



## Holy Ghost Orthodox Church

714 Westmoreland Avenue

PO Box 3

Slickville, PA 15684-0003

[724] 468-5581

[www.holyghostorthodoxchurch.org](http://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], Father Joseph Kopchak, Ollie Pendylshok, 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, Matthew Popichak, 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.

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

Abba Joseph said to Abba Nisterus, "What should I do about my tongue, for I cannot control it?" The old man said to him, "When you speak, do you find peace?" He replied, "No." The old man said, "If you do not find peace, why do you speak? Be silent and when a conversation takes place, it is better to listen than to speak."

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 19**                      **Divine Liturgy**                      **10:30 AM**  
**18<sup>TH</sup> 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 Luciow--Sonia*

**Sunday, October 26**                      **Divine Liturgy**                      **10:30 AM**  
**19<sup>TH</sup> SUNDAY AFTER PENTECOST, HOLY FATHERS OF THE SIX ECUMENICAL COUNCILS, MARTYRS CARPUS, POPYLAS, AGATHADORUS, & AGATHONICA AT PERGAMUM, MARTYR FLORENTIUS OF THESSALONICA, MARTYR BENJAMIN-DEACON OF PERSIA, VENERABLE NICETAS THE CONFESSOR OF PAPHLAGONIA, VENERABLE BENJAMIN OF PERCHEVSKY LAVRA**

*Tone 2*  
II Corinthians 11:31-12:9  
Luke 8:5-15

**Sunday, November 2**                      **Divine Liturgy**                      **10:30 AM**  
**20<sup>TH</sup> SUNDAY AFTER PENTECOST, GREAT-MARTYR ARTEMIUS AT ANTIOCH, MARTYRS EBORAS & EUNOUS OF PERSIA, SAINT MATRONA OF CHOIS, MARTYR ZEBINAS OF CAESAREA IN PALESTINE, RIGHTEOUS ARTEMIUS OF VERKOLSK, SAINT GERASMIU THE NEW-ASCETIC OF CEPHALONIA, NEW-MARTYR IGNATIUS OF MOUNT ATHOS**

*Tone 3*  
Galatians 1:11-19

**BULLETIN INSERT FOR 19 OCTOBER 2008**  
**18<sup>TH</sup> SUNDAY AFTER PENTECOST, HOLY AND GLORIOUS**  
**APOSTLE THOMAS, WOMAN-MARTYR EROTHEIS OF**  
**CAPPADOCIA, NEW MARTYR MACARIUS OF KION IN BITHYNIA-**  
**MOUNT ATHOS**

**TROPARION—TONE 1**

When the stone had been sealed by the Jews;  
While the soldiers were guarding Thy most pure Body;  
Thou didst rise on the third day, O Savior,  
Granting life to the world.  
The powers of heaven therefore cried to Thee, O Giver of life:  
Glory to Thy Resurrection, O Christ!  
Glory to Thy Kingdom!  
Glory to Thy Dispensation, O Thou who lovest mankind.

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

**KONTAKION—TONE 1**

As God, Thou didst rise from the tomb in glory, raising the world with Thyself.  
Human nature praises Thee as God, for death has vanished!  
Adam exults, O Master!  
Eve rejoices, for she is freed from bondage and cries to Thee:  
Thou are the Giver of Resurrection to all, O Christ!

**PROKEIMENON—TONE 1**

**READER:** Let Thy mercy, O Lord, be upon us as we have set our hope on  
Thee.

**PEOPLE:** **Let Thy mercy, O Lord, be upon us as we have set our hope on  
Thee.**

**READER:** Rejoice in the Lord, O you righteous! Praise befits the just!

**PEOPLE:** **Let Thy mercy, O Lord, be upon us as we have set our hope on  
Thee.**

**READER:** Let Thy mercy, O Lord, be upon us.

**PEOPLE:** **As we have set our hope on Thee.**

**ALLELUIA VERSES**

God gives vengeance to me, and subdues people under me.

He magnifies the salvation of the king, and deals mercifully with His Christ, with David and his seed forever!

A burglar broke into a house one night. He shined his flashlight around, looking for valuables; and when he picked up a CD player to place in his sack, a strange, disembodied voice echoed from the dark saying, 'Jesus is watching you.'

He nearly jumped out of his skin, clicked his flashlight off, and froze. When he heard nothing more after a bit, he shook his head, promised himself a vacation after the next big score, then clicked the light on and began searching for more valuables.

Just as he pulled the stereo out so he could disconnect the wires, clear as a bell he heard, 'Jesus is watching you.' Freaked out, he shined his light around frantically, looking for the source of the voice.

Finally, in the corner of the room, his flashlight beam came to rest on a parrot.

'Did you say that?' he hissed at the parrot.

'Yep,' the parrot confessed, and then squawked, 'I'm just trying to warn you.'

The burglar relaxed. 'Warn me, huh? Who in the world are you?'

'Moses,' replied the bird.

'Moses?' the burglar laughed. 'What kind of people would name a bird Moses?'

'The kind of people that would name a Rottweiler Jesus.'

## FIFTH GENERAL CONGREGATION

VATICAN CITY, 8 OCT 2008 (VIS) - The Fifth General Congregation of the Twelfth Ordinary General Assembly of the Synod of Bishops took place this afternoon in the presence of the Holy Father. The president delegate on duty was Cardinal Odilo Pedro Scherer, archbishop of Sao Paulo, Brazil.

Extracts from some of the speeches are given below:

ARCHBISHOP DONALD WILLIAM WUERL OF WASHINGTON, U.S.A.

"The Liturgy is both an act of worship and a pedagogue. The three-year cycle of the Lectionary in its presentation of Scripture offers us an extraordinary opportunity to link the twenty century-long experience of that Scripture reflected in the Catechism of the

Catholic Church. The two, the Lectionary and the Catechism of the Catholic Church, should be seen in their correlative qualities. The task before is to help our faithful understand that they are part of the Church, a visible community that is also a spiritual communion. The liturgical homily provides the best occasion for our faithful to encounter the living person of Christ from within an authentic ecclesial and communal setting. ... An understanding of the ecclesial context of God's revelation also helps the hearer of the homily reaffirm not only the meaning of the Word but an allegiance and adherence to the body of Christ - the Church".

### US State Department report slams Romanian Orthodox Church



Romania's President Traian Basescu (2nd L) and his Irish counterpart Mary McAleese (2nd R) review an honor guard during a welcoming ceremony at Cotroceni presidential palace in Bucharest September 23, 2008.

The US Department of State's annual International Religious Freedom Report for 2008 underlines the privileges granted to the Romanian Orthodox Church, as opposed to other religious groups recognized by the state, and it also stresses the lack of ecumenism with high Orthodox clerics. "The Orthodox Church often used its influence to put pressure on small groups and government officials to its own advantage," the report said.

The document also notes that the Romanian Orthodox Church exercises substantial influence in its dominant role among a majority of the population and policymakers, and Orthodox religious leaders almost exclusively preside over state occasions. "In particular, many Orthodox leaders make public appearances with prominent political figures, and religious messages often contain political promises or goals, as well as support for particular political positions," the report said.

Moreover, the document criticizes Orthodox Church authorities for being often intolerant of other religious groups and for slamming the "aggressive proselytizing" of

Protestant, neo-Protestant, and other religious groups, which the Church repeatedly described as “sects.”

This led to physical and verbal conflicts in some cases, the report said, adding that even some high-ranking Orthodox clergy criticized the “heresies” committed by Orthodox Metropolitan Nicolae Corneanu of Timis, who received the Eucharist together with Greek Catholics in May 2008.

The report also notes that the U.S. Government discusses religious freedom with the Romanian authorities as part of its overall policy to promote human rights. The Embassy continued to raise concerns with officials about the failure of the Government to ensure the full restitution of religious properties, including Greek Catholic churches.

However, the State Department report says that the government continued to avoid adoption of legislation regarding the restitution of Greek Catholic churches by the Orthodox Church, which had received them from the communist state in 1948. The Greek Catholic Church has received from the Orthodox Church, either through negotiation or in court, fewer than 200 of the 2,600 churches and monasteries it owned in 1948. During the reporting period, the Greek Catholic Church received only three churches from the Orthodox Church, the document says. [Source](#)

---

[Fr Constantin Alecse](#)  
[Biserica.org](#)

### **DIVORCE VS. MURDER—e-mailed from Mike Holupka**

A nice calm and respectable lady went into the pharmacy, walked up to the pharmacist, looked straight into his eyes, and said, 'I would like to buy some cyanide.'

The pharmacist asked, 'Why in the world do you need cyanide?'

The lady replied, 'I need it to poison my husband.'

The pharmacist's eyes got big and he exclaimed, 'Lord have mercy! I can't give you cyanide to kill your husband. That's against the law! I'll lose my license! They'll throw both of us jail! All kinds of bad things will happen. Absolutely not! You CANNOT have any cyanide!'

Then the lady reached into her purse and pulled out a picture of her husband in bed with the pharmacist's wife.

The pharmacist looked at the picture and replied, 'Well now, that's different. You didn't tell me you had a prescription!'

## Holy Communion in the Orthodox Church

The central place among the Sacraments of the Orthodox Church is held by the Holy Eucharist the precious Body and Blood of our Lord Jesus Christ. In modern times the Holy Eucharist is celebrated in the Orthodox Church at the following Liturgies:

1. [The Liturgy of St. John Chrysostom](#) the usual Liturgy of Sundays and Weekdays.
2. [The Liturgy of St. Basil the Great](#) celebrated on the Sundays of Great Lent and certain Feast Days.
3. [The Liturgy of St. James the Brother of the Lord](#) celebrated on October 23 (St. James' Day) in certain places only (e.g., Jerusalem).
4. [The Liturgy of the Presanctified Gifts](#) celebrated on Weekdays of Great Lent and Holy Week. (At this Liturgy there is no consecration of the Holy Gifts, but rather Communion is given from the Gifts consecrated on the previous Sunday hence Pre-sanctified.)

The Savior Himself said, I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst....If any one eats of this bread he will live forever; and the bread which I shall give for the life of 'the world is My flesh (John 6:35,51). At the Last Supper, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, 'Take, eat; this is My body'. And He took a cup, and when He had given thanks He gave it to them, saying, 'Drink of it, all of you; for this is My blood of the new covenant, which is poured out for many for the forgiveness of sins' (Matt. 26:26-28; cf. Mark 14:12-16; Luke 22:7-13; 1 Cor. 11:23-30).

This institution of the Eucharist by our Lord is the means whereby we become united with Christ and with each other as a church, for, as St. Paul says, the goal of every Christian is to grow up in every way into Him Who is the head, into Christ, from Whom the whole body, joined and knit together by every joint with which it is supplied...makes bodily growth and up builds itself in love (Eph. 4:15-16). This is so since Christ is the head of the Church, His body, and is Himself its Savior (Eph. 5:23). We become part of the Mystical Body of Christ by our communion of the Holy Eucharist. As St. Paul says: The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread (1 Cor. 10:16-17).

Only by belonging to the Church, or in other words, being in communion with the very essence of Christ through the Sacrament of the Holy Eucharist, can one attain



salvation unto eternal life, thus we can answer the question, Who can be regarded as a member of the Church of Christ? by saying, All those who have been properly baptized in the Name of the Father, Son and Holy Spirit, who believe in the Lord Jesus Christ as the true Son of God come in the flesh (1 John 4:2-3), and are united by the grace of the Sacraments in particular the Sacrament of the Holy Eucharist administered by the Priesthood of Apostolic Succession.

The unity of all Christian believers in the Holy Eucharist is strongly stressed by the Fathers of the Church. St. Ignatius of Antioch, in his Letter to the Ephesians reminds them that all of you to the last, without exception, through God's grace are united in common faith and in Jesus Christ..., so obey the Bishop and the Presbyters in complete harmony, breaking one bread, this remedy for immortality. Moreover, the Eucharist is not only a testament to the internal and external unity of the Church, but is also the means for strengthening this unity. Therefore St. Ignatius stresses more frequent Communion: Try to gather more often for the Eucharist and glorification of God. For if you gather together often, the forces of Satan are overthrown, and his destructive deeds are wrecked by your single-hearted faith [To the Ephesians].

The union of believers with Christ in the Eucharist is also stressed by St. Cyprian of Carthage who, speaking of the mixing of water and wine in the cup, gives an extended meaning to this mixing: The people are designated by water, the blood of Christ by wine. Mixing water and wine in the cup shows the people's union with Christ, the believers' union with Him in Whom they believe. Water and wine after mixing in the Lord's Cup are so inseparably and closely united that they cannot be separated one from another. In just this way nothing can separate from Christ the Church, that is, the people that make up the Church, firmly and unshakeably abiding in faith and joined by eternal, indivisible love [Letter to Cacaelius].

This is reaffirmed in the Liturgy of St. Basil the Great when, after the blessing of the Holy Gifts, we pray that the Heavenly Father unite us all, as many as are partakers in the one bread and one cup, one with another in communion with the One Holy Spirit. Thus we can say that whereas entrance into the Church begins with Holy Baptism, its fulfillment lies in the Holy Eucharist.

Orthodox Theology sees the Holy Eucharist as a sacrifice and this is affirmed in the words of the Priest, when he says, during the Eucharistic Canon, Thine own of Thine own we offer unto Thee on behalf of all and for all. The sacrifice offered at the Eucharist is Christ Himself, but He Who brings the sacrifice is also Christ. Christ is, at one and the same time, High Priest and Sacrifice. In the prayer before the Great Entrance, the Priest prays: For Thou art the Offerer and the Offered, the Receiver and the Received, O Christ our God.... This Eucharist is offered to God the Holy Trinity, and so if we ask the threefold question, What is offered? By Whom is it offered? To



Whom is it offered? we say in answer, Christ. In addition, the sacrifice is offered on behalf of all and for all, for it is a sacrifice of redemption which is brought for the living and the dead.

According to St. Nicholas Cabasilas, a medieval Orthodox teacher, the Church's understanding of the Eucharist is, as follows: In the first place, the sacrifice is not only an enactment or a symbol, but a real sacrifice. In the second, that which is sacrificed is not bread, but the very Body of Christ. In the third place, the Lamb of God was immolated only once and for all times. The Eucharist sacrifice consists not of the real or blood sacrifice of the Lamb, but in the transformation of bread into the sacrificed Lamb [Commentary on the Divine Liturgy, 32].

According to the Orthodox Church, then, the Eucharist is not just a reminder of Christ's sacrifice or of its enactment, but it is a real sacrifice. On the other hand, however, it is not a new sacrifice, nor a repetition of the Sacrifice of the Cross upon Golgotha. The events of Christ's Sacrifice the Incarnation, the Institution of the Eucharist, the Crucifixion, Resurrection and Ascension into Heaven, are not repeated during the Eucharist, yet they become a present reality. As one Orthodox theologian has said, During the Liturgy we are projected in time to that place where eternity and time intersect, and then we become the contemporaries of these events that we are calling to mind [P. N. Evdokimov, L'Orthodoxie, p. 241]. Thus the Eucharist and all the Holy Liturgy is, in structure, a sacrificial service.

How all this takes place is a mystery. As Metropolitan Philaret of Moscow wrote in his Longer Catechism, concerning the changing of the bread and wine into the Body and Blood of Christ, this none can understand but God; but only this much is signified, that the bread truly, really and substantially becomes the very true Body of the Lord, and the wine the very Blood of the Lord. Furthermore, as St. John of Damascus states, If you enquire how this happens, it is enough for you to learn that it is through the Holy Spirit.... We know nothing more than this, that the Word of God is true, active and omnipotent, but in the manner of operation unsearchable [On the Orthodox Faith, IV, 13).

Concerning the Communion itself, in the Orthodox Church both laity and clergy always receive Communion of both the Body and Blood of Christ. The Communion is given to the laity in a spoon containing a small piece of the Holy Bread together with a portion of the wine, and it is received standing. A strict fast is observed, usually from the night before, and nothing can be eaten or drunk after waking in the morning before Communion. As a theologian of the Church has well put it, You know that those who invite the Emperor to their house, first clean their home. So you, if you want to bring god into your bodily home for the illumination of your life, must first sanctify your body by fasting [Gennadius, Hundred Chapters].

After the final blessing of the Liturgy, the faithful come up to kiss the Hand Cross held by the Priest and those who have not communed receive a small piece of bread, called the Antidoron, which, although blessed, was not consecrated, having been taken from the same bread(s) from which the Lamb was taken in the Proskomedia. This bread is given out as an expression of Christian fellowship and love (agape).

### **UNITED STATES MAP short but sweet**

A father wanted to read a magazine but was being bothered by his little Girl, Shelby. She wanted to know what the United States looked like.

Finally, he tore a sheet out of his new magazine on which was printed the Map of the country. Tearing it into small pieces, he gave it to Shelby and said, 'Go into the other room and see if you can put this together. This Will show you our whole country today.'

After a few minutes, Shelby returned and handed him the map, correctly fitted and taped together. The father was surprised and asked how she had finished so quickly. 'Oh,' she said, 'on the other side of the paper is a Picture of Jesus. When I got all of Jesus back where He belonged, then our country just came together.'

This one is worth forwarding. OVER AND OVER AGAIN...AMEN

### a word from the desert

A brother came to an old man, troubled by the temptation of lust. The old man said, "Be like him who passes through the marketplace in front of an inn and breathes the smell of cooking and roasting. If he enjoys it, he goes inside to eat some of it. If not, he only inhales the bad smell in passing and goes on his way. It is the same for you. Avoid the bad smell. Wake up and pray, saying, 'Son of God, help me!' Do this for other temptations also. For we do not have to uproot the passions, but resist them."

We must know that the constant invocation of the Name of God is a medicine which cures not only all the passions but also their effects. As a physician applies a cure or a poultice to the patient's wound, and these take effect though the patient himself does not know how this happens, so the Name of God when invoked kills all passions, although we do not know how.

Saints Barsanouphios and John early 6th century, Palestine