



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, Bishop Robert, Father Gerald Olszewski, Father Jakiw Norton, Father Dragan Filipović, 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, Archimandrite Lev, Father Nestor Kowal, Father Paul Bigelow, Father Emilian Balan, Joshua Agosto and his family, Mike Holupka, Eva Malesnick, 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, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Stella Cherepko, Sam Wadrose, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, Michelle Corba Kapeluck, Gloria Prymak [Liz's niece], Robert Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, George & Mika Rocknage, Robert McKivitz, Liz Obradovich, Liz, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Peter Natishan, Andrew Mark Olynik, Deborah Finley, Claire Senita, Brandi Thomas, Eleanor Kelly, Bryan, Doris Artman, Nancy Barylak, Khrystyna Chorniy, Anthony Cormier [4-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C., Allie—young girl with leukemia, Heather Kramer, Jane Wartinbee, Matthew—21-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Yvonne Christy, Myron & Barbara Spak, Pete Niederberger, Julia Duda, Lisa Pandle, Kris & Julie Hanczar, John Kennedy, Lloyd Sheakley [Pani Gina's uncle], Diane McDaniel, Loretta, Nancy, Carol, & Michael Sheliga, Gaelle Kelly Irma McDivitt, Robin Young, Mckayla, Rachel, Tony Butecoff, Carl & Margaret

Reed, Georgia & Theodore Demopoulos, Jillian Bowman [10-year old with cancer], Lydia Wilson, Robert Pointon, Walter Cecelia, John Persico, Karen & Peter Special, Adam Wilson, Jeff Miller, Mary Kernick, Glenn Miller, and Daria Masur. ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

We will be donating the “kissing the cross” collections for the rest of October to Holy Transfiguration Monastery in Ellwood City for their annual donation drive. Thank you in advance for your generous donations to the nuns there who pray constantly for our salvation!

NOTICE: Due to the increase in the cost of petroleum products, we have been forced to raise the price of the glass “7-day-votive” candles to \$3.00 each. Please understand that for the past several orders, our cost has exceeded the donation requests and it is no longer possible to do this...any questions, please see John or Fr. Bob.

True love is like the flame of a candle. However many candles you light from the flame, the initial flame remains unaffected. It doesn't lessen at all. And every freshly lit candle has as much flame as the others do. *Elder Epiphanius of Athens, +1989*

Please remember James John Logue, George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men 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 Debbie Paouncic’s class. THANK YOU ALL FOR YOUR HELP!

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, October 16 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
EIGHTEENTH SUNDAY AFTER PENTECOST—HIEROMARTYR DIONYSIUS THE
AREOPAGITE & WITH HIM MARTYRS RUSTICUS & ELEUTHERIUS; SAINT JOHN THE
CHOZEBITE-BISHOP OF CAESAREA IN PALESTINE; BLESSED HESYCHIUS THE
SILENT OF MOUNT HOREB; SAINT DIONYSIUS-RECLUSE OF PERCHEVSKY LAVRA

Tone 1

II Corinthians 9:6-11

Luke 6:31-36

Parastas in Blessed Memory of George Lucio—Sonia Lucio

Sunday, October 23 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
NINETEENTH SUNDAY AFTER PENTECOST—HOLY FATHERS OF THE SEVENTH
ECUMENICAL COUNCIL; MARTYRS EULAMPIUS, EULAMPIA, & 200 WITH THEM AT
NICOMEDIA; MARTYR THEOTECNUS OF ANTIOCH; SAINT BASSIAN OF
CONSTANTINOPLE; SAINT THEOPHILUS THE CONFESSOR OF BULGARIA; SAINT
AMPHYLOCHIUS-BISHOP OF VOLODYMYR-VOLYN; SYNAXIS OF THE SAINTS OF

VOLYN

Tone 2

II Corinthians 11:31-12:9

Luke 7:11-16

Sunday, October 30 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
TWENTIETH SUNDAY AFTER PENTECOST—PROPHET HOSEA; MONK-MARTYR
ANDREW OF CRETE; HOLY MARTYRS & UNMERCENARIES COSMAS & DAMIAN AND
BROTHERS LEONTIUS, ANTHIMUS, & EUTROPIUS IN CILICIA; TRANSLATION OF THE
RELICS OF SAINT LAZARUS “OF THE FOUR DAYS (IN THE TOMB)”-BISHOP OF
KITON ON CYPRUS

Tone 3

Galatians 1:11-19

Luke 8:5-15

BULLETIN INSERT FOR 16 OCTOBER 2011

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DIONYSIUS THE AREOPAGITE & WITH HIM MARTYRS RUSTICUS &
ELEUTHERIUS; SAINT JOHN THE CHOZEBITE-BISHOP OF CAESAREA
IN PALESTINE; BLESSED HESYCHIUS THE SILENT OF MOUNT
HOREB; SAINT DIONYSIUS-RECLUSE OF PERCHEVSKY LAVRA

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!

Southernmost Russian Orthodox Church—comfort in the cold

<http://rt.com/news/southernmost-orthodox-church-svetlana/>

Published: 18 June, 2011, 09:24



Trinity Church, Antarctica

It would be natural to imagine that dealing with the fierce climate in Antarctica leaves little time for religion. But as RT found out during a visit to the southernmost continent, that is not the case.

Perched atop a picturesque, rocky hill overlooking the sea, sits a typical and tiny Russian Orthodox church. The scene, which looks like it was taken right out of a Siberian picture-book, is in fact one of the views of Russia's Bellingshausen Polar Station.

So far, this is the only Russia's Antarctic station that has a church. This makes the Trinity Church the southernmost Russian Orthodox church on the planet.

"In 2002, they built the temple from the Siberian pine tree in Altai," says Father Saphrony. *"The church was built and it sat there for a little while until the end of 2003. They numbered all the parts, every beam was disassembled, and they transported it to Kaliningrad [in Western Russia]. From there it was shipped all the way here to Antarctica."*

Since February 15, 2004, the church has been officially up and running, with the Orthodox Church providing a staff of two specially-trained monks each year. But given the extreme climate in which they operate, they face extreme challenges as well.

"Because the conditions in Antarctica are unusual, with strong winds, we need to resist the power of the wind with such strong, tight walls and special chains," Father Saphrony continued. *"Sometimes the precipitation here comes at us horizontally, with the wind blowing so that the water is not just coming through the cracks, but also it can climb upwards to leak inside."*

Now, the Trinity Church has become a sort of Antarctica landmark, even becoming somewhat of a tourist destination for VIPs and diplomats. *"No matter who visits this church, they always say it is beautiful. It is a remarkable church made out of wood in a Russian architectural tradition,"* says Father Saphrony.

More than just a popular attraction for tourists, the building at Bellingshausen Station on King George Island is a gem of the Russian Orthodox faith and a fully functioning facility, even providing extremely rare matrimonial honors for those lucky in love.

"I came here for a long stay, 16 months, and I had no idea that there was a church. In Russia, I was not a frequent visitor to church, but here somehow I started to be," says Pyotr Fomin, who was married at the Trinity Church. *"Before I left Russia, I promised Svetlana that I would bring her here any possible way. I was not sure how, but I promised that I would. While Svetlana was still in Russia, I got the idea: why not to have our wedding in this church?"*

Pyotr and Svetlana are one of only two couples to have been married here at Trinity, making their marriage a part of Antarctic history.

"It is a very good feeling, but in reality you don't think that you belong to some exclusive circle, because for me at least, the most important thing is the wedding itself and the location: it's secondary," Svetlana told RT. *"But I like this church very much. It is very comfortable and you feel very special here."*

The Russian tradition in Antarctica goes back to the very discovery of the continent, and according to Russian Orthodoxy, it is only fitting that there is an official testament to that history.

"This church, just by its presence, speaks volumes," Father Saphrony explains. *"For every person, not just Russian, but even for foreigners, the presence of a church here means a Godly presence in Antarctica."*

When a man penetrates the depths of humility and recognizes that he is unworthy to be saved, his sorrow releases springs of tears, and as a consequence spiritual joy floods out in his heart. In this way, hope rises out of this spring, grows with it, and strengthens our certainty of being saved. *St. Symeon the New Theologian*

Orthodox Archbishop: We're internally divided on question of 'primacy'

10.3.11—From the Catholic News Agency—By Benjamin Mann

(Castel Gandolfo, Italy, September 30, 2011 - CNA).- A leading Russian Orthodox official says the Eastern Orthodox churches have yet to resolve the question of authority among themselves, a condition for future progress on the issue of the papacy.

"I would say that there are certain divergences, and there are different positions, of the Orthodox churches on the question of the primacy," said Metropolitan Archbishop Hilarion Alfeyev of Volokolamsk, head of the Moscow Patriarchate Department for External Church Relations, in a Vatican Radio interview following his Sept. 29 meeting with Pope Benedict XVI at Castel Gandolfo.

"As we discuss the primacy of the Bishop of Rome, within the framework of the next commission, we do not only discuss the primacy of Rome; but we have to touch the issue of the primacy in general," noted the Orthodox metropolitan, apparently referring to future proceedings of the Joint International Commission for Theological Dialogue Between the Catholic Church and the Orthodox Church.

"And here, of course, we have different traditions - not only between the Catholics and the Orthodox, because we never had such a centralized system as the Catholics have - but we also have some difference among the Orthodox, as to what should be the role of the 'first hierarch' in the Orthodox Church." The Patriarch of Constantinople occupies that role, but his prerogatives are not fully defined.

Metropolitan Hilarion was scheduled to participate in the last session of the Catholic-Orthodox commission, held in 2007 to discuss the question of papal primacy. But an internal dispute between Constantinople and Moscow, over an Orthodox group in Estonia, prompted the Russian representative to walk out. The two churches also dispute the status of the Orthodox Church in America.

On Thursday, the metropolitan made an apparent reference to these types of difficulties between the Patriarchs of Moscow and Constantinople, saying that "if a particular Orthodox church will want to impose its own vision of this primacy on other churches, then of course we will encounter difficulties. And this is what is happening at the moment."

Meanwhile, the world's local self-governing Orthodox churches are also attempting to organize a historic Pan-Orthodox Council, comparable to the Church councils held in the Byzantine empire during the first millennium.

The new gathering has been in preparation for 50 years, as the Orthodox world seeks to determine how the Patriarch of Constantinople should exercise his authority.

"We believe that his role should be the primacy of honor, and also he is afforded some coordinating role: for example, he can convene the Pan-Orthodox Council," said Archbishop Hilarion. "Of course, previously—in the history of the ecumenical councils—it was not the Patriarch of Constantinople, neither was it the Pope of Rome, but it was the (Byzantine) Emperor, who convened the councils."

"So we have this model (of primacy), which is emerging in the Orthodox tradition. But generally, for centuries we had a very decentralized administration. Each autocephalous church is fully independent from other churches in its self-governance. And therefore we do not have a very clear picture as to what should be the role of the primate in the Orthodox tradition."

The phrase "first among equals" signifies the typical Orthodox view of the Pope as having a primacy of honor but not jurisdiction. In his 2010 book "Light of the World," Pope Benedict said the "first among equals" view of the Pope was "not exactly the formula that we believe as Catholics," due to the Pope's "specific functions and tasks."

"Without having this clear and unified vision, we cannot easily discuss the issue of how we see the role of the '*Primus Inter Pares*' ('first among equals,' an Orthodox concept of the papacy) in the universal Church," Metropolitan Hilarion admitted.

Until Orthodoxy clarifies its own systems of authority, Archbishop Hilarion said, hopes for progress on the question of the papacy between Catholics and Orthodox are "probably not too high."

"But still, there is hope, because if there is willingness to accommodate different positions and to produce a paper—or several papers, maybe—which would clearly state the differences, which would outline the way forward, then we can progress."

The Moscow Patriarchate's ecumenical representative also expressed hesitation about a possible meeting between the Pope and the Patriarch of Moscow, which has never occurred in the centuries since Moscow's elevation to patriarchal status in 1589.

There are hopes that such a meeting could take place in 2013, on the 1,700th anniversary of Christianity's legalization by the Emperor Constantine. But Archbishop Hilarion said Catholics and Russian Orthodox believers should not jump to conclusions about when a meeting may occur between the Pope and the Patriarch of Moscow.

"We believe that such a meeting will take place at some time in the future. We are not yet ready to discuss the date, or the place, or the protocol of such a meeting—because what matters for us, primarily, is the content of this meeting."

"As soon as we agree on the content, on the points on which we still disagree or have divergent opinions, then I believe we can have this meeting. But it requires a very careful preparation, and we should not be hurrying up, and we should not be pressed to have this meeting at a particular point of time."

Despite his cautious attitude toward this meeting and other ecumenical matters, Metropolitan Hilarion spoke warmly of Pope Benedict XVI himself.

During his recent trip to Germany, the Pope met with representatives of the Orthodox churches in the country, and spoke of a "common engagement" among Christians to ensure that "the human person is given the respect which is his due."

"His Holiness is a man of faith and whenever I meet with him I'm encouraged by his spirit, his courage and his dedication to the life of the Church worldwide," Metropolitan Hilarion said after his meeting with the Pope on Thursday.

"Of course I'm very impressed by his knowledge of the Orthodox tradition and the attention he pays to the dialogue between the Catholics and the Orthodox. I believe that this attitude of the Primate of the Roman Catholic Church will greatly help us in our way towards better mutual understanding."

Hello everyone: I started a blog "Christ's Companion." Type in the following link to read the blog: <http://christscanpanion.wordpress.com> Thanks, Marianne S. Carmack.

Every evening we must test ourselves as to how the day passed with us, and every morning we again should test ourselves as to how the night passed. And not only at some definite time but at every time and in every place and concerning everything we must give account of ourselves, and reflect concerning the virtues and the passions, in what condition of life we are: in the beginning, at the middle, or at the end; whether we are laboring worthy of the rewards and performing virtues, or only laboring without receiving rewards. *St. Paisius Velichkovsky*

Christians as 'minorities' in the Middle East?

By Michael Marten 27 Sep 2011

Many attempts to think about the population groupings in the contemporary Middle East, however that is defined, tend away from terms related to nation-states—a relatively new creation, often on the part of colonial powers—towards other forms of grouping people.

While in terms of international relations analyses, thinking about Jordanians, Iraqis, Egyptians, and so on might often make sense, there is also a long-standing tradition of political scientists and anthropologists regularly using tribal and other markers in an attempt to discuss circumstances and events.

One of the most common of these descriptors is an apparently religious marker that breaks down populations into 'Muslims' and 'others', with the 'others' often being called, more charitably, 'the minorities' of the Middle East. There are many problems with this: primarily that it feeds into binary understandings of the world exemplified by the 'clash of civilizations' model (recently regurgitated in related form by Niall Ferguson, the TV 'historian' who has become a rather odious neo-liberal apologist for imperialism), but it also lumps together very different people with different identifiers from an undefined but large area—for example, Berbers in Morocco are a minority, as are Christians in the Gulf, but that does not mean they are connected in a particularly meaningful way.

Apart from anything else, these two minorities are based on constructions of 'ethnicity' and 'religion' respectively, making it extremely problematic to put them together in a generic 'minorities' category, especially one that uses another ostensible 'religion' identifier as the main demarcation point.

At a recent Christians in the Middle East and KU Eichstatt conference in Germany that I was involved in organising, this was a topic that came up again and again in subtle ways as participants discussed Relations between Christian churches in the Near and Middle East—theological, historical and political-cultural aspects.

In his keynote lecture, Anthony O'Mahony, from London University's Heythrop College, argued that we should not be seeing Christians in the contemporary Middle East as minorities. Instead, he suggested using the expression 'the church in the shadow of the mosque', which comes from Sidney Griffith's book with that title. This, O'Mahony felt, communicated something more: after all, from the mid-seventh century for about 400 years, half the world's Christians lived under Muslim rule, something most contemporary understandings of church history have ignored altogether.

Under these circumstances, to talk about Christians as a 'minority' represents a truth, but only a partial truth, and the widespread links between different communities—Christian and Muslim—belies the

vulnerability that the term 'minority' often suggests. Indeed, other speakers confirmed this view in different ways.

Several papers pointed to the links that existed between churches across the region and western institutions. For example, Robert Clines discussed two Jesuits, Giovanni Battista Eliano and Tomasso Raggio, sent to reform Lebanese Maronite practice in 1578; the Catholics being in a minority position vis-à-vis the Greek Orthodox and Muslim populations meant that there was great wariness about how these two conducted themselves and what this said about different communities' identity and relationships to one another.

Within the region, Carsten Walbiner's contribution discussed the different historiographies of a schism in 1724 between the Greek Orthodox and Greek Melkite churches, and how these divergent understandings even today impact on relations between the two communities and the resultant ideologies that have helped to solidify boundaries between them over time. In contrast, Christine Lindner (one of my co-organizers, together with Heinz-Otto Luthe), discussed contemporary practices around the Feast of St Barbara in communities in northern Lebanon, which is marked by Greek Orthodox and Maronite Christians, as well as Druse and Muslims.

My own paper looked at how a group of Scottish missionaries in the early 20th century did their best to ignore the differences between Christian communities altogether, almost creating a category of 'Middle Easterners', regardless of whether they were Christian, Muslim or Jew.

What these approaches help with is not just a better understanding of the relationships between the churches as hoped for in the original call for the papers, but they also remind us that there is still much to learn about the individuals and communities who engaged with Muslims and the wider world around them in the past, as well as the present. This also applies beyond the Middle East: for example, it is estimated that 30-40,000 Chaldean Christians from Iraq now live in Australia, and the Patriarch of the Church of the East now resides in Chicago, USA—these changes are just two indicators of the significance of emigration and diaspora for Middle Eastern Christians, and much more research needs to be carried out in this field.

The generic term 'minorities' does not do justice to the complexity of the relationships involved, nor does it adequately reflect the nuance of the relationships between the communities and the supposed 'majority', itself anything but a monolithic and uniform entity.

As a postscript, I should add that in the coming spring I am teaching an undergraduate module that I have titled 'Minorities in the Middle East'. Why? In substantial measure it is because despite the objections noted

above, in some ways it works as a 'quick and dirty' identifier, and I can then, in the first sessions, use the problems with the term to show how difficult and variegated these issues are. Perhaps I can be accused of making a lazy compromise here, but it seems to me that there are times when terms in common use are helpful, provided their usage is conscious and the problems associated with them can be elucidated. I'll see what the cohort of students make of it all.

© Michael Marten is Lecturer in Postcolonial Studies at the University of Stirling and an Ekklesia associate. More on his work, background and publications history is summarized here. Further hypertext links on subjects within this article are available at the University of Stirling site here: <http://www.criticalreligion.stir.ac.uk/blog/>

Abba Joseph said to Abba Nisterus, "What should I do about my tongue, for I cannot control it?" The old man said to him, "When you speak, do you find peace?" He replied, "No." The old man said, "If you do not find peace, why do you speak? Be silent and when a conversation takes place, it is better to listen than to speak."



In Remembrance of September 11, 2011

Archbishop Demetrios officiates at the memorial service held on the Ground Zero site of St. Nicholas Greek Orthodox Church on September 11. For more on the events and services held in remembrance of September 11, read the latest issue of the *Orthodox Observer*.