



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, Denny Mader, Kareen Milcic, 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!

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 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 MARTYRS OF NICOMEDIA**

Tone 3

1 Corinthians 15:1-11

Matthew 19:16-26

Parastas in Blessed Memory of Rae Ruth Batch—Harry Batch & Family

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 Paouncic

SUNDAY, SEPTEMBER 29 Divine Liturgy of Saint John Chrysostom 10:30 AM
**FOURTEENTH SUNDAY AFTER PENTECOST; SUNDAY AFTER THE EXALTATION OF
THE CROSS; GREAT-MARTYR EUPHEMIA THE ALL-PRAISED OF CHALCEDON;
SAINT SEBASTIANA-DISCIPLE OF SAINT PAUL-MARTYRED AT HERACLEA;
MARTYR MELITINA OF MARCIANOPOLIS; MARTYRS VICTOR & SOSTHENES AT**

CHALCEDON; SAINT DOROTHEUS-HERMIT OF EGYPT; MARTYR LUDMILLA-GRANDMOTHER OF SAINT WENCESLAUS-PRINCE OF THE CZECHS; REPOSE OF SAINT CYPRIAN-METROPOLITAN OF KIEV

Tone 5

2 Corinthians 1:21-2:4; Galatians 2:16-20

Matthew 22:1-14; Mark 8:34-9:1

Litany in Blessed Memory of Milos Pekich—Millie Kerr Family

**BULLETIN INSERT FOR 15 SEPTEMBER 2013
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**

TROPARION—TONE 3

Let the Heavens rejoice! Let the earth be glad!
For the Lord has shown strength with His arm!
He has trampled down death by death!
He has delivered us from the depths of hell,
And has granted the world great mercy!

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

KONTAKION—TONE 3

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

PROKEIMENON—TONE 3

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

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

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

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

READER: Sing praises to our God, sing praises!

PEOPLE: Sing praises to our King, sing praises!

ALLELUIA VERSES—TONE 3

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

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

One must not argue, for an argument can sometimes cause great unpleasantness. It has been said, "He is great before God who behaves humbly towards his neighbor," and "God will exalt the humble, but the proud and argumentative God will humble." One must reproach only himself for his own faults, and not his neighbor. *St. Joseph*



From a person with an argumentative character, you can hardly expect anything else. In the spiritual life there is nothing worse and more harmful than argumentativeness. For a while it is sometimes concealed, but then it again is revealed in its former strength. *St. Ambrose*



Those who are indignant with us teach us to philosophically examine ourselves: are we really Christians? Do we love our enemies?—and to recognize in this our own infirmities. *St. Macarius*



Living Without Hypocrisy, Holy Trinity Monastery (Jordanville, NY), pg. 187

**The New Reality that Begins for Us When We Believe the Creed:
"Who was incarnate of the Holy Spirit and the Virgin Mary"**

by [Father Alexis](#)



The Virgin Birth is what takes humanity from the tired world of the Old Testament and introduces it to the miraculous incorruptibility of the New; it is what makes the descent of heaven to earth a reality with flesh and blood; it is what makes communion with God possible on a level beyond anything the daughters of Eve and sons of Adam could have ever imagined. The Virgin Birth is the hidden proclamation of the prophets, the secret expectation of the righteous, the unconcealed sweetness of angels, the indomitable courage of martyrs, and the cherished delight of monastics. Yet, many Christians pay little attention to it and pay even less regard to the integral role it plays in our human condition and our salvation. It introduces an entirely new way of being in the world.

According to Saint Maximus the Confessor, the virginity of Mary in relation to the Incarnation of Christ is not accidental. It has real anthropological and theological import. In order to properly comprehend this, it is necessary to explore briefly what Saint Maximus taught about pleasure and pain. For him, both pleasure and pain, as we experience them, were not part of God's original intent. Humanity was meant to experience delight from communion with God. In the Fall, the eyes of the [spiritual heart \(or nous\)](#) were misdirected downward toward sensual creation and away from the Uncreated that should have been the focal point of attention and desire. When man sought ultimate pleasure in created things rather than in the Uncreated, pain was a natural consequence. Since the time of the Fall, pleasure and pain have been inextricably linked, with pain being allowed by God to redirect the human nous to its proper end beyond this vicious cycle, in other words to redirect us to the God of our heart.

If you think about the observations of Saint Maximus, you may recognize the profundity of his insights regarding pleasure and pain. For example, the joy a married man and woman sense in collaborating with God in creating a new human life is mingled with the pain of childbirth. The

pride and joy of witnessing the wedding of one's daughter is mingled with the pain of loss at her departure. This co-mingling of pain and pleasure observed by Saint Maximus is borne out by experience to our present day. There is no escaping it.

Commenting on this teaching of Saint Maximus, Metropolitan Hierotheos Vlachos notes, "Therefore, pleasure precedes pain, since all pain is caused by pleasure, and this is why it is called natural pain. For Adam and Eve, pleasure was without cause, that is, it was not preceded by pain, while pain, which is a natural consequence of pleasure, is an obligation, a debt, paid by all men who have the same human nature. This is what happened to Adam and Eve. For their descendants, things are a little different; the experience of pain leads them to the enjoyment of pleasure. After the Fall and the entry of the law of sin and death into his existence, man is in a tragic state, because, even though pain reverses pleasure and annuls its active movement, man cannot reverse and eliminate the law of death which is found within his being...Herein lies the tragedy of man, who may cure pleasure and obtain inner balance through voluntary pain (asceticism) and involuntary events (external grief, death) but is unable to liberate himself from pain, which is determined by the law of death."

This is precisely where the importance of the Virgin Birth in the history of our salvation can be seen. Unlike all other human beings born after the Fall, the birth of Christ was not punctuated by pain. The Virgin birth was of an entirely different order for the Lord Christ was "incarnate of the Holy Spirit and the Virgin Mary". Man was in an impossible state-unable to escape the quagmire of pleasure and pain. God had to intervene on His behalf. Again, Metropolitan Hierotheos Vlachos explains, "It was absolutely impossible for human nature which had fallen to voluntary pleasure and involuntary pain to return to the former state 'had the Creator not become man'. The mystery of Incarnation lies in the fact that Christ was born human, but the beginning and cause of His birth was not sensual pleasure, for He was born of the Holy Spirit and the Virgin Mary, outside the human way of generation, and He embraced pain and death by His own free choice. For man, pain came as a result of sin, it was involuntary. While for Christ, who was born without sensual pleasure, pain was received by choice."

Jesus Christ, in assuming human nature, voluntarily takes on what was thrust upon us involuntarily—namely, pleasure and pain. In the Virgin Birth, devoid of sensual pleasure and pain, the foreshadowing of our true destiny may be seen. The Virgin Birth gives us a glimpse of what the Lord Christ wrought for us in His death and Resurrection: namely, salvation that will free us from the dialectic of pleasure and pain.

What would it mean if belief in the Virgin birth were a core belief influencing behavior, thought, and feeling? First, it would mean that pure attention towards God that remains willingly outside of the enticement of pleasure and the threat of pain would be a cardinal virtue that could inspire Christian heroism. The realization that such a stance can lead to something wonderful, holy, and new would make adopting the commandments of Christ and following the strait and narrow a joy and an adventure. Second, it would mean that virginity and fertility would become categories that would characterize our choices in life, entailing a sense of being set aside for God on the one hand and a sense of being generous in offering of ourselves to the world around us on the other. We would strive to be like the wise virgins who kept the oil of virtue, love, and compassion in their vessels. Third, we would see that being Christians and Christ-bearers calls us to unify the best of all worlds, [theoria and praxis](#), [prayer and service](#), [heaven and earth](#).

[Saint Nicolai of Zycha](#) sums up the significance of confessing Christ incarnate of the Holy Spirit and the Virgin Mary in this way: “Every wisdom in heaven and on earth is begotten of the Virgin and the All-Holy Spirit....What the chastity of the Father is in heaven, the virginity of the Mother is on earth. What the action of the Holy Spirit is in heaven, His action is on earth. What the begetting of the wisdom is in heaven, the begetting of wisdom is on earth. O my soul, my eternal surprise! What happened once in heaven and once on earth must happen to you. You must become a virgin, so that you can conceive the Wisdom of God. You must be a virgin, so that the Spirit of God may fall in love with you.” (Prayer X, [Prayers by the Lake](#)).

The Haircut and Walking

Via my cousin, Very Rev. Father Paul Pyrch (USN, USMC, Retired)

A boy had just passed his driving test and inquired of his father as to when they could discuss his use of the car.

His father said he'd make a deal with his son, "You bring your grades up from a C to a B average, study your Bible a little, and get your hair cut. Then we'll talk about the car."

The boy thought about that for a moment, decided he'd settle for the offer, and they agreed on it.

After about six weeks his father said, "Son, you've brought your grades up and I've observed that you have been studying your Bible, but I'm disappointed you haven't had your hair cut."

The boy said, "You know, Dad, I've been thinking about that, and I've noticed in my studies of the Bible that Samson had long hair, John the Baptist had long hair, Moses had long hair, and there's even strong evidence that Jesus had long hair."

(You're going to love the Dad's reply!)

"Did you also notice they all walked everywhere they went?"

Taking Time for Personal Assessment

Mt.16:26 For what is a man profited, if he shall gain the whole world, and lose his own soul?

Determining the sufficiency of our personal spiritual life deserves continued consideration. Believers need to regularly assess the amount of time given to personal prayer and attending the services of God's Holy Church. Believers benefit from considering whether the degree of participation in Holy Confession and Holy Communion needs increased.

Unity with Christ comes through serious and regular prayer. Unity with Christ is achieved when seriously participating in Holy Confession and partaking of Christ's Precious Body and Blood.

Attentive and regularly reading and listening to the Holy Gospel make a difference in the lives of serious believers. Believers are expected to grow in Christ. The relationship with Christ is an intended dynamic relationship fostering growth. From the time of Holy Baptism until departure from this life, according to the faculty of the mind, believers are to keep the relationship with Christ foremost in their minds and hearts.

Becoming and remaining a Christian in God's Holy Church is the fundamental guide for all serious believers. Baptism normally occurs

during the early years of life. Baptisms can occur at any age. "Putting on Christ" is a transforming experience. Growth in Christ is expected with the advancement of chronological age.

The limits of experiences with Christ and growth in Christ are established by the person and the person's personal abilities. Each person's decision-making capabilities and actions affect the relationship with Christ.

Serious believers invest in the relationship with Christ and seek growth in Christ. Reading and listening to the Holy Gospel is an investment in the relationship with Christ.

Regularly attending the Divine services of the Church and participating actively in Holy Confession and Holy Communion greatly affect the relationship with the Lord Jesus Christ.

Examining the personal condition of the soul will lead to growth in Christ. The conscience serves as a measure of the condition of the soul. St. Mark the Ascetic said: "God and our conscience know our secrets. Let them correct us."

Going forward in life with Christ is the desire of serious Christians. Going forward in life with Christ enables continued renewal of life as Christ would have life renewed.

Adult Class. St. George Serbian Orthodox Church, Carmichaels, Pennsylvania. August 21/September 3, 2013. St. Thaddeus, Ap; St. Bassa and Her Children. Hieromartyr Rafailo. Very Rev. Father Rodney Torbic

John 3:17-21 NKJV

"For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.""

One must always pray that the Lord will show him the way...Let us pray to the Lord that He will save us and will come to our aid in times of

sorrow and need. I see no other refuge or hope. Human solutions are vain and mistaken. When you have to endure something which is very difficult, but you know that it is not of your own will, you receive moral relief and peace of soul. May God's will be done! May the Lord not discredit our faith and devotion to His will. Our only hope is in God. He is our firm foundation for everything else is unsure. You absolutely do not know where it might be better, where it might be worse, or what to expect. May God's will be done! Our work is to preserve ourselves in the faith, and to keep ourselves from every sin, and entrust everything else to God. *St. Nikon of Optina, Living Without Hypocrisy*, Holy Trinity Monastery (Jordanville, NY), pg. 21

Humble yourself more in thought before God and men, and in this way you will see the Kingdom of God within yourself, and at that time your face will radiate with fervent peace and a pleasant smile. St. Anthony of Optina, **Living Without Hypocrisy**, Holy Trinity Monastery (Jordanville, NY), pg. 176



An example God gave us in these latter times: St. John Maximovich of Shanghai & San Francisco

You don't have a soul.
You are a Soul.
You have a body.
~C. S. Lewis

Each of us must mainly take care for himself, for his own soul, for his personal spiritual welfare, because according to the Apostle, each of us must give an account for himself to God. Our confusion stems from the fact that we are inclined to educate others, and we try not only to persuade

others, but also to dissuade, and to provide proof through various arguments. *St. Ambrose of Optina*, **Living Without Hypocrisy**, Holy Trinity Monastery (Jordanville, NY), pg. 186