



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: 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, Gary & 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, 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, Julia Duda, Lisa Pandle, Kris & Julie Hanczar, John Kennedy, Loretta, Nancy, Carol, & Michael Sheliga, Gaele 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, 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, 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 Zeliszczyk, Donna Davis, Jackie Crimbchin, Marta Charron, Mary [Corba], Stella McKeag, Margie Sekelsky, Gary Howell, Fran Fulton, Gina Catanese, Bill Vizza, Jamie Swarm, Kevin Allen (from Ancient Faith Radio), Kathy Flaherty, Michael Woloschak, Tori Reade-Henry's niece, Derick-Glen Burlack's neighbor, Michael, Nichole & Christopher, and Ian Brick. **ARNOLD:** Homer Paul Kline. We pray that God will grant them all a speedy recovery.

HAPPY BIRTHDAY to our November babies: Amy Lewis on the 4th and Father Bob on the 7th. May God grant them Many Happy, Healthy, Prosperous, and Blessed Years! M'nohaya Lita! God Bless!

In conjunction with Slickville's Centennial Celebration next year, the Centennial Committee is selling tear-off raffle tickets to help finance the celebration and fireworks. Bill Kuznik is the keeper of the tickets which cost \$2 and are sold every week. Please see Bill if you are interested or with any questions. We have a list of winning numbers in the bulletin insert! 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, NOVEMBER 06 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
20TH SUNDAY AFTER PENTECOST; MARTYR ARETHAS OF OMIR & WITH HIM
4299 MARTYRS INCLUDING MARTYR SYNCLETICA & 2 DAUGHTERS; MARTYR
VICTORIA; BLESSED ELESBAAN-KING OF ETHIOPIA; VENERABLES ARETHA,
SISOIS, & THEOPHIL-HERMITS OF THE PERCHEVSKY LAVRA NEAR CAVES**

Tone 3

Galatians 1:11-19

Luke 16:19-31

***Litany in Blessed Memory of John Lapushanski, Sam Kerr, Helen Likar, Harry
Bunio, Mary Pekich, Constantine Hanczar, Anna Lotinsky, & Julia Golofski—Fr.
Bob***

**SUNDAY, NOVEMBER 13 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
21ST SUNDAY AFTER PENTECOST; APOSTLES STACHYS, AMPLIAS, URBAN,
NARCISSUS, APELLES, & ARISTOBULUS OF THE 70; MARTYR EPIMACHUS OF
PELUSIUM WHO SUFFERED IN ALEXANDRIA; VENERABLE MAURA OF
CONSTANTINOPLE; VENERABLE SPYRIDON & NICODEMUS—PROSPHORA-
BAKERS OF PERCHEVSKY LAVRA**

Tone 4

Galatians 2:16-20

Luke 8:26-39

SUNDAY, NOVEMBER 20 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM

**22ND SUNDAY AFTER PENTECOST; HOLY 33 MARTYRS OF MELITENE;
VENERABLE LAZARUS; MARTYR THEODOTUS OF ANCYRA; MARTYRS
MELASIPPUS, CASSINA, & THEIR SON ANTONINUS; MARTYRS AUTUS,
TAURION, & THESSALONICA**

Tone 5

Galatians 6:11-18

Luke 8:41-56

Litany in Blessed Memory of Paul Popichak—Fr. Bob

BULLETIN INSERT FOR 06 NOVEMBER 2016

**20TH SUNDAY AFTER PENTECOST; MARTYR ARETHAS OF OMIR &
WITH HIM 4299 MARTYRS INCLUDING MARTYR SYNCLETICA & 2
DAUGHTERS; MARTYR VICTORIA; BLESSED ELESBAAN-KING OF
ETHIOPIA; VENERABLES ARETHA, SISOIS, & THEOPHIL-HERMITS
OF THE PERCHEVSKY LAVRA NEAR CAVES**

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!

St Matrona of Chios--Commemorated October 20 and July 15

by Christina Dedoussis

St Matrona lived in the 15 th century. She was born on the island of Chios, Greece, in the village called Volissos. It was from this same village that a later Saint, Saint Marcella, martyred.

Saint Matrona's parents were highly respected and well-to-do Christians, compared to the other villagers. Mary, as she was called before she became a nun, was the youngest of seven children.

When the time came for her parents to arrange her marriage, she refused because she wanted to remain a virgin. She wanted to become a bride of Christ. (It was a strong Christian belief that the highest virtue a woman could have was that of her virginity. This philosophy was taught by St Paul). To avoid this marriage, Mary left Volissos and her family and went to an area overlooking the village, called Katavasis. Here she began her spiritual struggle. She fasted, prayed and meditated.

Meanwhile, her parents searched the area to find her. After locating her they convinced her to return home. Mary complied with her parents' wishes, except for one - she refused to wed. Her parents, seeing that she still desired to lead a monastic life, gave her their consent to pursue her ambition.

When Mary's parents died, she distributed the farmland she inherited among her sisters and the orphans of the community. She left Volissos, never to see her village again and returned to Katavasis, where she stayed for three years as she re-examined her spiritual beliefs. Her food was basic and was brought to her by one of her sisters.

God, however, wanted her to guide others in the way of righteousness and show them how to obtain their salvation, therefore she left Katavasis and went to the capital of the island. Here there were many women's

monasteries which followed the rules of monastic society. It was in one of these monasteries that Mary was to spend the remainder of her life, undergoing spiritual struggles, leading others towards salvation and performing miracles.

Upon visiting the different monasteries, Mary found a secluded one which she preferred. It consisted of three nuns, a mother and her two daughters. The nuns, realising her sincerity, immediately welcomed her into their home. At this point Mary's name was changed to Matrona. (When a nun reaches a high point in her monastic life and becomes a Stavrophore, a new name is bestowed upon her, symbolising a second baptism and a new way of life).

Matrona surpassed the other nuns in her devotion, spirituality and understanding. Her sincerity convinced other girls to come to this monastery and lead the same type of life. The church itself was small and the Abbess agreed with Matrona to enlarge it and to build cells for the nuns. Any remaining farmland and personal belongings Matrona sold and with the money received, the monastery built a public bath so that the poor and wayfarers could bathe. These baths were very common during this time. After this, the renovation of the church began.

When the church was completed (with the help of Saint Artemios to whom it was dedicated) the Abbess of the monastery died. The nuns then elected Matrona as the new Abbess.

After the Genoese conquered the island of Chios, many barbarians inhabited the island. They plundered the island, including the monasteries. Among these was the monastery of Saint Matrona. One of these barbarians attempted to attack the nuns of the monastery. The Saint prayed for Divine help. From the heavens bolts of lightning fell to the ground, killing the assailant. The barbarians, seeing the destruction fled from the island in fear.

After these events, Matrona dreamt of her own death. Subsequent to this, she suffered from an illness for seven days. In the seven days she advised the other nuns as a mother would advise her children. She received Holy Communion and died on 20 October 1462. She was buried in the monastery's church in which she spent the greater part of her life. To honour this great Saint, God allowed her holy body to perform miracles

after death. Many people with all types of afflictions came to the church and were cured.

In the village of Katavasis, there was a church built to honour the place where Saint Matrona had first started her spiritual struggles. Later, a larger church was built and the smaller one was used as a cemetery chapel.

The story of Saint Matrona of Chios is one of the most beautiful in our church history. She is an excellent example of a devoted Christian who tried in every sense of the word to be closer to her Lord, and guide and help her fellow man. She continues to perform many miracles for the worthy faithful.

Dismissal Hymn (Fourth Tone)

O Lord Jesus, to You Your lamb cries with a great voice, "O my Bridegroom, You I love; and seeking You, I now contest, and with Your baptism am crucified and buried. I suffer for Your sake, that I may reign with You; for Your sake I die, that I may live in You: accept me offered out of longing to You as a spotless sacrifice. Lord, save our souls through her intercessions, since You are great in mercy".

Kontakion (Second Tone)

Filled with the Light of the Spirit, O Matrona, you regarded your prison cell as a bridal chamber; and from it hastened to your radiant dwelling in the heavens, crying out, "In divine love for You, O Word, I gladly endured scourgings". Source <http://home.iprimus.com.au/xenos/matronachios.html>



1517--Martin Luther posts 95 theses

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On this day [October 31] in 1517, the priest and scholar Martin Luther approaches the door of the Castle Church in Wittenberg, Germany, and

nails a piece of paper to it containing the 95 revolutionary opinions that would begin the Protestant Reformation.

In his theses, Luther condemned the excesses and corruption of the Roman Catholic Church, especially the papal practice of asking payment—called “indulgences”—for the forgiveness of sins. At the time, a Dominican priest named Johann Tetzel, commissioned by the Archbishop of Mainz and Pope Leo X, was in the midst of a major fundraising campaign in Germany to finance the renovation of St. Peter’s Basilica in Rome. Though Prince Frederick III the Wise had banned the sale of indulgences in Wittenberg, many church members traveled to purchase them. When they returned, they showed the pardons they had bought to Luther, claiming they no longer had to repent for their sins.

Luther’s frustration with this practice led him to write the 95 Theses, which were quickly snapped up, translated from Latin into German and distributed widely. A copy made its way to Rome, and efforts began to convince Luther to change his tune. He refused to keep silent, however, and in 1521 Pope Leo X formally excommunicated Luther from the Catholic Church. That same year, Luther again refused to recant his writings before the Holy Roman Emperor Charles V of Germany, who issued the famous Edict of Worms declaring Luther an outlaw and a heretic and giving permission for anyone to kill him without consequence. Protected by Prince Frederick, Luther began working on a German translation of the Bible, a task that took 10 years to complete.

The term “Protestant” first appeared in 1529, when Charles V revoked a provision that allowed the ruler of each German state to choose whether they would enforce the Edict of Worms. A number of princes and other supporters of Luther issued a protest, declaring that their allegiance to God trumped their allegiance to the emperor. They became known to their opponents as Protestants; gradually this name came to apply to all who believed the Church should be reformed, even those outside Germany. By the time Luther died, of natural causes, in 1546, his revolutionary beliefs had formed the basis for the Protestant Reformation, which would over the next three centuries revolutionize Western civilization.

[Overcoming Impulse Through Relaxation and the Prayer](#)

By Father Alexios on Oct 30, 2016 01:25 pm

In a previous post, I wrote about our [innate double-mindedness](#) and how those two minds are often at war with each other when it comes to addictive attractions. At the time of temptation, the rational mind finds itself hijacked by a hyperactive impulsive system that grabs our inner steering wheel driving us down the road of impulsive behavior. For the impulsive, there are certain triggers that are experienced through any one of their five senses (or even memories of those sense impressions) that excite them and propel them toward the impulsive behavior. Focusing on those triggers or even fighting against those triggers both seem to lead inexorably to opening the refrigerator door, looking for a lighter, or clicking on an inappropriate internet advertisement. In the meantime, the adrenalin rush begins and the impulse's power grows exponentially. Rather than fuel the excitement with the anticipation of the expected pleasure, studies have shown that we can learn to step back, relax, and then have enough good sense to avoid the destructive scenario.

The process involves using images to make the triggering input from the senses less compelling and is thus called imaginal de-sensitization. A. Blasczynski and L. Nower speak of this process as follows: "Imaginal desensitization is a relatively simple procedure that utilizes relaxation-based imagery to assist clients in regaining control over recurrent urges to carry out behaviors that result in significant harm to themselves or others. The technique is designed to teach clients an effective strategy that they can apply in an in-vivo setting where they are exposed to cues that trigger off a drive or urge to carry out an impulsive behavior." This technique is meant to shift one's overall frame of mind, broaden one's horizons, so that the racing thoughts of pleasure that took up one's entire field of vision are seen for what they are. With some degree of calm from a soothing and peaceful image fully explored, the rational system regains its ability to assess a potentially harmful situation and make the firm decision to move away from it. In particular, Blasczynski and Nower write, "Impulse control disorders are characterized by increasing tension prior to committing the act and a sense of gratification or pleasure on its completion followed by an experience of remorse or guilt. Imaginal desensitization uses imagery combined with physical relaxation to manage the arousal associated with environmental cues that typically trigger the behavioral urge." According to this line of thought, if the level of anxiety or arousal is decreased, the level of attraction to commit the impulsive act is proportionately lowered as well.

In practical terms, this involves sitting in a comfortable position, taking a deep breath, and just noticing the process of breathing with the lungs expanding as they fill with air and then contracting as the air is let out. Progressive muscle relaxation may follow in which you tense and then relax one muscle group after

another, tensing your feet, relaxing your feet, noticing the difference, tensing the calves, relaxing the calves, noticing the difference, and so on. Then in a more relaxed state, you imagine a relaxing scene such as the beach in which you can feel the grainy sand beneath your bare feet, in which you can sense the warmth of the sun touching your face, in which you hear the sound of the ocean's waves rhythmically striking the shore as well as the seagulls calling out to each other, and in which you smell the fresh ocean air. The refrigerator door or the cigarette lighter is of course still there, but if the relaxation technique has been done properly, their call to the impulsive should be significantly less.

For the Christian, the beauty and calmness of such a scene is never complete without a grateful ascent to God, knowing full well that "the sea is His, and He made it: and His hands formed the dry land" (Psalm 95:5). His presence—so peaceful, so calming, so refreshing—makes the soul feel safe and free. After all, He is the one that allows us to feel the warmth of the sun, the sound of the waves, and the freshness of the ocean air. They are all gifts from Him. Can any addictive behavior compare to those gifts of ineffable beauty and goodness? Moreover, like the disciples of old, we can also be assured that "Jesus stands on the shore" (John 21:4) waiting to dine with us and reveal Himself to us. Whenever we add the presence of God to whatever situation we find ourselves in, we suddenly find strength, hope, courage, and the ability to do what alone we could never hope to do, saying with Saint Paul, "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

While being or becoming relaxed is not a part of Christian ascetic tradition, being calm and peaceful certainly is. And just as the relaxed, experience less stress, so do the calm and peaceful. Although the Jesus Prayer is meant for communion with God, there is scientific studies that indicate that it also has an effect on psychological well-being. In a 1998 study, Boston University psychologist George Stavros found that the recitation of the Jesus Prayer for ten minutes a day for 30 days had a profound effect on the study's participants. Repeating the contemplative prayer deepened the commitment of these Christians to a relationship with a transcendent reality. Not only that, it reduced depression, anxiety, hostility, and feelings of inferiority to others. So powerful were the psychological effects of the prayer that Stavros urges his colleagues to keep it in mind as a healing intervention for clients.

What Dr. Stavros confirmed in his study, Saint Ignatius Brianchaninov wrote in his work, On the Prayer of Jesus. "By the power of the name of Jesus, the mind is freed from doubt, indecision, and hesitation; the will is strengthened; and correctness is given to zeal and other properties of the soul. Then only thoughts and feelings pleasing to God, thoughts and feelings belonging to undepraved

human nature, only such thoughts and feelings are allowed to remain in the soul. There is no place then for other thoughts and feelings, for God will save Zion and the cities of Judah will be built." Keeping one's mind on Christ allows the soul to see clearly what is in her best interests.

Of course, no technique, no matter how effective, is a panacea for those struggling with addictive or impulsive behavior. What is needed is not a technique but a whole way of life in which our feet are guided into "the way of peace" (Luke 1:79). Christians have such a way of life that brings a gladsome calmness that in modern parlance reduces stress. When troubled, they can also make the sign of the Cross, "the weapon of peace," call on the name of Christ, "the Prince of peace," and attend the divine services in which one is blessed again and again with the peace of God. They can reconcile themselves with those who have offended them and those whom they have offended. They can reconcile themselves with God in the mystery of confession. They can pray for those who hurt them. They can "act justly, love mercy, and walk humbly with their God?" (Micah 6:8), and find themselves not just relaxed, but peaceful. Relying on the peace and power of God to restore our restless heart, we become what God intended us to be-free sons and daughters of the living God.

The post [Overcoming Impulse Through Relaxation and the Prayer](#) appeared first on [Ancient Christian Wisdom](#).

A special thank-you goes out to Harry Batch, who did a great job winterizing our memorial garden alongside our church basement door and our sign. Thanks, Harry, for beautifying our humble parish. God Bless you for all of your hard work...

UPDATE ON SLICKVILLE TICKET WINNERS:

There are still FOUR WINNING TICKETS that have not been claimed:

09/09/2016 #295

09/16/2016 #320

10/07/2016 #834

10/28/2016 #948

Check your tickets and contact Bill Kuznik if you have a winning ticket! Remember, the tickets are the main way to finance the fireworks display for the Slickville Centennial Celebration next August.

More details on the Centennial will be forthcoming—please check the Centennial website for more information: <http://slickville100.com>