



Holy Ghost Orthodox Church

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ADVENT/PHILIPKIVA/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 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 Olynyk, 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, 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, Jean Marie, Evan Elliott, and Daria Masur. ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

REMINDER: Advent/Philipkiva/Saint Philip's Fast began Monday, November 28th. Please fast as your health and schedule permit. As you travel this winter path, remember that you should focus on preparing yourself spiritually for the upcoming Nativity of Christ. Adding prayer to your daily schedule and focusing less on the material world is the plan—see Father Bob if you have questions or need suggestions!

Love sinners, but hate their works, and do not despise them for their faults, lest you be tempted by the same. Remember that you share the earthly nature of Adam and that you are clothed with his infirmity. *St. Isaac the Syrian*

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, December 04 Divine Liturgy of Saint John Chrysostom 10:30 AM
TWENTY-FIFTH SUNDAY AFTER PENTECOST; THE ENTRY OF THE MOST HOLY
THEOTOKOS INTO THE TEMPLE

Tone 8

Ephesians 4:1-6, Hebrews 9:1-7
Luke 12:16-21, Luke 10:38-42, 11:27-28

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

Sunday, December 11 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
TWENTY-SIXTH SUNDAY AFTER PENTECOST; MARTYR STEPHEN THE NEW OF SAINT AUXENTIUS; MARTYR HIRENARCHUS & 7 WOMEN-MARTYRS AT SEBASTE; MARTYRS BASIL, STEPHEN, 2 GREGORIES, JOHN, AND MANY OTHERS [NEAR CONSTANTINOPLE]

Tone 1

Ephesians 5:9-19
Luke 13:10-17

Parastas in Blessed Memory of Caroline Holupka—Mike

Sunday, December 18 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
TWENTY-SEVENTH SUNDAY AFTER PENTECOST; SAINT SABBAS THE SANCTIFIED; MARTYR ANASTASIAS; SAINT KARION & HIS SON SAINT ZACHARIAH OF EGYPT

Tone 2

Ephesians 6:10-17
Luke 17:12-19

BULLETIN INSERT FOR 04 DECEMBER 2011

TWENTY-FIFTH SUNDAY AFTER PENTECOST

THE ENTRY OF THE MOST HOLY THEOTOKOS INTO THE

TEMPLE

TROPARION Tone 4:

Today is the prelude of the good will of God,
Of the preaching of the salvation of mankind.
The Virgin appears in the temple of God,
In anticipation proclaiming Christ to all.
Let us rejoice and sing to her:
Rejoice, O Fulfillment of the Creator's dispensation!

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

KONTAKION Tone 4:

The most pure Temple of the savior;
The precious Chamber and Virgin;
The sacred Treasure of the glory of God,
Is presented today to the house of the Lord.

She brings with her the grace of the Spirit,
Which the angels of God do praise.
Truly this woman is the Abode of Heaven!

PROKEIEMENON Tone 3:

Reader: My soul magnifies the Lord and my spirit rejoices in God, my Savior!

People: My soul magnifies the Lord and my spirit rejoices in God, my Savior!

Reader: For he has regarded the low estate of His handmaiden; for behold, henceforth, all generations will call me blessed.

People: My soul magnifies the Lord and my spirit rejoices in God, my Savior!

Reader: My soul magnifies the Lord.

People: And my spirit rejoices in God, my Savior!

ALLELUIA VERSES Tone 8:

Hear, O daughter, and see, and incline your ear.

Before your face, the richest of the people will pray.

HYMN TO THE THEOTOKOS [replaces "It Is Truly Meet"]

The angels beheld the entrance of the Pure one and were amazed! How has the Virgin entered into the Holy of Holies? Are you the living Temple of God, let no impure hand touch you, O Theotokos! But let the lips of all believers sing, constantly magnifying you in joy with the angelic salutation: Truly you are above all creatures, O Pure One!

COMMUNION HYMN Psalm 116:

I will receive the cup of salvation and call on the name of the Lord.

<p><u>Protopresbyter Alexander Schmemmann—Final Sermon</u></p>



Father Alexander Schmemmann celebrated the divine liturgy for the last time on Thanksgiving Day, 1983. This was particularly appropriate since Father Alexander had devoted his whole life to teaching, writing and preaching about the Eucharist; for the word eucharist in Greek means thanksgiving. At the conclusion of the liturgy, Father Alexander took from his pocket a short written sermon, in the form of a prayer, which he proceeded to read. This was a strange occurrence since Father never wrote his liturgical homilies, but delivered them extemporaneously. These were his words, which proved to be the last ever spoken by him from the ambo in Church.

Thank You, O Lord!

Everyone capable of thanksgiving is capable of salvation and eternal joy.

Thank You, O Lord, for having accepted this Eucharist, which we offered to the Holy Trinity, Father, Son and Holy Spirit, and which filled our hearts with the joy, peace and righteousness of the Holy Spirit.

Thank You, O Lord, for having revealed Yourself unto us and given us the foretaste of Your Kingdom.

Thank You, O Lord, for having united us to one another in serving You and Your Holy Church.

Thank You, O Lord, for having helped us to overcome all difficulties, tensions, passions, temptations and restored peace, mutual love and joy in sharing the communion of the Holy Spirit.

Thank You, O Lord, for the sufferings You bestowed upon us, for they are purifying us from selfishness and reminding us of the "one thing needed;" Your eternal Kingdom.

Thank You, O Lord, for having given us this country where we are free to Worship You.

Thank You, O Lord, for this school, where the name of God is proclaimed.

Thank You, O Lord, for our families: husbands, wives and, especially, children who teach us how to celebrate Your holy Name in joy, movement and holy noise.

Thank You, O Lord, for everyone and everything.

Great are You, O Lord, and marvelous are Your deeds, and no word is sufficient to celebrate Your miracles.

Lord, it is good to be here! Amen.

From +Fr. Alexander Elchaninov—two signs that apply to the time of our lives:

(1) Since the beginning of the world men have died; since the beginning of the world it has been well enough known that all earthly things are unstable, fleeting, corruptible. And yet, with a sort of blind greed, men stake all they possess, all the forces of their souls, upon this card which is bound to be trumped. They take their wealth to a bank which will certainly become insolvent.

(2) There is one solid asset to the credit of our times: the conviction that there is no happiness to be found in the way of the world, in the path of personal gain. Until now, the whole life of this world was directed towards to goal of personal earthly happiness. Now this goal has been taken away from humanity. We all know that in these uncertain, treacherous times, no efforts will suffice to build this house of cards which constitutes our personal happiness. This represents one of the deepest sources of instability in our day. The world wavers like the two scales of a balance. 'We dare not recognize the power of the Beast, nor the light yoke of Christ.'

What is the task of the Christian in such critical times? Our choice is made, we have willingly accepted the 'light yoke of Christ.' In this struggle between the forces of light and of darkness, we must surrender all our energies, capacities, talents and material resources to the power of good, and we shall then inherit the things which Christ promised in the Beatitudes to those who follow in His path, and not in the treacherous ways of earthly happiness.

I think that two causes are at the basis of your spiritual difficulties: 1. An excessive pre-occupation with your own self and as a result an insufficient interest in those around you. 2. An insufficient love of Christ. This love is

the basis and root of all spiritual life and strength; we must make it grow up and must train it in ourselves. Begin, for instance, with the overwhelming thought that in all human history there has never been anything more beautiful than Christ. Take all the Napoleons, Caesars, Alexanders, all the geniuses and leaders of humanity--and you will find in all them blemishes and impurity; only in Mary's meek Son you will behold all that is beautiful, all that is desirable, all that humanity has ever dreamt of. To gaze attentively at this image, to understand its meaning and to root it deeply in ourselves, to feed on the thought of Him, to give our heart to Him--such is the life of the Christian. When this happens, then there is complete peace of heart, that peace of which St. Isaac the Syrian said, Be at peace with yourself and heaven and earth will be at peace with you.

+Fr. Alexander Elchaninov, The Diary of a Russian Priest

MESSAGE

By His All-Holiness Ecumenical Patriarch Bartholomew

To the COP-17, United Nations Climate Change Conference
Durban, South Africa (November 28 - December 9, 2011)

It is with sincere delight that we greet the distinguished governmental leaders, eminent dignitaries and honorable participants of the COP-17 meeting in Durban, South Africa. You have assembled at a critical time for a vital opportunity to address the serious challenges of the environmental crisis.

Throughout the conference, you will be presented with significant scientific, economic, and social considerations of the problems that we face. You will hear of regional and global issues related to troubling changes in our climate, including: extreme weather conditions, depletion of food supplies and agriculture, as well as escalating diseases on our planet.

The manifold effects are widely known and well substantiated. The various statistics are abundantly alarming and easily available. Nevertheless, these are, at least in our mind, just the beginnings of the disruption to the climate system. Moreover, and more importantly, they are merely the surface of the problem.

As we look behind and beyond these first effects, unfortunately we tend to ignore – although we ought to focus upon – the lives of those of our brothers and sisters who are and will be directly affected by these conditions and consequences. We conveniently tend to overlook - although we are compelled to remember - that we are all responsible for the future of our planet and for human life. Climate change affects all people and all nations. None among us can remain a mere spectator.

Previous meetings in Copenhagen and Cancun failed to produce a legally binding agreement with regard to affluent and poor nations. Furthermore, next year marks the expiration of the Kyoto Protocol, even if prominent and prosperous nations have yet to submit to measurable mitigation and adaptation plans.

Beloved friends, at first glance, it may appear strange that a religious institution concerned with "sacred" values can be so profoundly involved in "worldly" issues. Yet, there is much more to climate change than environmental preservation. We are dealing with a profoundly moral and spiritual problem. Our ministry and mandate is to sensitize consciences and energize listeners of good will. Therefore, we ask that you contemplate the following challenges:

(i) A first challenge for participants at this conference is the struggle to surmount national and regional considerations and to consider the larger picture. Climate change is a global problem. We share one world and the same resources, one atmosphere and the same habitat. We are all inseparably interconnected. Any genuine solution demands the ability to think for the whole world. We are all connected and our actions affect each other. Conservation and compassion are intimately interrelated.

(ii) A second challenge is remembering that sacrifice is needed to arrive at a successful conclusion. When will we face the inevitable truth that all ecological activity is ultimately judged by its impact on the poor? When will we sense the painful reality that the continent that has scarcely contributed to global warming is bearing the most detrimental repercussions, even while being the least equipped to cope with its consequences? The greatest delusion is that measures to deal with climate change must not or may not affect economic growth. Without sacrifice, both personal and national, we cannot reach the unity necessary for an enduring agreement.

(iii) A third challenge is the priority of securing moral leadership. Global climate change presents an unprecedented threat to the integrity and diversity of life on earth. At the Ecumenical Patriarchate, we have already denounced ecological abuse as sin against God; we should recognize how it is also a crime against humanity. Blame is no solution. Instead, we must discover the resources that lie deep within the human spirit in order to develop a sense of urgency and resolve.

The moral leadership that is required is a commitment to embrace and become the solutions that we advocate. We humbly invite all of you - whether delegates, politicians, activists, and individual citizens - to make a personal commitment to effect transformations in the many and minute details of daily life, especially in the way we deal with energy and relate to the poor.

The world is watching. And the world is waiting. May God bless your deliberations.

At the Ecumenical Patriarchate, the 23rd of November 2011
Prayerfully yours,

✠ BARTHOLOMEW
Archbishop of Constantinople-
New Rome and Ecumenical Patriarch

**PERMANENT CONFERENCE OF UKRAINIAN ORTHODOX BISHOPS BEYOND
THE BORDERS OF UKRAINE**

To the Venerable and Christ-loving clergy and laity of the Ukrainian Orthodox Church in Australia, New Zealand, Canada, Europe, South America, the United States of America and in Ukraine.

May the Grace of our Lord and God and Savior Jesus Christ, the Love of God the Father and the Fellowship of the Holy Spirit be with you all!

Dear and beloved brothers and sisters in the Lord!

Once again the ecclesiastical calendar of our Holy Orthodox Church brings us to the sacred time of St. Philip's Fast, a time for all Christians to prepare for the birth of our Lord and Savior Jesus Christ. During this time of spiritual journey, we are to seek the ways in which we can place our lives into the context of the events of Bethlehem, knowing that in Christ our Savior we are claimed as God's own forever. The whole of this St. Philip's Fast and the salvation story is premised on the birth of the Child, which offers us a glimpse and hope of new life. Unfortunately, during this time each year we often fail to comprehend the reason of this special and sacred season.

During the next several weeks, we shall seek to proclaim in word and deed the possibility of new life for all humanity. By the time Orthodox Christians enter into the season of St. Philip fast and begin to prepare to greet into the world a new-born Child, the commercial world has already declared its version of the "Xmas Holidays". Being bombarded by the materialism surrounding the celebration of this "joyful season", we sometimes forget that we have entered the time of waiting, reflection and a heavy dose of joyful expectation. We are invited to fast in order to renew our faith, deepen our prayer life and prepare ourselves for a Holy Encounter with the Christ-Child.

Now more than ever, we who proclaim our love to Christ must remind the world that the Nativity season is, indeed, a proclamation of the Incarnation of Christ – the Word who "was made flesh and dwelt among us" (John 1;14) in all humility as a child in a manger – while we remember the promise of Christ to return in all His Glory at the Great and Final Judgment;

To reflect on the historical Nativity of the Christ-Child and to await His glorious return has no value unless we willing and able to nurture this birth in our hearts every single day. In order to worthily celebrate Christ's Nativity, we are invited during this fasting period to participate in the fulfillment of God's mission "to bring good news to the poor, to release the captives and all who are oppressed and to proclaim the year of the Lord's favor" (Lk. 4:18-19).

The liturgical readings of the next several weeks, leading us to the Nativity of Christ are as much about our birth as they are to prepare us for the Nativity of the Savior. They are about our identification with the events we read and hear in the Sacred Scriptures. As Orthodox Christians, we need understand that there is certain urgency about how we live out our Christian values. We are invited to come and see Him – the Christ-Child – and to see ourselves in Him. Where do we encounter weakness in our own hearts? How do we become a neighbor to those who are weak in our society? How well do we represent the caring presence of God in the world?

When we live lives characterized by love and caring, we do image that presence to the world today. The parish communities that take seriously their call to image the reality of God offer what secular institutions cannot: holiness of life, rejection of evil, compassion for the other and a willingness to share. We cannot model a better way of living without first encountering the Christ-Child – the Incarnation. This time of St. Philip’s fast calls us to detach from the things and ways that are not of God and to stand with God.

As in the past, we call you all, as our spiritual children, to pray fervently during this season for the leaders of the world we live in today. It is a secularized world full of strife, economic weakness and political instability. Pray for the maturity of those who lead all our nations and most especially those who lead in Ukraine that their heart’s desire will always be to build a strong nation based on a system of law.

As we prepare ourselves for the sacred time of the Nativity of our Lord, we pray for your successful journey through St. Philip’s Fast and for your willingness to accept God’s Gift of Love to us all. May we all respond to the Good News of Christ’s Nativity by looking not only down at the world’s misery, but up to God and out to your family, friends, neighbors – and strangers.

Assuring you of our prayers and love and requesting yours, we remain your servants in the Lord,

+ Constantine

Metropolitan – Ukrainian Orthodox Church of the USA and in Diaspora

+ Yurij

Metropolitan – Ukrainian Orthodox Church of Canada

+ Antony

Archbishop – Ukrainian Orthodox Church of the USA

+Ioan

Archbishop – Ukrainian Orthodox Church in Diaspora

+ Jeremiah

Archbishop – Ukrainian Orthodox Church, South America Eparchy

+ Ilarion

Bishop – Ukrainian Orthodox Church of Canada

+ Andrij

Bishop – Ukrainian Orthodox Church of Canada

+ Daniel

Bishop – Ukrainian Orthodox Church of the USA

Soup Kitchen

Sunday December 4th, 2011

From 12 noon till 3:00 PM

At St Vladimir's Ukrainian Orthodox Church
1810 Sidney St
Pittsburgh Pa 15203

Help Support 2011 Winter Mission Trip to Znamenka Orphanage
(six hours south of capital city of Kyiv)
From 12/20/2011 to 12/30/2011

Sponsored by:
Ukrainian Orthodox Church of USA & Children of Chernobyl Relief Fund

Come taste and enjoy hearty Lenten soups
Or Take some to a shut-in!

No charge for the soup, but free-will donations to support the mission trip are encouraged. (make Checks payable to: Ukrainian Orthodox Church of USA-Winter Mission Trip)

Can't make it on the 4th?

Let us know and we'll freeze some for you to pick-up when convenient.
For More Information: Please call 412-513-9148 or 412-322-8496