



## Holy Ghost Orthodox Church

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# BEHEADING OF SAINT JOHN THE BAPTIST

\*\*\*\*\*STRICT FAST DAY\*\*\*\*\*

**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, Jeff Miller, 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, 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

***Parastas in Blessed Memory of those who perished on 09-11-2001—Fr. Bob***

**Sunday, September 18      Divine Liturgy of Saint John Chrysostom      10:30 AM**  
**FOURTEENTH SUNDAY AFTER PENTECOST—HOLY PROPHET ZACHARIAS &**  
**RIGHTEOUS ELIZABETH-PARENTS OF JOHN THE BAPTIST; MARTYR THIPHAEL &**  
**SISTER THIVIA; MARTYR EUPHIMIA; VIRGIN-MARTYR RHAS OF ALEXANDRIA;**  
**MARTYRS JUVENTINUS & MAXIMUS AT ANTIOCH; MARTYRS URBAN, THEODORE,**  
**MEDIMNUS, & 77 COMPANIONS AT NICOMEDIA; MARTYR ABDAS OF PERSIS;**  
**MARTYR HOLY PASSION-BEARER HLIB OF RUS-IN BAPTISM DAVID; MARTYR SAINT**  
**ATHANASIUS-ABBOT OF BREST-BY THE LATINS**

*Tone 5*

II Corinthians 1:21-2:4; Hebrews 6:12-20  
Matthew 22:1-14; Matthew 23:29-39

**Sunday, September 25      Divine Liturgy of Saint John Chrysostom      10:30 AM**  
**FIFTEENTH SUNDAY AFTER PENTECOST—APODOSIS OF THE NATIVITY OF THE**  
**THEOTOKOS; HIEROMARTYR AUTONOMUS-BISHOP IN ITALY; SAINT CORONATUS-**  
**BISHOP OF ICONIUM; HIEROMARTYR THEODORE-ARCHBISHOP OF ALEXANDRIA;**  
**MARTYR JULIAN OF GALATIA & 40 MARTYRS WITH HIM**

*Tone 6*

II Corinthians 4:6-15  
Matthew 23:35-46

*Parastas in Blessed Memory of Tillie Kuzman—Debbie & John Pauncic*

**BULLETIN INSERT FOR 11 SEPTEMBER 2011**  
**THIRTEENTH SUNDAY AFTER PENTECOST**  
**BEHEADING OF THE GLORIOUS PROPHET, FORERUNNER,**  
**AND BAPTIST JOHN**

**\*\*\*\*\*STRICT FAST DAY\*\*\*\*\***

**TROPARION—TONE 4**

When the women disciples of the Lord  
Learned from the angel the joyous message of Thy Resurrection;  
They cast away the ancestral curse and elatedly told the apostles:  
Death is overthrown! Christ God is 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 4**

My Savior and Redeemer,  
As God rose from the tomb  
And delivered the earthborn from their chains.  
He has shattered the gates of Hell,

And as Master, He has risen on the third day!

**PROKEIMENON—TONE 4**

**READER:** O Lord, how manifold are thy works! In wisdom hast Thou made them all.

**PEOPLE: O Lord, how manifold are thy works! In wisdom hast Thou made them all.**

**READER:** Bless the Lord, O my soul! O Lord my God, Thou art very great!

**PEOPLE: O Lord, how manifold are thy works! In wisdom hast Thou made them all.**

**READER:** O Lord, how manifold are thy works!

**PEOPLE: In wisdom hast Thou made them all.**

**ALLELUIA VERSES—TONE 4**

Go forth and prosper and reign, because of truth and meekness and righteousness.

You love righteousness and hate iniquity.

**SAINT MOSES THE ETHIOPIAN=SAINT MOSES THE BLACK**

There was a certain Moses, a black Ethiopian, who served as houseman to some official in the administration. His master discharged him for exasperating behavior and for stealing; he was thought even to have committed murder... They say that he had been head of a robber gang, and the principal story of his stealing episodes was one in which he bore a grudge against a shepherd who one night stood between him and his objective with his dogs.

Desiring to kill the shepherd, he searched for the place where he kept the sheep. He was notified that it was across the Nile. The river was then in full flood and at least a mile across, so he put his sword between his teeth, placed his cloak on his head, plunged into the river, and swam to the other side. While he was swimming across the river, the shepherd was able to escape by burying himself in the sand. Well, Moses selected and killed four rams, tied them together with a cord, and swam back again.

He came to a small slaughtering place and skinned them. Then he ate the best part of the meat and sold the sheepskins to buy some wine. He then drank off a measure of wine, equal to eighteen Italian pints, and went off fifty miles to where he had his band. He was suddenly brought to his senses by some circumstance and he betook himself to a monastery...

Among other things, this too is told of him: Four robbers, not knowing who he was, fell upon him in his monastic cell. He tied them all together like a package, put them on his back like a bundle of straw, and took them to the church where the brethren had gathered. "Since I may not hurt anyone, what do you want me to do with these?"

The robbers confessed and knew then that he was Moses, the onetime notorious and well-known robber. They glorified God and spurned the world because of his conversion. For they reasoned thus, "If he who was such a strong and powerful thief fears God, why should we put off our own salvation?"

It was said of Abba Moses the Ethiopian, that the demons attacked him, trying to draw him back into his old ways of intemperance and impurity. He was tempted to such an extent, that he nearly failed in his resolution. Then he went to the great Isidore, I mean the one in Scete, and related all the details of the contest to him.

Isidore said, "Do not be discouraged. These were the beginnings, and for this reason they were the more severe as they attacked, since they were testing your character. A dog does not by nature stay away from a meat market, but only if the market is closed up and no one gives him anything does he stop coming by. So also in your case. If you stand firm, the demon will have to leave you in discouragement."

*Palladius, Historia Lausiaca 19.1 6, Abba Moses the Ethiopian, commemorated 28 August/10 September: troparion & icon at:*

<http://comeandseeicons.com/m/cap19.htm>

If a man has sinned and denies it saying, 'I have not sinned,' do not reprimand him for that will discourage him. But say to him, 'Do not lose heart, brother, but be on guard in the future,' and you will stir his soul to repentance. *Abba Poemen the Shepherd*

When, on a clear autumn night, I gaze at the clear sky—sown with numberless stars, so diverse in size yet shedding a single light—then I say to myself: 'Such are the writings of the Fathers!' When, on a summer day, I gaze at the vast sea—covered with a multitude of diverse vessels with their unfurled sails like white swan's wings, vessels racing under a single wind to a single goal, to a single harbor—I say to myself: 'Such are the writings of the Fathers!' When I hear an harmonious, many-voiced choir, in which diverse voices—in elegant harmony—sing a single Divine song, then I say to myself: 'Such are the writings of the Fathers!'

*St. Ignatius Brianchaninov*

## **Concerning St. Aidan, "Apostle of Northumbria" + 651**

From this island (Lindisfarne), then, and the fraternity of these monks, Aidan was sent to instruct the English nation in Christ, having received the dignity of a bishop. At that time Segeni, abbot and priest, presided over that monastery. Among other lessons in holy living, Aidan left the clergy a most salutary example of abstinence and continence; the greatest recommendation of his doctrine to all men, was that he taught nothing that he did not practice in his life among his brethren; for he neither sought nor loved anything of this world, but delighted in distributing immediately among the poor whom he met whatsoever was given him by the kings or rich men of the world. It was his habit to traverse both town and country on foot, never on horseback, unless compelled by some urgent necessity; to the end that, as he went, he might turn aside to any whomsoever he saw, whether rich or poor, and call upon them, if infidels, to receive the mystery of the faith, or, if they were believers, strengthen them in the faith, and stir them up by words and actions to giving of alms and the performance of good works.

His course of life was so different from the slothfulness of our times, that all those who bore him company, whether they were tonsured or laymen, had to study either reading the Scriptures, or learning psalms. This was the daily regimen that he followed and all that were with him, wherever they went; and if it happened, which was but seldom, that he was invited to the king's table, he went with one or two priests, and having taken a little food, made haste to be gone, either to read with his brethren or to pray. At that time, many religious men and women, led by his example, adopted the custom of prolonging their fast on Wednesdays and Fridays, till the ninth hour, throughout the year, except during the fifty days after Easter. Never, through fear or respect of persons, did he keep silence with regard to the sins of the rich; but he often would correct them with a severe rebuke. He never gave money to the powerful men of the world, but only food, if he happened to entertain them; and, on the contrary, whatsoever gifts of money he received from the rich, he either distributed, as has been said, for the use of the poor, or bestowed in ransoming those who had been wrongfully sold for slaves. Moreover, he afterwards made many of those he had ransomed his disciples, and after having taught and instructed them, advanced them to priest's orders.

It is said, that when King Oswald had asked a bishop of the Scots to administer the Word of faith to him and his nation, there was first sent to him another man of more harsh disposition, who, after preaching for some time to the English and meeting with no success, not being gladly heard by the people, returned home, and in an assembly of the elders reported, that he had not been able to do any good by his teaching to the nation to whom

he had been sent, because they were intractable men, and of a stubborn and barbarous disposition. They then, it is said, held a council and seriously debated what was to be done, being desirous that the nation should obtain the, salvation it demanded, but grieving that they had not received the preacher sent to them. Then Aidan, who was also present in the council, said to the priest in question, "I think, brother, that you were more severe to your unlearned hearers than you ought to have been, and did not at first, according to the Apostolic rule, give them the milk of more easy doctrine, till, being by degrees nourished with the Word of God, they should be capable of receiving that which is more perfect so that they might perform the higher precepts of God." Having heard these words, all present turned their attention to him and began diligently to weigh what he had said, and they decided that he was worthy to be made a bishop, and that he was the man who ought to be sent to instruct the unbelieving and unlearned; since he was found to be endued preeminently with the grace of discretion, which is the mother of the virtues. So they ordained him and sent him forth to preach; and, as time went on, his other virtues became apparent, as well as that temperate discretion which had marked him at first.

*The Venerable Bede, Ecclesiastical History 3.5 St. Aidan of Lindisfarne, commemorated 31 August/12 September icon and troparion at: <http://comeandseeicons.com/a/inp158.htm>*

In these times [about 440 A.D.] flourished and became illustrious, Simeon, of holy and famous memory, who originated the contrivance of stationing himself on the top of a column, thereby occupying a space of scarce two cubits in circumference. This man, endeavoring to realize in the flesh the existence of the heavenly hosts, lifts himself above the concerns of earth, and overpowering the downward tendency of man's nature, is intent on things above. He was adored by all the countryside, wrought many miracles, and the Emperor Theodosius II listened to his advice and sought his benediction.

Simeon prolonged his endurance of this mode of life through fifty-six years; nine of which he spent in the first monastery where he was instructed in divine knowledge, and forty-seven in the "Mandra" as it was called; namely, ten in a certain nook; on shorter columns, seven; and thirty upon one of forty cubits. After his departure [from this life] his holy body was conveyed to Antioch, escorted by the garrison, and a great concourse guarding the venerable body, lest the inhabitants of the neighboring cities should gather and carry it off. In this manner it was conveyed to Antioch, and attended, during its progress, with extraordinary prodigies.

The body has been preserved nearly entire until my time [about 580 A.D.]; and in company with many priests, I enjoyed a sight of his sacred head, in the episcopate of the famous Gregory, when Philippicus had



requested that precious relic of the saints might be sent him for the protection of the Eastern armies. The head was well preserved save for the teeth some of which had been violently removed by the hands of the pious [for relics].

According to another writer, Theodoret, in Simeon's lifetime, he was visited by pilgrims from near and far; Persia, Ethiopia, Spain, and even Britain. To these at times he delivered sermons. He wore on his body a heavy iron chain. In praying, "he bent his body so that his forehead almost touched his feet." A spectator once counted 1244 repetitions of this movement, and then gave up reckoning. Simeon took only one scanty meal per week, and fasted through the season of Lent. It is alleged that the devil having afflicted him with an ulcer in his thigh as reward for a little self-righteousness, Simeon, as penance, never touched the afflicted leg upon the pillar again, and stood for the remaining year of his life upon one leg.

Evagrius, Ecclesiastical History, 1.13 St. Simeon Stylites, commemorated 1/14 September icon and troparion at: <http://comeandseeicons.com/s/lkg05.htm>

A priest from the region of Samosota came a great distance to (St.Simeon Stylites). He told him about a spring in his village which irrigated all their fields and from which by the Lord's design their lives were sustained. All of a sudden it failed and dried up, and they were exhausted from thirst and hunger. They had brought workmen. They had dug and labored and spent a good deal of money and they did not find one drop of water in it. When the priest came and told the whole matter just as it was, the saint said, "I trust in the Lord Jesus that when you start to leave this enclosure our Lord will make it return to normal. But go, keep vigil, and celebrate the Eucharist and give thanks to our Lord." The priest noted the time the saint spoke to him and our Lord did a favor. The priest went and found that the spring had gushed forth and overflowed and irrigated all the fields of the village. When he asked the villagers they told him that on such and such a day it suddenly gave a violent sound and gushed forth and watered all the fields of the village double what it used to. He took out the note he had written and saw that the spring had gushed forth into its canal at the very moment the saint blessed him. Then the priest led all his congregation and they came and ministered before the saint for three days. Then they returned rejoicing and praising God.

*from the Syriac Life of St. Simeon Stylites 85*

Message for the Day of the Protection of the Environment  
Prot. No. 758

**†BARTHOLOMEW**  
By the Mercy of God



Archbishop of Constantinople-New Rome and Ecumenical Patriarchate  
To the Plenitude of the Church  
Grace and Peace from the Creator, Our Lord and Savior Jesus Christ  
\* \* \*

Beloved children in the Lord,

God's grace renders us worthy today to commence yet another ecclesiastical year, one more festive cycle, within whose blessed opportunities we are called to struggle spiritually in order better to evaluate the potential that we have been granted for growing "in the likeness" of God so that we also might become His saints.

However, today, on September 1st, the first day of the church year, is also dedicated – at the initiative of the Ecumenical Patriarchate – to prayer for the natural environment. This pioneering decision is by no means unrelated to the beginning of the new ecclesiastical year inasmuch as the spiritual struggle that brings about the good transformation of the human person contributes to the improvement of our relationship with the environment and the cultivation of our sensitivity for its protection and preservation.

Therefore, today, we praise the holy name of God for granting to humanity the gift of nature, which he preserves and sustains, as the most suitable environment for human beings to develop in body and spirit. At the same time, we cannot remain silent about the fact that humanity does not properly honor this divine gift and instead destroys the environment through greed and other selfish ambitions.

As we know well, our environment consists of land, water, sun, air, but also of fauna and flora. Humankind can take advantage of nature for its own benefit, but only up to a certain point, so that it may blossom and so that it may have the opportunity to propagate the consumed energy resources as well as the living, animal creatures. In any case, the proper exploitation of nature comprises a commandment of God both before and after the fall of Adam. Yet, the extreme exploitation – which is, unfortunately, a phenomenon of the last two centuries in human history – destroys the balanced harmony of nature and leads to the exhaustion and destruction of nature as well as of humanity itself, since we cannot survive in an ecosystem whose balance has been irreversibly injured. The result of this phenomenon is the appearance and proliferation of illnesses caused by the pollution of nutritional goods through human actions.

In our time, there is appropriate emphasis on the vast significance of forests and generally of plants for the flourishing of the earth's ecosystem as well as for the protection of water resources. But we cannot undermine the crucial importance of animals, too, for the orderly function of the world. Animals have always been friends of humanity and servants of human

needs, providing food, clothing, transportation but also protection and affection. Man's relationship with animals has been very close, as demonstrated by the fact that they were created on the same day as Adam and Eve (Gen. 1.31) and by God's commandment to Noah to save each species of the animals in pairs before the great flood (Gen. 6.19). It is characteristic that God reserves special care for the preservation of the animal kingdom. In the lives of the saints, there are numerous stories about the excellent relations between saints and wild beasts, which would not normally be associated with friendliness toward human beings. This, of course, is not due to an evil nature on the part of animals but to our resistance to God's grace and the consequences of this for our relationship with the elements and animals. After all, one of the results of Adam and Eve breaking their relationship to their Creator God was the disruption of their relationship with the environment: "Cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken." (Gen. 3.17-19) Man's reconciliation with God results in man's reconciliation with nature.

After all this, it is clear that our good relationship with the environment develops parallel to our proper relationship with God. We all know the story from the lives of the saints about the experience of St. Anthony the Great, who at the age of ninety decided, with the guidance of the Lord's angel, to enter the deeper desert of the Nile in search of another hermit, St. Paul of Thebes, in order to benefit spiritually from the latter. After walking for three days and following the tracks of animals, he came across a lion that bowed before St. Anthony and turned around to lead him to St. Paul's cave, where he found the hermit being served by animals. A crow would bring him his daily bread! In fact, on the day of St. Anthony's visit, the crow brought a double portion so as to provide for the visitor!

These saints developed a good relationship with God, which meant that they also enjoyed a good relationship with all of nature. The creation of such a good relationship with God should become our foremost priority, while the attending good relationship with the animal, natural and inanimate world should flow spontaneously from this. In this perspective, love for animals will not simply comprise a sterile social expression of compassion for our favorite animals, which might even sadly be accompanied by indifference for suffering human beings, who are created in the image of God, but the result of our good relationship with the Creator of all.

May the Creator of the "very beautiful" universe (Gen. 1.31) and the wonderful earthly ecosystem inspire all of us to treat all the elements of

nature with affection, with a compassionate heart for all human beings, animals and plants, just as Abba Isaac the Syrian once replied to the question: "What is a merciful heart?" "It is a heart burning for the sake of the entire creation, for men, for birds, for animals, for demons and for every created thing; and by the recollection and sight of them the eyes of a merciful man pour forth abundant tears. From the strong and vehement mercy gripping his heart and from his great compassion, his heart is humbled and he cannot bear to hear or see any injury or slight sorrow in creation." (Ascetic Treatise 81)

Through such compassion toward the natural creation we shall honor our divine dignity as stewards of creation, concerned with paternal love for all its elements, which will obey us when they discern our benevolent disposition as they realize their own commission to serve our needs.

September 1st, 2011

Your fervent supplicant before God,  
**+BARTHOLOMEW of Constantinople**