



Holy Ghost Orthodox Church

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CHRIST IS BORN! GLORIFY HIM!

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Constantine, Archbishop Antony, Bishop Robert, Father Jakiw Norton, Father Dragan Filipović, Father Stevo Rocknage, Father Paul Stoll, Father Igor Soroka, Father Michael Mihalick [MS], Father Joseph Kopchak, Father Cuthbert Jack, Father Elias Warnke, Archimandrite Lev, Father Nestor Kowal, Father Paul Bigelow, Father Emilian Balan, Father Silouan Rolando, Hieromonk Vasyl (Janick), 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, 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, 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 Kuznik, 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, Carl & Margaret Reed, Theodore Demopoulos, Jillian Bowman [10-year old with cancer], Lydia Wilson, Robert Pointon, Walter Cecelia, John Persico, Jeff Miller, Mary Kernick, Glenn Miller, Jean Marie, Evan Elliott, Donna & Walter McCrackin, Shirley Tkacik, Sabrina Sudol, Doug Smith [Millie Kerr's son-in-law], Bonnie Blair [Pani Gina's mother], Mel & Charlotte Malik, and Daria Masur. ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

Thirst after Jesus and He will satisfy you with His love. *St. Isaac the Syrian*

FOR THEOPHANY: Christ is illumined; let us shine forth with Him. Christ is baptized; let us descend with Him that we may also ascend with Him. *St. Gregory the Theologian, 4th century*

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

January 7th to January 17th is a FAST FREE PERIOD!

Sunday, January 15 Divine Liturgy of Saint John Chrysostom 10:30 AM
THIRTY-FIRST SUNDAY AFTER PENTECOST; SUNDAY BEFORE THEOPHANY;
FOREFEAST OF THEOPHANY; SAINT SYLVESTER-POPE OF ROME; HIEROMARTYR
THEOGENES-BISHOP OF PARIUM ON THE HELLESPONT; SAINT SYLVESTER OF
PERCHEVSKY LAVRA

Tone 6

I Timothy 4:5-8

Mark 1:1-8

***Litany in Blessed Memory of Sophia Kuznik—Bill Kuznik's mother
Parastas in Blessed Memory of Stella & John Cherepko—the Cherepko family***

**Wednesday, January 18
PM**

Grand Compline & Great Blessing of Waters 6:30

THEOPHANY EVE—STRICT FAST DAY

Thursday, January 19

THEOPHANY OF OUR LORD AND SAVIOR JESUS CHRIST

Sunday, January 22

Divine Liturgy of Saint John Chrysostom 10:30 AM

**THIRTY-SECOND SUNDAY AFTER PENTECOST; SUNDAY AFTER THEOPHANY;
AFTERFEAST OF THEOPHANY; MARTYR POLYEUCTUS OF MLITENE IN ARMENIA;
PROPHET SHEMAIAH; SAINT PETER-BISHOP OF SEBASTE IN ARMENIA & BROTHER
OF SAINTS BASIL THE GREAT & SAINT GREGORY OF NYSSA; SAINT EUSTRATIUS
THE WONDERWORKER OF TARSUS**

Tone 7

Ephesians 4:7-13

Matthew 4:12-17

Sunday, January 29

Divine Liturgy of Saint John Chrysostom 10:30 AM

**THIRTY-THIRD SUNDAY AFTER PENTECOST; ZACCHAEUS SUNDAY; VENERATION OF
THE PRECIOUS CHAINS OF THE HOLY AND ALL-GLORIOUS APOSTLE PETER;
MARTYRS/BROTHERS SPEUSIPPUS, ELEUSIPPUS, & MELEUSIPPUS, GRANDMOTHER
LEONILLA, & WITH THEM NEON, TURBO, & THE WOMAN JONILLA IN CAPPODOCIA;
MARTYR DANAX THE READER IN MACEDONIA**

Tone 8

I Timothy 4:9-15

Luke 19:1-10

BULLETIN INSERT FOR 15 JANUARY 2012

**THIRTY-FIRST SUNDAY AFTER PENTECOST; SUNDAY
BEFORE THEOPHANY; FOREFEAST OF THEOPHANY; SAINT
SYLVESTER-POPE OF ROME; HIEROMARTYR THEOGENES-
BISHOP OF PARIUM ON THE HELLESPONT; SAINT
SYLVESTER OF PERCHEVSKY LAVRA**

TROPARION—TONE 6

The angelic powers were at Thy tomb; the guards became as dead men.

Mary stood by Thy grave, seeking Thy most pure body.

Thou didst capture hell, not being tempted by it.

Thou didst come to the Virgin, granting life.

O Lord who didst rise from the dead: 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 6

When Christ God, the Giver of Life,
Raised all of the dead from the valleys of misery with His might hand,
He bestowed resurrection on the human race.
He is the Savior of all,
The Resurrection, the Life, and the God of all!

PROKEIMENON—TONE 6

READER: O Lord, save Thy people and bless Thine inheritance.

PEOPLE: O Lord, save Thy people and bless Thine inheritance.

READER: To Thee, O Lord, will I call. O my God, be not silent to me.

PEOPLE: O Lord, save Thy people and bless Thine inheritance.

READER: O Lord, save Thy people.

PEOPLE: And bless Thine inheritance.

ALLELUIA VERSES—TONE 6

He who dwells in the shelter of the Most High will abide in the shadow of the heavenly God.

He will say to the Lord: My Protector and my Refuge; my God, in whom I trust.

Saint Seraphim of Sarov

Wonderworker

Born 30 July 1759, Kursk, Russian Empire

Died 14 January 1833 (aged 73), Sarov, Russian Empire

Honored in Eastern Orthodoxy, Eastern Catholicism

Canonized 19 July 1903, Sarov Monastery by Holy Governing

Synod, Russian Orthodox Church

Major shrine Diveevo convent, Russia

Feast 2/15 January (Repose)

19 July/1 August (Opening of relics)

Attributes Wearing peasant clothing, often kneeling with his hands upraised in prayer; crucifix worn about his neck; hands crossed over chest

Saint Seraphim of Sarov (30 July [O.S. 19 July]

1759 - 14 January [O.S. 2 January] 1833), born Prokhor Moshnin, is one of the most renowned Russian monks and mystics in the Orthodox Church. He

is generally considered the greatest of the 19th century startsy (elders) and, arguably, the first. He is remembered for extending the monastic teachings of contemplation, theoria and self-denial to the layperson, and taught that the purpose of the Christian life was to acquire the Holy Spirit.

Seraphim was glorified (canonized) by the Russian Orthodox Church in 1903. The date of his death is his major feast day. Reverence for him is not limited to the Orthodox; Pope John Paul II referred to him as a saint in his book, *Crossing the Threshold of Hope*.^{[1][2]}

One of his "spiritual children", Nicholas Motovilov, wrote most of what we know about him today.

Perhaps Seraphim's most popular quotation amongst Orthodox believers is "Acquire a peaceful spirit, and thousands around you will be saved."

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Life

Saint Seraphim feeding a bear outside of his hermitage (from lithograph *The Way to Sarov*, 1903). Born 19 July 1759, he was baptized with the name of Prochor, after Saint Prochorus, one of the first Seven Deacons of the Early Church and the disciple of John the Evangelist. His parents, Isidore and Agathia Moshnin, lived in Kursk, Russia. His father was a merchant, but Seraphim had little interest in business. Instead, he began a life that was very devout to the Orthodox Church at a young age. According to Orthodox tradition, as a small boy he was healed by a wonderworking icon of the Theotokos (Virgin Mary), Our Lady of Kursk. It is claimed that during his life he experienced a number of visions.

In 1775, at the age of 17, he visited Saint Dorothea in Kiev.

In 1777, at the age of 19, he joined the Sarov monastery as a novice (poslushnik). In 1786 he was officially tonsured (took his monastic vows)

and was given the religious name of Seraphim, which means "fiery" or "burning" in Hebrew. Shortly afterwards, he was ordained a hierodeacon (monastic deacon). In 1793 he was ordained as a hieromonk(monastic priest) and became the spiritual leader of the Diveyevo convent, which has since come to be known as theSeraphim-Diveyevo Convent. Soon after this, he retreated to a log cabin in the woods outside Sarov monastery and led a solitary lifestyle as a hermit for 25 years. During this time his feet became swollen to the point that he had trouble walking.

Nicholas Motovilov, one of St. Seraphim's most well-known disciples. One day, while chopping wood, Seraphim was attacked by a gang of thieves who beat him mercilessly until they thought he was dead. He never resisted and was beaten with the handle of his own axe. The thieves were looking for money, but all they found in his hut was an icon of theTheotokos (Virgin Mary). The incident left Seraphim with a hunched back for the rest of his life. However, at the thieves' trial he pleaded to the judge for mercy on their behalf.

After this incident Seraphim spent 1,000 successive nights on a rock in continuous prayer with his arms raised to the sky, an almost super-human feat of asceticism, especially considering the pain he was already in from his injuries.

Statue portraying Saint Seraphim praying on the rock (Korennaya monastery, Kursk Oblast).In 1815, in obedience to a reputed spiritual experience that he attributed to the Virgin Mary, Seraphim began admitting pilgrims to his hermitage as aconfessor. He soon became immensely popular due to his reputation forhealing powers and gift of prophecy. He was often visited by hundreds of pilgrims per day and was reputed to have the ability to answer his guests' questions before they could ask.

As extraordinarily harsh as Seraphim often was to himself, he was kind and gentle toward others - always greeting his guests with a prostration, a kiss, and exclaiming "Christ is risen!", and calling everyone "My joy." He died while kneeling before an icon of the Theotokos at the age of 74. This icon is currently in the house of the catholic Community of Beatitudes in Bad Driburg, Germany.

Relation to Old Believers

The available information about relations between Seraphim of Sarov and Russian Old Believers tradition is somewhat contradictory. From one hand, in all the memoirs and biographies, and in the collections of his sayings, he

is undoubtedly portrayed as a convinced supporter of the Reformed Church and official hierarchy[3]. From the other hand, on icons of St. Seraphim he is usually depicted with a *lestovka* in his left hand[4], and in some cases even in old Russian, Old-Believers-style monastic garments (with a peculiar *klobuk*, and an old-fashioned cast bronze cross), as it is with these objects that he is depicted on the only lifetime portrait of him [5]. The *lestovka* used by St. Seraphim is preserved up to this time among his personal belongings[6].

According to some sources, the known problems with the beatification of Seraphim of Sarov did happen exactly due to his general support and sympathy towards the Old Believers tradition[7][8], in which case the negative assessment of the old rite, ascribed to him, would have been interpreted as inventions of his followers, who tried to put their teacher in the most favorable light in the eyes of the official church functionaries [9]. It was also suggested that St. Seraphim could have descended from a family of Edinovetsy (old-rite uniates)[7], or from a family of secret, cryptic Old Believers (that were widespread in northern and eastern areas of Russia)[5], possibly with consequent gradual shift towards *edinoverie*[6].

Despite of some (alleged) controversy, St. Seraphim was known, at least at the level of official hagiography, for his rejection of the Russian old rites[10]. The majority of old believers authors doubt virtually all the facts known about St. Seraphim, as well as the very legitimacy of his beatification[11][12], and his name is invariably used in interdenominational polemics[5].

Relics

In 1903, Seraphim of Sarov was glorified (canonized as a saint) by the Russian Orthodox Church. As part of this process, on 3 July 1903, his relics were translated (removed) from their original burial place to the church of Saints Zosimus and Sabbatius, where they had remained until the day of the glorification. Tsar Nicholas II and Tsarina Alexandra provided a new cypress coffin to receive the relics.

On 18 July 1903, Metropolitan Anthony officiated at the Last Pannikhida (Memorial Service) in the Dormition Cathedral at Sarov, with the royal family in attendance. These would be the last prayers offered for Seraphim as a departed servant of God; from that time forward, prayers would instead be addressed to him as a saint.

At 6.00 pm the bells rang for All-Night Vigil, the first service with hymns honoring Seraphim as a saint, during which his relics would be exposed for public veneration. This occasion is celebrated to this day as the feast day of the Uncovering of the Relics of St. Seraphim. Since in Orthodox liturgical practice the day begins at sunset, the feast is celebrated on 19 July (the Russian Orthodox Church follows the traditional Julian Calendar, so 19 July corresponds to 1 August on the modern Gregorian Calendar). At the time of the Litia during vespers, Seraphim's coffin was carried from the church of Saints Zosimus and Sabbatius and into the Dormition Cathedral.

During Matins, as the Polyeleos "Praise ye the Name of the Lord..." was sung, the coffin was opened. After the Matins Gospel, Metropolitan Anthony and the other hierarchs venerated the relics. They were followed by the royal family, the officiating clergy, and all the people in the cathedral.

On 19 July, Seraphim's birthday, the late liturgy began at 8 o'clock. At the Little Entrance, twelve archimandrites lifted the coffin from the middle of the church and carried it around the Holy Table (altar), then placed it into a special shrine which had been constructed for them.

The festivities at Sarov came to an end with the consecration of the first two churches dedicated to St. Seraphim. The first such church had been constructed over his monastic cell in the wilderness of Sarov. The second church was consecrated on 22 July at the Diveyevo convent.

Following the Bolshevik Revolution the Soviet authorities severely persecuted all religious groups. As part of their persecution of Christians, they confiscated many relics of the saints, including St. Seraphim, and the whereabouts of his relics became forgotten. In 1991, St. Seraphim's relics were rediscovered after being hidden in a Soviet anti-religious museum for seventy years. This caused a sensation in post-Soviet Russia, and indeed throughout the Orthodox world. A crucession (religious procession) formed to escort the relics, on foot, all the way from Moscow to Diveyevo Convent, where they remain to this day.

Winter Mission Team Returns Home!

The 2011 Winter Mission Team to the Ukrainian Orphanages of the Ukrainian Orthodox Church of the USA returned to the United States of America on December 30, 2011, following a week of inspiring moments, ministering to the children of Znamianka orphanage in Kirovohrad region of Ukraine. This year's Winter Mission Team consisted of His Grace Bishop Daniel, spiritual father of the Winter Mission Team, **Rev. Fr. John and**

Pani-Matka Anne Haluszczak of St. Vladimir Ukrainian Orthodox Church in Pittsburgh, PA, Olga Coffey of St. Andrew Ukrainian Orthodox Cathedral in Silver Spring, MD, and Catherine Bucharev of Harrisburg, PA.

Over the ten-day period the Team worked in the orphanage with the children, sponsoring a St. Nicholas concert, presented by Kropyvnytskyj State Theater of Kirovohrad Region, as well assisting with the physical rehabilitation exercises, etc. In addition to the time spent with children of the orphanage, the Team delivered 13 suitcases of various play costumes for the orphanage, which arrived as a gift from about a dozen of parishes of the Ukrainian Orthodox Church of the USA in response to the orphanages request. Pani Tatiana Ivanivna Vlko, director of Znamianka orphanage expressed her gratitude to the Team and the faithful of the Church for their continued prayers and support.

One of the Team members wrote in the post Mission Trip reflections: "The Lord placed a desire on our hearts to serve the orphans of the world. This desire started when God opened our eyes to the fact that we are orphans who have been adopted by our loving Father. He adopted us into His family out of His tremendous love for us. He sent His Son to die for our sins and made a way for us to come before our Holy Father. We are sons and daughters of the God of the universe through Jesus' work, and not because of anything we have done. What amazing news!

I went on the mission trip to Ukrainian orphanages expecting to serve and bless the lives of the orphans that God placed on our hearts. But that wasn't the entirety of God's plan for us while we were there. We spent time loving on the children, but what we received in return from the Lord was immeasurable...

Like most Americans, we believed orphan care was simply adoption. But, through the ministry of the Ukrainian Orthodox Church of the USA, God showed us there is so much more to orphan care than adoption. I watched His Grace Bishop Daniel embracing the children and the love the children had for him. It was an inspiring moment to learn from and to see how the children of the orphanage and the staff embraced the bishop of our Church and in his person the entire Team for who we are. Our time with children showed us that through love and devotion to these beautiful children, this orphanage was far from sad and depressing. Instead, it was one of the most joyful gatherings of children we had ever experienced. These children love life. Despite their unimaginable hard pasts, which includes abandonment and traumatic events beyond our understanding, they are

surrounded by a staff who love and care for them... Our lives are forever changed because our eyes have been opened to the serious need of total orphan care, and not just adoption. A majority of children at this orphanage will never be adopted, but God has provided a vision and plan that will raise them with food in their stomachs, and with care from a devoted staff...

When I left for this mission trip, I asked myself a few questions...how will this affect me? And, how will it affect the ones I'm helping? I didn't get the answers that I thought I would...

I was so ready to be there and just get started! The first day was a little slow until they got to know me better, but as the week went on it got better and better and I got so close to the children! I colored with them, painted with them, read to them, helped with lunch and snack, played games with them, etc. I was a heat source when they forgot their sweatshirts, I was a chair (sometimes for all 9 or 10 of them) during story time, I was the shoulder to cry on, and I was the "teddy bear" to fall asleep with.

Usually when I left for the day in the evening there were some that were awake yet. I came in on the second day and they were at a table making necklaces. I had hardly walked in and one of the girls looked at me. She looked at me and said, "You left yesterday! You didn't say goodbye!!" and she made sure to tell me that I needed to say goodbye... It was things like that that they said that made me want to never leave!

I got so close to the kids and it was so hard to say goodbye! We spent the last half hour I was there just saying our goodbyes. It was hard to walk out with all the sad faces and the tears. It broke my heart! Although I knew I couldn't stay, I just wanted to go back! These are the kids that I will never forget! And the kids that changed my life!

How did this affect them? I can't say for sure because I don't know. However, for the few days I was there, I could tell I had made an impact. The smiles when I was there and the tears when I left told me so!

How did this affect me? These kids changed my life in the most positive way possible! The smiles on their faces, the laughs, the stories! Everything! I couldn't have asked for anything more! I had a great time being with the kids and wish I could still be there or go back! This is an experience I will never forget and I thank God for the chance to be able to do this!"

The team worked hard at projects that help keep the orphanage compound facility working well so the staff can perform all the many functions that are necessary to the functioning of the missionaries. Feeding children, participating in educational classes, organizing and sponsoring St. Nicholas and Nativity of our Lord plays, playing with children – these are just a few schedule events that took place during the team’s presence at the orphanage. In addition, the Team members traveled with the children of the orphanage to a local Orthodox monastic community, teaching the children of the orphanages about the sacredness of the Holy Place as well as the precepts of Orthodox Christian worship.

Christ is Born! Glorify Him! Blessed Feast of the Holy Nativity of our Lord to brethren who celebrate on the Julian calendar:

This is the reason why the Word of God was made flesh, and the Son of God became Son of Man: so that we might enter into communion with the Word of God and by receiving adoption might become sons of God. Indeed, we should not be able to share in immortality without a close union with the Immortal. How could we have united ourselves with immortality if Immortality had not become what we are, in such a way that we should not be absorbed by it, and thus we should be adopted as sons of God? *St.*

Irenaeus of Lyons

Reminder: We will have Grand Compline and the Great Blessing of Waters on Wednesday, January 18th, beginning at 6:30 PM. Please come and pray with us as we welcome the revelation of the Most Holy Trinity—God in One Essence but in Three Persons.