



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

GREAT LENT

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, Rachele, 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, Mildred Walters, 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.

HAPPY BIRTHDAY to two more March Babies: Frank Pendylshok on the 24th and Mike Holupka on the 25th! M'Nohaya I Blahaya Lita!

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, March 11

DAYLIGHT SAVINGS TIME BEGINS

2:00 AM

Turn your clocks AHEAD ONE HOUR!!!

Divine Liturgy—Saint Basil the Great

10:30 AM

THIRD SUNDAY OF GREAT LENT—VENERATION OF THE HOLY CROSS

SAINT PORPHYRIUS-ARCHBISHOP OF GAZA, MARTYR SEBASTIAN AT ROME, VENERABLE SEBASTIAN-MONK OF POSHEKHONYE, NEW MARTYR JOHN CALPHAS "THE APPRENTICE" AT CONSTANTINOPLE

Tone 6

Hebrews 4:14-5:6

Mark 8:34-9:1

Parastas in Blessed Memory of Mike Evanick & Mary C. Zeyzus—Ollie Pendylshok

Thursday, March 15 Slickville Ecumenical Service 7:00 PM
Greater Parkview Baptist Church—Pastor Tom Holmes Speaking

Sunday, March 18 Divine Liturgy—Saint Basil the Great 10:30 AM
FOURTH SUNDAY OF GREAT LENT—SAINT JOHN CLIMACUS—OF THE LADDER
MARTYRS CONON & ONISIUS OF ISAURIA, CONON THE GARNER OF PAMPHYLIA, VIRGIN-
MARTYRIRAIAS OF ANTINOE IN EGYPT, MARTYRS EULOGIUS & EULAMPIUS OF PALESTINE,
VENERABLE HESYCHIUS THE FASTER OF BITHYNIA, MARTYR ARCHELAUS & 152 WITH HIM IN
EGYPT, VENERABLE ADRIAN & LEONIDAS OF POSHEKHONYE, GREAT-MARTYR JOHN THE
BULGARIAN AT CONSTANTINOPLE

Tone 7
Hebrews 6:13-20
Mark 9:17-31

Parastas in Blessed Memory of Frank & Helen Riznow—Riznow Family

Thursday, March 22 Slickville Ecumenical Service 7:00 PM
First Presbyterian Church—Rev. Linda Steward Speaking

Sunday, March 25 Divine Liturgy—Saint Basil the Great 10:30 AM
FIFTH SUNDAY OF GREAT LENT—SAINT MARY OF EGYPT
VENERABLE THEPHANES THE CONFESSOR OF SIGRAINAE, RIGHTEOUS PHIEAS-GRANDSON OF
AARON, SAINT GREGORY DIALOGUS-POPE OF ROME, VENERABLE SYMEON THE NEW THEOLOGIAN

Tone 8
Hebrews 9:11-14
Mark 10:32-45

Thursday, March 29 Slickville Ecumenical Service 7:00 PM
Holy Ghost Orthodox Church—Rev. Carl Jones Speaking

BULLETIN INSERT FOR 11 MARCH 2007

**THIRD SUNDAY OF GREAT LENT—VENERATION
OF THE HOLY CROSS, SAINT PORPHYRIUS-ARCHBISHOP OF
GAZA, MARTYR SEBASTIAN AT ROME, VENERABLE
SEBASTIAN-MONK OF POSHEKHONYE, NEW MARTYR JOHN
CALPHAS “THE APPRENTICE” AT CONSTANTINOPLE**

TROPARION—TONE 1

O Lord, save Thy people, and bless Thine inheritance.
Grant victories to the Orthodox Christians, over their adversaries;
And by virtue of Thy cross, preserve Thy habitation.

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

KONTAKION—TONE 7

Now the flaming sword no longer guards the gates of paradise;
It has been mysteriously quenched by the wood of the Cross!

The sting of death and the victory of hell have been vanquished;
For Thou, O my Savior, didst come and cry to those in hell:
Enter again into Paradise.

INSTEAD OF THE TRISAGION [HOLY GOD...]

Before Thy Cross, we bow down in worship, O Master, and Thy Holy Resurrection, we glorify! [3 times]

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen. And Thy Holy Resurrection, we glorify.

Before Thy Cross, we bow down in worship, O Master, and Thy Holy Resurrection, we glorify!

PROKIEMENON—TONE 7

READER: Extol the Lord our God; worship at His footstool, for it is holy!

PEOPLE: Extol the Lord our God, worship at His footstool, for it is holy!

READER: The Lord reigns; let the peoples tremble!

PEOPLE: Extol the Lord our God, worship at His footstool, for it is holy!

READER: Extol the Lord our God.

PEOPLE: Worship at His footstool, for it is holy!

ALLELUIA VERSES

Remember Thy congregation which Thou hast gotten of old.

God is our King before the ages; He has worked salvation in the midst of the earth.

HOLY	TRINITY	GREEK	ORTHODOX	CATHEDRAL
Family				vocation
Journey to shared ministry began with: `Dad, it's in my heart to become a priest'--TIM	FUNK		(mailto: tfunk@charlotteobserver.com)	
As a kid, Efstathios Varvarelis would often go to work with his father, Michael -- a Greek Orthodox priest who visited the sick, blessed the homes of church members and celebrated the Divine Liturgy every Sunday. The son especially liked his time in the icon-filled churches, where he would chant and watch his berobed father at the altar. "It felt like home," he says. Now 28 and a cleric himself, "Father Stathi" is the new No. 2 priest at Charlotte's Holy Trinity Greek Orthodox Cathedral.				
The No. 1 priest? His 56-year-old father, the Rev. Michael Varvarelis -- also known as "Father Michael." Father Michael is the church's dean; Father Stathi, his associate. "He's my boss," says the son. And yes, they call each other Father -- on and off the job. "He's a priest," says the father. In the Greek Orthodox Church, married men can be ordained priests. And sons sometimes follow their fathers into the ministry. But it's rare for a father and son to team up to run a Greek Orthodox church -- as the Fathers Varvarelis are doing at the East Boulevard cathedral that hosts the popular Yiasou Greek Festival every September. They were both assigned to the 84-year-old church by their superior, Alexios, the Greek Orthodox archbishop, or "metropolitan," in Atlanta. The Greek-born father came in July 2005; his U.S.-born son, last November.				
A	church		seeking	stability

Why Holy Trinity? The church's lay leaders, who had the option of vetoing Father Stathi, say they decided the church needed the kind of long-term stability father-and-son priests can provide. For 30 years (1966-96), this cathedral founded by Greek immigrants was shepherded by the Rev. Phaeton Constantinides, a beloved leader -- his flock called him "Father C" -- who baptized, married and buried generations. But since his death, the church has seen stormy times, with the coming and going of priests -- and parishioners. In 1998, 60 families left to start St. Nektarios, near the fast-growing Arboretum area in south Charlotte. Then, in 2002, church factions clashed: Which of two rival parish councils would rule? Lawyers were hired, police called, doors padlocked, and some Sunday services canceled. Last year, some church members were apprehensive -- some still are -- at the idea of father-and-son priests, says John Fragakis, parish council president. But he and other leaders saw the potential benefits. "A father and son work good as a team and they don't have the friction a lot of people do," says Fragakis, a Concord restaurant owner who emigrated from Greece 43 years ago. "And (Father Stathi) is a young priest who, one day, can be the leading priest in the community...We wanted stability. And so far, it's been excellent."

Albert Lyles, a retired college professor and a member since 1981, was skeptical at first. But, he says, "it seems to be working out very well."

2 priests, 2 perspectives
Working side-by-side with your parent isn't everybody's idea of paradise. Ditto, working with your grown child. But the Fathers Varvarelis -- both soft-spoken -- say they're grateful. "For me, it is a gift of God," says Father Michael. "I will never forget this (generosity), from the Lord and from this community." His son, who's been a priest for two years, calls the chance to learn from his experienced father "a blessing. I wanted to have this type of feedback from someone that I could trust, that I knew." So the father helps the son -- with his Greek and with the do's and don'ts of the Sunday service, such as where exactly to place the sacred bread. But the son also helps the father -- with his English and Scripture. Unlike his father, Father Stathi is working on a Ph.D., on St. James' epistle. The two priests alternate Sunday morning services and daily pastoral responsibilities. But they have their specialties. Father Stathi is in charge of youth activities and has started a Byzantine music academy. Father Michael is the preferred priest among Greek-speaking parishioners -- 50 percent of the church's 1,200-plus families. "You get two perspectives," says longtime member Steve Emmanuel, former owner of the Rheinland Haus. "There's the (Greek) father, who is very traditional. And there's the (more modern) son, who you can relate to." Retiree Nick Kallelis, a member for 22 years, gives both priests high praise: "My wife and father died recently. And they were there for me."

Differences -- and similarities

A generation separates the two priests, but their life stories are similar. They are both the oldest children in their families. And both told teachers in the third grade they would be priests. Each left their home country to study -- Father Michael went to Boston; Father Stathi, to Thessaloniki, Greece. While away, both struggled to master a new language. And both married women from elsewhere -- Father Michael's wife, Maria, was raised in Dallas; Father

Stathi's wife, Paraskevi, is the daughter of a priest in Athens. Both priests even have the same timing, says wife and mother Maria Varvarelis: "Sometimes, when they do services together, they kneel at the same time -- as a mom, I notice things." Father Michael and Father Stathi both favor a look -- including long hair, beards and flowing black robes -- that is the norm for priests in Greece, but not necessarily in U.S. parishes. And both recall the day they told their fathers they'd be priests. Father Michael was a fifth-grader in the Greek town of Almiros when he told his father, a builder and farmer: "He looked at me and said, 'May the Lord make you a priest. And may the Lord allow me to receive Holy

Communion from you before I leave this world.' " Decades later, in 1988, Father Michael went to Greece to give the sacred bread to his father just before he died. Father Stathi told his father by phone, from Greece, on Christmas Day 1995. "Dad," he said, "it's in my heart to become a priest." Recalls Father Michael with a smile: "It was music to my ears."

Holy Trinity Greek Orthodox Cathedral
The Greek Orthodox Church

• It's one of 15 self-governing or "autocephalous" Christian Orthodox churches that developed from the Church of the Byzantine Empire, based in Constantinople (now Istanbul, Turkey). Orthodox Christians worldwide total 300 million.

• The Church of the Byzantine Empire broke with the Church of Rome (now the Catholic Church) in 1054. The schism grew out of many disputes. The East spoke Greek; the West, Latin. Greeks used leavened bread; the Latins, unleavened. Orthodox Christians rejected the Catholic claim of primacy of the pope (the bishop of Rome) over all bishops, East and West.

• Like other Orthodox Christians -- such as those in Russia and Serbia -- members of the Greek Orthodox Church believe seven ecumenical councils between the years 325 and 787 offer an infallible guide to Christian doctrine.

• The church prides itself on its unchanging liturgy, ceremony and beliefs. In Greek, "Orthos" means correct; "doxa," the belief.

• The heart of Orthodox worship is the Liturgy, which is always sung a cappella -- in Greek or English in Greek Orthodox churches in the United States. Before leaving church, believers often venerate -- bow or kiss -- icons. These flat portraits of Jesus, the "Theotokos" (Mother of God) and saints are considered visual windows into their sacred subjects.

• The biggest group of Orthodox Christians in the United States is Greek Orthodox. The first Greek Orthodox church in the United States was built in 1864 in New Orleans. In 1922, Ecumenical Patriarch Meletios IV proclaimed the Greek Orthodox Archdiocese of North and South America. Current leader of the New York-based archdiocese: Archbishop Demetrios. Charlotte is home to between 8,000 and 10,000 Greek Orthodox Christians. -- Tim Funk

-- Source: The HarperCollins Dictionary of Religion.

Several people had asked about the health of Khoruia Joanne Abdalah. I spoke with Father John at the Sunday of Orthodoxy Vespers, and he said she is not in remission from her cancer, but is doing well, undergoing chemotherapy at present. They both appreciate your prayers and ask that you continue them. They also send along their love to all our parishioners.

First Sunday of Lent: The Sunday of Orthodoxy—*e-mail via Father Joshua*

Lent was in origin the time of final preparation for candidates for baptism at the Easter Vigil, and this is reflected in the readings at the Liturgy, today and on all the Sundays of Lent. But that basic theme came to be subordinated to later themes, which dominated the hymnography of each Sunday. The dominant theme of this Sunday since 843 has been that of the victory of the icons. In that year the iconoclastic controversy, which had raged on and off since 726, was finally laid to rest, and icons and their veneration were restored on the first Sunday in Lent. Ever since, that Sunday been commemorated as the "triumph of Orthodoxy."

Orthodox teaching about icons was defined at the Seventh Ecumenical Council of 787, which brought to an end the first phase of the attempt to suppress icons. That teaching was finally re-established in 843, and it is embodied in the texts sung on this Sunday.

From Vespers:

"Inspired by your Spirit, Lord, the prophets foretold your birth as a child incarnate of the Virgin. Nothing can contain or hold you; before the morning star you shone forth eternally from the spiritual womb of the Father. Yet you were to become like us and be seen by those on earth. At the prayers of those your prophets in your mercy reckon us fit to see your light,

"for we praise your resurrection, holy and beyond speech. Infinite, Lord, as divine, in the last times you willed to become incarnate and so finite; for when you took on flesh you made all its properties your own. So we depict the form of your outward appearance and pay it relative respect, and so are moved to love you; and through it we receive the grace of healing, following the divine traditions of the apostles.

"The grace of truth has shone out, the things once foreshadowed now are revealed in perfection. See, the Church is decked with the embodied image of Christ, as with beauty not of this world, fulfilling the tent of witness, holding fast the Orthodox faith. For if we cling to the icon of him whom we worship, we shall not go astray. May those who do not so believe be covered with shame. For the image of him who became human is our glory: we venerate it, but do not worship it as God. Kissing it, we who believe cry out: O God, save your people, and bless your heritage.

"We have moved forward from unbelief to true faith, and have been enlightened by the light of knowledge. Let us then clap our hands like the psalmist, and offer praise and thanksgiving to God. And let us honor and venerate the holy icons of Christ, of his most pure Mother, and of all the saints, depicted on walls, panels and sacred vessels, setting aside the unbelievers' ungodly teaching. For the veneration given to the icon passes over, as Basil says, to its prototype. At the intercession of your spotless Mother, O Christ, and of all the saints, we pray you to grant us your great mercy. We venerate your icon, good Lord, asking forgiveness of our sins, O Christ our God. For you freely willed in the flesh to ascend the cross, to rescue from slavery to the enemy those whom you had formed. So we cry

to you with thanksgiving: You have filled all things with joy, our Savior, by coming to save the world.

The name of this Sunday reflects the great significance which icons possess for the Orthodox Church. They are not optional devotional extras, but an integral part of Orthodox faith and devotion. They are held to be a necessary consequence of Christian faith in the incarnation of the Word of God, the Second Person of the Trinity, in Jesus Christ. They have a sacramental character, making present to the believer the person or event depicted on them. So the interior of Orthodox churches is often covered with icons painted on walls and domed roofs, and there is always an icon screen, or iconostasis, separating the sanctuary from the nave, often with several rows of icons. No Orthodox home is complete without an icon corner, where the family prays. Icons are venerated by burning lamps and candles in front of them, by the use of incense and by kissing. But there is a clear doctrinal distinction between the veneration paid to icons and the worship due to God. The former is not only relative, it is in fact paid to the person represented by the icon. This distinction safeguards the veneration of icons from any charge of idolatry.

Although the theme of the victory of the icons is a secondary one on this Sunday, by its emphasis on the incarnation it points us to the basic Christian truth that the one whose death and resurrection we celebrate at Easter was none other than the Word of God who became human in Jesus Christ.

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Important To Remember...

The most useless thing to do : Worry
The greatest Joy : Giving
The greatest loss : Loss of self-respect
The most satisfying work : Helping others
The ugliest personality trait : Selfishness
The most endangered species : Dedicated leaders
The greatest "shot in the arm" : Encouragement
The greatest problem to overcome : Fear
Most effective sleeping pill : Peace of mind
The most crippling failure disease : Excuses
The most powerful force in life : Love
The most dangerous pariah : A gossip
The world's most incredible computer : The human brain
The worst thing to be without : Hope
The deadliest weapon : The tongue
The two most power-filled words : "I Can"

The greatest asset : Faith

The most worthless emotion : Self-pity

The most prized possession : Integrity

The most beautiful attire : A SMILE!

The most powerful channel of communication : Prayer

The most contagious spirit : Enthusiasm

The most important in life is : GOD

[Fr Constantin Alecse](#)

Biserica.org

Deacon: This is the faith of the apostles! This is the faith of the fathers! This is the Orthodox faith! This faith has established the universe! Furthermore, we accept and confirm the councils of the holy fathers, and their traditions and writings which are agreeable to divine revelation.

And though the enemies of Orthodoxy oppose this providence and the saving revelation of the Lord, yet the Lord has considered the reproaches of His servants, for He mocks those who blaspheme His Glory, and has challenged the enemies of Orthodoxy and put them to flight!

As we therefore bless and praise those who have obeyed the divine revelation and have fought for it; so we reject and anathematize those who oppose this truth, if while waiting for their return and repentance, they refuse to turn again to the Lord; and in this we follow the sacred tradition of the ancient Church, holding fast to her traditions.

To those who deny the existence of God, and assert that the world is self-existing, and that all things in it occur by chance, and not by the providence of God, Anathema!

Deacon: To those who say that God is not spirit, but flesh; or that He is not just, merciful, wise and all-knowing, and utter similar blasphemies, Anathema!

To those who dare to say that the Son of God and also the Holy Spirit are not one in essence and of equal honor with the Father, and confess that the Father, and the Son, and the Holy Spirit are not one God, Anathema!

To those who foolishly say that the coming of the Son of God into the world in the flesh, and His voluntary passion, death, and resurrection were not necessary for our salvation and the cleansing of sins, Anathema!

To those who reject the grace of redemption preached by the Gospel as the only means of our justification before God, Anathema!

To those who dare to say that the all-pure Virgin Mary was not virgin before giving birth, during birthgiving, and after her child-birth, Anathema!

To those who do not believe that the Holy Spirit inspired the prophets and apostles, and by them taught us the true way to eternal salvation, and confirmed this by miracles, and now dwells in the hearts of all true and faithful Christians, and teaches them in all truth, Anathema!

To those who reject the immortality of the soul, the end of time, the future judgment, and eternal reward for virtue and condemnation for sin, Anathema!

To those who reject all the holy mysteries held by the Church of Christ, Anathema!

To those who reject the Councils of the holy fathers and their traditions, which are agreeable to divine revelation and kept piously by the Orthodox Catholic Church, Anathema!

To those who mock and profane the holy images and relics which the holy Church receives as revelations of God's work and of those pleasing to Him, to inspire their beholders with piety, and to arouse them to follow these examples; and to those who say that they are idols, Anathema!

To those who dare to say and teach that our Lord Jesus Christ did not descend to earth, but only seemed to; or that He did not descend to the earth and become incarnate only once, but many times, and who likewise deny that the true Wisdom of the Father is His only-begotten Son, Anathema!

To the followers of the occult, spiritualists, wizards, and all who do not believe in the one God, but honor the demons; or who do not humbly give their lives over to God, but strive to learn the future through sorcery, Anathema!

Get ready to groan:

I wondered why the baseball was getting bigger. Then it hit me. Police were called to a daycare where a three-year-old was resisting a rest.

Did you hear about the guy whose whole left side was cut off? He's all right now.

The roundest knight at King Arthur's round table was Sir Cumference.

To write with a broken pencil is pointless.
When fish are in schools they sometimes take debate.
The short fortune teller who escaped from prison was a small medium at large.
A thief who stole a calendar got twelve months.
A thief fell and broke his leg in wet cement. He became a hardened criminal.
Thieves who steal corn from a garden could be charged with stalking.
We'll never run out of math teachers because they always multiply.
When the smog lifts in Los Angeles, U C L A.
The professor discovered that her theory of earthquakes was on shaky ground.
The dead batteries were given out free of charge.
If you take a laptop computer for a run you could jog your memory.
A dentist and a manicurist fought tooth and nail.
What's the definition of a will? (It's a dead giveaway.)
A bicycle can't stand alone; it is two tired.
Time flies like an arrow; fruit flies like a banana.
A backward poet writes inverse.
In a democracy it's your vote that counts; in feudalism, it's your Count that votes.
A chicken crossing the road: poultry in motion.
If you don't pay your exorcist you can get repossessed.
With her marriage she got a new name and a dress.
Show me a piano falling down a mine shaft and I'll show you A flat miner.
When a clock is hungry it goes back four seconds.
The guy who fell onto an upholstery machine was fully recovered.
A grenade fell onto a kitchen floor in France, resulted in Linoleum Blownapart.
You are stuck with your debt if you can't budge it.
He broke into song because he couldn't find the key.
A calendar's days are numbered.
A lot of money is tainted: 'Taint yours, and 'taint mine.
A boiled egg is hard to beat.
He had a photographic memory which was never developed.
A plateau is a high form of flattery.
Those who get too big for their britches will be exposed in the end.
When you've seen one shopping center you've seen a mall.

When she saw her first strands of grey hair, she thought she'd dye.
Bakers trade bread recipes on a knead to know basis.
Santa's helpers are subordinate clauses.
Acupuncture: a jab well done.

He just couldn't seem to get to work on time. Every day, 5 or 10 minutes late. But he was a good worker, real sharp, so the Boss was in a quandary about what to do about it. Finally, one day he called him into the office for a talk.

"Bill, I have to tell you, I like your work ethics, but your being late so often is bothersome."

"Yes, I know Boss, and I'm working on it."

"Well good. That's what I like to hear. It's odd though, your coming in late. I know you're retired from the Navy. What did they say if you came in late there?"

"They said, 'Good morning, Admiral.'"

The minister and the cab driver

A minister dies and is waiting in line at the Pearly Gates. Ahead of him is a guy who's dressed in sunglasses, a loud shirt, leather jacket, and jeans. Saint Peter addresses this guy, "Who are you, so that I may know whether or not to admit you to the Kingdom of Heaven?"

The guy replies, "I'm Joe Cohen, taxi-driver, of Noo Yawk City."

Saint Peter consults his list. He smiles and says to the taxi-driver, "Take this silken robe and golden staff and Enter the Kingdom." The taxi-driver goes into Heaven with his robe and staff. Next, it's the minister's turn.

He stands erect and booms out, "I am Joseph Snow, pastor of Saint Mary's for the last 43 years."

Saint Peter consults his list. He says to the minister, "Take this cotton robe and wooden staff and enter the Kingdom."

"Just a minute," says the minister. "That man was a taxi-driver and he gets a silken robe and golden staff. How can this be?"

"Up here, we work by results," says Saint Peter.

"While you preached, people slept; while he drove, people prayed."

Washing the dog

A young boy, about eight years old, was at the corner "Mom & Pop" grocery picking out a pretty good size box of laundry detergent. The grocer walked over, and, trying to be friendly, asked the boy if he had a lot of laundry to do.

"Oh, no laundry," the boy said, "I'm going to wash my dog."

"But you shouldn't use this to wash your dog. It's very powerful and if you wash your dog in this, he'll get sick. In fact, it might even kill him."

But the boy was not to be stopped and carried the detergent to the counter and paid for it, even as the grocer still tried to talk him out of washing his dog.

About a week later the boy was back in the store to buy some candy. The grocer asked the boy how his dog was doing.

"Oh, he died," the boy said.

The grocer, trying not to be an I-told-you-so, said he was sorry the dog died but added, "I tried to tell you not to use that detergent on your dog."

"Well," the boy replied, "I don't think it was the detergent that killed him."

"Oh? What was it then?"

"I think it was the spin cycle!"

Are you still praying about what to do this summer? Are you ready to go on an adventure that will change your life? Do you have the desire to share the love of Jesus with others around the globe? If so, WE NEED YOU! We have several spots open on Orthodox Mission Teams, going to various parts of the world, ranging from 2 – 4 weeks this summer and fall. We are especially in need of clergy, men, youth workers and those who will rise up and hear the call of our Lord to proclaim His name to the nations. Will you go? Visit www.ocmc.org/teams for a complete list of Mission Team opportunities and to fill out an application.

The First Woman on the Moon

You have to be old enough to appreciate this.

If you don't understand this, you are too young.



"It's Alice Kramden!"