



Holy Ghost Orthodox Church

714 Westmoreland Avenue

PO Box 3

Slickville, PA 15684-0003

[724] 468-5581

www.holyghostorthodoxchurch.org

Rev. Father Robert Popichak, Pastor

23 Station Street

Carnegie, PA 15106-3014

[412] 279-5640 home

[412] 956-6626 cell

ADVENT/SAINT PHILIP'S FAST/NATIVITY FAST

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Bishop Robert, Father Jakiw Norton, Father Dragan Filipović, Father Stevo Rocknage, Father Paul Stoll, Father Igor Soroka, Father Michael Mihalick [MS], Father Joseph Kopchak, Father Cuthbert Jack, Father Elias Warnke, Father Nestor Kowal, Father Paul Bigelow, Father Emilian Balan, Father John Nakonachny, Deacon Dennis Lapushanski, Protopresbyter Peter Hotrovich, Protodeacon Joseph Hotrovich, Pani-Dobrodijka Sonia Diakiw, Joshua Agosto and his family, Mike Holupka, Eva Malesnick, Stella Peanoske, Joe Nezolyk, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Linda Mechtly, Mary Mochnick, 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, Ethel Thomas, Donna, Erin, Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, Michelle Corba Kapeluck, Robert Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, George & Mika Rocknage, Robert McKivitz, Liz Obradovich, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Eleanor Kelly, Bryan, Doris Artman, Nancy Barylak, Patrick Keenan, Khrystyna Chorniy, Anthony Cormier, 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, Bob C., Allie— young girl with leukemia, Heather Kramer, Jane Wartinbee, Matthew—21-year-old with cancer, Nicholas Orlando, Mary Ann Kuznik, Michael Woloschak, Michael Pryhodzenko, Sonia Luciw, Theresa Ditto, Mary Ann Musial, Mary Pelino, Yvonne Christy, Myron & Barbara Spak, Pete Niederberger, Julia Duda, Lisa Pandle, Kris & Julie Hanczar, John Kennedy, Diane McDaniel, Loretta, Nancy, Carol, & Michael Sheliga, Gaelle Kelly, Irma

McDivitt, Robin Young, Mckayla, Rachel, Tony Butecoff, Carl & Margaret Reed, Theodore Demopoulos, Jillian Bowman, Lydia Wilson, Robert Pointon, Walter Cecelia, John Persico, Jeff Miller, Mary Kernick, Glenn Miller, Jean Marie, Donna & Walter McCrackin, Doug Smith [Millie Kerr's son-in-law], Bonnie & Eugene Blair [Pani Gina's parents], Mel & Charlotte Malik, Paula Pasquinelli, David Hoenshell, Barbara Macino, Shelley Hill, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Helen Bozo, June Miller, Corey Guich, Monica Salvatore, Glenda Tickerhoof, Robert Vangrin, Juliana Leis, Susan "Billie" Mason, Pauline Witkowsky, Sera White, LuAnne [Mike Horvath's daughter], Donald Griffey, Deborah Smith, Nancy & Eric Dunik, Julian Stroz [child with cerebral palsy], Thomas Stutzman, Dr. Kirsten Ream, Patricia Corey, Michelle, Katie Swarm, Richard Dunst, Michelle, Jamie Gardner, and Daria Masur. ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

Abba Evagrius said, "It is a great thing to pray without distraction, but to chant psalms without distraction is even greater."

Neither despair, nor cease praying, but approach even though you are sinful, so that you may glorify the Master and give him the opportunity to show His own loving-kindness when your sins are forgiven. Likewise, if you fear to approach, you have prevented His goodness and impeded His abundant kindness—which indeed belong to you. *St. Nektarios of Aegina (1846-1920)*

PRAYER LIST: Please help update our prayer list. If you or someone you know no longer needs to be on the prayer list or if there is someone who needs to be on the list please let Father Bob know. Remember—Prayers are ALWAYS FREE! Thank you!

Please remember Ryan Fuller, 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 ask 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 09 Divine Liturgy of Saint John Chrysostom 10:30 AM
TWENTY-SEVENTH SUNDAY AFTER PENTECOST; SAINT ALYPIUS THE STYLITE OF ADRIANOPOLIS; SAINT JAMES THE SOLITARY OF SYRIA; DEDICATION OF THE CHURCH OF SAINT GEORGE IN KIEV

Tone 2

Ephesians 6:10-17

Luke 13:10-17

Litany in Blessed Memory of Helen Pytlak—Walter & Evelyn Burlack

SUNDAY, DECEMBER 16 Divine Liturgy of Saint John Chrysostom 10:30 AM
TWENTY-EIGHTH SUNDAY AFTER PENTECOST; PROPHET ZEPHANIAH; SAINT THODULUS-EPARCH OF CONSTANTINOPLE; SAINT JOHN THE SILENT OF SAINT SABBAS MONASTERY; HIEROMARTYR THEODORE-ARCHBISHOP OF ALEXANDRIA

Tone 3

Colossians 1:12-18

Luke 18:18-27

SUNDAY, DECEMBER 23 Divine Liturgy of Saint John Chrysostom 10:30 AM
TWENTY-NINTH SUNDAY AFTER PENTECOST; MARTYR MENAS THE MELODIUS, HERMOGENES, & EUGRAPHUS OF ALEXANDRIA; MARTYR GEMELLUS OF PAPALAGONIA; SAINT THOMAS OF BITHYNIA; SAINT JOASAPH OF BILHOROD

Tone 4

Colossians 3:12-16

Luke 17:12-19

BULLETIN INSERT FOR 09 DECEMBER 2012
TWENTY-SEVENTH SUNDAY AFTER PENTECOST; SAINT ALYPIUS THE STYLITE OF ADRIANOPOLIS; SAINT JAMES THE SOLITARY OF SYRIA; DEDICATION OF THE CHURCH OF SAINT GEORGE IN KIEV

TROPARION—TONE 2

When Thou didst descend to death, O Life Immortal,
Thou didst slay hell with the splendor of Thy Godhead!
And when from the depths Thou didst raise the dead,
All the powers of heaven cried out:
O Giver of Life! Christ our God! 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 2

Hell became afraid, O Almighty Savior,
Seeing the miracle of Thy Resurrection from the tomb!
The dead arose! Creation, with Adam,
Beheld this and rejoiced with Thee!
And the world, O my Savior, praises Thee forever!

PROKEIMENON—TONE 2

READER: The Lord is my strength and my song. He has become my salvation.

PEOPLE: The Lord is my strength and my song. He has become my salvation.

READER: The Lord has chastened me sorely, but he has not given me over to death.

PEOPLE: The Lord is my strength and my song. He has become my salvation.

READER: The Lord is my strength and my song.

PEOPLE: He has become my salvation.

ALLELUIA VERSES—TONE 2

The Lord answer you in the day of trouble! The name of the God of Jacob protect you!

Save the king, O Lord, and hear us on the day we call!

Preparation is to learn to keep the commandments of God. To expel the passions—condemnation, anger, etc.—in a subtle way. That is, do not strike at the evil directly, but disdaining the passion, turn with love to God. Occupy yourself with singing hymns, the triumphant hymns of the saints and martyrs and the Psalms of David. Study Holy Scripture and the Church Fathers. In this way, your soul will be softened, sanctified and assimilated to God. It will be ready to hear the disclosures of God. *Elder Porphyrios, Wounded by Love*, pg. 123

Spiritual Food for the Garden of our Heart from the EVERGETINOS

How we should withstand temptations; that we should not expose ourselves to them; those circumstances in which we should avoid or endure a temptation

"Thus, when you undergo afflictions, expect that relief will come, so that you might endure temptations bravely and shun despair, which is harmful to the soul. When the anticipated joy returns to your soul, beware lest you become completely captivated by it; and allow your mind to become dispersed amid life's pleasures, thereby forgetting the beneficial mourning enjoined by Christ. (*) On the contrary, you should restrain yourself—in the expectation that sorrow will come. When it does come, since you are prepared for it, you will not be taken by surprise, but will valiantly endure what you have been expecting. This is the meaning of the verse: *'I made ready, and I was not troubled'* [**Psalm 118 (119): 60**]."

From St. Barsanouphios

(*)—*"Blessed are they that mourn, for they shall be comforted"*
[Matthew 5:4].

Twenty-Sixth Sunday after Pentecost

Luke 12:16-21

Then He spoke a parable to them saying, "The ground of a certain rich man yielded plentifully. And he thought within himself, saying, 'What shall I do, since I have no room to store my crops?' So he said, 'I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. And I will say to my soul, "Soul, You have many goods laid up for many years; take your ease; eat, drink, and be merry'" But God said to him, "Fool! This night your soul will be required of you; then whose will those things be which you have provided?" So is he who lays up treasures for himself, and is not rich towards God."

Richness towards God is a life-long expectation for believers. Serious believers continue to show appreciation towards God throughout their lives. Appreciation towards God is demonstrated and expressed in many different ways.

Active and committed Kolo members show their love for God and God's Holy Church by giving unselfishly of their time and effort in support of their parish and at the Diocesan level.

Serious and long-time choir members give unselfishly of their time and effort in coming to sing for the glory of God. Committed church school teachers hold classes for decades without a thought of being paid.

Parish churches benefit from men and women with various skills and labor that have aided in construction and renovation of church buildings.

Men and women serving faithfully on parish Executive Boards and at the Diocesan and Central Church Council level express their love for God through these methods of service.

Prayers of gratefulness and appreciation come freely and joyfully from the hearts, minds and souls of believers recognizing the immeasurable love of God experienced personally each day.

Many individuals grateful for God's goodness and mercy often anonymously give significant donations to the Church. Grateful believers serve as strong counterpoints to individuals focused solely on personal self-interests.

The present Gospel speaks about the perils of accruing great abundance out of personal greed and with little concern for the soul. Giving to God through God's Holy Church is expected to be free, willing and from the heart.

Love of God, gratefulness to God and interest in being united with God are essential in the Christian life from baptism to departure from this life.

Repentance and confession brings God's goodness and mercy more clearly into appreciation.

The present Gospel also is a clear reminder that the only time of life actually certain is the time of life being lived. Tomorrow is not guaranteed. Living tomorrow is not certain.

Today is the day to give thanks to God. Today is the day to thoroughly express thanks to God. Today is the day to thank God by volunteering to help the parish church.

Parish churches need individuals interested in learning. Coming to classes and learning about the Church strengthens the family, the parish and the community.

Parish churches need individuals willing to attend the Divine services particularly during the week on a regular basis. Coming to church during the weekdays and Sunday Divine services are ways to thank God.

Care of the soul is a life-long necessity. Believers always face temptations and diversions that put the soul in peril. Believers cannot relax and give the temptations the opportunity to take root in the heart and the mind.

Believers need to be ever vigilant in repelling thoughts and inclinations that offer devastation to the soul. The current world climate promotes ways of life that provide lasting harm to the soul.

Looking to the Mother of God and the saints, individuals will find models of inspiration to combat temptations. The Mother of God and the saints serve as intercessors through prayer to aid believers in remaining vigilant.

The Church puts this Gospel message forth each year as a strong reminder that care of the soul is a constant necessity. Each moment of life is a gift from God.

Each person is accountable for the way he or she cares for the soul.

When Christ returns, each person will answer whether the time of life was squandered on material pursuits of no benefit to the soul. Each person will answer whether pursuits were consistent with principles and standards set by God.

In the commercial marketing frenzy common to this time of the year, believers need to heed the present Gospel. Attention to the soul takes on great importance with each advanced moment of life.

The return of Christ draws closer with each passing day. The use of each remaining moment of life is important for the soul. Souls reflecting love of God and thankfulness to God differ greatly from those overrun with selfishness.

Parishes grow and individuals grow when love of God and thankfulness to God abounds in the lives of parishioners. A willingness to give of the self for God and the parish church reflects the interests of the heart, mind and soul.

The Lord Jesus Christ said: "Where your treasure is, there your heart will be also."(Mt.6:21) Today's society has too few individuals willing to give of themselves in personal time and effort for the glory of God.

St. George Serbian Orthodox Church, Carmichaels, Pennsylvania. November 19/December 2, 2012. Twenty-Sixth Sunday after Pentecost.

Prophet Obadiah. Martyr Barlaam. V. Rev. Father Rodney Torbic

Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine St. Philip's Fast in Anticipation of the Nativity of our Savior Jesus Christ

"Let us not speak, indeed of such a fast as most persons keep, but of real fasting; not mere abstinence from meats - but from sins, too, for the nature of a fast is such that it does not suffice to deliver those who practice it unless it be done according to a suitable law...The honor of fasting consists not in abstinence from food, but in withdrawal from sinful practices. Do you fast? Give me proof of it by your works. What kind of works? If you see a poor man, take pity on him. If you see an enemy, be reconciled to him. If you see a friend gaining honor, envy him not...For let not the mouth only fast, but also the eye, and the ear, and the foot, and the hands, and all members of the body. Let the hands fast from being pure from rapine and avarice. Let the feet fast by ceasing to run to unlawful spectacles. Let the eyes fast from such as is unlawful or forbidden. Let the ear fast, also. The

fasting of the ear consists in refusing to listen to evil speech and calumnies. Let the mouth, too, fast from disgraceful speeches and railings.” (Holy Father, John Chrysostom)

Dearly beloved Clergy, Monastics and Faithful of the Ukrainian Orthodox Churches beyond the borders of Ukraine and those of our Holy Church in Ukrainian lands:

GLORY TO OUR LORD AND SAVIOR JESUS CHRIST!

We have begun the Fast of St. Philip, called such because it commences the day after the Feast of St. Philip the Apostle, which falls on 27 November (14 November on the Gregorian or New Calendar) and continues through the Eve of the Holy Feast of the Nativity of our Lord and Savior Jesus Christ on 6 January (24 December on the Gregorian Calendar). The pace of life and the rabid secularization of our Western society has, unfortunately, affected the lives of Ukrainian Orthodox Christians along with the rest of society in lessening the importance of this period of preparation for the Nativity of Christ and for Theophany – the manifestation of the Holy Trinity – followed by the beginning of our Lord’s earthly ministry. We appeal to you all, however, to take a step back from that process of de-Christianizing the world, to discover who you are as the inheritors of an incredible spiritual legacy in, which is our Ukrainian Orthodox Church, along with all the Orthodox world, and it’s profound devotion to Christ through the some of the most difficult and horrific moments of human history. Our forefathers and mothers provided us with example after example of devotion and dedication to Christ, the Word of God, even to the point of martyrdom.

This Philip’s Fast must be a time when we offer our very lives as gifts to Christ, bearing in mind that we may lose all that is dear to us because we dare to proclaim to the world who we are and why we love the Christ-Child and follow His Way. In our fasting we lay up treasures for ourselves, not here on earth, but in Heaven, where we will never need to worry about a place to store or defend them from attack or theft. Our fasting must be based on the comprehension that we cannot simply deny ourselves a few of the “good” things of life – like the foods we love the most – hoping to gain eternal life, if at the same time we devour our brother or sister alive with our lack of sensitivity, our jealousy, our harsh words or painful deeds. It has simply become too easy for us in the day of the “Internet” or “Facebook” or “Twitter” and the like to anonymously accomplish the most hurtful things in life – to ourselves and others – things that we would dare

not do if forced to identify ourselves – and to “desensitize” ourselves to the consequences of our behavior.

We ask you to seriously examine your lives – as must we as your Spiritual Archpastors – and to compare your everyday behavior with that of our forefathers and mothers – or to that of your Grandparents or Great-Grandparents, whose lives you may have some familiarity with. If such an examination is accomplished honestly, seeking positive consequences for our lenten journey, then this Philip’s Fast will have served its spiritual purpose. It is not a period when we begin to sing Christmas carols (if we can call them that) and shop in anticipation of the holiday. It is a period when we begin to sing praises to the Christ-Child and offer ourselves in service to Him in anticipation of the HOLY DAY of His Nativity – the Incarnation – God lowering Himself to become one of us in order to lift us up to become one with Him!

May yours, our dear ones, be the firm decision to prepare for the Holy Day, rather than the holiday. As we approach this Great Feast, may you become more aware as each day of your fasting brings you something new spiritually, in understanding our complete humility before our Loving God. May the Light that shines forth from the Star of Bethlehem enlighten not only the manger in the cave, but the depth of your hearts and souls and all your homes and lives throughout the coming New Year and all thereafter. You are our children and we embrace you in the Love of this Holy Season – the all-encompassing LOVE of the Christ-Child, the Holy Birth-Giver of God, the Ever-Virgin Mary and all the Saints who rejoice in Heaven. Please keep us in your prayers as we do you on a daily basis.

GLORY FOREVER TO OUR LORD!

- + **YURIJ**, Metropolitan – Ukrainian Orthodox Church of Canada
- + **ANTONY**, Metropolitan – Ukrainian Orthodox Church of the USA
Locum Tenens Ukrainian Orthodox Church in Diaspora
- + **IOAN**, Archbishop – Ukrainian Orthodox Church in Diaspora
- + **JEREMIAH**, Archbishop – Ukrainian Orthodox Eparchy of Brazil and South America
- + **ILARION**, Bishop – Ukrainian Orthodox Church of Canada
- + **ANDRIJ**, Bishop – Ukrainian Orthodox Church of Canada
- + **DANIEL**, Bishop – Ukrainian Orthodox Church of the USA

“Anytime there are temptations and troubles, there are also laurels of victory,” the pious Elder Gregorios would say to Hieromonk Ioakim Spetsieris, and then he would add: “If it were possible to find a monastery filled with angels, and they placed you as one of the brothers in it, still you would not be saved, because no one would bother you, and you would be living and easy life and this saying would be suitable to your situations, ‘In your lifetime you received your good things.’” (Luke 16:20-25)

About this same time (early fifth century) it happened that Christianity was disseminated in Persia, by reason of the following causes.

Frequent embassies were sent to and fro between the sovereigns of Persia and the Roman empire, for which there were continual occasions. Necessity brought it about at that time that the Roman emperor thought proper to send Marutha bishop of Mesopotamia, who has been before mentioned, on a mission to the king of the Persians. The king discovering great piety in the man treated him with great honor, and gave heed to him as one who was indeed beloved of God. This excited the jealousy of the magi (Zoroastrian priests), whose influence is considerable over the Persian monarch, for they feared lest he should persuade the king to embrace Christianity. For Marutha had by his prayers cured the king of a violent headache to which he had been long subject, and which the magi had been unable to relieve. The magians therefore had recourse to this deception. As the Persians worship fire, and the king was accustomed to pay his adorations in a certain edifice to the fire which was kept perpetually burning, they concealed a man underneath the sacred hearth, ordering him to make this exclamation at the time of day when the king was accustomed to perform his devotion: 'The king should be thrust out because he is guilty of impiety, in imagining a Christian priest to be loved by the Deity.'

When Isdigerdes (Yazdegird I, 399-420/1) -- for that was the king's name -- heard these words, he determined to dismiss Marutha, notwithstanding the reverence with which he regarded him. But Marutha being truly a God-loving man, by the earnestness of his prayers, detected the deception of the magi. Going to the king therefore he addressed him thus: 'Be not deluded, O king,' said he, 'but when you again enter that edifice and hear the same voice, explore the ground below, and you will discover the fraud. For it is not the fire that speaks, but human contrivance does this.' The king received the suggestion of Marutha and went as usual to the little house where the ever-burning fire was. When he again heard the same voice, he ordered the hearth to be dug up; whereupon the impostor, who uttered the supposed words of the Deity, was discovered. Becoming indignant at the deception thus attempted the king commanded that the tribe of the magi should be decimated. When this was effected he permitted Marutha to erect churches wherever he wished; and from that time the Christian religion was diffused among the Persians. Then Marutha being recalled went to Constantinople; not long afterwards however, he was again sent as ambassador to the Persian court. Again the magi devised contrivances so as by all possible means to prevent the king from giving him audience. One of their devices was to cause a most disgusting smell where the king was accustomed to go, and then accuse the Christians of being the authors of it. The king however having already had occasion to suspect the magi, very diligently and closely scrutinized the matter; and again the authors of the nuisance were detected. Wherefore he punished several of them, and held Marutha in still higher honor. For the Romans as a nation he had much regard, and prized good feeling on their part very highly. Nay, he almost embraced the Christian faith himself, as Marutha in conjunction with Abd as bishop of Persia gave another experimental proof of its power: for these two by giving themselves to much fasting and prayer, had cast out a demon with which the king's son was possessed.

But the death of Isdigerdes prevented his making an open profession of Christianity. The kingdom then devolved on Vararanes his son, in whose time the treaty between the Romans and Persians was broken as we shall have occasion to narrate a little later. *Socrates Scholasticus, Ecclesiastical History 7.8 St. Marutha, bishop of Tikrit (in Iraq), commemorated 16 February*

For I am confident that you are well versed in the Scriptures, and from you nothing is hid; but to me this is not granted. Only, as it is said in these Scriptures, "Be ye angry and sin not," and "Let not the sun go down upon your wrath." Blessed is the man who remembers this, and I believe that it is so with you. Now may God and the Father of our Lord Jesus Christ, and the "eternal Priest" himself, Jesus Christ, the Son of God, build you up in faith and truth, and in all gentleness, and without wrath, and in patience, and in longsuffering, and endurance, and purity, and may He give you lot and part with His saints, and to us with you, and to all under heaven who shall believe in our Lord and God Jesus Christ and in His "Father who raised Him from the dead." "Pray for all the saints. Pray also for the Emperors," and for potentates, and princes, and for "those who persecute you and hate you," and for "the enemies of the Cross" that "your fruit may be manifest among all men, that you may be perfected" in Him.

*St. Polycarp of Smyrna, late 2nd – early 3rd centuries, commemorated 23 February
Epistle to the Philipians 12.1-3*

Troparion (tone 4)

By sharing in the ways of the Apostles,
you became a successor to their throne.

Through the practice of virtue, you found the way to divine contemplation, O inspired one of God; by teaching the word of truth without error, you defended the Faith, even to the shedding of your blood.

Hieromartyr Polycarp, entreat Christ God to save our souls.

Abba Sisoes asked Abba Or, "Give me a word," and he said to him, "Do you trust me?" He replied that he did. Then he said to him, "Go, and what you have seen me do, do also." Abba Sisoes said to him, "Father, what have I seen you do?" The old man said, "In my own opinion, I put myself below all men." It was said of Abba Or and Abba Theodore, that they laid good foundations, and at all times gave thanks to God.

REMINDER: As you well know, many of our parishioners have indicated that they no longer drive after dark, so they will not be able to attend our Nativity Compline and Holy Supper. As discussed and agreed upon at Coffee Hour last Sunday, **we will modify our Nativity Eve celebration schedule as follows, for Sunday, January 6, 2012:**

10:30 AM Obednitza with Holy Communion

Followed by Great Compline for the Nativity

About 1 PM we will have our Holy Supper

Monday, January 7, 2012—10:30 AM Nativity Divine Liturgy

Please see Father Bob or John Paouncic with any questions...