



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 John Harvey, Father Jakiw Norton, Father Dragan Filipović, Father Paul Stoll, Father Igor Soroka, Father Joseph Kopchak, 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, Father Paisius McGrath, Joshua Agosto and his family, 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, 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, Loretta, Nancy, Carol, & Michael Sheliga, Gaelle Kelly, Irma McDivitt, Robin Young, Mckayla, Rachel, Carl & Margaret Reed, 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, 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 Pynch, 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, Mira Filipovic, Lynn, Jacqueline, Irma Opacic, Sharon, Zan Cheng, Debby Novak, Jeff Jones, Kristy, Elaine Ellenberger, Donna Cacioppo [Evelyn's niece], Brandon, Anna Trachine, Demetra, Blase Urban, Catherine Hogel & children, Jennifer & Dylan, Ron Schwartz, Lydia Wilson, Flora Tomlin, Stella Rossi, Howell Swarm, Jane Bielewicz Allred, Manny "Lazarus" Lopez, Glenn & Lucas Burlack, Katie Elizabeth, Mileva, & Michael, Deirdré Straughan, Terri Paluh, Lori & Steve Lucier, Evelyn Felouzis, Kyranna Cherpas, Pastor Bruce Nordeen, Millie Koss Good, Mary Haraczy, Heather Ried, Carla Perry, Linda Elliot, Bob Swansboro, and Mother Ana. 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 at some time in the future...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!

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 22 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
25TH SUNDAY AFTER PENTECOST; MARTYRS ONESIPHORUS & PORPHYRIUS OF
EPHESUS; VENERABLE MATRONA-ABBESS OF CONSTANTINOPLE; VENERABLE
THEOCTISTE OF THE ISLE OF LESBOS; MARTYR ALEXANDER OF THESSALONICA;
MARTYR ANTHONY OF APAMEA; VENERABLE JOHN THE SHORT OF EGYPT;
VENERABLE EUSTOLIA AND SOSIPATRA OF CONSTANTINOPLE; VENERABLE
ONESIPHORUS THE CONFESSOR OF PERCHEVSKY LAVRA**

Tone 8

Ephesians 4:1-6

Luke 8:41-56

Litany in Blessed Memory of Paul Popichak—Fr. Bob

**MONDAY, NOVEMBER 23 SLICKVILLE ECUMENICAL SERVICE 7:00 PM
SLICKVILLE FIRST PRESBYTERIAN CHURCH—SPECIAL GUEST SPEAKER**

**SUNDAY, NOVEMBER 29 OBEDNITZA—DOWNSTAIRS IN CHURCH HALL 10:30 AM
26TH SUNDAY AFTER PENTECOST; HOLY APOSTLE & EVANGELIST MATTHEW;
SAINT FULVANUS-PRINCE OF ETHIOPIA-IN BAPTISM MATTHEW**

Tone 1

1 Corinthians 4:9-16; Ephesians 5:9-19

Matthew 9:9-13; Luke 10:25-37

**SUNDAY, DECEMBER 6 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
27TH SUNDAY AFTER PENTECOST; AFTERFEAST OF THE ENTRY OF THE MOST
HOLY THEOTOKOS; SAINT AMPHILOCHIUS-BISHOP OF ICONIUM; SAINT
GREGORY-BISHOP OF AGRENTUM; SAINT SISINIUS THE CONFESSOR-
BISHOP OF CYZICUS; MARTAHRY THEODORE OF ANTIOCH**

Tone 2

Ephesians 6:10-17

Luke 12:16-21

Litany in Blessed Memory of Thomas Bryan, John Hanczar, Edward & Helen Pytlak, Mary Blitzkan, Marjorie Yarmeak, Mary Sharon, Rose Pyrch, Frank Barankovich, Mary Krevanich, Katherine Holowaty, & Robert Vetosky—Fr. Bob

BULLETIN INSERT FOR 22 NOVEMBER 2015

25TH SUNDAY AFTER PENTECOST; MARTYRS ONESIPHORUS & PORPHYRIUS OF EPHESUS; VENERABLE MATRONA-ABBESS OF CONSTANTINOPLE; VENERABLE THEOCTISTE OF THE ISLE OF LESBOS; MARTYR ALEXANDER OF THESSALONICA; MARTYR ANTHONY OF APAMEA; VENERABLE JOHN THE SHORT OF EGYPT; VENERABLE EUSTOLIA AND SOSIPATRA OF CONSTANTINOPLE; VENERABLE ONESIPHORUS THE CONFESSOR OF PERCHEVSKY LAVRA

TROPARION—TONE 8

Thou didst descent from on high, O Merciful One!
Thou didst accept the three-day burial to free us from our sufferings!
Our Lord, our Life and Resurrection, 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 8

By rising from the tomb,
Thou didst raise the dead and resurrect Adam.
Eve exults in Thy Resurrection,
And the world celebrates Thy Rising from the dead,
O greatly Merciful One!

PROKEIMENON—TONE 8

READER: Pray and make your vows before the Lord our God!

PEOPLE: Pray and make your vows before the Lord our God!

READER: In Judah, God is known; His name is great in Israel!

PEOPLE: Pray and make your vows before the Lord our God!

READER: Pray and make your vows.

PEOPLE: Before the Lord our God!

ALLELUIA VERSES—TONE 8

Come let us rejoice in the Lord! Let us make a joyful noise to God our Savior!

Let us come before His face with thanksgiving; let us make a joyful noise to Him with psalms.



ASSEMBLY OF CANONICAL ORTHODOX BISHOPS OF THE UNITED STATES OF AMERICA

With heavy hearts, the members of the Assembly of Canonical Orthodox Bishops of the United States of America offer their prayers for the people of France who mourn the tragic loss of life that resulted from last night's terrorist attacks in Paris. We convey our deep condolences to those who have lost loved ones, and we beseech the Lord Jesus Christ to grant a speedy recovery to those injured and eternal repose to those who have fallen asleep. Our thoughts and prayers are also with the civic authorities and the men and women of law enforcement agencies who are working to bring about peace and stability once more to France and her people. We extend our fraternal solidarity to all people of good will who pray and labor for peace, especially our brother Orthodox Christian Hierarchs in France. We condemn these barbaric acts against humanity, and during this worrisome time we draw strength from the words of St. Peter, who encourages us to *cast all of our anxieties onto Christ, because He cares for us* (1 Peter 5:7).

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Date: November 14, 2015

ARCHBISHOP DEMETRIOS EXPRESSES CONDEMNATION AND SORROW FOR PARIS ATTACKS

NEW YORK - His Eminence Archbishop Demetrios, Primate of the Greek Orthodox Church in America expressed deep sorrow and unequivocal condemnation for the barbaric terrorist attacks last night in Paris.

Archbishop Demetrios, while on a pastoral visit to Dallas, Texas stated: "Today the whole civilized world is yet again in shock, indignation and mourning. I express, on behalf of the Holy Eparchial Synod and the entire Greek Orthodox Archdiocese of America, our unequivocal condemnation for these horrific acts of violence and terrorism in Paris. We, here in America are no strangers to such acts of terror and violence. We stand together in pain and prayer with the people of France, the families of the victims, and our Orthodox hierarchs, clergy, and the faithful members of our communities in Paris. We stand together with each other as we ask our Lord and Savior Jesus Christ to help us get thorough this unthinkable tragedy and to guide and strengthen us. As we face the aftermath of this despicable event, we are encouraged by the words of the Apostle Paul: *neither death, nor life...nor things present, nor things to come, nor powers...nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord* (Romans 8:38-39)."

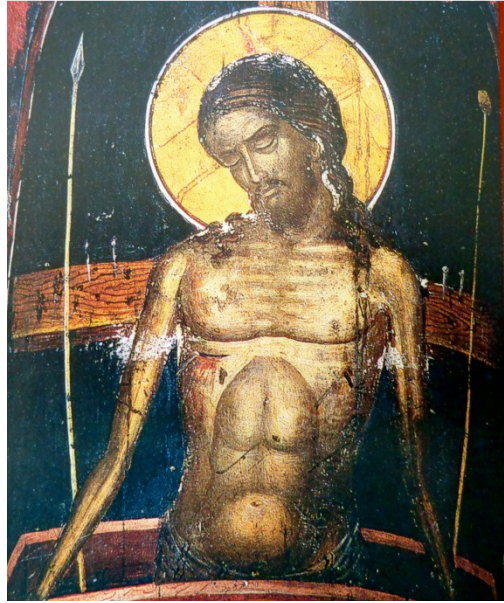
Christ is our peace

A homily delivered in Three Hierarchs Chapel at St. Vladimir's Orthodox Theological Seminary on Sunday, September 27, 2015.

We have all seen and heard about this barbaric, horrific, and frightening terrorist action that took place in Paris on Friday. Three teams of men, disciplined in dealing death, planned this attack with the help of others and managed to evade an enormous security apparatus that blankets most of the Western world. Notably, at least one of them deviously managed to slip into Europe under the guise of a refugee. Perhaps in the coming days, we will find out more about how this crime came about: who else was involved? Who financed it? Where did they train? But at the same time, the part of story that concerns those who were out on a cold November night for dinner, a concert, a stroll, or a soccer game must also be told. The victims are worthy of our remembrance and our consideration today, and not those who appear strong with weapons that bring death or those who appear mighty and sow fear, confusion, and further enmity.

The victims of this tragedy once again compel us to think on Christ, on His Gospel, and to turn our gaze to Him. Only then can we also bear to look on the dead and the wounded of this November night, *and* also the dead and

the wounded, the marginalized, the outcasts of every age, all those along the side of the road—sick, wounded, destitute, ill-afflicted, dead, and dying—that we would prefer to pass by. Only with Christ can we see them, as the Gospel tells us today, as our neighbor, those whom we must love with the same ferocity, the same devotion, the same ardor that we love God. Consequently, we mourn at the death of our neighbors. We anguish over the wounded. We pray that God receive the dead into His kingdom and that He restore the injured to health. To those who appear strong in their might on Friday, we call out their brutality as senseless and weak.



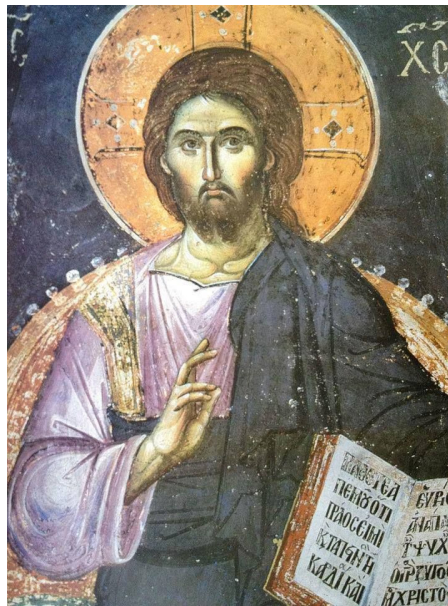
Extreme Humility (16th c, Meteora, Greece)

Christ's own death provides us with the fundamental way of understanding the world according to the Gospel. It is what the Apostle says: "God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God (I Cor. 1.27-29)." **Only with Christ, in our love for Him and our love for our newly defined neighbor, will we truly live.** Seeing things in this manner allows us to see past the veil of this world, past the wisdom of this world, and perceive exactly the wisdom of God, Jesus Christ, active in this world.

In the immediate aftermath of the terrorist acts, social media was abuzz with messages of hope, solidarity, and prayers for the people of Paris. One notorious statement emerged and rejected prayers from the different corners of the globe:

"Please don't pray for Paris. We've had enough religion for one night."

I counter this to the greatest degree I can personally muster: we do not need less religion, we need **more**. We need Christianity and authentic faith. **We need Jesus Christ**, because we need to love Him, because He our God. We need to love those around us, those who are far from us, because they are our neighbor. Neither enmity or hatred, but **Christ and the peace spoken of in the Epistle today are what we, the entire world, needs**. In other words, what abides, what remains, is exactly that person spoken of in days of old: "The Prince of peace (Is. 9.6)," He "who inhabits eternity, whose name is holy." Eternal and holy, **He remains**. He endures. He revives, restores, comforts, and heals us when we turn to him. Christ is our peace (Eph. 2.14), the peace proclaimed far and wide. In all our struggles, in all our affliction, in all our angst, anxiety, and uncertainty about what happens in the present and what the future might bring, **Christ is our peace**. When we are most vulnerable and feel we are in danger of losing everything, **our Lord remains with us**.



Jesus Christ (13th-14thc, Church of Protaton, Mount Athos, Greece)

Now when Paul speaks about Christ as our peace today, he is not speaking of peace as a state of quiet, personal contentment. Rather he speaks here of reconciliation between Jews and Gentiles in Christ. The resolution to their separation, alienation, and estrangement is faith in God. How are they reconciled? By faith in Christ, who "abolish[ed] in his flesh" what had separated them. He brought forward a new man, reconciling us to God through His blood and His cross. This is not merely a historical fact, or a description of a theological controversy, but exposes for us who we are in reality. We are not strangers or sojourners to the heavenly realms, and

citizens of *this* world. No! We have access to and can be rich in the spiritual treasures, because **we** are “fellow citizens with the saints...members with of the household of God,” and neighbors one to another. We have been knitted and joined together as the Temple of the Living God, as the dwelling place for the God in the Spirit.

I began today speaking of tragedy. I end today speaking of reassurance, comfort, support, encouragement, hope, and faith, because we are “not like those who have no hope.” **We have Christ. We have faith in Christ. We have Peace.** He alone is our answer to what ails us and afflicts the world.

[Archpriest Alexander Rentel](#), a 1995 M.Div. graduate of St. Vladimir's, finished his doctoral dissertation under the direction of Fr. Robert Taft, SJ, at the Pontifical Oriental Institute in Rome in January 2004. Prior to coming to St. Vladimir's as a professor, Fr. Alexander was a 2000-2001 Junior Fellow in Byzantine Studies at Dumbarton Oaks, Washington, D.C. He has taken numerous research trips to Greece, Italy, and France. He was ordained to the priesthood in July 2001. He and his wife, Nancy (née Homyak, M.Div. 1995) are the proud parents of three children, Dimitrios, Maria, and Daniel.

Mass in Verano cemetery: the Beatitudes are the way to happiness

Vatican City, 1 November 2015 (VIS) – This afternoon, on the Solemnity of All Saints, Pope Francis celebrated Holy Mass in the monumental cemetery of Verano, followed by a prayer for the deceased and the blessing of the tombs. The cardinal vicar of Rome, Agostino Vallini, Archbishop Filippo Iannone, vice regent of the diocese of Rome and pastor of San Lorenzo Outside-the-Walls, and Fr. Armando Ambrosi concelebrated with the Holy Father.

The Pope dedicated his homily to the Sermon on the Mount, when Jesus taught the Beatitudes, the way to true happiness, to the disciples and the multitude gathered on the hill by the Sea of Galilee. “It is a difficult path to understand as it goes against the grain, but the Lord tells us that he who takes this path is happy; sooner or later he finds happiness”.

“Blessed are the poor in spirit, for theirs is the kingdom of Heaven'. We might ask ourselves how a person who is poor of heart, whose only treasure is the Kingdom of Heaven, can be happy. But the reason is

precisely this: that having a despoiled heart, free of many worldly things, this person is 'awaited' in the Kingdom of Heaven".

"'Blessed are those who mourn, for they shall be comforted'. He who in life has not experienced sadness, anguish and pain will never know the strength of consolation. Happy instead are all those who have the capacity to be moved, to feel the pain that is in their life and in the life of others. They will be happy, because the tender hand of God the Father will console and caress them".

"'Blessed are the meek'. On the contrary, we are so often impatient, nervous, ready to complain. We make so many demands of others, but when it is our turn, we react by raising our voice, as if we were the owners of the world, while in reality we are all children of God".

"'Blessed are those who hunger and thirst for justice, for they shall be satisfied'. Those who have a strong sense of justice, and not only towards others, but first of all towards themselves, they will be satisfied, because they are ready to receive the greatest justice, which only God can give".

"And then, 'blessed are the merciful, because they will obtain mercy'. Happy are those who are able to forgive, who have mercy on others, who do not judge everything and everyone, but who try to put themselves in the shoes of other people. Forgiveness what we all need, without exception. This is why, at the beginning of Mass we recognise ourselves for what we are, sinners".

"'Blessed are the peacemakers, because they will be called sons of God'. Let us look at the faces of those who go around sowing discord: are they happy? Those who always seek occasions to embroil, to take advantage of others, are they happy? No, they cannot be happy. Instead those who every day seek with patience to sow peace, are architects of peace, of reconciliation: these are blessed, because they are true children of our Father in Heaven, who always and only sows peace, sending His Son into the world as a seed of peace for humanity".

"This is the way of holiness, and it is the very way of happiness", concluded the Holy Father. "It is the way that Jesus followed; or rather, He himself is Way. Those who walk with Him and pass through Him enter into life, eternal life. Let us ask of the Lord the grace to be simple and humble persons, the grace to be able to weep, the grace to be meek, the grace to work for justice and peace, and above all the grace to allow ourselves to be

forgiven by God so as to become instruments of His mercy. This is what all the Saints did, those who have preceded us in the celestial homeland. May they accompany us on our earthly pilgrimage and encourage us to go forward”.

Via Bishop Daniel...

We have contracted this contagious tendency to rush through everything, even Church services. We want them shorter and shorter. But where do we rush? To the things of the world; the same world that treats everything with superficiality and misdiagnoses the very meaning of life. We have no time for our souls because we fail to understand the implications of this missed opportunity. We fail to understand that this life is the only chance we get to develop a meaningful relationship with God; a relationship that takes time to develop. How can we get to know God if we spend so little time with Him, when we get only erratic and trivial information about Him? How can we love Him if we only want to meet Him when it convenient to our lives and on our terms? Some things cannot be replaced by the conveniences of this world. There are no shortcuts to heaven, only an everlasting effort to know God more every day by giving Him our full, undivided attention. We need to take the time to meditate upon our existence and make efforts to adjust it to match what is required from us “Be therefore perfect, even as your Father which is in heaven is perfect.” Matthew 5:48. - posted by [Яків Мельник](#)

The example of the good Samaritan shows that we must not abandon those in whom even the faintest amount of faith is still alive.

St. Ambrose of Milan *Two Books of St. Ambrose, Bishop of Milan, Concerning Repentance, Chapter 11*

But you cannot be a neighbour unless you have compassion on him; for no one can be called a neighbour unless he have healed, not killed, another. But if you wish to be called a neighbour, Christ says to you: "Go and do likewise."

St. Ambrose of Milan *Two Books of St. Ambrose, Bishop of Milan, Concerning Repentance, Chapter 11*

Godly love cannot be perfect unless a man love his neighbor also. Under which name must be included not only those who are connected with us by friendship or neighborhood, but absolutely all men, with whom we have a common nature, whether they be foes or allies, slaves or free.

St. Gregory the Dialogist *Sermon 12, On the Fast, 6th century*