



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 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 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, Sabrina, Shirley, Denny Mader, Kareen Milcic, Ella Campbell, 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 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

SUNDAY, OCTOBER 6 Divine Liturgy of Saint John Chrysostom 10:30 AM
FIFTEENTH SUNDAY AFTER PENTECOST; CONCEPTION OF THE HONORABLE & GLORIOUS PROPHET, FORERUNNER, & BAPTIST JOHN; SAINTS XANTHIPPA & POLYXENE-DISCIPLES OF THE APOSTLES WHO DIED IN SPAIN; VIRGIN-MARTYR IRAIS OF ALEXANDRIA; MARTYRS ANDREW, JOHN, PETER, & ANTONINUS OF SYRACUSE-MARTYRED IN AFRICA

Tone 6

2 Corinthians 4:6-15; Galatians 4:8-21

Matthew 22:35-46; Luke 1:5-25, 57-68, 76, 80

Litany in Blessed Memory of Father Theodore Forosty, Johnathan Dorning, Katherine Behun, Mary Medich, Daniel Chicka, & Mary Evaniuk—Fr. Bob

SUNDAY, OCTOBER 13

Divine Liturgy of Saint John Chrysostom

10:30 AM

**SIXTEENTH SUNDAY AFTER PENTECOST; HIEROMARTYR GREGORY-BISHOP OF
GREATER ARMENIA; MARTYRS RHIPSIMA, GAIANA, & COMPANIONS OF
ARMENIA; SAINT MICHAEL—FIRST METROPOLITAN OF KIEV**

Tone 7

1 Corinthians 15:58-16:3

Luke 5:17-26

Litany in Blessed Memory of Nicholas & Katherine Behun—Behun Family

BULLETIN INSERT FOR 29 SEPTEMBER 2013

**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**

TROPARION—TONE 5

Let the faithful praise and worship the Word,
Coeternal with the Father and the Spirit;
Born for our salvation from the Virgin;
For He willed to be lifted up on the Cross in the flesh,
To endure death,
And to raise the dead by His glorious Resurrection!

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

KONTAKION—TONE 5

Thou didst descend into Hell, O my Savior,
Shattering its gates as almighty;
Resurrecting the dead as Creator,
And destroying the sting of death.
Thou hast delivered Adam from the curse,
O Lover of Man,
And we all cry to Thee: O Lord, save us!

PROKEIMENON—TONE 5

READER: Thou, O Lord, shalt protect us and preserve us from this generation forever.

PEOPLE: Thou, O Lord, shalt protect us and preserve us from this generation forever.

READER: Save me, O Lord, for there is no longer any that is godly.

PEOPLE: Thou, O Lord, shalt protect us and preserve us from this generation forever.

READER: Thou, O Lord, shalt protect us and preserve us...

PEOPLE: From this generation forever.

ALLELUIA VERSES—TONE 5

I will sing of Thy mercies, O Lord, forever; with my mouth I will proclaim Thy truth from generation to generation.

Thou hast said: Mercy will be established forever, and my truth will be prepared in the heavens.

This story gets me every time.

A nurse took the tired, anxious serviceman to the bedside. "Your son is here," she said to the old man. She had to repeat the words several times before the patient's eyes opened.

Heavily sedated because of the pain of his heart attack, he dimly saw the young uniformed Marine standing outside the oxygen tent. He reached out his hand. The Marine wrapped his toughened fingers around the old man's limp ones, squeezing a message of love and encouragement.

The nurse brought a chair so that the Marine could sit beside the bed. All through the night the young Marine sat there in the poorly lighted ward, holding the old man's hand and offering him words of love and strength. Occasionally, the nurse suggested that the Marine move away and rest awhile. He refused.

Whenever the nurse came into the ward, the Marine was oblivious of her and of the night noises of the hospital - the clanking of the oxygen tank, the laughter of the night staff members exchanging greetings, the cries and moans of the other patients. Now and then she heard him say a few gentle words. The dying man said nothing, only held tightly to his son all through the night.

Along towards dawn, the old man died. The Marine released the now lifeless hand he had been holding and went to tell the nurse. While she did what she had to do, he waited.

Finally, she returned. She started to offer words of sympathy, but the Marine interrupted her, "Who was that man?" he asked.

The nurse was startled, "He was your father," she answered.

"No, he wasn't," the Marine replied. "I never saw him before in my life."

"Then why didn't you say something when I took you to him?"

"I knew right away there had been a mistake, but I also knew he needed his son, and his son just wasn't here. When I realized that he was too sick to tell whether or not I was his son, knowing how much he needed me, I stayed. I came here tonight to find a Mr. William Grey. His Son was killed in Iraq today, and I was sent to inform him. What was this Gentleman's Name? "

The nurse with tears in her eyes answered, "Mr. William Grey....."

The next time someone needs you... just be there.

Why Do We Light Candles?

The first thing anyone notices upon entering any Orthodox Church is the sandbox full of lit candles. We see people making an offering, taking the candle, lighting it, saying a prayer and placing the candle in the sand. So what is this all about?

Christ said, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life." (John 8:12) Jesus Christ IS that light. He is the light that shines for us in the midst this world of darkness. And anyone who follows Him needs not fear that darkness because we know that Christ will always shine for us, leading us in the Way to the Father. Each time we light a candle, we are called to remember that it is our Lord and Savior Jesus Christ who is the True Light and that He and only He will grant us True Life.

Every candle that we light should be a time of prayer in which we reflect upon the salvation that the Lord has worked for us and also a time of recommitment, where we renew our Baptismal vow that we, as children of God, are called to "Let our light so shine before men, that they may see

[our] good works and give glory to [our] Father who is in Heaven." (Matt. 5:16)

In lighting our candles, the first thing we should do is make an offering for this candle. Everything that we have is from God and the first step is to give back to Him for all of His many blessings. The next step is to venerate the icons that guard the sandbox and lift our prayers to God on high. Next, we light the candle, remembering all of our loved ones who are sick or who have passed into the next life, or who we just want to pray for, and beseech God to have mercy on their souls.

Lastly, as we place the candle in the sand, we quietly say "Lord have mercy," repenting for our own sinfulness while at the same time "re-igniting" our own flame and recommitting our whole life to God. Thus we begin again to live as light, helping others see the Way in a world of darkness.

Saint Nikodemos the Hagiorite gives us six different reasons why Orthodox light candles:

1. To glorify God, who is Light, as we chant in the Doxology: "Glory to God who has shown forth the light..."
2. To dissolve the darkness of the night and to banish away the fear which is brought on by the darkness.
3. To manifest the inner joy of our soul.
4. To bestow honor to the saints of our Faith, imitating the early Christians of the first centuries who lit candles at the tombs of the martyrs.
5. To symbolize our good works, as the Lord said: "Let your light so shine before men, that they may see your good works and glorify your Father who is in the heavens." The priest also gave us this charge following our baptism.
6. To have our own sins forgiven and burned away, as well as the sins of those for whom we

ASSEMBLY OF BISHOPS CONVENES IN CHICAGO

The hierarchs of the Ukrainian Orthodox Church of the USA are among 65 hierarchs participating in the 2013 annual meeting of the Assembly of Canonical Orthodox Bishops of North and Central America at the Chicago Marriott from Tuesday through Thursday, September 17-19, 2013.

Both UOC of the USA hierarchs, His Eminence Metropolitan Antony, who serves as Treasurer of the Assembly and His Grace Bishop Daniel, who is the Chairperson of the Legal Committee of the Assembly as well as Spiritual Father for the Eastern Orthodox Committee on Scouting and member of the Military Chaplaincy Commission are taking active parts in the general sessions of the Assembly.

The Assembly of Canonical Orthodox Bishops of North and Central America (formerly known as the Episcopal Assembly of North and Central America) is one of twelve bishops' assemblies which have been established in different geographical regions throughout the world. It is made up of all the active, canonical Orthodox bishops of North and Central America, of every jurisdiction.

The Assembly has been established in accordance with the Decision of the 4th Pre-Conciliar Pan-Orthodox Conference, convoked in Chambésy, Switzerland, June 6-12, 2009, at which met representatives from all the universally-recognized autocephalous Orthodox churches. These representatives recognized substantial canonical "anomalies" in the organization and life of the Church in these regions, and realized that, though these anomalies had arisen from specific historical circumstances and pastoral needs, they nonetheless present a number of serious problems for the faithful; moreover, they give an appearance of disunity in the one holy Church. As such, these representatives unanimously agreed to the formation of the assemblies of bishops to heal, as quickly as possible, these anomalies.

The purpose of the Assembly of Bishops of North and Central America is to preserve and contribute to the unity of the Orthodox Church by helping to further her spiritual, theological, ecclesiological, canonical, educational, missionary and philanthropic aims. To accomplish this, the Assembly has as its goals: i) the promotion and accomplishment of Church unity in North and Central America; ii) the strengthening of the common pastoral ministry to all the Orthodox faithful of this region; and iii) a common witness by the Church to all those outside her. In addition, the Assembly has as an express goal iv) the organization of the Church in North and Central America in accordance with the ecclesiological and the canonical tradition of the Orthodox Church.

The Assembly, which meets annually, functions by a consensus of all its members. It has established a number of committees to help further its work. These committees are charged by the Assembly with specific tasks; they are made up of member bishops, and are assisted by lay and clergy advisors. The Assembly understands itself to be the successor of SCOBA, and as such, it has assumed all of its agencies, dialogues, and other ministries.

Unlike SCOBA however, the Assembly is a transitional body. If it achieves its goal, it will make itself obsolete by developing a proposal for the canonical organization of the Church in North and Central America. This proposal will in turn be presented to the forthcoming Great and Holy Council, which will consist of all canonical Orthodox bishops throughout the world. Should this proposal be accepted, it is hoped that the Assembly of Bishops will then come to an end, ultimately to be succeeded by a governing Synod of a united Church in North and Central America.



Progress Reflected in 4th Annual Assembly Meeting

CHICAGO – The Assembly of Canonical Orthodox Bishops of North and Central America is holding its 4th Annual Assembly Meeting in Chicago. Following the first day of meetings, the Assembly issued the following release:

The first day of meetings of the Assembly of Canonical Orthodox Bishops of North and Central America reflected a growing collegiality and cooperation among those present. Forty-three hierarchs representing 11 jurisdictions are in attendance. The morning began with hierarchs participating in a common celebration of the Divine Liturgy at the Holy Virgin Protection Cathedral in Des Plaines, IL.

"Today...we are here together in unity and joy in full awareness of the truth that the love of Christ has brought us together and is with us," said Archbishop Demetrios, Chairman of the Assembly, in his opening remarks to the hierarchs. "As we stand with awe, having prayed the Divine Liturgy and received the precious Body and Blood of our Lord, we are not only in God's presence but also more importantly, we experience His presence as one undivided Body—His Body."

His Eminence asked the hierarchs to keep in mind a number of issues over the course of the next several days: the threat to Orthodox Christians in other parts of the world and the kidnapped Syrian bishops whose whereabouts are still unknown; the responsibility to offer a complete and authentic image and experience of Christ to faith-seeking Americans; and an acknowledgment of our many blessings and the accompanying responsibility to promote and share the Orthodox faith to those who are suffering and in need.

His Grace Bishop Basil, Secretary of the Assembly, initiated a candid conversation in the afternoon on the vision of the Assembly, and how the Assembly is to interpret and act on the Chambésy decision. Break-out groups followed, in which hierarchs shared their views and then reported back to the group at-large. Further discussion on this topic, including proposals for canonical restructuring, is planned for Wednesday.

An outcome of Tuesday's meeting was the creation of a new committee to oversee agencies and endorsed organizations. The committee will review recommendations that have been made as to the relationship between the Assembly and its agencies and organizations, and determine criteria for future agency and organization endorsement. The committee's members will be those hierarchs who serve as agency liaisons, with a chairperson to be appointed.

[And was crucified also for us under Pontius Pilate](#) by [Father Alexis](#)



Pontius Pilate painted by Giotto in 1305

Every phrase, every clause in the Creed has its own significance, contains its own depth, and offers us guidance in how we are to live our lives. When we recite the Nicene Creed, we may be tempted to gloss over the words “under Pontius Pilate” or “according to the Scriptures,” yet they say something important about time, about history, about providence, and even about us. The apostolic fathers such as Saint Justin Martyr often referred to the Acts of Pontius Pilate, the official record of his duties as procurator, a manuscript that was sent on March 28th to the Emperor Tiberius. There are a number of ancient manuscripts that go by this title and are considered apocryphal writings. They do not add much to the Gospel accounts, but they do proclaim that Christ’s crucifixion was not a private affair or something that only concerned the Jews, but rather something that was and is of great concern for all of humanity. They also affirm, as the fathers repeatedly emphasize, that Jesus Christ of Nazareth truly suffered, died, and was risen, not just in appearance, but in the flesh, in a particular place, in a particular time, in a particular culture, under a particular government, under Pontius Pilate.

The name of the infamous Roman governor anchors the saving acts of Christ in this infamous world, not outside it, and in our infamous world as well. In a world of corruption, violence, diabolical influences, envy, hatred, and cruelty, the Godman decisively enters, willingly endures, and is gloriously victorious. Sometimes when we hear of violence, of shootings, of wars, of violations of human rights, of corrupt politicians, small people in important positions, we can feel powerless, helpless, and lost. At such times, the words “under Pontius Pilate” have added meaning in our lives. For we all live under many Pontii Pilates, but Christ lives there with us, is crucified and rises again. And if Christ is with us, we are not powerless, helpless, and lost, but strengthened, able, and found by the Savior of our souls.

The words “Pontius Pilate” also intimate that we are to meet Christ in our own time, in our own place, in our own existence in the flesh. Being now, not then, here, not there, is by its nature limiting and sometimes even stifling, but Christ’s presence in our here and our now opens it up, beyond the town we call home, beyond the president or prime-minister that we are under, beyond the age in which we live. Christ opens up our here unto endless expanses and our time into a living eternity. Pontius Pilate is long

since dead, his authority vanished, his bones but dust. Yet, Christ lives forever and those who live in Christ live with Him forever as well. And no Pontius Pilate can change that.

Every friendship that is not based on true love and humility, but is passionate, is unstable and will fall apart. *St. Macarius of Optina, **Living Without Hypocrisy***, Holy Trinity Monastery (Jordanville, NY), pg 40

Our Dear Liz would love to hear from her friends as she recovers: she is in Room 402, Greensburg Care Center, 199 Industrial Park Road, Greensburg, PA, 15601-6690, and her cell phone is 724-244-0191. Please keep her in your prayers!