



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.

THANK YOU! So far, we have collected \$98.50 for the Holy Transfiguration Monastery in Ellwood City! After adding today's collection, we'll send it along to Mother Christophora for their use. Thank you all and God Bless you for your generosity—may God reward you a thousandfold for your kind giving!

MARK YOUR CALENDARS: The Annual Slickville Ecumenical Thanksgiving Service will be held on Monday, November 21, 2011, at 7 PM. This year's host parish is the First Presbyterian Church and Father Sam Lamendola is the speaker. We hope you can attend!

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, November 13 Divine Liturgy of Saint John Chrysostom 10:30 AM
TWENTY-SECOND SUNDAY AFTER PENTECOST; APOSTLES STACHYS, AMPLIAS,
URBAN, NARCISSUS, APELLES, & ARISTOBULUS OF THE 70; MARTYR EPIMACHUS
OF PELUSIUM AT ALEXANDRIA; SAINT MAURA OF CONSTANTINOPLE; SAINTS
SPYRIDON & NICODEMUS—PROSPHORA BAKERS OF PERCHEVSKY LAVRA

Tone 5

Galatians 6:11-18

Luke 8:26-39

Litany in Blessed Memory of All Deceased Veterans—Fr. Bob

Sunday, November 20 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
TWENTY-THIRD SUNDAY AFTER PENTECOST; HOLY 33 MARTYRS OF MELITENE;
LAINI LAZARUS THE WONDERWORKER OF MT. GALESION NEAR EPHESUS; MARTYR
THEODOTUS OF ANCYRA; MARTYRS MELASIPPUS, CASSINA, THEIR SON
ANTONINUS, & 40 CHILDREN MARTYRED AT ANCYRA; MARTYRS AUCTUS, TAURION,
&u THESSALONICA AT AMPHIPOLIS IN MACEDONIA

Tone 6

Ephesians 2:4-10

Luke 8:41-56

Litany in Blessed Memory of Paul Popichak—Fr. Bob

Monday, November 21 **Slickville Ecumenical Thanksgiving Service** **7:00 PM**
First Presbyterian Church—Father Sam Lamendola speaking

Sunday, November 27 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
TWENTY-FOURTH SUNDAY AFTER PENTECOST; HOLY AND ALL-PRAISED APOSTLE
PHILIP; SAINT JUSTINIAN THE EMPEROR OF BYZANTIUM & HIS WIFE SAINT
THEODORA; SAINT GREGORY PALAMAS

Tone 7

Ephesians 2:14-22

Luke 10:25-37

Monday, November 28 **ADVENT/PHILIPKIVA/SAINT PHILIP'S FAST BEGINS**

BULLETIN INSERT FOR 13 NOVEMBER 2011
TWENTY-SECOND SUNDAY AFTER PENTECOST; APOSTLES
STACHYS, AMPLIAS, URBAN, NARCISSUS, APELLES, &
ARISTOBULUS OF THE 70; MARTYR EPIMACHUS OF
PELUSIUM AT ALEXANDRIA; SAINT MAURA OF
CONSTANTINOPLE; SAINTS SPYRIDON & NICODEMUS—
PROSPHORA BAKERS OF PERCHEVSKY LAVRA

TROPARION—TONE 5

Let the faithful praise and worship the Word,
Coeternal with the Father and the Spirit;
Born for our salvation from the Virgin;
For He willed to be lifted up on the Cross in the flesh,
To endure death,
And to raise the dead by His glorious Resurrection!

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

KONTAKION—TONE 5

Thou didst descend into Hell, O my Savior,
Shattering its gates as almighty;
Resurrecting the dead as Creator,
And destroying the sting of death.
Thou hast delivered Adam from the curse,
O Lover of Man,
And we all cry to Thee: O Lord, save us!

PROKEIMENON—TONE 5

READER: Thou, O Lord, shalt protect us and preserve us from this generation forever.

PEOPLE: Thou, O Lord, shalt protect us and preserve us from this generation forever.

READER: Save me, O Lord, for there is no longer any that is godly.

PEOPLE: Thou, O Lord, shalt protect us and preserve us from this generation forever.

READER: Thou, O Lord, shalt protect us and preserve us...

PEOPLE: From this generation forever.

ALLELUIA VERSES—TONE 5

I will sing of Thy mercies, O Lord, forever; with my mouth I will proclaim Thy truth from generation to generation.

Thou hast said: Mercy will be established forever, and my truth will be prepared in the heavens.

A man who teaches without doing what he teaches is like a spring which cleanses and gives drink to everyone, but is not able to purify itself. *Abba Poemen*

The whole praise and blessedness of the saints consists of these two elements - their orthodox faith and praiseworthy life, and the gift of the Holy Spirit and His spiritual gifts. A third point follows on them.

When a man lives rightly, as a friend of God, with Orthodox faith, and when God bestows His gifts on him and glorifies him through the gift of the Spirit, there follows the praise of the whole Church of the faithful and on the part of all its teachers and their pronouncement of his blessedness.

But, if the basis of faith and works is not laid, without fail it is impossible for any man ever to enjoy the presence of the adorable and divine Spirit and to receive His gift. Unless He is present in a man and is known to dwell in him, it is in every way incongruous to call him spiritual.

If he has not become spiritual, how will he be holy? If he has not become holy, for what other work or activity will he be accounted blessed, when God is blessedness? *St. Symeon the New Theologian*

On restoring prayer, our "humble ascent to God", at the center of our daily lives [Part 6 of 6]

"So prayer is the greatest gift to man, not only because it connects man to God, but because it is also the need and the solution for all things that man faces. People imagine that their problems can be solved on the horizontal level --- through human capacities. No doubt something of this is necessary, but everything - without exception, all the cares and difficulties - should first be faced with prayer, that is, on the vertical level, by casting them at the feet of Jesus."

Do not be irritated either with those who sin or those who offend; do not have a passion for noticing every sin in your neighbor, and for judging him, as we are in the habit of doing. Everyone shall give an answer to God for himself. Everyone has a conscience, everyone hears God's Word, and knows God's Will, either from books, or from conversation with other people. Especially do not look with evil intention upon the sins of your elders, which do not regard you; 'to his own master he stands or falls.'

Correct your own sins, amend your own life. *St. John of Kronstadt*

THE JESUS PRAYER

The Holy Apostle Paul set the standard for Christians to pray without ceasing when he wrote the Epistle to the Thessalonians(I Thess.5:17). The Holy Apostle Paul's words deserve consideration throughout life.

Too often believers become lax in prayer and fail to devote serious attention to prayer. Serious prayer makes a difference in the life of the believer and the lives of others. The Holy Apostle Paul's teachings have withstood the test of time.

Giving personal attention to the Jesus Prayer throughout life and improved use of the Jesus Prayer benefits the believer. Prayer carries value for the believer to the extent the believer invests in prayer. Little effort brings little benefit.

A number of individuals put forth a conscious effort in establishing personal goals in life. Others go through life aimlessly. Believers leaving the baptismal font set forth in the direction of the Kingdom of God.

The Jesus Prayer is a great aid in the Christian journey from the time an individual is capable of learning the prayer until departure from this life. Parents do well to use the prayer and to teach it to their children. Church school teachers do well to use the Jesus Prayer and reinforce use with their students. Clergy do well to preach about the Jesus Prayer as a strengthener and enrichment of parish life.

The Lord Jesus Christ used the Publican as an example of prayerful humility.(Lk.18:10-14) Prayerful humility deserves first place in every believer's life.

The prayer, "**Lord Jesus Christ, Son of God, have mercy on me a sinner**" can readily be remembered. Young children are capable of remembering this prayer. Adults with faculty of mind are never too old to benefit from this prayer.

Praying consciously and repeatedly takes effort. The book, The Way of a Pilgrim, is very helpful in learning more about the value and use of the Jesus Prayer. Using the Jesus Prayer can move from the simple to the complex. Care must be taken in using the prayer in accord with the level of personal development.

The Jesus Prayer is helpful to individuals at all levels of development. The Jesus Prayer has daily applications in life. Each person commits to growth in Christ and is faithful in different degrees.

Repentance is important for all Christians. Sin occurs and repentance is necessary to be reunited with Christ. The Jesus Prayer is a way to return to Christ. The Jesus Prayer is a way to guard against falling further into sin.

Individuals will choose to use the Jesus Prayer at varying degrees of frequency depending upon their seriousness in Christ. Drawing near to Christ and remaining united with Christ requires constant effort and attention. Extensive prayer is work and serious effort is necessary.

Many barriers arise and temptations appear to detract a person from the life in Christ. Use of the Jesus Prayer is a way to remain focused on the Kingdom of God. Use of the Jesus Prayer is a way to cut through barriers and overcome temptations.

Pride and overconfidence are ever present dangers. Believers must remain humble in use of the Jesus Prayer and in all Christian undertakings. The Gospel of the Publican and Pharisee is read each year as Great Lent approaches.

The Church believes the lesson of the Publican and the Pharisee has renewed meaning each year. The Church believes the lessons from the Publican and Pharisee are of continued value for each person.

Humility brings a person closer to Christ. Humility is epitomized in Christ. The Jesus Prayer enables the person to focus on personal sin and the immeasurable love of Christ manifested through His mercy.

The use of the Jesus Prayer is a source of joy. Joy comes through use of the Jesus Prayer. Joy comes through focusing on the Lord Jesus Christ and expressing love for Christ.

The Jesus Prayer can become very much a part of the believer. Frequent use of the Jesus Prayer will cause it to come forth naturally in thought and in words. When the Jesus Prayer is used daily, it comes to the mind and lips readily.

The Jesus Prayer is short and easy to remember but it has great force in changing a person and in uniting a person with Christ. A carpenter or mechanic does important work with simple tools as does a cook or a baker with simple utensils.

The Jesus Prayer though simple in size and format deserves the greatest of respect and attention. Individuals seeking the Kingdom of God do well to learn the Jesus Prayer and use it with increased frequency.

Use of the Jesus Prayer changes a person. Consistent use of the Jesus Prayer will transform the person. Being united with Christ through the Jesus Prayer makes the person much, much different. Internal peace is obtainable.

The Jesus Prayer helps a believer put circumstances in a manageable perspective. The help and mercy of God are enlisted through use of the Jesus Prayer. Fears are allayed when the Jesus Prayer is in use.

Love of Christ is expressed in the use of the Jesus Prayer. Desire for unity with Christ is shown through use of the Jesus Prayer. Interest in being the recipient of mercy is clearly stated in the Jesus Prayer.

The user of the Jesus Prayer acknowledges the power of Christ. The use of the prayer shows respect for Christ. The Jesus Prayer reflects the believer's dependency on Christ to alleviate sin.

Much, much effort is needed to learn about the Jesus Prayer. The practice of the Jesus Prayer has a long and a complex history. Study of the Jesus Prayer reveals dangers and misuses which can occur when proper care is not taken.

The Jesus Prayer helps individuals develop a perspective on life that is consistent with the ways of Christ. The Jesus Prayer unites the believer with Christ and fills the believer with thoughts of Christ.

The use of the Jesus Prayer is a way of defining a person's relationship with Christ. Serious and continuous use of the Jesus Prayer demonstrates clear interest in being united with Christ and living in ways pleasing to Christ.

The hunger of the soul is addressed through the use of the Jesus Prayer. Growth in Christ takes place through the use of the Jesus Prayer. Increased consciousness of Christ occurs through the Jesus Prayer.

The Jesus Prayer helps clear the path to the Kingdom of God. The Jesus Prayer helps to slay the demons that afflict and attack the believer. The Jesus Prayer strengthens personal hope. The Jesus Prayer addresses despondency and despair.

Despondency and despair are attacked directly and forcefully by the Jesus Prayer. The Jesus Prayer is a battering ram to drive through unfounded fears and anxiety arising unexpectedly in daily life.

Each person has to consider the personal hunger of the soul and ways to satisfy that hunger. The choices a person faces in life are enormous. Care of the soul is of primary importance.

The use of the Jesus Prayer is rooted in attentiveness of the soul and interest in keeping the soul pure and devoid of sin. The Jesus Prayer serves as a form of hygienic care of the soul.

The value of the soul exceeds the value of the whole world.(Mt.16:26). Practicing the Jesus Prayer is constructive protection of the soul. Christ's mercy has a healing and comforting effect on the sinner.

Christ's mercy is an expression of His love for the sinner. Acknowledging sin through use of the Jesus Prayer is an admission of violating the teachings and standards of Christ through personal thought or behavior. Healthiness in Christ is the understood desire of this prayer.

The Jesus Prayer is a way for the believer to focus and rest his or herself in Christ. The Jesus Prayer is a way to erect barriers against paths of deviation leading away from the life in Christ.

Fullness of the life in Christ comes through the Jesus Prayer. Completeness in Christ comes through the Jesus Prayer. Soundness and presence of mind are associated with proper use of the Jesus Prayer.

Faithfulness in the journey to the Kingdom of God is expected each moment of each day. The Jesus Prayer is a way to maintain that faithfulness. The Jesus Prayer is a way to ensure and strengthen that faithfulness.

The person practicing the Jesus Prayer benefits from the use of the prayer rope as a means for counting and a physical aid in the effort. Effort is always necessary as the believer will reach a point of resistance but must press on in faith.

At first use, the believer will start with enthusiasm. More than enthusiasm is necessary to continue over long periods of time. Belief in the value of the Jesus Prayer increases with further use. The Jesus Prayer comes to the person on its own at certain times and circumstances after having been used extensively.

Certainly bodily postures, use of the mind and focus on the heart have a place in advanced use of the Jesus Prayer. Ample literature is available about the practice of hesychasm.

Constant prayer is an expectation and a challenge for all believers at every level of spiritual development. Salvation depends on a person's unity with Christ. Unity with Christ entails keeping the focus on the soul and doing everything necessary to enrich and protect the soul.

Individuals come to Christ with seriousness at various ages in life. The practice of the Jesus Prayer can begin at any age as long as the person has faculty of mind and is capable of making sound decisions.

The important steps in practicing the Jesus Prayer include beginning the use and continuing the use. Procrastinating brings no benefits. Praying with seriousness is a solid investment in the Kingdom of God.

Each person determines the degree to which he or she loves Christ and wants unity with Christ. Each person has the same amount of time in each given day until the last day of earthly life.

The use of the Jesus Prayer each day provides for spiritual health and protection. The Jesus Prayer benefits not only the user but others in the world.

The serious user of the Jesus Prayer is renewed in Christ.

Relationships change as individuals change. Individuals serious about Christ make the effort to live according to the standards set by Christ. This becomes known and affects others with whom the serious believer interacts.

Changes take place in the home, the community and the work place as a believer is united with Christ. Care is required until departure from this life not to violate the relationship with Christ.

The standards and teachings of Christ are to be embraced and honored with the greatest of joy. The practice of the Jesus Prayer reflects the firm belief in Christ and is a means for achieving joy in Christ.

Progress in the life in Christ takes place with the faithful practice of the Jesus Prayer. Jesus calls believers to draw near to Him. He stated: "Take my yoke upon you and learn from me; for I am meek and lowly in heart; and ye shall find rest for your souls."(Mt.11:29)

The Jesus Prayer is a healthy and wise use for each moment of time. Earthly life is time limited. Eternal life is the expected goal of believers. The Jesus Prayer is of immeasurable value in the Christian journey to the Kingdom of God.

Enter into the joy of the Lord through the Jesus Prayer.

*Prepared for Adult Class. St. George Serbian Orthodox Church,
Carmichaels, Pennsylvania. October 13/26, 2011.*

Eve of Venerable Mother Parasceva the Serb-St.Petka.

Lift up and stretch out your hands, not to heaven but to the poor; for if you stretch out your hands to the poor, you have reached the summit of heaven. But if you lift up your hands in prayer without sharing with the poor, it is worth nothing... Every family should have a room where Christ is welcomed in the person of the hungry and thirsty stranger. The poor are a greater temple than the sanctuary; this altar, the poor, you can raise up anywhere, on any street, and offer the liturgy at any hour. *St. John Chrysostom*

How is it possible for sin and grace to dwell in the same heart, as if there were two different hearts?

The illustration of fire may help. If you have a fire below a vessel and you put some wood on it, the fire flares up and the water in the vessel heats up and boils. But if you fail to put more wood on the fire it begins to fade gradually and goes out.

In our hearts is the heavenly fire of grace. If we pray and meditate on the love of Christ, we add wood to the fire and our hearts burn with longing for God. If, on the contrary, we are negligent and give our attention to worldly affairs, vice enters the heart, takes it over and torments us. Nevertheless, the heart remembers the peace which it tasted earlier and begins to repent, to direct itself afresh towards God. On the one hand, then, peace is brought nearer, on the other, we are seeking it fervently in prayer. It is like stirring the fire which is warming the heart.

The vessel of the heart is very deep, so deep that the Bible says God searches the abyss of it. If a person deviates from the way of God's commandments, he puts himself under the power of sin. And because the heart is a deep abyss, sin goes right down into it in order to take over its territory. So it is necessary for grace also, slowly, to descend to those depths. *St. Makarius the Great*

Look at all the earth supplies in summer and in autumn! Every Christian, especially the priest, ought to imitate God's bountifulness. Let your table be open to everybody, like the table of the Lord. The avaricious is God's enemy. *St. John of Kronstadt*

Every evening we must test ourselves as to how the day passed with us, and every morning we again should test ourselves as to how the night passed. And not only at some definite time but at every time and in every

place and concerning everything we must give account of ourselves, and reflect concerning the virtues and the passions, in what condition of life we are: in the beginning, at the middle, or at the end; whether we are laboring worthy of the rewards and performing virtues, or only laboring without receiving rewards. *St. Paisius Velichkovsky*

You mustn't wage your Christian struggle with sermons and arguments, but with true secret love. When we argue, others react. When we love people, they are moved and we win them over. When we love, we think that we offer something to others, but in reality we are the first to benefit. *Elder Porphyrios, +1991*

Prayer is a great weapon, a rich treasure, a wealth that is never exhausted, an undisturbed refuge, a cause of tranquility, the root of a multitude of blessings and their source. *St. John Chrysostom*

UPDATE: His Beatitude, Metropolitan Constantine, was hospitalized over the past couple of weeks. On Monday, October 31, he underwent a successful medical procedure and is recovering at home. Thank you for your prayers for his recovery!