



Holy Ghost Orthodox Church

714 Westmoreland Avenue

PO Box 3

Slickville, PA 15684-0003

[724] 468-5581

www.holyghostorthodoxchurch.org

Very Rev. Father Robert Popichak, Pastor

23 Station Street

Carnegie, PA 15106-3014

[412] 279-5640 home

[412] 956-6626 cell

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, Evelyn Felouzis, Kyranna Cherpas, Lawrence Deuce Skurcenski, Pastor Bruce Nordeen, Millie Koss Good, Mary Haraczy, Heather Ried, Carla Perry, Linda Elliot, 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 at some time in the future...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, NOVEMBER 15 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
24TH SUNDAY AFTER PENTECOST; MARTYRS ACINDYNUS, PEGASIOUS,
APHTHONIUS, ELPIDEPHORUS, & ANEMPODISTUS OF PERSIA; MARTYR
MARCIAN OF CYRRHUS**

Tone 7

Ephesians 2:14-22

Luke 8:26-39

**SUNDAY, NOVEMBER 22 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
25TH SUNDAY AFTER PENTECOST; MARTYRS ONESIPHORUS & PORPHYRIUS OF
EPHESUS; VENERABLE MATRONA-ABBESS OF CONSTANTINOPLE; VENERABLE
THEOCTISTE OF THE ISLE OF LESBOS; MARTYR ALEXANDER OF THESSALONICA;
MARTYR ANTHONY OF APAMEA; VENERABLE JOHN THE SHORT OF EGYPT;
VENERABLE EUSTOLIA AND SOSIPATRA OF CONSTANTINOPLE; VENERABLE
ONESIPHORUS THE CONFESSOR OF PERCHEVSKY LAVRA**

Tone 8

Ephesians 4:1-6

Luke 8:41-56

Litany in Blessed Memory of Paul Popichak—Fr. Bob

**MONDAY, NOVEMBER 23 SLICKVILLE ECUMENICAL SERVICE 7:00 PM
SLICKVILLE FIRST PRESBYTERIAN CHURCH—SPECIAL GUEST SPEAKER**

SUNDAY, NOVEMBER 29 OBEDNITZA—DOWNSTAIRS IN CHURCH HALL 10:30 AM

**26TH SUNDAY AFTER PENTECOST; HOLY APOSTLE & EVANGELIST MATTHEW;
SAINT FULVANUS-PRINCE OF ETHIOPIA-IN BAPTISM MATTHEW**

Tone 1

1 Corinthians 4:9-16; Ephesians 5:9-19
Matthew 9:9-13; Luke 10:25-37

BULLETIN INSERT FOR 15 NOVEMBER 2015

**24TH SUNDAY AFTER PENTECOST; MARTYRS ACINDYNUS, PEGASIUS,
APHTHONIUS, ELPIDEPHORUS, & ANEMPODISTUS OF PERSIA;
MARTYR MARCIAN OF CYRRHUS**

TROPARION—TONE 7

By Thy Cross, Thou didst destroy death!
To the thief, Thou didst open Paradise!
For the Myrrhbearers, Thou didst change weeping into joy.
And Thou didst command Thy disciples, O Christ God,
To proclaim that Thou art 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 7

The dominion of death can no longer hold men captive,
For Christ descended, shattering and destroying its powers!
Hell is bound, while the prophets rejoice and cry:
The Savior has come to those in faith!
Enter, you faithful, into the Resurrection!

PROKEIMENON—TONE 7

READER: The Lord shall give strength to His people! The Lord shall bless
His people with peace!

**PEOPLE: The Lord shall give strength to His people! The Lord shall
bless His people with peace!**

READER: Offer to the Lord, O you sons of God! Offer young rams to the
Lord!

**PEOPLE: The Lord shall give strength to His people! The Lord shall
bless His people with peace!**

READER: The Lord shall give strength to His people!

PEOPLE: The Lord shall bless His people with peace!

ALLELUIA VERSES—TONE 7

It is good to give thanks to the Lord, to sing praises to Thy name, O Most High!

To declare Thy mercy in the morning, and Thy truth by night!

GREEK ORTHODOX ARCHDIOCESE OF AMERICA

8-10 East 79th St. New York, NY 10075-0106 * Tel: [\(212\) 570-3530](tel:(212)570-3530) Fax: [\(212\) 774-0237](tel:(212)774-0237)
www.goarch.org-Email: communications@goarch.org

News Release

Contact: PRESS OFFICE Stavros Papagermanos pressoffice@goarch.org

October 27, 2015 Protocol 193/15

November 1/14, 2015

Feast of the Holy Unmercenaries Saints Cosmas and Damian

When you give a feast invite the poor, the maimed, the lame, the blind, and you will be blessed. Luke 14:13-14

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,

On this feast of the Holy Unmercenaries, Saints Cosmas and Damian, we are reminded by their faithful witness of the priority of serving those in great need, especially the sick, the poor, the elderly, and the orphaned. These two selfless and holy men gave their lives and abilities to helping any who had need of healing and comfort. They were true stewards of the power of Christ and the hope, restoration, and eternal life He offers.

Saints Cosmas and Damian affirmed the teachings of our Lord who said, *he who humbles himself will be exalted* (Luke 14:11). They did not seek great earthly reward or recognition for what they did. In knowing and seeing the mighty and miraculous work of God in healing those in need, they offered glory, honor, and praise to Him. Through compassionate care, artful healing, and miraculous cures, they guided each person into the presence of Christ. Their lives were a constant invitation to others, especially those burdened by the struggles of life, to come to the great feast of love and hope offered to them by God.

As Orthodox Christians we are led by the example of the Holy Unmercenaries and called by Christ to *go out into the highways and hedges,*

and compel people to come in that the master's house may be filled (Luke 14:23). As we come together to celebrate the great feast in the Holy Eucharist, we are guided and inspired to go out and *invite the poor, the maimed, the lame, and the blind* (Luke 14:13-14) through service to anyone in need and in loving concern for their well-being and salvation. Through our lives, generosity, and care, and in the healing and renewal found in Christ, we give honor and glory to God. In humility we acknowledge that these great gifts come from above, from the Creator and Sustainer of life.

This exaltation of the power of God to heal and to save is the witness of the philanthropic ministries of our beloved Ecumenical Patriarchate. On this feast each year, we recognize this vital work of the faithful in Constantinople by offering our prayers and support for these ministries. Led by our National Ladies Philoptochos Society and local parish chapters, we are asked to give generously to help with the ongoing care of the sick, elderly, and orphans.

This support is also essential for the broader humanitarian work of the Ecumenical Patriarchate under the leadership of His All Holiness Ecumenical Patriarch Bartholomew. Many are suffering and experiencing tremendous needs due to crises in the region. Through the compassionate and humble service offered by Orthodox Christians, the power of fear is being overcome by the power of hope, and real threats to life and well-being are met with grace and faith. Knowing that our gifts and prayers provide strength and resources to our beloved brothers and sisters in Constantinople, let us continue to support this work as we have done so faithfully in previous years; and as we help them may we also continue to offer to anyone in need an invitation to the great feast of love, healing and life.

With paternal love in Him,

†DEMETRIOS, Archbishop of America

Known by a name

A homily delivered in Three Hierarchs Chapel at St. Vladimir's Orthodox Theological Seminary on Sunday, October 25, 2015. The Gospel reading for the day can be found [here](#).

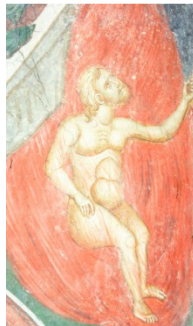
We are so familiar with most of the readings that we hear in Church on Sunday mornings, especially those that recount a memorable parable, that

we rarely pay attention to what it might say to us—we think we already know.

So, we heard today the parable of the rich man and Lazarus; and as soon as we hear the first words “There was a rich man”, we think we already know what the parable is going to be about: that the rich are going to have a hard time getting into heaven, while the poor, having had a hard time of it in this life, will get in much more easily.

And then we are tempted to identify ourselves with the poor; after all, even if we are not as poor as some, we certainly are not as rich as others! There are many others who are much richer than we are, and they are certainly going to have a hard time of it. Even if we are not as destitute as Lazarus, we still find ourselves in more hardship than we would prefer—we are not as rich as we would like to be.

But if we pay closer attention, we will see that it is not simply about objective riches/poverty, but about attachment.



Rich Man in the Flame. 14th century, Dečani monastery, Serbia (courtesy BLAGO Archives)

It is striking that in the parable, the rich man is not named—he is simply known as one who is clothed in purple (a royal color), fine linen and who ate well. He is not named; as it says in the Psalms, about those who do not fear God: “I will not make mention of their names with my lips” (15.4). The rich man is not known by name, but is known rather by his possessions. And they are possessions which he has not used for the benefit of others, in a philanthropy, extending God’s own philanthropy—love of mankind; rather they are used for his own adornment and luxurious living.

Known by his possessions, the rich man is in fact possessed by his possessions.

And this is the reason he will have a hard time when he passes on from this life: it is not simply that he has had great possessions, but that he

is their possession—they own him. He has not used his wealth for the benefit of others, but been too attached to what he has.

On the other hand, the poor man is named—Lazarus. Yet it is not simply his poverty which grants him a place in the kingdom, but that he has endured the situation into which he was born without complaint. He did not spend his life moaning about it, but rather takes an attitude like Job.

For him to have complained about it, would be like the rich man's attachment to his possessions: as paradoxical as it might seem, the poor man would have become attached to his poverty—and this in turn would have kept his heart back in this world, and caused him great torment.



*Poor Lazarus in Abraham's Bosom. 14th century, Dečani monastery, Serbia
(courtesy BLAGO Archives)*

What the contrast between the rich man and Lazarus sets before us, as with Christ's other words about material wealth, mammon, and our heart being where our treasure is, what all this presents to us is the challenge to be detached from the things of the world and to place all our hope, trust and love in God.

To live in such detachment, of course, requires faith. After all, it is not the evidence of our eyes that will persuade us that we can in fact give more generously to the poor than we like to think; the evidence of our eyes will always be to the contrary—I will be visibly poorer if I do so. The evidence of our eyes is not enough, and so the parable concludes with Abraham saying that even if someone should return from the dead—providing visible evidence—it would not be enough to persuade; if they do not already believe Moses and the prophets, no visible proof will suffice.

Moses and the prophets, of course, direct us to Christ, as the eternal and unchanging Word of God. And as we heard in the epistle, it is by faith in him that we are made righteous, not by anything that we can do of ourselves. In fact, as Paul said, in our desire to be righteous in him, we will be found to be sinners—that is, we are found to be living without the law,

outside of the law. It is no longer a comprehensive system of regulations that we have to fulfill to appease our deity (however much we might tend to view religion in that manner). Rather if the righteousness of God is revealed in his crucified Son, then what is demanded of us is that we be, as Paul said, crucified with him.

And we have learnt from today's parable a concrete way in which this is lived out is through our detachment from all worldly things; a detachment, not a despising; a detachment which enables us to see all things as the good gifts of God and frees us to use all things for the benefit of others—so that all things are indeed good gifts from God (not merely in word, but in reality), and so that we are not simply known by our possessions, or our achievements, but are known by a name. And perhaps even more: as Paul concluded, if we are crucified with Christ in this way, then we no longer live, but Christ lives in us. We are called to be Christ's own presence in this world; let us pray that we have the strength and courage to respond to this upward call of God in Christ, leaving behind all earthly cares to offer a sacrifice of peace and love.

Fr. John Behr (SVOTS '97) is the Dean of St Vladimir's Seminary and Professor of Patristics, teaching courses in patristics, dogmatics and scriptural exegesis at the seminary, and also at Fordham University, where he is the Distinguished Lecturer in Patristics.

Commemorating the Feast Day of the Icon of the Mother of God of Kazan:

The image of Our Lady of Kazan is said to have come to Russia from Constantinople in the 13th century. After the Tatars besieged Kazan and made it the capital of their khanate in 1438, the icon disappeared, and it is not mentioned again until the 16th century, some years after the liberation of Kazan by Ivan the Terrible in 1552.

After a fire destroyed Kazan in 1579, the Virgin appeared in a prophetic dream to a 10-year-old girl named Matrona and told her where to find the precious image again. As instructed, Matrona told the archbishop about her dream, but he would not take her seriously. After two more such dreams, on July 8, 1579, the girl and her mother themselves dug up the image, buried under the ashes of a house, where it had been hidden long before to save it from the Tatars. The unearthed icon looked as bright and beautiful as if it were new. The archbishop repented of his unbelief and took

the icon to the Church of St. Nicholas, where a blind man was cured that very day. Hermogen, the priest at this church, later became Metropolitan of Kazan. He brought the icon to Kazan's Cathedral of the Annunciation and established July 8 as a feast in honor of the Theotokos of Kazan. It is from Hermogen's chronicle, written at the request of the tsar in 1595, that we know of these events.

By 1612, when Moscow was occupied by Polish invaders, Hermogen had become Patriarch of Moscow and All Russia. From prison, he called for a three-day fast and ordered the icon of Our Lady of Kazan to be brought to Princes Minin and Pozharsky, who were leading the resistance to the occupation. This icon—possibly the original, but more likely a copy—was carried before their regiments as they fought to regain the capital from the Poles. When the Polish army was finally driven from Moscow on October 22, 1612, the victory was attributed to the intercession of the Mother of God, and the Kazan icon became a focal point for Russian national sentiments. Later that year, when Tsar Mikhail Feodorovich came to the throne, he appointed both July 8 and October 22 as feasts in honor of Our Lady of Kazan.

The victorious Prince Dmitry Pozharsky financed the construction of a small wooden church dedicated to the Virgin of Kazan in the Moscow Kremlin. The icon was kept there until the small church burnt down in 1632. The tsar ordered the construction of a larger brick cathedral to replace it. After its completion in 1638, the icon remained there in Moscow's Kazan Cathedral for nearly two centuries. It was regularly borne in solemn liturgical processions along the city walls as the protectress of Moscow. The intercession of Our Lady of Kazan was successfully invoked against a Swedish invasion in 1709, and again when Napoleon invaded Russia in 1812. To commemorate this latter victory, the Kazan icon was moved to the new Kazan Cathedral in St. Petersburg in 1821.

By this time, the Kazan icon had achieved immense popularity, and there were nine or ten separate miracle-working copies of the icon around the country. There is considerable disagreement about which of these, if any, was the original. Some claim the original remained housed in Kazan, while others hold that the one moved from Moscow to St. Petersburg was the original. Many experts, however, believe the original was lost and both of the venerated Kazan icons were early copies. In any case, both icons

disappeared in the early 20th century. The one in Kazan was stolen in 1904 and probably destroyed by the thieves, who were more interested in its jeweled gold covering. The one in St. Petersburg disappeared after the October Revolution of 1917. Some say it was smuggled out of the country to protect it from the Bolsheviks, while others suggest the Communists themselves hid it and later sold it abroad. But during World War II, an icon of the Virgin of Kazan surfaced in Leningrad to lead a procession around the fortifications of the Nazi-besieged city.

The wonderworking icons Our Lady of Sitka and Our Lady of Soufanieh are both of the Kazan type.

Orthodox Quote of the Week:

"When you are about to pray to our Lady the Holy Virgin, be firmly assured, before praying, that you will not depart from her without having received mercy. To think thus and to have confidence in her is meet and right. She is, the All-Merciful Mother of the All-Merciful God, the Word, and her mercies, incalculably great and innumerable, have been declared from all ages by all Christian Churches; she is, indeed, an abyss of mercies and bounties, as is said of Her in the canon of Odigitry."

St. John of Kronstadt from "My life in Christ"

Via Saint Elisabeth Convent, Belorus

UPDATE: As you all know, our cross has been damaged by age and weather, and part of the large cross-arm has fallen off. President Andy Torick is in the process of getting bids to replace it and to have roof repairs done at the same time. He will also have the dome repainted. Since these are additional expenses, two of our own have donated a substantial amount for the replacement of the cross. If anyone else would like to donate specifically to the cross replacement and dome repairs or to the project in general, please see Andy or Harry Batch after church. Any donations are gladly accepted to keep our beautiful but humble temple safe and sound.

Thank you all for your kind donations but especially your prayers for our parish and all of its members! God Bless you all!