



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 Nick Behun in your prayers—he had back surgery on Tuesday. May God grant him a speedy and complete recovery! God Bless!

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 27 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
7TH 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

Litany in Blessed Memory of Walt Burlack—Evelyn

**SUNDAY, AUGUST 03 NO SERVICE IN SLICKVILLE—FR. BOB OUT OF TOWN
8TH SUNDAY AFTER PENTECOST; PROPHET EZEKIEL; SAINT SYMEON OF EMESA-
FOOL-FOR-CHRIST AND HIS FELLOW FASTER SAINT JOHN; SAINT ONUPHRIUS
THE SILENT AND SAINT ONESIMUS THE RECLUSE OF PERCHEVSKY LAVRA**

Tone 7

1 Corinthians 1:10-18

Matthew 14:14-22

**SUNDAY, AUGUST 10 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
9TH SUNDAY AFTER PENTECOST; HOLY APOSTLES OF THE 70 AND DEACONS:
PROCHORUS, NICANOR, TIMON, & PARMENAS; MARTYR JULIAN OF DALMATIA;
MARTYR EUSTATHIUS THE SOLDIER OF ANCYRA; MARTYR ACACIUS OF
APAMEA; VENERABLE MOSES THE WONDERWORKER OF PERCHEVSKY LAVRA**

Tone 8

1 Corinthians 3:9-17

Matthew 14:22-34

***Litany in Blessed Memory of Father Peter Natishan, Samuel Mrvos, David Yenni,
M. Denise Lawrence, Rudy Obradovich, Mike Horvath, Anna Harte, Millie Kitch,
Agnes Rossi, Mary Milanovich, Michael Cherepko, & Mary Viganì—Fr. Bob
Parastas in Blessed Memory of Steve Kuzman—John & Debbie Pauncic***

BULLETIN INSERT FOR 27 JULY 2014

7TH 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

TROPARION—TONE 6

The angelic powers were at Thy tomb; the guards became as dead men.
Mary stood by Thy grave, seeking Thy most pure body.
Thou didst capture hell, not being tempted by it.
Thou didst come to the Virgin, granting life.
O Lord who didst rise from the dead: 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 6

When Christ God, the Giver of Life,
Raised all of the dead from the valleys of misery with His might hand,
He bestowed resurrection on the human race.
He is the Savior of all,
The Resurrection, the Life, and the God of all!

PROKEIMENON—TONE 6

READER: O Lord, save Thy people and bless Thine inheritance.
PEOPLE: **O Lord, save Thy people and bless Thine inheritance.**
READER: To Thee, O Lord, will I call. O my God, be not silent to me.
PEOPLE: **O Lord, save Thy people and bless Thine inheritance.**
READER: O Lord, save Thy people.
PEOPLE: **And bless Thine inheritance.**

ALLELUIA VERSES—TONE 6

He who dwells in the shelter of the Most High will abide in the shadow of
the heavenly God.

He will say to the Lord: My Protector and my Refuge; my God, in whom I
trust.

**And if thy right eye offend thee, pluck it out, and cast it from thee: for it
is profitable for thee that one of thy members should perish, and not that
thy whole body should be cast into hell**

July 18, 2014 By [fatheralexis](#)

Our eyes are precious gifts through which we apprehend the beauty and diversity of creation. An ample part of the human brain is used to create the miracle of vision that tells us where we are, indicates where we can go, and can suggest what we may desire. And yet the misuse of the eyes can bring harm of epic proportions. Clement of Alexandria used to say "it is better to slip with the feet than with the eyes" (The Instructor, Book 3, Chapter 11) and not without reason. After all, the history of human sin begins with "the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise" (Genesis 3:6). Such is the context for Christ's teaching expressed with language that certainly captures our attention: "if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Saint Barsanuphios in letter 659 recognized how meditating on this passage could provide some perspective and grounding for those struggling with lust, for the thought of losing something as precious as one's right eye and ending up somewhere as harrowing as hell certainly can take the enticement out of whatever seems so attractive. The Savior's image is purposefully powerful and is meant to be used to bring about an abrupt shift in the direction of the mind that is being coerced by the intoxicating pull of limbic parts of the brain that interpret responding to sexual stimuli as a survival need that must be met. Only a more serious threat, such as the loss of an eye or the loss of one's soul, can shut down those limbic reactions by the even greater need for safety in the face of danger. Like the parables that use earthly activities to reveal heavenly realities, this saying was never about physically gouging out an eye, but about robustly, courageously, and unflinchingly casting away whatever is tempting one to sin before one actually sins. As Saint John Chrysostom put it, "Nowhere does He say that our flesh is to be blamed for things, but everywhere it is the crafty mind that is accused, for it is not the eye that sees, but the mind and the thought" (Homily on Mathew 17), an observation that neuroscientists will surely appreciate.

What then is the right eye that should be put out? According to the Recognitions of Clement (book 7, chapter 37), it is "the purpose" and "the causes which allure us to sin." Likewise, Saint Cyril of Alexander writes, "He calls the eye the thought of desire which should be cut off" (Fragment 58 of the Commentary on Matthew). Saint Jerome calls the eye "the sense of straying here and there in thought" and "the initial movement of the affections" (Commentary on Matthew, PL 26.39B). But how can one cut out a purpose from one's mind, an image imprinted there, and a restless searching that seems to promise quick gratification?

Again the image Christ uses provides part of the answer. Saint Augustine writes, "There is need of great courage in order to cut off one's members. For whatever it is that is meant by the 'eye,' undoubtedly it is such something ardently loved. For those who wish to express their affection strongly are accustomed to speak in this way: I love him as my own eyes, or even more than

my own eyes. Then, when the word 'right' is added, it is meant perhaps to intensify the strength of the affection. For although these bodily eyes of ours are turned in a common direction for the purpose of seeing, and if both are turned they have equal power, yet men are more afraid of losing the right one" (Sermon on the Sermon on the Mount, Book 1, chapter 18).

The wayward eye is seeking out wayward love. To cut out a burning desire, we need a stronger desire. To quench human eros, we need a divine eros. To forsake a false love, we need the only burning love that is completely true, a love for God and His Heavenly Kingdom. That is why Saint Symeon the New Theologian would cry out to Christ, "yearning and love for Thee conquers all mortal love and yearning, for as Thou art beyond all things seen, yearning for Thee is greater than every yearning, covering up all human love, turning away the eros of fleshly pleasures, and quickly repelling every desire" (Hymn 12 on Divine Love). To be ready to pluck out one's right eye means to have eyes primarily for Christ, so that, like Saint Symeon, the Christian says "that I may only see Thee in Thy light and not see the world or what is in the world, but to be in it seeing as one who sees not, hearing as one who hears not." This is what is meant by "entering into life with one eye," eternal life in Christ Jesus our Lord.

Feasts and Fasts



By Hieromonk Innocent

The season of Pascha has come to a close. The Holy Spirit has descended on the faithful gathered in the upper room. The fruit of His gifts and power are evidenced by the Sunday of All Saints, which we celebrated less than a month ago. Today marks the last day of the Apostle's fast, and tomorrow we celebrate the feast of Saints Peter and Paul.

As we live our lives according to the rhythm of the calendar of the Church, we experience a wide range of emotions within the liturgical atmosphere. During Paschaltide we rejoice in the most wonderful reality of Christ's resurrection. During the four major fasts of the year, we humble ourselves, look inward, and repent of our sins and passions. How do we reconcile this contrast? It is, in fact, the Church herself that commands us to rejoice for the forty days of Pascha, while, on the complete opposite end of the spectrum, exhorts us to "afflict ourselves" with fasting for nearly half the year. These directives we receive from Church tradition may seem contradictory, yet, upon closer examination, they reveal something about our own human nature and illustrate how the Church wisely condescends to our weakness and effects our salvation thereby.

Change means that, with God's help, we can actually repent and become who we really are, in Christ.

Our own earthly existence is marked by transience and change. We marvel at how quickly an infant grows into a child, then matures to adulthood, marries, and begets children of his or her own. Even in adulthood, we are ever changing. I learned from biology class that each cell in our body wears out and is replaced by fresh cells—so much so that every seven years, on the cellular level, we have a completely new body! As we reflect on our lives, we can probably remember times of great happiness and elation as well as very dark times and sadness. These oscillations are part and parcel of this life, and they characterize our earthly, transient condition. Scripture teaches us that the life to come will not be subject to such change. How we live our lives in the present will certainly correlate with our permanent state of eternal life with God or eternal damnation—a self-imposed separation from God. We can actually be thankful that this earthly life is one of change. This should give us hope, because change means that, with God's help, we can actually repent and become who we really are, in Christ.

So, we rejoice in the great Feasts of our Orthodox Church, and we weep for our sins during the fasts. Thus, we are invited to reconcile ourselves with being human. Perhaps an argument could be made that since this life is given to us for repentance, we should fast year-round. After all, our life is short—should we not, thus, redouble our efforts? The Church, in her understanding of human nature has not given such a severe regime to her children. Our Typicon gives us a moderation neither too strict nor lax that can be followed over the long haul. For us on the Julian calendar, the Apostle's Fast always gets an extra 13 days. The steady diet of beans and rice with the occasional fish can get monotonous. I know those scrambled eggs with cheese will taste really good for tomorrow's breakfast. Such a thought, of course, would be named by my fellow-monastics as a "temptation from the left." So, I repel such a tempting thought with our Savior's words, "Blessed are you who hunger now, for you shall be satisfied. Blessed are you who weep now, for you shall laugh" (Luke 6:21).

REMINDERS:

Please remember in your prayers: John Sheliga, Jean Stuchell, her sister Fran, Nick Behun, and all of our other parishioners who are "under the weather." May God grant them His Blessings and a Speedy and Complete Recovery!

There will be **no service in Slickville next weekend**—Father Bob will be in Harrisburg for the weekend and will serve with Father Ted Pulcini at Saint Mary Orthodox Church in Chambersburg. Please plan to attend one of our sister Orthodox churches in the area—if you need to find one, please see Father Bob after Divine Liturgy.

August 10—Divine Liturgy at 10:30 AM.