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ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Archbishop Daniel, Metropolitan Antony, Metropolitan Yuriy, Archbishop Jovan, Bishop Robert, Metropolitan Savas, Metropolitan Kallistos of Diokleia, Father George & Pani Lillian Hnatko, Father Jakiw Norton, Father Paul Stoll, Father Igor Soroka, Father Joseph Kopchak, Father Elias Warnke, Father George Yatsko, Father Paul Bigelow, Father Emilian Balan, Father John & Pani Mary Anne Nakonachny, Father Steve Repa, Protopresbyter William Diakiw, Archpriest Dionysi Vitali, Protodeacon Joseph Hotrovich, Pani-Dobrodijka Sonia Diakiw, Father Paisius McGrath, Father Michael Smoly nec, Father Lawrence & Matushka Sophia Daniels, Father Joe Cervo, Father John Harrold [Saint Sylvester], Igumen Patrick, Pani Mary Ann Chubenko, Father Jim Orr, Father Rick Seilier, Panimatka Laryssa Charest, Fr. Vasyl Sendeha, Father Steve Hutnick [COVID-19], Father Victor Wronskyj [COVID-19], Father George & Dobrodijka Oksana Bazylevsky, Fr. Volodymyr Muzychka [COVID-19], Diakonissa Mary Ann Cherkas, Father Harry Linsinbigler [COVID-19], Archimandrite Raphael [COVID-19], Joshua Agosto and his family, Eva Malesnick, Nick Behun, Grace Holupka, Joseph Sliwinsky, Gary & Linda Mechtly, 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, Robert McKivitz, Liz Obradovich, Halyna Zelinska [Archbishop 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, Julie Eiler, Dorothy Lednovich, Bob C., Allie—young girl with leukemia, Heather Kramer, Jane Wartinbee, Matthew—young man with cancer, Nicholas Orlando, Mary Ann Kuznik, Michael Pryhodzenko, Sonia Luciw, Theresa Ditto, Mary Ann Musial, 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, Corey Guich, Robert Vangrin, Pauline Witkowsky, Sera White, Deborah Smith, Nancy & Eric Dunik, Julian Stroz [young lady with cerebral palsy], Dr. Kirsten Ream, Patricia Corey, Michelle, Katie Swarm, Michelle, Patrick, Linda Morris, Chris, David Hiles, Jennifer, Cher Mount, Frank & Janet Horrell, Jim Wandling, Gail, Sirena Sharp, Ron Paulovich, Sandi Anderson, Lina, Shirley, Denny Mader, Ella Campbell, Tom Hyatt, Bill Janiro, Jean Symanko-Andy's sister, William Lemonakis, Alma Wyke, Lindsay Romanczak & family, 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, Kristy, Elaine Ellenberger, Brandon, Anna Tranchine, Demetra, Blase Urban, Catherine Hogel & children, Jennifer & Dylan, Ron Schwartz, Lydia Wilson, Flora Tomlin, 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, Heather Ried, Carla Perry, Linda Elliot, Dennis McDaniel, Luke Tinsley, Brent, Tricia, Katherine Gorman, Pamela Jaquette, Sherri Walewski, Marika Zeliszczuk, Donna Davis, Jackie Crimbchin, Marta Charron, Mary [Corba], 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, Ben Douglas, Dianne Donahue, Zachary, Natasha, Noah Willard, Jodi Hanczar, Gregory Cervo, Lisa Bruce, Martha Nezolyk, Kathy Cvetkovich, Judy, Will, Emma, Ginny, Ye-Jin, Maria, John & JoAnn, Jim & Kitty, Phil Bouse, Ralph & Beverly Stoker, Noah Willard, Nikola, Natalie, Nikola, & Nevenka Jovonovich, Julia Collier, Amy Kemerer, Thomas Smith, Tracy Slaugenhaupt, Louis & Teresa Bercelli, Tom Nolan, Silvia Martin, Sarah Dorning, Dena & George, Georgia, Lawanda [Evelyn's niece], Maureen Sams, John Kendall, Judi Danser, Darcy, Denis Strittmatter, Nancy, Ian Brick, Cecilia Barnhart, Logan Magorien, Pam & Gordon Grant, Debbie & Jerry Novosel, Noah Willard, Sandra Dillard, Danielle McCann, Barry [Father Jim Orr's cousin], Tim Joyce, Mike Pawlyshyn-Jeannie Stutchell's brother, Joe Samchuck—vocations, Albert Heckman, Brianna Stumpf, Stanley Porembka, David & Terry Coyne Hartnett, Mike C., Jennifer Scheirer [Nick Behun's daughter], Catherine Beecham [Father Bob's cousin], JoAnne & Dave Andrews, Rev. Peg Bowman, Pat Jennings, Tim Sams, Mike Ruzzi, Stephen Popichak—Fr. Bob's brother, Mary Kay Ludovicy,

Pastor Sara Irwin, George Dilendorf, Andy Torick, Carol Behun, Erv Frye, William Lusherand, Colin Kirton—Stage 4 pancreatic cancer, Clifford, Joe Veto, Paul Riley, Tonee & Sydnee Turner, Annette Paluh, Cathy Lotinsky, Monk Andrew, Jeff & Buschra Kerr, Steven—Harry Batch’s cousin, Rose Mary Pavlovich—Mary Anne Kuznik’s Cousin, Margaret Sekelsky, Robert Sekelsky, Robert Rodriguez, Dollie Irvin, Joe Mrvos, Alexandra & Bowen, Katherine Kulik, Micky Delans [COVID-19], Pastor Terry Polen, Eleanor Kitt, Stacie & Gary, Dolores Wachnowsky, Maria Warholak, Stacie & Gary, Anna Sekelik, Christy, Mariruth, Rich & Judy Previc, Ben Williams, Denis Strittmatter, Father Joe Uzar—newly ordained, Tim—surgery, John Wakin, Olivia—young girl with a brain tumor, Rick & Sharon Morgan, John Stasko [triple by-pass], John, Kris & Kait, Jeff & Mary Jane Double [COVID-19], Terri Crosby-Vega [COVID-19], Kristi Wilson, Wendy LaGamba, Melissa Gross [hip replacement], Mike, Amy, Nathan, & Ben Forbeck [COVID-19], David Salazar, Ann Zurasky [knee replacement], James Mary, Barb Bookser, Dr. Paul Riley, David Hess, Serena, Wyatt, Makenzie, Jennifer, Carolyn Strittmatter, Barbara Shegat & Chaplain Rachelle Zazzu, Candace Irvin, Dollie Irvin, Carol Muschick, Grace Love [knee replacement], Stacie Riley, Joseph Paul Cervo, Jr. [newborn], Elizabeth [5-year-old], Lillian Skowvron, Pani Cathy Danczak, Sue & Greg Heinen, Paul Simpson [Father Bob’s cousin, car accident], Sharon Curtis Rivas, Kathy Milcic, Lisa Bolan, David G. [cancer], Donna [dementia] & Darla, and Susan Pulcini—Father Ted Pulcini’s mom. ARNOLD: Homer Paul Kline and Walter Sakol. We pray that God will grant them all a speedy recovery.

Dear Brothers and Sisters in Christ... There is NOTHING to keep us from praying...for each other, for our family and friends, and most of all for the first responders—EMTs, nurses, doctors, firefighters, police officers, and members of our military who keep us safe. Be well and be SAFE!!! God Bless!

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.

SERVICES IN SLICKVILLE

SUNDAY, September 19 **OBEDNITZA—UPSTAIRS** **10:30 AM**

13TH SUNDAY AFTER PENTECOST; COMMEMORATION OF THE MIRACLE OF ARCHANGEL MICHAEL AT COLOSSAE; MARTYRS EUDOXIUS, ZENO, & MACARIUS; MARTYR ROMULUS & OTHERS; HIEROMARTYR CYRIL-BISHOP OF GORTYNA; VENERABLE ARCHIPPUS OF HIERAPOLIS; VENERABLE DAVID

Tone 4

1 Corinthians 16:13-24; Hebrews 2:2-10
Matthew 21:33-42; Luke 10:16-21

SUNDAY, September 26 **OBEDNITZA—UPSTAIRS** **10:30 AM**

14TH SUNDAY AFTER PENTECOST; SUNDAY BEFORE AND FOREFEAST OF THE EXALTATION OF THE CROSS; FOUNDING OF THE CHURCH OF THE RESURRECTION IN JERUSALEM; HIEROMARTYR CORNELIUS THE CENTURION; MARTYRS CRONIDES, LEONTIUS, & SERAPION OF ALEXANDRIA; MARTYRS SELEUCUS & STRATON

Tone 5

2 Corinthians 1:21-2:4; Hebrews 3:1-4; Galatians 6:11-18
Matthew 22:1-14; Matthew 16:13-18; John 3:13-17

SUNDAY, October 03 **OBEDNITZA—UPSTAIRS** **10:30 AM**

15TH SUNDAY AFTER PENTECOST; SUNDAY AFTER THE EXALTATION; AFTERFEAST OF THE EXALTATION; GREAT-MARTYR EUSTATHIUS PLACIDAS, WIFE MARTYR THEOPISTES, & CHILDREN MARTYRS AGAPIUS & THEOPISTUS OF ROME; HOLY MARTYR & CONFESSOR MICHAEL & COUNCILOR THEODORE-WONDERWORKERS OF CHERNIHIV

Tone 6

2 Corinthians 4:6-15; Galatians 2:16-20
Matthew 22:35-46; Mark 8:34-9:1

Litany in Blessed Memory of Father Theodore Forosty, Johnathan Dorning, Catherine Behun, Mary Medich, Daniel Chicka, Mary Evaniuk, and Stancy Popichak—Fr. Bob

BULLETIN INSERT FOR 19 SEPTEMBER 2021

13TH SUNDAY AFTER PENTECOST; COMMEMORATION OF THE MIRACLE OF ARCHANGEL MICHAEL AT COLOSSAE; MARTYRS EUDOXIUS, ZENO, & MACARIUS; MARTYR ROMULUS & OTHERS; HIEROMARTYR CYRIL-BISHOP OF GORTYNA; VENERABLE

TROPARION—TONE 4

When the women disciples of the Lord

Learned from the angel the joyous message of Thy Resurrection;
They cast away the ancestral curse and elatedly told the apostles:
Death is overthrown! Christ God is 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 4

My Savior and Redeemer,
As God rose from the tomb
And delivered the earthborn from their chains.
He has shattered the gates of Hell,
And as Master, He has risen on the third day!

PROKEIMENON—TONE 4

READER: O Lord, how manifold are thy works! In wisdom hast Thou made them all.

PEOPLE: O Lord, how manifold are thy works! In wisdom hast Thou made them all.

READER: Bless the Lord, O my soul! O Lord my God, Thou art very great!

PEOPLE: O Lord, how manifold are thy works! In wisdom hast Thou made them all.

READER: O Lord, how manifold are thy works!

PEOPLE: In wisdom hast Thou made them all.

ALLELUIA VERSES—TONE 4

Go forth and prosper and reign, because of truth and meekness and righteousness.

You love righteousness and hate iniquity.

You are a man, and yet you spit the venom of a poisonous serpent. You are a man, and yet you become like a raging beast. You have been given a mouth, not to wound, but to heal.
~Saint John Chrysostom

**A JOINT MESSAGE FOR THE PROTECTION OF
CREATION by Patriarch Bartholomew, Pope Francis,
and Archbishop Justin**

This statement appeared on September 1 on the [Vatican](#) website.



(L to R) Ecumenical Patriarch Bartholomew of Constantinople, Pope Francis of Rome, Archbishop Justin of Canterbury



For more than a year, we have all experienced the devastating effects of a global pandemic—all of us, whether poor or wealthy, weak or strong. Some were more protected or vulnerable than others, but the rapidly-spreading infection meant that we have depended on each other in our efforts to stay safe. We realized that, in facing this worldwide calamity, no one is safe until everyone is safe, that our actions really do affect one another, and that what we do today affects what happens tomorrow.

These are not new lessons, but we have had to face them anew. May we not waste this moment. We must decide what kind of world we want to leave to future generations. God mandates: 'Choose life, so that you and your children might live' (*Dt 30:19*). We must choose to live differently; we must choose life.

September is celebrated by many Christians as the Season of Creation, an opportunity to pray and care for God's creation. As world leaders prepare to meet in November at Glasgow to deliberate on the future of our planet, we pray for them and consider what the choices we must all make. Accordingly, as leaders of our Churches, we call on everyone, whatever their belief or worldview, to endeavor to listen to the cry of the earth and of

people who are poor, examining their behavior, and pledging meaningful sacrifices for the sake of the earth which God has given us.

The Importance of Sustainability

In our common Christian tradition, the Scriptures and the Saints provide illuminating perspectives for comprehending both the realities of the present and the promise of something larger than what we see in the moment. The concept of stewardship—of individual and collective responsibility for our God-given endowment—presents a vital starting-point for social, economic, and environmental sustainability. In the New Testament, we read of the rich and foolish man who stores great wealth of grain while forgetting about his finite end (Lk 12.13–21). We learn of the prodigal son who takes his inheritance early, only to squander it and end up hungry (Lk 15.11–32). We are cautioned against adopting short term and seemingly inexpensive options of building on sand, instead of building on rock for our common home to withstand storms (Mt 7.24–27). These stories invite us to adopt a broader outlook and recognize our place in the extended story of humanity.

But we have taken the opposite direction. We have maximized our own interest at the expense of future generations. By concentrating on our wealth, we find that long-term assets, including the bounty of nature, are depleted for short-term advantage. Technology has unfolded new possibilities for progress but also for accumulating unrestrained wealth, and many of us behave in ways which demonstrate little concern for other people or the limits of the planet. Nature is resilient, yet delicate. We are already witnessing the consequences of our refusal to protect and preserve it (*Gn* 2.15). Now, in this moment, we have an opportunity to repent, to turn around in resolve, to head in the opposite direction. We must pursue generosity and fairness in the ways that we live, work, and use money, instead of selfish gain.

The Impact on People Living with Poverty

The current climate crisis speaks volumes about who we are and how we view and treat God's creation. We stand before a harsh justice: biodiversity loss, environmental degradation and climate change are the inevitable consequences of our actions, since we have greedily consumed more of the earth's resources than the planet can endure. But we also face a profound injustice: the people bearing the most catastrophic consequences of these abuses are the poorest on the planet and have been the least responsible for causing them. We serve a God of justice, who delights in creation and creates every person in God's image, but also hears the cry of people who are poor. Accordingly, there is an innate call within us to respond with anguish when we see such devastating injustice.

Today, we are paying the price. The extreme weather and natural disasters of recent months reveal afresh to us with great force and at great human cost that climate change is not only a future challenge, but an immediate and urgent matter of survival. Widespread floods, fires and droughts threaten entire continents. Sea levels rise, forcing whole communities to relocate; cyclones devastate entire regions, ruining lives and livelihoods. Water has become scarce and food supplies insecure, causing conflict and displacement for millions of people. We have already seen this in places where people rely on small scale agricultural holdings. Today we see it in more industrialized countries where even sophisticated infrastructure cannot completely prevent extraordinary destruction.

Tomorrow could be worse. Today's children and teenagers will face catastrophic consequences unless we take responsibility now, as 'fellow workers with God' (Gn 2.4-7), to sustain our world. We frequently hear from young people who understand that their futures are under threat. For their sake, we must choose to eat, travel, spend, invest and live differently, thinking not only of immediate interest and gains but also of future benefits. We repent of our generation's sins. We stand alongside our younger sisters and brothers throughout the world in committed prayer and dedicated action for a future which corresponds ever more to the promises of God.

The Imperative of Cooperation

Over the course of the pandemic, we have learned how vulnerable we are. Our social systems frayed, and we found that we cannot control everything. We must acknowledge that the ways we use money and organize our societies have not benefited everyone. We find ourselves weak and anxious, submersed in a series of crises; health, environmental, food, economic and social, which are all deeply interconnected.

These crises present us with a choice. We are in a unique position either to address them with shortsightedness and profiteering or seize this as an opportunity for conversion and transformation. If we think of humanity as a family and work together towards a future based on the common good, we could find ourselves living in a very different world. Together we can share a vision for life where everyone flourishes. Together we can choose to act with love, justice, and mercy. Together we can walk towards a fairer and fulfilling society with those who are most vulnerable at the center.

But this involves making changes. Each of us, individually, must take responsibility for the ways we use our resources. This path requires an ever-closer collaboration among all churches in their commitment to care for creation. Together, as communities, churches, cities, and nations, we must change route and discover new ways of working together to break

down the traditional barriers between peoples, to stop competing for resources and start collaborating.

To those with more far-reaching responsibilities—heading administrations, running companies, employing people, or investing funds—we say: choose people-centered profits; make short-term sacrifices to safeguard all our futures; become leaders in the transition to just and sustainable economies. ‘To whom much is given, much is required.’ (*Lk* 12:48)

This is the first time that the three of us feel compelled to address together the urgency of environmental sustainability, its impact on persistent poverty, and the importance of global cooperation. Together, on behalf of our communities, we appeal to the heart and mind of every Christian, every believer, and every person of good will. We pray for our leaders who will gather in Glasgow to decide the future of our planet and its people. Again, we recall Scripture: ‘choose life, so that you and your children may live’ (*Dt* 30:19). Choosing life means making sacrifices and exercising self-restraint.

All of us—whoever and wherever we are—can play a part in changing our collective response to the unprecedented threat of climate change and environmental degradation.

Caring for God’s creation is a spiritual commission requiring a response of commitment. This is a critical moment. Our children’s future and the future of our common home depend on it.



Heidi Hadsell Surunis

5h · 👥

I have found, the judgement we cast on others is really a reflection of our own weakness.

When we say, "you are rude", have we not been equally harsh? When we say, "you are selfish", haven't we lacked compassion for others at some point along the way?

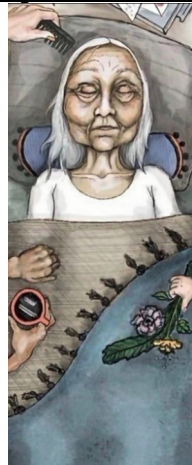
When we admonish our neighbor for their carelessness, haven't we also stood in disarray? We are all unwell.

Afraid. Rude. Disorganized. Absorbed. And until we seek the healing of our personal wounds, disease will continue to consume us. Be well. Be careful. Tend to your person.

Your self. Your truth. Lead with love and kindness with yourself first. Leave the rest to God.

Via Pani Regina Popichak

Always With Love



✨Expected Death ~ When someone dies, the first thing to do is nothing. Don't run out and call the nurse. Don't pick up the phone. Take a deep breath and be present to the magnitude of the moment.

There's a grace to being at the bedside of someone you love as they make their transition out of this world. At the moment they take their last

breath, there's an incredible sacredness in the space. The veil between the worlds opens.

We're so unprepared and untrained in how to deal with death that sometimes a kind of panic response kicks in. "They're dead!"

We knew they were going to die, so their being dead is not a surprise. It's not a problem to be solved. It's very sad, but it's not cause to panic.

If anything, their death is cause to take a deep breath, to stop, and be really present to what's happening. If you're at home, maybe put on the kettle and make a cup of tea.

Sit at the bedside and just be present to the experience in the room. What's happening for you? What might be happening for them? What other presences are here that might be supporting them on their way? Tune into all the beauty and magic.

Pausing gives your soul a chance to adjust, because no matter how prepared we are, a death is still a shock. If we kick right into "do" mode, and call 911, or call the hospice, we never get a chance to absorb the enormity of the event.

Give yourself five minutes or 10 minutes, or 15 minutes just to be. You'll never get that time back again if you don't take it now.

After that, do the smallest thing you can. Call the one person who needs to be called. Engage whatever systems need to be engaged, but engage them at the very most minimal level. Move really, really, really, slowly, because this is a period where it's easy for body and soul to get separated.

Our bodies can gallop forwards, but sometimes our souls haven't caught up. If you have an opportunity to be quiet and be present, take it. Accept and acclimatize and adjust to what's happening. Then, as the train starts rolling, and all the things that happen after a death kick in, you'll be better prepared.

You won't get a chance to catch your breath later on. You need to do it now.

Being present in the moments after death is an incredible gift to yourself, it's a gift to the people you're with, and it's a gift to the person who's just died. They're just a hair's breath away. They're just starting their new journey in the world without a body. If you keep a calm space around their body, and in the room, they're launched in a more beautiful way. It's a service to both sides of the veil.

Credit for the beautiful words ~ [Sarah Kerr, Ritual Healing Practitioner and Death Doula](#) , Death doula

Beautiful art by [Columbus Community Deathcare](#)

**“Do not be too quick to condemn
the man who no longer believes in God:
for it is perhaps
your own coldness
and avarice
and mediocrity
and materialism
and selfishness
that have chilled his faith.”**

Thomas Merton

Let us pray to the Lord...

...in memory of those who perished in the
terrorist attacks of September 11, 2001

...for the strength and comfort of their
families and friends who will forever
mourn the loss of their loved ones

... for the healing and peace of those
who selflessly ran towards the trouble
especially the brave first responders—
fire fighters and physicians, police and
military personnel and officials, clergy and
counselors and coworkers—who risked
their “all” to bring comfort and hope to
friend and stranger alike

...and for all those still struggling on this
twentieth anniversary to “make sense” of
that which, by nature, is senseless.

Lord have mercy.



FMS