



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 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 Olynyk, 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 Luciow, 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, Glenn Miller, and Daria Masur. ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

We will be donating the “kissing the cross” collections for the rest of October to Holy Transfiguration Monastery in Ellwood City for their annual donation drive. Last week we collected \$42.50! Thank you in advance for your generous donations to the nuns there who pray constantly for our salvation!

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.

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 Pauncic’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 23 Divine Liturgy of Saint John Chrysostom 10:30 AM
NINETEENTH SUNDAY AFTER PENTECOST—HOLY FATHERS OF THE SEVENTH
ECUMENICAL COUNCIL; MARTYRS EULAMPIUS, EULAMPRIA, & 200 WITH THEM AT
NICOMEDIA; MARTYR THEOTECHNUS 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

Sunday, October 30 Divine Liturgy of Saint John Chrysostom 10:30 AM
TWENTIETH SUNDAY AFTER PENTECOST—PROPHET HOSEA; MONK-MARTYR ANDREW OF CRETE; HOLY MARTYRS & UNMERCENARIES COSMAS & DAMIAN AND BROTHERS LEONTIUS, ANTHIMUS,& EUTROPIUS IN CILICIA; TRANSLATION OF THE RELICS OF SAINT LAZARUS “OF THE FOUR DAYS (IN THE TOMB)”-BISHOP OF KITION ON CYPRUS

Tone 3

Galatians 1:11-19

Luke 8:5-15

Sunday, November 6 Divine Liturgy of Saint John Chrysostom 10:30 AM
TWENTY-FIRST SUNDAY AFTER PENTECOST—MARTYR ARETHAS, SYNCLETICA & HER 2 DAUGHTERS, & 4299 MARTYRS WITH THEM IN OMIR; MARTYR VICTORIA; BLESSED ELESBAAN-KING OF ETHIOPIA; MARTYR SYNCLETIA & HER 2 DAUGHTERS; VENERABLE ARETHA, SISOIS, & THEOPHIL-HERMITS OF PERCHEVSKY LAVRA

Tone 4

Galatians 2:16-20

Luke 16:19-31

Litany in Blessed Memory of John Lopushanski, Harry Bunio, Mary Pekich, Anna Lotinski, Julia Golofski, Sam Kerr, Helen Likar, & Constantine Hanczar—Fr. Bob

BULLETIN INSERT FOR 23 OCTOBER 2011
NINETEENTH SUNDAY AFTER PENTECOST—HOLY FATHERS OF THE SEVENTH ECUMENICAL COUNCIL; MARTYRS EULAMPIUS, EULAMPYA, & 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

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!

**GREEK ORTHODOX ARCHDIOCESE OF AMERICA AND PORT AUTHORITY
ANNOUNCE AGREEMENT ON REBUILDING OF ST NICHOLAS**

NEW YORK – The Greek Orthodox Archdiocese of America announces today an agreement with the Port Authority of New York and New Jersey regarding the rebuilding of St. Nicholas Greek Orthodox Church, which was destroyed in the terrorist attacks of September 11, 2001.

New York Governor Andrew Cuomo invited Archbishop Demetrios and the Hierarchs of the Holy Eparchial Synod of the Greek Orthodox Archdiocese of America, together with leadership of the St. Nicholas Parish and the Archdiocesan Council to his New York City office for the official signing of the agreement by Archdiocesan Council Vice-Chairman Michael Jaharis and Port Authority Executive Director Chris Ward. Archbishop Demetrios and Governor Cuomo signed as the formal witnesses to the agreement.

Archbishop Demetrios expressed particular praise for Governor Cuomo and said, “We are grateful to our esteemed Governor and precious friend Andrew Cuomo for bringing to reality the dream we have

nourished for ten long years. St. Nicholas Church, rising again with the help of God at Ground Zero - where it stood spiritually important for 85 years, is an affirmation of the significance of religious freedom and experience for all New Yorkers and all Americans. The covenant stands firm. We will again light many candles in the new St. Nicholas Church and remember those who were lost to us, and those heroes who so nobly sacrificed their lives. Our pledge is to be a witness for all New Yorkers, that freedom of conscience and the fundamental human right of free religious expression will always shine forth in the resurrected St. Nicholas Church.” The Archbishop also expressed deep appreciation to Michael Jaharis and Dennis Mehiel and the other members of the joint committee who had labored so diligently to accomplish this historic agreement.

Governor Andrew M. Cuomo said, “We lost St. Nicholas Church in the destruction of September 11 and for too long its future has been uncertain. Rebuilding St. Nicholas Church, with a nondenominational bereavement center, is not just good news for the Greek Orthodox community, but for all New Yorkers. With this agreement, we are continuing New York’s collective healing, restoration, and resurgence. Now we are finally returning this treasured place of reflection to where it belongs.”

According to the Port Authority Press Release, “The agreement ... permits the rebuilding of the Church with a nondenominational bereavement center at the east end of Liberty Park, at 130 Liberty Street. The agreement follows a four-month independent engineering study commissioned by the Port Authority and the Archdiocese, which found that the Church could be built on the site with minor modifications to the original plan and with no impact on the World Trade Center construction schedule.”

From Candace Schefe, Orthodox Thought for the Day

I picked up the entry below from "Cost of Discipleship" blog (<http://cost-of-discipleship.blogspot.com/>), which I found meaningful and believe you will, too:

Good Christian

This was the Lord’s Day when we hear in the gospel the command, ‘Put out into the deep and let down your nets for a catch.’ This is the Lord Jesus calling out to His disciple Peter, who was out on the sea of Galilee with his companions casting his nets without catching anything. ‘Master, we toiled all night and took nothing!’ the Rock called back, as if the Lord didn’t already know, and then, ‘but at your word I will let down the nets.’

Often try as we might, all our efforts come to nothing, that is, when we are doing what we think we should do. But when the Lord intervenes in our failures—for He always does, though we don’t always notice—when the Lord gives the command, if we dare accept it and do what He tell us, well, something good always results, without exception. We may not always be ready and willing for what happens, but the word He sows in us never returns to Him empty.

So Peter did as he was told, willingly and yet reluctantly. The scriptures don’t tell us either way, but I can only imagine what I’d have done, if it were me. On the one hand, willingly because I want to obey His word, reluctantly because I am always apprehensive, always afraid, of change. I heard an important but startling truth from the lips of Fr Demosthenes, our preacher, this morning, ‘God never gives us a word that He doesn’t expect us to act upon.’

To put the same idea positively, 'God always gives us a word, that He expects us to act upon.' When I think about it, this is absolutely true, at least it has been in my life. Most of my sins have been and continue to be not 'sins of commission' but 'sins of omission,' knowing what is the right thing to do, and not doing it, for whatever reason. Why we don't recognize this more quickly is due to our religious upbringing. We think only bad things we do are sins.

As Fr Demosthenes also pointed out—for this post is going to be nothing more than what I remember from his honest homily this morning—we think of ourselves as good people, as good Christians because we tell ourselves, 'I haven't killed anyone. I go to church. I volunteer and support good causes. I am a nice person,' and that's where we leave it. The problem with this is, it is simply not true. We aren't good people, though we may be nice.

We do what we want to, and we call it good.

Do we do what God wants us to do? Are we even listening for His voice? Would we recognize it, if we heard it? Christianity—Father Demos said 'Orthodoxy' but we can substitute a more general term—is not religious activities, training or even study. We can know a lot of stuff and even act within the confines of our select knowledge without ever reaching the only kind of knowledge that matters, that is, knowing the Lord.

'What is the benefit of knowing the Lord, and why isn't my religious affiliation, activities and training enough to guarantee my salvation?' Because none of these things can compare to knowing the Lord, and knowing Him, to love Him, really Him, and not an imagination or idea of what or who He must be. It's the difference between worshiping an idol and following the living God, to put it bluntly and not mildly. If we know the Lord, we will love Him and do what He commands.

So to be a good Christian, one must do more than 'pay my tithe of dill and cumin' as the Pharisees boast, and place oneself in the presence of the Lord and listen for His voice, His word of command. 'God never gives us a word that He doesn't expect us to act upon.' Do we want to hear that voice? Do we want to act on that word? Like Peter, something in us wants to protest, even in the face of love. Yet if we know the Lord, our love for Him conquers the old man in us, just as His love conquered death and Hades for us.

What of the consequences? We know one thing: that obeying the word of Jesus Christ always changes us, always changes the people around us, always changes the world. *Metanoía*, a word with so many shades of meaning that we lose track when we try to count them—repentance, turning around, renewing our minds, change: those are some of the simplest—from *metá*, 'beyond' and *noó*, 'what the mind does, thinks': this is the meaning of our every encounter with Jesus.

'Put out into the deep and let down your nets for a catch.' Yes, Lord, and what a catch! This was more than I bargained for. Your love and mercy and abundance are too much for me. If I dared, I would say, 'Depart from me, for I am a sinful man,' but You already know it, already know everything about me. You even teach me about myself things I could never know. You know I am

sinful. That's why You came for me. That's why You called me. That's why I even exist at all. You love me.

Me, a good Christian? No. A good man? Again, no. I might dream I am good somehow, but out of that silly dream I always awake. We are just following you, Lord. Following along the saints who follow behind you, hoping that we will continue from day to day, knowing that every step is only at Your beckoning. All we can cry out is, 'Lord, help us to know you more, so that we can love You more, and loving You more, that we gladly run to fulfill Your word, that it does not return to You void.'

Now, where to next? Help me to keep my eyes on You. Help me to walk, my feet fitting Your footprints. Raise me when I fall. Carry me when I am too weak to move. Awaken me when I slumber, raise me again from the sleep of death every day, for You are the Resurrection and the Life. Change me, renew my mind, turn me around, help me to repent. Lord, I am not worthy that You should come under my roof. But speak the word only, and my soul shall be healed.

Love can be sensed, while the passions of the soul betray the person. When there is no love, the critical remark may be made in an outwardly polite manner; but the other reacts badly, when he detects only the human element in our behavior. Whereas, when the scolding is handed out with pain and love, the other person may feel pain on the surface, but in the depths of his soul, he is not wounded; because he is aware of the presence of love. *Elder Paisios of the Holy Mountain, Athos*

Why We Need to Read Scripture Daily

by St. John Chrysostom

I also always entreat you, and do not cease entreating you, not only to pay attention here to what I say, but also when you are at home, to persevere continually in reading the divine Scriptures. When I have been with each of you in private, I have not stopped giving you the same advice. Do not let anyone say to me those vain words, worthy of heavy condemnation, "I cannot leave the courthouse, I administer the business of the city, I practice a craft, I have a wife, I am raising children, I am in charge of a household, I am a man of the world; reading the Scriptures is not for me, but for those who have been set apart, who have settled on the mountaintops, who keep this way of life continuously."

What are you saying, man? That attending to the Scriptures is not for you, since you are surrounded by a multitude of cares? Rather it is for you more than for them. They do not need the help of the divine Scriptures as much as those do who are involved in many occupations. The monks, who are released from the clamor of the marketplace and have fixed their huts in the wilderness, who own nothing in common with anyone, but practice wisdom without fear in the calm of the quiet life, as if resting in a harbor,

enjoy great security; but we, as if tossing in the midst of the sea, driven by a multitude of sins, always need continuous and ceaseless aid of the Scriptures. They rest far from the battle, and so they do not receive many wounds; but you stand continuously in the front rank, and you receive continual blows. So you need more remedies.

Your wife provokes you, for example, your son grieves you, your servant angers you, your enemy plots against you, your friend envies you, your neighbor curses you, your fellow soldier trips you up, often a law suit threatens you, poverty troubles you, loss of your property gives you grief, prosperity puffs you up, misfortune depresses you, and many causes and compulsions to discouragement and grief, to conceit and desperation surround us on all sides, and a multitude of missiles falls from everywhere. Therefore, we have a continuous need for the full armor of the Scriptures.

For recognize, it is written, that you go through the midst of snares and walk on the ramparts of the city. For example, the designs of the flesh attack more fiercely those who live in the midst of the world. A handsome face, a splendid body strikes us in the eyes; a shameful phrase piercing our ears troubles our mind; and often an effeminate song weakens the tension of our soul. But why am I saying this? That which often seems the slightest of all these attacks, the scent of perfume falling from courtesans as they pass somewhere nearby has captured and taken us away as prisoners by a mere accident. And there are many things like these which besiege our souls: we need the divine medicines to heal the wounds which we have received and to protect us from those which we have not yet received but will receive.

We must thoroughly quench the darts of the devil and beat them off by continual reading of the divine Scriptures. For it is not possible, not possible for anyone to be saved without continually taking advantage of spiritual reading. Actually, we must be content, if even with continual use of this therapy, we are barely able to be saved. But when we are struck every day, if we do not use any medical care, what hope do we have of salvation? Reading the Scriptures is a great means of security against sinning. The ignorance of Scripture is a great cliff and a deep abyss; to know nothing of the divine laws is a great betrayal of salvation. This has given birth to heresies, this has introduced a corrupt way of life, this has put down the things above. For it is impossible, impossible for anyone to depart without benefit if he reads continually with attention.

St. John Chrysostom On Wealth and Poverty , pg. 58-60 Saint Vladimir Press—With sincere appreciation to Holy Resurrection Orthodox Church, Allston, MA for making this copy available on-line

Saint Sylvester Roman Catholic Church will host their annual Roast Beef Dinner on Sunday, November 6, 2011, from 11:30 AM to 3 PM. The meal includes roast beef, mashed potatoes & gravy, vegetable, salad, rolls, beverage, and dessert. Adults-\$9.00, Children-\$4.50. All are welcome! If you have any questions, please call the church office at 724-468-5794.

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5th Annual Pan-Orthodox Choral Concert



"The Nativity of the Lord"

Sunday, December 11th, 2011 5:00pm Free Will Donation

Holy Cross Greek Orthodox Church
123 Gilkeson Road - Mt. Lebanon, Pennsylvania - 15228



Don't miss out on this special night of performances by local Orthodox church choirs featuring beautiful hymns of the Nativity and ethnic Christmas carols expressed in their unique traditions!

This event is sponsored by the Orthodox Clergy Brotherhood of Pittsburgh.
All proceeds benefit The Three Hierarchs Eastern Orthodox School.

Featuring a Pan Orthodox Choral presentation of "God is With Us"

The St. George Orthodox Church Bookstore is pleased to host

"Come and See!"

Our 4th Annual

Sacred Arts Festival

Saturday, November 5, 2011

St. George Antiochian Orthodox Church

1150 Leishman Avenue, New Kensington, PA 15068

Schedule of Events

11:00 a.m. to 4:00 p.m.

Icons, Books, and Devotional Items
for Sale by Guest Vendors and the St. George Bookstore

Guest iconographer Michael Kapeluck of Archangel Icons

-Delicious Lamb Dinner: Sit Down and Take-Out Available

4:00 p. m.

John Tumah presents slides of Mosaic Arts in Churches of Syria

5:00 p.m.

Sacred Music Concert featuring the St. George Choir and Chanting in Arabic

6:00 p.m.

Vespers

Admission is Free!

Questions/information: 724-335-9988 or "<http://www.saintgeorgeorthodox.org>."

This Event Inaugurates Our Church's 100th Anniversary Year Celebration!