



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, Father Tom Hopko, 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 Strozh [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 Pyrch, 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 Novak, Jeff Jones, Kristy, Elaine Ellenberger, Margaret Thurston [Evelyn's sister], Donna Cacioppo [Evelyn's niece], Brandon, Anna Tranchine, Demetra, Blase Urban, Catherine Hogel & children, Jennifer & Dylan, Ron Schwartz, Lydia Wilson, Flora Tomlin, Stella Rossi, Howell Swarm, Jane Bielewicz Allred, Carol Mensing's Family, Manny "Lazarus" Lopez, Lucas Burlack, 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—our dear 'Little Father' Emilian, who returned to Romania to undergo surgery for back pain. This particular procedure is not offered here in the United States. He asked for our prayers and expressed his thanks for the love and fellowship he has shared with the Holy Ghost Parish Family. He said he looks forward to returning to us pain-free in the springtime...may God watch over him and heal him...Fr. Bob

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!

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, JANUARY 25 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
33RD SUNDAY AFTER PENTECOST; SUNDAY AFTER THEOPHANY; AFTERFEAST OF
THEOPHANY; MARTYR TATIANA OF ROME; MARTYR MERTIUS OF MAURETANIA;
MARTYR PETER APSELAMUS; VENERABLE EUPRAXIA 1 OF TABENNA IN EGYPT**

Tone 8

Ephesians 4:7-13; 1 Timothy 4:9-15
Matthew 4:12-17; Luke 19:1-10

**SUNDAY, FEBRUARY 01 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
SUNDAY OF THE PUBLICAN AND THE PHARISEE; SAINT MACARIUS THE GREAT
OF EGYPT; VIRGIN-MARTYR EUPHRASIA OF NICOMEDIA; VENERABLE
MACARIUS OF ALEXANDRIA; SAINT ARSENIUS-ARCHBISHOP OF KERKYRA
[CORFU]; VENERABLE MACARIUS OF PERCHEVSKY LAVRA; VENERABLE
MACARIUS-DEACON OF PERCHEVSKY LAVRA**

*******SPECIAL PARISH MEETING AFTER LITURGY*******

Tone 1

2 Timothy 3:10-15
Luke 18:10-14

***Litany in Blessed Memory of Milton G. Chicka, Daniel Pysh, Sara Chicka, Nikolai
Pivtoraiko, Mary Lokie, Ann Cherepko Mazok, & Roy Wyke—Fr. Bob***

MONDAY FEBRUARY 02—SATURDAY FEBRUARY 07 FAST FREE WEEK

**SUNDAY, FEBRUARY 08 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
SUNDAY OF THE PRODIGAL SON; VENERABLE XENOPHON, HIS WIFE SAINT
MARY, & 2 SONS SAINTS ACADIUS & JOHN; MARTYRS ANANIAS-PRESBYTER,
PETER, & 7 SOLDIERS; VENERABLE SYMEON THE ANCIENT; TRANSLATION OF
THE RELICS OF SAINT THEODORE-ABBOT OF THE STUDIO; SAINT JOSEPH-
BISHOP OF THESSALONICA**

Tone 2
1 Corinthians 6:12-20
Luke 15:11-32

BULLETIN INSERT FOR 25 JANUARY 2015

**33RD SUNDAY AFTER PENTECOST; SUNDAY AFTER THEOPHANY;
AFTERFEAST OF THEOPHANY; MARTYR TATIANA OF ROME; MARTYR
MERTIUS OF MAURETANIA; MARTYR PETER APSELAMUS;
VENERABLE EUPRAXIA 1 OF TABENNA IN EGYPT**

TROPARION—TONE 8

Thou didst descent from on high, O Merciful One!
Thou didst accept the three-day burial to free us from our sufferings!
Our Lord, our Life and Resurrection, 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

By rising from the tomb,
Thou didst raise the dead and resurrect Adam.
Eve exults in Thy Resurrection,
And the world celebrates Thy Rising from the dead,
O greatly Merciful One!

PROKEIMENON—TONE 8

READER: Pray and make your vows before the Lord our God!

PEOPLE: Pray and make your vows before the Lord our God!

READER: In Judah, God is known; His name is great in Israel!

PEOPLE: Pray and make your vows before the Lord our God!

READER: Pray and make your vows.

PEOPLE: Before the Lord our God!

ALLELUIA VERSES—TONE 8

Come let us rejoice in the Lord! Let us make a joyful noise to God our Savior!

Let us come before His face with thanksgiving; let us make a joyful noise to Him with psalms.

Let no man then accuse poverty as being the cause of innumerable evils, nor let him contradict Christ, who declared it to be the perfection of virtue, saying, 'If you will be perfect.' [Matthew 19:21] For this He both uttered in His words, and showed by His acts, and taught by His disciples. Let us therefore follow after poverty, it is the greatest good to the sober-minded.

Perhaps some of those who hear me, avoid it as a thing of ill omen. I do not doubt it. For this disease is great among most men, and such is the tyranny of wealth, that they cannot even as far as words endure the renunciation of it, but avoid it as of ill omen. Far be this from the Christian's soul: for nothing is richer than he who chooses poverty of his own accord, and with a ready mind. *St. John Chrysostom, Homily 18 on Hebrews*

Less Injustice or More Humility: Two Perspectives on Forgiveness ***by Father Alexis***

For most of the twentieth century, western psychology has made observations on the basis of trends that can be repeatedly confirmed in the readily available population of American, white, middle-class college students. Some of these observations make a lot of sense in a world where individualism, achievement, self-esteem, and personal rights are upheld as primary values that guide thought and action. In terms of forgiveness, psychologists who've studied the phenomenon have found that the severity of the offense as well as the presence or absence of an apology contribute to one's ability to forgive. Blake M. Riek and Eric W. Mania, in their article, "Antecedents and Consequents of Interpersonal Forgiveness," have noted that "the severity of the offense has a significant impact upon forgiveness, such that more severe transgressions are more difficult to forgive." The authors also found that the presence of an apology greatly increases the chances of forgiveness: "As perceptions of an apology increased so did participants' level of forgiveness toward the offender."

From a purely psychological perspective in a world of individualistic values this explains everyday behavior rather well. However, if we enter into a world with values deeper than life, liberty, and the pursuit of happiness, we find other possibilities that can make it easier to forgive, approaches that focus not so much on the offender and the offense as on the heart of the person who is offended. Ultimately, this is more helpful since we are never able to control the actions of others. However, we do have a modicum of control over our own thoughts and attitudes, which exert powerful leverage on our actions.

In her article entitled "Interpersonal Forgiveness from an Orthodox Perspective," Elizabeth Gassin writes, "An important prerequisite to forgiveness is coming to terms with one's reaction to the offense. Orthodox thinking emphasizes how the passions, especially pride and anger, impede our struggle to forgive, and how the virtues can facilitate offering forgiveness. Several Orthodox writers claim that a lack of forgiveness is due to pride (Alekseev, 1996; Aleksiev, trans. 1994; Archimandrite Sophrony, 1974; Staniloae, trans. 1982). Pride involves several elements, such as ascribing goodness to self rather than God (John Cassian, trans. 1979), assuming one 'knows better' than others (most profoundly illustrated in Eve and Adam's disobedience to God's command), and refusing to see one's own sin."

The presence of angry pride and the absence of peaceful humility are important, if not well-known, considerations for discussing human forgiveness. They situate the problem in the context of spiritual warfare, the perfection of the soul, and the imitation of Christ in which the person who loves and forgives becomes united with the Savior and all the Saints. This blessed context is obviously quite different from that of contemporary North American psychological models, which in placing such emphasis on the psychological antecedents of severity and the presence of an apology turn the issue of forgiveness into another forum for the issue of justice. These two antecedents in particular assume that the human scales of justice are operative when any discussion of forgiveness arises.

An anonymous author commenting on the great Russian novelist Fyodor Dostoevsky and his disdain for western moral concepts and the tendency to divide humans into categories of good and bad writes, "The first significant observation is that by demolishing morality which differentiates people into good and evil, Dostoevsky undermines the arrogance of humanism, which believes that with morality, it can eradicate evil from the world. In this manner, Dostoevsky theologizes patristically: the salvation of man cannot come from man himself, but only from God. Secondly, by recognizing in every person the coexistence of good and evil, Dostoevsky invites everyone to refrain from censuring other people and concentrate their interest and their care on their own sins. That way, they simultaneously attain repentance and love. Dostoevsky thus moves within the spirit of the Gospel, but also of the neptic Fathers ("grant me, O Lord, that I might see my own trespasses, and not pass judgment on my brother" – a prayer by Saint Ephraim)."

In this Eastern conception of the psychological antecedents to forgiveness, humility is the lynchpin. Gassin writes emphatically, "Humility can be defined as the opposite of those elements that constitute pride, as defined above. In

addition, an etymological analysis of the word in various languages sheds light on the meaning of this virtue. The Latin root of the English word for humility, humus, calls to mind soft soil. Perhaps this refers to the fact that humble people think of themselves as lowly (Mother Alexandra, 1983) or may also be connected to the parable of the good soil (Matthew 13:1-9). According to this parable, a humble person eagerly receives and nourishes the “seeds” that God has planted. The Russian word for humility, smirenje, is lexically connected to reconciling oneself to something, such as to God’s will in the case of a Christian, and/or to acting with peace (Fr. K. Podlosinsky, personal communication, October 1998). Although some western models have noted the role that humility can play in forgiveness (e.g., Enright et al., 1991, 1996; Sandage, 1999; Worthington, 1998), an Orthodox perspective would emphasize this virtue much more strongly than has been done in most scholarly writings to date.”

For the humble, the severity of the offense and the existence of an apology are extraneous factors in terms of one’s willingness to forgive. This new perspective on forgiveness offers freedom (a favorite theme of Dostoevsky) in that the one offended has the power to forgive in each and every circumstance and is not constrained by such factors as the severity of the offense or the presence of an apology. It is a freedom based on knowing who we are, what God has done for us, and what we desire to give Him in return. Always aware of the ten thousand talents that we owe God, always aware that He has forgiven us with His grace and loving kindness, always aware that all of us will stand together one day before our Maker, we come to understand what ultimately matters is not so much what was said to us or done to us, but our faithfulness to Christ’s love, our imitation of His forgiveness, and our humility before the weaknesses of others.

Father Alexis | July 1, 2014 at 12:21 pm | URL: <http://wp.me/p2vytf-mD>

CALENDAR REMINDERS: The 2015 Church Wall Calendars are downstairs—please take one for home, as the fasting periods and holy days are listed on it. Also, Debbie Pauncic, our First Lady, has All Saints Calendars for sale—\$25 each...several of our parishioners won on last year’s calendars! Thank you for your support of the camp.

IMPORTANT NOTE—SAVE THE DATE—We will have a special meeting of the parish membership next

Sunday, February 01, after Liturgy, to talk about the finances and the future of our parish. Please plan to attend and bring along any ideas you might have to help us! Thank you and God Bless you all!