



Holy Ghost Orthodox Church

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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, Joshua Agosto and his family, 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, 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 Olynik, Deborah Finley, Claire Senita, Brandi Thomas, Eleanor Kelly, Bryan, Doris Artman, Nancy Barylak, 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, 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, Robin Young, Mckayla, Rachel, Tony Butecoff, Carl & Margaret

Reed, Georgia & Theodore Demopoulos, Jillian Bowman [10-year old with cancer], Lydia Wilson, Robert Pointon, Walter Cecelia, John Persico, Karen & Peter Special, Adam Wilson, Jeff Miller, Mary Kernick, and Daria Masur. ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

NOTICE: Due to the increase in the cost of petroleum products, we have been forced to raise the price of the glass “7-day-votive” candles to \$3.00 each. Please understand that for the past several orders, our cost has exceeded the donation requests and it is no longer possible to do this...any questions, please see John or Fr. Bob.

If a man wants God to hear his prayer quickly, then before he prays for anything else, even his own soul, when he stands and stretches out his hands towards God, he must pray with all his heart for his enemies. Through this action God will hear everything that he asks. *Abba Zeno*

For this, the Only-begotten Son of God took on the form of our weakness: for this, the Invisible not only appeared visible, but even despised: for this, He bore mockeries and insults, derisions and disgrace, suffering and torments, namely, that the humble God could teach man not to be proud. Therefore, how great a virtue is humility, when Christ, Who was great beyond measure, was made small, even unto suffering, in order to teach this virtue truly? *St. Gregory the Great*

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, October 9 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
SEVENTEENTH SUNDAY AFTER PENTECOST—REPOSE OF THE HOLY APOSTLE &
EVANGELIST JOHN THE THEOLOGIAN

Tone 8

II Corinthians 6:16-7:1

Luke 5:1-11

Parastas in Blessed Memory of Walter Burlack—Evelyn Burlack

Sunday, October 16 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
EIGHTEENTH SUNDAY AFTER PENTECOST—HIEROMARTYR DIONYSIUS THE
AREOPAGIET & WITH HIM MARTYRS RUSTICUS & ELEUTHERIUS; SAINT JOHN THE
CHOZEBITE-BISHOP OF CAESAREA IN PALESTINE; BLESSED HESYCHIUS THE
SILENT OF MOUNT HOREB; SAINT DIONYSIUS-RECLUSE OF PERCHEVSKY LAVRA

Tone 1

II Corinthians 9:6-11

Luke 6:31-36

Parastas in Blessed Memory of George Luciw—Sonia Luciw

Sunday, October 23 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
NINETEENTH SUNDAY AFTER PENTECOST—HOLY FATHERS OF THE SEVENTH
ECUMENICAL COUNCIL; MARTYRS EULAMPIUS, EULAMPIA, & 200 WITH THEM AT
NICOMEDIA; MARTYR THEOTECNUS OF ANTIOCH; SAINT BASSIAN OF
CONSTANTINOPLE; SAINT THEOPHILUS THE CONFESSOR OF BULGARIA; SAINT
AMPHYLOCHIUS-BISHOP OF VOLODYMYR-VOLYN; SYNAXIS OF THE SAINTS OF
VOLYN

Tone 2

II Corinthians 11:31-12:9

Luke 7:11-16

BULLETIN INSERT FOR 09 OCTOBER 2011 **SEVENTEENTH SUNDAY AFTER PENTECOST—REPOSE OF THE HOLY** **APOSTLE & EVANGELIST JOHN THE THEOLOGIAN**

TROPARION—TONE 8

Thou didst descent from on high, O Merciful One!
Thou didst accept the three-day burial to free us from our sufferings!
Our Lord, our Life and Resurrection, 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 8

By rising from the tomb,

Thou didst raise the dead and resurrect Adam.
Eve exults in Thy Resurrection,
And the world celebrates Thy Rising from the dead,
O greatly Merciful One!

PROKEIMENON—TONE 8

READER: Pray and make your vows before the Lord our God!

PEOPLE: Pray and make your vows before the Lord our God!

READER: In Judah, God is known; His name is great in Israel!

PEOPLE: Pray and make your vows before the Lord our God!

READER: Pray and make your vows.

PEOPLE: Before the Lord our God!

ALLELUIA VERSES—TONE 8

Come let us rejoice in the Lord! Let us make a joyful noise to God our Savior!

Let us come before His face with thanksgiving; let us make a joyful noise to Him with psalms.

Liturgical Matters: "The Lukan Jump"

by Archbishop Peter (L'Huiller) of New York and New Jersey

What is the "Lukan Jump"? The annual cycle of the Gospels is composed of four series:

1. The Gospel of St. John (read from Pascha until Pentecost Sunday);
2. The Gospel of St. Matthew (divided over seventeen weeks beginning with the Monday of the Holy Spirit - from the twelfth week, it is read on Saturdays and Sundays while the Gospel of St. Mark is read on the remaining weekdays);
3. The Gospel of St. Luke (divided over nineteen weeks beginning on the Monday after the Elevation of the Holy Cross - from the thirteenth week, it is only read on Saturdays and Sundays, while St. Mark's Gospel is read on the remaining weekdays);
4. With the exception of the Sunday of Orthodoxy, the Gospel of St. Mark is read during the Lenten period on Saturdays and Sundays.

Why, after the Feast of the Elevation of the Holy Cross, is the reading of the Gospel of St. Matthew suddenly interrupted and why do we start then with the reading of St. Luke? At first glance, this jump appears to be arbitrary, more especially as there is no parallel in the reading of the Epistles.

To be sure, there is nothing arbitrary, although throughout the centuries the rationale has been forgotten. First, let us keep in mind that the fact that the reading of the Gospel of St. Luke follows the Feast of the Elevation of the Holy Cross is merely coincidental and the theological reason lies elsewhere. Actually, the change is related to the chronological proximity of the commemoration of the Conception of St. John the Baptist celebrated on September 23rd. In later Antiquity, this feast marked the beginning of the ecclesiastical New Year. Thus, the reason for starting the reading of the Lukan Gospel toward the middle of September can be understood. This is based on a vision of Salvation History: the Conception of the Forerunner constitutes the first step of the New Economy, as mentioned in the stikhera of the matins of this feast. As we know, the Evangelist Luke is the only one to mention this Conception (Lk. 1:5-24).

Later on, the introduction of new feasts, especially that of the Nativity of the Theotokos (September 8th), contributed to the downgrading of the significance of the Conception of St. John.

The Orthodox in the East have always observed the "Lukan Jump." In Russia, this tradition vanished, obviously because its rationale was not known.

However, some decades ago, on the advice of the great liturgical specialist, the late Professor Uspensky, the Russian Church decided to come back to the old practice of the "Lukan Jump."

Since this action implies a connection between the cycle of the "Sanctorale" (Menaia) and the cycle of the feast, the date of which is determined by the date of Pascha, there is a practical difference between the Churches following the Julian Calendar and those using the Revised Julian Calendar with regard to the timing of the "Jump." Let us finally notice that the calendars published by the "Russian Church Abroad" continue to ignore the jump re-established recently by the Moscow Patriarchate.

The Relationship Between Clergy and Laypeople

By Metropolitan Hierotheos of Nafpaktos

We make a distinction between Clergy and laymen. That there is such a distinction and it belongs to the whole Tradition of the Church, no one can deny. But on this point too we cannot overvalue one category at the expense of the other. Nothing of the sort constitutes the Orthodox mindset. Nor can we consider that only the Clergy are obligated to keep all the Laws and Traditions of the Church, while the laymen have some mitigations. It is a fact that the Clergy have more duties and obligations in relation to salvation and other things, but all have the duty to keep God's Law.

We can say that the Church's system of government is synodal. This should not be interpreted in the sense of democracy. Some people say that the Church's system of government is democratic. This is not so, because there is a distinction of gifts and ministries. The Church's system of government is synodical, in the sense of hierarchy; that is to say, it is hierarchical. This is seen in the Apostle Paul's letter to the Corinthians. The Apostle says: "And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues" (1 Cor. 12:28). Thus there is a hierarchy in the Church. Each person knows his gift, fulfills the service which God assigned, and all work together for the edification of the Body of Christ. The image of the Body of Christ is very characteristic!

The Clergy are ordained to serve and minister to the people. It is a gift from God for someone to shepherd, and it is a gift to be shepherded towards one's salvation. Moreover, the basis of the sacramental priesthood is what is called spiritual priesthood, which laymen too can have. Everyone can have spiritual priesthood, because it is connected with the whole spiritual life, which is experienced through both the Sacraments and asceticism. According to the Fathers, the person has spiritual priesthood who has developed his noetic energy, and of course, who prays for the whole world. And we know that this spiritual priesthood will make a man worthy of enjoying the Kingdom of God.

Thus there should be no quarrel between Clergy and laymen. The Clergy receive the priesthood as a ministry and a sacrifice on the cross and the laymen accept the Clergy as fathers in order to be reborn into a new life.

I shall not go on to mention further distinctions which, unfortunately, we make in our spiritual and ecclesiastical life. The malevolent man, who is split, splits up the united life of the Church. As far as a man is impure, so far he is also in pieces; as far as he is purified of passion so far he is catholic. He is made catholic when he knows and experiences the whole truth. The whole way of life, which we see in the Holy Scripture and the tradition of the Church, is valid for all men. We can all attain deification.

We must make a constant effort to reach the catholic way of life, to experience the catholicity of the Church.

*Fr. George L. Livanos, Economos Presbyter
All Saints Greek Orthodox Church, Canonsburg, PA*

Every soul that has known the Lord yearns for Him and cries, 'Where art thou, O Lord? Where art Thou, my Light? What hinders Him from dwelling in me?' This hinders Him: Christ-like humility and love for my enemies are not in me. *St. Silouan of the Holy Mountain (Athos)*

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And now, a prayer for enemies:

Lord Jesus Christ, Who didst command us to love our enemies, and those who defame and injure us, and to pray for them and forgive them; Who thyself didst pray for Thine enemies, who crucified Thee: grant us, we pray the spirit of Christian reconciliation and meekness, that we may heartily forgive every injury and be reconciled with our enemies. Grant us to overcome the malevolence and offences of people with Christian meekness and true love of our neighbor. We further beseech Thee, O Lord, to grant to our enemies true peace and forgiveness of sins, and do not allow them to leave this life without true faith and sincere conversion. And help us to repay evil with goodness, and to remain safe from the temptations of the devil and from all the perils which threaten us, in the form of visible and invisible enemies. Amen.

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 labor 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. *Abba Xanthias*