



## 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: Archbishop Jovan, Bishop Robert, Father Jakiw Norton, Father Dragan Filipović, Father Stevo Rocknage, Father Paul Stoll, Father Igor Soroka, Father Joseph Kopchak, Father Cuthbert Jack, Father Elias Warnke, Father Nestor Kowal, Father George Yatsko, Father Paul Bigelow, Father Emilian Balan, Father John Nakonachny, Father Steve Repa, 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, 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, Linda 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, 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, 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, Corey Guich, Robert Vangrin, Juliana Leis, Susan "Billie" Mason, Pauline Witkowsky, Sera White, Donald Griffey, Deborah Smith, Nancy & Eric Dunik, Julian Strozh [child with cerebral palsy], Dr. Kirsten Ream, Patricia Corey, Michelle, Katie Swarm, Richard Dunst, Michelle, Jamie Gardner, Patrick, Linda Morris, Howard Simpson, Ronald Graham [Evelyn's nephew], Chris, Pastor Ed Bowen, David Hiles, Karen Johnson, Jennifer, Jerry Quinn, Cher Mount, Frank & Janet Horrell, Jim Wandling, Susan Bertram, Rita McConnell, Gail, Pete Special, Sirena Sharp, Ron Paulovich, Patty Sinicki, Fred DeNorscia, Sandi Anderson, Donald Uebing, and Daria Masur ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

Father Bob and his family will be out of town for a short vacation—there will be no services on Sunday, August 18<sup>th</sup>...please plan on visiting a neighboring Orthodox parish—see Fr. Bob if you would like a list of parishes. In addition, if you need the services of an Orthodox priest, please contact President John Paouncic, who has contact information for neighboring clergy. See you all on Sunday, August 25<sup>th</sup>! God Bless!

Since the icon talk was so well received, Alex and Pani Gina suggested having Fr. Bob answer questions of interest to our parish family. Alex will be constructing an "Ask Your Priest" box for your questions that will be placed in the parish basement hall. If you have a question, please write it down and place it in the box. Father Bob will try to answer as many questions as he can at Coffee Hour after Liturgy...if he doesn't know the answer, he will research it and have an answer for the next Sunday! We are all learning every day, so we will continue to learn together! God Bless!  
Fr. Bob

**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 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 AUGUST 11          Divine Liturgy of Saint John Chrysostom    10:30 AM**  
**SEVENTH SUNDAY AFTER PENTECOST; MARTYR CALLINICUS OF GANGRA IN ASIA MINOR; NEW HIEROMARTYRS SERAPHIM & THEOGNOST; MARTYR THEODOTA & 3 SONS IN BITHYNIA; MARTYR MICHAEL**

*Tone 6*

Romans 15:1-7

Matthew 9:27-35

***Parastas in Blessed Memory of Stephen Kuzman & Victor Burlack—John & Debbie Paouncic***

**WEDNESDAY, AUGUST 14 DORMITION FAST BEGINS**

**SUNDAY, AUGUST 18          NO SERVICE IN SLICKVILLE!!!**  
**EIGHTH SUNDAY AFTER PENTECOST; FOREFEAST OF THE TRANSFIGURATION OF OUR LORD; MARTYR EUSIGNIUS OF ANTIOCH; HIEROMARTYRS FABIAN & ANTHERUS-POPES OF ROME; MARTYRS CANTIDIUS, CANTIDIAN, & SIBELIUS OF EGYPT**

*Tone 7*

1 Corinthians 1:10-18

Matthew 14:14-22

**MONDAY, AUGUST 19          HOLY TRANSFIGURATION OF OUR LORD AND SAVIOR JESUS CHRIST**

**SUNDAY, AUGUST 25      Divine Liturgy of Saint John Chrysostom      10:30 AM**  
**NINTH SUNDAY AFTER PENTECOST; AFTERFEAST OF THE TRANSFIGURATION;**  
**MARTYRS ANICDTUS & PHOTIUS OF NICOMEDIA; HIEROMARTYR ALEXANDER-**  
**BISHOP OF COMANA; MARTYRS PAMPHILIUS & CAPITO**

*Tone 8*

1 Corinthians 3:9-17

Matthew 14:22-34

## **BULLETIN INSERT FOR 11 AUGUST 2013**

**SEVENTH SUNDAY AFTER PENTECOST; MARTYR CALLINICUS OF  
GANGRA IN ASIA MINOR; NEW HIEROMARTYRS SERAPHIM &  
THEOGNOST; MARTYR THEODOTA & 3 SONS IN BITHYNIA; MARTYR  
MICHAEL**

### **TROPARION—TONE 6**

The angelic powers were at Thy tomb; the guards became as dead men.  
Mary stood by Thy grave, seeking Thy most pure body.  
Thou didst capture hell, not being tempted by it.  
Thou didst come to the Virgin, granting life.  
O Lord who didst rise from the dead: 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 6**

When Christ God, the Giver of Life,  
Raised all of the dead from the valleys of misery with His might hand,  
He bestowed resurrection on the human race.  
He is the Savior of all,  
The Resurrection, the Life, and the God of all!

### **PROKEIMENON—TONE 6**

**READER:** O Lord, save Thy people and bless Thine inheritance.

**PEOPLE:** **O Lord, save Thy people and bless Thine inheritance.**

**READER:** To Thee, O Lord, will I call. O my God, be not silent to me.

**PEOPLE:** **O Lord, save Thy people and bless Thine inheritance.**

**READER:** O Lord, save Thy people.

**PEOPLE:** **And bless Thine inheritance.**

## **ALLELUIA VERSES—TONE 6**

He who dwells in the shelter of the Most High will abide in the shadow of the heavenly God.

He will say to the Lord: My Protector and my Refuge; my God, in whom I trust.



### Letter from His All-Holiness Patriarch Bartholomew



### **Message by His All Holiness Ecumenical Patriarch Bartholomew to the Devout Ukrainian People on the Occasion of the 1025<sup>th</sup> Anniversary since the Baptism of the Kievan Rus**

Your Excellencies, the political and ecclesiastical leaders of the Orthodox people of Ukraine, beloved and precious Orthodox Ukrainian faithful,

The Holy Mother and Great Church of Christ, the Ecumenical Patriarchate, learned with great joy about your joint decision regarding the celebration of another milestone, the 1025th anniversary since the collective baptism of your predecessors. For, indeed, the acceptance of the Christian faith by the people in the region of Ukraine constituted a supreme event in its history, through which it was grafted into the body of Christ, the Church, and entered into the community of Christian Churches of Europe.

In recollecting this event, it is crucial for us to call to mind the emissaries of St. Vladimir, who came to know God's glory through the man-made Church of the Holy Wisdom in Constantinople, as well as the missionary evangelists of the Orthodox faith from Constantinople and enlighteners of the Slavs, Saints Cyril and Methodios, and the educational and cultural service through preaching, teaching, sanctity and the translation of many liturgical, ecclesiastical and other books into the Slavic language. Thanks to their work, the transmission of the boundless Orthodox

treasure was realized from Constantinople to the entire Slavic world, especially in Ukraine.

At the same time, the Mother Church of Constantinople – through its ongoing emissaries under its jurisdictional and pastoral care until the 17th century, by sending illumined Hierarchs and various individual clergy and lay representatives with intellectual, scientific and artistic skills – contributed in a unique and universally professed service and knowledge, a spiritual and wider service, for the organization of its church life, the construction of many sacred temples, their iconography, and the cultivation of an Orthodox ethos, also providing through the centuries for the unity of the Ukrainian people and their conscious Orthodox identity, resulting in the fact that Kiev became the spiritual center of Christianity in this wider region of Eastern Europe.

Thus, the Ecumenical Patriarchate contributed to the progress of your Church and your Nation, while the Christian faith improved the spiritual and social life of your People, offering very generously to its development and advancement. We are delighted that this great contribution of the Christian faith to the progress of your country is rightfully recognized.

Following the Christianization of your land, the Ukrainian Nation has raised numerous Saints of international reputation and recognition, who constantly pray for the people of Ukraine and the whole world, attracting the grace and blessing of God, while averting trouble and affliction through the ages. The Saints of each place are its genuine protectors, while their prayers are greatly efficient, especially when individuals and peoples invoke their assistance.

Today's people are often distracted by secular criteria, judging the power of nations on the basis of economic data or other factors of worldly power. However, in this way, they overlook the power of God, which the Saints realize on behalf of the faithful. God's strength is often invisible, coming as a beneficent breath or gentle breeze, which is precisely why it is not perceived by those living amid the noise of contemporary events and preoccupation, although it surely leads to the Resurrection.

It is, then, admirable and exemplary that your nation has decided in unison with its civil and church leaders to celebrate this anniversary of the Christianization of its predecessors, which demonstrates the significance that you attribute to the Christian faith and the Orthodox Church as integral factors, which preserve the unity of the people as well as reflective of the sources from which it always drew its most noble and creative inspiration. The great importance, which all of you give to this spiritual event, also proves the awareness of the need to return to these sources, as witnessed in any case eloquently by the entire ecclesiastical renewal in Ukraine.

Indeed, if in the last everything possible was done in order to forget the anachronistic "ghost" of religion, those who remained faithful to the Ukrainian soil – nourished by the ascetic sweat and tears together with the blood of the martyrs during difficult times for the Church – demonstrated that the Christian faith is strong and continues to exist today thanks to their sacrifices, winning over the hearts of the people in both the political and intellectual sphere. The Church follows its Leader, who came as victor in order to be victorious. (See Rev. 6.2) It does not defend itself anachronistically, but rather speaks directly to the soul, revealing the reality of God's presence and His kingdom, in accordance with the sacred truth that "the kingdom of God is within us." (Luke 17.21)

The Founder of the Church and Savior of the world, our Lord Jesus Christ, passionately desired and continues to desire that all who believe in Him "may be one." (John 17.11) In our age, when differences of opinion divide people, it is very timely for us to remember that we are all called to unity and that differences of opinion should not lead to division, but instead to an emphatic and conscious effort for the unity of all people. It is only through unity that we can encounter the problems and provocations of history. Of course, it is very difficult to achieve concord of opinion in all matters, but the inevitable difference of opinion on various matters should never lead to deep division; instead, those with differing opinions must come to an agreement always based on the criterion of the benefit of the people and the truth.

The Ecumenical Patriarchate is saddened and concerned for the existing and emerging divisions in the field of Orthodox Ukraine. We believe, endeavor and labor, in many and various ways as well as through all spiritual and ecclesiastical means and methods available to us, aiming at transcending differences through love and dialogue, so that destructive division may desist inasmuch as it is never in agreement with the Lord's will. It is the prayer and desire of us all that there will be in this blessed Land one flock under our Lord, God and Savior Jesus Christ, who unites all things divided and directs everything in history.

The true unity of a people can be achieved through the Church, but only when we do not treat it as an individual, nationalistic or ethnic instrument foreign to its spiritual goals, but rather as a divine-human institution, which has as its sole purpose the deification and salvation of all people in Christ Jesus. When we reduce the Church to a place for the fulfillment of individual interests and nationalistic expectations, then we deprive it of its spiritual purpose, secularize and disorientate it. The Church is an icon of the salvific presence of Christ in the world for all time until the end of the ages, and all the Ukrainian Orthodox faithful are members of the same body.

The ultimate goal of the Ecumenical Patriarchate is for every believer to experience the unity of all human nature in Christ, irrespective of ethnic difference among Greek and barbarian, slave or freedman, where "Christ is all in all." (Col. 3.11) To the Mother Church of Constantinople belong faithful of diverse ethnicities, languages, regional traditions, peoples and races, all with the aim of experiencing in one body and "in the same place" the presence of God. A characteristic example of the unifying, transnational and supra-ethnic role of the Ecumenical Patriarchate in the world is again the mission of Saints Cyril and Methodios, peers of the Apostles, who did not impose the Greek language and Byzantine civilization on the Slavs, but rather respected their linguistic and racial specificity, laboring to create a superb, new and united Christian Slavic civilization.

In this way, the Ecumenical Patriarchate embraces the oikoumene with "the eschata" as its vision; it bears the truth of the living body of Christ as an ecumenical treasure; and it constitutes an eschatological community on a journey, praying to the Lord: "Thy kingdom come; Thy will be done on earth as in heaven" (Matt. 6.10) and awaiting "a new earth and a new heaven." This spirit and witness of the Ecumenical Patriarchate preserves unity within a "limited" diversity, assuming various ethnic forms and respecting local elements. Without losing sight of the thread of the common Orthodox tradition, it sees upon the particular expressions of the people in the light of the age to come.

Consequently, the Orthodox Church in Ukraine can and must constitute a tangible sign of harmonious coexistence for those believing in an Orthodox manner and being Orthodox Christians in the body of Christ. Every ethnic distinction, competition and division is foreign to the ecumenical spirit of the Church. We pray, then, and believe that the people of Ukraine will be united through their common faith, as well as through respect for their origins, identity, ethnic conscience and linguistic particularity.

The Mother Church shares your joy on the 1025th anniversary since the Christianization of your predecessors and wholeheartedly prays that you will advance more deeply in the Christian faith and the virtue of unity. This spiritual progress will also bring about a corresponding general progress for the Ukrainian people because, without a doubt, the disturbance of moral order precedes any political or financial crisis. Thus, a society that wishes to avoid financial crisis must remain stable from a moral perspective and respect the moral codes.

We are convinced that the beloved people of Ukraine, from the highest leader to the last citizen, accept the need for ethical uprightness in the individual and social life. We fervently pray that the Lord will bless you all and grant you every gift, both earthly and heavenly.



Since we were unable to attend personally in order to share with you these celebrations, through our Patriarchal Delegation we bless from this Sacred Center of Orthodoxy all the efforts of the local Church, the State and Ukrainians throughout the world so that you may transcend the problems and achieve the unity desired by and demanded of all. Moreover, we assure you that, as Ecumenical Patriarchate and your Mother Church, we shall continue our efforts for the unity and prosperity of the Orthodox people in their majority in cooperation with the State, our sister Church of Moscow, the local ecclesiastical leadership there, and with all capable persons, in order to reach this sacred goal.

Beloved children of the Lord in Ukraine,  
The light of Christ has enlightened you. Stay in the light. Avoid divisions. Pursue unity in truth, which is Christ. And in His light, you shall see light, just as the countenance of Ukraine is bright and a united Orthodoxy must shine brightly "for all in its house to see."

May the God of mercy and all consolation save and bless Ukraine, Orthodoxy and its people. Amen.

July 28, 2013

Your beloved brother in Christ  
and fervent supplicant before God,  
† Bartholomew of Constantinople

Via Pam Grant

Gordon was homeless, his dad hiding in Uruguay, when he opened a letter from a legend. This is an excerpt from his 11th grade essay about Martin Brodeur.

The goaltender I admire most in the National Hockey League is Martin Brodeur who plays for the New Jersey Devils. He is the best goalie. He has broken all the records previously set by the best goalies in the league. He is the only goalie to ever score a goal. I not only admire him for his play but also his character. On April 3, 2007, Martin Brodeur wrote me a personal letter of encouragement. In the letter, he referred to me as a fellow hockey player. He wrote in detail about the distinct qualities coaches and scouts look for in players.

He wrote: While talent is certainly important the difference between good players and champions is very slight and often determined by characteristics such as dedication, integrity, and perseverance. Very often this is what separates them from their equally or sometimes more talented

counterparts. The same is true in life, so work hard in school and in all you do. I was inspired by him to be the best I could be.

I still watch Martin Brodeur play. This summer his son was drafted to the New Jersey Devils as a goalie. Father and son will play on the same team this season. Martin Brodeur was recently honored when he broke the record for NHL wins. He received an engraved silver hockey stick made by Tiffany & Co.

He has played in the NHL since 1990. He always played for the New Jersey Devils even though he could have made more money when other teams offered him contracts. He has been loyal to his team. Goalies have the opportunity to be creative with their helmets. His helmet has the signature team logo and has not varied over the years. This year which is likely his last, his helmet has his bulldogs, a reel of film to honor his father, the Stanley Cups he has won and his children's initials. He wears number 30. His letter to me was signed, in ink with the number 30 in his signature.

I am looking forward to this hockey season. I hope #30 and the New Jersey Devils win The Stanley Cup. Martin Brodeur is a champion.

### **Speaking of divorce, pope refers to practice of Orthodox churches**

By Cindy Wooden, Catholic News Service

VATICAN CITY (CNS) -- When Pope Francis spoke to journalists about the need for a stronger Catholic pastoral approach to marriage and to divorced people, he made a parenthetical reference to how the Orthodox churches handle the breakup of marriages differently.

"The Orthodox have a different practice," he told reporters July 28 during his flight back to Rome from Rio de Janeiro. The Orthodox "follow the theology of 'oikonomia' (economy or stewardship), as they call it, and give a second possibility; they permit" a second marriage.

While the Greek Orthodox Archdiocese of America and the Greek Orthodox Archdiocese of Thyateira and Great Britain both use the English term "ecclesiastical divorce" when referring to the use of "oikonomia" to permit a second marriage, Orthodox scholars and the websites of both archdiocese make clear that the Orthodox practice differs from both a Catholic annulment and a civil divorce.

Unlike an annulment, which declares that a union was invalid from the beginning, the Orthodox decree does not question the initial validity of a

sacramental marriage and unlike a civil divorce it does not dissolve a marriage. Rather, the Orthodox describe it as a recognition that a marriage has ended because of the failure or sin of one or both spouses.

As quoted on the British church's website, Metropolitan Kallistos of Diokleia, an Orthodox scholar and retired professor at Britain's Oxford University, wrote in his book, "The Orthodox Church," that the Orthodox permit divorce and remarriage under certain circumstances because Jesus himself, in upholding the indissolubility of marriage in Matthew 19:9, makes room for an exception. In the translation he quoted, Jesus says: "If a man divorces his wife, for any cause other than unchastity, and marries another, he commits adultery."

The revised New American Bible, used at Mass by U.S. Catholics, translates the sentence as: "Whoever divorces his wife (unless the marriage is unlawful) and marries another commits adultery." However, most translations use "unfaithfulness," "fornication" or something similar to "unchastity" for the exception.

Still, Metropolitan Kallistos wrote, "Orthodoxy regards the marriage bond as, in principle, lifelong and indissoluble, and it condemns the breakdown of marriage as a sin and an evil. But while condemning the sin, the church still desires to help the sinners and to allow them a second chance. When, therefore, a marriage has entirely ceased to be a reality, the Orthodox Church does not insist on the preservation of a legal fiction."

"Divorce is seen as an exceptional but necessary concession to human sin," he wrote. "It is an act of 'oikonomia' ('economy' or dispensation) and of 'philanthropia' (loving kindness). Yet although assisting men and women to rise again after a fall, the Orthodox Church knows that a second alliance can never be the same as the first; and so in the service for a second marriage several of the joyful ceremonies are omitted, and replaced by penitential prayers."

Let us be convinced that nothing can happen to us apart from the providence of God. *St. Dorotheos of Gaza, Discourses and Sayings*, pg 143

**Father Bob and his family will be out of town for a short vacation—there will be no services on Sunday, August**

**18<sup>th</sup>...please plan on visiting a neighboring Orthodox parish—see Fr. Bob if you would like a list of parishes. In addition, if you need the services of an Orthodox priest, please contact President John Paouncic, who has contact information for neighboring clergy. See you all on Sunday, August 25<sup>th</sup>! God Bless!**