



Holy Ghost Orthodox Church

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CHRIST IS BORN! GLORIFY HIM!

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 John Harvey, 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, 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, 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 Stroz [child with cerebral palsy], Dr. Kirsten Ream, Patricia Corey, Michelle, Katie Swarm, Richard Dunst, Michelle, Patrick, Linda Morris, Howard Simpson, Chris, Pastor Ed Bowen, David Hiles, Karen Johnson, Jennifer, Jerry Quinn, Cher Mount, Frank & Janet Horrell, Jim Wandling, Susan Bertram, Gail, Sirena Sharp, Ron Paulovich, Fred DeNorscia, Sandi Anderson, Donald Uebing, Sabrina, Shirley, Denny Mader, Ella Campbell, Tom Hyatt, Bill Janiro, Jean Symanko-Andy's sister, William Lemonakis, Barbara McDougall, Alma Wyke, Lindsay Romanczak & family, Virginia Catherine Pyrch, Susan Lucas, Manny Lopez, Neil Carter & family, James Paluh, Mickie Weikel, Evelyn Krempasky, Tammy Strunk, Loida Esbry, Darlene Chicka Deskins, Drew, Alice & Keith Philipa, Kateryna Kocelko, Nancy Heinbaugh, Judi Danser, Mira Filipovic, Lynn, Jacqueline, Irma Opacic, Sharon, Zan Cheng, Debby Novak, Jeff Jones, Kristy, Elaine Ellenberger, Margaret Thurston [Evelyn's sister], Donna Cacioppo [Evelyn's niece], Brandon, Anna Tranchine, Demetra, Blase Urban, Catherine Hogel & children, Jennifer & Dylan, Ron Schwartz, Lydia Wilson, Flora Tomlin, Stella Rossi, Howell Swarm, Jane Bielewicz Allred, Carol Mensing's Family, 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—our dear ‘Little Father’ Emilian, who returned to Romania to undergo surgery for back pain. This particular procedure is not offered here in the United States. He asked for our prayers and expressed his thanks for the love and fellowship he has shared with the Holy Ghost Parish Family. He said he looks forward to returning to us pain-free in the springtime...may God watch over him and heal him...Fr. Bob

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!

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 11 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
31ST SUNDAY AFTER PENTECOST; SUNDAY AFTER THE NATIVITY; AFTERFEAST
OF THE NATIVITY; 14,000 HOLY INNOCENTS SLAIN BY HEROD; VENERABLE
MARCELLUS OF THE MONASTERY OF THE UNSLEEPING ONES; VENERABLE
THADDEUS-CONFESSOR OF THE STUDIO; VENERABLE MARK THE GRAVE
DIGGER OF PERCHEVSKY LAVRA; VENERABLE LAURENCE OF CHERNIHIV**

Tone 6

Galatians 1:11-19

Matthew 2: 13-23

Parastas in Blessed Memory of Steve Kuzman—John & Debbie Paouncic

**SUNDAY, JANUARY 18 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
32ND SUNDAY AFTER PENTECOST; SUNDAY BEFORE THEOPHANY; MARTYRS
TEHOPEMPTUS-BISHOP OF NICOMEDIA; VENERABLE SYNCLETICA OF
ALEXANDRIA; PROPHET MICAH; VENERABOE VIRGIN APOLLINARIS OF EGYPT
THEOPHANY EVE—STRICT FAST DAY
BLESSING OF WATERS AFTER DIVINE LITURGY**

Tone 7

2 Timothy 4:4-8

Mark 1:1-8

MONDAY, JANUARY 19 THEOPHANY OF OUR LORD, GOD, AND SAVIOR JESUS CHRIST

**SUNDAY, JANUARY 25 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
33RD SUNDAY AFTER PENTECOST; SUNDAY AFTER THEOPHANY; AFTERFEAST OF
THEOPHANY; MARTYR TATIANA OF ROME; MARTYR MERTIUS OF MAURETANIA;
MARTYR PETER APSELAMUS; VENERABLE EUPRAXIA 1 OF TABENNA IN EGYPT**

Tone 8

BULLETIN INSERT FOR 11 JANUARY 2014

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AFTERFEAST OF THE NATIVITY; 14,000 HOLY INNOCENTS SLAIN BY
HEROD; VENERABLE MARCELLUS OF THE MONASTERY OF THE
UNSLEEPING ONES; VENERABLE THADDEUS-CONFESSOR OF THE
STUDION; VENERABLE MARK THE GRAVE DIGGER OF PERCHEVSKY
LAVRA; VENERABLE LAURENCE OF CHERNIHIV**

Troparion of the Feast Tone 4

Thy Nativity, O Christ our God,/ has shone to the world as the light of wisdom./ For by it those who worshipped the stars/ were taught by a star to adore Thee,/ the Sun of Righteousness,/ and to know Thee, the Orient from on high./ O Lord, glory to Thee.

Troparion of the Holy Innocents Tone 1

As acceptable victims and freshly picked flowers,/ as divine first fruits and newborn lambs,/ you were offered to Christ Who was born as a Child, /O most pure children./ You mocked Herod's wickedness:/ now we beseech you, unceasingly pray for our souls.

Glory to the Father, and to the Son, and to the Holy Spirit.

Kontakion of the Feast Tone 3

Today the Virgin gives birth to the Transcendent One,/ and the earth offers a cave to the Unapproachable One./ Angels with Shepherds glorify Him,/ the wise men journey with the star;/ since for our sake the eternal God was born as a little child.

Now and ever and unto ages of ages. Amen.

Kontakion of the Holy Innocents Tone 6

The King was born in Bethlehem./ The Magi came from the East with gifts./ They had been guided by a star./ But angry Herod mowed the children like

Instead of O Holy God:

As many as have been baptized into Christ have put on Christ! Alleluia!
As many as have been baptized into Christ have put on Christ! Alleluia!
As many as have been baptized into Christ have put on Christ! Alleluia!
Glory to the Father, and to the Son, and to the Holy Spirit, now and ever
and unto ages of ages. Amen
Have put on Christ! Alleluia!
As many as have been baptized into Christ have put on Christ! Alleluia!

PROKEIMENON—TONE 8

READER: Let all the earth worship Thee and praise Thee. Let it praise Thy Name, O Most High!

PEOPLE: Let all the earth worship Thee and praise Thee. Let it praise Thy Name, O Most High!

READER: Make a joyful noise to God, all the earth! Sing of His name! Give glory to His praise!

PEOPLE: Let all the earth worship Thee and praise Thee. Let it praise Thy Name, O Most High!

READER: Let all the earth worship Thee and praise Thee.

PEOPLE: Let it praise Thy Name, O Most High!

ALLELUIA VERSES—TONE 1

The heavens are telling the glory of God; and the firmament proclaims His handiwork.

Day to day pours forth speech, and night to night declares knowledge!

Hymn to the Theotokos—Instead of “It is Truly Meet”

Magnify, O my soul, the most pure Virgin Theotokos, more honorable and more glorious than the heavenly hosts.

To love silence is easier, as a safeguard against fear! But to compose songs of love in harmony is more difficult, O Virgin! Grant us strength, O Mother, equal to our purpose.

Christmas Eve - The True King

St. Luke's telling of the Christmas story, which is read at Midnight Masses all over the Catholic world, commences by invoking the first-century's most powerful man: "In those days Caesar Augustus published a decree ordering a census of the whole world."

Here the emperor is doing a paradigmatically powerful thing. If you can count your people more accurately, you can tax them more efficiently and you can draft them into the military more expeditiously. So far, this story begins like all other ancient epics, by praising the strong and powerful.

But then St. Luke makes a canny move. He shifts his attention away from Augustus Caesar and toward a poor couple of no notoriety whatsoever, making their way to a dusty hamlet on the fringes of the Roman Empire. In the nothing town of Bethlehem, Mary gives birth to a child, who is wrapped up in swaddling clothes and placed in the manger where the animals eat. The baby is visited, not by courtiers, but by shepherds, who had, at that time, something of the status that street people have today.

Then an angel appears and announces that this destitute infant, to whom Caesar Augustus in Rome would pay absolutely no heed, is in fact the true Emperor: "I come to proclaim good news to you - tidings of great joy to be shared by the whole people. This day in David's city a savior has been born to you, the Messiah and Lord."

To say "Messiah" and "Lord" was to imply that a new David had arrived, a new King of the Jews. But as any careful reader of the Psalms and Prophets would know, to say King of the Jews was to imply King of the world - which is precisely why the angel said his message was for "the whole people." This true king - simple, humble, vulnerable, and non-violent - would establish an order, a kingdom of God, which stands athwart the order of Rome.

Lest we have any doubt as to which of these kings is more powerful, Luke tells us, "Suddenly there was with the angel a multitude of the heavenly host praising God and saying, 'Glory to God in high heaven, peace on earth to those on whom his favor rests.'" We should not be sentimental in regard to angels, for the typical reaction to one in the Bible is fear. And we are dealing here with a stratia of these fearsome creatures. That Greek

word, translated usually as "host" or "multitude," literally means army. The only reason that Caesar Augustus was able to dominate the world is that he had the biggest army. But Luke is saying that the baby king actually possesses a bigger army, though it is one that fights, not with the weapons (arma) of the world, but with those of heaven.

It is of these arms and of this man that Luke sings. His subversive Christmas tale continues posing a question: which narrative do you accept? Which king do you follow? Caesar or Jesus?

Christmas - St. John's Christmas Sermon

Alleluia! Today we celebrate the birth of Jesus Christ, the Incarnate son of God.

We hear at Mass one of the most magnificent passages in the Scriptures, indeed one of the gems of the Western literary tradition: the prologue to the Gospel of John. In many ways, the essential meaning of Christmas is contained in these elegantly crafted lines.

John commences: "In the beginning was the Word..." No first century Jew would have missed the significance of that opening phrase, for the first word of the Hebrew Scriptures, bereshit, means precisely "beginning." The evangelist is signaling that the story he will unfold is the tale of a new creation, a new beginning. The Word, he tells us, was not only with God from the beginning, but indeed was God.

The entire prologue then builds to its climax with the magnificent phrase, "the Word was made flesh and lived among us." The gnostic temptation has tugged at the Church, on and off, for nearly the past two thousand years. This is the suggestion, common to all forms of puritanism, that the spiritual is attained through a negation of the material. But authentic Christianity, inspired by this stunning claim of St. John, has consistently held off gnosticism, for it knows that the Word of God took to himself a human nature and thereby elevated all of matter and made it a sacrament of the divine presence.

The Greek phrase behind "lived among us" is literally translated as "tabernacled among us" or "pitched his tent among us." No Jew of John's time would have missed the wonderful connection implied between Jesus and the temple. According to the book of Exodus, the Ark of the Covenant - the embodiment of Yahweh's presence - was originally housed in a tent or

tabernacle. The evangelist is telling us that now, in the flesh of Jesus, Yahweh has established his definitive tabernacle among us.

All of this sublime theology is John the Evangelist's great Christmas sermon. Throughout this holy season of Christmas, I would invite you to return to it often in prayer and meditation.

Charlie Brown and the Lonely Walk of Faith

by Fr. Lawrence Farley



If you are at all like me, it is not Christmas until you have seen the holiday special *A Charlie Brown Christmas*, which has been shown seasonally every year since it first appeared in 1965. I have watched it faithfully every year since I can remember, and have the whole wonderful thing more or less memorized by heart. Who can forget Charlie Brown taking his seat at Lucy's outdoor doctor's office (the sign announcing "The Doctor is Real In"), or his complaining to Linus that he feels depressed every Christmas season? Or who can forget Snoopy doing his famous dance of joy on the top of Schroeder's piano, or Charlie Brown and Linus going to look for a tree for their Christmas pageant and finding in the middle of a forest of large pink metallic trees a pathetic little tree which just needed a little love? Or Linus' spot-lit soliloquy, wherein he quotes the Gospel of Luke for a then unprecedented forty-five seconds on national television? The images and dialogue have become imbedded in North American culture to

the point that they are instantly recognizable, even when affectionately satirized on *The Simpsons*.

The point of the story of course revolves around the need to transcend the materialism of the Christmas season by returning to “what Christmas is all about”. Charlie Brown’s agonized and poignant cry asking that question showed that he had no clue what Christmas was all about. It was Linus, his friend and the voice of creator Charles Schulz, that provided the answer to his question and the antidote to the materialism of his friends. Linus’ forty-five second reading of the Nativity story from Luke’s Gospel not only made television history. It also brought the Gospel to the open and trembling heart of Charlie Brown.

So far, so good. When I watched the show this year, it was exactly like every other blessed year before. Charlie Brown and Linus had brought to their pageant the pathetic little tree which seemed to be dying before the eyes of all. He had clearly failed in his assigned task, revealing that he had no appreciation for the commercialism so dear to everyone else waiting for him to return with a big, splendid, pink tree. When he returned with the little tree everyone laughed at him, mocking him, disdaining him, making him feel even more of a failure and outcast than he already was. He cried out, asking whether anybody could tell him what Christmas was all about, and Linus answered by reciting from the Gospel of Luke. Then Charlie Brown got the true meaning of Christmas. He had his epiphany, his conversion. A Methodist might say that his heart was strangely warmed. That was when I saw it, something I had never noticed before—Charlie Brown picked up his little tree and walked out steadily and unashamed before the rest of the wordless and wondering crowd. He no longer cared what they thought, or whether they disdained him. His moment of illumination raised him above such cares. The fear of man bringeth a snare, the Scripture says, but his new faith made Charlie Brown immune to such snares. He was prepared to walk in that faith alone, even if no one else followed.

This is the way it has always been, and Christian hymnography has recognized and celebrated it. The moment we decide for Christ, we are prepared to follow Him regardless of the shame it brings. The evangelical hymn sings, “I have decided to follow Jesus, no turning back, no turning back. Though none go with me, still I will follow, no turning back, no

turning back." Our own Octoechos says the same thing: "You were held by lawless men, O Christ, but You are my God, and I am not ashamed; You were smitten on the cheek, but I do not deny You; You were nailed to the cross and I do not conceal it." Faith allows us to stand for Christ crucified, even if it means standing alone. We can take up the tree, the tree of the Cross, and calmly walk past those who deride us.



I noticed one other thing from that story: the crowd that once derided Charlie Brown as a fool ("Boy, are you stupid, Charlie Brown! What kind of a tree is that?") afterward themselves came to comfort him. Charlie Brown took the tree home and tried to decorate it himself. He placed a single decoration on its little branch, which bent over with its weight. He thought, "I've killed it. Oh! Everything I touch gets ruined!" and he walked away in despair. It was then that his friends who followed him came to the rescue. "Charlie Brown is a block-head, but he did get a nice tree," they said, and repaired and decorated the tree themselves so that when Charlie Brown returned, he found the tree a fully decorated and splendid. All joined

together in unity, singing “Hark the herald angels sing” as the final credits rolled. This was, in fact, an image of the Church: when one of us fails and falls, the rest are called to gather round and help heal the hurt. (Fanciful? Maybe. But for what it’s worth, count the people decorating the tree: there are twelve of them.) We need one another, and can only sing together to God once forgiveness and unity have been restored. I don’t imagine that Charles Schulz was trying to make a theological statement about faith or ecclesiology with his hastily-prepared seasonal offering.

But Schulz was a Christian, and so wrote from his own experience of Christ. That involved writing theology, whether he knew it consciously or not.

Watching *A Charlie Brown Christmas* never disappoints. Good ol’ Linus always comes through, and brings a revelation to Charlie Brown. This year the Peanuts gang brought a revelation to those of us living in a militantly post-Christian world. That world may laugh and deride us if it wishes. We can walk the lonely walk of faith alone if we have to. We know what Christmas is all about.

<http://blogs.ancientfaith.com/nooterfoundation/charlie-brown-lonely-walk-faith-2/>

To our parish family and friends: we greet you with the two millennia old words that changed mankind forever—Christ IS Born! Glorify Him! We again emphasize that He IS Born—not an ancient parable or legend—he is as alive today as the day His mother, Mary, gave birth to Him, wrapped Him in swaddling clothes, and laid Him in the animals’ food trough! He is alive and with us as we proclaim on Nativity Eve: “God is with us, understand all ye nations, that God is with us!” All through our busy lives, the secular world gives us reasons not to remember the reason for the season—sales, specials, glitter, flash, gold—all wonders of THIS WORLD and not of the baby who IS God and BECAME MAN for our salvation! We must love each other as He loves us—completely and without expectation that that love will be returned! We wish you and your families a most peaceful and prayerful Nativity Feast—through January 18, Theophany Eve—and that you all may celebrate the True Reason for the Season—God’s love for us as His children! Christ IS Born! Glorify Him! Christos Rozdietsia! Slavite Yeho! Christos Se Rodi! Mir Bozhe!

In HIS love,

The Holy Ghost Parish Family, Board of Directors, Father Bob, Pani
Gina, Alexander, and Matthew