



## 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: Archbishop Jovan, Bishop Robert, Father Jakiw Norton, Father Dragan Filipović, Father Stevo Rocknage, Father Paul Stoll, Father Igor Soroka, Father Joseph Kopchak, Father Cuthbert Jack, Father Elias Warnke, Father Nestor Kowal, Father George Yatsko, Father Paul Bigelow, Father Emilian Balan, Father John Nakonachny, Father Steve Repa, Deacon Dennis Lapushanski, Protopresbyter William Diakiw, Protodeacon Joseph Hotrovich, Father Adam Yonitch, 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, Sam Wadrose, Isabella Olivia Lindgren, Ethel Thomas, Donna, Erin, Michael Miller, Grace & Owen Ostrasky, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Liz Stumpf, Theodore Nixon, Michelle Corba Kapeluck, Linda Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, George Rocknage, Robert McKivitz, Liz Obradovich, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Eleanor Kelly, Bryan, Nancy Barylak, Patrick Keenan, Khrystyna Chorniy, Anthony Cormier, Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Charles & Esther Holupka, Wanda Mefford, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, 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, 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, Bonnie & Eugene Blair [Pani Gina's parents], Mel & Charlotte Malik, David Hoenshell, Barbara Macino, Shelley Hill, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Helen Bozo, Corey Guich, Robert Vangrin, Susan "Billie" Mason, Pauline Witkowsky, Sera White, Donald Griffey, Deborah Smith, Nancy & Eric Dunik, Julian Strozh [child with cerebral palsy], Dr. Kirsten Ream, Patricia Corey, Michelle, Katie Swarm, Richard Dunst, Michelle, Jamie Gardner, Patrick, Linda Morris, Howard Simpson, Ronald Graham [Evelyn's nephew], Chris, Pastor Ed Bowen, David Hiles, Karen Johnson, Jennifer, Jerry Quinn, Cher Mount, Frank & Janet Horrell, Jim Wandling, Susan Bertram, Rita McConnell, Gail, Pete Special, Sirena Sharp, Ron Paulovich, Fred DeNorscia, Sandi Anderson, Donald Uebing, Sabrina, Shirley, Denny Mader, Kareen Milcic, Ella Campbell, Kurt Smith, Tom Hyatt, Kenneth Miller [double-lung transplant], Joan Szymonifka, Jeaneen McCartney Thomson, Peggy Uhring [Eddie Behun's girlfriend], Bill Jancio, Jean Symanko & Wilbur Camback-Andy's sister and uncle, William Lemonakis, Barbara McDougall, and Daria Masur ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

**PLEASE REMEMBER IN YOUR PRAYERS: All Christians and the others in the Middle East who are suffering during this time of great tragedy and unrest. May God watch over and keep them safe! Lord have mercy!**

Since the icon talk was so well received, Alex and Pani Gina suggested having Fr. Bob answer questions of interest to our parish family. Alex will be constructing an "Ask Your Priest" box for your questions that will be placed in the parish basement hall. If you have a question, please write it down and place it in the box. Father Bob will try to answer as many questions as he can at Coffee Hour after Liturgy...if he doesn't know the answer, he will research it and have an answer for the next Sunday! We are all learning every day, so we will continue to learn together! God Bless!  
Fr. Bob

**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 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, NOVEMBER 24** Divine Liturgy of Saint John Chrysostom 10:30 AM  
**TWENTY-SECOND SUNDAY AFTER PENTECOST; MARTYR MENAS OF EGYPT;  
MARTYR VICTOR AT DAMASCUS; MARTYR STEPHANIDA OF SPAIN; MARTYR  
VINCENT OF SPAIN; SAINT THEODORE THE CONFESSOR-ABBOT OF THE  
STUDION**

*Tone 5*

Galatians 6:11-18

Luke 10:25-37

*Litany in Blessed Memory of Helen & Ed Pytlak—children & grandchildren  
Parastas in Blessed Memory of Joseph & Mary Brahosky-Bob & Rene Pytlak*

**MONDAY, NOVEMBER 25** SLICKVILLE ECUMENICAL SERVICE 7:00 pm  
Holy Ghost hosting—Father Sam Lamendola speaking

**THURSDAY, NOVEMBER 28** NATIVITY FAST BEGINS

**SUNDAY, DECEMBER 01** Divine Liturgy of Saint John Chrysostom 10:30 AM  
**TWENTY-THIRD SUNDAY AFTER PENTECOST; MARTYR PLATON OF ANCYRA;  
MARTYR ROMANUS THE DEACON OF CAESAREA & CHILD-MARTYR BARULAS OF  
ANTIOCH; MARTYRS ZACCHAEUS THE DEACON AND ALPHAEUS OF CAESAREA  
IN PALESTINE**

*Tone 6*

Ephesians 2:4-10

Luke 12:16-21

***Litany in Blessed Memory of Caroline Holupka—Mike Holupka***

**SUNDAY, DECEMBER 08    Divine Liturgy of Saint John Chrysostom    10:30 AM  
TWENTY-FOURTH SUNDAY AFTER PENTECOST; APODOSIS OF THE ENTRY OF  
THE MOST HOLY THEOTOKOS INTO THE TEMPLE; HIEROMARTYR CLEMENT-  
POPE OF ROME; HIEROMARTYR PETER-ARCHBISHOP OF ALEXANDRIA;  
VENERABLE PETER THE SILENT OF GALATA IN SYRIA**

*Tone 7*

Ephesians 2:14-22

Luke 13:10-17 ***Litany in Blessed Memory of Thomas Bryan, John Hanczar, Helen Pytlak, Mary Blitzkan, Marjorie Yarmeak, Mary Sharon, Rose Pynch, Frank Barankovich, Mary Krevanich, Katherine Holowaty, & Robert Vetosky—Fr. Bob Parastas in Blessed Memory of Helen Pytlak—Bob & Rene Pytlak***

**BULLETIN INSERT FOR 24 NOVEMBER 2013**

**TWENTY-SECOND SUNDAY AFTER PENTECOST; MARTYR MENAS OF  
EGYPT; MARTYR VICTOR AT DAMASCUS; MARTYR STEPHANIDA OF  
SPAIN; MARTYR VINCENT OF SPAIN; SAINT THEODORE THE  
CONFESSOR-ABBOT OF THE STUDIOIN**

**TROPARION—TONE 5**

Let the faithful praise and worship the Word,  
Coeternal with the Father and the Spirit;  
Born for our salvation from the Virgin;  
For He willed to be lifted up on the Cross in the flesh,  
To endure death,  
And to raise the dead by His glorious Resurrection!

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

**KONTAKION—TONE 5**

Thou didst descend into Hell, O my Savior,  
Shattering its gates as almighty;  
Resurrecting the dead as Creator,  
And destroying the sting of death.  
Thou hast delivered Adam from the curse,  
O Lover of Man,  
And we all cry to Thee: O Lord, save us!

### **PROKEIMENON—TONE 5**

**READER:** Thou, O Lord, shalt protect us and preserve us from this generation forever.

**PEOPLE: Thou, O Lord, shalt protect us and preserve us from this generation forever.**

**READER:** Save me, O Lord, for there is no longer any that is godly.

**PEOPLE: Thou, O Lord, shalt protect us and preserve us from this generation forever.**

**READER:** Thou, O Lord, shalt protect us and preserve us...

**PEOPLE: From this generation forever.**

### **ALLELUIA VERSES—TONE 5**

I will sing of Thy mercies, O Lord, forever; with my mouth I will proclaim Thy truth from generation to generation.

Thou hast said: Mercy will be established forever, and my truth will be prepared in the heavens.

Epistle of the Permanent Conference of Ukrainian Orthodox Bishops  
Beyond the Borders of Ukraine

On the occasion of the Nativity Fast

To the God-loving pastors, venerable monastics and all the faithful children  
of the Ukrainian Orthodox Church in the Diaspora and in Ukraine.

*"The fear of God is found in fasting,  
and its fruit – holiness, purity,  
trust in God, the Heavenly Kingdom and eternal life."*

*-St. John Chrysostom*

Very Reverend and Reverend Fathers! Dear Brothers and Sisters in Christ!

The Holy Orthodox Church, in her maternal care for the salvation of people, reveals to us the great mystery of the birth of the Messiah Christ, and shows us the path to follow that permits us to worthily experience Christ the Saviour, born of a Virgin, as being born in our own hearts.

Reverence before the mystery of the Nativity of Christ demands of us Christians that we contemplate which path we should choose in order to prepare ourselves suitably to be worthy for this great Feast. This path is one of the seasonal fasts, specifically the Nativity Fast.

The Nativity Fast is also called Philip's Fast or Pylypivka because it begins on the day following the celebration of the memory of the Holy

Apostle Philip. The Apostle Philip was noted for his preaching of the Word of God and many instances of healing people. The Orthodox Church honours him as a disciple and follower of our Lord, Jesus Christ, and an heir to His sufferings. The Holy Apostle Philip was crucified on a Cross akin to Christ the Saviour.

The Nativity Fast – and not only this fast, but all the other fasts prescribed by our Church – is a means by which we are able to place the spirit before the flesh and to bring desires of the flesh under the control of our spiritual and moral aspirations. Our Lord Jesus Christ Himself sanctified fasting with his own example, when he fasted and prayed for 40 days and nights, preparing Himself for ministry to the human race. According to the teaching of the Saviour, fasting helps us to cleanse our soul from sin, frees us from the dominion of the devil and restores us to communion with God. “This kind can only be expelled by prayer and fasting,” (Mt 17:21) says the Lord. Emulating our Lord, Jesus Christ, we, on our life’s path, should take full advantage of this God-given time of the Nativity Fast to maintain a prayerful state of soul, for sincere repentance, and to be worthy of meeting the New-born Christ Child – the Saviour of the World.

The origin of the Nativity Fast goes back to early times. We do not have an exact date for its beginning, but the four seasonal fasts were already being observed in the 4th-5th centuries. The Nativity Fast is perhaps less austere than the Great Fast, but in the ancient Church it was very strict. According to the Apostolic injunctions, for the duration of the fast, fruits and vegetables are permitted, and fish and vegetable oil is permitted on all days except for Monday, Wednesday and Friday. We must refrain from products of animal origin: meat, milk, eggs and food products containing them. The Eve of the Nativity of Christ is a day of especially severe fasting when, according to our tradition, no food is consumed until the first star appears in the night sky, and the meal is called the Holy Supper. All types of entertainments are regarded as a violation of the fast.

The fast is a means of humbling our flesh and cleansing ourselves of sin. Without prayer and repentance, the fast becomes only a healthy diet. In addition to the regulations restricting the consumption of food during the Nativity Fast, the Orthodox Church has also instituted a number of special liturgical features, which at this time serve one goal – to prepare human souls for the birth of the Divine Christ Child. According to our Saviour’s

example, the Apostles regarded fasting as essential for the salvation of souls. The Apostle Paul, recounting his spiritual struggles, remarked about fasting, "But in all things we commend ourselves as ministers of God: in much patience... in labours, in sleeplessness, in fasting." (2 Cor. 6:4, 5)

Therefore, fasting is necessary for every Christian. It strengthens the health of our body, cleanses our soul and directs our thoughts to God. Insofar as a person is composed of both body and soul, fasting must be both bodily and spiritual. Through bodily fasting Christians refrain from eating animal products and take care that they do not overeat of the foods which are permitted during the fast. The Holy Fathers of the Church teach us that we should eat only enough so as to feel a very slight hunger at the end of the meal.

The spiritual fast is manifested in the change in the heart of the person. It is necessary to read Holy Scripture, pray, do charitable deeds and battle sin in our hearts. All these changes in our heart have one goal – to become like our Lord, Jesus Christ. This, then, is the meaning of fasting in the life of each Christian. We must observe the Nativity Fast for it is a symbol of the prayers of the Old Testament patriarchs and prophets who awaited with faith the arrival of the Messiah.

May the All-Merciful Lord God help us to observe this Nativity Fast in the proper manner so that in purity of heart and spiritual joy we will be able to prepare ourselves to be worthy to greet the New-born Christ Child.

With Archpastoral Blessings,

† YURIJ, Metropolitan,  
Ukrainian Orthodox Church of Canada  
† ANTONY, Metropolitan,  
Ukrainian Orthodox Church of the USA  
Locum Tenens of the Ukrainian Orthodox Church in the Diaspora  
† IOAN Archbishop,  
Ukrainian Orthodox Church in the Diaspora  
† JEREMIAH, Archbishop,  
Ukrainian Orthodox Eparchy of Brazil and South America  
† ILARION, Bishop,  
Ukrainian Orthodox Church of Canada  
† ANDRIY, Bishop,  
Ukrainian Orthodox Church of Canada  
† DANIEL, Bishop,  
Ukrainian Orthodox Church of the USA

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Date: Nov. 13, 2013

**Greek Orthodox ArchDiocese and Saint Nicholas Church  
ESTABLISH NATIONAL SHRINE AT GROUND ZERO**

**NEW YORK** – On Sunday, November 10, 2013, at a duly called parish assembly meeting of the St. Nicholas Church at Ground Zero, a major step forward was taken. Under the leadership of His Eminence Archbishop Demetrios of America, and with the full support of the parish priest, the Rev. Fr. John Romas, and the Parish Council, the community unanimously approved a resolution to make the community a national shrine of the Holy Archdiocese of America.

This advance in the nature of the only House of Worship that was destroyed by the terrorist attacks of September 11, 2001 has momentous consequences for the parish both in the near and long term.

The resolution that was unanimously passed provided for the parish, known until now as the Saint Nicholas Greek Orthodox Church at Ground Zero, to become a National Shrine of the Holy Archdiocese of America while maintaining its status as a parish of the Archdiocese. The parish would continue to function as such, but the Board of Trustees would have a national as well as local presence. The resolution also included the final agreement of the parish to exchange its land at 155 Cedar Street (including air and ground rights) for 130 Liberty Street. The new parcel, although less than fifty yards from the previous location, is more than three times larger.

The Archdiocese and the Parish had always seen that such an evolution for this historic parish of Manhattan was the logical next step. Not only is the mission and presence of St. Nicholas at Ground Zero a national undertaking, but also likewise are the costs and responsibilities.

In his exhortation to the community, Archbishop Demetrios stressed the enormous visibility of the rebuilt Church, adding that more than 10 million visitors to the World Trade Center site per year would see and perhaps enter the new Sanctuary. He noted that as a National Shrine, St. Nicholas would welcome all and be a House of Prayer for all people. The Archbishop said: *"This church will not be just a national shrine, but also an international shrine. It will show the will of all people to rebuild and*



*resurrect from the ashes of 9/11. This will be a church for all to light a candle for the beloved that were lost on September 11th. This church will be a Greek Orthodox National Shrine on Hallowed, Sacred Ground."*

The members of the community expressed great satisfaction and relief that the Archbishop led the process of rebuilding from the beginning, and they expressed their appreciation to His Eminence for shepherding the project. Construction for the St. Nicholas Greek Orthodox Shrine will begin early next year.

God loves us and through involuntary pain seeks to count us worthy to participate in His most perfect blessings. Unfortunately, we—and I—do not love our soul in a spiritual way. If we loved it we would endure trials of both soul and body without complaining, in order to attain the eternal blessings.

Pain softens the heart and removes its hardness. As the heart is softened in this manner, the ground is prepared for the sowing of genuine repentance and correction. We who are cowardly in every affliction chase away, so to speak, the grace of God.

When man is prospering, he cannot remember God, and if he remembers Him, it is only faintly. When affliction or pain approaches, he remembers Him vividly and with fervor, then he prays most ardently. And our holy God is pleased with this, just as a mother is pleased when her child seeks her with heartfelt pain, for in this she discerns love.

No matter how man is tried, he always benefits when he shows the corresponding patience and gratitude during the trial. This is revealed at the end of the trial, when he sees the lightness of his soul, the clarity of his mind, and the sweetness that comes to his inner self.

Let us pray to be granted knowledge and patience in life's miseries, so that we may gain our salvation. Amen.

*Counsels from the Holy Mountain, writings of Elder Ephraim of Mt. Athos*

## **Some Thoughts About Why Terminology is Actually A Good Thing**

by Father Alexis

We live in a world with a lot of mental fog and imprecision, a world in which people put a spin on words in order to manipulate others, a world in which psychological concepts are tossed around glibly and inaccurately, a

world in which clear dogmas, are avoided and nebulous spiritualities are embraced. But above all, it is a world in which a new Tower of Babel has arisen not just separating us into language groups, but dividing us within the very language group that we call our own. When we realize this is happening, we may discover that understanding and using jargon or specialized terminology is not as bad as some may think.

Reading texts on Christian spirituality and theology, we come across plenty of strange Greek words like nous and noetic, philautia and agape, hypostasis and ousia. Reading texts for professional psychologists, we likewise come across other mystifying terms like schema and metacognition, operational conditioning and classical conditioning, transference and counter-transference. Many times I try to make both ways of looking at the world a bit more accessible using more common expressions like heart and selfishness or thoughts and habits. In general, I think that is a good thing, but I should also admit that in the process something is lost. It's worth thinking a bit about why psychologists and monks have their own special vocabulary. It's not to be incomprehensible, but to communicate with clarity.

If I use a more general word, say love, with one intentional meaning, but my partner in conversation hears it with another unintended connotation or adds some particular meaning based on her own experience in using the word, it's very likely that the meaning of what I say will not be understood. For example, if I refer to "love" and am thinking of Christ's "love" for humanity to the point of death on the Cross and the person I am talking to associates that word with Romeo's "love" for Juliet to the point where life is not worth living without her, we are not really communicating. Philosophers call the ability to communicate with clarity "intersubjectivity," another technical term ordinary people don't use daily and that's not immediately obvious, but it refers to what is shared by more than one conscious mind.

If we want to communicate more than noise, if we want to hear someone else, but also be heard ourselves, there are times that we need to define special terms and make distinctions. We do so for the sake of the other person, for the sake of ourselves, but also for the sake of the importance of the idea we are trying to convey. The first step involves saying what the term is and what the term isn't. For instance, when I say

the word "agape" I am referring to the love of Christ, not love of Romeo. But even this is not quite enough. To understand a term, we need some experience of the term, we need to enter the very world where that word has the most meaning. And here, we need guidance about what to do, what activities are required of us in what type of situation in order to sense and perceive signs of the existence of the term. We need someone to show us what we mean, a bit like that famous scene in the movie about Helen Keller in which she understood what was meant by water as it was pouring forth from the well into her hand.

In Ancient Christian Wisdom, I note, "Byzantine epistemology with its unity between *theoria* and *praxis* has been functionally described as 'rationalism and empiricism,' the very terms that could be used to characterize the epistemology utilized in cognitive therapy." In my article in *Edification*, I further note, "theoria and praxis are interwoven elements of a single reality. For ancient Greeks and Church Fathers alike, tearing speculation of the mind away from the activities of life rends the very fabric of philosophy." In the end, I think specialized terminology is not so bad, and only seems bad to those who view it in isolation, separated from life and experience.

"A time is coming when men will go mad, and when they see someone who is not mad, they will attack him, saying, 'You are mad; you are not like us.'"  
— *St. Anthony the Great*

A Panakhyda Service for the victims who perished in the Famine/Holodomor in Ukraine 1932-33, 80 years ago, is being sponsored by Soyuz Ukrainok on Sunday, November 24th, at 3pm at Holy Trinity Ukrainian Catholic Church in Carnegie along with the participation of the children of Ridna Shkola. The New Wave Organization will show a documentary Ukrainian movie with English sub-titles in the church auditorium immediately after the service. Let us never forget this horrific tragedy of our Ukrainian People.

"Often, the people of God prefer to distance themselves from the Lord in favor of worldly proposals...Worldliness is the root of evil and it can lead us

to abandon our traditions and negotiate our loyalty to God who is always faithful." - Pope Francis

Every Christian family ought to be, as it were, a little church consecrated to Christ, and wholly influenced and governed by His rule. *St. John Chrysostom*

**Here is Liz's new address: Redstone, 4949 Cline Hollow Road, Apartment 207-Second Floor, Murrysville, PA 15668-1580. I'm sure she would love to hear from her church friends!**