



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: 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, Father John Nakonachny, 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, Martin Kapusta, Deborah Smith, Nancy & Eric Dunik, Julian Stroz [child with cerebral palsy], and Daria Masur. ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

HAPPY BIRTHDAY to our August babies: John Brunermer on the 1st, Janet Brunermer on the 12th, and Stella Cherepko on the 26th! May God grant them all Many Happy, Healthy, Prosperous, and Blessed Years! M'Nohaya Lita!

PRAYER LIST: Please help update our prayer list. If you or someone you know no longer needs to be on the prayer list or if there is someone who needs to be on the list please let Father Bob know. Remember—Prayers are ALWAYS FREE! Thank you!

Please remember Ryan Fuller, 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, AUGUST 5 **Divine Liturgy of Saint John Chrysostom 10:30 AM**
NINTH SUNDAY AFTER PENTECOST; HIEROMARTYR APOLLINARIS-BISHOP OF
RAVENNA; MARTYRS TROPHIMUS, THEOPHILUS, & 13 OTHERS IN LYCIA;
"POCHAIV" ICON OF THE THEOTOKOS

Tone 8

I Corinthians 3:9-17; Philippians 2:5-11
Matthew 14:22-34; Luke 10:38-42, 11:27-28

***Litany in Blessed Memory of Samuel Mrvos, David Yenni, M. Denise Lawrence,
Rudy Obradovich, Anna Harte, Agnes Rossi, Mary Milanovich, Millie Kitch,
Michael Cherepko, & Father Peter Natishan—Fr. Bob***

SUNDAY, AUGUST 12 **Divine Liturgy of Saint John Chrysostom 10:30 AM**
TENTH SUNDAY AFTER PENTECOST; APOSTLES SILAS & SILVANUS OF THE 70 &
THOSE WITH THEM: CRESCENE, EPNETUS, & ANDRONICUS; HIEROMARTYR
POLYCHRONIUS-BISHOP OF BABYLON, MARTYRS PRESBYTERS PARMENIUS,
HELIMENAS, & CHRYSOTELUS, DEACONS LUKE & MOCIUS, AND ABDON,
SENNEN, MAXIMUS, & OLYMPIUS; HIEROMARTYR VALENTINE-BISHOP OF
INTERAMNA IN ITALY; MARTYR JOHN THE SOLDIER AT CONSTANTINOPLE

Tone 1

I Corinthians 4:9-16
Matthew 17:14-23

***Parastas in Blessed Memory of Victor Burlack & Steve Kuzman—Burlack &
Paouncic families***

TUESDAY, AUGUST 14 **BEGINNING OF THE DORMITION FAST**

SUNDAY, AUGUST 19 **Divine Liturgy of Saint John Chrysostom 10:30 AM**
ELEVENTH SUNDAY AFTER PENTECOST—THE HOLY TRANSFIGURATION OF OUR
LORD, GOD, AND SAVIOR JESUS CHRIST

*******PAGE 236 IN THE BLACK DIVINE LITURGY BOOKS*******

Tone 2

II Peter 1:10-19
Matthew 17:1-9

***Slickville Lions Club Chicken BBQ—\$6 per half chicken—BP Gas Station—Routes
22 and 819***

BULLETIN INSERT FOR 05 AUGUST 2012
NINTH SUNDAY AFTER PENTECOST; HIEROMARTYR
APOLLINARIS-BISHOP OF RAVENNA; MARTYRS
TROPHIMUS, THEOPHILUS, & 13 OTHERS IN LYCIA;
"POCHAIV" ICON OF THE THEOTOKOS

TROPARION—TONE 8

Thou didst descent from on high, O Merciful One!

Thou didst accept the three-day burial to free us from our sufferings!
Our Lord, our Life and Resurrection, Glory to Thee

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

KONTAKION—TONE 8

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

PROKEIMENON—TONE 8

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

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

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

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

READER: Pray and make your vows.

PEOPLE: Before the Lord our God!

ALLELUIA VERSES—TONE 8

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

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

Nothing is more pitiful, nothing more disastrous than to be one's own
spiritual director. *St. Dorotheos of Gaza*

"If it is a mark of extreme meekness, even in the presence of one's
offender, to be peacefully and lovingly disposed towards him in one's heart,
then it is certainly a mark of hot temper when a person continues to quarrel
and rage against his offender, both by words and gestures, even when by
himself." *St. John Climacus, The Ladder of Divine Ascent, 8*

Often when someone throws a rock at a dog, rather than rushing at the
person who threw the stone, the dog will run and bite the stone. We do the
same thing. The tempter uses someone else to tempt us, either in word or
deed, and rather than deal with the tempter who threw the stone, we bite

the rock, our fellow man that the hater of the good used against us. *Elder Amphilochios of Patmos +1970*

Communion on the Moon: The Religious Experience in Space

Rebecca J. Rosen, The Atlantic, Jul 16 2012

Before the launch this weekend of three human beings into the ether of space around the Earth, before they boarded their Soyuz spacecraft, and before the rockets were fired, precautions were taken. Not the humdrum checklists and redundancies of space exploration—assessing the weather, the equipment, the math—but a preparation with a more mystical dimension: the blessing, by a Russian Orthodox priest, of the spacecraft, as it sat on the launchpad on the Kazakh steppe.



The scene, as shown in NASA photographs such as the one above, presents a tableau that seems incongruent, but may just be fitting. The discordance is obvious: Here we are, on the brink of a new expedition to space, a frontier of human exploration and research that is the capstone of our scientific achievement. "The idea of traveling to other celestial bodies reflects to the highest degree the independence and agility of the human mind. It lends ultimate dignity to man's technical and scientific endeavors," the rocket scientist Krafft Arnold Ehricke once said. "Above all, it touches on the philosophy of his very existence." His secular existence.

And yet here is a priest, outfitted in the finery of a centuries-old church, shaking holy water over the engines, invoking God's protection for a journey to near-earth orbit. That these two spheres of human creation co-exist is remarkable. That they interact, space agencies courting the sanction of Russian Orthodox Christianity, is strange.

For reasons both straightforward and opaque, the secular, scientific work of space exploration cannot shake religion, and over the last few decades of human space travel, astronauts of Christian, Jewish, and Muslim

faith have taken their religious beliefs into orbit, praying out of duty, in awe, and for their safe return.

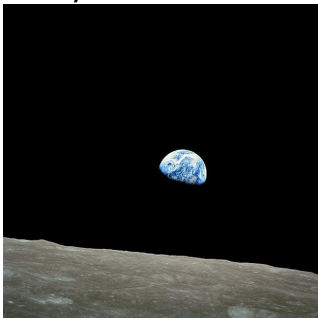
That latter reason—risk—is perhaps the most basic explanation for the religious appeals of space explorers. On the ground, people led by popes, presidents, and their own instincts pray for astronauts' safe deliverance. Is there any supplication more succinct than what astronaut Scott Carpenter radioed to John Glenn, as the rockets powered him off the ground?

"Godspeed, John Glenn." The Book of Common Prayer includes astronauts in an optional line in its Prayer for Travelers: "For those who travel on land, on water, or in the air [or through outer space], let us pray to the Lord."

And of course, astronauts pray for their own safety. It's hard to imagine atheists in foxholes; it is at least as hard to imagine them in space shuttles. In his memoir, astronaut Mike Mullane recalled the night before launch, lying in bed wracked by fears. He checked his nightstand for a Bible and found that there wasn't one. But he writes, "I didn't need a Bible to talk to God. I prayed for my family. I prayed for myself. I prayed I wouldn't blow up and then I prayed harder that I wouldn't screw up."

But prayers for safety are basic. Astronauts' religious practice in space has played out in more beautiful and complicated ways. There is no more moving example of this than when the astronauts of Apollo 8—the first humans to orbit the moon and see the Earth rise over the moon's horizon—read the first 10 verses of Genesis.

Here's the scene: It's Christmas Eve, 1968. The spaceship with three men on board had hurtled toward the moon for three days, and they have now finally entered the moon's orbit, a move requiring a maneuver so dicey that just a tiny mistake could have sent the men off into an unwieldy elliptical orbit or crashing to the moon's surface. But all went smoothly, and they are orbiting the moon. On their fourth pass (of 10), astronaut William Anders snaps the famous Earthrise shot that will appear in Life magazine. On their ninth orbit, they begin a broadcast down to Earth. Astronaut Frank Borman introduces the men of the mission, and, then, this: "And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters and God said, 'Let there be light,'" Borman read. And it was so.



Through this broadcast and this photograph, I think we can begin to taste the kind of spiritual experience astronauts must have as they travel to distances, and perspectives, so few have known. As John Glenn said, "To look out at this kind of creation out here and not believe in God is to me impossible. ... It just strengthens my faith. I wish there were words to describe what it's like."

This ultimate scientific endeavor does not answer the questions religion seeks to answer; it brings humans into a close encounter with their own smallness, the Earth's beauty, and the vastness of the cosmos. Faced with these truths, is it any wonder that some astronauts turn to religion? Some surely find comfort in the words of secular philosopher-scientists like Carl Sagan and Neil deGrasse Tyson.

But others will find that the ancient religions of Earth have some greater power, some deeper resonance, when they have traveled safely so far from their homes. Astronaut James Irwin put it this way: "As we got farther and farther away it diminished in size. Finally it shrank to the size of a marble, the most beautiful marble you can imagine. That beautiful, warm, living object looked so fragile, so delicate, that if you touched it with a finger it would crumble and fall apart. Seeing this has to change a man, has to make a man appreciate the creation of God and the love of God."

This is in part the sentiment Buzz Aldrin relays in his 2009 memoir as he recounts how he took communion in the minutes between when he and Neil Armstrong became the first humans on the moon's surface, and when Armstrong set his foot down on the dust. Aldrin says he had planned the ceremony as "an expression of gratitude and hope." The ceremony was kept quiet (un-aired) because NASA was proceeding cautiously following a lawsuit over the Apollo 8 Genesis reading, but it proceeded with a tiny vial of wine and a wafer Aldrin had transported to the moon in anticipation of the moment (personal items were strictly restricted by weight, so everything had to be small). He writes: During those first hours on the moon, before the planned eating and rest periods, I reached into my personal preference kit and pulled out the communion elements along with a three-by-five card on which I had written the words of Jesus: "I am the vine, you are the branches. Whoever remains in me, and I in him, will bear much fruit; for you can do nothing without me." I poured a thimblefull of wine from a sealed plastic container into a small chalice, and waited for the wine to settle down as it swirled in the one-sixth Earth gravity of the moon. My comments to the world were inclusive: "I would like to request a few moments of silence...and to invite each person listening in, wherever and whomever they may be, to pause for a moment and contemplate the events of the past few hours, and to give thanks in his or her own way." I silently read the Bible passages as I partook of the wafer and the wine, and

offered a private prayer for the task at hand and the opportunity I had been given.

Neil watched respectfully, but made no comment to me at the time. He continued, reflecting: Perhaps, if I had it to do over again, I would not choose to celebrate communion. Although it was a deeply meaningful experience for me, it was a Christian sacrament, and we had come to the moon in the name of all mankind—be they Christians, Jews, Muslims, animists, agnostics, or atheists. But at the time I could think of no better way to acknowledge the enormity of the Apollo 11 experience than by giving thanks to God. It was my hope that people would keep the whole event in their minds and see, beyond minor details and technical achievements, a deeper meaning—a challenge, and the human need to explore whatever is above us, below us, or out there.

I think in there, Aldrin gets at the heart of religious experience in space: This achievement is so momentous, so other-worldly (nearly literally), that the rituals and words of one's own religion become, as he says, "deeply meaningful." Other astronauts of other faiths—Jewish and Muslim—have also brought their religious practices into orbit, resulting in some thorny questions at the intersection of theology and practicality. For example, how often should a Jew who experiences 15 sunrises and 15 sunsets every 24-hour period observe the sabbath? Every seventh "day"—which means every 11 hours or so—for just 90-ish minutes? When Israeli astronaut Ilan Ramon was on the Space Station, rabbis decided he could just follow Cape Canaveral time. Unfortunately, Ramon was killed during the space shuttle Columbia's re-entry, so we don't have his post-mission reflections on what that experience was like. At least in anticipation of his journey, he said that though he was not particularly religious, observing the sabbath in space was important because as a representative of Jewish people everywhere and the son of a Holocaust survivor, bringing those traditions into space, into the 21st century, represented a spirit of continuity. "I'm kind of the proof for my parents and their generation that whatever we've been fighting for in the last century is becoming true," he told the BBC.

Similarly, Muslim astronaut Sheikh Muszaphar Shukor had to figure out how, exactly, one faces Mecca during prayers when you are moving at about 17,000 miles per hour and its location relative to you is changing minute to minute, sometimes as much as 180 degrees in the course of one prayer. It was decided that Shukor, who was on the International Space Station during Ramadan, could do no more than the best of his abilities, in trying to face Mecca, kneel, and perform ritual washing. A video from the Space Station showed how this wound up working, and, in a way, just how

hard and odd it is to bring religion into space exploration, in a way not unlike that of the Russian Orthodox priest preparing a spaceship for launch.

For many people, space represents its own religion, a spiritual experience on its own, secular terms, with no help from the divine or ancient rituals. But for those who believe and travel into space, the experience can endow their faith with greater significance. There is awe in science because, simply, there is awe in reality. We use science to discover that reality, and some use religion to understand it, to feel it deeply.

There is perhaps nothing more human than the curiosity that compels exploration. But paired with that curiosity is a search for meaning—we don't want to know just what is out there, we want to turn it into something with a story, something with sense. We turn to the gods for that meaning, and we turn to them for our safety as we go. Same as it's always been, same as it ever was. As President Kennedy concluded his speech on our mission to the moon at Rice University in 1962, "Space is there and we're going to climb it, and the moon and planets are there and new hopes for knowledge and peace are there. And, therefore, as we set sail we ask God's blessing on the most hazardous and dangerous and greatest adventure on which man has ever embarked."

Today, July 17/30, is the feast day of the Great Martyr St. Marina. *St. Marina was 15 years old when she contested for her faith in Christ.* This morning I was blessed by reading her life from the volume *The Lives of the Holy Women Martyrs* published by Holy Apostles Convent in Buena Vista, Colorado.

As I read, I was deeply moved by her faith and our Lord's response to her petitions before her soul ascended to Him. In the life and martyrdom of St. Marina we have a blessed testament, worthy to be read by Christian youth, especially teen girls. This teen-aged Saint is rightly called a heroine of the Christian Faith.

Marina was a faithful Christian during the third century. She was beautiful, intelligent and maintained strong convictions. Her greatest strength may have been that she recognized her own limitations and relied completely upon Christ for His strength to confess Him before the tyrant Olymvrios, knowing that she would suffer for her Faith. Through her humility and willingness to confess Christ wholeheartedly, God was glorified in and through her life. He has, as an everlasting testimony, glorified His servant, Marina. We remember her today as a Great Martyr as her witness converted multitudes. And, even in our time, we learn about miracles wrought by St. Marina!

I came across this edifying entry about St. Marina on Full of Grace and Truth blogsite: <http://full-of-grace-and-truth.blogspot.com/2008/10/great->

[miracle-of-st-marina.html](http://www.miracle-of-st-marina.html). John Sanidopoulos' web site, also, contains a lovely tribute to St. Marina. It, too, mentions her as a heroine for teen girls: <http://www.johnsanidopoulos.com/2009/07/saint-marina-great-martyr-role-model.html>

If you have time today, share her life with an Orthodox teen-aged girl you know. And let us remember that St. Marina continues to hear the prayers and requests of the faithful as is beautifully noted in the blogsite articles. *Holy Great Martyr Marina, pray to God for us!*
(Icon below from an Orthodox chapel on Corfu)



Other Orthodox teen/young adult heroes remembered on July 17/30

These heroes are the children of Russia's last Tsar and Martyr, Nicholas II and his wife, Tsarina Alexandra. The entire choir of martyred Royal Family members are commemorated on July 17/30 (Julian calendar).

Fr. Nektarios Serfes maintains some beautiful pages on his web site (<http://www.serfes.org/royal/index.htm>) honoring the holy martyrs of the Russian Royal Family. Here is one especially dedicated to the martyred children of the Tsar: <http://www.serfes.org/royal/child-martyrs.htm>

A second page containing poetry related to Royal Martyr Grand Duchess Olga at the time of martyrdom, is found here:

<http://www.serfes.org/royal/83rdanniversary.htm>

Let us consider a prayer to the Royal martyrs, Tsar Nicholas, Tsarina Alexandra and the royal martyred children who have undergone the ultimate trial in this life and emerged triumphant:

O Holy Royal Martyrs Nicholas, Alexandra,
Alexis, Olga, Tatiana, Maria and Anastasia,
pray to God for us, that we, too,
when the hour of trial comes upon us,
remain faithful to our Lord Jesus Christ. Amen.

(A very informative icon featuring the Royal Family and other New Martyrs, Confessors and Passion-bearers of Russia can be found here:
<http://www.allsaintsofamerica.org/martyrs/nmruss.html>)

The Savior has taught men what they could never learn among the idols. It is also no small exposure of the weakness and nothingness of demons and idols, for it was because they knew their own weakness that the demons were always setting men to fight each other, fearing lest, if they ceased from mutual strife, they would turn to attack the demons themselves. For in truth the disciples of Christ, instead of fighting each other, stand arrayed against demons by their habits and virtuous actions, and chase them away and mock at their captain the devil. Even in youth they are chaste, they endure in times of testing and persevere in toils. When they are insulted, they are patient, when robbed they make light of it, and, marvelous to relate, they make light even of death itself, and become martyrs of Christ.
St. Athanasius the Great

Live through lowliness of mind instead of going to your death through pretentious pride. We should not set ourselves up as guideposts, we should not consider ourselves sagacious (i.e., wise), we should not believe that we can direct ourselves. We need assistance; we need guidance in addition to God's Grace. *St. Dorotheos of Gaza*

Even if your soul should suffer somewhat from an offense, keep the sorrow within yourself. For it is said, "Within me my heart is troubled," (Psalm 142:4), that is, the passion has not come out, but has been humbled like a wave that has broken up on the shore. Calm your raging heart. Let your passions be ashamed at the presence of reason in you, as playful children are ashamed before a man commanding respect. *St. Basil the Great*

We were created for eternal life by our Creator, we are called to it by the word of God, and we are renewed by holy Baptism. And Christ the Son of God came into the world for this--that He should call us and take us there, and He is the one thing needful. For this reason your very first endeavor and care should be to receive it. Without it everything is as nothing, though you have the whole world under you. *St. Tikhon of Zadonsk*