



Holy Ghost Orthodox Church

714 Westmoreland Avenue

PO Box 3

Slickville, PA 15684-0003

[724] 468-5581

www.holyghostorthodoxchurch.org

Rev. Father Robert Popichak, Pastor

23 Station Street

Carnegie, PA 15106-3014

[412] 279-5640 home [412] 442-4160 office

[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 Constantine**, Patriarch Pavle, Archimandrite Raphael, Father Peter Natishan, Father Gerald Olszewski, Father Jakiw Norton, Father Dragan Filipović, Father Elias Katras, Father Stevo Rocknage, **Father Paul Stoll**, Father Deacon Joseph Bulkanowa, Frank & Ollie Pendylshok, Walt & Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Joe Karas, Mike and Hilda Holupka, Eva Malesnick, Helen Likar, Angela Wesolosky, Stella Peanoske, Joe Nezolyk, Nick Behun, Terry Reinhart, Bernie O'Masta, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, Mary Pekich, Mildred Manolovich, Evelyn Misko, Amy, Nigel Daniel, & Daniel Pocura, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Sandy Gamble, Glen Lucas Burlack, Bernie Vangrin, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Stella Cherepko, Sam Wadrose, Khoruia Joanne Abdalah, Cameron [a boy in Matt's class], Faith—a 3-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 10-month old with a brain tumor, Dillon, Cindy Rita, Ethel Thomas, Donna, Jeff, Nick Malec [Maxine's brother], Bill, Sophia Grace, Erin, Jimmy Fennel [6th Grader], Jim Markovich, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Peter Paul & Louise May Sprock, Grace & Owen Ostrasky, Claudia [Horvath] Gradicheck, Alberta, Margaret Mueller, Gary Zurasky, Michael Horvath, Tony Notaro, John Holupka, Patti Sinecki, David Genshi, Denny Doran, Pete Special, Rita Very & family, Sue Segeleon, Mike Gallagher, and Daria Masur. **ARNOLD: Stefania Lucci, Kay Tomson, Ann Ostaffy, Steve Sakal, Elisabeth Arasin, and Homer Paul Kline.** We pray that God will grant them all a speedy recovery.

Please remember ALL American servicemen and women in the Middle East in your prayers. May God watch over them and all American servicemen and women—and bring them all home safely!

PLEASE REMEMBER TO BRING YOUR "BOXTOPS FOR EDUCATION" AND CAMPBELL'S SOUP LABELS TO CHURCH. There is a shoebox in the

basement for Alex's Fourth Grade and Matt's Second Grade collections.
THANK YOU ALL FOR YOUR HELP! *Alex and Matt*

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 call 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, February 11	Obednitsa	10:30 AM
MEATFARE SUNDAY, SUNDAY OF THE LAST JUDGEMENT, TRANSLATION OF THE RELICS OF HIEROMARTYR IGNATIUS THE GODBEARER-BISHOP OF ANTIOCH, MARTYRS ROMANUS, JAMES PHILOTHEUS, HYPERCHIUS, ABIBIUS, JULIAN & PAREGORIUS AT SAMOSATA, MARTYRS SYLVANUS-BISHOP OF EMESA, LUKE THE DEACON, & MOCIUS THE READER, SAINT LAWRENCE THE RECLUSE-BISHOP OF TUROV & VENERABLE LAWRENCE THE RECLUSE OF PERCHEVSKY LAVRA		
<i>Tone 2</i>		
I Corinthians 8:8-9:2		
Matthew 25:31-46		
Sunday, February 18	Divine Liturgy	10:30 AM
CHEESEFARE/FORGIVENESS SUNDAY, COMMEMORATION OF THE EXPULSION OF ADAM FROM EDEN, HOLY MARTYR AGATHA OF POLERMO, MARTYR THEODULA OF ANAZARBUS, MARTYRS HELLADIUS, MACARIUS, & EVAGRIUS, SAINT POLYEUCTUS-PATRIARCH OF CONSTANTINOPLE, SAINT THEODOSIUS-ARCHBISHOP OF CHERNIHIV		
<i>Tone 3</i>		
Romans 13:11-14		
Matthew 6:14-21		
	FORGIVENESS SUNDAY VESPERS	4:00 PM
	SAINT MARY'S—McKEES ROCKS	
Monday, February 19	GREAT LENT BEGINS	
Sunday, February 25	Divine Liturgy	10:30 AM
FIRST SUNDAY OF GREAT LENT—THE SUNDAY OF ORTHODOXY		
SAINT MELETIUS-ARCHBISHOP OF ANTIOCH, SAINT MARY/MARINUS-NUN & HER FATHER SAINT EUGENE, SAINT ALEXIS-WONDERWORKER & METROPOLITAN OF KIEV, SAINT ANTHONY-PATRIARCH OF CONSTANTINOPLE, SAINT EUGENE-MONK AT ALEXANDRIA		
<i>Tone 4</i>		
Hebrews 11:24-26, 32-12:2		
John 1:43-51		
	SUNDAY OF ORTHODOXY VESPERS	5:00 PM
	SAINT GEORGE ANTIOCHIAN ORTHODOX CATHEDRAL, OAKLAND	

BULLETIN INSERT FOR 11 FEBRUARY 2007
MEATFARE SUNDAY, SUNDAY OF THE LAST JUDGEMENT
TRANSLATION OF THE RELICS OF HIEROMARTYR IGNATIUS THE
GODBEARER-BISHOP OF ANTIOCH, MARTYRS ROMANUS, JAMES

PHILOTHEUS, HYPERCHIUS, ABIBIUS, JULIAN & PAREGORIUS AT
SAMOSATA, MARTYRS SYLVANUS-BISHOP OF EMESA, LUKE THE
DEACON, & MOCIUS THE READER, SAINT LAWRENCE THE
RECLUSE-BISHOP OF TUROV & VENERABLE LAWRENCE THE
RECLUSE OF PERCHEVSKY LAVRA

TROPARION—TONE 2

When Thou didst descend to death, O Life Immortal,
Thou didst slay hell with the splendor of Thy Godhead!
And when from the depths Thou didst raise the dead,
All the powers of heaven cried out:
O Giver of Life! Christ our God! Glory to Thee!

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

KONTAKION—TONE 1

When Thou comest to earth with glory, O God, and all things tremble, then a
river of fire will flow before Thy Judgment Seat, and the books will be opened,
and the hidden things made public. Then deliver me from the unquenchable
fire and grant me to stand at Thy right hand, O most just Judge.

PROKEIMENON—TONE 2

READER: The Lord is my strength and my song. He has become my
salvation.

**PEOPLE: The Lord is my strength and my song. He has become my
salvation.**

READER: The Lord has chastened me sorely, but he has not given me over to
death.

**PEOPLE: The Lord is my strength and my song. He has become my
salvation.**

READER: The Lord is my strength and my song.

PEOPLE: He has become my salvation.

ALLELUIA VERSES—TONE 2

The Lord answer you in the day of trouble! The name of the God of Jacob
protect you!

Save the king, O Lord, and hear us on the day we call!

GREEK ORTHODOX ARCHDIOCESE OF AMERICA

8-10 East 79th St. New York, NY 10021
Tel: (212) 570-3530 Fax: (212) 774-0215
Web: <http://www.goarch.org>
Email: communications@goarch.org

February, 2007

Archpastoral Reflections

Our consideration of the topic of security is a growing one in our contemporary age. Before elaborating upon this important topic, we should ask some fundamental questions: First, how do we understand the notion of security? Second, how do we work as communities to maintain it?

In our contemporary world, the notion of security is understood by a variety of terms: economic security, personal security, national security, global security, and so on. In our country, the most recent addition to this list of terms is the term "homeland security."

Throughout history, nations have maintained these various dimensions of security through a framework of laws, and they have addressed, through diplomatic or military alternatives, conflicts that have impeded upon their security. As Greek Orthodox Christians, we stand in a remarkable position to enhance the concept of security as it is understood today from an added perspective which is equally grounded, valuable, and informed. This perspective is the religious perspective, which understands notions of security from a theological vantage, and seeks to maintain levels of security by looking first to the Church as an unshakeable fortress of protection in times of need.

One of the more explicit examples of this perspective is the manner by which our Orthodox Church to this day continues to look toward the protection of the saints as persons who offer us a very real and ever-present shelter in times of uncertainty and stress. Our theology teaches us that saints are persons who exhibited characteristics of holiness in their lives due to their unwavering faith in God and love for others. As such, they are persons who have opened their hearts and minds to the power of the Holy Spirit, serving as instruments of God's grace on earth. For this reason, the Church affords the saints a place of prominence in Her collective memory on specified dates whereupon we, the living faithful, pray for their intercessions before God.

Many of the saints throughout the ages have been specifically accorded the role of "protector."

One of these saints includes Saint George the Great Martyr, a Christian soldier of the Roman Empire in the late 3rd century, a time when Christians faced heavy persecution. Saint George died for his Christian faith and is venerated widely throughout the Christian Church as a Great Martyr. Another of these saints is Saint Demetrios of Thessaloniki, a Christian officer and teacher of the early 4th century Roman Empire who is venerated as a Great Martyr of the Church and who met death under similar circumstances. These two saints are venerated so widely throughout the Christian Church that some cities and nations have even declared them as their official patron saints, thus recognizing that some states have acknowledged, to some degree, the role of the saints as protectors of the homeland.

Throughout history, Christians have asked these saints to intercede before God for protection from enemies of all kinds: protection in war, protection from invasion, protection from civil unrest, and protection from the spread of disease. In our modern world, we continue to face these threats, even though they may have altered in their form. Some of these threats include nuclear arms proliferation in the world, continued instability between rival nations, border and land disputes, the development of organized cells of terrorists, the continued rise of deadly diseases, crimes of genocide, and ongoing strife in the Middle East. Also included among these threats are some very troubling potential realities for the future, such as the widespread use of biological warfare, potential conflicts in developing nations over such fundamental life sources as water, and the frightening consequences of global warming and climate change.

In the face of these alarming realities and potentials, it may be argued that what is needed now more than ever is, among other things, concentration in proper state action, wise diplomacy, and increased funding for sound scientific research. While this is certainly true, our faith as Greek Orthodox Christians informs us that what is also needed so urgently now is an intensification of our prayer to God by invoking the tremendously powerful interceding action of the saints for protection and security. This has always been a cornerstone of the teaching of our Church. Of course, no discussion of security would be complete without due reference to the Theotokos, the Mother of God, who is *par excellence* the invincible Protectress of us all. Also integral to any discussion of security from a theological vantage is the important role that the angels play as protectors in our lives. The role of the Theotokos and the angels warrants considerable attention in its own right, and therefore will be explored in separate reflection pieces.

Our contemporary world is longing for a genuine and lasting security. Though the notion of security has been understood and maintained differently over time; the world has always longed for this security, and indeed we feel the need for it more palpably now than in previous days. It is my belief and prayer that, through the intercessions of the saints, this security will assuredly prevail and permeate our world. I ask as you read and share this reflection piece that you offer prayers to our God, asking in particular for the intercessions of the saints in your daily prayers so that our world may realize this very real, sacred, and permanent kind of security, which ultimately God grants and maintains in His wisdom and in His love for us.

+ DEMETRIOS
Archbishop of America

THE DRESS!

Jennifer's wedding day was fast approaching. Nothing could dampen her excitement--not even her parent's nasty divorce. Her mother had found the PERFECT dress to wear and would be the best-dressed mother-of-the-bride ever!

A week later, Jennifer was horrified to learn that her father's new young wife had bought the exact same dress! Jennifer asked her to exchange it, but she refused. "Absolutely not, I look like a million in it and I'm wearing it," she said.

Jennifer told her mother who graciously said, "Never mind sweetheart. I'll get another dress. After all, it's your special day."

A few days later, they went shopping and did find another gorgeous dress. When they stopped for lunch, Jennifer asked her mother, "Aren't you going to return the other dress? You really don't have another occasion where you could wear it."

Her mother just smiled and replied, "Of course I do, dear. I'm wearing it to the rehearsal dinner the night before the wedding."

TO: ORTHODOX CLERGY BROTHERHOOD OF GREATER PGH. E-MAIL LIST

Glory to Jesus Christ!

Fr. John Kluchko, pastor of the Holy Resurrection (OCA) parish in Belle Vernon, asked that all on the Brotherhood E-mail list be informed that a Lenten Renewal is scheduled for February 17, 2007, (9:30 AM Registration - 2:30 PM Discussion/Recap), at the parish.

TITLE: "Public Persona vs. Private Persona"

SPEAKER: Fr. Vladimir Berzonsky (Parma, Ohio)

ADDRESS: 217 Plainview Ave., Belle Vernon (Conveniently off I-70, Exit 43)

COST: \$ 15.00 (covers lunch/ refreshments/ handouts)

DEADLINE: 2/14/07

CONTACT: Fr. Kluchko (724-929-9194) or Fran Sabo (724-872-9107)
(Pamphlets / more info are available from either source)

Thank you. --- Fr. Bill

Mine Eyes Have Seen Thy Salvation—February 2/15

When the elder Simeon held the Christ Child in his arms at their meeting in the temple on the fortieth day after Jesus' birth, he said that he was now ready to die. He could depart in peace because his eyes had seen the Lord's Christ, the salvation which God had prepared from the foundation of the world which was now revealed in the presence of all people. According to St. Luke's Gospel, Simeon sang a song when he held the Christ Child in his arms and blessed God His Father. This canticle has become part of the Orthodox liturgy, being sung every evening at Vespers.

**Lord, now lettest Thou Thy servant depart in peace,
According to Thy word,
For mine eyes have seen Thy salvation
Which Thou hast prepared before the face of all people,
A light to enlighten the Gentiles,
And the glory of Thy people, Israel.'**

These words of the elder Simeon are placed on the lips of all Christians at the end of each day, which is the beginning of each liturgical day (for the Bible says that "there was evening and there was morning, one day," Gen 1:5), because all who have met the Lord are ready to die, for their eyes have beheld the salvation of the world. The elder Simeon was inspired by the Holy Spirit to go to meet the Child Jesus in the temple. He was inspired by the *[See Lk 2:29-32. The translation here is that normally used at Orthodox liturgical services.]* Spirit to know that he would not die before he had seen Him. He was inspired to recognize Him at His coming. He was inspired to proclaim Him as the Messiah who was "set for the fall and rising of many in Israel, and for a sign that is spoken against . . . that the thoughts of many hearts may be revealed." (Lk 2:34-35) And he was inspired to predict the sufferings which His mother Mary would endure when He would be nailed to the Cross, offering His life for the life of the world. For such is the traditional interpretation of his words concerning the sword that was to pierce Mary's soul. (See Lk 2:35)

Simeon was inspired by God's Spirit to meet Jesus Christ; to see and to bear witness. Surely he saw things that others never would see, and in fact did not see, in the same situation, For he was "righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him." (Lk 2:25) Yet what Simeon saw, inspired though he was, is much less-at least humanly speaking-than what many others have seen. It is certainly less than what we ourselves have seen who live in the twentieth century of the Christian era.

We who live in the Church of Christ today have seen the Child Jesus. But we have also seen the grown-up Christ. We have seen the Lord not only as a little Child of forty days. But we have learned of the annunciation of the angel to the Virgin. We have been given insight into the miraculous manner of his birth. We have observed His circumcision on the eighth day, and His meeting in the temple with Simeon and Anna on the fortieth. We have stood at the Jordan and witnessed His encounter with the Baptist. We have listened to the testimony of the Forerunner, the friend of the Bridegroom who was sent to prepare His way. We have been present at the baptism, the Epiphany in the Jordan. We have heard the Father's voice and seen the Spirit descending and remaining upon Him, anointing Him in His humanity to be the Lord's Christ, the Messiah of God who is the Lord Himself as God's beloved Son. We have

followed Him into the desert to be tempted by the devil. We have seen His words and observed His miracles. We have been confronted with His question: Who do you say that I am? And we have answered with Peter and all of the apostles: You are the Christ, the Son of the living God! And we have gone with Him up to Jerusalem. We have eaten with Him in the upper room, enjoying the Master's hospitality, with uplifted minds. We have stood by the Cross. We have gone to the tomb. We have seen Him raised and glorified. We have been breathed upon and have received His Spirit. The tongues of fire which He came to cast upon the earth have been sent upon us. We have been anointed with His Spirit, filled with power from on high- the very same Spirit that inspired the elder Simeon to know that he would not die before he had seen the Savior, the Spirit that led him that day to the temple and moved him to sing the song that we all now sing each evening of our lives:
For mine eyes have seen Thy salvation!

Our eyes have indeed seen God's salvation. For we have seen Christ. And even more. We have seen those who have seen Christ. We have seen Simeon and Anna, and with them, Mary the Virgin and Joseph. We have seen the Forerunner John, with all of the apostles. We have seen their successors, as well as their predecessors. We have seen the three young men in the fiery furnace of Babylon, and have beheld them singing and dancing in the flames. We have seen and heard the great assembly of forefathers and mothers, and have celebrated their memory with delight. We have observed the patriarchs and prophets who have told us of Christ's coming. And when He appeared, we have seen those who met Him and those who received Him. Following the apostles, we have observed the confessors and martyrs, and have sung praises to their blood as the seed of the Church. We have glorified the new covenant saints, the fathers and mothers: Basil, Gregory, John, Macrina, Nonna, Anthusa... and the numberless holy people who have seen and loved the Lord down through the ages, just unto our own, to our beloved Saint Herman of Alaska, and our beloved Father Alexander.

Humanly speaking we have seen much more than Simeon saw that day in the temple; incomparably more! Yet it may sadly have to be said that with the eyes of our spirits we have seen incomparably less. If this is so, it is no fault of the Lord's. For He has done everything that we might see Him in the Spirit in the midst of His Church. He has done everything that the words of the letter of Peter in the scriptures could be applied directly to us:

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may

have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him, you believe in him and rejoice in him with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls. (1 Peter 1:3-9)

We have not seen Jesus with our human eyes; and we do not now see Him. But we believe in Him and love Him and rejoice in Him with unutterable and exalted joy. We behold Him with the eyes of our spirits when, inspired by His Spirit, we celebrate in the Church each year the Winter Pascha of His Coming.

The Lover of Man,
Who fulfills everything in the law,
Is now brought into the temple of God.
Simeon the elder receives Him in his aged arms crying:
Let me now depart to the blessed life,
For today I see You clothed in mortal flesh,
The Lord of life and the Master of death.

You have shone forth, O Lord,
O Light of revelation to the Gentiles.
You are the Sun of Righteousness,
Enthroned upon a radiant cloud.
You have fulfilled the shadows of the law.
The grace of renewal begins to shine.
When Simeon received You he cried out in joy:
Release me now from corruption,
For today I have seen You, my Master!

Today the holy Mother who is beyond all temples,
Enters into the temple of God.
She reveals to the world its Creator,
And the Giver of the law.
Simeon the elder receives Him in his arms.
He worships Him and cries out:
Lord now let Your servant depart in peace,
For I have seen You-the Savior of our souls !

Vespers of the last day of the postfeast of the Meeting of the Lord in the Temple.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, available at: 800-204-book]

Thanks to Nancy Lambert

I've been reading a local history about Eugene Township (Indiana) by Harold L. O'Donnell, which was published in 1963. In one chapter he mentions the Chicago and Eastern Illinois (C&EI) Railroad coming to town, and he discusses the danger it was to livestock.

"Livestock in the early day were a constant source of trouble between the railroads and the farmers. Stock would be killed and it was, of course, always the fault of the railroads. In one case a farmer had a hog killed by a train and since he believed himself to have some ability as a poet, wrote the railroad claim agent as follows:

My razorback strolled down your track,
A week ago today.
Your #29 came down the line,
And snuffed his life away.
You can't blame me; the hog you see,
Slipped through a cattle gate;
So kindly pen a check for ten,
The debt to liquidate.

He was surprised a few days later to receive the following:

Old #29 came down the line,
And killed your hog, we know;
But razorbacks on railroad tracks,
Quite often meet with woe.
Therefore, my friend, we cannot send,
The check for which you pine,
Just plant the dead; place o'er his head;
'Here lies a foolish swine.' "

ANCIENT FAITH RADIO INTRODUCES DAILY BROADCAST OF "THE PATH"

CHICAGO, January 24, 2007 -- Ancient Faith Radio will broadcast a new program beginning Monday, January 29th, called, "The Path," featuring daily scripture readings and commentary on the lectionary of the Orthodox Church. The ten minute daily offering, broadcast three times per day, will also be available via download on the Ancient Faith Radio website. Hosted by Father

Thomas Soroka, and produced in conjunction with Ancient Faith Radio, the new project is slated to meet the needs of Orthodox Christians through cutting edge technology.

The broadcast will feature readings from the daily epistles and gospels as well as the readings of the major feast days of the church. Lenten fare will include appropriate readings from the Old Testament. Thoughtful words inspired by traditional Orthodox commentary and writings will also be featured as well as references to the commemorations of the Saints. The broadcasts will air at 7:00 am CT/8:00 am ET, 11:30 am CT/12:30 pm ET, and 10:00 pm CT/11:00 pm ET, Monday through Friday.

"Our listeners are asking for more content which supports growth in their spiritual life," commented John Maddex, founder and general manager of Ancient Faith Radio, and member of the Board of Directors of the National Religious Broadcasters. "We're excited about the possibilities of this broadcast as we continue to expand our offerings, and we're glad to have Fr Tom on board working together with us on this important project."

Fr Thomas Soroka, rector of St Nicholas Orthodox Church in McKees Rocks, PA, near Pittsburgh, and member of the executive board of the Department of Evangelization for the Orthodox Church in America, will host the daily program. "It's very important that Orthodox Christians become familiar with the scriptures, not only with the readings they hear on Sundays, but the entire, rich lectionary of our Faith," stated Fr Tom. "We encourage everyone to read the word of God for their own spiritual growth, but we also acknowledge that there is a need for recorded material to bring the scriptures into the lives of busy people. I look forward to working together with Ancient Faith Radio to develop this daily broadcast."

Plans include offering the daily broadcast as a free download which can be played at any time. It will also be available as a podcast via RSS subscription for users of iTunes®, as well as users of iPods® and other MP3 players.

An audio announcement and introduction of "The Path" is available at <http://www.ancientfaithradio.com/archives/pathintro.mp3>.

Ancient Faith Radio, founded in December, 2004, is a ministry of All Saints Orthodox Church in Chicago and a leading provider of Orthodox Christian content via internet streaming audio, 24 hours a day.

CONTACT:

John Maddex
Ancient Faith Radio

773.354.1213

<http://www.ancientfaithradio.com>

info@ancientfaithradio.com

And They Ask Why I Like Retirement !

Question: How many days in a week?

Answer: 6 Saturdays, 1 Sunday

Question: When is a retiree's bedtime?

Answer: Three hours after he falls asleep on the couch.

Question: How many retirees to change a light bulb?

Answer: Only one, but it might take all day.

Question: What's the biggest gripe of retirees?

Answer: There is not enough time to get everything done.

Question: Why don't retirees mind being called Seniors?

Answer: The term comes with a 10% percent discount.

Question: Among retirees what is considered formal attire?

Answer: Tied shoes.

Question: Why do retirees count pennies?

Answer: They are the only ones who have the time.

Question: What is the common term for someone who enjoys work and refuses to retire?

Answer: NUTS!

Question: Why are retirees so slow to clean out the basement, attic or garage?

Answer: They know that as soon as they do, one of their adult kids will want to store stuff there.

Question: What do retirees call a long lunch?

Answer: Normal.

Question: What is the best way to describe retirement?

Answer: The never ending Coffee Break.

Question: What's the biggest advantage of going back to school as a retiree?

Answer: If you cut classes, no one calls your parents.

Question: Why does a retiree often say he doesn't miss work, but misses the people he used to work with?

Answer: He is too polite to tell the whole truth.

My favourite.....

QUESTION: What do you do all week?

Answer: Monday to Friday, Nothing; Saturday & Sunday I rest.

HOW DO YOU DECIDE WHOM TO MARRY? (Written by kids)

You got to find somebody who likes the same stuff. Like, if you like sports, she should like it that you like sports, and she should keep the chips and dip coming.

-- Alan, age 10

No person really decides before they grow up who they're going to marry. God decides it all way before, and you get to find out later who you're stuck with.

-- Kristen, age 10

WHAT IS THE RIGHT AGE TO GET MARRIED?

Twenty-three is the best age because you know the person FOREVER by then.

-- Camille, age 10

HOW CAN A STRANGER TELL IF TWO PEOPLE ARE MARRIED?

You might have to guess, based on whether they seem to be yelling at the same kids.

-- Derrick, age 8

WHAT DO YOU THINK YOUR MOM AND DAD HAVE IN COMMON?

Both don't want any more kids.

-- Lori, age 8

WHAT DO MOST PEOPLE DO ON A DATE?

Dates are for having fun, and people should use them to get to know each other. Even boys have something to say if you listen long enough.

-- Lynnette, age 8

On the first date, they just tell each other lies and that usually gets them interested enough to go for a second date.

-- Martin, age 10

WHAT WOULD YOU DO ON A FIRST DATE THAT WAS TURNING SOUR?

I'd run home and play dead. The next day I would call all the newspapers and make sure they wrote about me in all the dead columns.

-- Craig, age 9

WHEN IS IT OKAY TO KISS SOMEONE?

When they're rich.

-- Pam, age 7

The law says you have to be eighteen, so I wouldn't want to mess with that.

-- Curt, age 7

The rule goes like this: If you kiss someone, then you should marry them and have kids with them. It's the right thing to do.

-- Howard, age 8

IS IT BETTER TO BE SINGLE OR MARRIED?

It's better for girls to be single but not for boys. Boys need someone to clean up after them.

-- Anita, age 9

HOW WOULD THE WORLD BE DIFFERENT IF PEOPLE DIDN'T GET MARRIED?

There sure would be a lot of kids to explain, wouldn't there?

-- Kelvin, age 8

And the #1 Favorite is.....

HOW WOULD YOU MAKE A MARRIAGE WORK?

Tell your wife that she looks pretty, even if she looks like a truck.

-- Ricky, age 10

Sunday of the Last Judgement (Meatfare Sunday)

INTRODUCTION

The Sunday of the Last Judgment is the third Sunday of a three-week period prior to the commencement of Great Lent. During this time, the services of the Church have begun to include hymns from the Triodion, a liturgical book that contains the services from the Sunday of the Publican and the Pharisee, the tenth before Pascha (Easter), through Great and Holy Saturday. On this day, focus is placed on the future judgment of all persons who will stand before the throne of God when Christ returns in His glory.



Icon of the **Last Judgement** provided by ΕΚΔΟΣΗ και ΕΠΙΣΚΟΠΟΥ , ΓΑΛΑΚΤΙΩΝΟΣ ΓΚΑΜΙΛΗ ΤΗΛ. 4971 882, ΕΚΤΥΠΟΣΗ Μ. ΤΟΥΜΠΗΣ Α.Ε., <http://www.toubis.gr>

BIBLICAL STORY

The commemoration for this Sunday is taken from the parable of our Lord Jesus Christ concerning his Second Coming and the Last Judgment of all, both the living and the dead. In Matthew 25:31-46, Christ speaks about what will happen at this specific point in time when He will “come in His glory, and all the holy angels with Him” (v. 31).

At His coming, “He will sit on the throne of His glory,” and all of the nations will be gathered before Him. He will separate them “as a shepherd divides his sheep from the goats” (v. 32). The sheep will be placed on His right hand, and the goats on the left.

To the sheep, He will say “Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world” (vv. 33-34)

This kingdom is offered to the sheep because of their compassion and service to those in need. Jesus says, “...for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.”

The sheep, who are the righteous chosen for the kingdom, will ask how this could be so. They will ask Jesus when was He hungry or thirsty, a stranger, naked, and in prison. He will answer them by saying, “Assuredly, I say to you, inasmuch as you did it to the least of these My brethren, you did it to me” (vv. 35-40).

Christ the King, seated on His throne of judgment, will then turn to the goats on His left and say, “Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels” (v. 41). He will condemn them because they did not feed Him when He was hungry, give Him drink when He was thirsty, take Him in when He was a stranger, clothe Him when He was naked, visit Him when He was sick or in prison.

The goats will ask the Lord, “When did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?” Then He will answer them saying, “Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to me” (vv. 42-45).

Jesus concludes His words on the Last Judgment by stating that those on the left “will go away into everlasting punishment, but the righteous into eternal life” (v. 46).

On the past two Sundays of this pre-Lenten period, the focus was placed on God’s patience and limitless compassion, of His readiness to accept every sinner who returns to Him. On this third Sunday, we are powerfully reminded of a complementary truth: no one is so patient and so merciful as God, but even He does not forgive those who do not repent. The God of love is also a God of righteousness, and when Christ comes again in glory, He will come as our Judge. Such is the message of Lent to each of us: turn back while there is still time, repent before the End comes.

This Sunday sets before us the eschatological dimension of Lent: the Great Fast is a preparation for the Second Coming of the Savior, for the eternal Passover in the Age to Come, a theme that is also the focus of the first three days of Holy Week. But the judgment is not only in the future. Here and now, each day and each hour, in hardening our hearts toward others and in failing to respond to the opportunities we are given of helping them, we are already passing judgment on ourselves.

Another theme of this Sunday is that of love. When Christ comes to judge us, what will be the criterion of His judgment? The parable of the Last Judgment answers: love—not a mere humanitarian concern for abstract justice and the anonymous “poor,” but concrete and personal love for the human person—the specific persons that we encounter each day in our lives.

Christian love is the “possible impossibility” to see Christ in another person, whoever he or she is, and whom God, in His eternal and mysterious plan, has decided to introduce into my life, be it only for a few moments, not as an occasion for a “good

deed” or an exercise in philanthropy, but as the beginning of an eternal companionship in God Himself.

The parable of the Last Judgment is about Christian love. Not all of us are called to work for “humanity,” yet each one of us has received the gift and the grace of Christ’s love. We know that all persons ultimately need this personal love—the recognition in them of their unique soul in which the beauty of the whole creation is reflected in a unique way. We also know that people are in prison and are sick and thirsty and hungry because that personal love has been denied them. And, finally, we know that however narrow and limited the framework of our personal existence, each one of us has been made responsible for a tiny part of the Kingdom of God, made responsible by that very gift of Christ’s love. Thus, on whether or not we have accepted this responsibility, on whether we have loved or refused to love, shall we be judged.

ICON OF THE FEAST

The icon of the Sunday of the Last Judgment incorporates all of the elements of the parable from Matthew 25:31-46. Christ sits on the throne and before him the Last Judgment takes place. He is extending his hands in blessing upon the Theotokos on his right, and John the Baptist on his left. Seated on smaller thrones are the Apostles, represented by Peter and Paul, a depiction of the words of Christ in Matthew 19:28. (1.)



1. Christ is seated on the throne between the Theotokos (left) and Saint John the Baptist (right). Seated on smaller thrones are the Apostles, represented here by Saint Peter (left) and Saint Paul (right).

Proceeding from the throne are the scrolls pronouncing the judgment upon the sheep and the goats. (2.) The faithful are received with the words that are written on the scroll to the right of Christ the Judge, “Come, you blessed of My Father, and inherit the kingdom” (v. 34). The scroll on the left condemns the unfaithful with the words, “Depart from me you cursed, into the everlasting fire” (v. 41).



2. The scrolls pronouncing the judgement can be seen at Christ's feet and below them, Adam and Eve bow before Christ. 3. Below Adam and Eve is the Archangel Michael surrounded by the books which contain the works of each person.

Before the throne, the progenitors of the human race, Adam and Eve, bow before Christ. (2.) In the center of the icon is the Archangel Michael. He is holding the scales of judgment and is surrounded by the books that contain the works of each person (Revelation 20:11-13). (3.) Also shown are the angels with trumpets announcing the return of Christ and signaling the resurrection of the dead and the commencement of the Last Judgment (I Thessalonians 4:16-17). (4.)



4. To the left and right of the Archangel Michael are angels with trumpets announcing to the world the return of Jesus Christ, the start of the Last Judgements, and signaling the resurrection of the dead.

To the left of the Archangel are both the living and the dead who are approaching the throne and Christ the judge. Whereas Adam and Eve are representative of all of humanity, this part of the icon shows that both the living and the dead will stand before Christ. (5.)



5. Pictured to the bottom-left of the Archangel Michael are the living and dead coming before the throne of Christ the judge. 6. To the bottom-right of the Archangel Michael is the eternal fire that has been prepared for the devil, his demons, and those who are not worthy of inheriting the Kingdom of God.

At the bottom right of the icon is the everlasting fire prepared for the devil and the demons, and also for those who are not found worthy to inherit the Kingdom of God. (6.)

The icon offers a clear image of the theme of judgment with Christ on His throne, the Archangel with the scales and books, and the anticipation of the sentence of everlasting punishment for the unrighteous and the reward of eternal life for the righteous.

ORTHODOX CHRISTIAN COMMEMORATION OF THE SUNDAY OF THE LAST JUDGEMENT

The Sunday of the Last Judgment is commemorated with the Divine Liturgy of Saint John Chrysostom, which is preceded by the Matins service. A Great Vespers is conducted on Saturday evening. The hymns of the Triodion for this day are added to the usual prayers and hymns of the weekly commemoration of the Resurrection of Christ. The naming of the Sunday is related to the reading of the story from the Gospel at the Divine Liturgy.

Scripture readings for the Sunday of the Last Judgment are: At the Orthros (Matins): The prescribed weekly Gospel reading. At the Divine Liturgy: I Corinthians 8:8-9:2; Matthew 25:31-46.

The Sunday of the Last Judgment is also known as Meatfare Sunday. This is the last day that meat can be eaten before the Lenten fast. Dairy products are allowed on each day of this week, even Wednesday and Friday. The next Sunday is the Sunday of Cheesefare, It is the last day that dairy products can be eaten prior to the commencement of Great Lent.

On the Saturday before this Sunday, the first of three Saturdays of the Souls are held. This is a special commemoration on this and the next two Saturdays, when the Church offers a Divine Liturgy and Memorial Service for the departed faithful. This is

considered a universal commemoration of the dead. It is closely related to the theme of the Sunday of the Last Judgment since the services focus on the Second Coming of Christ and the resurrection of the dead. Through the memorial services, the Church is commending to God all who have departed and who are now awaiting the Last Judgment.

Hymns of the Feast

DOXASTIKON OF MATINS (TONE ONE)

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

Let us go before, O brethren, and cleanse ourselves for the Queen of virtues; for behold she hath come bringing to us fortune of good deeds, quenching the uprisings of passion and reconciling the wicked to the Master. Let us welcome her, therefore, shouting to Christ God, O thou who arose from the dead, keep us uncondemned, who glorify Thee, O Thou who alone art sinless.

KONTAKION (TONE ONE)

When Thou comest, O God, upon the earth with glory, the whole world will tremble. The river of fire will bring men before Thy judgment seat, the books will be opened and the secrets disclosed. Then deliver me from the unquenchable fire, and count me worthy to stand on Thy right hand, Judge most righteous.