



## 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, 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, Gail, Sirena Sharp, Ron Paulovich, Fred DeNorscia, Sandi Anderson, Donald Uebing, Sabrina, Shirley, Denny Mader, Ella Campbell, Tom Hyatt, 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 Philipa, Kateryna Kocelko, Nancy Heinbaugh, Judi Danser, Mira Filipovic, Lynn, Jacqueline, Irma Opacic, Sharon, Zan Cheng, Debby, Jeff Jones, Kristy, Elaine Ellenberger, 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, JULY 13 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM  
5<sup>TH</sup> SUNDAY AFTER PENTECOST; SYNAXIS OF THE HOLY, GLORIOUS, AND ALL-  
PRAISED TWELVE APOSTLES: PETER, ANDREW, JAMES & JOHN THE SONS OF  
ZEBEDEE, PHILIP, BARTHOLOMEW, THOMAS, MATTHEW, JAMES THE SON OF  
ALPHEAUS, JUDE THE BROTHER OF JAMES; SIMON THE ZEALOT, AND  
MATTHIAS; SAINT PETER-PRINCE OF THE TATAR HORDE-WONDERWORKER OF  
ROSTOV**

*Tone 4*

Romans 10:1-10; 1 Corinthians 4:9-16

Matthew 8:28-9:1; Mark 3:13-19

*Litany in Blessed Memory of Helen Pytlak—Pytlak children*

**SUNDAY, JULY 20 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM  
6<sup>TH</sup> SUNDAY AFTER PENTECOST; VENERABLE THOMAS OF MOUNT MALEON;  
VENERABLE ACACIUS OF SINAI; MARTYRS PEREGRINUS, LUCIAN, POMPEIUS,  
HESYCHIUS, PAPPIAS, SATURINUS, & GERMANUS OF DYRRACHIUM IN  
MACEDONIA; MARTYRS EPICTETUS-PRESBYTER & ASTION IN SCYTHIA;  
MARTYR EVANGELUS-BISHOP OF TOMI/CONSTANTUS IN ROMANIA; MARTYR  
CYRIACA/DOMINICA/NEDILJA OF NICOMEDIA**

*Tone 5*

Romans 12:6-14

Matthew 9:1-8

**SUNDAY, JULY 27 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM  
7<sup>TH</sup> SUNDAY AFTER PENTECOST; COMMEMORATION OF THE HOLY FATHERS OF  
THE FIRST SIX ECUMENICAL COUNCILS; APOSTLE AQUILA OF THE 70 & SAINT  
PRISCILLA; MARTYR JUSTUS AT ROME; VENERABLE ELIUS OF EGYPT;  
VENERABLE MONK-MARTYR ONESIMUS OF MAGNESIA**

*Tone 6*

Romans 15:1-7; Hebrews 13:7-16

Matthew 9:27-35; John 17:1-13

## **BULLETIN INSERT FOR 13 JULY 2014**

**5<sup>TH</sup> SUNDAY AFTER PENTECOST; SYNAXIS OF THE HOLY, GLORIOUS,  
AND ALL-PRAISED TWELVE APOSTLES: PETER, ANDREW, JAMES &**

**JOHN THE SONS OF ZEBEDEE, PHILIP, BARTHOLOMEW, THOMAS,  
MATTHEW, JAMES THE SON OF ALPHEUS, JUDE THE BROTHER OF  
JAMES; SIMON THE ZEALOT, AND MATTHIAS; SAINT PETER-PRINCE  
OF THE TATAR HORDE-WONDERWORKER OF ROSTOV**

**TROPARION—TONE 4**

When the women disciples of the Lord  
Learned from the angel the joyous message of Thy Resurrection;  
They cast away the ancestral curse and elatedly told the apostles:  
Death is overthrown! Christ God is risen,  
Granting the world great mercy.

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

**KONTAKION—TONE 4**

My Savior and Redeemer,  
As God rose from the tomb  
And delivered the earthborn from their chains.  
He has shattered the gates of Hell,  
And as Master, He has risen on the third day!

**PROKEIMENON—TONE 4**

**READER:** O Lord, how manifold are thy works! In wisdom hast Thou made them all.

**PEOPLE: O Lord, how manifold are thy works! In wisdom hast Thou made them all.**

**READER:** Bless the Lord, O my soul! O Lord my God, Thou art very great!

**PEOPLE: O Lord, how manifold are thy works! In wisdom hast Thou made them all.**

**READER:** O Lord, how manifold are thy works!

**PEOPLE: In wisdom hast Thou made them all.**

**ALLELUIA VERSES—TONE 4**

Go forth and prosper and reign, because of truth and meekness and righteousness.

You love righteousness and hate iniquity.

**Therefore if thou bring thy gift to the altar, and there rememberest  
that thy brother hath ought against thee; Leave there thy gift**

**before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.**

*by Father Alexis*

We all like consistency between our thoughts and our actions. It is as though we have a map to a goal and we are following it. When we lose that consistency, we feel lost, distressed, and uncomfortable on account of what psychologists call cognitive dissonance, a condition that becomes worse in proportion to the meaning and importance of those thoughts and actions. This state of discomfort is actually a gift that under the most important of circumstances the Fathers would refer to as pangs of conscience. Those with a refined conscience for whom living in accord with God's will is highly important will experience great cognitive dissonance when they act in an un-Christian way. Saint Jerome refers to such cognitive dissonance when he asks, "How have we been able to say in our daily prayers 'Forgive us our debts as we forgive our debtors,' while our feelings have been at variance with our words and our petition inconsistent with our conduct?" (Letter 13 to Castorina).

In this verse from the Sermon on the Mount—"if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift," our Lord takes the teaching on ritual impurity to another level beyond the washing of hands and plates to the purifying of thoughts and memories, always turning our attention inward to order our life outwardly. If we remember that we are not at peace with our brother, we need to go and seek reconciliation, exchanging friendship for enmity, regardless of whatever else we might be planning to do, no matter how noble and exalted it might be, even the worship due to God. This is because the ultimate offering that we make to God is not our words, but our very souls (Saint Augustine, Homily 32). Saint John Chrysostom sees this particular commandment of Christ as a sign of God's exceeding goodness that He places our relationship with our brother and the inclinations of our heart even before His service (Homily 16 on Matthew).

The instruction to "leave thy gift there" suggests the need to act swiftly when the remembrance of enmity arises, because of the negative consequences of not doing so. Elsewhere, Saint John Chrysostom notes that when we drag our feet in seeking reconciliation, we allow anger of the moment to turn into lingering, festering malice, making it that much harder to take the proper course. Thus, the Saint writes, "For when one day has passed, the shame becomes greater; and when the second has arrived, it is still further increased; and if it reach a third, and a fourth day, it will add a fifth. Thus the five days become ten; the ten, twenty; the twenty an

hundred until the wound will become incurable; for as time goes on, the breach widens... And it becomes more difficult to get rid of one's enmity not only on account of the lapse of time, but on account of the state of affairs as that time has passed, for as 'love covers a multitude of sins,' so enmity creates sins that do not exist" (Homily 20 on the Statues).

From these comments of the Saint, it is clear that Christ's teaching about leaving the gift at the altar is about healing the human heart. It is of such great importance that Saint John Chrysostom urges, "Knowing all this, you should make the first advance to your brother; catch him before he has entirely slipped away from you and if necessary run through the entire city on the same day, go beyond the walls, even make a long journey, leaving everything else on the side and attending only to this one work of reconciling yourself with your brother" (Homily 20 on the Statues). Of course, even when the conscience cries and cognitive dissonance is felt, we can go into denial about the relationship with our brother, we can justify our behavior by offering a thousand reasons why we can't be reconciled or don't need to be reconciled, and this may relieve some of the tension, but not ultimately bring us peace. Knowing this, Saint John again stresses the only solution is to change our behavior by obedience to Christ's commandments. And if we need help, the Saint suggests that we encourage ourselves with some wise self-talk "Stir up your soul when it shrinks back reluctant and ashamed, by perpetually harping on this theme and saying, 'Why are you procrastinating? Why are you withdrawing and hesitant? We are not concerned about money or other passing things, but with our own salvation. God commands us to do this, everything else should be secondary'" (Homily 20 on the Statues).

Cognitive dissonance and pangs of conscience can be precious gifts when they become spurs for repentance, reconciliation, and transformation that we use to move to new places in our hearts, places where we can indeed worship God in spirit and in truth. In Saint Augustine's reading of this verse he places the emphasis on the change in heart that is necessary for the commandment to be fulfilled: "When it occurs to us that we may have harmed our brother in some way, this is to be done not with the bodily feet, but with the emotions of the mind, so that you prostrate yourself with a humble disposition before your brother, to whom you have hastened in affectionate thought, in the presence of Him to whom you are about to present your offering. For thus, even if he should be present, you will be able to soften him by a mind free from dissimulation, and to recall him to goodwill by asking pardon, if first you have done this before God, going to him not with the slow movement of the body, but with the very swift

impulse of love” (Sermon on the Mount). And so with humility and swiftness, with warmth and honesty, with our thoughts and with our actions, let’s heed our conscience and make use of any cognitive dissonance we might feel when we turn to God in prayer. In doing so, we gain not only our brother and our sister, but also our soul and our God.



### **+ + So Great a Cloud of Witnesses + +**

God is surrounded by all of the Hosts of Heaven, each of the Angelic beings, and all of the men and women who have been sanctified by Him through their patient suffering on Earth, and their ardent love for Him which transcends every created thing. We are invited into their company and can choose to do so every day and every hour that we so choose. This is the most blessed choice with the most blessed consequences. Let us pray each day that God helps us choose the very best.

Heaven is present here on Earth, for God is everywhere present, and where He is, all of Heaven is with Him. In Heaven every being is a living witness to the blessedness of choosing God’s path of salvation above all. They look with compassion on our struggles and concerns here, but in God they are filled with both His truth and His love together. It is this Cloud of Witnesses that is the measure of truth and love for us, through Jesus Christ, the living icon of God the Father. We are never then alone, yet must freely choose to unite ourselves with Christ consciously and with all of Heaven, or we cannot be fulfilled to fill up the full measure of Christ in us. May the Holy Apostles with all the Saints pray earnestly that we join their company in this Heavenly Cloud of Witnesses, and then so witness in our own lives that God is truly the Alpha and Omega for us, the beginning and the end of all things. O Lord Jesus Christ, have mercy on us. Amen.

*“Wherefore seeing we also are compassed about by so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; Who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God.” (Heb. 12:1-2)*

The Monks of St. Isaac of Syria Skete  
and the Nuns of the Convent of St. Silouan  
and the Faithful of St. Nicholas Church  
and the Staff of Orthodox Byzantine Icons and St. Isaac’s Bookstore.