



## 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, Father Adam Yonitch, 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, Grace & Owen Ostrasky, 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, Nancy Barylak, Patrick Keenan, Khrystyna Chorniy, Anthony Cormier, Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Charles & Esther Holupka, Wanda Mefford, 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, Bonnie & Eugene Blair [Pani Gina's parents], Mel & Charlotte Malik, David Hoenshell, Barbara Macino, Shelley Hill, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Helen Bozo, Corey Guich, Robert Vangrin, Susan "Billie" Mason, Pauline Witkowsky, Sera White, Donald Griffey, Deborah Smith, Nancy & Eric Dunik, Julian Stroz [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, Sabrina, Shirley, and Daria Masur ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

**PLEASE REMEMBER IN YOUR PRAYERS: All Christians and the others in the Middle East who are suffering during this time of great tragedy and unrest. May God watch over and keep them safe! Lord have mercy!**

**Father Bob visited with Liz Obradovich on Labor Day—she is in good spirits and wanted to say hello to everyone at church. She hopes to start rehabilitation and to get strong enough to return to church soon. Please remember her in your prayers!**

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, SEPTEMBER 08 Divine Liturgy of Saint John Chrysostom 10:30 AM  
ELEVENTH SUNDAY AFTER PENTECOST; MARTYRS ADRIAN, NATALIA, & 33  
COMPANIONS OF NICOMEDIA**

*Tone 2*

1 Corinthians 9:2-12

Matthew 18:23-35

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

**SUNDAY, SEPTEMBER 15 Divine Liturgy of Saint John Chrysostom 10:30 AM  
TWELFTH SUNDAY AFTER PENTECOST; MARTYR MAMAS & HIS PARENTS  
MARTYRS THEODOTUS & RUFINA OF CAESAREA IN CAPPADOCIA; SAINT JOHN  
THE FASTER-PATRIARCH OF CONSTANTINOPLE; 3628 MARTRYS OF NICOMEDIA**

*Tone 3*

1 Corinthians 15:1-11

Matthew 19:16-26

**SUNDAY, SEPTEMBER 22 Divine Liturgy of Saint John Chrysostom 10:30 AM  
THIRTEENTH SUNDAY AFTER PENTECOST; AFTERFEAST OF THE NATIVITY OF  
THE THEOTOKOS; HOLY & RIGHTEOUS ANCESTORS OF GOD JOACHIM & ANNA;  
MARTYR SEVERIAN OF SEBASTE; SAINT JOSEPH-ABBOT OF VOLOKOLAMSK;  
SAINT THEOPHANES THE CONFESSOR AND FASTER OF MOUNT DIABENOS;  
MARTYRS CHARITON & STRATON & BLESSED NICETAS THE HIDDEN OF  
CONSTANTINOPLE; THE HOLY FATHERS OF THE THIRD ECUMENICAL COUNCIL;**

**UNCOVERING OF THE RELICS OF SAINT THEODOSIUS-ARCHBISHOP OF  
CHERNIHIV**

*Tone 4*

*1 Corinthians 16:13-24; Galatians 4:8-21*

*Matthew 21:33-42; Luke 8:16-21*

***Parastas in Blessed Memory of Tillie Kuzman—John & Debbie Pauncic***

**BULLETIN INSERT FOR 08 SEPTEMBER 2013  
ELEVENTH SUNDAY AFTER PENTECOST; MARTYRS ADRIAN,  
NATALIA, & 33 COMPANIONS OF NICOMEDIA**

**TROPARION—TONE 2**

When Thou didst descend to death, O Life Immortal,  
Thou didst slay hell with the splendor of Thy Godhead!  
And when from the depths Thou didst raise the dead,  
All the powers of heaven cried out:  
O Giver of Life! Christ our God! 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 2**

Hell became afraid, O Almighty Savior,  
Seeing the miracle of Thy Resurrection from the tomb!  
The dead arose! Creation, with Adam,  
Beheld this and rejoiced with Thee!  
And the world, O my Savior, praises Thee forever!

**PROKEIMENON—TONE 2**

**READER:** The Lord is my strength and my song. He has become my  
salvation.

**PEOPLE: The Lord is my strength and my song. He has become my  
salvation.**

**READER:** The Lord has chastened me sorely, but he has not given me over  
to death.

**PEOPLE: The Lord is my strength and my song. He has become my  
salvation.**

**READER:** The Lord is my strength and my song.

**PEOPLE: He has become my salvation.**

## **ALLELUIA VERSES—TONE 2**

The Lord answer you in the day of trouble! The name of the God of Jacob protect you!

Save the king, O Lord, and hear us on the day we call!

### **ASK FR. HARVEY**

#### **Questions answered by Fr. John W. Harvey**

Michael J. Komichak

*I am a devotee of our church choral music and what with the Kyivan, Galician and Carpatho-Rusyn chants there is such a wide resource now available to say nothing of the justly famous composers of Slavic church music. Having an exemplary choir with a wide repertoire directed by a gifted choir director, I feel that our parish is truly blessed. I didn't realize how richly blessed until I visited another of our parishes and had a rude shock. It was not the choice of music which offended, but the excruciatingly slow pace of the chants and responses. I was also astounded as the reason given was that being slowly sung, the music was supposed to be more prayerful and that that style of singing was the ideal for Orthodox worship. Can this reasoning be possibly correct?*

Prayerful singing is indeed the goal in Orthodox church worship, but I believe the reasoning given in the question supporting slowly rendered singing is totally erroneous. In my home parish, years ago, we had a choir director whose music was sung at a moderate speed, but the rendition of it was characterized by the people as "molitvenni" (prayerful). That referred to the quality and tone of the singing without reference to speed. Our next choir director used different compositions and arrangements, all of which were certainly louder, a bit brash and bombastic, and at the same time rather diverting. The music was colorful, perhaps better suited to a concert, but the people noted that it was not prayerful as they had been used to experience.

Orthodox church singing should present a seamless effect. There should not be pauses for pitches at each response nor should there be any silent 'downtime' between hymns. Moderate speed should be maintained, but even swift singing is quite acceptable. In fact, really swift singing is mandated for the Paschal services. The Paschal services, otherwise known

as the RUSH service, expect that chants from the priest as well as the choir should be rendered in double time. The priest as he incenses should do this in double-time just as he gives the Paschal greeting.

If clearly pronounced and phrased, quick singing can be very intelligible and understood. Slow singing unnecessarily prolongs services, which become boring to the worshippers. Yawns and shuffling feet are a sign that you have lost the congregation's attention. In the past I visited an O.C.A. parish that was doing Jerusalem Matins, one of my favorite services. The cantor and priest so dragged out each verse that I was champing at the bit to get out as soon as possible. Such a negative experience may serve to drive away parishioners. I am sure that next year, families would think twice rather than to go to Jerusalem Matins at that place.

As a final example, I remember my experience at New Valamo monastery in Finland. The services and the monastic chanting went along at a fairly fast pace and I came to learn that this is the usual practice in Slavic monasteries.

Recapitulating, a prayerful choral service refers to the tone and quality of its rendition, not to the speed at which it is sung. Priests or choir directors who espouse a slow and draggy manner of singing are doing their parishes a grave disservice. *September 2013 UOW Bulletin*

Prot. No. 735

+ BARTHOLOMEW

By God's Mercy Archbishop of Constantinople-New Rome  
And Ecumenical Patriarch

To the Plenitude of the Church

Grace and Peace from the Creator and Conserver of All Creation

Our Lord God and Savior Jesus Christ

Beloved brothers and children in the Lord,

We have come to September 1<sup>st</sup>, the beginning of the ecclesiastical year, which the Ecumenical Patriarchate and subsequently the entire Orthodox Church designated as a day of prayer for the natural environment. Since then, as a result of this initiative, the interest in

protecting the natural environment has expanded more broadly and numerous measures are now taken for the sustainability and balance of the earth's ecosystems as well as for all related problems.

Inasmuch as it is well known and proven, that "the laws of nature are neither dissolved nor disturbed, but always remain constant" (St. John Chrysostom, *On Lazarus* VI PG 48. 1042), we are today obliged to focus our attention on the unseen human interventions impacting the ecological balance, which is disturbed not only by visible destructive actions – such as deforestation, depletion of water resources, the overall exploitation of natural and energy resources, together with the pollution of immense land or marine regions by means of spilling or depositing toxic and chemical materials – but also by activities invisible to the naked eye. We are speaking of interventions into the genes of living creatures and the creation of mutations with unforeseen developments, such as the discovery of ways for releasing vast powers, atomic and nuclear, whose misuse could obliterate all traces of life and civilization on our planet. In such cases, greed and love of power are not the sole criteria on the part of those seeking to intervene and mutate these living creatures, which God created as "very good," but the arrogance on the part of some that look to oppose God's Wisdom and consider themselves capable of improving His work. The ancient Greeks called this spiritual condition "hubris," and it signifies arrogant insolence of someone with limited mind before the all-knowing and almighty Creator.

Naturally, we are not opposed to scientific research, so long as it provides beneficial services to humanity and the environment. Thus, the use of scientific determinations, for instance, for the healing of illness is surely acceptable; but the forceful commercial exploitation of resources from contemporary chemical and biological technology in the light of some predetermined conclusion that these are not harmful to humanity, is certainly denounced because it has repeatedly led to tragic consequences for humanity and the environment.

Science is quite right to research constantly and endeavor to explain the natural laws and order. God's commandment to the first-created, namely that they "subdue the earth" (Gen. 9.1), grants the license for research into and knowledge of the natural and biological mechanisms active in nature so that the natural environment may be a heavenly entity.

The only condition is that the pursuit and utilization of knowledge should not aim solely at profit or become an arrogant effort toward the construction of a new tower of Babel, whereby God's creatures seek to reach and perhaps, through some people's conceit, even surpass the Creator Himself. Unfortunately, sometimes human beings forget the fact that "the source of beauty created all things" (Wisdom 13.3) and "the Lord's hand established the earth, while His right hand founded the heavens." (Is. 48.13)

Consequently, it is our obligation, as shepherds of the Church and every person of the spirit and the sciences but also of all devout Christians, to do good and especially to pray that the divine Creator of all may enlighten the scientists, who are particularly involved with these issues, that they may enter the mysteries of nature with humility before God and respect toward the natural laws so as to avoid the unnatural use of their research for commercial or other reasons. A long experience is necessary in order to determine that the ascertained beneficial repercussions of the application of new knowledge do not have parallel side effects that are destructive to the environment as well as to humanity.

At the creation of the world, the Lord's voice and original command that "nature may have its own laws remain in our world so that it is able to generate and bear fruit for all time" (Basil the Great, *On the Hexaemeron* IX PG 29.96) also guarantee the earth's sustainability. So the earth will continue to generate and bear fruit if it is permitted to adhere to its own natural order and if we as its inhabitants live according to the commandments and laws of God, abiding by and practicing them. Then He alone "will rain in their season, and the land shall yield its produce, and the trees of the field shall yield their fruit . . . And we shall eat our bread to the full and live securely in our land. And He will grant peace in the land." (Lev. 26.4-5)

On the occasion, then, of this important day and the commencement of the year, we pray with Joshua, the angelic Symeon, the seven children in Ephesus, and the sacred Psalmist David that the Lord will send forth His spirit and renew the face of the earth (cf. Ps. 103.20) to bless the works of His hands and deem us worthy of peacefully completing the time that lies before us. And we invoke upon those undertaking scientific research into



the power of nature the illumination, grace and blessing of the Holy Spirit.  
Amen.

September 1, 2013

"Again we pray for those who are being persecuted for their faith, especially the Christian faithful of Egypt and across the Middle East, that the Lord God will send down upon them every spiritual weapon to endure their tribulations; and that He will grant that Peace which passes all understanding upon the region, and throughout the whole world, as a foretaste of His heavenly Kingdom."

### **The Creed and Core Beliefs: Changing Our Understanding of our Most Basic Relationship** by [Father Alexis](#)

"Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary and Became Man."



Relationships are not just about connections between people. They are also internalized, defining who we are at a level of core beliefs. This is true in our development as children. It is true in our spiritual lives as well. Anyone familiar with the Old Testament knows that in the age prior to the Incarnation when human moral sensitivities were coarse and idolatry rampant, human beings' relationship with the true God was understood primarily as a contract between unequals: "I will be their God and they will be my people."(Genesis 17:7-8) The entire book of Leviticus sets forth the legal terms of a treaty between God and man, whose compliance would bring blessings and whose abrogation curses. The misadventures and calamities of the children of Israel in the Old Testament, however, reveal quite clearly that even those chosen from the mass of humanity were unable to live up to this contract and covenant with God. Theirs was a broken relationship that left those under the shadow death with broken spirits as well.

And so our compassionate Lord humbled Himself further and sought to transform people from within, changing the very way in which they would understand their relationship with God by elevating them from the state of being lawful (or lawless) servants to children who are loved and invited to love in return. In the incarnation of God, human beings would be given a new prototype for a relationship based on an unfathomable love: "God empties Himself taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross" (Philippians 2:7-8). In the Incarnation, it is as though there is a strange, yet glorious reversal, the Creator and Law-Giver appears not only as a man, but even further as a humble and obedient slave, doing what we could not do through the power of a love mightier than the law and more enduring than creation.

The incarnation would begin a new relationship that would be completely healed allowing the broken human spirit to now soar to the heavens to the very bosom of God the Father, the soul's ultimate home. Saint Athanasius the Great famously captured the new possibility, the new relationship, the new gift that the incarnation made possible when he wrote: "God became man so that man might become a god." God empties Himself and offers Himself as a human to humanity for the sake of humanity. This changes the nature of the relationship between God and man, thereby transforming the way human beings would also understand themselves. This is why Saint Paul tells the Romans, "Now I say, that the heir, as long as he is a child, differs nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

In our daily lives, we are grateful for the neighbor that watches our house when we are on vacation, a friend who remembers a birthday or anniversary, and someone who consoles us when life is difficult. How much more has God done for us? When we were estranged from Him and His

commandments, He doesn't send another prophet to us. Rather, He sends His beloved, only-begotten Son to us to become one of us, for our sakes. In assuming our nature, the Lord Christ makes possible a new and eternal friendship between earth and heaven, between man and God.

There is no more perfect relationship between God and humanity imaginable than what was accomplished for us in the incarnation. God becomes man so that man, through grace, can become like God and have communion with Him. This new and wondrous relationship is internalized in us with a feeling of perfect security, a sense of sacred purpose, and an undeniable pledge of infinite value. As the Psalmist notes, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

It is precisely in the Incarnation that man finds his purpose and worth. Our destiny is truly divine. We are more of a treasure than the most precious diamond. We are more valuable than the most radiant angels, for God Himself has chosen to empty Himself and become one of us. With an awareness of the incarnation planted firmly in our hearts, we have every reason to feel secure, every reason to be hopeful, and every reason to know that we are loved. By virtue of the incarnation, we can have a relationship with God more intimate and more transformational than any other relationship in the universe and in the process we become aflame with divine love that will translate us from earth to heaven even as it translated the Son of God from heaven to earth.

[Father Alexis](#) | September 1, 2013 at 12:07 am | <http://wp.me/p2vytf-ev>

### **50th Anniversary Choral Concert**

A Liturgical Choral concert celebrating the 50th Anniversary of the Cathedral Choir of the Archdiocese of Pittsburgh and Western Pennsylvania of the Orthodox Church in America will be held at Saint John the Baptist Orthodox Church in Canonsburg, PA on Sunday September 29, at 6:00pm. The director of the Choir is Fr. Igor Soroka, pastor of Saint Nicholas Orthodox Church in Donora, PA where he has served for the past 54 years.

Fr. Soroka has directed the Cathedral Choir from the time of its inception in 1963.

A social hour will follow the concert in the church hall. The concert is open to the public. For further information, contact Rebecca Danchenko at 412-478-7252.