



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 George & Pani Lillian Hnatko, 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, Father Bazyl Zawierucha, Father Lawrence & Matushka Sophia Daniels, Father John Harrold [Saint Sylvester], 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, 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, 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, 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], 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, 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, Sharon, Zan Cheng, Jeff Jones, Kristy, Elaine Ellenberger, 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, 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, Gary Howell, Fran Fulton, Gina Catanese, Bill Vizza, Jamie Swarm, Kevin Allen (from Ancient Faith Radio), Kathy Flaherty, Tori Reade-Henry's niece, Derick-Glen Burlack's neighbor, Michael, Nichole & Christopher, Cheryl Pomeroy, Ben Douglas, Dianne Donahue, Zachary, Natasha, Noah Willard, Jodi Hanczar, Gregory Cervo, Lisa Bruce, Martha Nezolyk, Kathy Cvetkovich, Frances Gebet, Sheryl Smith Haraczy, Judy, Will, Emma, Ginny, Ye-Jin, Maria, John & JoAnn, Jim & Kitty, Bill Baronie, Phil Bouse, Ralph & Beverly Stoker, and Ian Brick. ARNOLD: Homer Paul Kline. We pray that God will grant them all a speedy recovery.

We unconsciously think that God sees us from above - but He sees us from within.

A person should ask themselves about each of their actions: "Well, let me like what I do, but is it pleasing to God?"- St. Paisios of Mt. Athos

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, SEPTEMBER 10 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
14TH SUNDAY AFTER PENTECOST; VENERABLE MOSES THE BLACK OF SCETE;
RIGHTEOUS ANNA THE PROPHETESS & DAUGHTER OF PHANUEL, WHO MET THE
LORD IN THE TEMPLE IN JERUSALEM; SYNAXIS OF THE SAINTS OF
PERCHEVSKY LAVRA WHO REPOSE IN THE FAR CAVE OF SAINT THEODOSIUS;
UNCOVERING OF THE RELICS OF SAINT JOB OF POCHAIV**

Tone 5

2 Corinthians 1:21-2:4; 2 Corinthians 4:6-15
Matthew 22:1-14; Luke 6:17-23

**SUNDAY, SEPTEMBER 17 OBEDNITZA DOWNSTAIRS IN THE CHURCH HALL 10:30 AM
15TH SUNDAY AFTER PENTECOST; HIEROMARTYR BABYLAS-BISHOP OF
ANTIOCH-WITH MARTYRS URBAN, PRILIDIAN, & EUPOLONIUS & THEIR
MOTHER CHRISTODULA; HOLY PROPHET & GOD-SEER MOSES; MARTYR
HERMIONE-DAUGHTER OF APOSTLE PHILIP THE DEACON; MARTYR BABYLAS OF
NICOMEDIA & WITH HIM 84 CHILDREN; MARTYRS THEODORE, MIANUS,
JULIAN, KION, & CENTURIONUS OF NICOMEDIA**

Tone 6

2 Corinthians 4:6-15
Matthew 22:35-46

**THURSDAY, SEPTEMBER 21 NATIVITY OF THE MOST HOLY THEOTOKOS AND
EVER-VIRGIN MARY**

**SUNDAY, SEPTEMBER 24 OBEDNITZA DOWNSTAIRS IN THE CHURCH HALL 10:30 AM
16TH SUNDAY AFTER PENTECOST; SUNDAY BEFORE THE EXALTATION;
AFTERFEAST OF THE NATIVITY OF THE THEOTOKOS; VENERABLE THEODORA OF**

**ALEXANDRIA; MARTYRS DEMETRIUS, HIS WIFE EUANTHIA, & SON
DEMETRIANT; MARTYRS DIODORUS, DIDYMUS, & DIOMEDES OF LAODICEA;
MARTYR IA OF PERSIA; VENERABLE EUPHROSYNUS**

Tone 7

Galatians 6:11-18; 2 Corinthians 6:1-10
John 3:13-17; Matthew 25:14-30

BULLETIN INSERT FOR 10 SEPTEMBER 2017
**14TH SUNDAY AFTER PENTECOST; VENERABLE MOSES THE BLACK OF
SCETE; RIGHTEOUS ANNA THE PROPHETESS & DAUGHTER OF
PHANUEL, WHO MET THE LORD IN THE TEMPLE IN JERUSALEM;
SYNAXIS OF THE SAINTS OF PERCHEVSKY LAVRA WHO REPOSE IN
THE FAR CAVE OF SAINT THEODOSIUS; UNCOVERING OF THE
RELICS OF SAINT JOB OF POCHAIV**

TROPARION—TONE 5

Let the faithful praise and worship the Word,
Coeternal with the Father and the Spirit;
Born for our salvation from the Virgin;
For He willed to be lifted up on the Cross in the flesh,
To endure death,
And to raise the dead by His glorious Resurrection!

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever,
and unto ages of ages. Amen.

KONTAKION—TONE 5

Thou didst descend into Hell, O my Savior,
Shattering its gates as almighty;
Resurrecting the dead as Creator,
And destroying the sting of death.
Thou hast delivered Adam from the curse,
O Lover of Man,
And we all cry to Thee: O Lord, save us!

PROKEIMENON—TONE 5

READER: Thou, O Lord, shalt protect us and preserve us from this
generation forever.

PEOPLE: Thou, O Lord, shalt protect us and preserve us from this
generation forever.

READER: Save me, O Lord, for there is no longer any that is godly.

PEOPLE: Thou, O Lord, shalt protect us and preserve us from this generation forever.

READER: Thou, O Lord, shalt protect us and preserve us...

PEOPLE: From this generation forever.

ALLELUIA VERSES—TONE 5

I will sing of Thy mercies, O Lord, forever; with my mouth I will proclaim Thy truth from generation to generation.

Thou hast said: Mercy will be established forever, and my truth will be prepared in the heavens.

30 August 2017

Dear Rev. Fathers, Parish Board of Administrations and Parish Members,

We write to you with a heaviness of heart upon witnessing for the past many days the seemingly relentless weather disaster inflicted upon our fellow American citizens along the Gulf of Mexico coastline – primarily in Texas – but expected to move East. We have been filled with compassion as we watched thousands upon thousands of people forced to abandon all their material possessions and life as they knew it.

We have seen the fear in the faces of people pulled through windows and door of a nursing home having waited for hours to be rescued, sitting in wheel chairs with water up to their necks. We have witnessed families with terrified children plucked from the rooftops of their homes. We have suffered along with those who lost loved ones to the raging waters covering an enormous geographical area. We have been astounded by the numbers: over 50 inches of rain – trillions and trillions of gallons – falling in just a few days, water in many places over 25 feet deep reaching the roofs of thousands of homes, 4.5 million people in just the Houston area under siege.

We have, however, witnessed just as incredible sights of loving-kindness exhibited by so many – neighbors to neighbors, strangers to stranger, people from distant places to local residents – without regard to race, color or creed. Oh what a welcome respite from the divisiveness and hatred that has been forced upon us in recent times! We have watched the professionals – the first responders in law enforcement and fire protection, both local and from around the nation – joined by the Texas National Guard, local citizens and those who came from a distance, as they set about

rescuing those trapped in or on their homes. We have shed tears as we watched those rescued expressing their heartfelt gratitude to those responders.

We have also been spiritually moved by the many expressions of trust in God – regardless of the extent of their suffering – and the determination under His guidance to make life “good” again. We have experienced this all from afar, because for most of us, the possibility of traveling to the disaster area to be of assistance is remote, to say the least.

We can, however, offer our assistance first of all through our prayers and through financial assistance as we dig into whatever our resources are to make the temporary living conditions and finally rebuilding efforts somewhat easier. We will be asking the Consistory of the Church to approve an initial contribution of \$5,000 for this assistance from our Church’s Mission Fund and we are asking all of you – our clergy, faithful, parish boards and organizations to add to this amount. We are making this an **URGENT REQUEST**, requiring your immediate response. Our desire is to send the first check of support by the Feast of the Nativity of the Birth-Giver of God on 21 September. International Orthodox Christian Charities is a wonderful charity through which 92% of each dollar donated goes to assisting those in need.

Therefore, we are asking that our parish priests read this letter from the Amvon and conduct a post-Liturgy collection on the Sundays of 3, 10 and 17 September. Please send a single check with a list of donors to the Consistory made out to UOC of the USA, Memo: “UOC Hurricane Harvey Relief Fund”. Moreover, you may make a donation via our web site by clicking on "Support the Ministries of the Church", marking it "Hurricane Harvey Relief Fund". We express, in behalf of all those who will receive your assistance, sincere gratitude and our love for you as our spiritual children, who always respond to such appeals positively and abundantly. *You are in our prayers always and we beseech yours in our behalf always. In our Lord’s All-Encompassing Love,*

+ Antony - Metropolitan
+ Daniel - Archbishop

Do not be afraid that your enemies will overcome you,
Do not expect your friends to defend you.

Only strive for God to be your friend,
Do not be afraid of anything.
St. Nicholas Velimirovich

STATEMENT By His All-Holiness Ecumenical Patriarch Bartholomew on the Natural Catastrophe of Hurricane Harvey

The ongoing devastation of Hurricane (now Tropical Storm) Harvey in the Gulf shore region of Texas, and particularly in Houston, the fourth largest city in the United States, is a grim reminder of the terrifying power of nature. Our Ecumenical Patriarchate grieves over the heart-rending loss of life, and bemoans the tremendous loss of property and painful ruin of so many thousands of families' lives. We pray for the eternal repose of those whose lives were cut short by this calamity, as well as for the consolation of the bereaved families.

We remember our Annunciation Greek Orthodox Cathedral, and those who minister and labor for the Orthodox faithful of Houston. We pray for all civil authorities, particularly for those brave women and men providing emergency services and relief to those in desperate circumstances. May God provide them strength and fortitude in this, their hour of need.

We call upon our Holy Archdiocese of America to provide aid and assistance as it is able, whether through the International Orthodox Christian Charities, the National Philoptochos, or Archdiocesan discretionary resources. Now is the time for compassion and solidarity in action, and we commend those who have already done so.

Now is also a time to reflect on the awesome power of creation, and our human responsibility to be good and wise stewards of the environment. We are all called to participate in the redemption and stewardship of our world whether it is through working to ameliorate the destructive force of such hurricanes by better environmental planning; or committing more seriously to the grave issue of climate change and how it is affecting our planet; or even becoming personally involved in the charities that provide comfort and support to those whose lives are so drastically changed in the blink of an eye.

As we join together in these important humanitarian acts, we will ever call upon God our Maker, Who is All-Merciful and the true *Philanthropos*, that He may remember His covenant which is between Him and us and

every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh' (Genesis 9:15). Amen.

August 29, 2017

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News Release

**Patriarchal Message for the Feast of the Indiction and Day of
Protection for the Environment**

Prot. No. 702

+BARTHOLOMEW

By God's Mercy

**Archbishop of Constantinople-New Rome and Ecumenical Patriarch
To the Plentitude of the Church: Grace, peace and mercy
From the Creator of All, our Lord God and Savior Jesus Christ
(September 1, 2017)**

Beloved brothers and sisters in the Lord,

With God's grace, today we enter the new ecclesiastical year, even as we continue to provide witness "through him who loved us" (Romans 8.38) and "give an account for the hope that lies in us" (1 Peter 3.15), living in the Church, in Christ and according to Christ, who promised to be with us "all the days of our life, to the end of the age." (Matthew 28.20)

Twenty-eight years have passed since the synodal decree of the Ecumenical Patriarchate to establish the Feast of the Indiction as the "Day of Protection for the Environment," when we offer prayers and supplications at the sacred Center of Orthodoxy "for all creation." The relevant patriarchal encyclical (September 1, 1989) invited all Orthodox and other Christian faithful on this day to lift up prayers of thanksgiving to the Creator of all for "the great gift of Creation" along with petitions for its preservation.

We express our joy and satisfaction for the broad reception and fruitful influence of this initiative by the Church of Constantinople. We demonstrated the spiritual roots of the ecological crisis as well as the need to repent and prioritize the values of contemporary humankind. We affirmed that the exploitation and destruction of creation constitute a perversion and distortion of the Christian ethos, rather than the inevitable consequence of the biblical command to "increase and multiply" (Genesis 1.22), but also that our anti-ecological conduct is an offense to the Creator and a transgression of his commandments, ultimately

working against the authentic destiny of the human person. There cannot be any sustainable development at the expense of spiritual values and the natural environment.

The Holy and Great Church of Christ has championed and continues to champion the eco-friendly dynamic of our Orthodox faith, emphasizing the Eucharistic purpose of creation, the response of the faithful as "priest" of creation in an effort to offer it unceasingly to the Creator of all, as well as the principle of asceticism as the response to the modern sense of gratification. Indeed, respect for creation belongs to the very core of our orthodox tradition.

We are especially disturbed by the fact that, while it is clear that the ecological crisis is constantly escalating, in the name of financial growth and technological development, humanity has become oblivious to the global appeals for radical change in our attitude toward creation. It is obvious that the resulting deformation and devastation of the natural environment is a direct consequence of a specific model of economic progress, which is nevertheless indifferent to its ecological repercussions. The short-term benefits dictated by the rise of living standards in some parts of the world simply camouflage the irrationality of abuse and conquest of creation. Corporate business that does not respect the planet as our common home cannot be sanctioned as business at all. The contemporary unrestrained commerce of globalization goes hand-in-hand with the spectacular development of science and technology, which despite manifold advantages is also accompanied by an arrogance over and abuse of nature. Modern man knows this very well, but acts as if he is entirely unaware. We know that nature is not restored and renewed endlessly; yet we ignore the negative implications of "trading" in the environment. This explosive combination of unrestrained commerce and science – that is to say, the limitless confidence in the power of science and technology – merely increases the risks threatening the integrity of creation and humankind.

The Holy and Great Council of the Orthodox Church spelled out with wisdom and clarity the dangers of "autonomizing economy" or separating economy from the vital needs of humanity that are only served within a sustainable environment. Instead, it proposed an economy "founded on the principles of the Gospel"¹ in order to address the modern ecological challenge "on the basis of the principles of the Christian tradition."² In response to the threats of our age, the tradition of the Church demands "a radical change of attitude and conduct"; in response to the ecological crisis, it proposes a spirit of asceticism, "frugality and abstinence"³; in response to our "greed,"⁴ it calls for "the deification of our needs and attitude of acquisition."⁵ The Holy and Great Council also emphatically

referred to the “social dimensions and tragic consequences of destroying the natural environment.”⁶

Therefore, echoing the decisions of this Council, we too underline through this encyclical the close connection between ecological and social issues, as well as their common roots that lie in the “imprudent heart” that is fallen and sinful as well as in the inappropriate use of our God-given values,” by spiritual and ethical damage. When material possessions dominate our heart and mind, then our attitude toward our fellow human beings and toward creation inevitably becomes possessive and abusive. In biblical terms, the “bad tree” always “produces evil fruit.” (Matthew 7.17) Furthermore, by extension, we would underline that respecting creation and other people share the same spiritual source and origin, namely our renewal in Christ and spiritual freedom. Just as environmental destruction is related to social injustice, so too an ecofriendly attitude is inseparable from social solidarity.

What also becomes apparent is that the solution to the multi-faceted contemporary human crisis – namely, the crisis facing human culture and the natural environment – demands a multi-dimensional mobilization and joint effort. Much as every other vital problem, the underlying and interconnected ecological and social crisis cannot possibly be addressed without inter-Christian and inter-religious collaboration. Therefore, dialogue becomes the fertile ground for promoting existing ecofriendly and social traditions in order to stimulate environmental and communal discussion, while at the same time initiating a constructive criticism of progress understood exclusively in technological and economic terms at the expense of creation and civilization.

In closing, we once again reiterate the inseparable nature of respecting creation and humanity, and we call upon all people of good will to undertake the good struggle for the protection of the natural environment and the establishment of solidarity. May the Lord and giver of all good things, through the intercessions of the all-blessed Mother of God, grant all of you “a burning within your hearts for all creation”⁷ and “a stirring of love and good works.” (Hebrews 10.24)

+ Bartholomew of Constantinople
Your fervent supplicant before God

¹ Encyclical of the Holy and Great Council, paragraph 15.

² Encyclical, paragraph 10.

³ “The Mission of the Orthodox Church in the Contemporary World,” paragraph 10.

⁴ “The Mission,” paragraph 10.

⁵ Encyclical, paragraph 14.

⁶ Encyclical, paragraph 14.

⁷ Isaac the Syrian, *Ascetical Treatises*, Homily 81.

Beauty of the soul: chastity, modesty, charity, love, friendliness, fear of God, truth. - *St. John Chrysostom*

Give me one generation of good Christian mothers, and I will change the world! - *St. John Chrysostom*

No matter what your grief may be, no matter what your trouble is, say: "I will endure it for Jesus Christ!" And it will be easier for you. For the name of Jesus Christ is strong. With him, all troubles subside, demons disappear. Your annoyance also calms down, and your cowardice will calm down. - *St. Anthony of Optina*

Sometimes in a confession women complain:

"Father, I have such a difficult life, I'm alone."

And I tell them:

"How come? The Lord is with you, the Mother of God is with you. We are never alone, because we are surrounded by a spiritual invisible world, which unbelievers do not know about. To us, the Lord through faith has discovered this wealth."

Archimandrite Melchizedek (Artyukhin)

ONE OLD MAN AND HAPPINESS STORY:

Once there lived an old man in the village. He was one of the most unhappy in the world. The whole village was tired of him: he was always gloomy, always complained, always in a bad mood, always sour.

And the longer he lived, the more bilious it became, the more poisonous were his words. People avoided him: misfortune became contagious. Not being unhappy next to him was somehow offensive. He created a sense of unhappiness in others.

But one day, when he was eighty years old, something incredible happened. Instantly everyone heard a rumor: "The old man today is happy, does not complain, smiles, his face has changed even."

The whole village gathered. The old man was asked: "What happened to you?" What's the matter?

"Nothing," answered the old man. "Eighty years I tried to become happy, and nothing happened. So I decided to do without happiness. That's why I'm happy."