



Holy Ghost Orthodox Church

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DORMITION FAST

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, Protopresbyter Peter Hotrovich, Protodeacon Joseph Hotrovich, 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, 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], Thomas Stutzman, Dr. Kirsten Ream, and Daria Masur. ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

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 26 Divine Liturgy of Saint John Chrysostom 10:30 AM
**TWELFTH SUNDAY AFTER PENTECOST—LEAVE-TAKING OF THE
TRANSFIGURATION; SAINT MAXIMUS THE CONFESSOR; MARTYR HIPPOLYTUS
OF ROME & 18 WITH HIM INCLUDING MARTYRS CONCORDIA, IRENAEUS, &
ABUNDIUS**

Tone 3

I Corinthians 15:1-11

Matthew 19:16-26

Litany in Blessed Memory of Helen Pytlak—Helen & Fred Vrbanic

TUESDAY, AUGUST 28 THE DORMITION OF OUR MOST HOLY LADY, THE
THEOTOKOS AND EVER-VIRGIN MARY

SUNDAY, SEPTEMBER 02 Divine Liturgy of Saint John Chrysostom 10:30 AM
**THIRTEENTH SUNDAY AFTER PENTECOST—AFTERFEAST OF THE DORMITION;
PROPHET SAMUEL; MARTYRS SEVERUS, MEMNON, & 37 SOLDIERS AT PLOVDIV
IN THRACE**

Tone 4

I Corinthians 16:13-24

Matthew 21:33-42

*Litany in Blessed Memory of Josephine Roman & Suzie Pelczar—Fr. Bob
Parastas in Blessed Memory of Maxine Kitch—Rosemary and Andrea*

SUNDAY, SEPTEMBER 09 Divine Liturgy of Saint John Chrysostom 10:30 AM
**FOURTEENTH SUNDAY AFTER PENTECOST; SAINT POEMEN THE GREAT; SAINT
HOSIUS THE CONFESSOR-BISHOP OF CORDOVA; SAINT LIBERIUS-POPE OF
ROME; SAINT POEMEN OF PALESTINE; MARTYR ANTUSA; HIEROMARTYRS
PIMEN & KUKSHA OF PERCHEVSKY LAVRA**

Tone 5

II Corinthians 1:21-2:4

Matthew 22:1-14

Litany in Blessed Memory of the victims of 09-11-2001—Fr. Bob

**BULLETIN INSERT FOR 26 AUGUST 2012
TWELFTH SUNDAY AFTER PENTECOST—LEAVE-TAKING OF
THE TRANSFIGURATION; SAINT MAXIMUS THE
CONFESSOR; MARTYR HIPPOLYTUS OF ROME & 18 WITH
HIM INCLUDING MARTYRS CONCORDIA, IRENAEUS, &
ABUNDIUS**

TROPARION—TONE 3

Let the Heavens rejoice! Let the earth be glad!
For the Lord has shown strength with His arm!

He has trampled down death by death!
He has delivered us from the depths of hell,
And has granted the world great mercy!

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

KONTAKION—TONE 3

On this day Thou didst rise from the tomb, O Merciful One!
Leading us from the gates of death.
On this day Adam exults as Eve rejoices;
With the prophets and patriarchs
They unceasingly praise the divine majesty of Thy power!

PROKEIMENON—TONE 3

READER: Sing praises to our God, sing praises! Sing praises to our King,
sing praises!

**PEOPLE: Sing praises to our God, sing praises! Sing praises to our
King, sing praises!**

READER: Clap your hands, all peoples! Shout to God with loud songs of
joy!

**PEOPLE: Sing praises to our God, sing praises! Sing praises to our
King, sing praises!**

READER: Sing praises to our God, sing praises!

PEOPLE: Sing praises to our King, sing praises!

ALLELUIA VERSES—TONE 3

In Thee, O Lord, have I hoped; let me never be put to shame!

Be Thou a God of protection for me, a house of refuge, in order to save me!

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Protocol 108/12

August 15, 2012
Feast of the Dormition of the Theotokos

To the Most Reverend Hierarchs, the Reverend Priests and Deacons, the
Monks and Nuns, the Presidents and Members of the Parish Councils of the
Greek Orthodox Communities, the Distinguished Archons of the Ecumenical

Patriarchate, the Day, Afternoon, and Church Schools, the Philoptochos Sisterhoods, the Youth, the Hellenic Organizations, and the entire Greek Orthodox Family in America

Beloved Brothers and Sisters in Christ,

In the beautiful hymns of the Feast of the Dormition of the Theotokos we sing and hear of the miraculous event of the Apostles being gathered for her repose. In the Orthros, we chant the Exapostilarion: “O you Apostles, assembled here in Gethsemane from the ends of the earth, offer a funeral to my body, and You, O my Son and God, receive my spirit.”

When we reflect on this extraordinary experience of the Apostles of our Lord, we can see how this blessed Feast and the witness of the Theotokos inspire us in our sacred work of sharing the Gospel. The commemoration of the Dormition and the event of the gathering of the Apostles affirms that they had obeyed the commands of Christ to go and preach the Gospel, teach all nations, and baptize in the name of the Father, and of the Son, and of the Holy Spirit (Matthew 28:19-20). At the time of the repose of the Theotokos, the Apostles were engaged faithfully and fervently in the work of ministry. However, when they were called by Christ to return in honor of the life, the witness, and the dormition of the Virgin Mary, they did it wholeheartedly.

Certainly, the Apostles had each been chosen and appointed by God to go and bear fruit to the ends of the earth (John 15:16). Now they were gathered to honor the one who had been chosen above all others to bear the Son of God. During her final earthly days, the Apostles were in the presence of the one who had born the True Vine, the source of great spiritual fruit in her own life of service and in the lives of all who have come to Christ in faith. Because of her commitment to God’s will, her faithfulness to our Lord, and her lifetime of witness of His power and grace, the Theotokos in her Dormition became a center of celebration and power.

It is in this spirit that the Apostles returned to the work they were called to do. The witness of the Virgin Mary, a witness of Christ, filled their hearts with joy. They rejoiced in the miraculous events of her repose, and they were emboldened even more by the manifestation of grace and holiness. They had once again seen and heard the power of the Gospel, and they could only go forth and be witnesses of the great and mighty acts of God, seeking to bear spiritual fruit in the lives of others (Acts 4:20).

As we commemorate the Feast of the Dormition, we do so in honor of the Theotokos and her witness. We also gather to celebrate her life and repose as

a superb example of being chosen and appointed by God to go and bear fruit. We do not weep, but we sing praises to God for the witness of His power and grace in her life. We do not mourn, for we are strengthened in our commitment, we are assured in our message of truth and life, and we are empowered to go out and share the Gospel so that we can see great spiritual fruit produced in the lives of our fellow human beings.

On this sacred and blessed Feast, may you find the strength and the assurance which emanate from the life and witness of the Theotokos, and may you be renewed and inspired for the great and mighty things our Lord will accomplish in your life and through your life.

With paternal love in Christ,

†DEMETRIOS
Archbishop of America

From the Orthodox Metropolitanate of Hong Kong and Southeast Asia website:
ON THE FEAST OF THE DORMITION OF THE ALL-HOLY THEOTOKOS
August 13, 2011



The Feast of the Dormition (Koimesis): The Feast of the Dormition (Falling asleep) of the All-holy Theotokos, celebrated on the 15th of August every year is the greatest among several others which commemorate her Blessed person and life. As such, this Feast marks the completion of her earthly life as her full participation in the salvation and eternal life which the Lord God established for us human beings through Christ. But one may ask. Is this not a contradiction in terms? Does not falling asleep imply death? The answer is Yes and No. Yes, because she truly died. No, because she did not remain in death. The Icon of the Feast of the Falling-asleep of the Theotokos depicts her body resting breathless in a bed while her soul, wrapped in swaddling clothes like a new-born baby, is upheld in the arms of the Risen and glorified Christ who stands behind the bed. This icon is the reversal of the usual icon of the Theotokos which depicts the Virgin holding Christ in her arms. Christ holding the Virgin's soul in his arms indicates her entry into the Kingdom of Heaven which the Incarnate Christ opened up for us through his saving life and work. It indicates in the most concrete way

St. Athanasius' well known dictum: "God became human that we (humans) may be made divine." Christ the Savior taking the soul of his Mother to Heaven marks the first resurrection, which Christians experience when they die, thanks to our Lord's redemptive work. The full resurrection of our humanity, i.e. the resurrection of the body, will take place at the second coming of Christ which will be accompanied by the general resurrection and the last judgment of all human beings.

What happened to the body of the Theotokos? The Feast of the Dormition of the Blessed Virgin does not end with her first resurrection, which is the entry of her soul into heaven. There is another mystery also connected with it which refers to her holy body. What happened to the body of the Theotokos? Why there is no tradition in the Christian Church both in East and West that mentions any bodily relics of the all-holy Mother of God, but there are traditions only about her girdle (zone) and garments (estheta and maphorion)? Apparently, according to ancient traditions, her body too was miraculously translated into heaven after its burial in Gethsemane, and was united with her soul. Indeed her tomb was found empty shortly after the burial. This tradition of the translation of the body of the Theotokos from the tomb to heaven (metathesis or metastasis in Greek, transitus in Latin) is very strong in the Orthodox Church as liturgical practice and many and important patristic texts bear witness, although sources do differ on details.

References about the Falling Asleep in the Lord of the Blessed Virgin Theotokos we can find in the works of John of Thessalonica, Theoteknos of Livias, Modestus of Jerusalem, Andrew of Crete, Germanus of Constantinople, John the Monk of the Old Lavra, John Damascene and Theodore the Studite. To these texts one could go on and add several others from the later Byzantine fathers and ecclesiastical authors of the second millennium, such as Leo the Emperor, John of Euchaita, Isidore of Thessalonica, Philotheos of Constantinople, Gregory Palamas of Thessalonica, Nicholas Cabasilas, Damaskenos Stoudites, etc. These texts point to a common tradition, although one observes differences in the details as scholars argue. They all agree, however, that the tomb of St. Mary in Gethsemane, where the body of the Blessed Virgin Mary was buried by the holy Apostles, was found empty when they opened it three days later. Here is how this 'tradition' is presented by Patriarch Juvenal of Jerusalem to Empress Pulcheria of Constantinople at the time of Chalcedon (AD 451) who asked for the relic of the Theotokos to be transferred from Jerusalem to Constantinople.

"There is nothing in the holy, inspired Scripture about the death of Mary, the holy Theotokos; but we know from an ancient and truest tradition that at the time of her glorious falling asleep, all the holy Apostles, who were traveling the world preaching salvation to the nations, were in an instant lifted up and brought to Jerusalem. As they stood before her, they saw an angelic apparition, and a divine chanting was heard from the higher Powers. And so, in a state of divine and heavenly glory she placed her soul into God's hands in an ineffable way. Her body, which had received God, was carried with angelic and apostolic hymns, was prepared and laid to rest in a coffin in

Gethsemane. It was there and for three days that the angelic choruses and hymns continued unceasingly. After three days, however, the angelic hymnody ceased. The Apostles were there, and since one of them –Thomas– who had been absent from the burial, came after the third day and asked to reverence that body which had received God, they opened the coffin. They could not find anywhere her much-praised body, and since all they could find were her burial swaddling-clothes and the ineffable fragrance that came out of them and filled their bowels, they closed the coffin again. Amazed by the miracle of this mystery, they could only think this: that the One who willed to be incarnated and become human from her in his person, and to be born in the flesh he who is God the Word and Lord of Glory, and who preserved her virginity incorruptible after the birth, he was also the One that was well-pleased to honor her immaculate and spotless body, after her departure from this world, [by endowing it] with incorruptibility and with a transposition (metathesis) [to heaven] before the common, and universal resurrection.”

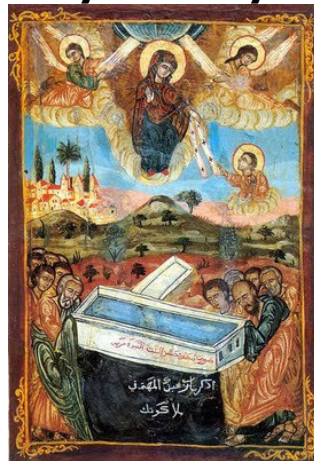
Orthodox and Roman Catholic Doctrine: This is not the place to present in detail all the variable patristic accounts of the falling asleep of the Theotokos and assess their conclusions. In spite of differences, it is clear that they all point to the glorification of the Blessed Theotokos at her death, which marks her entry into Heaven and taking a place closer to Christ than any other heavenly or human being. The mystery of her bodily transposition which is warranted by the empty tomb is a matter of faith and piety and is based on the mystery of the Incarnation. Based on this logic that pertains to the mystery of Christ and the unique place of the Blessed Virgin Theotokos in it, it is also logical to assume that she too has experienced the resurrection of the body as a unique anticipation of the general resurrection of all humanity in the end of time. In spite of this, the Orthodox Church has not accepted the Roman Catholic dogma of the bodily assumption of the Virgin Mary, Mother of God, which was promulgated by Pope Pius XII on 1 November 1950 through his Bull *Munificentissimus Deus*. The reasons for this rejection have been both theological and historical. The Roman Catholic Dogma of the Assumption is based on the earlier Marian dogma of the Immaculate Conception (that the Virgin was born immaculate, free from original sin), which was promulgated by Pope Pius IX on 8 December 1854 through his Bull *Ineffabilis Deus*. In effect this meant that being sinless she could not and did not die but was assumed into heaven both in body and soul. For the Orthodox these Roman Catholic Marian Dogmas are rather rationalizations of piety and are not clearly warranted in the Holy Tradition of the Church. Orthodox piety and faith preserves the mystery of the blessed Theotokos along with the mystery of Christ the Incarnate God and Lord of Glory. The festal hymn of the Dormition proclaims this most clearly: “In giving birth you kept your virginity. In falling asleep you did not abandon the world, O Mother of God. You passed over into life, for you are the Mother of Life, and by your intercessions you deliver our souls from death.” *Rev. Fr. George Dragas*

Also, see John Sanidopoulos' web-blog, *Mystagogy*, for his Dormition of the Theotokos resource page: <http://www.johnsanidopoulos.com/2011/08/dormition-of-theotokos-resource-page.html>

I have been amazed that some are utterly in doubt as to whether or not the holy Virgin is able to be called the Mother of God. For if our Lord Jesus Christ is God, how should the holy Virgin who bore him not be the Mother of God? **Letter to the Monks of Egypt 1** (A.D. 427) *St. Cyril of Alexandria*

You cannot then help admitting that the grace comes from God. It is God, then, who has given it. But it has been given by our Lord Jesus Christ. Therefore the Lord Jesus Christ is God. But if he is God, as he certainly is, then she who bore God is the Mother of God. **On the Incarnation of Christ: Against Nestorius 2:2** (A.D. 429) *St. John Cassian*

Beautiful—found on Mystagogy--the weblog of John Sanidopoulos:
The Thief Who Prayed Daily to the Theotokos



By St. Kosmas Aitolos

A man named John was defeated and he became a thief. He became the captain of a band of one hundred thieves, but he had great reverence for the Theotokos. Each morning and evening he read the service of Supplication to the Theotokos.

Wishing to save him because of the great reverence he had for the Theotokos, the gracious God sent a holy monk who was immediately captured by the thieves.

The monk said to them: "I beg you to take me to your captain because I have something to tell you for your own good."

They took him to the captain and he said: "Ask all the men to come so that I can tell you something."

The captain called them and they came. The monk said: "Aren't there any more?"

"I have a cook," the captain replied.

"Ask him to come." But when he came, the cook was unable to look at the monk and turned his face aside.

The monk then said to the cook: "In the name of our Lord Jesus Christ I command you to tell me who you are, who sent you, and what you are doing here."

The cook replied and said: "I'm a liar and I always speak falsely. But since you have bound me with the name of Christ, I can't but tell you the truth. I'm the devil and I was sent by my superior to work for the captain and to wait for the day when he wouldn't read the service of Supplication to the Theotokos to put him into hell. I have been watching him now for fourteen years and I have never found a day when he hasn't read the service."

The monk said: "I command you in the name of the Holy Trinity to disappear and no longer tempt Christians." And immediately the devil disappeared like smoke.

The monk then taught the thieves. Some became monks, others married and did good works and were saved. This is why I advise you all, men and women, to learn the service of Supplication and to use it in your prayers. And if you wish, take the book *The Salvation of Sinners*, which contains the seventy miracles of the Theotokos, of which I told you one so that you might understand.

Bp. THOMAS Oversees St. Thekla Pilgrimage

Beloved in Christ,

Unworthily I ask for your prayers.

I am hoping that you can help me inform as many people as possible about a wonderful event that will be taking place at Antiochian Village this autumn. As you may know, Antiochian Village is the burial place of St Raphael of Brooklyn. Many people each year come to visit his burial place as they also attend the St Thekla Pilgrimage. This year, the pilgrimage will take place during the weekend of **September 21-23**. This pilgrimage is sponsored by our Convent of St. Thekla, and the Abbess of the convent is Mother Alexandra (motheralexandra@gmail.com). The following link has more specific information about the weekend:

http://www.antiochianvillage.org/assets/files/center_pdf/St.%20Thekla%20Pilgrimage/2012%204%20panel%20brochure.pdf

In addition to the usual events of the pilgrimage, this year we will also have a deacon's retreat in conjunction with the pilgrimage. For information about this retreat, please contact Dn. Gregory Roeber (agr2@psu.edu).

I would appreciate it very much if you would forward this email to as many as possible. I'd very much like the announcement to be placed in as many Sunday bulletins as possible. If you have any questions about the pilgrimage, please contact Mother Alexandra at the email address above. Your cooperation is greatly appreciated. Thank you.

Yours in Christ,
+Bp. THOMAS

The body cannot bear a single blemish on the face, any dirt on the hands, any patch on the clothing; but the soul, which is covered with filth from head to foot wanders from one sinful mire to another, and by its yearly and often hypocritical confession it only multiplies the patches on its clothing without renewing it. For the welfare of the body various entertainments and pleasures are required; but the poor soul gets hardly one hour on Sunday for the Divine Liturgy, hardly a few minutes for morning and evening prayers.—*St. Ambrose of Optina*

Don't exchange your love toward your neighbor for some type of object, because in having love toward your neighbor, you acquire within yourself Him, Who is most precious in the whole world. Forsake the petty so as to acquire the great; spurn the excessive and everything meaningless so as to acquire the valuable. *St. Isaac the Syrian*

We ask for your prayers for the family of Mike Horvath, who fell asleep in the Lord on Monday, August 20, and was buried from our church on Wednesday, August 22. May God grant His Newly Departed Servant Michael the Kingdom of Heaven and Life Everlasting! Vechnaya Pam'yat! Memory Eternal!