknowledge your sins to God, He will forgive you; and this act of acknowledgment will help you stop sinning. Let your conscience be your accuser, so that you will not have to face a far different accuser at the Lord's tribunal.

The second road of repentance is the forgetting of the wrongs of others. This requires you to control your temper and to forgive the sins that others have committed against you. If you forgive others, the Lord will forgive you.

The third road is prayer: not perfunctory routine prayer, but fervent, passionate prayer in which you lay yourself wholly before God.

The fourth road is generosity, in which by acts of thoughtful love you make amends for the sins you have committed.

And the fifth road is humility, whereby you regard yourself as having no virtue, but only sins to offer to God; He will then take the burden of sin from your back.

At times it will be right to travel on one of these roads, at other times to travel on another. But ensure that every day you walk along at least one of them.

St. John Chrysostom