



Holy Ghost Orthodox Church

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DORMITION FAST

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 Paul Stoll, Father Igor Soroka, Father Joseph Kopchak, 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 Paisius McGrath, Joshua Agosto and his family, 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, 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, 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, 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 Novak, Jeff Jones, Kristy, Elaine Ellenberger, 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, Glenn & Lucas Burlack, Katie Elizabeth, Mileva, & Michael, Deirdré Straughan, Terri Paluh, Lori & Steve Lucier, Billy Sinclair, Evelyn Felouzis, Kyranna Cherpas, Lawrence Deuce Skurcenski, Pastor Bruce Nordeen, Millie Koss Good, Mary Haraczy, Heather Ried, and Mother Ana. 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, AUGUST 23 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
12TH SUNDAY AFTER PENTECOST; AFTERFEAST OF THE TRANSFIGURATION;
HOLY MARTYRS ARCHDEACON LAURENCE & POPE SIXTUS, FELICISSIMUS &
AGAPITUS-DEACONS, AND OTHERS WITH THEM**

Tone 3

1Corinthians 15:1-11

Matthew 19:16-26

**FRIDAY, AUGUST 28 DORMITION OF THE MOST HOLY THEOTOKOS AND EVER-
VIRGIN MARY**

**SUNDAY, AUGUST 30 OBEDNITZA—DOWNSTAIRS IN CHURCH HALL 10:30 AM
13TH SUNDAY AFTER PENTECOST; AFTERFEAST OF THE DORMITION; MARTYR
MYRON OF CYZICUS; MARTYRS THYRUS, LAUCIUS, & CORONATUS WITH
OTHERS AT CAESAREA IN BITHYNIA; MARTYRS PAUL & SISTER JULIANA OF
SYRIA; MARTYR PATROCLUS OF TROYES; MARTYRS STRATON, PHILIP,
EUTYCHIAN, & CYPRIAN OF NICOMEDIA; VENERABLE ALYPIUS THE
ICONOGRAPHER OF PERCHEVSKY LAVRA**

Tone 4

1 Corinthians 16:13-24

Matthew 21:33-42

Litany in Blessed Memory of Jacob and Kathryn Burlack—Evelyn & Family
**Evelyn invites everyone to her house for coffee hour today after the
Obednitza!!!**

**SUNDAY, SEPTEMBER 6 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
14TH SUNDAY AFTER PENTECOST; HIEROMATYR ETYIUS-DISCIPLE OF SAINT
JOHN THE THEOLOGIAN; MARTY TATION; VIRGIN-MARTYR CYRA OF PERSIA;
VENERABLE GEORGE LIMNIOTES THE CONFESSOR OF MOUNT OLYMPUS**

Tone 5

2 Corinthians 1:21-2:4

Matthew 22:1-14

***Litany in Blessed Memory of Josephine Roman, Frank Gazella, Sr., & Susie
Pelczar—Fr. Bob***

BULLETIN INSERT FOR 23 AUGUST 2015

**12TH SUNDAY AFTER PENTECOST; AFTERFEAST OF THE
TRANSFIGURATION; HOLY MARTYRS ARCHDEACON LAURENCE &
POPE SIXTUS, FELICISSIMUS & AGAPITUS-DEACONS, AND OTHERS
WITH THEM**

TROPARION—TONE 3

Let the Heavens rejoice! Let the earth be glad!
For the Lord has shown strength with His arm!
He has trampled down death by death!
He has delivered us from the depths of hell,
And has granted 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 3

On this day Thou didst rise from the tomb, O Merciful One!
Leading us from the gates of death.
On this day Adam exults as Eve rejoices;
With the prophets and patriarchs
They unceasingly praise the divine majesty of Thy power!

PROKEIMENON—TONE 3

READER: Sing praises to our God, sing praises! Sing praises to our King,
sing praises!

PEOPLE: Sing praises to our God, sing praises! Sing praises to our
King, sing praises!

READER: Clap your hands, all peoples! Shout to God with loud songs of
joy!

PEOPLE: Sing praises to our God, sing praises! Sing praises to our King, sing praises!

READER: Sing praises to our God, sing praises!

PEOPLE: Sing praises to our King, sing praises!

ALLELUIA VERSES—TONE 3

In Thee, O Lord, have I hoped; let me never be put to shame!

Be Thou a God of protection for me, a house of refuge, in order to save me!

TRANSFIGURATION

Metropolitan Anthony of Sourozh | 18 August 2008

There are blessed or tragic moments when we can see a person revealed to us in a light with a depth, with an awesome beauty which we have never suspected before.

It happens when our eyes are open, at a moment of purity of heart; because it is not only God Himself Whom the pure in heart will see; it is also the divine image, the light shining in the darkness of a human soul, of the human life that we can see at moments when our heart becomes still, becomes transparent, becomes pure.

But there are also other moments when we can see a person whom we thought we have always known, in a light that is a revelation. It happens when someone is aglow with joy, with love, with a sense of worship and adoration. It happens also when a person is at the deepest point, the crucifying point of suffering, but when the suffering remains pure, when no hatred, no resentment, no bitterness, no evil is mixed to it, when pure suffering shines out, as it shone invisibly to many from the crucified Christ.

This can help us to understand what the Apostles saw when they were on the Mount of Transfiguration. They saw Christ in glory at a moment when His total surrender to the will of the Father, His final and ultimate acceptance of His own human destiny, became revealed to them. Moses and Elijah, we are told, stood by Him; the one representing the Law and the other one representing the Prophets: both have proclaimed the time when salvation would come, when the Man of suffering will take upon Himself all the burdens of the world, when the Lamb of God slain before all ages would take upon Himself all the tragedy of this world. It was a moment when in

His humanity Christ, in humble and triumphant surrender, gave Himself ultimately to the Cross.

Last week we heard Him say that the Son of God will be delivered in the hand of men, and they will crucify Him, but on the third day He will rise. At that moment it became imminent, it was a decisive point, and He shone with the glory of the perfect, sacrificial, crucified love of the Holy Trinity, and the responsive love of Jesus the Man, as Saint Paul calls Him. The Apostles saw the shining, they saw the divine light streaming through the transparent flesh of Christ, falling on all the things around Him, touching rock and plant, and calling out of them a response of light. They alone did not understand, because in all the created world man alone has sinned and became blind. And yet, they were shown the mystery, and yet, they entered into that cloud which is the divine glory, that filled them with awe, with fear, but at the same time with such exulting joy and wonder!

Moses had entered that cloud and was allowed to speak to God as a friend speaks to a friend; he was allowed to see God passing by him, still without a name, still without a face; and now, they saw the face of God in the Incarnation. They saw His face and they saw His glory shining out of tragedy. What they perceived was the glory, what they perceived was the wonder of being there, in the glory of God, in the presence of Christ revealed to them in glory. They wanted to stay there forever, as we do at moments when something fills us with adoration, with worship, with awe, with unutterable joy, but Christ had told them that the time has come to go down into the valley, to leave the Mount of Transfiguration because this was the beginning of the way of the Cross, and He had to be merged into all that was tragic in human life. He brought them down into the valley to be confronted with the agony of the father whose child could not be cured, with the inability of the disciples to do anything for this child, with the expectation of the people who now could turn to no-one but Him – that is where He brought them.

And we are told that He had chosen these three disciples because together, in their togetherness they held the three great virtues that make us capable of sharing with God the mystery of His incarnation, of His Divinity, of His crucifixion, to face His descent into hell after His death and to receive the news of His resurrection: the faith of Peter, the love of John, the righteousness of James.

There are moments when we also see something which is beyond us, and how much we wish we could stay, stay forever in this blissful condition; and it is not only because we are incapable of it that we are not allowed to stay in it, but because the Lord says, You are now on the Mount of Transfiguration, you have seen Christ ready to be crucified for the life of the world—go now together with Him, go now in His name, go now, and bring people to Him that they may live!

This is our vocation. May God give us faith, and the purity of heart that allows us to see God in every brother and sister of ours! Didn't one of the Desert Fathers say, 'He who has seen his brother has seen God'? – and serve one another with love sacrificial, with the exulting joy of giving our lives to one another as Christ gave His life for us. Amen.

Source: www.metropolit-anthony.orc.ru/eng/

GREEK ORTHODOX ARCHDIOCESE OF AMERICA

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News Release

Contact: PRESS OFFICE Stavros Papagermanos pressoffice@goarch.org

Protocol No. 138/15

August 15/28, 2015

Feast of the Dormition of the Theotokos

To the Most Reverend Hierarchs, the Reverend Priests and Deacons, the Monks and Nuns, the Presidents and Members of the Parish Councils of the Greek Orthodox Communities, the Distinguished Archons of the Ecumenical Patriarchate, the Day, Afternoon, and Church Schools, the Philoptochos Sisterhoods, the Youth, the Hellenic Organizations, and the entire Greek Orthodox Family in America

Beloved Brothers and Sisters in Christ,

We commemorate today, on this blessed Feast of the Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary, the holy repose of the Mother of our Lord and seek her intercessions for deliverance, refuge, and salvation in Christ. From her resting place among the Saints she continues to radiate the grace of God offering solace and strength to those in need. Through her repose and her constant ministry on our behalf, the Theotokos shows the power of faith and the promise of life beyond death.

For this reason this is a Feast of celebration and joy. It is also a Feast of hope and assurance. In the Kontakion of this day we sing, "Neither the

tomb nor death had power over the Theotokos, who is ever watchful in her prayers and in whose intercession lies unfailing hope.” First, we are filled with hope on this day as we look to the beautiful example of a life dedicated to the will and love of God. She has shown us the path to communion with Him. Through her witness of complete faith and unwavering obedience the Virgin Mary guides us in trusting in the divine will and committing all of our ways unto the Lord.

Second, through her life and repose we see the miraculous power of God and the blessings of a life long relationship with Him. This power made her the dwelling of the Son of God. It is the divine power that sustained her throughout the life and ministry of our Lord and made her a paragon of virtue and a pillar of strength. The power of God transformed her repose into a witness of holiness and a feast of joy for a life that draws all humanity to the Savior.

Our services for this Feast are a prayerful and much needed reminder of the hope that we find in the Theotokos. In times of distress and need we find comfort and strength in the intercessions of one who knows our struggles and embodies the compassion of our Lord. We also seek the intercessions, deliverance, and comfort of the Theotokos for all who are in need and struggling through tragedy, want, and despair. For many of our brothers and sisters in Greece, this has and continues to be a time of hardship and uncertainty. Too many are lacking basic necessities or face the possibility of great need in the months and years ahead. On this day, a very special Feast for Orthodox Christians, we seek the intercessions of our Most Holy Lady. In this time her comfort is needed. Her aid is sought so that hope may be nurtured in the hearts of those seeking deliverance.

On this day as we commemorate her repose, may we ask for the intercessions of the Theotokos and Ever Virgin Mary for those in great need, especially the people of Greece. May we follow her example of service to God and humankind. And may our worship be a faithful witness of the power and life that she has shown through her life.

With paternal love in Christ,

†DEMETRIOS

Archbishop of America

From "THE HISTORY OF VESTMENTS"

Any discussion of the theological importance of liturgical vesture within the Church is not complete without considering the place of the Old Testament Scriptures that specifically refer to garments used in Levitical worship. The primary scriptural references to the priestly garments of the old covenant are found in Exodus 25-36, in which God gives explicit instructions to the Prophet Moses for the outfitting of the Tabernacle as well as the garments to be worn by the priests.

Indeed, these instructions read like technical notes, with emphasis given to how things are to be made: "The hem shall be interwoven with the rest, to prevent ripping" (Ex 28.27); what they are to be made from: "Gold, silver, and bronze; blue, purple, and scarlet cloth; fine spun linen, and female goats' hair, ram skins dyed red and skins dyed blue, and incorruptible wood; oil for the light, and incense for anointing oil and for composition of incense; sardius stones, and stones for the carved work of the breastplate and the full-length robe" (Ex 25.3-7); and who is to make them: "Now Bezalel and Aholiab, and every gifted artisan in whom the Lord put wisdom and knowledge to know how to do all manner of work for the service of the holy place, did according to all the Lord commanded" (Ex 36.1).

It is interesting to note that over one quarter of the book of Exodus is devoted to these detailed instructions for the outfitting of the Tabernacle and the garments of the priests of God....

Catalogue of St Elisabeth Convent Blog: Origins of Orthodox Vestments
catalogueofstelisabethconvent.blogspot.com

Dormition Fast Begins

Priest Thaddaeus Hardenbrook | 14 August 2012

Standing at your deathbed, the Apostles cried aloud in wonder: The Palace of the King withdraws: the Ark of holiness is raised on high. Let the gates be opened wide that the Gate of God may enter into abundant joy, She who asks without ceasing for great mercy on the world.

Several years ago, I was sharing with an Orthodox pilgrim the thought that the Dormition fast, though short, was very intense spiritually and that hardships seemed to befall people more in those two weeks than in the long Apostles' fast. Without hesitation he responded, "Of course! Lent is the hardest, but after Christ, who does the devil hate the most? The holy

Mother of God!" And how true! Many years the Dormition fast catches us off guard. Our flesh groans, "But the Apostles' fast just ended!" However, the Dormition fast is an extremely important fast. It is short but intense, therefore an excellent opportunity for spiritual exercise.

First and foremost, we keep the short but strict Dormition fast with care and attention because we love the Mother of God. She helps us, she loves us, she attends to our needs, and with the boldness of a mother, she intercedes with her Son on our behalf; not because He doesn't already know our needs, but because that's what a loving mother does! She is the foremost of the saints, the first Christian, the chosen one, the bush that burned but was not consumed, the ark, the tabernacle, the chalice, and the gateway to salvation. She loves us because we are her Son's. She loves what He loves. By honoring her we honor Him, and because of Him we honor her.

Secondly, we keep the Dormition fast with diligence because Satan and his demons hate her whom we love. They would have her dishonored and, even better, forgotten, for the Incarnation of Christ through her is all mankind's opportunity for salvation and deification—adoption by the Father into spiritual kinship with the Son. We take heed of this reality every year for, after the Resurrection, the powers of darkness despise the Dormition of Mary the most. She believed, she was saved, she suffered and was persecuted for the sake of her Son. His love for her would not endure that she should experience decay in the grave, so He took her bodily into heaven after her death.

During the Dormition fast each year, take time to reread the account of the Virgin Mary's death and bodily assumption. It will touch your soul and energize you spiritually. And it is a great adventure! The Apostles find themselves caught up in clouds and whisked to Jerusalem from various continents where they are evangelizing. The Jewish leaders plot to kill the blessed Virgin, fearing that a following will arise after her death as it did for her Son.

Lightning shoots from her house to defeat the Jewish attackers. After her death, one man has his hands cut off by the sword of an angel for attempting to overturn her bier while in procession. He repents, is healed by prayer, and joins the burial procession, glorifying the True God and bearing witness to the holiness of His Mother. The Apostle Thomas arrives

late and sees the Theotokos ascending bodily into heaven. As a gift she throws Thomas her sash (which is preserved on Mt. Athos). The Apostles and disciples then reopen her tomb, and she is not there.

The month of August is materially and spiritually a time of transition. The end of summer is in sight, last-chance vacations are squeezed in, and plans are being made for the beginning of school. It is a time of liturgical transition as well, for the annual celebration of Christ's salvific journey on earth is coming to a close. The incarnate Son of God was enclosed physically in the womb of Mary, the Theotokos; therefore, the liturgical celebration of His ministry on earth is also encapsulated within her life. We began the liturgical year with the feast of her birth and end it now with the feast of her repose. <http://www.slocc.com/>

A Holy Fulfillment: The Old Testament and the Adornment of the Church From "THE HISTORY OF VESTMENTS"

Any discussion of the theological importance of liturgical vesture within the Church is not complete without considering the place of the Old Testament Scriptures that specifically refer to garments used in Levitical worship. The primary scriptural references to the priestly garments of the old covenant are found in Exodus 25-36, in which God gives explicit instructions to the Prophet Moses for the outfitting of the Tabernacle as well as the garments to be worn by the priests.

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It is interesting to note that over one quarter of the book of Exodus is devoted to these detailed instructions for the outfitting of the Tabernacle and the garments of the priests of God....

SAVE THE DATE!

Please join us on Sunday, September 27 from 12:00pm to 5:00pm at the SNPJ Lodge in Imperial, Pennsylvania to celebrate Ukrainian Day! The 24th Anniversary of Ukraine's Independence. Enjoy an afternoon of Ukrainian dance and music. Ukrainian food and merchandise will be available to purchase. Admission is \$10/adult and \$1/children and students. For advance tickets please call Anne Konecky at 412-343-0309. Tickets can also be purchased at the door. Sponsored by the Ukrainian Independence and Festival Committees.