



## Holy Ghost Orthodox Church

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### **THEOPHANY OF OUR LORD AND SAVIOR JESUS CHRIST!**

**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, 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 Janiro, Jean Symanko & Wilbur Camback-Andy's sister and uncle, William Lemonakis, Barbara McDougall, Roy & Alma Wyke, Lindsay Romanczak & family, Virginia Catherine Pynch, Ema Jean Piper, 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!**

It is necessary to repent for not sufficiently loving others and for not being sensitive enough to the misfortunes of others. *Elder Sergei of Vanves, Life & Teachings*, pg 102, Divine Ascent Press

**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, JANUARY 19      Divine Liturgy of Saint Basil the Great      10:30 AM**

**THIRTIETH SUNDAY AFTER PENTECOST**

**THE HOLY THEOPHANY; BAPTISM OF OUR LORD, GOD, AND SAVIOR JESUS CHRIST**

**\*\*\*\*\*FOLLOWED BY BLESSING OF WATER\*\*\*\*\***

*Tone 5*

Titus 2:11-14, 3:4-7

Matthew 3:13-17

***Parastas in Blessed Memory of Stephen Kuzman—Debbie & John Paouncic***

**SUNDAY, JANUARY 26      Divine Liturgy of Saint John Chrysostom      10:30 AM**

**THIRTY-FIRST SUNDAY AFTER PENTECOST; SUNDAY AFTER THEOPHANY; MARTYRS HERMYLUS & STRATICONUS AT BELGRADE; MARTYR PETER OF ANIUM AT ELEUTHEROPOLIS; VENERABLE JAMES-BISHOP OF NISIBIS**

*Tone 6*

Ephesians 4:7-13; Timothy 1:15-17

Matthew 4:12-17; Matthew 15:21-18

**SUNDAY, FEBRUARY 02      Divine Liturgy of Saint John Chrysostom      10:30 AM**

**THIRTY-SECOND SUNDAY AFTER PENTECOST; ZACCHAEUS SUNDAY; VENERABLE EUTHYMIUS THE GREAT; MARYTRS INNA, PINNA, & RIMMA; MARYTRS BASSUS, EUSEBIUS, EUTYCHIUS, & BASILIDES AT NICOMEDIA; VENERABLE LAURENCE THE RECLUSE & EUTHYMIUS THE SILENT OF PERCHEVSKY LAVRA**

*Tone 7*

1 Timothy 4:3-15

Luke 19:1-10

***Litany in Blessed Memory of Milton G. Chicka, Daniel Pysh, Sara Chicka, Nikolai Pivtoraiko, Anne Cherepko Mazock, & Robert Vetosky—Fr. Bob***

# **BULLETIN INSERT FOR 19 JANUARY 2014**

**THIRTIETH SUNDAY AFTER PENTECOST**

**THE HOLY THEOPHANY; BAPTISM OF OUR LORD, GOD, AND SAVIOR  
JESUS CHRIST**

**\*\*\*\*\*FOLLOWED BY BLESSING OF WATER\*\*\*\*\***

**\*\*\*\*\*PAGE 227 IN THE BLACK DIVINE LITURGY BOOKS\*\*\*\*\***



**Christ is Born! Glorify Him!**

*A blessed Feast of the Nativity of Our Lord to you!*

from Bishop George

and the fathers and brothers at the Hermitage of the Holy Cross

## ***A Nativity Sermon***

by St. Isaac the Syrian

This Christmas night bestowed peace on the whole world;

So let no one threaten;

This is the night of the Most Gentle One -

Let no one be cruel;

This is the night of the Humble One -

Let no one be proud.

Now is the day of joy -

Let us not revenge;

Now is the day of Good Will -

Let us not be mean.

In this Day of Peace -

Let us not be conquered by anger.

Today the Bountiful impoverished Himself for our sake;

So, rich one, invite the poor to your table.

Today we receive a Gift for which we did not ask;

So let us give alms to those who implore and beg us.

This present Day cast open the heavenly doors to our prayers;  
Let us open our door to those who ask our forgiveness.  
Today the DIVINE BEING took upon Himself the seal of our humanity,  
In order for humanity to be decorated by the Seal of DIVINITY.

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*And to our new calendar brothers and sisters, may you have a blessed  
Theophany! [sent 06 January 2014]*



Bartholomew I

**The Ecumenical Patriarch of Constantinople has convoked the  
leaders of all Orthodox Churches to prepare for the 2015 Synod**

Gianni Valente, Rome

The Ecumenical Patriarch of Constantinople, Bartholomew, has convoked a surprise meeting of the patriarchs and archbishops of all the Orthodox Churches at the Ecumenical Patriarchate in Istanbul this coming March. The purpose of the meeting is to discuss the guidelines and timeframe for the Preparatory Commission of the Pan-Orthodox Synod which is scheduled to take place in 2015. Nat da Polis revealed this in an article published by *AsiaNews*, in which he explains the underlying attempt on the part of Patriarch Bartholomew to bring the Orthodox Churches out of their isolation. "Orthodox circles see this as an attempt to move beyond a self-marginalization born of a localist mentality that has characterized the Orthodox Churches in the modern era, partly because of a certain post-Ottoman filettism (nationalism)," Da Polis writes. The meeting is intended

as an opportunity for Constantinople to remind all Orthodox Churches that they cannot face the emergencies presented by globalisation without common initiatives.

By speeding up preparations for the "Great and Holy Council", Bartholomew aims to reaffirm his positions as first among equals, among the other Orthodox Patriarchs that is. For decades the Orthodox world has been desperately trying to form an ecclesial axis to deal with the problems that the Orthodox Churches face in today's world. Backing Bartholomew is the Metropolitan of Pergamon, Ioannis Zizioulas, co-chairman of ecumenical dialogue between Catholics and Orthodox considered by many to be the greatest living Christian theologian. He has been warning against the risk of "introversion" in the Orthodox world for a long time. He believes Orthodox Churches need a large-scale synodal event like the Catholic Church's Second Vatican Council in order to avoid withdrawing into ghettos and becoming self-marginalised. In his book *Orthodoxy in the Modern World* Zizioulas wrote that the greatest danger faced not just by Orthodoxy but by the whole Christian world, "is not atheism, secular power in general or its various enemies" but "any escape from the historical reality and the continuing search for identity exclusively in the past." This is especially common among men of the Church who are overcome by a "narcissist self-satisfaction that only leads to sterile confrontations."

The messages and gestures of the current Bishop of Rome seem to have had a domino effect, stimulating the Orthodox Churches to reflect on their situation. Patriarch Bartholomew immediately grasped the ecumenical possibilities that opened up with the arrival of the new Pope. His attendance at the inaugural mass for the start of Francis' Petrine ministry and at next May's meeting between the successors to the apostles Peter and Andrew in Jerusalem are signs of a journey that has only just begun and which promises progress on an unimaginable scale. But the Argentinean Pope's new *modus operandi* is also influencing the Russian Orthodox Church. The sign of the cross and the kiss which Vladimir Putin and the Pope both offered to the icon of Our Lady of Tenderness when the Russian President visited the Vatican, left a deep imprint in the minds of the Russian Orthodox faithful. The leaders of the Russian orthodox Church, including Hilarion of Volokolamsk who was also received by Pope Francis, stressed that they wished to focus on engaging in dialogue over issues in which Catholicism

and Orthodoxy share common ground such as the protection of moral values and the suffering of Christians in the Middle East, instead of the theological conflict between these Churches. At the end of December, the Holy Synod of the Russian Orthodox Church said "niet" once again to the Ravenna document produced by the mixed Orthodox-Catholic theological Commission. The text attempted to come up with a formula for the theological doctrine of primacy that was acceptable to the Orthodox Churches as well.

The relations established with Pope Francis are giving new impetus to the discussions between the Orthodox and Catholic Churches which were never concluded. But this could unearth further contradictions that lie at the heart of the Orthodox faith. The image Bergoglio has been giving of himself as a shepherd who forsakes himself and is full of apostolic fervour, has been well received by Orthodox faithful as well. Inevitably, this leads one to draw comparisons with the Orthodox clergy, who in many cases indulge in a sense of self-satisfaction and see themselves as members of a privileged class. After the scandals over the road accidents caused by members of the clergy driving big SUVs, there is now huge controversy over the "gay lobby" which is allegedly active within the Moscow Patriarchate. The issue has been denounced by proto-deacon and blogger, Andrei Kuraev, and could take some unexpected turns.

## **What Orthodox Families Must Do to Keep the Kids Orthodox**

Priest Geoffrey Korz Jan 10th, 2014



It is common in Orthodox parishes to find faithful people asking, why aren't more kids coming to church? It's an important question, since it raises two deeper issues: firstly, where will the Church in the Western World (outside traditionally Orthodox countries) be in twenty years, and secondly (and perhaps most critically); what on earth have Orthodox

families been doing for the last few decades that has resulted in most parishes being almost devoid of young people?

Obviously, somewhere, the transmitting of the precious Orthodox faith from one generation to the next has not been accomplished. Of course, building faith in young people is a one-to-one exercise, requiring the time and concerted effort of parents, who bear the primary responsibility for this task. If young adults (or not-so-young adults) do not love Christ's Church, the question must be asked, what exactly has been the highest priority of their home life? Academics? Getting a good job? Sports? Social life? Entertainment?

Saint Paul tells us that whatever we sow, that is the thing that we shall reap (Galatians 6:7): whatever we put into our children – a love of music, international travel experiences, unbridled ambition, a concern for the poor – it is very likely that this will profoundly shape their character. Similarly, as St. John Chrysostom tells us, the things that we allow to surround our children will either reinforce or undermine our primary influence on the life of our children (his Admonition to Parents is a tremendously helpful read for all mothers and fathers). Where can we start with this immense task? Consider the following:

**1. SHOP AND PLAN LIKE YOU'LL SPEND ETERNITY ELSEWHERE.** We are all tempted to desire to be like the world, to be liked by those around us, and to "fit in". Sometimes the cost of such acceptance is too high. The way in which we use our money and our time says a lot about whether we are planning more for this life, or more for eternity. If we are planning primarily for this life, why would our children even consider worrying about their spiritual life? When our chequebooks, online shopping, and recreational trips to the mall outweigh the time spent at church or at prayer, why would our children turn out any other way?

**2. STOP WORKING AND SHOPPING ON SUNDAY.** This is a concrete way to set aside time for God. The Lord tells us that the sabbath (Sunday, for Christians) was made for our sake (Mark 2:27) – for our rest and spiritual rebuilding from the spiritual maelstrom that tears us apart during the other six days of the week. If we lack the strength to live a spiritual life, we should ask why!



**3. PROVIDE ORTHODOXY AS AN IDENTITY OPTION.** Orthodox kids in the western world are usually provided with two mutually exclusive and spiritually poisonous options: retain a foreign culture (language, name, history, etc.) as your primary identity, in order to somehow “keep” the Orthodox faith as part of that culture, or become westernized and leave your faith and culture behind. The whole idea that Orthodoxy is “part” of any culture is of course absurd, since two millennia ago, nearly every culture was thoroughly pagan. Even recently, many “Orthodox” cultures fell under the hypnotic effect of Communism, and today many are intoxicated with capitalist materialism.

Having a rich sense of inherited culture – whatever the culture is – is a formative seed in the soul of a child, since a rich appreciation and love for inherited tradition prepares a child’s heart for Orthodox living (since our faith is timeless, and requires inoculation against the passing winds of fashion). But a child’s first loyalty, the loyalty that must be cultivated and exemplified by each parent, is loyalty to the unchanging treasure of the Orthodox faith. If a young person thinks they have lots in common with other Orthodox people because they are Orthodox, there is a good chance they will remain faithful. On the other hand, if a child believes he has more in common with other peers who share their culture, whether those peers are faithful or not, it’s probably too late – the young person does not have an Orthodox Christian self-image, and tremendous work needs to be done.

**4. LEARN THE ORTHODOX FAITH – ACQUIRE THE MIND OF THE HOLY FATHERS.** For parishes that use the English language, this means teaching Orthodoxy to adults (catechumens and long-time faithful) so they can pass it on at home, while teaching kids. The temptation to “make Orthodoxy Canadian” must never turn into a watered-down practice ; this is one of the big reasons ethnic Orthodox people do not trust missions using the local vernacular language with the task of religious education: watered-down, “modernized” Orthodoxy is a scandal to people who are already deeply fearful of losing their imported culture. Sadly, many examples of “North America” Orthodox missions are full of attempts to redefine Holy Tradition, to revamp inherited liturgical traditions, and generally to try to “know better than all the faithful saints who have lived the Faith since the beginning. We must learn from history that Orthodoxy is a universal faith,

for all times, places and peoples, and teach this critical lesson to our children.

#### **5. CULTIVATE A NETWORK OF ORTHODOX FRIENDS OF ALL AGES.**

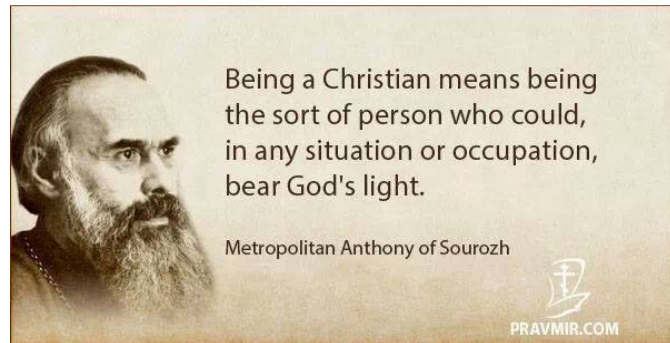
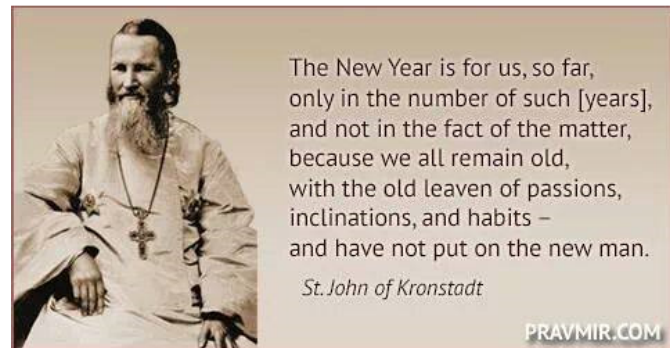
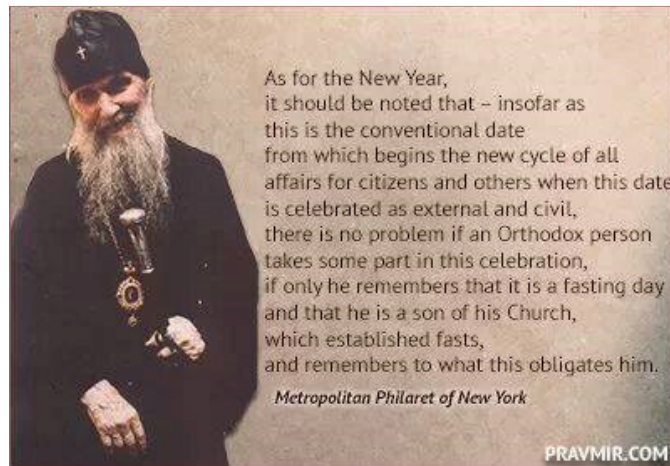
Imagine for a moment that the electricity supply was cut off to your home town. What would you do? Do you have alternatives close at hand? Many people – particularly younger people – would find life without electronic entertainment an almost unbearable reality. Similarly, many Orthodox parishes assume that the reality of foreign immigration will continue to keep their parishes vibrant, and full of Orthodox people. But what happens when immigration stops? What happens when the vitality of Orthodox life depends only on reaching those non-Orthodox who are already here? Sadly, we do not learn the lesson from previous generations of Orthodox immigrants: eventually immigration dries up, and we must start sharing our life of faith with other Orthodox people around us.

#### **6. STOP TRYING TO “KEEP UP” WITH WESTERNIZED (IN PARTICULAR, “AMERICAN-STYLE”) RELIGIONS.**

There is a reason that chirpy music and jumping services win over people quickly: they appeal to the senses, and are easily embraced by the noisy hearts of those in the western world. If we are trying to pass on Orthodoxy to our children, the idea of emulating modernized religious life is truly absurd, since it fails to pass on to them the unique tools that only Orthodoxy has to give. Orthodox eyes that see timeless, unchanging truth, an Orthodox mind that understands the teachings of the Apostles’ faith, Orthodox ears that are drawn to eternal beauty, and an Orthodox heart that is trained in the inner stillness of prayer: these are gifts that the Orthodox faith gives. Our children need them. If we have access to them, and we fail to take the necessary steps to give them to our children, we have failed them. As the Lord asks us, “If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a scorpion instead of a fish?” (Luke 11:11). The Orthodox Faith is available to us to give to our children the spiritual food they crave. What would we tell them if they ask us why we gave them something else instead?

*- Father Geoffrey Korz is a priest in Canada. This article was originally published in the March-April 2005 of the newsletter of the All Saints of North America Orthodox Church, online at [www.asna.ca](http://www.asna.ca).*

Prayer should not depend upon our mood or good will. If we are in a bad state, it's because we are filled with sin. Thus, we need to repent. Every day, examine your conscience and repent. Force yourself to pray regularly every day. If you don't want to do that, then you need to repent of that. You must understand how necessary this is. Know that the devil lurks and waits to destroy your soul, and that you are always in danger. Prayer alone will give your soul the strength to resist. In order to acquire spiritual muscles, you have to go to the spiritual gym. *Elder Sergei of Vanves, Life & Teachings*, pg 149, published by Divine Ascent Press





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