



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 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, Ella Campbell, Kurt Smith, Tom Hyatt, Kenneth Miller [double-lung transplant], Joan Szymonifka, Harv Love, and Daria Masur ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

HAPPY BIRTHDAY to our November babies: Amy Lewis on the 4th, Father Bob on the 7th, and Betty O'Masta on the 9th! May God grant them Many Happy, Healthy, Prosperous, and Blessed Years! M'nohaya Lita!

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, NOVEMBER 03 Divine Liturgy of Saint John Chrysostom 10:30 AM
NINETEENTH SUNDAY AFTER PENTECOST; SAINT HILARION THE GREAT OF PALESTINE; MARTYRS DASIUS, GAIUS, & ZOTICUS AT NICOMEDIA; SAINT HILARION OF PERCHEVSKY LAVRA

Tone 2

2 Corinthians 11:31-12:9

Luke 16:19-31

Litany in Blessed Memory of John Lopushanski, Sam Kerr, Helen Likar, Harry Bunio, Mary Pekich, Constantine Hanczar, Anna Lotinsky, & Julia Golofski—Fr. Bob

SUNDAY, NOVEMBER 10 Divine Liturgy of Saint John Chrysostom 10:30 AM
TWENTIETH SUNDAY AFTER PENTECOST; GREAT-MARTYR PARASCEVA OF ICONIUM; MARTYRS TERENCE & NEONILLA & CHILDREN SARBELUS, PHOTUS, THEODULUS, HIERAX, NITUS, BELE, & EUNICE OF SYRIA; SAINT STEPHEN-HYMNOGRAPHER-SAINT SABBAS MONASTERY; MARTYRS AFTICANUS, TERENCE, MAXIMUS, POMPEIUS, & 36 OTHERS AT CARTHAGE; HEIROMARTYR CYRICUS-PATRIARCH OF JERUSALEM & MOTHER ANNA; SAINT JOHN THE CHOZEBITE-BISHOP OF CAESAREA IN PALESTINE; REPOSE OF SAINT JOB OF POCHAIV; SAINT DEMETRIUS-METROPOLITAN OF ROSTOV

Tone 3

Galatians 1:11-19; Galatians 5:22-6:2

Luke 8:26-39; Luke 6:17-23

Litany in Blessed Memory of All Deceased Veterans—Fr. Bob

SUNDAY, NOVEMBER 17 Divine Liturgy of Saint John Chrysostom 10:30 AM
TWENTY-FIRST SUNDAY AFTER PENTECOST; SAINT IOANNICIUS THE GREAT OF BITHYNIA; HIEROMARTYRS NICANDER-BISHOP OF MYRA & HERMAS-PRESBYTER; SAINT MERCURIUS THE FASTER OF PERCHEVSKY LAVRA

Tone 4

Galatians 2:16-20

Luke 8:41-56

Litany in Blessed Memory of Paul Popichak—Fr. Bob

BULLETIN INSERT FOR 03 NOVEMBER 2013
NINETEENTH SUNDAY AFTER PENTECOST; SAINT HILARION THE GREAT OF PALESTINE; MARTYRS DASIUS, GAIUS, & ZOTICUS AT NICOMEDIA; SAINT HILARION OF PERCHEVSKY LAVRA

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!

Time Urgency and the Virtue of Patience

by [Father Alexis](#)

We've all heard the expression "times a wastin." Songs have been written with that very same title. For those who don't demonstrate Type A behavior, the saying is just that, a saying. For the Type A person such a phrase is a mantra by which life is lived. Wasting time is the cardinal sin for which there is no forgiveness and can be no tolerance. Time is the enemy in the sense that time imposes a limit upon what can be accomplished. Essentially, for the Type A person, time is that constraint which cheats you out of more success and more accomplishments.

This sense of time urgency may lead to [irritability](#) with others, [impatience](#), and a lack of tolerance. Time urgency colors everything and everyone from a Type A perspective. In his dissertation entitled, "Cognitive-Behavioral Treatment of the Type A Behavior Pattern," Tony John Sorensen writes, "Impatience or time urgency that is felt and manifested by almost all Type A individuals is the most commonly observed overt characteristic of this behavior pattern (Friedman & Rosenman, 1959). Type A individuals are reluctant to delegate tasks because they are insecure of other persons' abilities which creates more time pressure. Impatience often becomes so intense that it creates a constant state of irritation. It is a persistent feeling that there is not enough time to accomplish all of the things that Type A individuals should get done."

It does not help that our society praises this kind of an approach to life. In the workplace, such a person is often considered a "go-getter," someone who can multi-task and accomplish many things at the same time. And all the while, time urgency takes its own physical toll. In this scenario, the body is constantly on high alert and in the "fight or flight" mode. Sorensen further writes, "It is typical for Type A individuals to despise waiting in line, because they worship time. They become angry when someone delays their progress and does not respect time the way they do. . . Type A individuals feel as if they are never caught up and must use every minute to achieve success."



In this situation where time is given ultimate primacy, the thoughts run rampant and there is no room, or to be more precise no time, for the spiritual life. Prayer is difficult and full of distractions about things to do or how much time has gone by, because time, not God, is the ultimate object of adoration. Elder Paisios offered this insight, "It depends on how each one does the work, and what one has within him. If one works with humility and love, everything will be illumined, full of light and graceful, and he will feel inner repose. But if one has prideful thoughts, imagining that he does the work better than others, he may have a sense of satisfaction, but it doesn't fill his heart, for his soul doesn't sense it." (*Spiritual Counsels IV: Family Life* pp.180-181) There is certainly something timeless about humility and love as well something time-dependent about pride. In fact, pride encourages us to cultivate a sense of time urgency wherein what we do and what we hope to accomplish in order to feel as though we are really important, become all-encompassing factors. Humility is the antidote to pride for it refuses to place the self with all her sundry plans above God and others. Humility is moreover acquired through patience that waits, watches, and loves. Elder Paisios once wrote, "When we patiently endure our problems and turn to God for help, we notice that He gives us the best possible solution. Unfortunately, in our days, people are very impatient. We do not love patience at all. Christ assured us, however, that only the ones who are patient will inherit the Kingdom of God. ("...they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience." Luke 8:15- "but he who endures to the end will be saved" Matthew 24:13- "by your endurance you will gain your lives" Luke 21:19.) (*Elder Paisios of the Holy Mountain*, 1988) Impatience causes the passions to be aroused such as anger, lust, and envy. Saint Cyprian of Carthage (*The Good of Patience*, 20) recognized the tremendous benefit of such patience in writing, "It is patience that both commends us to God, and saves us for God. It is that same patience which tempers anger, bridles the tongue, governs the mind, guards peace, rules discipline, breaks the onslaught of lust, suppresses the violence of pride, extinguishes the fire of dissension, restrains the power of the wealthy, renews the endurance of the poor in bearing their lot, guards the blessed integrity of virgins, the difficult chastity of widows, and the indivisible love of husbands and wives. It makes men humble in prosperity, brave in adversity, meek in the face of injuries and insults. It teaches us to pardon our offenders quickly; if you yourself

should offend, it teaches you to ask pardon often and with perseverance. It vanquishes temptations, sustains persecutions, endures sufferings and martyrdoms to the end. It is this patience which strongly fortifies the foundations of our faith. It is this patience which sublimely promotes the growth of hope. It directs our action, so that we can keep to the way of Christ while we make progress because of his forbearance. It ensures our perseverance as sons of God while we imitate the patience of the Father."



Time urgency can, of course, be good and beneficial when it is directed toward salvation and eternal life. When it is directed toward personal accomplishments and success, it stunts the spiritual life and the voice of God within the nous. This is why it is good to be tempered by the virtue of patience. Abba Isaiah of Scetis in his *Ascetic Discourses* (Discourse 8) summarizes the teaching of the fathers in this way, "Finally, what is important is to wait upon God with all your heart and all your strength, to be compassionate with all people, to be full of compunction and pray to God for His help and mercy." Patiently waiting on God and being compassionate in turn soften the tendency to be irritable, to be impatient with others, and to look at life through the prism of me and my projects. Prayer, then, becomes less distracted. Life becomes more peaceful. We become more gentle. And we have already reached the goal, which gives meaning to all our aims and desires. We have become followers of Christ.

And He Will Come Again in Glory

by [Father Alexis](#)



In the Creed, we confess that our Savior will come again in glory. And through this confession, we proclaim with joyful voices that all the wondrous and extraordinary truths we believe concerning our compassionate God will one day, the proverbial day of the Lord, be as manifest as the sun, making daylight pale into darkness by comparison. Many Christians today become fearful with an unsettling foreboding when they think about the end times, because they focus on the anti-Christ with

all his futile machinations, instead of on Christ totally victorious with utter ease on that last, great day. The creed, however, teaches us not to focus on the Anti-Christ, wars, tribulations, and chaos by not explicitly mentioning any of these future calamities. On the contrary, the creed keeps our eyes focused on Christ alone, our source of strength, peace, and everlasting life, yesterday, today, and forever.

In the early Church, Christians understood the creed, lived by the creed, and interpreted things present and things to come by means of the truths contained therein. For them, the end times were not a source of worry about survival, speculations about when the anti-Christ will appear, or prophecy hunting to make sense of current events. No, the end times and the book of Revelation were about Christ being revealed at the end of time to everyone as the God of all. And at the thought of this, early Christian hearts were filled with joy and peace of mind, not distress and insecurity. Metropolitan Hilarion Alfeyev has commented on this hopeful attitude in his catechism, "By contrast, New Testament and patristic eschatology is one of hope and assurance: it was Christ-centered rather than Antichrist-centered. When the apostles speak in their epistles of the nearness of Christ's Second Coming, they do it with great enthusiasm and hopefulness. They were not very much interested in the chronological nearness of the Second Coming; more importantly, they lived with a constant feeling of Christ's presence (the Greek word for 'coming', *parousia*, also means 'presence'). The early Church lived not by fear at the coming of the Antichrist, but by the joyous expectation of the encounter with Christ when the history of the world would end. The eschatological 'last times' begin at the very moment of the Incarnation of the Son of God and will continue right up until His Second Coming. The 'mystery of lawlessness', of which St Paul speaks, is already 'at work' (2 Thessalonians 2:7); it will be more and more clearly revealed in history. Together with the uncovering of evil, however, there will also be the activity of humanity's inner preparation to encounter its Saviour. The battle between Christ and the Antichrist will end with the former's glorious victory. The sight of Christians is directed to this victory, not to the time of turmoil that will precede it, a time which has, in fact, already begun and may continue for a long time to come."

Christians proclaiming this article of the Creed hear in it their Savior's holy words, "the Son of man shall come in His glory, and all the holy angels

with Him, then shall He sit upon the throne of his glory” (Matthew 25: 31) and are assured that everything Christ promised us will come to pass: “the kingdom of heaven, light without evening, heavenly adoption as sons, celestial dwellings, and a divine and eternal way of life, and even more than this: for we shall be ‘heirs of God, and joint-heirs with Christ’ (Romans 8:17), and ‘I am come’, says the Lord, ‘that ye might have life, and that ye might have it more abundantly (cf. John 10:10). These are not resounding but empty phrases, nor just a litany of vain words, but an account of the changing things actually stored up as prizes for those who believe and live according to Christ” (Saint Gregory Palamas, Homily 54). This is why this article of the creed fills the heart of the Christian with ineffable joy.

In reflecting upon this article of the Creed, we should ask ourselves an important question: do we ourselves share the joy and the anticipation of the early Christians and the fathers concerning the return of Christ? If the answer is no, it means that we have adopted another set of core beliefs about ourselves and our world that make us dread this glorious coming of our Lord and Savior. I would suspect the issue is related to our attachments to earthly things, our human relationships, our way of life, our possessions, and a lack of appreciation that we are mere pilgrims on this earth. Perhaps our core beliefs remain darkened by the alluring passions to the extent that we are unable to see, to feel, and to live from the abundance of God’s ineffable love and care for us.

The second coming of Christ, when understood properly, enlivens us with hope, joy, and anticipation, for it will be an encounter with Love that has overcome every trial, every obstacle, and every weakness. For Christian believers, “And He will come again in glory” means that the “The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes” (Revelation 7:17). That “He will come in glory” assures us of the truth “That the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, we love; in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory (1 Peter 1:7-8). And so, His coming in glory means that we are ultimately optimistic and hopeful as we follow the path of Christ. That second coming on the great day of the Lord

becomes a prayer for our transformation beginning today. In the words of Saint Gregory Palamas, "May it be that we, too, who follow Him, now by leading lives pleasing to God, and in the future age by beholding the promised, ineffable and eternal good things, shall be united with Him and become coeternal with Him, together with holy angels and men, glorifying Him with the Father and Spirit now and ever unto endless ages. Amen."

Neither professors of philosophy nor leaders of the synagogue can offer any cure when peoples perish. It is Christ alone Who takes away the sins of the people, provided they do not refuse to submit to healing. But He does not deign to cure the unwilling and soon abandons the weak for whom it seems that His presence is a burden, like the peoples of the Gerasenes, who went out from that country, which appears to be an image of the synagogue, and besought Him to depart from them, because 'they were taken with great fear,' (Lk. 8:37). For a weak mind does not grasp the Word of God, nor can it sustain the weight of wisdom; it falls apart and is dissolved. *St. Ambrose of Milan*, a homily on the Holy Gospel according to St. Luke



Then they sailed to the territory of the Gerasenes, which is opposite Galilee. When he came ashore a man from the town who was possessed by demons met him. For a long time he had not worn clothes; he did not live in a house, but lived among the tombs.

When he saw Jesus, he cried out and fell down before him; in a loud voice he shouted, "What have you to do with me, Jesus, son of the Most High God? I beg you, do not torment me!" For he had ordered the unclean spirit to come out of the man. (It had taken hold of him many times, and he used to be bound with chains and shackles as a restraint, but he would break his bonds and be driven by the demon into deserted places.)

Then Jesus asked him, "What is your name?" He replied, "Legion," because many demons had entered him. And they pleaded with him not to

order them to depart to the abyss. A herd of many swine was feeding there on the hillside, and they pleaded with him to allow them to enter those swine; and he let them. The demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned.

When the swineherds saw what had happened, they ran away and reported the incident in the town and throughout the countryside. People came out to see what had happened and, when they approached Jesus, they discovered the man from whom the demons had come out sitting at his feet. He was clothed and in his right mind, and they were seized with fear. Those who witnessed it told them how the possessed man had been saved.

The entire population of the region of the Gerasenes asked Jesus to leave them because they were seized with great fear. So he got into a boat and returned.

The man from whom the demons had come out begged to remain with him, but he sent him away, saying, "Return home and recount what God has done for you." The man went off and proclaimed throughout the whole town what Jesus had done for him. Luke 8:26-39

St. Paul's Second Letter to the Corinthians 9:6-11:

BRETHREN, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work. As it is written, "He scatters abroad, he gives to the poor; his righteousness endures forever." He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness. You will be enriched in every way for great generosity, which through us will produce thanksgiving to God.

Evil spirits, since they can do nothing, are but as actors in a play, changing their shapes and frightening children by their tumult and their make-believe. *St. Anthony of Egypt*

Here is Liz's new address: Redstone, 4949 Cline Hollow Road, Apartment 207-Second Floor, Murrysville, PA 15668-1580. I'm sure she would love to hear from her church friends!