



Holy Ghost Orthodox Church

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NATIVITY FAST—SAINT PHILIP'S FAST

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Constantine, 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 Anthony Dimitri, Father Cuthbert Jack, Father Elias Warnke, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike 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, 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—an 7-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-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, Sue Segeleon, Mike Gallagher, 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, Marjorie Pershing, Tom Marriott, Joe Farkas, Liz Obradovich, Liz, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Peter Natishan, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Brandi Thomas, Eleanor Kelly, Bryan, Peter & Karen Special, Amy Boe, Doris Artman, Maureen Sams, Nancy Barylak, Shirley Tkacik, Carol Kowalcheck, Martin Golofski, Joe Paouncic, Anthony Yerace, Joanne Brodrick, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Diane Waryanka, Nathan Forbeck, Joseph Baloga, Andy Torick, Sarah Doyle, Carmella Berardesca, Samuel Peters, Jean Stutchell, Joe

Pauncic, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Jill Paha, 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.

2010 Envelopes are now available downstairs in the church hall. PLEASE NOTE—your number may be different from this year's envelopes! Please put your name on the new envelopes when you start using them AFTER January 1, 2010! Any questions—please see Fr. Bob.

Please remember James John Logue George Senita, & John Kirkowski assigned to Iraq, Matthew Machak, Tonia Dec, Michael Repasky, 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 Seventh Grade and Matt's Fifth 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, November 29 Divine Liturgy 10:30 AM

25TH SUNDAY AFTER PENTECOST

HOLY APOSTLE AND EVANGELIST MATTHEW, VENERABLE FULVAINUS-PRINCE OF ETHIOPIA-IN HOLY BAPTISM
MATTHEW, VENERABLE SERGIUS-ABBOT OF MALOPINEGA

Tone 8

Ephesians 4:1-6, I Corinthians 4:9-16

Luke 10:25-37, Matthew 9:9-13

Parastas in Blessed Memory of Charlie & Tillie Pawlyshyn—Fran Ferlin & Jean Stutchell

Sunday, December 6 Divine Liturgy 10:30 AM

26TH SUNDAY AFTER PENTECOST

SAINT AMPHILOCIUS-BISHOP OF ICONIUM, SAINT GREGORY-BISHOP OF AGRIGENTUM, MARTYR SISINIUS-BISHOP OF CYZICUS & THEODORE OF ANTIOCH, BLESSED GREAT-PRINCE ALEXANDER NEVSKY-IN MONASTICISM ALEXIUS, VENERABLE AMPHILOCIUS OF PERCHEVSKY LAVRA, SAINT METROPHANES-IN MONASTICISM MACARIUS-BISHOP OF VORONEZH, SAINT ISCHYRION-BISHOP IN EGYPT & HERMIT OF SCETE

Tone 1
Ephesians 5:9-19
Luke 12:16-21

Litany in Blessed Memory of Thomas Bryan, John Hanczar, Mary Blitzkan, Marjorie Yarmeak, Mary Sharon, Frank Barankovich, Mary Krevanich, Katherine Holowaty, Helen Pytlak, Robert Vetosky, & Rose Pynch--Fr. Bob Parastas in Blessed Memory of Walter & Victor Burlack--Evelyn

Sunday, December 13 NO SERVICE IN SLICKVILLE
27TH SUNDAY AFTER PENTECOST

HOLY AND ALL-PRAISED APOSTLE ANDREW THE FIRST-CALLED, SAINT FRUMENTIUS-ARCHBISHOP OF ABYSSINIA

Tone 2
Ephesians 6:10-17, I Corinthians 4:9-16
Luke 13:10-17, John 1:35-51

BULLETIN INSERT FOR 29 NOVEMBER 2009
TWENTY-FIFTH SUNDAY AFTER PENTECOST
HOLY APOSTLE AND EVANGELIST MATTHEW, VENERABLE
FULVAINUS-PRINCE OF ETHIOPIA-IN HOLY BAPTISM
MATTHEW, VENERABLE SERGIUS-ABBOT OF MALOPINEGA

TROPARION—TONE 8

Thou didst descent from on high, O Merciful One!
Thou didst accept the three-day burial to free us from our sufferings!
Our Lord, our Life and Resurrection, Glory to Thee

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

KONTAKION—TONE 8

By rising from the tomb,
Thou didst raise the dead and resurrect Adam.
Eve exults in Thy Resurrection,
And the world celebrates Thy Rising from the dead,
O greatly Merciful One!

PROKEIMENON—TONE 8

READER: Pray and make your vows before the Lord our God!
PEOPLE: **Pray and make your vows before the Lord our God!**
READER: In Judah, God is known; His name is great in Israel!
PEOPLE: **Pray and make your vows before the Lord our God!**
READER: Pray and make your vows.
PEOPLE: **Before the Lord our God!**

ALLELUIA VERSES—TONE 8

Come let us rejoice in the Lord! Let us make a joyful noise to God our Savior!

Let us come before His face with thanksgiving; let us make a joyful noise to Him with psalms.

The Orthodox Community in Chicagoland Joined the Serbian-Americans to Mourn Passing of Patriarch Pavle!

Protopriest Taras Naumenko

Chicago, IL – The Orthodox Community joined Serbian-Americans from throughout the greater Chicagoland metropolitan area at Holy Resurrection Serbian Orthodox Cathedral on Tuesday, November 17, in prayerful remembrance of the spiritual leader and head of the Serbian Orthodox Church, His Holiness Patriarch Pavle, who passed away on Sunday in Belgrade, Serbia, at the age of 95 following a prolonged illness.

With the blessing of Metropolitan Christopher of the Serbian Orthodox Church who already departed for Belgrade for the funeral, a memorial service was held by His Eminence Archbishop Job of Chicago and the Midwest, OCA; His Eminence Archbishop Nicolae of Chicago-Romanian Orthodox Archdiocese in America and Canada; His Grace Bishop Demetrios of Mokissos, Greek Orthodox Archdiocese of America-Metropolis of Chicago and His Grace Bishop Daniel-Ukrainian Orthodox Church of the USA Western Eparchy for Patriarch Pavle of Blessed Memory.

Following the memorial service His Grace Bishop Demetrios, spoke on behalf of the Hierarchs present quoting from St Paul's letter to the Corinthians 12:25-27: that the members should have the same care for one another. And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it. The Orthodox Community in Chicagoland has great love and support of one another; it was expressed by the presence of the Hierarchs gathered from the various jurisdictions.

The Pan-Orthodox nature of the prayerful gathering was a testimony to the profound respect and admiration in which the wider Orthodox community held His Holiness Patriarch +Pavle, as well as an expression of spiritual unity and consolation to the Serbian Orthodox Church by our sister Orthodox Churches in this time of grief.

Later that evening, His Grace Bishop Daniel, on behalf of the Council of Bishops and the entire Ukrainian Orthodox Church of the USA expressed his condolences to the Serbian community for the local Serbian television

channel. Accompanying Bishop Daniel, were Archimandrite Pankaratij, Protopriest Taras Naumenko and Deacon Andrij Fronchak.

May Patriarch Pavle's Memory be Eternal!

Serbs bid emotional farewell to Patriarch Pavle

AP Associated Press



AP—A priest kisses the head of late Patriarch Pavle as he lies in repose at the Congregational church

By DUSAN STOJANOVIC, Associated Press

BELGRADE, Serbia – Hundreds of thousands of people joined a somber funeral procession Thursday for Patriarch Pavle, the leader of the Serbian Orthodox Church through its post-Communist revival and the Balkans' bloody ethnic conflicts in the 1990s.

Pavle, a highly popular patriarch known for his modesty and humility, died over the weekend at age 95 after being hospitalized for two years with heart and lung problems. He had led the 7 million-member church since 1990.

White-robed church elders held funeral prayers in Belgrade's Church of St. Michael the Archangel, or Saborna Crkva in Serbian, where Pavle's body, covered by a green-and-gold embroidered cloth, lay surrounded by flickering candles in an open casket.

The frail-looking Pavle, known as "the walking saint," had called for peace and conciliation during the Balkan wars that killed tens of thousands and left hundreds of thousands homeless. But critics say he failed to openly condemn the extreme Serb nationalism of the late President Slobodan Milosevic, which triggered the clashes with Catholic Croats and Bosnian and Kosovo Muslims.

The casket was placed on a funeral caisson as crowds joined Serbian leaders and clergy in a solemn procession to the St. Sava Temple, the biggest Orthodox Christian church in the Balkans.

State television estimated that about half a million Orthodox believers, many from neighboring Bosnia and Montenegro, attended the funeral procession through downtown Belgrade as bells tolled from churches.

Istanbul-based Ecumenical Patriarch Bartholomew I, the spiritual leader of world's Orthodox Christians, led a liturgy in front of the masses gathered outside the white marble church.

Bartholomew described Pavle as a "great spiritual leader" during the turbulent era for the nation.

"His face and appearance were radiant with holiness and righteousness," he said. "He was a true monk, a man of endless prayers, kind and calm but also a fighter who does not back down and is ready for any sacrifice when needed."

Serbia's President Boris Tadic, who attended the prayers, thanked the late patriarch "for having been there for us with his deeds and message that we should always be human and never respond to the evil in the others with the evil within us."

Pavle was buried later Thursday at a monastery in a Belgrade suburb in a private ceremony attended only by church leaders and Serbian officials.

"I come to bid last farewell to the best man who ever lived," said Gojko Ljubovic, 53-year-old teacher from the southern town of Vranje. "He has done so much for the Serbian nation."

There have been reports of an internal struggle over who would succeed Pavle. The election cannot be held until 40 days after Pavle's death. The favorite is influential Bishop Amfilohije, a hard-liner known for his anti-Western and ultranationalist stances, who served as the acting head of church during Pavle's hospitalization.

After the liturgy, Amfilohije described Pavle as a "modest and quiet man who is now a beacon of light that shines on us from the sky."

"People have poured like a river only to touch him," Amfilohije said of the large crowds who had come to the Saborna church to pay their last respects to Pavle since Sunday.

Associated Press writer Jovana Gec contributed to this report.

Online churches draw believers, critics—By Anne Hammock, CNN

November 15, 2009 9:18 a.m. EST



Some critics say virtual worship separates followers from the spiritual essentials found in brick-and-mortar Christian churches.

(CNN) -- Hjalti á Lava was searching his iPhone for a Bible app when he stumbled across Church Online, a service of Web site LifeChurch.tv. Soon he was regularly logging into the Oklahoma-based cyber-church -- some 4,100 miles away from á Lava's home in the Faroe Islands, west of Norway. "It allows me to connect with others and have conversations about the message," says á Lava, who shares his faith with other believers in the site's live chat room. "Technology allows us today to have fellowship across borders and cultures."

In doing so, á Lava joined growing numbers of Christians worldwide who are migrating from the chapel to the computer. A map on the Church Online site showed users from 22 countries logged into a recent service.

Online [religious services](#) offer convenience to those who are too isolated or infirm to attend a real-world church. But can worshipping via a computer offer true spiritual fulfillment?

[Internet](#) pastors and parishioners cite their 24-hour access to interactive tools and social-networking platforms to show their online experiences are as meaningful as those that take place with face-to-face congregations.

"We were blown away at how people could actually worship along [online]," says Craig Groeschel, senior pastor at LifeChurch.tv. "The whole family will gather around the computer, and they'll sing and they'll worship together. Instead of trying to get people to come to a church, we feel like we can take a church to them."

But critics believe virtual worship separates followers from a trinity of spiritual essentials found in brick-and-mortar Christian churches: community, Communion and connection with Christ.

"Online church is close enough to the real thing to be dangerous," says Bob Hyatt, a pastor who leads the brick-and-mortar Evergreen Community Church in Portland, Oregon. In a blog post for ChristianityToday.com, he writes that calling it virtual church "gives people the idea that everything they need is available here."

The debate is an extension of a wider argument over social interaction in virtual environments versus the physical world. But because practices of faith are involved, both sides are deeply invested in the outcome, seeing it as a statement on the nature of the Christian person's relationship with God.

Supporters of online churches have a common response to their skeptics: Try before you criticize. The virtual experience goes far beyond using live chat rooms to exchange emoticons instead of hugs and handshakes, they say.

Links allow congregants to "raise their hand" and publicly commit to Christ, while prayer requests and one-on-one guidance are a click away. Sermon notes can be shared and discussed. And many online churches are aided by volunteers, allowing them to hold services several times each day.

The Internet campus of the Flamingo Road Church in Cooper City, Florida, pulls in more than 2,000 congregants from around the world during its Sunday services. Pastor Doug Gramling said his three children are part of the Internet generation that will eventually decide the future of worship. They use Web tools to stay in constant connection with friends over vast distances, which Gramling says "gives me confidence that it can happen in online church."

But the disconnect from physical closeness is what Hyatt said he's "fighting hardest against." His own church offers online extensions such as podcasts and forums. But he believes "the computer screen is a supplement, not a replacement."

Hyatt and other critics are particularly distressed by the online offering of traditional sacraments, such as Communion and baptism. He believes it is "ridiculous" that someone can grab grape juice and a cracker from the fridge and watch a computer screen, thinking they are truly participating in a gathering of the faithful.

"Something about the physical presence, breaking the same bread, is what Communion is meant to be," he says.

But Church Online participant Donna Cole disagrees.

"Knowing that others are also celebrating Communion, regardless of location, makes it an especially wonderful time," says Cole, who believes real-world Communion can ring hollow. "When I've taken Communion in live surroundings, I often got the sense that it was ritualistic and without meaning."

Matthew Bailey, a parishioner in the Franktown United Methodist Church in Virginia, believes that the meaning of the ritual is what matters.

"If people are willing to go to the trouble of giving their own Communion, then it is quite probably 'real' for them," he says. While Bailey chooses to remain at his face-to-face church, he believes any person "faithfully attending an online church service, is being more proactive, and thus probably more attentive, than many longtime churchgoers."

Douglas Estes, lead pastor of Berryessa Valley Church in San Jose, California, and author of "SimChurch," a book about Internet church services, would like to see this debate go away.

"The Bible sees church not as a man-made building but as a people gathered to glorify God with their lives," he says. Estes believes the quality of a community should be judged by the spiritual fellowship it offers.

"There is only one substantive difference between an online church and a brick-and-mortar church: The place where they meet."

The Martyrdom of St. Demetrius of Thessaloniki

When the emperor Maximianus (probably Galerius Maximianus, emperor 293-311) was spending time in the city of the Thessalonians, being a superstitious man, he persecuted those who heeded just religion and killed them. Among these was blessed Demetrius, he who had both performed good works since his youth and had taught others, who displayed himself and was without fear. For he taught how divine Wisdom had descended to the earth from heaven in order to bring back to life by means of his own blood man who had died because of sin. When he was preaching these and other things, some imperial servants who had been entrusted with the capture of Christians, seized saint Demetrius and presented him to the emperor Maximianus.

It happened that the emperor had gone to the city's stadium on account of those who had been about to join together in single combat. A circular enclosure was being readied there by means of some fencing where he was about to watch those who fought each other face-to-face in turn in the manner of the theatre because it was a delight to him to witness the spilling of human blood. Nevertheless, not without care and concern did he regard that which was perceived as delightful to him. For he burned with support for a certain single-combatman, Lyaeus by name, who, abusing the strength and size of his body, had already vanquished many and possessed a knowledge of killing gained through theory and practice. Because all were afraid of this man and there seemed to be no-one to withstand him, Maximianus held him in high regard, prized him, and used watch him with great pleasure. He praised and admired him, and gloried in the arrogance of the man as if concerning

something important. When he had arrived near the stadium, those who had seized blessed Demetrius, brought him forward to him.

Hearing that he was a Christian, the emperor, because he was entirely focused on the spectacle that was at hand, ordered blessed Demetrius to be held there next to the stadium and to be kept under guard in the public bath. So the emperor took his seat, and when Lyaeus had been brought in, he asked who was willing to enter into single-combat with him, offering and promising gifts.

And a certain young man by the name of Nestor leaped forth from the higher seats, and, desiring single-combat, took his stand opposite Lyaeus, so that, stupefied, Maximianus called Nestor, he who had leaped forth for this reason, to himself, and advised him, saying, "I realize that lack of money has caused you to be raised to such a state of fantasy so that you either win and acquire sudden wealth or, cheated by your desire, rid yourself of your poverty along with your life. But because of my pity for the youth with which you are adorned, I will even give to you worthy and fitting gifts on account of your unique daring. So come on, take the gifts too along with your life. Do not hurl yourself against Lyaeus, since he has conquered many more powerful than you. When Nestor heard these things, he neither accepted the emperor's advice nor feared concerning Lyaeus' strength. He answered the emperor, "I have not come to this contest for gain, as you have asserted, but in order to prove myself better than Lyaeus. So then both the emperor and those who were about him, supporters of Lyaeus, rose in anger at Nestor's words, not tolerating his boastfulness. The emperor reassured Lyaeus and restored his confidence. He, for his part, hastened to show himself worthy of the imperial judgment. And when battle had been joined, Lyaeus received a mortal blow, immediately fell dead, and caused the emperor extreme confusion. For this reason, without paying Nestor any of the monies that had been agreed and promised, he then leaped forth from his seat and returned in sadness to the palace.

When some mentioned about Demetrius to him, roused to anger, he ordered him immediately to be pierced with lances in the very place where he was being detained. In this way blessed Demetrius completed the martyrdom of a good confession. His body was counted as little by his killers, but some religious men came secretly by night and rescued it from the dirt where it had been thrown, and having gathered as much earth as they were able, they carefully buried it so that it would not receive injury from any fierce and cruel animals. After these events, no-one cared to move the saint's body, but it remained beneath its marker. Furthermore, to say little, no few miracles and healings were worked in the same place for those who called upon him with faith. When the martyr's merit had presently been made common knowledge,

Leontius, assuredly beloved of God, a man who adorned the seat of the prefecture of Illyricum, cleaned the building which contained the most holy body of the martyr, and freed it from all harm, since it was very humble, concealed on all sides, and restricted by the porticoes of the public bath and the stadium. He enlarged it by means of further lots of land, and erected there an oratory in honor of the holy martyr Demetrius for the praise of Our Lord Jesus Christ, with Whom the Father and the Holy Spirit share glory, honor and power through ages of ages.

Anastasius Bibliothecarius, the Passion of St. Demetrius

Great Martyr Demetrius, commemorated 26 October/08 November

icon and troparion at: <http://www.comeandseeicons.com/d/ynk03.htm>