



Holy Ghost Orthodox Church

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FEAST OF THE DORMITION OF THE THEOTOKOS

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 Gerald Olszewski, Father Jakiw Norton, Father Dragan Filipović, 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, Archimandrite Lev, Father Nestor Kowal, Father Paul Bigelow, Father Emilian Balan, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, 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, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, Michelle Corba Kapeluck, Gloria Prymak [Liz's niece], Robert Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, George & Mika Rocknage, Robert McKivitz, Liz Obradovich, Liz, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Peter Natishan, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Brandi Thomas, Eleanor Kelly, Bryan, Doris Artman, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [4-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C., Allie—young girl with leukemia, Heather Kramer, Jane Wartinbee, Matthew—21-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof,

David Buchholz, Yvonne Christy, Myron & Barbara Spak, Pete Niederberger, Julia Duda, Lisa Pandle, Kris & Julie Hanczar, John Kennedy, Lloyd Sheakley [Pani Gina's uncle], Diane McDaniel, Loretta, Nancy, Carol, & Michael Sheliga, Gaelle Kelly Irma McDivitt, Sandy Gardner, Robin Young, Mckayla, Rachel, Tony Butecoff, Carl Reed, Georgia & Theodore Demopoulos, Jillian Bowman [10-year old with cancer], Renee' Richards, Lois, Lydia Wilson, Robert Pointon, Walter Cecelia, John Persico, Karen & Peter Special, Adam Wilson, and Daria Masur. ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

A SPECIAL THANK-YOU to Harry Batch and all who have assisted him in keeping up the beautiful flowers and plants in the memorial garden on the side and front of the church—God Bless you all!

Please remember James John Logue, George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men and women—and bring them all home safely!

PLEASE REMEMBER TO BRING YOUR “BOXTOPS FOR EDUCATION” AND CAMPBELL’S SOUP LABELS TO CHURCH. There is a shoebox in the basement for Debbie Paouncic’s class. THANK YOU ALL FOR YOUR HELP!

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, August 28 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
ELEVENTH SUNDAY AFTER PENTECOST—DORMITION OF THE MOST HOLY
THEOTOKOS
BLESSING OF FLOWERS AFTER LITURGY
Tone 2
I Corinthians 9:2-12 & Philippians 2:5-11
Matthew 18:23-35 & Luke 10:38-42, 11:27-28

Sunday, September 04 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
TWELFTH SUNDAY AFTER PENTECOST—AFTERFEAST OF THE DORMITION

**MARTYR AGATHONICUS OF NICOMEDIA & COMPANION MARTYRS ZOTICUS,
THEOPREPIUS, ACINDYNUS, SEVERIAN, ZENO, & OTHERS UNDER MAXIMIAN;
HIEROMARTYR ATHANASIOS-BISHOP OF TARSUS IN CILICIA; SAINT ANTHUSA OF
SYRIA; MARTYRS CHARESIMUS & NEOPHYTUS; VIRGIN-MARTYR EULALIA OF
BARCELONA**

Tone 3

I Corinthians 15:1-11

Matthew 19:16-26

Litany in Blessed Memory of Josephine Roman & Suzie Pelczar—Fr. Bob

Sunday, September 11 Divine Liturgy of Saint John Chrysostom 10:30 AM

THIRTEENTH SUNDAY AFTER PENTECOST

BEHEADING OF THE GLORIOUS PROPHET, FORERUNNER, AND BAPTIST JOHN

STRICT FAST DAY

Tone 4

I Corinthians 16:1-8; Acts 13:25-32

Matthew 21:33-42; Mark 6:14-30

**BULLETIN INSERT FOR 28 AUGUST 2011
ELEVENTH SUNDAY AFTER PENTECOST
DORMITION OF THE MOST HOLY THEOTOKOS
BLESSING OF FLOWERS AFTER LITURGY**

TROPARION—TONE 2

When Thou didst descend to death, O Life Immortal,
Thou didst slay hell with the splendor of Thy Godhead!
And when from the depths Thou didst raise the dead,
All the powers of heaven cried out:
O Giver of Life! Christ our God! Glory to Thee!

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

KONTAKION—TONE 2

Hell became afraid, O Almighty Savior,
Seeing the miracle of Thy Resurrection from the tomb!
The dead arose! Creation, with Adam,
Beheld this and rejoiced with Thee!
And the world, O my Savior, praises Thee forever!

PROKEIMENON—TONE 2

READER: The Lord is my strength and my song. He has become my
salvation.

PEOPLE: The Lord is my strength and my song. He has become my salvation.

READER: The Lord has chastened me sorely, but he has not given me over to death.

PEOPLE: The Lord is my strength and my song. He has become my salvation.

READER: The Lord is my strength and my song.

PEOPLE: He has become my salvation.

ALLELUIA VERSES—TONE 2

The Lord answer you in the day of trouble! The name of the God of Jacob protect you!

Save the king, O Lord, and hear us on the day we call!

St. Niphon, the Patriarch of Constantinople, before he ascended the episcopal throne had been a novice at St. Dionysios' holy monastery (on Mt. Athos). After he had directed the Church of Christ for many years, he resigned from the throne and returned to the monastery where he toiled for his repentance, without revealing his identity.

He said that his name was Nicholas and that he desired to be a monk. The hegumen (abbot) warned him first that it was customary in the monastery for every beginner to be assigned the task of caring for the monastery's animals. The saint accepted with joy and stayed outside where the stable was and took care of the mules, feeding, watering, and keeping them clean. He thus demonstrated insurmountable patience and humility.

Every night the monks saw a pillar of light rising from the stable to the sky. They told the hegumen about it, and the hegumen in turn prayed to God to reveal to him the meaning of this supernatural happening. And indeed it was revealed immediately to the hegumen that this person whom he had assigned the task of animal care, who also had to carry firewood from the forest, the Niphon the Ecumenical Patriarch who long ago had been one of the brotherhood of the monastery.

On the same night of this revelation to the hegumen, who was overwhelmed by the saint's total humility, he called all the priests and deacons and asked them to vest and to stand in line with the other monks carrying the liturgical fans, candles and incense, waiting to receive the saint when he returned from the forest leading the animals and carrying firewood. When he arrived wearing his old raso and with dust on his uncombed hair, they all fell on their knees asking for his blessing and saying, "Our Patriarch, your humility is enough! Take your shepherd's staff and lead us all to the pasture of salvation!"

from An Athonite Gerontikon
St. Niphon, Patriarch of Constantinople and monk of Mt. Athos, +1460
commemorated 11/24 August

That it is best when one's Spiritual Father is nearby

"Just as one takes care to have his family doctor as nearby as possible, he should also have his Spiritual Father near him. A doctor, who is near his patients, can be more effective in helping them than a more experienced university professor would be, simply because he can follow the patient's condition regularly and systematically; and - when necessary - send him to a specialist."

Your name, O Mary, is a precious ointment, which breathes forth the fragrance of Divine Grace. Let this ointment of salvation enter the innermost recesses of our souls. *St. Ambrose of Milan*

Abba Agathon said, "I have never gone to sleep with a grievance against anyone, and, as far as I could, I have never let anyone go to sleep with a grievance against me."

Life is blessedness, and not simply because we believe in blessed eternity; but here on earth life can be blessed, if we live with Christ – fulfilling His holy commandments. If a man is not tied to earthly goods, but will in all things rely only on God, will live for Christ and in Christ, then life here on earth will become blessed. *St. Barsanuphius of Optina +1913*

We shall now begin to share several teachings by the Blessed Geronta Paisios on the Sacrament of Confession. *Fr. George Livanos*
Through Confession, the wounds we experience in our spiritual struggle are healed.

"Do not fear. [The spiritual life] is a struggle, it's real warfare; and we're bound to suffer wounds. But they're healed through confession. ... When soldiers are wounded in the course of battle, they rush to the doctor, he binds their wounds, and they courageously return to the battlefield. In the meantime, they gain experience through their wounds, become more capable of protecting themselves, and avoid getting wounded again. The same holds true for us. When wounded in our spiritual struggle, we mustn't be discouraged. Instead, we should rush to the doctor—our Spiritual Father—show him our wounds, be spiritually healed, and continue 'the good fight'. It's bad when we don't search out the fierce enemies of the soul - the passions - and don't struggle to cast them out."

"Confession is a Mystery [Sacrament]. You should go and simply tell your sins. After all, what do you think of yourself? Have you no stubbornness? Have you no egoism? Don't you hurt [other people's] feelings? What do you suppose that I go to confess? 'I got angry, I criticized...', and the priest reads the prayer of forgiveness. But even small sins have their own collective weight themselves."

That we must avoid confessing our sins in vague generalities

"You must also try to be specific in your confession. It is not enough to simply say, for example, 'I am jealous, I get angry,' and so on; but you should relate the actual and specific sin, in order to be helped. And when it is a very serious sin,...you must give details of how you thought and how you actually acted. Otherwise, you are merely trying to mock Christ."

Amma Syncletica said: "If illness weighs us down, let us not be sorrowful as though, because of the illness and the prostration of our bodies, we could not sing, for all these things are for our good, for the purification of our desires. Truly fasting and sleeping on the ground are set before us because of our sensuality. If illness then weakens this sensuality, the reason for these ascetic practices is superfluous. For this is the great asceticism: to be self-controlled in illness and to sing hymns of thanksgiving to God."

That the Lord then was manifestly coming to His own things, and was sustaining them by means of that creation which is supported by Himself, and was making a recapitulation of that disobedience which had occurred in connection with a tree, through the obedience which was exhibited by Himself when He hung upon a tree, the effects also of that deception being done away with, by which that virgin Eve, who was already espoused to a man, was unhappily misled; all this was happily announced, through means of the truth spoken by the angel to the Virgin Mary, who was also espoused to a man.

For just as the former was led astray by the word of an angel, so that she fled from God when she had transgressed His word; so did the latter, by an angelic communication, receive the glad tidings that she should sustain God, being obedient to His word. And if the former did disobey God, yet the latter was persuaded to be obedient to God, in order that the Virgin Mary might become the patroness of the virgin Eve. And thus, as the human race fell into bondage to death by means of a virgin, so is it rescued by a virgin; virginal disobedience having been balanced in the opposite scale by virginal obedience. For in the same way the sin of the first created man receives amendment by the correction of the First-begotten, and the coming of the serpent is

conquered by the harmlessness of the dove, those bonds being unloosed by which we had been fast bound to death.

For indeed the enemy would not have been fairly vanquished, unless it had been a man born of a woman who conquered him. For it was by means of a woman that he got the advantage over man at first, setting himself up as man's opponent. And therefore does the Lord profess Himself to be the Son of man, comprising in Himself that original man out of whom the woman was fashioned, in order that, as our species went down to death through a vanquished man, so we may ascend to life again through a victorious one; and as through a man death received the palm of victory against us, so again by a man we may receive the palm against death.

*St. Irenaeus, Against Heresies 5.19.1, 5.21.1 St. Irenaeus of Lyons, 2nd century, commemorated 23 August icon and troparion at:
<http://comeandseeicons.com/i/phn28.htm>*