



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 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, Judi Danser, Mira Filipovic, Vicki Rathbun, Lynn, Jacqueline, Irma Opacic, Sharon, Zan Cheng, Kristy, 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!

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 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***

MONDAY, JUNE 16 APOSTLES [SAINTS PETER & PAUL] FAST BEGINS

**SUNDAY, JUNE 22 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
2ND SUNDAY AFTER PENTECOST; SUNDAY OF ALL SAINTS OF NORTH AMERICA
AND UKRAINE; ALL VENERABLE AND HOLY FATHERS OF HOLY MOUNT ATHOS;
SAINT CYRIL-ARCHBISHOP OF ALEXANDRIA; 5 NUNS BEHEADED IN PERSIA:
MARTYRS THECLA, MARIAMNE, MARTHA, MARY, AND ENMATHA**

Tone 1

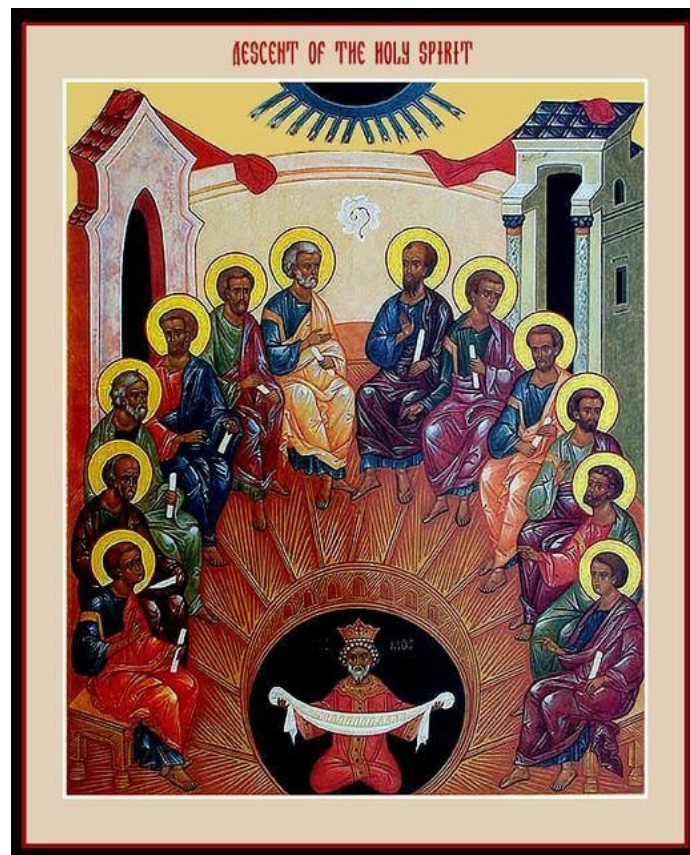
Romans 2:10-16

Matthew 4:18-23

Parastas in Blessed Memory of Millie Kerr—the Church Ladies

BULLETIN INSERT FOR 08 JUNE 2014
8TH SUNDAY OF PASCHA; PENTECOST; TRINITY SUNDAY;
APOSTLES CARPUS OF THE 70 AND ALPHAEUS; MARTYRS
ABERCICIUS & HELEN; VENERABLE JOHN OF PSICHAITA THE
CONFESSOR OF CONSTANTINOPLE; TRANSLATION OF THE
RELICS OF NEW MARTYR GEORGE OF KRATOVO & SOPHIA

*****PAGE 203 IN THE BLACK DIVINE LITURGY BOOKS*****



Parenting is More Important than Evangelism

by Deacon Joseph Gleason

This article was published in the following newspapers:

Norris City Banner – Wednesday, November 19, 2008

Ridgway News – Thursday, November 20, 2008

Gallatin County Democrat – Thursday, November 20, 2008

Parenting is More Important than Evangelism

There is no question that evangelism is very important. Just before Jesus ascended into heaven, he said, "Go therefore and make disciples of

all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you" (Matt. 28:19-20). We call this command the "Great Commission".

Evangelism is very important. But Godly parenting is even more important.

In Mark 12:28, someone asked Jesus to identify the most important commandment of all. In response, Jesus quoted Deuteronomy 6:4-5, which says, "Hear, O Israel: The LORD our God, the LORD is one! You shall love the LORD your God with all your heart, with all your soul, and with all your strength."

Have you ever read the next two verses?

"And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up." (Deuteronomy 6:6-7).

Jesus tells us that the most important command in the entire Bible is in Deuteronomy 6:4-5. And immediately after that command is given, God tells us that our primary responsibility is to diligently teach that command (and the rest of God's commands) to our children.

Witnessing to the nations is important, but teaching the truth to our children comes first!

Think about it: In most of the churches you have ever attended, how many of the Christians there were first-generation converts, having neither a Christian father nor a Christian mother? Less than 10%? Less than 5%? I estimate that around 95% of members in most American churches are the children of Christians, and probably the grandchildren of Christians. While thousands of people are coming into the Church through evangelism, millions of people are coming into the Church through godly parenting.

If the Church is willing to spend millions of dollars to send missionaries out to the furthest corners of the earth, then how much more should the Church be diligent to raise up her children in the Lord!

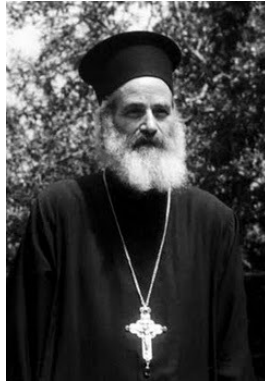
Go ahead and get out your checkbook, and donate generously to your church's mission fund. That is important.

But first, sit down with your children every day, and teach them to love and obey God's Word. That is more important.

~ Joseph M. Gleason

Deacon Joseph Gleason | April 4, 2014 at 5:00 am | Categories: Christian Education, Deuteronomy 6:4-7, Mark 12:28-34, Matthew 28:19-20, Newspaper Articles, The Orthodox Christian Family | URL: <http://wp.me/p10TFs-16Z>

The Holy Fathers teach us that the one who forgives always wins. Whatever the occasion may be, if you forgive, you immediately cleanse your soul and become fit for paradise. If you have forgiven those who plotted to murder you, you have become equal to the martyrs. If you have forgiven an insult, you have gained peace and won the Kingdom of Heaven. If you have generously overlooked the rumors and slanders against you, you have dulled the sting of your foe. If you have returned a good for evil, you have shamed your enemy. If you have swallowed a sarcastic insult to your honor, you have become worthy of heavenly honors. If, being of higher rank in life, you have asked the pardon of a lesser man, you have not only NOT disgraced yourself, but you have furthered your spiritual maturity. If you are not to blame but ask the offender to forgive you, you have thus helped his soul to be delivered from the hell of hatred and have covered many of your own sins, too. If you have abased your pride, you have exalted your humility. *Archimandrite Seraphim Aleksiev* **The Forgotten Medicine** pp 41-57



Rules for a saving confession by Archimandrite Seraphim Aleksiev

<http://www.stgeorgegreenville.org/OurFaith/Articles/Aleksiev-Rules%20of%20Confession.pdf>

Motivation for Confession

Archimandrite Seraphim (Aleksiev) (+1993) | 21 June 2013

Confess your sins to one another, that you may be healed (James 5:16).

We are created for God and only in Him do we find the paramount bliss for which our heart is constantly yearning. Nothing other than God can make our souls happy! Give man everything which he desires and he will enjoy it for a while, but afterwards he will become indifferent to it, because he feels that something else, much more elevated, is missing. Is it not in that way that the child, too, enjoys every new toy until it grows hungry? Then it abandons the toy and looks for food. A certain inextinguishable inner hunger for truth, joy, and peace in the Holy Spirit (Romans 14:17) torments our soul and does not give us peace, even among the best pleasures of life and among the most enviable achievements in the world.

This blessed hunger is a hunger for God. Blessed Augustine is right in his Confessions before God: "Thou madest us for Thyself, and our heart is

restless until it repose in Thee.” The only guest who can make our soul happy is God. And if God is our paramount bliss, it is clear that which obstructs the way to God must be the greatest evil for us. Such an evil is sin.

It is in vain that some unenlightened people seek the greatest evil for man somewhere else, rather than in sin. Some consider disease to be the greatest evil, others – poverty, and others – death. But neither disease, nor poverty, nor death, nor any other earthly disaster can be such a great evil for us as is sin. These earthly misfortunes do not separate us from God if we are seeking Him sincerely, but, on the contrary, they bring us closer to Him.

Disease is not the greatest evil for man, because a disease of the body endured with humility, faith, and patience can cure the soul sick with sin and bring it closer to God – the greatest good for man.



And death is not frightening for the believer, because through it, as through a door, one goes to the beloved and loving God Who hath prepared for them that love Him, things that which *eye hath not seen, nor ear heard, neither have entered into the heart of man (1 Corinthians 2:9)*.

But sin is the most wretched poverty of the heart – poverty that blocks the treasure of grace. Sin is a deadly sickness of the soul, a sickness that deprives us both of the joys of earth and the joys of heaven. Sin is a terrible and most lamentable spiritual death that separates us eternally from the joy of the heavenly inhabitants in paradise and buries us in the darkness of hell.

There is no greater evil for man than sin. It destroys both the body and the soul. It makes both this life and eternal life bitter. It causes discord in families, quarrels among neighbors, and disagreements among relatives. It starts the fire of malice among people. It makes the soul proud and embittered. It poisons the heart with envy. It drives out holy feelings from

the breast and invites the demons to settle there. It separates us from God. It extinguishes everything bright in our hearts. It teaches us to lie, to be gluttonous, and to be selfish and greedy. It makes us slander and judge our neighbors. It incites our hand to steal. It fills us with anger and rage. It whispers to us to seek revenge. It commits all outrages, debaucheries, and crimes. It causes all diseases, suffering, injustice, violence, bloodshed, and war. It has filled the souls of all of us with unbearable spiritual stench. It pours this stench into the relationships among us.

Have you asked yourself why is it so stifling in the world? Why is it hard to live? Why can we not put up with each other? The answer is because sin has poisoned the atmosphere of life. We are all sick with sin. And if untreated body wounds emit intolerable stench, how much more terrible is the stench of sin!

But I'll Only Sin Again!

Why should I confess when I know that tomorrow I will sin again? Is there any point in such confession? I see that one should confess only if one would sin no more after that!

This objection to Confession contains: both something that is very true and something that is not. The right thing here is the desire not to sin any more after Confession. But we are feeble humans, and we cannot attain right away such a firmness that makes falling into voluntary sins impossible. If we cannot reach such steadfastness in virtue right away, should we surrender to vice? Or should we stop confessing? Which is better: to roll in the mud of the spiritual swamp, or to pick yourself up after each fall and go on with the hope that someday you may reach the solid and beautiful shore of virtue? If you do not confess, you remain in the mud. If you confess, you pick yourself up from the mud and clean yourself. "But why should I get up if tomorrow I will fall again?" you say. When you fall again, then get up again! Every day begin all over again! This is undoubtedly better than falling out of the habit of getting up.

A young monk complained to the great ascetic Abba Sisoës: "Abba, what should I do? I fell." The elder answered: "Get up!" The monk said: "I got up, and I fell again!" The elder replied: "Get up again!" But the young monk asked: "For how long should I get up when I fall?" "Until your death," answered Abba Sisoës. This wise dialogue should be remembered by all of us who want to change but, deceived by the devil, constantly return to our previous sins. Every time we fall into a transgression, we must get up. The "getting up" is Confession.

"But why should we play at falling and getting up?" ask some. It is not a game, but a struggle in which there is much sense. If we, as feeble humans, fall but get up again, there is a great probability that death will find us when we are standing. Then we are saved. But if we do not intend

to get up, death will surely find us lying in the mud. Then we are lost forever!

St. John Chrysostom says: "Repentance opens the heavens for man, takes him to Paradise, overcomes the devil. Have you sinned? Do not despair! If you sin every day, then offer repentance every day! When there are rotten parts in old houses, we replace the parts with new ones, and we do not stop caring for the houses. In the same way, you should reason for yourself: if today you have defiled yourself with sin, immediately clean yourself with repentance."

For the washing away of bodily dirtiness God has given water. And for the washing of spiritual foulness, God has given the grace of the holy Sacrament of Confession. Every man, when he dirties his hands, washes them. No one says: "I will not wash my hands anymore, because I will get them dirty again!" But why is it then that many people say, "I will not go to Confession, because I will sin again tomorrow!" It is clear that the enemy of our salvation is enticing us not to wash our souls, so that he can gain power over them.

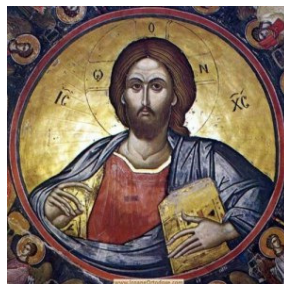
But we must not give in to such satanic suggestions; we should confess frequently, because frequent washing produces a taste for cleanliness in us.

Leave your house unswept, uncleaned, and unventilated for one year! Will it not turn into a pigsty? Now think about what the soul of a man is like when he has not cleaned it through Confession, not only for a year, but for twenty, forty, sixty, or seventy years...

Source: *Holy Trinity Cathedral* Source: <http://secure-web.cisco.com/auth=11FpIRdmI7I-K3q7eSKEH9ZXkla6Kq&url=http%3A%2F%2Fwww.pravmir.com%2Fmotivation-for-confession%2F%23ixzz2yL8ZVamH>

Break the Least of These Commandments

by Father Alexis



Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Human beings are marvelously complex. In the myriad of situations in which we find ourselves, with the multitude of people with whom we interact, we can respond in thought, word, and deed in a variety of ways with a range spanning from the darkest hell to the brightest heaven. Choices confront us at every moment and the decisions we make determine the people we become. We can align our will with our whims and blow about like a leaf in the wind with no final destination other than being eventually trampled underfoot. Or we can try to align our will with the will of God and thus become ruled by God, guided by God, and ministers of His presence in the world. This is the context of Christ's comments on the dangers of breaking the least of the commandments and teaching others to do so as well as the glories of fulfilling them and teaching one's brethren to do the same.

According to Saint Irenaeus, when a person breaks a commandment, the heart is darkened, God is forgotten, and the individual begins to worship himself or herself as God (Against Heresies, Book 5, chapter 24). Having a hamburger on a Wednesday or a Friday, for instance, may seem insignificant to some. But for a conscientious Orthodox Christian, such behavior is a breaking of the Church's fast, which reveals an indifference to the betrayal of Christ and His crucifixion or at least relegates these events to a distant past that no longer directly touches one's daily life. God is forgotten, while one's needs and desires fill the empty space in the soul where God should reside. And this disregarding of a commandment in turn will make it that much easier to disregard another commandment, and then another, until one is left with the secular morality of being a good person without any of the radiance and illumination that comes from the Christian faith.

Saint Augustine put it this way, "Believe the commandments of God, and do them, and He will give you the strength of understanding. Do not put the last first, and, as it were, prefer knowledge to the commandments of God... Consider a tree; first it strikes downwards, that it may grow up on high; it fixes its root low in the ground, that it may extend its top to heaven" (Saint Augustine, Sermon 68). Keeping the commandments, all of the commandments, can enable believers to grow strong like mighty trees and to have deep roots so that tempestuous temptations cannot blow them down. In the ancient Christian text, the Shepherd of Hermas, it is written,

“if you keep the commandments of God, you will be powerful in every action, and every one of your actions will be incomparable” (Book 2, 7). They will be incomparable, for they will be Godlike and above all they will be loving, for all the commandments rest on the great commandment to “love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind... and thy neighbour as thyself” (Matthew 22:37-39).

The divine and life-giving commandments of God (using an expression from canon law), even the least of them, are to be kept and to be taught because they alone on a moment to moment basis and in matters great and small can bring about a transformation in a person’s life, character, and ultimate destiny. They illumine us; they guide us; they initiate us into a mystery beyond human understanding. Through them, we come to know the image of God in man. As Saint Ambrose of Milan once wrote, “If, then, any one desires to see this Image of God, he must love God, that he may be loved by God; and be no longer a servant but a friend, because he has kept the commandments of God, that he may enter into the cloud where God is” (Book 2 on the Decease of his brother Satyrus, 110).

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."

REMINDER: We have now returned to our “normal practice” of “O Heavenly King” before Divine Liturgy and “Vechnaya Pam’yat” at the end of a Parastas or funeral service.