



Holy Ghost Orthodox Church

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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, Theresa Ditto, Mary Ann Musial, Mary Pelino, Yvonne Christy, Myron & Barbara Spak, Pete Niederberger, Julia Duda, Lisa Pandle, Kris & Julie Hanczar, John Kennedy, 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, Deborah Smith, Nancy & Eric Dunik, Julian Stroz [child with cerebral palsy], Thomas Stutzman, Dr. Kirsten Ream, Patricia Corey, Michelle, Katie Swarm, Richard Dunst, Michelle, Jamie Gardner, 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 December babies: Scot Brunermer on the 14th, Joe Nezolyk on the 15th, Donna Karas on the 18th, and Jean Stutchell on the 29th. 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 **ask 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, DECEMBER 02 Divine Liturgy of Saint John Chrysostom 10:30 AM
TWENTY-SIXTH SUNDAY AFTER PENTECOST; PROPHET OBADIAH; MARTYR BARLAAM OF CAESAREA IN CAPPADOCIA; MARTYR HELIODORUS IN PAMPHYLIA; MARTYR AZES OF ISAURIA & 150 SOLDIERS WITH HIM; SAINT BARLAAM & MONK IOASAPH-PRINCE OF INDIA, & SAINT ABENNER THE KING—FATHER OF IOASAPH; SAINT HILARION OF GEORGIA-WONDERWORKER OF THESSALONICA; SAINT BARLAAM-ABBOT OF PERCHEVSKY LAVRA

Tone 1

Ephesians 5:9-19

Luke 12:16-21

Litany in Blessed Memory of Thomas Bryan, Helen Pytlak, Mary Blitskan, Marjorie Yarmeak, Mary Sharon, Rose Pyrch, Frank Barankovich, Mary Krevanich, Katherine Holowaty, & Robert Vitosky—Fr. Bob Parastas in Blessed Memory of Carolyn Holupka—Mike Holupka

SUNDAY, DECEMBER 09 Divine Liturgy of Saint John Chrysostom 10:30 AM
TWENTY-SEVENTH SUNDAY AFTER PENTECOST; SAINT ALYPIUS THE STYLITE OF ADRIANOPOLIS; SAINT JAMES THE SOLITARY OF SYRIA; DEDICATION OF THE CHURCH OF SAINT GEORGE IN KIEV

Tone 2

Ephesians 6:10-17

Luke 13:10-17

Litany in Blessed Memory of Helen Pytlak—Walter & Evelyn Burlack

SUNDAY, DECEMBER 16 Divine Liturgy of Saint John Chrysostom 10:30 AM
TWENTY-EIGHTH SUNDAY AFTER PENTECOST; PROPHET ZEPHANIAH; SAINT THODULUS-EPARCH OF CONSTANTINOPLE; SAINT JOHN THE SILENT OF SAINT SABBAS MONASTERY; HIEROMARTYR THEODORE-ARCHBISHOP OF ALEXANDRIA

Tone 3

Colossians 1:12-18

Luke 18:18-27

BULLETIN INSERT FOR 02 DECEMBER 2012
TWENTY-SIXTH SUNDAY AFTER PENTECOST; PROPHET OBADIAH; MARTYR BARLAAM OF CAESAREA IN CAPPADOCIA; MARTYR HELIODORUS IN PAMPHYLIA; MARTYR AZES OF ISAURIA & 150 SOLDIERS WITH HIM; SAINT BARLAAM & MONK IOASAPH-PRINCE OF INDIA, & SAINT ABENNER THE KING—FATHER OF IOASAPH; SAINT HILARION OF GEORGIA-WONDERWORKER OF THESSALONICA; SAINT BARLAAM-ABBOT OF PERCHEVSKY LAVRA

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.

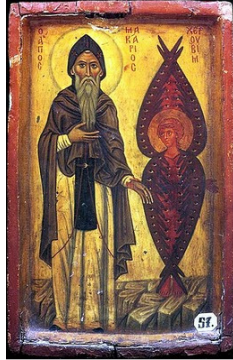
He magnifies the salvation of the king, and deals mercifully with His Christ,
with David and his seed forever!

The Laws that Falsely Bind Us

Do you feel that you are bound up by social norms? Do you find you
schedule controlled by others? Are you driven by some external force to

unending busyness? Do feel you have to dress in a certain way and adhere to certain social norms in your group? Is there a part of you that feels like you can't act the way you really want too? Do your Orthodox values and way of life seem to conflict with these other forces?

Marcarius the Great says,



The children of this age have become like wheat poured into the sieve of this earth, and then scattered among the inconstant dreams of this world, in the presence of the unending turmoil of earthly cares, desires and maze of material concepts. Satan shakes the souls, and with the sieve, that is, the earthly cares, scatters the entire sinful human race. ...The more the wheat in the sieve is shaken about, turned over and cast up, the more the prince of darkness takes over all people with their earthly cares: he shakes them, agitates them and alarms them, forcing them to flee to vain thoughts, unclean desires, earthly and worldly bonds.... The prince of this world disturbs every soul which is not born from God, and he disturbs human ideas, which are like what constantly being shaken in the sieve leading everyone into uncertainty, and ensnaring them with worldly seductions, pleasures of the flesh, terrors and confusions." (Homily 5:1,2)

Shaken in the Sieve of earthly cares, we must realize that the chains that seem to bind us are the very forces that are trying to keep you from a God pleasing life. Most of us find ourselves caught up in a life which is lived to satisfy the needs of a godless society that promotes a life based on pride and egoism. We want to be accepted according to others norms and values. The goals of others are impeding on our desire to live a life according to the Will of God. Even the so called good deeds are no more than acts done to satisfy social norms and our own egos.

Here is some advice from Saint Theophan the Recluse:

For you to shun everyone is, of course impossible; but refuse as much as possible to enter into this circle of worldly life. When it does pull you against your will, act as if you were not there; look, but do not see; listen but do not hear. Let what you see pass by your eyes, and what you hear pass by your ears. Outwardly behave like everyone else, be straightforward

and sincere; but guard your heart from sympathies and attractions. The main thing is to guard your heart.

This is our challenge: to live a life according to Orthodox values while acting in a world which is not based on these values. This requires a strong faith nourished by the [Orthodox way of Life](#).

Source: *The Spiritual Life* p.39 - 44

Souls that have known pain and suffering and that are tormented by their passions win most especially the love and grace of God. It is souls such as these that become saints and very often we pass judgment on them. Remember what Saint Paul says, Where sin abounded, grace flowed even more abundantly. When you remember this, you will feel that these people are more worthy than you and me. We see them as weak, but when they open themselves to God they become all love and all divine eros. Whereas previously they had acquired different habits, they now give all the power of their soul to Christ and are set on fire by Christ's love. That is how God's miracle works in such souls, which we regard as 'lost.'

We shouldn't be discouraged, nor should we rush to conclusions, nor judge on the basis of superficial and external things. If, for example, you see a woman immodestly dressed, don't have regard only for her outward appearance, but look more deeply into her soul. She may be a very good soul with an existential restlessness, which she expresses through her shocking appearance. She has a dynamism within her, the power of self-projection; she wishes to attract the eyes of others. But through lack of awareness she has distorted things. Think what would happen if she were to come to know Christ. She would do everything to attract the grace of God. She would become a saint. Elder Porphyrios, *Wounded by Love*, pp 185-86

Elder Z., a father of New Skete (on Mt Athos), was a lamb of God with no guile. I visited him near the end of his life when he was bedridden. At one time 150 kilos of oil was stolen from him. His subordinate monk was grumbling about this, and his attitude made the elder very sad.

Why don't you give thanks to God, blessed one? Now you are free and with fewer passions, for we now have one container of oil instead of three," said the elder. But his monk continued to grumble and criticize and have suspicions.

"Look my son," Elder Z. would say to him; "Look on the good side of things. Don't believe everything you hear, and believe only half of what you see with your own eyes." from *An Athonite Gerontikon*

"Brother, expect every day that some temptation will come upon you --- be it death, or affliction, or great dangers. Endure these temptations eagerly and without becoming perturbed, reflecting that 'we must through much tribulation enter into the Kingdom of Heaven' [cf. Acts 14:22]. *Abba Isaiah*

How we should withstand temptations; that we should not expose ourselves to them; those circumstances in which we should avoid or endure a temptation [Part 3 of 14]

"If, therefore, temptation comes upon us - be it an attack of brigands or anything else - at a time when we are not expecting it, and we pray, in accordance with our Lord's commandment, that we not enter into temptation, let us not go to pieces. Temptations occur by God's permission, for our benefit, so that our faith might be tested. And insofar as these things happen by God's dispensation, our faith and hope in God are confirmed by the teaching of the Apostle: 'God is faithful, who will not allow you to be tempted above that ye are able, but will - with the temptation - also make a way to escape, that ye may be able to bear it' [I Corinthians 10:13]."
From St. Barsanouphios

St. Ambrose of Milan on the Virtues of the Theotokos



The Entrance of the Most-Holy Theotokos to the Temple
(<http://pravicon.com/images/icon/0051/0051006.jpg>)

St. Ambrose of Milan on the Virtues of the Theotokos

6. Let, then, the life of Mary be as it were virginity itself, set forth in a likeness, from which, as from a mirror, the appearance of chastity and the form of virtue is reflected. From this you may take your pattern of life, showing, as an example, the clear rules of virtue: what you have to correct, to effect, and to hold fast.

7. The first thing which kindles ardour in learning is the greatness of the teacher. What is greater than the Mother of God? What more glorious than she

whom Glory Itself chose? What more chaste than she who bore a body without contact with another body? For why should I speak of her other virtues? She was a virgin not only in body but also in mind, who stained the sincerity of its disposition by no guile, who was humble in heart, grave in speech, prudent in mind, sparing of words, studious in reading, resting her hope not on uncertain riches, but on the prayer of the poor, intent on work, modest in discourse; wont to seek not man but God as the judge of her thoughts, to injure no one, to have goodwill towards all, to rise up before her elders, not to envy her equals, to avoid boastfulness, to follow reason, to love virtue. When did she pain her parents even by a look? When did she disagree with her neighbours? When did she despise the lowly? When did she avoid the needy? Being wont only to go to such gatherings of men as mercy would not blush at, nor modesty pass by. There was nothing gloomy in her eyes, nothing forward in her words, nothing unseemly in her acts, there was not a silly movement, nor unrestrained step, nor was her voice petulant, that the very appearance of her outward being might be the image of her soul, the representation of what is approved. For a well-ordered house ought to be recognized on the very threshold, and should show at the very first entrance that no darkness is hidden within, as our soul hindered by no restraints of the body may shine abroad like a lamp placed within.

8. Why should I detail her spareness of food, her abundance of services—the one abounding beyond nature, the other almost insufficient for nature? And there were no seasons of slackness, but days of fasting, one upon the other. And if ever the desire for refreshment came, her food was generally what came to hand, taken to keep off death, not to minister to comfort. Necessity before inclination caused her to sleep, and yet when her body was sleeping her soul was awake, and often in sleep either went again through what had been read, or went on with what had been interrupted by sleep, or carried out what had been designed, or foresaw what was to be carried out.

9. She was unaccustomed to go from home, except for divine service, and this with parents or kinsfolk. Busy in private at home, accompanied by others abroad, yet with no better guardian than herself, as she, inspiring respect by her gait and address, progressed not so much by the motion of her feet as by step upon step of virtue. But though the Virgin had other persons who were protectors of her body, she alone guarded her character; she can learn many points if she be her own teacher, who possesses the perfection of all virtues, for whatever she did is a lesson. Mary attended to everything as though she were warned by many, and fulfilled every obligation of virtue as though she were teaching rather than learning.

10. Such has the Evangelist shown her, such did the angel find her, such did the Holy Spirit choose her. Why delay about details? How her parents loved her,

strangers praised her, how worthy she was that the Son of God should be born of her. She, when the angel entered, was found at home in privacy, without a companion, that no one might interrupt her attention or disturb her; and she did not desire any women as companions, who had the companionship of good thoughts. Moreover, she seemed to herself to be less alone when she was alone. For how should she be alone, who had with her so many books, so many archangels, so many prophets?

11. And so, too, when Gabriel visited her, (Luke i. 28.) did he find her, and Mary trembled, being disturbed, as though at the form of a man, but on hearing his name recognized him as one not unknown to her. And so she was a stranger as to men, but not as to the angel; that we might know that her ears were modest and her eyes bashful. Then when saluted she kept silence, and when addressed she answered, and she whose feelings were first troubled afterwards promised obedience.

12. And holy Scripture points out how modest she was towards her neighbours. For she became more humble when she knew herself to be chosen of God, and went forthwith to her kinswoman in the hill country, not in order to gain belief by anything external, for she had believed the word of God. "Blessed," she said, "art thou who didst believe." (Luke i. 56). And she abode with her three months. Now in such an interval of time it is not that faith is being sought for, but kindness which is being shown. And this was after that the child, leaping in his mother's womb, had saluted the mother of the Lord, attaining to reason before birth.

13. And then, in the many subsequent wonders, when the barren bore a son, the virgin conceived, the dumb spake, the wise men worshipped, Simeon waited, the stars gave notice. Mary, who was moved by the angel's entrance, was unmoved by the miracles. "Mary," it is said, "kept all these things in her heart." (Luke ii. 19). Though she was the mother of the Lord, yet she desired to learn the precepts of the Lord, and she who brought forth God, yet desired to know God.

14. And then, how she also went every year to Jerusalem at the solemn day of the passover, and went with Joseph. Everywhere is modesty the companion of her singular virtues in the Virgin. This, without which virginity cannot exist, must be the inseparable companion of virginity. And so Mary did not go even to the temple without the guardianship of her modesty.

15. This is the likeness of virginity. For Mary was such that her example alone is a lesson for all. If, then, the author displeases us not, let us make trial of the production, that whoever desires its reward for herself may imitate the pattern. How many kinds of virtues shine forth in one Virgin! The secret of

modesty, the banner of faith, the service of devotion, the Virgin within the house, the companion for the ministry, the mother at the temple.

16. Oh! how many virgins shall she meet, how many shall she embrace and bring to the Lord, and say: "She has been faithful to her espousal, to my Son; she has kept her bridal couch with spotless modesty." How shall the Lord Himself commend them to His Father, repeating again those words of His: "Holy Father, these are they whom I have kept for Thee, on whom the Son of Man leant His head and rested; I ask that where I am there they may be with Me." (John xvii. 24). And if they ought to benefit not themselves only, who lived not for themselves alone, one virgin may redeem her parents, another her brothers. "Holy Father, the world hath not known Me, but these have known Me, and have willed not to know the world." (John xvii. 25).

17. What a procession shall that be, what joy of applauding angels when she is found worthy of dwelling in heaven who lived on earth a heavenly life! Then too Mary, taking her timbrel, shall stir up the choirs of virgins, singing to the Lord because they have passed through the sea of this world without suffering from the waves of this world. (Ex. xv. 20). Then each shall rejoice, saying: "I will go to the altar of God; to God Who maketh my youth glad;" (Ps. xliii. [xlii.] 4). and, "I will offer unto God thanksgiving, and pay my vows unto the Most High." (Ps. l. [xlix.] 14).

18. Nor would I hesitate to admit you to the altars of God, whose souls I would without hesitation call altars, on which Christ is daily offered for the redemption of the body. For if the virgin's body be a temple of God, what is her soul, which, the ashes, as it were, of the body being shaken off, once more uncovered by the hand of the Eternal Priest, exhales the vapour of the divine fire. Blessed virgins, who emit a fragrance through divine grace as gardens do through flowers, temples through religion, altars through the priest.

(Note: hosted by a non-Orthodox site:

<http://www.ccel.org/ccel/schaff/npnf210.iv.vii.iii.ii.html>)



99. O Těle pažitok. Mskva (7), XVI s.
Über dich freut sich, Moskau (7), 16. Jh.

*The Most-Holy Theotokos: "All creation rejoices in thee..."
(<http://pravicon.com/images/icon/0219/0219001.jpg>)*

Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy on us and save us! Amen!

An elderly monk, a laborer in noetic prayer, said, "We should not miss any chance given to us to say the Jesus Prayer. We must not let our mind wander in vain things. In saying the Jesus Prayer, one's mind finds rest and joy. It is like small children who, for the whole day, run around shouting and playing and hitting each other. But the one thing that gives them rest and great joy is when, at night, they find themselves in their mother's arms. This way also one's mind, instead of being scattered about, out to be devoted to mental prayer. from An Athonite Gerontikon

**A Special Thank You
to John Pauncic who repaired the ladies room plumbing!**

All Saints Camp fundraising calendars are in! Please see Debbie Pauncic if you are interested in getting one—they make great Christmas gifts!

The 2013 Church Calendars and Envelopes are being prepared and should be available soon—stay tuned for updates!

We have a supply of new "blue book" Divine Liturgy books available in the back of the church. Everyone is welcome to have one for their own use—see John Pauncic!