



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: Metropolitan Theodosius [OCA], 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, Archpriest Dionysi Vitali, Protodeacon Joseph Hotrovich, Father Adam Yonitch, Pani-Dobrodijka Sonia Diakiw, Father Paisius McGrath, Father Michael Smolynec, Joshua Agosto and his family, Eva Malesnick, Stella Peanoske, 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, 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 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, 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, Neil Carter & family, James Paluh, Mickie Weikel, Evelyn Krempasky, Tammy Strunk, Loida Esbry, Darlene Chicka Deskins, Drew, Alice & Keith Philipa, Kateryna Kocelko, Nancy Heinbaugh, Mira Filipović, Lynn, Jacqueline, Irma Opacic, Sharon, Zan Cheng, 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, Manny "Lazarus" Lopez, Glenn & Lucas Burlack, Katie Elizabeth, Mileva, & Michael, Deirdré Straughan, Terri Paluh, Lori & Steve Lucier, Kyranna Cherpas, Pastor Bruce Nordeen, Millie Koss Good, Heather Ried, Carla Perry, Linda Elliot, Dennis McDaniel, Mike Mangan, Luke Tinsley, Brent, Tricia, Katherine Gorman, Pamela Jaquette, Michael Pawlyshyn, Sherri Walewski, Marika Zeliszczuk, Donna Davis, Jackie Crimbchin, Marta Charron, Mary [Corba], Stella McKeag, Margie Sekelsky, and Ian Brick. ARNOLD: Homer Paul Kline. We pray that God will grant them all a speedy recovery.

UPDATE: I spoke with Father George Hnatko early in the week. Pani Lillian is still in recovery mode, but he wanted to thank everyone in Slickville for their wishes and prayers. Please remember them both as you say your daily prayers, that God will heal them and return their strength, so that they may continue doing His Work! Thank you all for your prayers! Fr. Bob

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!

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 14 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
8TH SUNDAY AFTER PENTECOST; PROCESSION OF THE PRECIOUS WOOD OF THE LIFE-GIVING CROSS; HOLY 7 MACCABEES-MARTYRS ABIMUS, ANTONIUS, GURIAS, ELEAZAR, EUSEBONUS, ALIMUS, & MARCELLUS, MOTHER SOLOMONIA, & TEACHER ELEAZAR; CELEBRATION OF THE BAPTISM OF RUS-UKRAINE
BEGINNING OF THE DORMITION FAST**

Tone 7

1 Corinthians 1:10-18; Hebrews 11:33-12:2
John 19:6-11, 13-20, 25-28, 30-35; Matthew 10:32-36, 11:1

**SUNDAY, AUGUST 21 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
9TH SUNDAY AFTER PENTECOST; AFTERFEAST OF THE TRANSFIGURATION; SAINT EMILIAN THE CONFESSOR-BISHOP OF CYZICUS; SAINT MYRON-BISHOP OF CRETE; MARTYRS ELEUTHERIUS & LEONIDES OF CONSTANTINOPLE & MANY INFANTS WITH THEM; VENERABLE GREGORY-ICONOGRAPHER OF PERCHEVSKY LAVRA; VENERABLE GREGORY OF SINAI-MOUNT ATHOS**

Tone 8

1 Corinthians 3:9-17
Matthew ` 14:22-34

SUNDAY, AUGUST 28 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
10TH SUNDAY AFTER PENTECOST; DORMITION OF THE MOST HOLY THEOTOKOS

Tone 1

1 Corinthians 4:9-16; Philippians 2:5-11
Matthew 17:14-23; Luke 10:38-42, 11:27-28

BULLETIN INSERT FOR 14 AUGUST 2016
8TH SUNDAY AFTER PENTECOST; PROCESSION OF THE PRECIOUS
WOOD OF THE LIFE-GIVING CROSS; HOLY 7 MACCABEES-MARTYRS
ABIMUS, ANTONIUS, GURIAS, ELEAZAR, EUSEBONUS, ALIMUS, &
MARCELLUS, MOTHER SOLOMONIA, & TEACHER ELEAZAR;
CELEBRATION OF THE BAPTISM OF RUS-UKRAINE
*******BEGINNING OF THE DORMITION FAST*******

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!

Why only Peter, James, and John in the Transfiguration icon?

St. Nikolai of Velimirovich further states: These three witnesses represent three main virtues: Peter – Faith, for he was the first to confess his faith in Christ as the Son of God; James – Hope, for, with faith in the promise of Christ, he was the first [Apostle] to lay down his life for the Lord, being slain by the Jews; John – Love, for he reclined on the bosom of the Lord and remained beneath the Cross of the Lord until the end. God is not called the God of many but rather the God of the chosen. "I am the God of Abraham, the God of Isaac and the God of Jacob" (Exodus 3:6).

Everyone must pray for their father of confession daily. If you want him to be God's mouthpiece in your life, then you must pray that God guides him and gives him the spirit of wisdom and prophecy as He did to the Old Testament prophets. In addition, praying for your father of confession will help to establish the spiritual bond of love and fatherhood needed for this relationship to be fruitful.

In the Orthodox Church, Monday is remembered as the Day of the Angels. Scripture is filled with stories of angels. We are told that angels are "ministering servants" and are here to help us. Instead of dreading Monday, we ought to begin Monday with a remembrance that we are not alone - our prayers and praises are part of a vast chorus that fills the universe and beyond. Nor do we dwell alone. We are watched and guarded by the good God who created us, and by His angels that surround us. "Holy Archangels and Angels, pray to God for us."

The Department of Youth and Young Adult Ministries
Four Ways Fasting Helps You Love God and Neighbor

We're just a few days away from the start of the Dormition Fast, two weeks of preparation before we celebrate the falling asleep of the Theotokos. As with any fast, this period is an incredible opportunity that can help us in at least four ways:

1. Fasting helps us be mindful of what we say. It's about more than what goes into our mouths, it's also about what comes out of them.

2. Fasting helps us develop discipline. Choosing to avoid certain foods helps strengthen us to avoid other temptations and instead choose Christ.
3. Fasting helps us develop gratitude. When our stomachs grumble with hunger, it's a reminder of the many blessings we may take for granted.
4. Fasting puts us in a position to better serve our neighbors. The Church has always taught that any money we save by eating simple foods should be given to those who are hungry.

And that's perhaps the most important point to remember. Don't simply spend the first two weeks of August worried about what you can't eat: use those weeks to fast, of course, but also to pray, to attend services, to live with kindness and joy.

Use those two weeks to get better at loving God and neighbor with all your heart.

Peace,
Steve, *Director, Y2AM*

The Dormition fast from August 1/14 - August 14/27 (new style/old style) was established as preceding the great feasts of the Transfiguration of the Lord and of the Dormition of the Mother of God - one which gives us light, and the other which is merciful to us and intercedes for us."

St. Symeon of Thessalonica writes that, "The Dormition fast was established in honor of the Mother of God the Word; Who, foreknowing Her repose, ascetically labored and fasted for us as always, although She was holy and immaculate, and had no need for fasting. Thus, She especially prayed for us in preparation for being transported from this life to the future life, when Her blessed soul would be united through the Divine spirit with Her Son. Therefore, we also should fast and praise Her, emulating Her life, urging Her thereby to pray for us.

Those who are able (check with your priest): On Monday, Wednesdays and Fridays of the Dormition fast, "uncooked food (without oil); on Tuesdays and Thursdays, "with cooked food, but with no oil"; on Saturdays and Sundays wine and oil are allowed.

Until the feast of the Transfiguration of the Lord, when grapes and apples are blessed in the churches, the Church requires that we abstain from these fruits.

On the feast of the Transfiguration of the Lord, the Church rubrics allow fish. After that day, on Mondays, Wednesdays, and Fridays, the fruits of the new harvest would always be included in the meals.

The spiritual fast is closely united with the bodily, just as our soul is united with the body, penetrates it, enlivens it, and makes one united whole

with it, as the soul and body make one living human being. Therefore, in fasting bodily we must at the same time fast spiritually.

The main thing in fasting bodily is restraint from abundant, tasty and sweet foods; the main thing in fasting spiritually is restraint from passionate, sinful movements that indulge our sensual inclinations and vices. The former is renunciation of the more nourishing foods for fasting food, which is less nourishing; the latter is the renunciation of our favorite sins for exercise in the virtues which oppose them.

The essence of the fast is expressed in the following Church hymn: "If you fast from food, my soul, but are not purified of the passions, in vain do we comfort ourselves by not eating. For if the fast does not bring correction, then it will be hateful to God as false, and you will be like unto the evil demons, who never eat." (*pravoslavie.ru*)



Susan Schneider, August 5 at 6:43am

Our Lady of Pochaev.

The history begins in 1198, only about two centuries after Christianity became institutionalized following the conversion of St. Vladimir.

In this year a monk ascended Mount Pochaev in order to pray. After beginning his prayers a pillar of fire appeared to him and to some shepherds that happened to be nearby. The flames withdrew to reveal the Blessed Virgin. The apparition of the Virgin Mary left behind a footprint, from which a spring of water flowed. (Below is an image of the healing footprint of the Mother of God at Pochayiv Assumption Lavra, Ukraine)

The previously uninhabited mountain became the site of a monastery dedicated to the miracle. Over 200 years later, the monastery was visited by a Greek Bishop, Neophit, who left behind as a gift, an Icon of the Theotokos from Constantinople. This is the Icon which came to bear the monastery's name: the Pochaev Icon of the Mother of God.

In 1675, a Turkish army made its way to the Pochaev Mountain, determined to expand the Dar al-Islam. The monastery, being a monastery,

was incapable of withstanding an assault, and so despite the presence of armed defenders many gave up hope that Pochaev could survive.

On the morning of July 23 (August 5 in the modern, Gregorian calendar), Pochaev's abbot instructed the monastics to ask for the intercessions of the Mother of God and Job, a previous monk whose relics were laid in the monastery. With the Turks massed at the foot of the mountain preparing their assault, the monks began their Heavenly petitions before the Icon of the Mother of God: "O Queen of the Heavenly Hosts ..."

With these words, a vision of the Mother of God appeared in the sky, with the monk Job beside her in prayerful petition, along with an army of angels, swords unsheathed. At this appearance, the defenders were overjoyed, whilst the besieging Turks were terrified. Such is the polarizing power of Heavenly Images.

In panic, the Turks fired arrows into the sky at the image but the arrows simply fell back to earth upon the attackers. Further panicked, the Turks turned to flee, trampling each other in the process. The defenders rushed out of the monastery to take prisoners from the routed army. These prisoners later found freedom in Christ, and many stayed on as monks at Pochaev.

The Icon is a copy of the Pochaev Icon. The border of clouds represents the vision of Virgin Mary with her Child, Our Savior, being heavenly. wearing a crown, and holding the infant Jesus. In her other hand "she holds the end of her veil." This being a 'tenderness' icon, Jesus and Mary's face touch, while Jesus gives a blessing with his hand. Underneath is the footprint upon which the monastery was founded.

The Pochaev Icon produced many other miracles over the years, and is still known as a wonder-working image to this day.

Those who pray before your holy icon, O Lady,
Are vouchsafed healing and receive the knowledge of the True Faith,
And they repel the attacks of the Muslim horde.
Therefore, entreat remission of sins
For us who fall down before you.
Enlighten our hearts to thoughts of piety,
And raise a prayer to your Son to save our souls.

(Troparion (hymn) of the Pochaev Icon)



From the land comes the joy of harvest, from the vineyard fruits that give food, and from the Scriptures teaching that gives life. The land has one season for the harvest, and the vineyard has one season for the vintage, but the Scripture when read always overflows with teaching that gives life. The land when it has been harvested lies fallow and the vineyard when the grapes have been picked is unproductive, but when Scripture is harvested the grapes of those who expound it are not lacking in it. It is picked every day and the grape clusters of the hope in it are never exhausted. Let us then draw near to this land and enjoy its life-giving furrows; and let us harvest from it grapes of life, the words of our Lord Jesus Christ, who said to his Disciples, 'There are some of those standing here who will not taste death until they see the Son of man coming in his glory'. *(from the Sermon of the Transfiguration by St. Ephraim the Syrian)*



Susan Schneider August 6 at 7:38am

There is a theological significance to the blessing of grapes at Transfiguration. Just as we celebrate Christ's Transfiguration, we celebrate this with objects that undergo both physical and spiritual transformation. Grapes are physically transformed, from flower to fruit, from fruit to must, and from must to wine. Grapes are also spiritually transformed, from ordinary wine into the Blood of Christ during the Divine Liturgy. The Church is frequently described as a vine, with the faithful being the fruit that it bears.

In addition, King Demetre 1st of Georgia in the 12th century wrote a hymn of praise to the Virgin Mary, describing her as a beautiful vineyard. As Georgia is the land allocated to the Virgin Mary by the Holy Spirit, the hymn functions almost as an unofficial national anthem and is very popular. The lyrics of the hymn "Shen Khar Venakhi/Thou Art a Vineyard" are:

You are a vineyard newly blossomed.

Young, beautiful, growing in Eden,

(A fragrant poplar sapling in Paradise.)

(May God adorn You. No one is more worthy of praise.)

You Yourself are the sun, shining brilliantly.

(to hear the hymn https://www.youtube.com/watch?v=RH9zNz9L_VA)

Icon: Thou art the true vine icon of the Mother of God in the church of Sts Peter and Paul in Tbilisi, Georgia (from georgiawordpress)



A PRAYER

Forgive, o Lord, all my transgressions,
My failing spirit in me renew.
Let me endure all tribulations
In hope, and faith, and love of You.

I'm not afraid to suffer passion.
Of love divine the pledge is pain,
But do allow my soul impassioned
In contrite tears to wash my stain.

My heart's observe the poverty
And give it Magdalene's bright fire.
Give me the Baptist's purity

And let me tread my path entire,
Bearing the cross of my decay,
Before the feet of Christ to lay.

- I. I. Kozlov (1779 -1840), Translated by Kosara Gavrilovic.

Two selections from "Coffee with Sister Vassa"

TOGETHER WITH ONE VOICE (Sunday, August 7)

"...For whatever was written in former days was written for our instruction, that through the patience and through the consolation of the scriptures we might have hope. May the God of patience and consolation grant you to be like-minded among one another (τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις), in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Receive one another, therefore, as Christ has received you, for the glory of God." (Rom 15: 4-7)

What is it that allows us to come *"together with one voice,"* as described here by St. Paul? Is it through common political views, or a common ethnic background, or social standing, that we achieve *"like-mindedness, in accord with Christ Jesus"*? No. It is *"through the patience and through the consolation (διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως) of the Scriptures"* that we are given the *"one voice"* that the Apostle talks about here.

Today there are many other *"scriptures"* or writings, – and stories, and issues, – to which I am exposed on a daily basis, and which compete inside of me for my allegiance. But this Sunday, as I come together with others, *"that together we may with one voice glorify the God and Father of our Lord Jesus Christ,"* let me embrace the *"patience and consolation of the Scriptures"* that give us hope, rather than the outside issues that divide us. Let me *"receive"* others as I have been received, by *"the God of patience and consolation,"* in accord with Christ Jesus. *"Receive one another, therefore, as Christ has received you, for the glory of God."* Amen!

GREAT MERCY (Monday, August 8)

"Have mercy upon me, O God, according to your great mercy: and according to the multitude of your compassions blot out my transgression. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I know my transgression: and my sin is ever before me." (Ps 50/51: 1-3)

Is this a *"negative"* and damaging attitude toward life, to have *"my sin"* always *"before me"*? It can be, if I or some other created being is the focus of my universe. In that case, my sins and shortcomings can only be tossed to and fro inside my head, in the distorted and limited light of human opinion. But if God is my focus, – the true God of *"great mercy,"* – then my own failings, seen and indeed *"known"* in His light, become assets. I open up to His grace and His strength by seeing my weakness; I become more capable of reaching out for, and receiving, His help, by recognizing my own powerlessness.

So let me be strong in Him today, rather than be weakened and discouraged, going around in circles in my own head. Let me not be afraid to *"know my transgression,"* but place it where it belongs, in the all-powerful hands of a God of *"great mercy."* He can, and does, *"wash me thoroughly from my iniquity,"* if I let Him. Glory be to Him.

**"Baba, this year I made Jalapeño Hrutka
for our combined Pascha/Cinco de Mayo Party.."**

