



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, 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, Patricia Corey, Michelle, Katie Swarm, and Daria Masur. ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

God measures out affliction according to our need. *St. John Chrysostom*

Let your afflictions be books to admonish you. *St. Ephraim of Syria*

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, SEPTEMBER 23 Divine Liturgy of Saint John Chrysostom 10:30 AM
**SIXTEENTH SUNDAY AFTER PENTECOST; SUNDAY BEFORE THE EXALTATION;
AFTERFEAST OF THE NATIVITY OF THE THEOTOKOS; MARTYRS MENODORA,
METRODORA, & NYMPHODORA AT NICOMEDIA; SYNAXIS OF THE HOLY
APOSTLES APELLES, LUCIUS, & CLEMENT OF THE 70; MARTYR BARYPSABAS IN
DALMATIA; BLESSED PULCHERIA-EMPRESS OF GREECE; SAINTS PETER & PAUL-
BISHOPS OF NICAEA; SAINT PAUL THE OBEDIENT OF PERCHEVSKY LAVRA**

Tone 7

II Corinthians 6:1-10

Matthew 25:14-30

Litany in Blessed Memory of Michael Holupka—Mike Holupka

Parastas in Blessed Memory of Tillie Kuzman—Debbie & John

SUNDAY, SEPTEMBER 30 Divine Liturgy of Saint John Chrysostom 10:30 AM
**SEVENTEENTH SUNDAY AFTER PENTECOST; SUNDAY AFTER THE EXALTATION;
AFTERFEAST OF THE EXALTATION; MARTYRS SOPHIA & DAUGHTERS FAITH,
HOPE, AND LOVE AT ROME; MARTYR THEODOTA AT NICAEA AND AGTHOKLEA;
156 MARTYRS OF PALESTINE**

Tone 8

Galatians 2:16-20; II Corinthians 6:16-7:1

Mark 8:34-9:1; Matthew 15:21-28

Litany in Blessed Memory of Michael Hovath—40 Days—Fr. Bob

***Parastas in Blessed Memory of Tillie & Charles Pawlyshyn—Jean Stutchell &
Frances***

SUNDAY, OCTOBER 7 NO SERVICE IN SLICKVILLE—FR. BOB @ SOBOR
**EIGHTEENTH SUNDAY AFTER PENTECOST; HOLY PROTOMARTYR AND EQUAL-
TO-THE-APOSTLES THECLA OF ICONIUM; SAINT COPRIUS OF PALESTINE**

Tone 1

II Corinthians 9:6-11

Luke 5:1-11

**BULLETIN INSERT FOR 23 SEPTEMBER 2012
SIXTEENTH SUNDAY AFTER PENTECOST; SUNDAY BEFORE
THE EXALTATION; AFTERFEAST OF THE NATIVITY OF THE
THEOTOKOS; MARTYRS MENODORA, METRODORA, &
NYMPHODORA AT NICOMEDIA; SYNAXIS OF THE HOLY
APOSTLES APELLES, LUCIUS, & CLEMENT OF THE 70;
MARTYR BARYPSABAS IN DALMATIA; BLESSED PULCHERIA-
EMPRESS OF GREECE; SAINTS PETER & PAUL-BISHOPS OF**

NICAEA; SAINT PAUL THE OBEDIENT OF PERCHEVSKY LAVRA

TROPARION—TONE 7

By Thy Cross, Thou didst destroy death!
To the thief, Thou didst open Paradise!
For the Myrrhbearers, Thou didst change weeping into joy.
And Thou didst command Thy disciples, O Christ God,
To proclaim that Thou art risen, granting 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 7

The dominion of death can no longer hold men captive,
For Christ descended, shattering and destroying its powers!
Hell is bound, while the prophets rejoice and cry:
The Savior has come to those in faith!
Enter, you faithful, into the Resurrection!

PROKEIMENON—TONE 7

READER: The Lord shall give strength to His people! The Lord shall bless
His people with peace!

**PEOPLE: The Lord shall give strength to His people! The Lord shall
bless His people with peace!**

READER: Offer to the Lord, O you sons of God! Offer young rams to the
Lord!

**PEOPLE: The Lord shall give strength to His people! The Lord shall
bless His people with peace!**

READER: The Lord shall give strength to His people!

PEOPLE: The Lord shall bless His people with peace!

ALLELUIA VERSES—TONE 7

It is good to give thanks to the Lord, to sing praises to Thy name, O Most
High!

To declare Thy mercy in the morning, and Thy truth by night!

**For so is the will of God, that with well-doing, ye may put to silence
the ignorance of foolish men (I Peter 2:15).**

Brethren, it is difficult to argue with an atheist; it is difficult to talk with a madman; it is difficult to persuade an embittered man. It is difficult to convince an atheist, a madman or an embittered man with words. You will convince them more easily by deeds. They may by your good works, which they shall behold, glorify God in the day of visitation (I Peter 2:12). Do good to those who wish to argue with you, and you will win the argument. One deed of compassion will bring the madman to his senses and will pacify the embittered man more quickly than many hours of conversation. If atheism, madness and bitterness stem from ignorance, that ignorance is like a rage which can quickly be restrained by good works. If you argue with an atheist in his own rabid manner, you strengthen the rage of atheism. If you converse with a madman by derision, the darkness of his madness is increased. If you think you will overcome an embittered man with anger, you will stir up a greater fire of bitterness. A meek and good deed is like water on a fire. Always remember the holy apostles and their successful methods of behavior toward men. If an atheist provokes you, it is not the man that provokes you but the devil; for man is by nature religious. If a madman swears at you, it is not the man that swears at you but the devil; for man is by nature reasonable. If an embittered man persecutes you, it is not the man that persecutes you but the devil; for man is by nature good. The devil provokes you to lengthy arguments and unfruitful conversations, but he flees from good deeds. Do good in the name of Christ, and the devil will flee. Only then will you have dealings with men, with true men; pious, reasonable and good. Therefore, whatever you do, do it in the name of the Lord.

O All-good Lord, help us to do good and by good to conquer in Thy name. To Thee be glory and praise forever. Amen.

Prologue of Ohrid, June 30 entry: On the power and the efficacy of good works

GREEK ORTHODOX ARCHDIOCESE OF AMERICA

8-10 East 79th St. New York, NY 10075-0106

Tel: (212) 570-3530 Fax: (212) 774-0237

Web: <http://www.goarch.org> - Email: communications@goarch.org

Protocol 110/12

September 14, 2012

The Universal Exaltation of The Precious and Life-Giving Cross

But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. (Galatians 6:14)

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,

On this blessed Feast of the Universal Exaltation of the Precious and Life-Giving Cross, we join with the heavenly hosts and all creation in glorifying Christ and venerating the Cross by which He has brought us healing, restoration, and the triumph of life over death. As we experience in the hymns and prayers of this feast, it is a day of great joy and celebration. It is an occasion upon which the Church throughout the world lifts up a symbol of power, love and faith, and Orthodox Christians call every person to look upon the Cross and encounter our Lord in the magnitude of His unsurpassed and absolute love.

The challenge for many in this encounter and their contemplation of the meaning of the Cross continues to be how an instrument of torture and death can be the cause of celebration. How do we find glory in a means of suffering and shame? How can we claim victory in an event that ended in defeat? How can we celebrate life in death? These are not new questions. They have been asked down through the ages, and they have been answered by the constant witness of God's people through the testimony of the power of the Cross in our lives.

The Apostle Paul addresses these questions and the challenge of the Cross in his first Epistle to the Corinthians (1:21-24). He emphasizes that through the Cross, Christ revealed the power and wisdom of God. The Passion of our Lord revealed that the power of God was a spiritual and eternal power, much greater than the temporal power of physical might and authority. Our redemption through His Crucifixion accomplished a divine plan that embraced all aspects, needs, and potential of our humanity with God's grace.

It is also by the power and wisdom of God that through the Cross and Christ's death came true life. The way of the Cross led to Jesus' Resurrection and to our resurrection. We who were dead in our trespasses were made alive together with Christ, having our sins forgiven. All that was against us and destroying us was nailed to the Cross. (Colossians 2:13-15) Through the Cross and our faith in Christ, we are able to put off corruption and be renewed for the purpose and potential of our existence. We are able to turn from falsehood and deception unto truth. We are able to leave behind the old that leads us to death and embrace the new that leads to life, to holiness and to righteousness. Because of this we glory in the Cross, and we are in a position to proclaim with Saint Paul, *I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the*

life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. (Galatians 2:20)

Beloved Brothers and Sisters in Christ,

The Feast of the Precious and Life-Giving Cross is also a day on which we support the mission and ministry of our beloved Holy Cross Greek Orthodox School of Theology. This year we have the blessed opportunity to commemorate the 75th anniversary of the founding of Holy Cross in 1937 under the leadership of the then Archbishop Athenagoras of blessed memory. We also offer our gratitude and prayers of remembrance for the many faculty, students, alumni, trustees, staff, and benefactors who have given generously and faithfully of their resources and abilities. Through their legacy, Holy Cross together with Hellenic College has contributed to the growth and ministry of our Holy Archdiocese through nurturing the faith of our future clergy, offering them an environment of learning and spiritual development, and enriching them with the qualities of leadership and guidance in service.

Our School has also been a place where many have and continue to experience the meaning and way of the Cross. In worship and theological study they engage with the power and wisdom of God as revealed in the Crucified and Risen Lord. Through prayer, fasting and spiritual growth, through carrying the Cross, students strengthen their relationship with God, meet the challenges of life with faith, and strive for holiness and righteousness that will prepare them for their calling of service and sharing the Gospel.

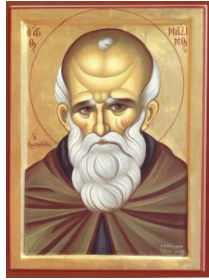
As we celebrate this feast, may we offer our prayers and support for Holy Cross and for the preparation of the future servants of God and His Church. May we also be joyful as we lift up the invincible standard of our faith and proclaim a victory by which Christ has brought us peace and life without end.

With paternal love in Him,

†DEMETRIOS, Archbishop of America

Abba (John Cassian) said: There was an old man who was served by a holy virgin and men said he was not pure. The old man heard what was said. When he was on the point of dying he said to the fathers, "When I am dead, plant a stick in the grave; if it grows and bears fruit, know that I am pure from all contact with her; but if it does not grow, know that I have sinned with her." So they planted the stick and on the third day it budded and bore fruit, and they all gave glory to God.

*From the November 26, 2011 posting on **Cyberdesert:***



There are many people in the world who are poor in spirit, but not in the way that they should be;
There are many who mourn, but for some financial loss or the death of their children;
Many are gentle, but towards unclean passions;
Many hunger and thirst, but only to seize what does not belong to them and to profit from injustice;
Many are merciful, but towards their bodies and the things that serve the body;
Many are pure in heart, but for the sake of self-esteem;
Many are peace-makers, but by making the soul submit to the flesh;
Many are persecuted, but as wrongdoers;
Many are reviled, but for shameful sins.

St. Maximos the Confessor (Third Century on Love: 46)

<http://cyberdesert.wordpress.com/>

Should we look to kings and princes to put right the inequalities between rich and poor? Should we require soldiers to come and seize the rich person's gold and distribute it among his destitute neighbors? Should we beg the emperor to impose a tax on the rich so great that it reduces them to the level of the poor and then to share the proceeds of that tax among everyone? Equality imposed by force would achieve nothing, and do much harm. Those who combined both cruel hearts and sharp minds would soon find ways of making themselves rich again. Worse still, the rich whose gold was taken away would feel bitter and resentful; while the poor who received the gold from the hands of soldiers would feel no gratitude, because no generosity would have prompted the gift. Far from bringing moral benefit to society, it would actually do moral harm. Material justice cannot be accomplished by compulsion, a change of heart will not follow. The only way to achieve true justice is to change people's hearts first—and then they will joyfully share their wealth. *St. John Chrysostom*

From *Wounded by Love, the Life and Wisdom of Elder Porphyrios*, pages 144-45:

Certain people often become overwhelmingly distressed about the state of the world. They are vexed when they see that the will of God is not done today by others and by themselves and they suffer with the physical and psychological pain of others. This sensitivity is a gift of God. We find it more frequently among women. Souls with this sensitivity are especially receptive to the will of God. These sensitive souls have the ability to advance greatly in the life in Christ, because they love God and do not wish to cause Him vexation. They do, however, run a danger. If they do not entrust their life fully to Christ, it is possible for the evil spirit to exploit their sensitivity and to lead them to depression and despair.

Sensitivity cannot be corrected. It can only be transformed, altered and transfigured so as to become love, joy and worship. How? By turning upwards. By turning every sorrow into knowledge of Christ, love of Christ and worship of Christ. And Christ, who constantly waits with eagerness to help us, will give you His grace and His strength to transform sorrow into joy, into love for our fellows and worship of Him. Thus darkness will flee. Remember St. Paul. What did he say? *Now I rejoice in my sufferings.*

It is not when we are considered to be humble, when we merely belittle ourselves, but when we are belittled by others and we are not disturbed by it, that we are worthy of the name. Also, our spiritual barrenness should be enough to bring us to the depths of humility, and the passions which torment us should likewise produce this action. *St. Macarius of Optina*

When Amoun was living as a solitary in Nitria, a child suffering from rabies was brought to him, bound with a chain. For a rabid dog had bitten him and given him the disease. His suffering was so unbearable that his whole body was convulsed by it. When Amoun saw the child's parents coming to entreat him, he said, "Why are you troubling me, my friends, seeking something which is beyond my merits, when the remedy lies in your own hands? Give back to the widow the ox which you have killed surreptitiously, and your child will be restored to you in good health." Their crime having thus been exposed, they happily did what they had been told; and when the father prayed, the child instantly recovered.

Historia Monachorum in Aegypto 12.3-4

What is Bartholomew grateful for?

By Orhan Kemal Cengiz, 8/16/2011

What each person may be grateful for can vary quite significantly; of course, some factors might contribute to your sense of gratitude quite dramatically.

Your level of optimism, your love and passion for others, whether you are a spiritual person and so on are all factors that may contribute to your feelings of thankfulness.

There are, however, important factors that may have a huge impact on your gratefulness, and this is the degree of your plight, your prior situation, the perspective of your thinking and whether there has been any level of improvement in these. The worse the conditions you were previously in will mean the brighter your new conditions will seem to you.

For someone in a concentration camp, for example, anything that resembles ordinary life would feel like a great privilege. After enduring inhumane conditions in a concentration camp, simple things like a clean toilet, hot meals and even a blanket can appear to be valuable contributions to one's life.

As I read the recent speech by Ecumenical Patriarch Bartholomew in which he expressed his gratitude to the Turkish government for granting permission for the second religious ceremony at the Sümela Monastery, I couldn't help having all these thoughts going through my mind. His Holiness did not use the exact word "gratefulness" in his speech, which he delivered on Monday, but you can sense it from the tone and wording of his speech.

Bartholomew thanked the government on the second occasion of a service at the Sumela Monastery in Trabzon. It is quite interesting to have a religious leader thank a government for allowing prayers at a religious building that actually belongs to his community, which he is only allowed to use on one single day each year.

When Bartholomew thanked the government, he was not only expressing gratefulness for this one small "favor" but for the general conditions which he must regard as quite a big improvement for his institution. This is exactly what reminds me that gratefulness of the survivors of concentration camps and that sense of gratefulness for ordinary favors.

I do not deny that there have been serious improvements in the general conditions of all minority groups in Turkey since the Justice and Development Party (AK Party) came to power in 2002, but these are all relative. The prior conditions of minority groups, including the situation of the Patriarchate were so bad, that these new conditions would appear as a huge improvement for everyone.

The historical enemies of Patriarchate (including the spokesperson of the Turkish Orthodox Patriarchate, which was established with the funds of

the Turkish deep state to fight non-Muslims in Turkey) are all in prison in connection with the Ergenekon case. Today the patriarchate may feel less and less threatened as a result. The government has also provided some "de facto" improvements for other areas related to the patriarchate's practical running. The patriarchate may employ some "foreign" personnel with relatively low bureaucratic conditions; the government does allow "foreign" people become members of the "Holy Synod" and so on. The government "respects" the judgments of the European Court of Human Rights in cases that are brought by the patriarchate.

But not a single "legal right" has been provided to the patriarchate. Its ecumenical status has not been recognized yet, its institutions are not given legal status, the Halki school has not yet been opened and there are no signals that it will be opened in the foreseeable future. There are so many other significant and urgent problems of the patriarchate that are waiting to be solved. The patriarchate has long been on the verge extinction, and this fact has not yet been changed.

Yes, the survivor of a concentration camp may have been given food, clothes and so on. But his conditions are still far from acceptable minimum civil standards. This government has long lost all its excuses to make the necessary improvements for the survival of this historical institution. Maybe it is high time for the patriarchate to demand concrete and legal steps from the government.

An old man was asked, "How can a fervent brother not be shocked when he sees others returning to the world?" And he said, "Watch the dogs who chase hares. When one of them has seen a hare he pursues it until he catches it, without being concerned with anything else; the others, seeing the dog launched in pursuit, run with it for a short time, and soon come back. Only the one who has seen the hare follows it till he catches it, not letting himself be turned from his course by those who go back, and not caring about the ravines, rocks, and undergrowth. So it is with him who seeks Christ as Master: ever mindful of the Cross, he cares for none of the scandals that occur, till he reaches the Crucified One."

Saint Sylvester's FALL TEA is set for Sunday, September 30 at 12:30 PM. There will be Basket Raffles, food, refreshments, and lots of door prizes. Adults—\$10.00, ages 6-12—\$7.00. Hat and gloves are optional. Advance tickets only. Please call Bridget at 724-468-4094 with questions.