



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, 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 Joseph Kopchak, Father Charles Mezzomo, Father Anthony Dimitri, Father Cuthbert Jack, 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, Mildred Manolovich, Evelyn Misko, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, 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, Sue Segeleon, Mike Gallagher, Michael Miller, 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, Marjorie Pershing, Tom Marriott, Joe Farkas, Liz Obradovich, Liz, Halyna Zelinska [Bishop Daniel's mother], Mary Ann, Charlotte, Peter Natishan, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Brandi Thomas, Eleanor Kelly, Bryan, Peter Special, Amy Boe, Doris Artman, Maureen Sams, Nancy Barylak, Shirley Tkacik, Carol Kowalcheck, Martin Golofski, Joe Paouncic, Anthony Yerace, Joanne Brodrick, Khrystyna Chorniy, Anthony Cormier [2-year-old with cancer], Diane Waryanka, Nathan Forbeck, Joseph Baloga, Andy Torick, Sarah Doyle, Sophie Carrera, Carmella Berardesca, Samuel Peters, Jean Stutchell, Pearl Hanczar, 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 James John Logue George Senita, & John Kirkowski assigned to Iraq, Matthew Machak, Tonia Dec, Michael Repasky, 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 Seventh Grade and Matt’s Fifth 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, July 19

Divine Liturgy

10:30 AM

6TH SUNDAY AFTER PENTECOST

VENERABLE SISOES THE GREAT, VIRGIN-MARTYR LUCY & MARTYRS RIXIUS, ANTHONY, LUCIAN, ISIDORE, DION, DIODORUS, CUTONIUS, ARNOSUS, CAPICUS, SATYRUS, & OTHERS AT ROME, MARTYRS MARINUS & MARTHA & CHILDREN AUDIFAX & ABBACUM, CYRINUS, VALENTINUS-PRESBYTER, ASTERIUS, & THOSE WITH THEM AT ROME, MARTYR COINTUS OF PHRYGIA, MARTYRS ISAURUS THE DEACON, INNOCENT, FELIX, HERMIAS, BASIL, PEREGRINUS, RUFUS, & RUFINUS OF APOLLONIA IN MACEDONIA, UNCOVERING OF THE RELICS OF HOLY PRINCESS JULIANA OF OLSHANSK, VENERABLE SISOES OF PERCHEVSKY LAVRA

Tone 5

Romans 12:6-14

Matthew 9:1-8

Litany in Blessed Memory of Walter Burlack—40 days—Fr. Bob

Parastas in Blessed Memory of Bernie O’Masta & Mary Johns—Betty O’Masta

Sunday, July 26

Divine Liturgy

10:30 AM

7TH SUNDAY AFTER PENTECOST

COMMEMORATION OF THE HOLY FATHERS OF THE SIX ECUMENICAL COUNCILS

SYNAXIS OF THE HOLY ARCHANGEL GABRIEL, VENERABLE STEPHEN OF SAINT SABBAS MONASTERY, MARTYR SERAPION, MARTYR MARCIAN OF ICONIUM, SAINT JULIAN-BISHOP OF LE MANS-GAUL, VIRGIN ABBESS SARAH OF SCETE IN LIBYA, ICON OF THE MOST HOLY THEOTOKOS “AXION ESTIN”—“IT IS TRULY MEET”

Tone 6

Romans 15:1-7

Matthew 9:27-35

Sunday, August 02

Divine Liturgy

10:30 AM

8TH SUNDAY AFTER PENTECOST

HOLY AND GLORIOUS PROPHET ELIAS

VENERABLE ABRAMIUS OF CALICH/CHUKHLOMA LAKE-DISCIPLE OF SAINT SERGIUS OF RADONEZH,
UNCOVERING OF THE RELICS OF SAINT ATHANASIUS-ABBOT OF BREST-LITVOSK

Tone 7

James 5:10-20

Luke 4:22-30

*Litany in Blessed Memory of Samuel Mrvos, M. Denise Lawrence, Rudy Obradovich, Anna Harte, Agnes Rossi,
Mary Milanovich, Millie Kitch, and Michael Cherepko—Fr. Bob*

BULLETIN INSERT FOR 19 JULY 2009

6TH SUNDAY AFTER PENTECOST

**VENERABLE SISOES THE GREAT, VIRGIN-MARTYR LUCY & MARTYRS
RIXIUS, ANTHONY, LUCIAN, ISIDORE, DION, DIODORUS, CUTONIUS,
ARNOSUS, CAPICUS, SATYRUS, & OTHERS AT ROME, MARTYRS
MARINUS & MARTHA & CHILDREN AUDIFAX & ABBACUM, CYRINUS,
VALENTINUS-PRESBYTER, ASTERIUS, & THOSE WITH THEM AT ROME,
MARTYR COINTUS OF PHRYGIA, MARTYRS ISAURUS THE DEACON,
INNOCENT, FELIX, HERMIAS, BASIL, PEREGRINUS, RUFUS, & RUFINUS
OF APOLLONIA IN MACEDONIA, UNCOVERING OF THE RELICS OF HOLY
PRINCESS JULIANA OF OLSHANSK, VENERABLE SISOES OF
PERCHEVSKY LAVRA**

TROPARION—TONE 5

Let the faithful praise and worship the Word,
Coeternal with the Father and the Spirit;
Born for our salvation from the Virgin;
For He willed to be lifted up on the Cross in the flesh,
To endure death,
And to raise the dead by His glorious Resurrection!

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

KONTAKION—TONE 5

Thou didst descend into Hell, O my Savior,
Shattering its gates as almighty;
Resurrecting the dead as Creator,
And destroying the sting of death.
Thou hast delivered Adam from the curse,
O Lover of Man,
And we all cry to Thee: O Lord, save us!

PROKEIMENON—TONE 5

READER: Thou, O Lord, shalt protect us and preserve us from this generation forever.

PEOPLE: Thou, O Lord, shalt protect us and preserve us from this generation forever.

READER: Save me, O Lord, for there is no longer any that is godly.

PEOPLE: Thou, O Lord, shalt protect us and preserve us from this generation forever.

READER: Thou, O Lord, shalt protect us and preserve us...

PEOPLE: From this generation forever.

ALLELUIA VERSES—TONE 5

I will sing of Thy mercies, O Lord, forever; with my mouth I will proclaim Thy truth from generation to generation.

Thou hast said: Mercy will be established forever, and my truth will be prepared in the heavens.

How old is the Orthodox Faith?

If you are a Lutheran, your religion was founded by Martin Luther, an ex-monk of the Catholic Church, in the year 1517.

If you belong to the Church of England, your religion was founded by King Henry VIII in the year 1534 because the Pope would not grant him a divorce with the right to remarry.

If you are a Presbyterian, your religion was founded by John Knox in Scotland in the year 1560.

If you are a Congregationalist, your religion was originated by Robert Brown in Holland in 1582.

If you are Protestant Episcopalian, your religion was an offshoot of the Church of England, founded by Samuel Senbury in the American colonies in the 17th century.

If you are a Baptist, you owe the tenets of your religion to John Smyth, who launched it in Amsterdam in 1606.

If you are of the Dutch Reformed Church, you recognize Michelis Jones as founder because he originated your religion in New York in 1628.

If you are a Methodist, your religion was founded by John and Charles Wesley in England in 1774.

If you are a Mormon (Latter Day Saints), Joseph Smith started your religion in Palmyra, New York, in 1829.

If you worship with the Salvation Army, your sect began with William Booth in London in 1865.

If you are Christian Scientist, you look to 1879 as the year in which your religion was born and to Mary Baker Eddy as its founder.

If you belong to one of the religious organizations known as "Church of the Nazarene, Pentecostal Gospel," "Holiness Church," or "Jehovah's Witnesses," your religion is one of the hundreds of new sects founded by men within the past hundred years.

If you are Roman Catholic, your church shared the same rich apostolic and doctrinal heritage as the Orthodox Church for the first thousand years of its history, since during the first millennium they were one and the same Church. Lamentably, in 1054, the Pope of Rome broke away from the other four Apostolic Patriarchates (which include Constantinople, Alexandria, Antioch and Jerusalem), by tampering with the Original Creed of the Church, and considering himself to be infallible. Thus your church is 1,000 years old.

If you are Orthodox Christian, your religion was founded in the year 33 by Jesus Christ, the Son of God.

It has not changed since that time. Our church is now almost 2,000 years old.

And it is for this reason, that Orthodoxy, the Church of the Apostles and the Fathers is considered the true "one Holy Catholic and Apostolic Church."

This is the greatest legacy that we can pass on to the young people of the new millennium.

by Rev. Dr. Miltiades Efthimiou

From the sayings of The Great Abba Antony: "...let us not lay the blame for the sins we have committed either on our birth or on anyone else, but only on ourselves."

SISTER MARY ANN'S GASOLINE

Sister Mary Ann, who worked for a home health agency, was out making her rounds visiting homebound patients when she ran out of gas. As luck would have it, a Texaco Gasoline station was just a block away.

She walked to the station to borrow a gas can and buy some gas. The attendant told her that the only gas can he owned had been loaned out, but she could wait until it was returned. Since Sister Mary Ann was on the way to see a patient, she decided not to wait and walked back to her car.

She looked for something in her car that she could fill with gas and spotted the bedpan she was taking to the patient. Always resourceful, Sister Mary Ann carried the bedpan to the station, filled it with gasoline, and carried the full bedpan back to her car.

As she was pouring the gas into her tank, two Baptists watched from across the street. One of them turned to the other and said, 'If it starts, I'm turning Catholic!'

One day a man asked an alms of the Saint (John the Almsgiver, patriarch of Alexandria, 610-619) who directed that ten coppers [pholleis] and no more should be given to him. The beggar then violently abused the Patriarch to his face for not having given him as much as he wanted. But when his attendants were anxious to thrash him for his insolence, the Patriarch rebuked them severely, saying: "Leave him alone, brothers. Here have I been insulting Christ for sixty years by my deeds, and can I not bear one insult from this fellow?" And he commanded his almoner to open the money-bag and let the beggar take as large a sum as he wished. *Leontius, Life of John the Almsgiver, 37*

From the sayings of St. John Climacus: "God belongs to all free beings. He is the life of all, the salvation of all -- faithful and unfaithful, just and unjust, pious and impious, passionate and dispassionate, monks and laymen, wise and simple, healthy and sick, young and old -- just as the effusion of light, the sight of the sun, and the changes of the seasons are for all alike; 'for there is no respect of persons with God.'"

"As a Scout, you are the guardian of the woods. A Scout never damages a tree by hacking it with his knife or axe. It does not take long to fell a tree, but it takes many years to grow one, so a Scout cuts down a tree for a good reason only—not just for the sake of using his axe. For every tree felled, two should be planted" Lord Baden-Powell

Saint Abba Justin Popovich

THE MYSTERY OF METROPOLITAN ANTONY KHRAPOVITSKY AND HIS SIGNIFICANCE FOR ORTHODOXY

I find myself in the position of an ant who must speak of an eagle's flight. An ant cannot follow an eagle in flight, but from his perspective he can gaze in enraptured delight at the eagle soaring in the sky.

Thus with my ant's tongue, I will dare to speak about the eagle of Orthodoxy. I am convinced that I have neither the ability nor the skill to explain the mystery of the wondrous personality of Blessed Metropolitan Antony [Khrapovitsky]. There is one thing that I can do, however: with prayerful feelings and pious veneration, I can bow before the miracles of his love for Christ and his grace-filled love of mankind.

What was the mystery of Blessed Metropolitan Antony? It was his unbounded love for Christ. Reveal any one of his thoughts, concepts, emotions, desires or undertakings, and everywhere you will find, as the source of his creative powers, this limitless love for Christ. He had his life and being and all his actions in the Lord Jesus Christ. His biography is a microcosm of the Gospel.

Actually, there is only one biography in the world which has an eternal value — the biography of the God-man, Jesus Christ. The biographies of men are of value only in so far as they glorify Christ. As a Christ-bearer [Metropolitan Antony], following in the footsteps of the great Apostle, did not desire to know anything amongst us except "Christ and Him crucified" (cp. 1Cor.2:27). Thus, the mystery of [Vladika Antony's] extraordinary personality unfolded within the mystery of the personality of the God-man.

The boundless love for Christ of Metropolitan Antony was turned by him toward the world and revealed in his grace filled love for mankind. His love of humanity was nothing other than a reflection of his prayerful love for Christ. He was a boundless lover of mankind because he was a boundless lover of Christ. And the divine Friend Of Mankind gave him, by grace, the strength to endure many sufferings. It is impossible to constantly have a love for humanity as the Gospel commands unless God strengthens us by grace and by His love.

Human love toward people fades if it is not nourished by God. Where does the strength to love God and man come from? How is it affirmed and supported in the heart of man? By prayer, fasting, almsgiving, meekness, humility, chastity and patience. These Gospel virtues nourish each other.

The holy apostles, the holy fathers and the holy ascetics are witnesses to this.. As a witness together with them, in our own days, was Blessed Metropolitan Antony. He was indefatigable in prayer, in fasting, in patience and almsgiving, in meekness, humility and chastity. The love of the Lord is revealed by the fulfilling of His commandments (Jn: 14:21; 15: 10). Being fervent for Christ, the evangelical struggles of Metropolitan Antony created in him a personality which was great and wondrous; he was as one of the holy fathers..

One must not be mistaken: the late blessed metropolitan was a great patristic phenomenon for our time. Throughout our tumultuous age, he manifested both an evangelical meekness and, like the apostles, a fearlessness just as did the great Church fathers of the fourth century: Athanasios, Basil, Gregory and the others. Gazing upon him, I said within myself, "Yes, even now it is possible to live with a truly patristic spirit. But what is the source of this? It comes from the fact that our Lord Jesus Christ is always the same, yesterday, today and unto the ages...The fathers of the Church differ from us not in nature, but in will." In order to become like them, it is, according to Saint Seraphim of Sarov, necessary to have steadfastness in the exercise of the will.

Such a steadfastness flows through the heroes of the Gospel. It flows through the apostleship of the apostles, through the martyrdom of the martyrs, through the asceticism of the ascetics. It pours forth without interruption through the holiness of the Orthodox Church, through its catholicity, unity and its apostolic presence. The sacred mystery of this succession continues through the patristic personhood of Blessed Metropolitan Antony. His whole being was formed in the holy fathers. He had such a deep love for them that he could not speak of them without tears of humble tenderness. His life and all his writing can be explicated only from the holy fathers. It is from them that he became immersed in an Orthodox conscience.

To transform the Gospel into one's own nature is the meaning of human existence in this world. The blessed Metropolitan was an irreplaceable example and teacher of this. Through his struggles he acquired an evangelical co-suffering love for people and he lived this in a creative way. It is in this that we find the strength of his miraculous presence.

He is a wonderworker. By his love for mankind, he worked miracles with human souls. It is a greater miracle to resurrect dead souls into the evangelical faith, to a Gospel life in Christ than it would be to raise the dead

from their graves. And many such miracles were worked by the Metropolitan. How many of us experienced the way that he could meekly and prayerfully enter into our souls and wake them from their deadness? Almost without us being aware of it, he encompassed our souls with his humble love in a truly evangelical Orthodox manner. The domination and possession of souls is not of the Gospel, not patristic, not Orthodox, but more papist, more like the Inquisition. The blessed Metropolitan attracted everyone to God by his own nearness to God, for the closer one is to God, the closer one is to people. The magnet of grace strongly attracts the soul toward the heavenly realm.

The mystery of the personality of Metropolitan Antony is the mystery of all great monastics. In this, a person renounces himself for Christ so that he can be reunited with his self; he renounces the world for the sake of Christ so that, through Christ, he can be reunited with the world; he renounces people for the sake of Christ so that in Christ he can be reunited with mankind.

Our holy Vladika had such a profound co-suffering love for mankind and for the world that he had received the gift of tears from God. He wept humble and tender tears; he wept in sorrow and he wept from joy. Always attuned to prayer; our blessed Vladika especially wept while serving the Divine Liturgy. When he had to touch upon certain of the Gospel parables or events in a sermon, tears choked him and emotions interrupted the flowing of his speech. He wept for us, and he wept over the sorrows of the world, and by this he attracted people to Christ. In this respect, he was very much like the great sorrowers for mankind, Saint Ephraim the Syrian, Isaac and Symeon the New Theologian.

In our own era, no one has shown such a strong influence on Orthodox thought than Blessed Metropolitan Antony. He led Orthodox thought away from the scholastic-rationalistic path back onto its grace filled path. He demonstrated irrefutably that the power and vitality of Orthodox thought lives in patristics. The holy fathers were the true enlighteners and theologians, for through experience they lived the Gospel truths which became the essence of their own lives. All the dogmatic truths are given to us so that we transform them into life, and their spirit into our own spirit. For they, following the words of our Saviour, are spirit and life.

Together with the ever memorable Khomiakov, our holy Vladika reanimated patristic theology and demonstrated that Orthodoxy is Orthodox only through patristic, apostolic holiness. Nothing is so alien to Orthodoxy

as is lifeless scholasticism and frozen rationalism. Orthodoxy is first and foremost a grace filled life and experience which leads to a knowledge of God given by grace, and a knowledge of mankind which is also given by grace. The Orthodox Church encompasses all of life in all its complexities, but there is no place in it for malice. Our holy Vladika writes, "The Church embraces all aspects of human life, only malice and alienation are not found in it. Our whole life should be a continuation of those divine service prayers which are so dear to all of us" (*Sermon at the Moleben for the Bodiless, Immaterial Powers*, pp.182-183, **Collected Works**).

Only a life of prayer in God unveils true and proper thinking about God. This great truth of Orthodoxy was revealed in our blessed Vladika as in all the saints, with whom he experienced it as a personal inner experience, an experience of the conscience of the Church which excels all other love of Christ (cp. Eph.3: 15-19). Truly only a great monk can become a great hierarch since with God's help, a great monk can have real control over his passions and govern his soul with divine wisdom. This gives him the presence, knowledge, love and strength for the evangelical guidance of the souls of others. "The essence of Christianity," says our great hierarch and monk, "is the renunciation of worldly pleasures.. It is seen in the striving toward purity of heart, readiness to suffer for the truth, the attainment of a sense of constant love of God and mankind, the forgiveness of enemies and the sins of others" (*Homily on the Feast of the Holy Martyr Barbara*, p.242, **Collected Works**). "One cannot expect to stand for truth without experiencing sorrow and deprivations" (*Homily on the Moleben*, p.221, **Collected Works**).

Those concepts which Saint Gregory the Theologian expressed are still present in Orthodoxy today. He wrote, "It is necessary to first cleanse oneself, and then to cleanse others; one must fill oneself with wisdom first and then teach wisdom to others. One must first become holy, and then illumine others; It is necessary to first bring oneself closer to God and bring others nearer to Him; one must first consecrate oneself and then consecrate others." (**Oration 11:71**. Pat. Gr.,35, Col.480B).

Thus our blessed Vladika writes of himself, "My formation was not shaped by a system of acquiring strictly formal principles. It took place through inner life itself, it was the very breathing of spiritual life, of walking before God, the prayerful contemplation of His ineffable grace (*Epistle to the Students of Kazan Academy*, p. 280, **Collected Works**).

The eulogy he spoke about his friend Bishop Michael applies even more to him:

"This was a great spirit, an apostolic spirit, which flowed far beyond the boundaries of his personal life and in streams of love and co-suffering, he wished to embrace all mankind, the whole universe, and serve for the cleansing of all with a flame of prayer and to ascend to Christ, carrying them all. Bishop Michael was one of those who scarcely noticed the distractions of life which surround one, but in the midst of it turned to the fulfilling of his sacred calling. He was always filled with thoughts, emotion and sorrow over the sinful world, and had a fervent desire for a universal salvation and good, which was designed "to be all things to all people, so that [he] might by all means save some" (cp.1Cor.9:22). He was one of those chosen vessels who, together with Christ, could 'save' (Lk.12:49). Such are those who sorrow over mankind's alienation and over misfortunes in the Church, and call out in their hearts "The zeal of thine house hath consumed me." (Jn.2:17). They can honestly repeat words of the divine Paul, ""I speak truthfully in Christ... my conscience also bearing me witness in the Holy Spirit, that I have great heaviness and continual sorrow in my heart." (Rm. 9:1-2) (Homily during the Holy Mystery [Sacrament] of Holy Burial for Bishop Michael, pp.268-269. Collected Works).

The ideal pastor which the great hierarch [Metropolitan Antony] depicts in the words is, in fact, realised in himself.

"True pastoral service, our holy Vladika said, consists of a complete melding of the pastor's soul with the moral life of each person in an expression of co-suffering love in the experiencing of a moral struggle and life together with one's flock, sorrow over each person's bondage to sins and vices as if they were his own personal sins." (Homily at his Enthronization as Bishop of Ufa, pp.302-303, Collected Works).

The High Priest, our Lord Jesus Christ Himself gives one strength for such a pastoral struggle.

On Love: by St. Nikitas Stithasos

[Characteristics of those who have true love, Part 1 of 2]

"If you possess love, you feel no jealousy or envy. You are not boastful, carried away by reckless pride. Nor do you put on airs with anyone. Nor do you act shamefully towards your fellow beings. You seek, not simply what is to your own advantage, but what also benefits your fellow beings. You are not quickly provoked by those who are angry with you."