



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

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Constantine, Patriarch Pavle, Metropolitan Theodosius, Bishop Robert, Father Peter Natishan, Father Gerald Olszewski, Father Jakiw Norton, Father Dragan Filipović, Father Elias Katras, Father Stevo Rocknage, Father Paul Stoll, Father Igor Soroka, Father Michael Mihalick [MS], Father Gregory [Wolfenden], Ollie Pendlshok, Walt & Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike and Hilda Holupka, Eva Malesnick, Helen Likar, Stella Peanoske, Joe Nezolyk, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, Mary Pekich, Mildred Manolovich, Evelyn Misko, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Sandy Gamble, Glen Lucas Burlack, Bernie Vangrin, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Stella Cherepko, Sam Wadrose, Cameron [a boy in Matt's class], Faith—a 7-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 3-year-old with a brain tumor, Dillon, Ethel Thomas, Donna, Nick Malec [Maxine's brother], Erin, Jim Markovich, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Rita Very & family, Sue Segeleon, Mike Gallagher, Mildred Walters, Michael Miller, Mike Pelchar [Liz's brother], Jim Logue—throat cancer, Liz Stumpf, Ester Tylavsky, Ed Jamison, Theodore Nixon, Charles Johnson, Amy Forbeck, Michelle Corba Kapeluck, Gloria Prymak [Liz's niece], Robert Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, Sabrina, George & Mika Rocknage, Elizabeth Mitchell, Robert McKivitz, Cliff Dow, Marjorie Pershing, Amy Kemerer, Tom Marriott, Joe Farkas, Liz Obradovich, Liz, Helen Pytlak, Halyna Zelinska [Bishop Daniel's mother], Mary Ann, Charlotte, Peter Natishan, Michael Spak, and Daria Masur. **ARNOLD:** Stefania Lucci, Steve Sakal, Homer Paul Kline, and Steve Ostaffy. We pray that God will grant them all a speedy recovery.

Happy Birthday to our October Babies: Rachel Shirley on the 6th, Rich Previc on the 8th, and Harley Katarina Frances Rahuba on the 24th. May God grant them all Many Happy, Healthy, Prosperous, and Blessed Years!

PLEASE NOTE: *If you sign up for coffee hour and are going to bring a large quantity of food, please let Sonia know in advance so she can plan more efficiently. Her home number is 724-468-4344. THANK YOU!*

Please remember especially in your prayers: Walter Burlack & Liz Obradovich.

Please remember David Weaver in Mosul, James John Logue assigned to Iraq, Matthew Machak, and ALL American servicemen and women in the Middle East in your prayers. May God watch over them and all American servicemen 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 Alex’s Sixth Grade and Matt’s Fourth Grade collections. THANK YOU ALL FOR YOUR HELP! Love, ALEX AND MATT

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 call 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, October 5 **Divine Liturgy** **10:30 AM**
16TH SUNDAY AFTER PENTECOST, PROPHET JONAH, HIEROMARTYR PHOCAS-BISHOP OF SINOPE, VENERABLE JONAH-PRESBYTER & FATHER OF SAINT THEOPHANES THE HYMNOGRAPHER & SAINT THEODORE GRAPTUS, RIGHTEOUS PETER THE TAX-COLLECTOR, VENERABLE MACARIUS-ABBOT OF ZHABYN & WONDERWORKER, VENERABLE JOHNA-ABBOT OF YZSHAVERSK, 26 MARTYRS OF ZOGRAPHOU MONASTERY ON MOUNT ATHOS, VENERABLE COSMAS OF ZOGRAPHOU, MARTYRS ISAAC & MARTIN, VENERABLE THEOPHANES THE SILENT-RECLUSE OF PERCHEVSKY LAVRA
Tone 7
II Corinthians 6:1-20
Luke 5:1-11
Litany in Blessed Memory of Kay Behun, Father Theodore Forosty, Johnathan Dorning, & Mary Evaniuk—Fr. Bob
Parastas in Blessed Memory of Anna Harte—40 days—Jean Stutchell & Family

Sunday, October 12 **Divine Liturgy** **10:30 AM**
17TH SUNDAY AFTER PENTECOST, VENERABLE CYRIUS THE HERMIT OF PALESTINE, MARTYRS DADA, GABELAS & CASDOE OF PERSIA, VENERABLE THEOPHANES THE MERCIFUL OF GAZA, MARTYR GUDELIA OF PERSIA, 8 HOLY MARTYRS OF BYZANTIUM, VENERABLE CYPRIAN-ABBOT OF USTUIG-VOLGDA
Tone 8
II Corinthians 6:16-7:1
Luke 6:31-36
Parastas in Blessed Memory of Catherine Behun—Behun Family

Sunday, October 19 **Divine Liturgy** **10:30 AM**

18TH SUNDAY AFTER PENTECOST, HOLY AND GLORIOUS APOSTLE THOMAS, WOMAN-MARTYR EROTHEIS OF CAPPADOCIA, NEW MARTYR MACARIUS OF KION IN BITHYNIA-MOUNT ATHOS

Tone 1

II Corinthians 4:9-16

Luke 17:11-16

*Litany in Blessed Memory of Archimandrite Anastasije—Fr. Bob
Parastas in Blessed Memory of George Luciw-Sonia*

BULLETIN INSERT FOR 05 OCTOBER 2008

SIXTEENTH SUNDAY AFTER PENTECOST

**PROPHET JONAH, HIEROMARTYR PHOCAS-BISHOP OF SINOPE,
VENERABLE JONAH-PRESBYTER & FATHER OF SAINT
THEOPHANES THE HYMNOGRAPHER & SAINT THEODORE
GRAPTUS, RIGHTEOUS PETER THE TAX-COLLECTOR,
VENERABLE MACARIUS-ABBOT OF ZHABYN &
WONDERWORKER, VENERABLE JONAH-ABBOT OF
YZSHAVERSK, 26 MARTYRS OF ZOGRAPHOU MONASTERY ON
MOUNT ATHOS, VENERABLE COSMAS OF ZOGRAPHOU,
MARTYRS ISAAC & MARTIN, VENERABLE THEOPHANES THE
SILENT-RECLUSE OF PERCHEVSKY LAVRA**

TROPARION—TONE 7

By Thy Cross, Thou didst destroy death!
To the thief, Thou didst open Paradise!
For the Myrrhbearers, Thou didst change weeping into joy.
And Thou didst command Thy disciples, O Christ God,
To proclaim that Thou art risen, granting the world great mercy!

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

KONTAKION—TONE 7

The dominion of death can no longer hold men captive,
For Christ descended, shattering and destroying its powers!
Hell is bound, while the prophets rejoice and cry:
The Savior has come to those in faith!
Enter, you faithful, into the Resurrection!

PROKEIMENON—TONE 7

READER: The Lord shall give strength to His people! The Lord shall bless His people with peace!

PEOPLE: The Lord shall give strength to His people! The Lord shall bless His people with peace!

READER: Offer to the Lord, O you sons of God! Offer young rams to the Lord!

PEOPLE: The Lord shall give strength to His people! The Lord shall bless His people with peace!

READER: The Lord shall give strength to His people!

PEOPLE: The Lord shall bless His people with peace!

ALLELUIA VERSES—TONE 7

It is good to give thanks to the Lord, to sing praises to Thy name, O Most High!

To declare Thy mercy in the morning, and Thy truth by night!

ASK FR. HARVEY RELIGIOUS QUESTIONS

Answered by: Fr. John Harvey

What does it take to be a reader in church?

As there are epistles to be read at every Liturgy and Old Testament readings set for certain feast days, a proficient reader is a definite asset to a parish. It is not difficult to learn how to chant the appointed reading or to do the Prokimen that usually announces it. Your pastor can easily and should be very appreciative to train a candidate. To clearly enunciate and to chant with a strong voice also takes but a little practice and self-confidence. What is most expected of one who comes forward to be a reader in church is regularity. By this, I mean the one who would serve as a reader must be dependable and do this work of service to the parish on a regular basis. There is nothing worse than to expect that someone will have the correct reading prepared, then the person does not show up and at the last minute there is an embarrassing fumbling to find and execute the text. One's job may preclude presence on weekday services, but a regular Sunday schedule would be sufficient. A parish may have several readers set aside, thus making a pool to draw from on call. Doing the job of a reader is an exemplary form of service to your parish.

Should the bishop make a parish visitation, what had been an informal service of a reader could be confirmed with a tonsure into the lectorate, thus making it all official. Again, this should be humble service to a community, and not that of a prima donna that comes and goes at will. Each parish should develop a pool of willing individuals, who can use their voice to proclaim God's Word to the people.

At an ordination to the priesthood, I noticed that the Bishop came out after the person was elevated from the diaconate and presented each vestment article to him with the cry of Axios, to which the choir and people called out Axios, Axios, Axios. What does this all mean and is there a history behind this practice?

Down through the history of the church, it was not just the idea that a Bishop is going to ordain someone to the priesthood in general, totally on his own and without respect to the congregation. In celebrating the Divine Liturgy a priest can not just serve solely by himself without the people. The prayers of the consecration of the Body and Blood of Christ need PEOPLE to fulfill this and to confirm the calling down of the Holy Spirit. So also in the ordination, it is the whole community that must be represented. In the Liturgy during which a candidate is ordained to the priesthood, it is the Bishop who ordains and through the action of the Holy Spirit the grace to fulfill this office is given. The congregation must confirm this action and the word axios, (worthy) shouted by the people is the sign that all are in harmony with this action. If the congregation has doubts about the worthiness of the individual, they are certainly encouraged to shoutanaxios (unworthy). With a negative response from the people, things come to a halt and an investigation is made. Several years ago, a new Bishop of the port of Athens, Piraeus was consecrated. The very solemn ceremony with a number of prominent Bishops as co-consecrators was disrupted by the impassioned cries ofanaxios by the faithful. In the ensuing investigation, the candidate, seemingly already consecrated, was indeed found to be unworthy and so the ordination was null and void and a new acceptable candidate had to be found. Here is a built in check and balance system. From the early church onwards, people were not ordained or set aside for an office "in general," but rather to and for a specific place. Even in the lowly rank of reader, the candidate is set aside to be the reader of a parish in a certain place. With the higher orders then it can be seen that when a priest is ordained for a certain parish or a Bishop for a certain diocese then the shouting of axios, axios, axios has particular meaning, for it is the confirmation and agreement that such person is deemed worthy and agreeable for service in that place.

THE JESUS PRAYER:

Lord Jesus Christ, Son of God, have mercy on me.

One of the simplest of all Christian prayers, this consists in a single brief sentence, "Lord Jesus Christ, Son of God, have mercy on me." Ten words in English, in other languages it is even shorter, sometimes no more than seven words. Yet around those few words many Orthodox over the centuries have built their spiritual life, and through this one prayer they have entered into the deepest mysteries of Christian knowledge.

Three things in the Jesus Prayer call for special comment, and help to account for its extraordinary wide appeal.

First, the Jesus Prayer brings together, in one short sentence, two essential “moments” of Christian devotion: Adoration and compunction.

Adoration is expressed in the opening clause, “Lord Jesus Christ, Son of God”; compunction, in the prayer for mercy that follows. The Glory of God and the sin of man both are vividly present in the prayer. It is an act of thanksgiving for the salvation that Jesus brings, and an expression of sorrow for the weakness of our response. The Prayer is both penitential and full of joy and loving confidence.

In the second place, it is an intensely Christological prayer – a prayer addressed to Jesus, concentrated upon the Person of the Incarnate Lord, emphasizing at once both His life on earth - “Jesus Christ” - and His divinity - “Son of God.” Those who use this prayer are constantly reminded of the historical Person who stands at the heart of the Christian revelation, and so are saved from the false mysticism which allows no proper place to the fact of the Incarnation. But although Christological, the Jesus Prayer is not a form of meditation on particular episodes in the life of Christ: Here too, as in other forms of prayer, the use of mental images and intellectual concepts is strongly discouraged. Standing with consciousness and attention in the heart,” Theophan teaches, “cry out unceasingly: ‘Lord, Jesus Christ, Son of God, have mercy upon me,’ without having in your mind any visual concept or image, believing that the Lord sees you and listens to you.”

In the third place, the Invocation of the Name is a prayer of the utmost simplicity. It is a way of praying that anyone can adopt: No special knowledge is required, and no elaborate preparation. As a recent writer puts it, all we must do is “simply begin”: “Before beginning to pronounce the Name of Jesus, establish peace and recollection within yourself and ask for the inspiration and guidance of the Holy Spirit . . . Then “simply begin.” In order to walk one must take a first step. In order to swim one must throw oneself into the water. It is the same with the invocation of the Name. Begin to pronounce it with adoration and love. Cling to it. Repeat it. Do not think that you are invoking the Name. Think only of Jesus Himself. Say His Name slowly, softly and quietly.”

—*From The Art of Prayer by Igumen Chariton of Valamo*

Abba John the Short said, “I am like a man sitting under a great tree, who sees wild beasts and snakes coming against him in great numbers. When he cannot withstand them any longer, he runs to climb the tree and is saved.

It is just the same with me; I sit in my cell and I am aware of evil thoughts coming against me, and when I have no more strength against them, I take refuge in God by prayer and I am saved from the enemy.”

GREEK ORTHODOX ARCHDIOCESE OF AMERICA
8-10 East 79th St. New York, NY 10075-0106
Tel: (212) 570-3556 Fax: (212) 774-0237
Web: <http://www.goarch.org> Email: communications@goarch.org
Contact:: Stavros Papagermanos

Ecumenical Patriarch Bartholomew Addresses European Parliament

BRUSSELS, Belgium – His All Holiness Ecumenical Patriarch Bartholomew delivered a major address to the Plenary Assembly of the European Parliament during the formal sitting of the assembly in Brussels, Belgium on Wednesday, September 24, 2008. His All Holiness was introduced by Mr. Hans-Gert Pöttering, President of the European Parliament. The Press Release of the European Parliament highlighting His All Holiness' address is given in full below, as well as a link to the address in its entirety.

* * *

"We are all brothers and sisters," Ecumenical Patriarch tells MEPs

24-09-2007 14:21

Addressing a formal sitting of the House as part of European Year of Intercultural Dialogue, the Ecumenical Patriarch of the Orthodox Church, Bartholomew I, spoke of the value of the European project in promoting peace and tolerance, the importance of accepting minorities and the need for the EU to accept Turkey as a member. He also underlined his church's efforts to encourage respect for the environment.

Introducing the Ecumenical Patriarch, EP President Hans-Gert Pöttering stressed that "The European Union is a community based on values, the most fundamental of which is human dignity. In this respect religious freedom is central to human dignity". He linked this to the separation of church and state, as anchored in the Lisbon Treaty.

Mr Pöttering described the Patriarch as "a beacon to your followers in the Orthodox world" and pointed out that recent EU enlargements had brought in the Orthodox countries of Cyprus, Bulgaria and Romania. He added "The late Pope John Paul II used the metaphor of Europe breathing again with its two lungs after the downfall of communism in Central and Eastern Europe. We could also use this metaphor to refer to the richness in the enlarged EU brought through the different perspectives of Western and Eastern Christianity".

Dialogue is "at the very root of what it means to be a human being"

In the opening part of his speech, the Patriarch told MEPs "our Ecumenical Patriarchate embraces a truly global apostolate that strives to raise and broaden the consciousness of the human family – to bring understanding that we are all dwelling in the same house." For twenty centuries the Patriarchate "has continued as a lighthouse for the human family and the Christian Church. It is from the depths of our experience

upon these deep waters of history that we offer to the contemporary world a timeless message of perennial human value."

His core idea was that "Dialogue is necessary first and foremost because it is inherent in the nature of the human person". In other words, "intercultural dialogue is at the very root of what it means to be a human being, for no one culture of the human family encompasses every human person. Without such dialogue, the differences in the human family are reduced to objectifications of the "other" and lead to abuse, conflict, persecution – a grand scale human suicide, for we are all ultimately one humanity. But where the differences between us move us to encounter one another and where that encounter is based in dialogue, there is reciprocal understanding and appreciation – even love."

Importance of the European project

The Patriarch then stressed that "the significance of the 'European project' cannot be underestimated. It is one of the hallmarks of the European Union that it has succeeded in promoting mutual, peaceful and productive co-existence between nation states that less than seventy years ago were drenched in a bloody conflict that could have destroyed the legacy of Europe for the ages."

Only one ecosphere

There must be a more profound understanding of the interdependence of every single human person with every other single human person, continued the Patriarch, explaining "there is a way of understanding the universe in which we live as being shared by all", namely an "ecosphere that contains us all".

For this reason, the Ecumenical Patriarchate has long championed environmental causes. For example, it has "sponsored seven scientific symposia that bring together a host of disciplines". In 1995 it launched an ambitious program of "integrating current scientific knowledge about the oceans with the spiritual approach of the world's religions to water, particularly the world's oceans". The project has visited the Danube, the Adriatic, the Baltic, the Amazon, the Arctic, and is preparing to sail the Nile and the Mississippi next year.

Acceptance of minorities

Ecology could be seen not only as an important practical issue but as a metaphor for social issues, went on the Patriarch. "As an institution, the Ecumenical Patriarchate has lived as a relatively small ecosystem within a much larger culture for centuries. Out of this long experience, allow us to suggest the most important practical characteristic that enables the work of intercultural dialogue to succeed", namely "above all, there must be respect for the rights of the minority within every majority. When and where the rights of the minority are observed, the society will for the most part be just and

tolerant". Indeed "only when we embrace the fullness of shared presence within the ecosphere of human existence, are we then able to face the "otherness" of those around us". This led him to the subject of Turkey.

Turkey: tolerance and understanding needed on both sides

To applause from the House, he explained "This is why Europe needs to bring Turkey into its project and why Turkey needs to foster intercultural dialogue and tolerance to be accepted into the European project. Europe should not see any religion that is tolerant of others as alien to itself. The great religions, like the European project, can be a force for transcending nationalism and can even transcend nihilism and fundamentalism by focusing their faithful on what unites us as human beings, and by fostering a dialogue about what divides us."

He pointed out that "From our country, Turkey, we perceive both a welcome to a new economic and trading partner, but we also feel the hesitation that comes from embracing, as an equal, a country that is predominantly Muslim. And yet Europe is filled with millions of Muslims who have come here from all sorts of backgrounds and causations; just as Europe would still be filled with Jews, had it not been for the horrors of the Second World War." Istanbul was looking forward to being European Capital of Culture in 2010, he added.

Peace and prosperity: Patriarchate ready to contribute

Lastly, Bartholomew I assured Parliament that "the Ecumenical Patriarchate stands ready to make vital contributions to the peace and prosperity of the European Union."

By way of conclusion, he said: "We are all brothers and sisters with one heavenly Father and on this beautiful planet, which we are all responsible for, there is room for everyone."

LINK TO: ADDRESS OF HIS ALL HOLINESS ECUMENICAL PATRIARCH BARTHOLOMEW TO THE PLENARY ASSEMBLY OF THE EUROPEAN PARLIAMENT—(Brussels, September 24, 2008): <http://www.goarch.org/en/news/NewsDetail.asp?id=2057>

On the Love and Humility of God

My blessed children in the Lord, may the love of our Lord keep you in spiritual and bodily health.

Truly how lamentable it is for a child to be living in his father's house, to enjoy all the comforts of life, and not to acknowledge his own father--or even if he does give him a little respect and attention, not to feel his profuse love and affection--but on the contrary, when the remembrance of his father does come, he considers it something not worth thinking about or occupying his mind with!

What verdict could be given for such an ungrateful and arrogant child? Surely, everyone would label him as an unworthy heir of his father's love and fortune. Unfortunately, though, in this example and in the person of this unworthy child, we see today's man who is ungodly in his relationship with God, his Father, and, sad to say, we also today's Christians, except for a select few.

We live in this world, which God has designated as our temporary abode. He gave us the freedom to enjoy the good things of the earth, without leaving Himself unattested to in everything that we see and think, so that through our reason we would render glory and honor to Him, with whole-hearted love for Him as our supreme offering.

Let us briefly go over the world-saving and momentous events, beginning with the disobedience of Adam and Eve, so that we may perceive more clearly the wealth of God's love.

Because of their pride and disobedience, Adam and Eve were banished from the garden of delight and inhabited the land of thorns and thistles. But the infinite love of the Heavenly Father, Who had been forgotten by the human race, sent His only-begotten and beloved Son into the world, to remove man's enmity towards Him. We see His supreme love leading Him to sacrifice His sweetest Son through a tragic death on the cross, since this is what the grave fall of guilty mankind required!

The Apostle Paul presents this sacrifice with the following words: "He (the Father) who did not spare His own Son, but delivered Him up for us all." (Rom.8:32) He also says: "He became obedient to the point of death, even death on a cross." (Phil.2:8).

But after three days He rose by His own authority, as befits God, becoming the first fruits of those who have fallen asleep to confirm that most truly the entire race shall be raised by a common resurrection. Before His ascension, He commanded the holy Apostles to baptize in the name of the Father and of the Son and of the Holy Spirit all who believe in His name, simultaneously giving them the power to become children of God through faith.

He even handed down to us the holy Mysteries, so that through them we may be united with Him and always live with Him in true happiness, which only union with God can provide. He also gave us a vigilant guardian for our soul and body, our holy guardian angel, whom He sends to us at holy baptism to be our guide and protector. It is through the mystery of holy Baptism that a Christian becomes a child of God by grace, an heir of God and a joint heir with Christ. (Rom.8:17).

Selected from Counsels from the Holy Mountain from the Letters and Homilies of Elder Ephraim