



Holy Ghost Orthodox Church

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SAINTS PETER AND PAUL FAST—APOSTLES' FAST Vechnaya Pam'yat, Metropolitan Constantine! Memory Eternal!

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: 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, Father Nestor Kowal, Father Paul Bigelow, Father Emilian Balan, Deacon Dennis Lapushanski, Pani-Dobrodijka Sonia Diakiw, Joshua Agosto and his family, Mike Holupka, Eva Malesnick, Stella Peanoske, Joe Nezolyk, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, 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, 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, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Eleanor Kelly, Bryan, Doris Artman, Nancy Barylak, Patrick Keenan, Khrystyna Chorniy, Anthony Cormier, 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, 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, Diane McDaniel, Loretta, Nancy, Carol, & Michael Sheliga, Gaelle Kelly, Irma McDivitt, Robin Young, Mckayla, Rachel, Tony Butecoff, Carl & Margaret Reed, Theodore Demopoulos, Jillian Bowman, Lydia Wilson, Robert Pointon, Walter Cecelia, John Persico, Jeff Miller, Mary Kernick, Glenn Miller, Jean Marie, Donna & Walter McCrackin, Doug Smith [Millie Kerr's son-in-law], Bonnie & Eugene Blair [Pani Gina's parents], Mel & Charlotte Malik, Paula Pasquinelli, David Hoenshell, Barbara Macino, Shelley Hill, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Helen Bozo, June Miller, Corey Guich, Monica Salvatore, Glenda Tickerhoof, Robert Vangrin, Juliana Leis, Susan "Billie" Mason, Pauline Witkowsky, Sera White, LuAnne [Mike Horvath's daughter], Donald Griffey, and Daria Masur. ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

A leftover thought from Mother's Day: "***An ounce of mother is worth a pound of clergy.***"—Rudyard Kipling

Prayer without love is like a bird that seems good and beautiful but, as it has no wings, can't fly. *Elder Amphilochios of Patmos, 1889-1970*

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, June 17 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
SECOND SUNDAY AFTER PENTECOST—SUNDAY OF ALL SAINTS OF NORTH AMERICA AND UKRAINE; THE VENERABLE AND HOLY FATHERS OF MOUNT ATHOS; SAINT METROPHANES-FIRST PATRIARCH OF CONSTANTINOPLE; MARTYRS FRONTASIUS, SEVERINUS, SEVERIAN, & SILANUS OF GAUL; MARTYR CONCORDIUS OF SPOLETO; HIEROMARTYR ASTIUS-BISHOP OF DYRRACHIUM IN MACEDONIA; SAINT ZOSIMAS OF CILICIA-BISHOP OF NEW BABYLON

*******FATHERS' DAY*******

Tone 1

Romans 2:10-16; Hebrews 11:33-12:2

Matthew 4:18-23; Matthew 4:25-5:12

Litany in Blessed Memory of All Deceased Fathers, Grandfathers, etc.—Fr. Bob

Sunday, June 24 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
THIRD SUNDAY AFTER PENTECOST—ALL SAINTS OF GALICIA/HALYCH; ALL SAINTS OF ODESSA; HOLY APOSTLES BARTHOLOMEW AND BARNABAS

Tone 2

Romans 5:1-10

Matthew 6:22-33

Sunday, July 01 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
FOURTH SUNDAY AFTER PENTECOST—MARTYRS LEONTIUS, HYPATIUS, & THEODULUS AT TRIPOLI; SAINT LEONTIUS-CANONARCH OF PERCHEVSKY

LAVRA

Tone 3

Romans 6:18-23

Matthew 8:5-13

Litany in Blessed Memory of Olga Stock, Anna Kitch, Sophie Carrera, Susan Justina Sredich, Stella E. Cherepko, Joseph Paouncic, Igumen George [Owen], & Claudia Horvath—Fr. Bob

Parastas in Blessed Memory of His Beatitude, Metropolitan Constantine—Fr. Bob

BULLETIN INSERT FOR 17 JUNE 2012
SECOND SUNDAY AFTER PENTECOST; SUNDAY OF ALL SAINTS OF NORTH AMERICA AND UKRAINE; THE VENERABLE AND HOLY FATHERS OF MOUNT ATHOS; SAINT METROPHANES-FIRST PATRIARCH OF CONSTANTINOPLE; MARTYRS FRONTASIUS, SEVERINUS, SEVERIAN, & SILANUS OF GAUL; MARTYR CONCORDIUS OF SPOLETO;

**HIEROMARTYR ASTIUS-BISHOP OF DYRRACHIUM IN
MACEDONIA; SAINT ZOSIMAS OF CILICIA-BISHOP OF NEW
BABYLON**

*******FATHERS' DAY*******

TROPARION—TONE 1

When the stone had been sealed by the Jews;
While the soldiers were guarding Thy most pure Body;
Thou didst rise on the third day, O Savior,
Granting life to the world.
The powers of heaven therefore cried to Thee, O Giver of life:
Glory to Thy Resurrection, O Christ!
Glory to Thy Kingdom!
Glory to Thy Dispensation, O Thou who lovest mankind.

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

KONTAKION—TONE 1

As God, Thou didst rise from the tomb in glory, raising the world with
Thyself.
Human nature praises Thee as God, for death has vanished!
Adam exults, O Master!
Eve rejoices, for she is freed from bondage and cries to Thee:
Thou are the Giver of Resurrection to all, O Christ!

PROKEIMENON—TONE 1

READER: Let Thy mercy, O Lord, be upon us as we have set our hope on
Thee.

**PEOPLE: Let Thy mercy, O Lord, be upon us as we have set our
hope on Thee.**

READER: Rejoice in the Lord, O you righteous! Praise befits the just!

**PEOPLE: Let Thy mercy, O Lord, be upon us as we have set our
hope on Thee.**

READER: Let Thy mercy, O Lord, be upon us.

PEOPLE: As we have set our hope on Thee.

ALLELUIA VERSES

God gives vengeance to me, and subdues people under me.

He magnifies the salvation of the king, and deals mercifully with His Christ,
with David and his seed forever!

Spiritual life is very simple and easy; we make it difficult by not struggling properly. With a little effort, a great deal of humility, and trust in God, one can achieve great progress in the spiritual life. For the devil cannot find a foothold where there is humility; and where there is no devil, it follows that there will be no temptations. *Elder Paisios of the Holy Mountain (Athos)*

The greatest egoist is he who follows his thoughts, and does not ask anyone for guidance and direction—leading himself to destruction. Someone may be extremely smart and very astute; but if he is willful, self-confident and selfish, he is also constantly tormented. He becomes very confused, and many problems are created for him. In order to find his way, he must open his heart to a Spiritual Father and humbly ask for his help. *Elder Paisios of the Holy Mountain (Athos)*

When they (St. David of Garedji and his disciple, St. Lucian) had arrived in this uninhabited and waterless place (Garedji, on the border between Georgia and Azerbaijan) they became very thirsty. Then they found a little rainwater which had collected in a crack in a rock, so they drank some of it and lay down to rest in the shadow of the rock. Afterwards they walked this way and that, and found a cave in the crag and settled down in it. Whenever it became sultry or rained they rested in the cave. For food they collected roots and grass, as it was spring time, and plenty of nourishment for the flesh was to be found. So they collected provisions and glorified God, the giver of all good things.

After some days had passed, the meadows became withered and burnt up because summer had arrived. Suddenly there came three deer, followed by their fawns, and stood before them like peaceable sheep. Father David said, "Brother Lucian, take a dish and milk these deer." And he got up and milked them. When the dish was full he took it up to the hermit. And he made the sign of the cross and it turned into curds, and they ate them and were filled, and glorified God. After that the deer came every day, except for Wednesdays and Fridays (fast days), and brought their fawns with them, so that they were contented in body and joyful in spirit.

Once, some hunters arrived from the borders of Kakheti, for in that wilderness, even up to the present day, there is abundance of game, including deer and wild goats and a countless variety of other sorts of game. When the hunters came, they spied this way and that and caught sight of the hermit's deer going into the cave in the rock. Then the hunters hastily turned aside to trap them in the cave in the rock. As they reached the hermit's cavern they saw the deer standing while St. Lucian milked

them. When the men saw this, they were stricken with fear and ran in and fell at the feet of the holy hermit and said to him, "How is it, Holy Father, that these deer, wild animals of the field, are so tame as to be more peaceable than sheep brought up in a domestic farmyard?"

He said to them, "Why are you astonished at the glories of God? Do you not know that He tamed lions for Daniel, and saved the three children unharmed from the fiery furnace? So what is so wonderful about these deer? Now go and hunt other game, for these animals are granted by God for our feeble flesh."

But they replied, "Great is the glory of the Lord, it is fitting for us also to share in your holy way of life, saintly Father." Their hearts were stirred, and they wept and said, "We will not return home again, but shall remain here with you and not leave you anymore."

But the hermit said to them, "My sons and brothers, this place is uncomfortable and confined. You had better go home." And with difficulty he managed to persuade them to depart.

When they had finished hunting they went away and spread the news through all that country. From all sides people hastened to St. David's presence and begged to be deemed worthy to stay with him. But he said in reply, "Brothers, this place is lacking in comfort, and no food for the body is to be found in these parts." But they treated him saying, "Do not abandon us, Holy Father. If death should overcome us in your presence it would not seem like death to us. When he had failed to persuade them, he said "Since you have been granted faith in God, go and fetch spades and dig water cisterns, and also caves to live in. And they obeyed him and did what he told them.

After the brethren had gathered together, a worthy and virtuous monk, Father Dodo, heard this news. He also came before David, and they greeted one another. When a few days had gone by, a large number of other brethren collected, and David said to father Dodo, "Go, Brother, to the spur of that crag which stands opposite us, and take with you the other brethren, for they wish to be mortified externally in the flesh for the sake of the life of their souls." St. Dodo obeyed his command and went and built the hermitage which is called after our most holy Queen, the Mother of God, the glory of the Father, the Son, and the Holy Spirit, and from day to day the number of the brethren increased and all together they glorified God.

from the Life of St. Davit Garedjeli, St. Dodo of the St Davit-Garedji Monastery, Georgia—commemorated the Thursday following Ascension

It was said of a brother that having made some baskets, he was putting on the handles when he heard his neighbor saying, "What can I do? Market day is near and I have no handles to put on my baskets." Then he took the

handles off his own baskets and brought them to the brother, saying, "Here are these handles which I have left over; take them and put them on your baskets." So he caused his brother's work to succeed by neglecting his own.

The power to bear Mysteries, which the humble man has received, which makes him perfect in every virtue without toil, this is the very power which the blessed Apostles received in the form of fire. For its sake the Savior commanded them not to leave Jerusalem until they should receive power from on high, that is to say, the Paraclete, which, being interpreted, is the Spirit of consolation.

And this is the Spirit of divine visions. Concerning this it is said in divine Scripture: 'Mysteries are revealed to the humble,' [Eccl 3:19]. The humble are accounted worthy of receiving in themselves this Spirit of revelations, Who teaches mysteries. St. Isaac the Syrian

Today I would like to share with you a poem, written by Bishop Paul of Tracheia. His Grace Bishop Paul now resides in a small monastic community in France, a dependency of Simonopetra Monastery on Mt. Athos. The poem is simply titled,

Pentecost

O come most holy flame of living fire,
And quench the thirst of my intense desire!
Repose upon me! Fill me with Your grace,
And leave within my heart Your blessed trace!
Take me down the strait and narrow way,
And guide me through the night and through the day.
Grant me to regret my every sin,
And may new life in me, through You, begin.
You hover over waters as a Dove,
Your breath is peace, and source of perfect Love,
O Holy Spirit, ever blessed One,
Sent from God the Father, by the Son!
O come upon me on this blessed day,
Remain in me, and never go away!

His Grace has been gifted with the talent of revealing precious truths—about theology, about the lives of Saints, about virtue in its many forms through rhyming verse. He has a number of books of poetry available on Amazon.com (search under Bishop Paul of Tracheia). His humble

disposition doesn't allow himself to draw attention to his works. However, having read many of them myself, I am routinely in awe of some of the amazing writing he has done. His books contain poems and stories, some quite lengthy, all rhythmic compositions that proclaim beautiful truths. I like to refer to his style of writing as "holy rhyme." His is an unique ministry, it's my hope that readers here might take note of this and partake of the loveliness of his spiritual offerings. *Presbytera Candace Schefe*

Faith in God pulls down divine power, overturns all human conclusions, works miracles, resurrects the dead, and leaves science astounded.

The miracle is a mystery, which the mind cannot interpret; it can only be lived. In order for someone to live the mysteries, he must put off his old man and, in some way, return to the primary condition before the Fall – to have the innocence and simplicity which make his faith unshakeable, and believe absolutely that there is nothing that God cannot achieve. When someone advances from the beginning with faith, free of doubt, little by little he will experience small and great divine events, and become more faithful, living the divine mysteries up close. Then, he becomes a theologian, for he did not grasp the divine mysteries with his mind, but lived them in reality.

It is a great evil then we theologize cold-heartedly with our mind, passing off our mind for the Holy Spirit. This is called "encephalology" (theology of the brain), which gives birth to Babel. On the other hand, in theology there are many tongues, many gifts, but all tongues are in agreement because they have one Master, the Holy Spirit of Pentecost, and the tongues of fire.

He, who disregards divine enlightenment, gives primacy to the mind and creates an impressive sermon with beautiful wording, is related to the Arians who believed that Christ is merely a creature of God.

We, the Orthodox, believe and confess that the Word of God was not created, but was born "of the Father before all ages" and was incarnate of the Holy Spirit and the Virgin Mary and brought salvation to the world.

The word of the mind does not bring change to souls, for it is flesh. The word of God that is born of the Holy Spirit has divine energy and changes souls.

The Holy Spirit does not descend with machines; this is why theology has nothing to do with the scientific spirit. The Holy Spirit descends on His own, when He find in man the spiritual presuppositions. The spiritual presupposition is for man to scrape off the rust from his spiritual cables and become a good conductor in order to receive the spiritual current of divine enlightenment; and, thus, he becomes a spiritual scientist, a theologian.

The Grace of God attracts people as a magnet attracts metal. The mind alone is an iron rod without a magnet that hits the metal to make it stick; but instead, the metal becomes warped and does not stick.

Be careful never to seek out lights and gifts of God, etc., but only repentance, which will bring humility. Then, the Good God will give you whatever is necessary. *Elder Paisios of Mt. Athos, Epistle 5*

'And there appeared unto them cloven tongues like as of fire, and it sat upon each of them; and they were all filled with the Holy Spirit,' (Acts 2:3-4). They partook of fire, not of burning but of saving fire; of fire which consumes the thorns of sins, but gives luster to the soul. This is now coming upon you also, and that to strip away and consume your sins which are like thorns, and to brighten yet more that precious possession of your souls, and to give you grace; for He gave it then to the Apostles. And He sat upon them in the form of fiery tongues, that they might crown themselves with new and spiritual diadems by fiery tongues upon their heads. A fiery sword barred of old the gates of Paradise; a fiery tongue which brought salvation restored the gift. *St. Cyril of Jerusalem* (Catechetical Lectures: Lecture 17 no. 15)

And my Father will love him, and we will come to him and make our home with him. My friends, consider the greatness of this solemn feast that commemorates God's coming as a guest into our hearts! If some rich and influential friend were to come to your home, you would promptly put it all in order for fear something there might offend your friend's eyes when he came in. Let all of us then who are preparing our inner homes for God cleanse them of anything our wrongdoing has brought into them. *St. Gregory the Great found in **Be Friends of God***

When the Lord told his disciples to go and teach all nations and baptize them in the name of the Father and of the Son and of the Holy Spirit, He conferred on them the power of giving men new life in God.

He had promised through the prophets that in these last days he would pour out His Spirit on His servants and handmaids, and that they would prophesy. So when the Son of God became the Son of Man, the Spirit also descended upon Him, becoming accustomed in this way to dwelling with the human race, to living in men and to inhabiting God's creation. The Spirit accomplished the Father's will in men who had grown old in sin, and gave them new life in Christ.

Luke says that the Spirit came down on the disciples at Pentecost, after the Lord's Ascension, with power to open the gates of life to all nations and to make known to them the new covenant. So it was that men of every language joined in

singing one song of praise to God, and scattered tribes, restored to unity by the Spirit, were offered to the Father as the first-fruits of all the nations.

This was why the Lord had promised to send the Advocate: He was to prepare us as an offering to God. Like dry flour, which cannot become one lump of dough, one loaf of bread, without moisture, we who are many could not become one in Christ Jesus without the water that comes down from heaven. And like parched ground, which yields no harvest unless it receives moisture, we who were once like a waterless tree could never have lived and borne fruit without this abundant rainfall from above. Through the baptism that liberates us from change and decay we have become one in body; through the Spirit we have become one in soul.

The Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and the fear of God came down upon the Lord, and the Lord in turn gave this Spirit to His Church, sending the Advocate from heaven into all the world into which, according to His own words, the devil too had been cast down like lightning.

If we are not to be scorched and made unfruitful, we need the dew of God. Since we have our accuser, we need an advocate as well. And so the Lord in His pity for man, who had fallen into the hands of brigands, having Himself bound up his wounds and left for his care two coins bearing the royal image, entrusted him to the Holy Spirit. Now, through the Spirit, the image and inscription of the Father and the Son have been given to us, and it is our duty to use the coin committed to our charge and make it yield a rich profit for the Lord. *Excerpted from St. Irenaeus of Lyons, **Against Heresies***

Metropolitan Anthony of Sourozh

DAY OF THE HOLY SPIRIT

1989, 19 JUNE

In the Name of the Father, the Son and the Holy Ghost.

Today we are keeping the Feast of the Holy Spirit. What do we know about Him? We heard wonderful words of prayer about Him yesterday on Trinity Sunday, but let us think of Him, of the name He is given in the Gospel, which is translated 'The Comforter' in English, in other translations 'The Advocate'. He is the One Who is the Comforter indeed, the One Who consoles us for our separation from Christ, Who consoles us who are like orphans, who long to be with Christ our God, our Saviour, and who know that as long as we are in the flesh - and these are the words of St. Paul - we are separated from Him. But for Him to be our Comforter, to be our consolation, we must first be aware of the fact that we are separated and this is the first question we must ask ourselves: are we aware of it, or do we live in the delusion that we are in God and God in us, and that nothing more is needed? How much more is needed!

He is also the One Who, as the Comforter, gives us strength, strength to live despite the separation, strength to stand fast and to be the doers of the Will, the fulfillers of the Commandments of God, the One Who can give us vigour of soul, determination, power to act. But this, again, only if we turn to Him and say, Come! Come and abide in us! Cleanse us! Be not only our Comforter but our strength also.

Lastly, He is the One Who gives us, already now, the joy of knowing how close we are despite what seems to be an infinite distance between God and us, the One Who, in unutterable groanings, speaks to God from the depths of our being; the One Who, because we are Christ's own people, His brothers and sisters in humanity - and these are His own words - that we are the children of the Father. The joy of this, the wonder of this, the dignity of this! Indeed also, the responsibility of this...

If we think of our world which is to such a great extent alien to God, the Spirit is already the beginning of eternal life. His presence is a decisive fact. He beats against the rocks like the sea, He breaks resistances. He is the joy of eternity knocking at our door, forcing Himself into our lives, reminding us of God our Father, of Christ our Saviour and of our greatness and dignity before God, showing us that all things are possible in the power of Christ Who sustains us.

Let us therefore responsibly and gratefully keep this Feast. And may the Spirit of God Who came in tongues of fire upon the Apostles, come to us also - perhaps like a fire that sets us aglow and makes us like a Burning Bush, or touches us like the still, small voice which the Prophet heard in the wilderness in which God was, in His quiet humility, in His surrender to us, in His love for us. Amen.

We must not approach Christ out of fear of how we will die and of what will become of us. Rather, we must open our hearts to Him, as when we tug at a window curtain and the sun immediately shines in. In this way Christ will come to us, that we might truly love Him. This is the best way.

Elder Porphyrios, +1991