



Holy Ghost Orthodox Church

714 Westmoreland Avenue

PO Box 3

Slickville, PA 15684-0003

[724] 468-5581

www.holyghostorthodoxchurch.org

Very Rev. Father Robert Popichak, Pastor

23 Station Street

Carnegie, PA 15106-3014

[412] 279-5640 home

[412] 956-6626 cell

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 John Harvey, 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, Protopresbyter William Diakiw, 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, 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, Esther Holupka, Wanda Mefford, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Vince Ferro, 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, Chris, Pastor Ed Bowen, David Hiles, Karen Johnson, Jennifer, Jerry Quinn, Cher Mount, Frank & Janet Horrell, Jim Wandling, Susan Bertram, Rita McConnell, Gail, Sirena Sharp, Ron Paulovich, Fred DeNorscia, Sandi Anderson, Donald Uebing, Sabrina, Shirley, Denny Mader, Kareen Milcic, Ella Campbell, Kurt Smith, Tom Hyatt, Kenneth Miller [double-lung transplant], Jeaneen McCartney Thomson, Bill Janiro, Jean Symanko-Andy's sister, William Lemonakis, Barbara McDougall, Alma Wyke, Lindsay Romanczak & family, Virginia Catherine Pynch, Susan Lucas, Manny Lopez, Neil Carter & family, James Paluh, Mickie Weikel, Evelyn Krempasky, Tammy Strunk, Loida Esbry, Darlene Chicka Deskins, Drew, Alice & Keith Philpa, Kateryna Kocelko, Nancy Heinbaugh, Harry Bohichik, Judi Danser, Mira Filipovic, Vicki Rathbun, Lynn, Jacqueline, Irma Opacic, Sharon, Zan Cheng, 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 June babies: Andrea Weiser on the 2nd, Luke Brunermer on the 13th, and Allison Chicka on the 14th. May God grant them all 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!

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, JUNE 1 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
7TH SUNDAY OF PASCHA; AFTERFEAST OF THE ASCENSION; HOLY FATHERS OF
THE FIRST ECUMENICAL COUNCIL; HIEROMARTYR PATRICK-BISHOP OF PRUSA
& COMPANIONS PRESBYTERS ACADIUS, MENANDER, & POLYENUS; MARTYR
ACOLUTHUS; SAINT JOHN-BISHOP OF THE GOTHs IN CRIMEA**

Tone 6

Acts 20:16-18, 28-36

John 17:1-13

***Litany in Blessed Memory of Ann Roman, Mary Maoli, Joe Karas, Walter Burlack,
Dianne Waryanka, Maxine Kitch, & Millie Kerr—Fr. Bob***

**SUNDAY, JUNE 8 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
8TH SUNDAY OF PASCHA; PENTECOST; TRINITY SUNDAY; APOSTLES CARPUS OF
THE 70 AND ALPHAEUS; MARTYRS ABERCIUS & HELEN; VENERABLE JOHN OF
PSICHAITA THE CONFESSOR OF CONSTANTINOPLE; TRANSLATION OF THE
RELICS OF NEW MARTYR GEORGE OF KRATOVO & SOPHIA**

Tone 7

Acts 2:1-11

John 7:37-52-8:12

***Litany in Blessed Memory of Father Deacon Dennis Lapushansky—40 days—Fr.
Bob***

**SUNDAY, JUNE 15 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
1ST SUNDAY AFTER PENTECOST; SUNDAY OF ALL SAINTS; SAINT NICEPHORUS
THE CONFESSOR-PATRIARCH OF CONSTANTINOPLE; GREAT-MARTYR JOHN THE
NEW OF SECEAVA AT BILGOROD**

Tone 8

Hebrews 11:33-12:2

Matthew 10:32-33, 37-38-19"27-30

Litany in Blessed Memory of All Deceased Fathers, Grandfathers, Uncles, etc.—

Fr. Bob

Parastas in Blessed Memory of Millie Kerr—the Church Ladies

BULLETIN INSERT FOR 01 JUNE 2014

7TH SUNDAY OF PASCHA; AFTERFEAST OF THE ASCENSION; HOLY FATHERS OF THE FIRST ECUMENICAL COUNCIL; HIEROMARTYR PATRICK-BISHOP OF PRUSA & COMPANIONS PRESBYTERS ACADIUS, MENANDER, & POLYENUS; MARTYR ACOLUTHUS; SAINT JOHN-BISHOP OF THE GOTHS IN CRIMEA

TROPARION—TONE 8

Most glorious art Thou, O Christ our God!
Thou hast established the Holy Fathers as lights on the earth!
Through them Thou hast guided us to the true faith!
O greatly Compassionate One, 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 8

The apostles' preaching and the fathers' doctrines
Have established one faith for the Church.
Adorned with the robe of truth, woven from heavenly theology;
Great is the mystery of piety which it defines and glorifies.

PROKIEMENON—TONE 4

Reader: Blessed art Thou, O Lord God of our Fathers, and praised and glorified is Thy name forever.

People: Blessed art Thou, O Lord God of our Fathers, and praised and glorified is Thy name forever.

Reader: for Thou art just in all that Thou hast done for us!

People: Blessed art Thou, O Lord God of our Fathers, and praised and glorified is Thy name forever.

Reader: Blessed art Thou, O Lord God of our Fathers.

People: And praised and glorified is Thy name forever.

ALLELUIA VERSES—TONE 1—PSALM 50

The Lord, the God of gods, speaks and summons the earth from the rising of the sun to its setting.

Gather to me my venerable ones, who made a covenant with me by sacrifice.

HYMN TO THE THEOTOKOS—REPLACES "IT IS TRULY MEET..."

Magnify, O my soul, Christ the Giver of Life, who has ascended from earth to heaven!

We magnify you, the Mother of God, who beyond reason and understanding gave birth in time to the Timeless One!

COMMUNION HYMNS [PSALM 148 AND 32]

Praise the Lord from the heavens! Praise Him in the highest!

Rejoice in the Lord, O you righteous! Praise befits the just.

Joint Declaration by Pope Francis and Ecumenical Patriarch Bartholomew

(25 May, 2014)

1. Like our venerable predecessors Pope Paul VI and Ecumenical Patriarch Athenagoras who met here in Jerusalem fifty years ago, we too, Pope Francis and Ecumenical Patriarch Bartholomew, were determined to meet in the Holy Land "where our common Redeemer, Christ our Lord, lived, taught, died, rose again, and ascended into Heaven, whence he sent the Holy Spirit on the infant Church".[1] Our meeting, another encounter of the Bishops of the Churches of Rome and Constantinople founded respectively by the two Brothers the Apostles Peter and Andrew, is a source of profound spiritual joy for us. It presents a providential occasion to reflect on the depth and the authenticity of our existing bonds, themselves the fruit of a grace-filled journey on which the Lord has guided us since that blessed day of fifty years ago.

2. Our fraternal encounter today is a new and necessary step on the journey towards the unity to which only the Holy Spirit can lead us, that of communion in legitimate diversity. We call to mind with profound gratitude the steps that the Lord has already enabled us to undertake. The embrace exchanged between Pope Paul VI and Patriarch Athenagoras here in Jerusalem, after many centuries of silence, paved the way for a momentous gesture, the removal from the memory and from the midst of the Church of the acts of mutual excommunication in 1054. This was followed by an exchange of visits between the respective Sees of Rome and Constantinople, by regular correspondence and, later, by the decision announced by Pope John Paul II and Patriarch Dimitrios, of blessed memory both, to initiate a theological dialogue of truth between Catholics and

Orthodox. Over these years, God, the source of all peace and love, has taught us to regard one another as members of the same Christian family, under one Lord and Saviour, Jesus Christ, and to love one another, so that we may confess our faith in the same Gospel of Christ, as received by the Apostles and expressed and transmitted to us by the Ecumenical Councils and the Church Fathers. While fully aware of not having reached the goal of full communion, today we confirm our commitment to continue walking together towards the unity for which Christ our Lord prayed to the Father so "that all may be one" (Jn 17:21).

3. Well aware that unity is manifested in love of God and love of neighbour, we look forward in eager anticipation to the day in which we will finally partake together in the Eucharistic banquet. As Christians, we are called to prepare to receive this gift of Eucharistic communion, according to the teaching of Saint Irenaeus of Lyon^[2], through the confession of the one faith, persevering prayer, inner conversion, renewal of life and fraternal dialogue. By achieving this hoped for goal, we will manifest to the world the love of God by which we are recognized as true disciples of Jesus Christ (cf. Jn 13:35).

4. To this end, the theological dialogue undertaken by the Joint International Commission offers a fundamental contribution to the search for full communion among Catholics and Orthodox. Throughout the subsequent times of Popes John Paul II and Benedict the XVI, and Patriarch Dimitrios, the progress of our theological encounters has been substantial. Today we express heartfelt appreciation for the achievements to date, as well as for the current endeavours. This is no mere theoretical exercise, but an exercise in truth and love that demands an ever deeper knowledge of each other's traditions in order to understand them and to learn from them. Thus we affirm once again that the theological dialogue does not seek a theological lowest common denominator on which to reach a compromise, but is rather about deepening one's grasp of the whole truth that Christ has given to his Church, a truth that we never cease to understand better as we follow the Holy Spirit's promptings. Hence, we affirm together that our faithfulness to the Lord demands fraternal encounter and true dialogue. Such a common pursuit does not lead us away from the truth; rather, through an exchange of gifts, through the guidance of the Holy Spirit, it will lead us into all truth (cf. Jn 16:13).

5. Yet even as we make this journey towards full communion we already have the duty to offer common witness to the love of God for all people by working together in the service of humanity, especially in defending the dignity of the human person at every stage of life and the sanctity of family based on marriage, in promoting peace and the common good, and in responding to the suffering that continues to afflict our world.

We acknowledge that hunger, poverty, illiteracy, the inequitable distribution of resources must constantly be addressed. It is our duty to seek to build together a just and humane society in which no-one feels excluded or emarginated.

6. It is our profound conviction that the future of the human family depends also on how we safeguard – both prudently and compassionately, with justice and fairness – the gift of creation that our Creator has entrusted to us. Therefore, we acknowledge in repentance the wrongful mistreatment of our planet, which is tantamount to sin before the eyes of God. We reaffirm our responsibility and obligation to foster a sense of humility and moderation so that all may feel the need to respect creation and to safeguard it with care. Together, we pledge our commitment to raising awareness about the stewardship of creation; we appeal to all people of goodwill to consider ways of living less wastefully and more frugally, manifesting less greed and more generosity for the protection of God's world and the benefit of His people.

7. There is likewise an urgent need for effective and committed cooperation of Christians in order to safeguard everywhere the right to express publicly one's faith and to be treated fairly when promoting that which Christianity continues to offer to contemporary society and culture. In this regard, we invite all Christians to promote an authentic dialogue with Judaism, Islam and other religious traditions. Indifference and mutual ignorance can only lead to mistrust and unfortunately even conflict.

8. From this holy city of Jerusalem, we express our shared profound concern for the situation of Christians in the Middle East and for their right to remain full citizens of their homelands. In trust we turn to the almighty and merciful God in a prayer for peace in the Holy Land and in the Middle East in general. We especially pray for the Churches in Egypt, Syria, and Iraq, which have suffered most grievously due to recent events. We encourage all parties regardless of their religious convictions to continue to work for reconciliation and for the just recognition of peoples' rights. We are persuaded that it is not arms, but dialogue, pardon and reconciliation that are the only possible means to achieve peace.

9. In an historical context marked by violence, indifference and egoism, many men and women today feel that they have lost their bearings. It is precisely through our common witness to the good news of the Gospel that we may be able to help the people of our time to rediscover the way that leads to truth, justice and peace. United in our intentions, and recalling the example, fifty years ago here in Jerusalem, of Pope Paul VI and Patriarch Athenagoras, we call upon all Christians, together with believers of every religious tradition and all people of good will, to recognize the urgency of the hour that compels us to seek the reconciliation and unity

of the human family, while fully respecting legitimate differences, for the good of all humanity and of future generations.

10. In undertaking this shared pilgrimage to the site where our one same Lord Jesus Christ was crucified, buried and rose again, we humbly commend to the intercession of the Most Holy and Ever Virgin Mary our future steps on the path towards the fullness of unity, entrusting to God's infinite love the entire human family.

**" May the Lord let his face shine upon you, and be gracious to you!
The Lord look upon you kindly and give you peace!" (Num 6:25-26).**

Pope of Rome
[signed]
Francis

The Ecumenical Patriarch
[signed]
Bartholomew of Constantinople

[1] *Common communiqué of Pope Paul VI and Patriarch Athenagoras, published after their meeting of 6 January 1964.*

[2] *Against Heresies, IV, 18, 5 (PG 7, 1028)*

"Why Are We So Ready to Judge?"

Spiritual Wisdom from St. Dorotheos of Gaza



Why are we so ready to judge our neighbor? Why are we so concerned about the burden of others? We have plenty to be concerned about, each one has his own debt and his own sins. It is for God alone to judge, to justify or to condemn. He knows the state of each one of us and our capacities, our deviations, and our gifts, our constitution and our preparedness, and it is for him to judge each of these things according to the knowledge that he alone has. For God judges the affairs of a bishop in one way and those of a prince in another. His judgment is for an abbot or for a disciple, he judges differently the senior and the neophyte, the sick man and the healthy man. Who could understand all these judgments except the one who has done everything, formed everything, knows

everything? I remember once hearing the following story: a slave ship put in at a certain port where there lived a holy virgin who was in earnest about her spiritual life. When she learned about the arrival of the ship she was glad, for she wanted to buy a small serving maid for herself. She thought to herself, 'I will take her into my home and bring her up in my way of life so that she knows nothing of the evils of the world.' So she sent and inquired of the master of the ship and found that he had two small girls who he thought would suit her. Whereupon she gladly paid the price and took one of the children into her house. The ship's master went away. He had not gone very far when there met him the leader of a dancing troupe who saw the other small girl with him and wanted to buy her; the price was agreed and paid, and he took her away with him. Now take a look at God's mystery; see what his judgment was. Which of us could give any judgment about this case? The holy virgin took one of these little ones to bring her up in the fear of God, to instruct her in every good work, to teach her all that belongs to the monastic state and all the sweetness of holy commandments of God. The other unfortunate child was taken for the dancing troupe, to be trained in the works of the devil. What effect would teaching her this orgiastic dancing have, but the ruin of her soul? What can we have to say about this frightful judgment? Here were two little girls taken away from their parents by violence. Neither knew where they came from; one is found in the hands of God and the other falls into the hands of the devil. Is it possible to say that what God asks from the one he asks also from the other? Surely not! Suppose they both fell into fornication or some other deadly sin; is it possible that they both face the same judgment or that their fall is the same? How does it appear to the mind of God when one learns about the Judgment and about the Kingdom of God day and night, while the other unfortunate knows nothing of it, never hears anything good but only the contrary, everything shameful, everything diabolical? How can he allow them to be examined by the same standard?

*From Dorotheos of Gaza: Discourses and Sayings
(Kalamazoo, MI: Cistercian Publications, 1977), pp. 133-134.*

The Divine Liturgy II

Seekers of salvation find newness in each Divine Liturgy.
The hunger of the soul is addressed in the Divine Liturgy.
Listening to the reading of the Holy Gospel nourishes the soul.

The Precious Body and Blood of Christ feed the hunger of the soul.
Litanies express and encompass the needs and interests of believers.
The Divine Liturgy encourages active participation.
Use of the senses increases awareness in the Divine Liturgy.
The attentive mind senses the presence of God during the Liturgy.
Focusing on the content of the Divine Liturgy increases understanding.
The Divine Liturgy brings together the human and the Divine.
Active participants personally change as a result of the Divine Liturgy.
Personal changes are manifested in life following the Divine Liturgy.
Serious believers' lives are continuously shaped by the Divine Liturgy.
The Divine Liturgy gives fundamental structure to the time of life.
Relationships grow out of the celebration of the Divine Liturgy.
The content of the Divine Liturgy serves as measurement for daily living.
Love is heralded in the Divine Liturgy.
Peace is proclaimed in the Divine Liturgy.
Giving glory to God occurs throughout the Divine Liturgy.
An absence and difference are felt when the Divine Liturgy is missed.
Importance attached to attending the Divine Liturgy is well-placed.
Daily life improves with the participation in the Divine Liturgy.
Individuals are invited to draw near to God in the Divine Liturgy.
Seeking the Kingdom of God is a foremost goal in the Divine Liturgy.
Faith, hope and love abound in the Divine Liturgy.
The clergy and the faithful, the living and departed unite in the Liturgy.
Beseeching the mercy of God occurs throughout the Divine Liturgy.
The mercy of God heals hurts and gives hope through the Divine Liturgy.

Father Rodney Torbic

On Humility - Part 1

"One of the Elders said, 'We need humility more than anything else, and to be prepared to say, "Forgive me", upon hearing any word.' ... The Apostle [St. Paul] says: 'Without faith, it is impossible to please God' (Hebrews 11:6). If it is impossible to please God without faith and almsgiving, and if sins are purged through faith, if one can depart from evil by fearing the Lord, and if the fear of the Lord is the beginning of wisdom, and - again - if the person that struggles practices self-restraint, why does he say: 'We need humility more than anything else?' Why did he leave out all of the other virtues that are so necessary? The Elder wants to show us that neither the fear of God, nor almsgiving, nor faith, nor temperance, nor any other virtue can be obtained without humility. ... All the temptations of the enemy are destroyed by humility."

Orthodox Agape by Papa Demetri

The Orthodox Christian Prison Ministry has a brochure download on their site (<http://theorthodoxprisonministry.org/wp-content/uploads/2012/06/Pamphlet-battling-evil-thoughts-3-fold.pdf>) titled "Battling Evil Thoughts." It's worth a read and something you can print out for yourself or make available in your parish.

Along with the brochure download above, OCPM has other excellent spiritual literature available. Here's a link to their full line of resource materials: <http://theorthodoxprisonministry.org/resources/>

Please consider the Orthodox Christian Prison Ministry as a place you can wisely invest in your "eternal savings plan." Visit their uplifting website to learn more. Here is a link to get you going:

http://theorthodoxprisonministry.org/wp-content/uploads/2013/12/One_Pager_2013.pdf.

You might gain some ideas to share for the Sunday of the Last Judgment when visiting those in prison is mentioned in the Gospel reading.

God's peace, Pres. Candace

Your priest inadvertently cut off the punch line in the blurb about the two Russian men on the train. The last line after the second man admits that his parish has the "Old Man Trinity Icon" in it's iconography is: "HERITIC!" It makes much more sense when that is the last line...please forgive me for the poor editing job! Fr. Bob

John Sheliga update: John is recovering from his surgery at a rehab facility in Apollo, PA. Loretta said he is in good spirits and appreciates all the prayers that our parish family have sent along...please do remember him, and his entire family, in your prayers. Loretta also sends her love and said she misses everyone and "her church family" as well. **God Bless John as he works to recover and hopefully return home.**

REMINDERS: NO KNEELING until the Kneeling Prayers of Pentecost Sunday. We can now sing "Vechnaya Pam'yat" at the end of a Parastas or during a funeral service. However, we do not say the prayer to the Holy Spirit "O Heavenly King" until Pentecost Sunday.