



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, 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 Anthony Dimitri, Father Cuthbert Jack, Father Elias Warnke, Father Robert Holet, Father Frank Estocin, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike 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—an 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Dillon, Ethel Thomas, Donna, Nick Malec [Maxine's brother], Erin, 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, Theodore Nixon, Charles Johnson, Amy Forbeck, Michelle Corba Kapeluck, Gloria Prymak [Liz's niece], Robert Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, George & Mika Rocknage, Robert McKivitz, Tom Marriott, Joe Farkas, Liz Obradovich, Liz, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Peter Natishan, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Brandi Thomas, Eleanor Kelly, Bryan, Peter & Karen Special, Amy Boe, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Carol Kowalcheck, Martin Golofski, Joe Paouncic, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Diane Waryanka, Nathan Forbeck, Andy Torick, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn

EGYPT; VENERABLE SIMON-BISHOP OF VLADIMIR & SUZDAL OF PERCHEVSKY LAVRA; VENERABLE LAWRENCE-MONK OF EGYPT; BLESSED SIMON OF YURIEVITS-FOOL-FOR-CHRIST; TRANSLATION OF THE RELICS OF BLESSED MARTYR BASIL OF MANGAZEA IN SIBERIA; FEAST OF THE KIEVAN FRATERNAL ICON OF THE THEOTOKOS

ANNUAL PARISH MEETING AND POT-LUCK DINNER

Tone 7

Acts 2:1-11

John 7:37-52, 8:12

Sunday, May 30 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
FIRST SUNDAY AFTER PENTECOST—SUNDAY OF ALL SAINTS
APOSTLE ANDRONICUS OF THE 70 & FELLOW LABORER JUNIA; MARTYRS SOLOCHON, PAMPHAMER, AND PAMPHALON-SOLDIERS; SAINT STEPHEN-PATRIARCH OF CONSTANTINOPLE

Tone 8

Hebrews 11:33-12:2

Matthew 10:32-33, 37-38, 19:27-30

LITANY IN BLESSED MEMORY OF ALL DECEASED VETERANS

Monday, May 31 **APOSTLES' [SAINTS PETER AND PAUL] FAST BEGINS**

Sunday, June 6 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
SECOND SUNDAY AFTER PENTECOST—ALL SAINTS OF NORTH AMERICA & UKRAINE
VENERABLE SIMEON STYLITES THE YOUNGER OF WONDERFUL MOUNTAIN; MARTYRS MELETIUS STRATELATES, STEPHEN, JOHN, AND 1218 SOLDIERS WITH WOMEN & CHILDREN WHO SUFFERED IN GALICIA; VENERABLE NICETAS STYLITES-WONDERWORKER OF PEREYASLAV-ZALESKI

Tone 1

Romans 2:10-16

Matthew 4:18-23

LITANY IN BLESSED MEMORY OF ANN ROMAN, MARY MAOLI, JOE KARAS, & WALTER BURLACK—FR. BOB

BULLETIN INSERT FOR 23 MAY 2010

PENTECOST—TRINITY SUNDAY

DESCENT OF THE HOLY SPIRIT

OUR PARISH NAME'S DAY!

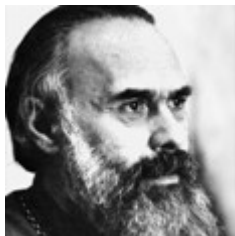
APOSTLE SIMON THE ZEALOT; MARTYRS PHILADELPHUS, CYPRIAN, ALPHIUS, ONESIMUS, ERASMUS, & 14 OTHERS IN SICILY; MARTYR HESYCHIUS OF ANTIOCH; VENERABLE ISIDORE THE FOOL OF TABENNA IN EGYPT; BLESSED THIAS OF EGYPT; VENERABLE SIMON-BISHOP OF VLADIMIR & SUZDAL OF PERCHEVSKY LAVRA; VENERABLE LAWRENCE-MONK OF EGYPT; BLESSED SIMON OF

**YURIEVITS-FOOL-FOR-CHRIST; TRANSLATION OF THE
RELICS OF BLESSED MARTYR BASIL OF MANGAZEA IN
SIBERIA; FEAST OF THE KIEVAN FRATERNAL ICON OF THE
THEOTOKOS**

ANNUAL PARISH MEETING AND POTLUCK DINNER

*****PAGE 203 IN THE BLACK DIVINE LITURGY BOOKS*****

**ON CONFESSION
by Metropolitan Anthony of Sourozh**



His Eminence Metropolitan Anthony Bloom (1914 – August 4, 2003) was bishop of the Diocese of Sourozh, the Russian Orthodox Church in Great Britain and Ireland. He wrote masterfully about Christian prayer, and many Orthodox Christians in Great Britain and throughout the world consider him to be a saint.

In the name of the Father, the Son and the Holy Ghost.

Many are those among you who have come to confession either yesterday or the days before, on occasions before, before you received communion, and I want you to reflect later on a very important point. The early Church knew nothing of the private confession which we use nowadays. People came to confess their sins to the whole community, to all their brothers and sisters in Christ because it was felt – as it should be felt by us but is very little perceived – that when one member of the body sins the whole body is wounded, that whatever sin I commit it soils and pollutes the whole body, and moreover that whenever I commit a sin against a brother, against a sister, indeed against myself I am partaking in the Crucifixion of Christ. Because He came into the world to save sinners and whoever is a sinner is to a greater or lesser extent responsible for the Incarnation He accepted in order to die for us. And in the early Church people had an intense sense of community and therefore when sin was committed it was confessed to all the community.

And I know of two communities in the early days of the Revolution when two spiritual guides whenever anyone wanted to make a confession called together all their spiritual children and the confession was made aloud before all in his presence, standing there as the friend of the bridegroom and endowed with the power to forgive or to bind which was given by Christ to His disciples. And when the sinner had confessed his misdeeds these spiritual guides turned to the community and said: you have heard now, are you prepared to carry the weight of his sin, are you prepared to take him on as a beloved brother or sister, are you aware that you are sharing with him his misery? If you are prepared to take him on wholeheartedly, completely, unreservedly in the name of Christ I can give him forgiveness, if you refuse to do this, I cannot do it, but also you will be answerable before God for having rejected one for whom Christ had given His life.

This was the early attitude of the Church: come to the whole community and open one's heart. And this was possible as long as the community was small, as long as it was persecuted, as long as it was an act of heroism to be a member of the body of Christ. But when the Church was recognized by the State, when there was no danger in belonging to it, moreover when it was easy and advantageous to belong to it, then a confession of that kind was impossible because it was not received by people who considered that the sin of their brother was their own sin and that they had to carry one another's wounds and weaknesses; and therefore individual confession was introduced.

You have a certain experience of what this common confession can be at retreats when the priest having prayed with you, talked to you, standing before God with you, makes aloud his own confession before God. You participate in his own confession and you can identify with him as he accepts to share with you his frailty, his sinfulness and his need of forgiveness. This is a small approximation but we must learn to share together the burden of one another's sins.

I remember by hearsay the story of a Russian officer who came at a youth conference in the 1920s and said to the priest in confession that he was in a position to mention all the sins he has committed but his heart was of ice and of stone and he had no feeling about it. He could give a list but not shed a tear. And this priest, father Alexander Elchaninov, commanded him not to make his confession to him but the next morning when the Liturgy would be celebrated to come /off/ before the Liturgy and to all the youth conference assembled there to make the confession he intended to make to the priest.

And this man, feeling the desperate need of his resurrection from the dead, because he was dead at heart, came out, explained what he was about to do. He expected that everyone would move away from him in horror instead of which he felt that all the conference moved towards him in compassion, in sympathy, in oneness; he began to speak his confession and his heart broke and he burst into tears and he was redeemed.

And therefore when we come to confession let us not be content to come to the priest and to speak in his presence to the Lord Jesus Christ who stands there with the wounds of the Crucifixion to which we have added our own. But let us turn to everyone whom we may have offended individually between our last confession or perhaps a long, long time before, open our heart, tell the truth, obtain forgiveness for our victim, heal that limb of the body of Christ which we have wounded at time almost mortally and then only come to the priest and confess our sins to the Lord Jesus Christ who stands crucified and obtain from the priest in His name forgiveness of the sins for which we have truly repented. Amen.

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From the sayings of the Paradise of the Holy Fathers: 'Abba Xanthias said, 'The thief was on the cross and he was justified by a single word; and Judas who was counted in the number of the apostles lost all his labour in one single night and descended from heaven to hell. Therefore, let no-one boast of his good works, for all those who trust in themselves fall.'

What do we mean by the word ORTHODOX?

Posted: 24 Apr 2010 11:00 AM PDT

By St John Maximovitch



Shortly after the doctrine of Christ began to be propagated among the Gentiles, the followers of Christ in Antioch began to be called Christians (Acts XI:26). The word "Christian" indicated that those who bore this name belonged to Christ-belonged in the sense of devotion to Christ and his Doctrine. From Antioch the name of Christian was spread everywhere.

The followers of Christ gladly called themselves by the name of their beloved Teacher and Lord; and the enemies of Christ called His followers Christians by carrying over to them the ill-will and hatred which they breathed against Christ.



However, quite soon there appeared people who, while calling themselves Christians, were not of Christ in spirit. Of them Christ had spoken earlier: Not everyone that saith unto Me, Lord, Lord shall enter into the Kingdom of Heaven; but he that doeth the will of My Father which is in heaven (St. Matt. VII:5).

Christ prophesied also that many would pass themselves off for Christ Himself: Many shall come in my name, sayings I am Christ (Matt. XXIV:5). The Apostles in their epistles indicated that false bearers of the name of Christ had appeared already in their time:

As ye have heard that Antichrist shall come, even now there are many antichrists (I John II:19).

They indicated that those who stepped away from the doctrine of Christ should not be considered their own:

They went out from us but were not of us (I John II:19)

Warning against quarrels and disagreements in minor matters (I Cor. I:10-14), at the same time the Apostles strictly commanded their disciples to shun those who do not bring the true doctrine (II John I:10). The Lord, through the Revelation given to the Apostle John the Theologian, sternly accused those who, calling themselves faithful, did not act in accordance with their name; for in such a case it would be false for them.

Of what use was it of old to call oneself a Jew, an Old Testament follower of the true faith, if one was not such in actuality? Such the Holy Scripture calls the synagogue of Satan (Apocalypse II:9).

In the same way a Christian in the strict sense is he only who confesses the true doctrine of Christ and lives in accordance with it. The designation of a Christian consists in glorifying the Heavenly Father by one's life.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (St. Matt. V:16).

But true glorification of God is possible only if one rightly believes and expresses his right belief in words and deeds.

Therefore true Christianity and it alone may be named "right-glorifying" (Ortho-doxy). By the word "Orthodoxy" we confess our firm conviction that it is precisely our Faith that is the true doctrine of Christ. When we call anyone or anything Orthodox, we by this very fact indicate his or its non-counterfeit and uncorrupted Christianity, rejecting at the same time that which falsely appropriates the name of Christ.

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Spiritual Food for Thought—via Father George Livanos

Question: "Why pray? What is the point of prayer when God knows the future and is already in control of everything. If we cannot change God's mind, why should we pray?"

Answer: For the Christian, praying is like breathing. It is easier to do it than to not do it. We pray for a variety of reasons. For one thing, prayer is a form of serving God (Luke 2:36-38) and obeying Him. We pray because God commands us to pray (Philippians 4:6-7). Prayer is exemplified for us by Christ and the early church (Mark 1:35; Acts 1:14; 2:42; 3:1; 4:23-31; 6:4; 13:1-3). If Jesus thought it was worthwhile to pray, we should also. If He needed to pray to remain in the Father's will, how much more do we need to pray?

Another reason to pray is that God intends prayer to be the means of obtaining His solutions in a number of situations. We pray in preparation for major decisions (Luke 6:12-13); to overcome demonic barriers (Matthew 17:14-21); to gather workers for the spiritual harvest (Luke 10:2); to gain strength to overcome temptation (Matthew 26:41); and to obtain the means of strengthening others spiritually (Ephesians 6:18-19).

We come to God with our specific requests, and we have God's promise that our prayers are not in vain, even if we do not receive specifically what we asked for (Matthew 6:6; Romans 8:26-27). He has promised that when we

ask for things that are in accordance with His will, He will give us what we ask for (1 John 5:14-15). Sometimes He delays His answers according to His wisdom and for our benefit. In these situations, we are to be diligent and persistent in prayer (Matthew 7:7; Luke 18:1-8). Prayer should not be seen as our means of getting God to do our will on earth, but rather as a means of getting God's will done on earth. God's wisdom far exceeds our own.

For situations in which we do not know God's will specifically, prayer is a means of discerning His will. If the Syrian woman with the demon-influenced daughter had not prayed to Christ, her daughter would not have been made whole (Mark 7:26-30). If the blind man outside Jericho had not called out to Christ, he would have remained blind (Luke 18:35-43). God has said that we often go without because we do not ask (James 4:2). In one sense, prayer is like sharing the gospel with people. We do not know who will respond to the message of the gospel until we share it. In the same way, we will never see the results of answered prayer unless we pray. A lack of prayer demonstrates a lack of faith and a lack of trust in God's Word. We pray to demonstrate our faith in God, that He will do as He has promised in His Word and bless our lives abundantly more than we could ask or hope for (Ephesians 3:20). Prayer is our primary means of seeing God work in others' lives. Because it is our means of "plugging into" God's power, it is our means of defeating Satan and his army that we are powerless to overcome by ourselves. Therefore, may God find us often before His throne, for we have a high priest in heaven who can identify with all that we go through (Hebrews 4:15-16). We have His promise that the fervent prayer of a righteous man accomplishes much (James 5:16-18). May God glorify His name in our lives as we believe in Him enough to come to Him often in prayer.

A Scout is never taken by surprise; he knows exactly what to do when anything unexpected happens." Baden Powell

Spiritual Counsels of the Blessed Elder Paisios the Athonite +1994
That prayer with pain and compassion will always get results [Part 3 of 3]

"You must make the other person's pain your own, and then pray from your heart. Love is a divine attribute, and informs the other person [that you are praying for him] Even in hospitals, when doctors and nurses feel genuine compassion for their patients, this is the most effective of all the medications to give to them. The patients feel they are being cared for with love, and have a sense of certainty, security and consolation. You do not need to say much to someone who is suffering, or try to instruct him. He

understands that you feel his pain and care about him, and he is helped by this. Feeling his pain is everything. If we feel compassion for others, we forget ourselves and our problems."

From the sayings of the Paradise of the Holy Fathers

"A brother asked an old man questions about comforts [or pleasures], and the old man said unto him, "Eat grass, wear grass, and sleep on grass, and then thy heart will become like iron."

a word from the desert: An old man who lived in the desert as a hermit thought that he had attained perfection in the virtues. He prayed to God, saying, "Show me perfection of the soul, and I will do it." God wanted to humble him in his thoughts, and said to him, "Go to this archimandrite (monastic superior), and do whatever he tells you."

Then God revealed to the archimandrite, before the other one came to him, "Look, this hermit is coming to you. Tell him to take a whip and go take care of your pigs." When the old man came, he knocked on the door and entered the archimandrite's presence. After they had greeted one another, they sat down. The hermit who had come said to him, "Tell me what to do that I may be saved." The other one said, "You will do whatever I tell you?" And he replied, "Certainly." And he said to him, "Then take a whip and go care for the pigs."

Those who had known the hermit or had heard about him, when they saw that he was taking care of the pigs, said, "Have you seen that great hermit about whom we were hearing? He has lost his wits, and is possessed by a demon, and takes care of pigs." When God saw his humility in patiently enduring the taunts of others, he commanded him to return to his home.

From the sayings of St. Basil the Great: "Young people must be made to distinguish between helpful and injurious knowledge, keeping clearly in mind the Christian's purpose in life. So, like the athlete or the musician, they must bend every energy to one task, the winning of the heavenly crown."

a word from the desert: Pray not to this end, that your own desires be fulfilled. You can be sure they do not fully accord with the will of God. Once you have learned to accept this point, pray instead that "Thy will be done" in me. In every matter ask Him in this way for what is good and for what confers profit on your soul, for you yourself do not seek this so completely as He does.

Many times while I was at prayer, I would keep asking for what seemed good to me. I kept insisting on my own request, unreasonably putting pressure on the will of God. I simply would not leave it up to His providence to arrange what He knew would turn out for my profit. Finally, when I obtained my request I became greatly chagrined at having been so stubborn about getting my own way, for in the end the matter did not turn out to be what I had fancied it would. Evagrius of Pontus

From the Paradise of the Fathers: "As Abba Macarius was returning to his cell from the marsh carrying palm-leaves, the devil met him with a sharp sickle and would have struck him but he could not. He cried out, "Great is the violence I suffer from you, Macarius, for when I want to hurt you, I cannot. But whatever you do, I do and more also. You fast now and then, but I am never refreshed by any food; you often keep vigil, but I never fall asleep. Only in one thing are you better than I am and I acknowledge that." Macarius said to him, "What is that?" and he replied, "It is because of your humility alone that I cannot overcome you."

From the sayings of St. Ephraim: "When you fall, rise; and when you sin, repent. Just never let the poison of despair penetrate into your heart, seeing the great sea of God's compassion."

St. John of Damascus: "Prayer is the lifting up of the mind to God."

**OUR ANNUAL MEETING AND POTLUCK DINNER IS
TODAY AFTER THE OBEDNITZA! See John Paouncic or
Father Bob if you have any questions—or John if you
want to run for an office! *Please note the date change!!!***