



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

APOSTLES' FAST/SAINTS PETER & PAUL FAST

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 Igor Soroka, Father Deacon Joseph Bulkanowa, 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 5-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 2-year-old with a brain tumor, Dillon, Ethel Thomas, Donna, Jeff, Nick Malec [Maxine's brother], Bill, Erin, Jimmy Fennel [7th 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, Patti Sinecki, David Genshi, Pete Special, Rita Very & family, Sue Segeleon, Mike Gallagher, Mildred Walters, Michael Miller, Betsy Mallison, Mike Pelchar [Liz's brother], Jim Logue—throat cancer, Michael, Amy, Luke Brunermer—broken arm, Liz Stumpf, Aubrie—3-month-old with Cystic Fibrosis, Kathy Ciranni, Ester Tylavsky, Ed Jamison, , and Daria Masur. **ARNOLD:** Stefania Lucci, Kay Tomson, Ann Ostaffy, Steve Sakal, Elisabeth Arasin, Homer Paul Kline, and Steve Ostaffy. We pray that God will grant them all a speedy recovery.

Please remember Evelyn Burlack in your prayers—she had shoulder surgery on Monday morning at Forbes Regional. Also, please remember

BULLETIN INSERT FOR 24 JUNE 2007



4TH SUNDAY AFTER PENTECOST

HOLY APOSTLES BARTHOLOMEW & BARNABAS, UNCOVERING RELICS OF VENERABLE EPHRAIM, VENERABLE BARNABAS OF VETLUGA, TRANSLATION OF RELICS OF SAINT ARCADIUS, COMMEMORATION OF THE APPEARANCE OF ARCHANGEL GABRIEL TO A MONK ON MOUNT ATHOS—REVEALING THE HYMN “IT IS TRULY MEET...”

TROPARION—TONE 3

Let the Heavens rejoice! Let the earth be glad!
For the Lord has shown strength with His arm!
He has trampled down death by death!

He has delivered us from the depths of hell,
And has granted the world great mercy!

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

KONTAKION—TONE 3

On this day Thou didst rise from the tomb, O Merciful One!
Leading us from the gates of death.
On this day Adam exults as Eve rejoices;
With the prophets and patriarchs
They unceasingly praise the divine majesty of Thy power!

PROKEIMENON—TONE 3

READER: Sing praises to our God, sing praises! Sing praises to our King, sing praises!
PEOPLE: Sing praises to our God, sing praises! Sing praises to our King, sing praises!
READER: Clap your hands, all peoples! Shout to God with loud songs of joy!
PEOPLE: Sing praises to our God, sing praises! Sing praises to our King, sing praises!
READER: Sing praises to our God, sing praises!
PEOPLE: Sing praises to our King, sing praises!

ALLELUIA VERSES—TONE 3

In Thee, O Lord, have I hoped; let me never be put to shame!

Be Thou a God of protection for me, a house of refuge, in order to save me!

On Fasting, by a Monk of the Orthodox Church

The Holy Apostle commands us saying "Let us put on the armor of light. Let us walk becomingly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof." From the time of the Apostles, Prophets and Fathers till our own day, it is evident from the life of the Church that fasting is part of our "armor of light"; it is a mighty weapon against the enemy given into our hands by the Saviour Himself, Who is a type and example for us in all things and Who fasted in the flesh in order to teach us to fast. To those weak and ill, it is a medicine and antidote a bath in which to be washed and cleansed. Armored with holy fasting, St. Elias the Tishbite withstood Ahab and his army singlehandedly and called down fire from the heavens. By fasting St. Moses, the seer of God and the elder of Israel, prepared to ascend the mountain in the desert and behold the Glory of God. By fasting the Three Children were shown forth to be fairer than the other children in Babylon in the house of the king, and Daniel was shown forth to be a shepherd of lions. Fasting, therefore, should always be understood as a thing most necessary in our battle with the evil one. Only a man who has lost his mind would put down his weapons, strip himself naked of his armor and then jump into the line of fire to do battle with the enemy. Such a one would be committing suicide. A man who calls himself a Christian and does not fast, is such a man. In the final analysis he who does not fast does not believe in God, for he does not really believe in the existence of the enemy and the great victory gifted to us over him by our Saviour. He who does not fast does not believe in Him Who said to the enemy, "Man shall not live by bread alone." This is why Apostolic and Patristic canons proclaim that all who do not keep the fasts have fallen away from the Faith (i.e., have become excommunicated), and our Holy Father St. Seraphim of Sarov instructs us not even to speak with such persons.

Those who fell away from our Holy Faith through schism and heresy, by distorting the dogmas and truth of Holy Orthodoxy, in consequence distorted the life of the Church also, and especially the teaching concerning fasting. Thus, to the Latins, fasting became primarily a means of atonement, satisfaction, retribution, payment for sins committed or for earning merits, wages, favor, etc., when all sins had been paid for. The Protestants correctly abhorred the use of fasting as "works" which won merits which, in turn, were banked as surplus in the treasury of the the Popes to be dispensed to "poor souls" in purgatory; the few that continued to fast, however, were not able to free themselves from the error of Anselm concerning atonement and punishment. Thus, after some centuries of keeping fasts as "a pious and ancient custom," yet having lost the correct understanding and position of fasting in the life of the Church, both Latins and Protestants have totally abandoned fasting! Now we see that even those that were nearer to Holy Orthodoxy in Liturgy and practice—the Copts, Armenians, Jacobites, etc. in their last gathering in Addis Ababa have "reformed" their rules concerning fasting. This was to be expected, since they have fallen into heresies

and are separated from the Holy Church. But now we hear even from those who bear the name Orthodox similar trends and aspirations. For us sinful folk, who nevertheless are still Orthodox in our Faith, this is one more indication that these people are despisers of and apostates from Orthodoxy. They are only proclaiming to all that have ears to hear that they no longer wish to walk in the way and tradition of our Saviour, the Apostles, Prophets, and Fathers, but rather wish to make "provision for the flesh, to fulfill the lusts thereof." Of them the Psalms say, "They mingled with the nations (heathen) and learned their works"; and the Holy Apostle says, "They have a form of godliness, but deny the power thereof."

St. Abba Isaac the Syrian says, "The Saviour began the work of our salvation with fasting. In the same way, all those who follow in the footsteps of the Saviour build on this foundation the beginning of their endeavor, since fasting is a weapon established by God. Who will escape blame if he neglects this? If the Lawgiver Himself fasts, how can any of those who have to obey the law be exempt from fasting? This is why the human race knew no victory before fasting, and the devil was never defeated by our nature as it is: but this weapon has indeed deprived the devil of strength from the outset. Our Lord was the Leader and the first example of this victory, in order to place the first crown of victory on the head of our nature. As soon as the devil sees someone possessed of this weapon, fear straightway falls on this adversary and tormentor of ours, who remembers and thinks of his defeat by the Saviour in the wilderness; his strength is at once destroyed and the sight of the weapon given us by our Supreme Leader burns him up. A man armed with the weapon of fasting is always afire with zeal. He who remains therein, keeps his mind steadfast and ready to meet and repel all violent passions."

Those who do not fast, especially those of the clergy—teach that fasting consists in not thinking and doing evil and quote from our Saviour, the Apostles and Fathers to support their views. They usually forget that our Saviour, the Apostles and Fathers all fasted the physical fast as well as the spiritual fast. When man partakes of the glory of God, he does not partake of it in the spirit only, but physically also in a complete sense. When one praises God, he does not praise Him only in the Spirit, but with physical voice also in chant and prayer. When one worships God, he does not worship him noetically only but physically also the body participating by standing in prayer, by making prostrations and using the fingers and hand to seal itself with the sign of the Cross. When one communicates God, he does not communicate in spirit only but eats the very Body and drinks the very Blood of the Lord unto healing of soul and body. Thus one praises God and is united with God not in part, but completely as one whole soul and body. When one labors in virtue, one labors not only noetically but physically also, even unto blood, in order not to deny our Saviour. Our Holy Martyrs did not witness just by words and thought, resisting evil in their hearts and minds, but gave their bodies up to torments and their heads to be cut off, that they might remain with our Saviour. Thus, since we are not just spirits, but "wear flesh and live in the world,"

we cannot possibly fast spiritually only and not fast physically also. There is a unity and interaction between the body and the soul. They cannot be separated while we are still in the body. In the Ladder of Divine Ascent, St. John writes "Satiety of food is the father of fornication; an empty stomach is the mother of purity." He who always keeps his stomach full and he who fasts know the strength of this saying.

A Monk of the Orthodox Church

"The Faith which I was taught by the Holy Fathers, which I taught at all times without adjusting it according to the times this Faith I will never stop teaching; I was born with it and I live by it."

—St. Gregory the Theologian

Fr Constantin Alecse
Biserica.org

Fall of Constantinople: A Dark Day in History

by Srdja Trifkovic



On May 29/June 11, 1453, the city of Constantinople fell to the Muslims. It was a dark day for Christendom and for all civilized humanity. His pleas ignored in the West, his supplies running out after six weeks' siege, his soldiers outnumbered 15 to one, Emperor Constantine XI Dragas knew that his cause was hopeless. Like Prince Lazar at Kosovo 64 years earlier, he chose martyrdom.

On May 22 the moon, symbol of Constantinople since its founding, rose in dark eclipse, fulfilling an old prophecy on the city's demise. Four days later the Bosphorus was shrouded by thick fog, a phenomenon unknown in eastern Mediterranean in late spring. When the final assault started on the 29th and the walls of the city were shattered, the Emperor discarded his purple cloak and led the last defenders to charge

into the breach. The Turks were never able to identify his body; the last Roman Emperor was buried in a mass grave along with his soldiers.

When it was all over, bands of Turks went on a rampage. Pillaging and killing went on for three days. The blood ran down the steep streets from the heights of Petra toward the Golden Horn. All the treasures of the Imperial Palace were promptly removed. Books and icons were burnt on the spot, once the jeweled covers and frames had been wrenched off. In the monastery of the Holy Savior, the invaders first destroyed the icon of the Mother of God, the Hodigitria, the holiest icon in all Byzantium, painted—so men said—by Saint Luke himself. When the Turks burst into the Hagia Sophia, Sir Steven Runciman tells us in his *Fall of Constantinople*,

The worshippers were trapped. A few of the ancient and infirm were killed on the spot; but most of them were tied or chained together. Many of the lovelier maidens and youths and many of the richer-clad nobles were almost torn to death as their captors quarreled over them. The priests went on chanting at the altar till they too were taken . . . The inhabitants were carried off along with their possessions. Anyone who collapsed from frailty was slaughtered, together with a number of infants who were held to be of no value . . . [The city] was now half in ruins, emptied and deserted and blackened as though by fire, and strangely silent. Wherever the soldiers had been there was desolation. Churches had been desecrated and stripped; houses were no longer habitable and shops and stores battered and bare.

Sultan Mehmed II is said to have been shaken by the spectacle as he rode through the burning streets, but the same carnage and bestiality was to be repeated, in one form or another, dozens of times over hundreds of years. Eugene Delacroix's depiction of *The Massacre at Chios*: Greek families awaiting death or slavery is a masterpiece of horror depicting the systematic extermination of the entire population of an Aegean island. It graphically illustrated how being a Greek, Armenian, Serb, or indeed any other Christian, in the Ottoman Empire meant living in daily fear of murder, rape, torture, kidnap of one's children, slavery, and genocide. Indeed, the last century of Ottoman rule—from the defeat of Napoleon until the dissolution of the Ottoman Empire at the end of the First World War—witnessed a more thorough and tragic destruction of the Christian communities in the Middle East, Asia Minor, the Caucasus, and the Balkans, than at any prior period.

The tragedy of Christian communities under Turkish rule, as Gladstone rightly pointed out, was not "a question of Mohammedanism simply, but of Mohammedanism compounded with the peculiar character of a race." The Turks, in his view, "were, upon the whole, from the black day when they first entered Europe, the one great anti-human specimen of humanity. Wherever they went, a broad line of blood marked the track behind them, and, as far as their dominion reached, civilization disappeared

from view. They represented everywhere government by force as opposed to government by law."

The Ottoman Empire gave up the ghost right after the Great War, but long before that it had little interesting to say, or do, at least measured against the enormous cultural melting pot it had inherited and its splendid opportunities between East and West. Not even a prime location at the crossroads of the world could prompt creativity that was not there.

A century later the Turkish Republic is a populous, relatively prosperous and self-assertive nation-state. The Turkish nation has developed a culture based on a blend of European-style nationalism, which is very un-Ottoman, and an underlying Islamic ethos inherited from the Empire. Kemal Ataturk hoped to impose a strictly secular concept of nationhood, but political Islam has reasserted itself. Popular Islamic political movements of the past three decades have produced a Turkish-Islamic synthesis whose "post-Islamist" upholders are firmly in power in Ankara. Their success is due to the fact that most Turks remain Muslim in their beliefs, values, and world outlook. The Kemalist dream of secularism has never penetrated beyond the military and a narrow stratum of urban elite centered in Istanbul, and today it is in retreat. The Kemalist edifice, uneasily perched atop the simmering Islamic volcano, will remain tentative at best.

The re-emergence of an empire centered on the Bosphorus is unlikely, for now, but less so than the integration into the European Union of a democratic, secular and stable Turkey.

The freeing of Hagia Sophia from the four ugly bars imprisoning her is even less likely, for now; but miracles do happen, and therefore this one can happen. On this melancholy anniversary let us pray that it will happen.

<http://www.chroniclesmagazine.org> Source: Chronicle Magazine

Fr Constantin Alecse
Biserica.org

(2 texts concerning the Council of Nicaea)

The General Council having thus received authority from the king (Constantine I), the fathers directed that there should be gradations in the assembly and that each Bishop should sit in his place according to his rank. Chairs were there made for all and the king entered and sat with them. He kissed the spots which were the marks of Christ in their bodies. Of the 318 fathers, only 11 were free from such marks, whose name were Absalom, Bishop of Edessa, and son of Mar Ephrem's sister, Jonah of Raikson, Mara of

Dora, George of Shegar, Jacob of Nisibis, Marouta of Mepairkat, John of Goostia, Shimon of Diarbekir, Adai of Agal, Eusebius of Caesarea and Joseph of Nicomedia. But all the others were more or less maimed in their persecutions from heretics. Some had their eyes taken out; some had their ears cut off. Some had their teeth dug out by the roots. Some had the nails of their fingers and toes torn out; some were otherwise mutilated; in a word there was no one without marks of violence; save the above-named persons. But Thomas, Bishop of Marash was an object almost frightful to look upon; he had been mutilated by the removal of his eyes, nose and lips; his teeth had been dug out and both his legs and arms had been cut off. He had been kept in prison 22 years by the Armanites [Armenians] who used to cut off a member of his body or mutilate him in some way every year, to induce him to consent to their blasphemy, but he conquered in this fearful contest to the glory of believers and to the manifestation of the unmercifulness of the heretics. The fathers took him with them to the Council and when the king saw him, he fell down upon the ground and worshipped him saying, "I worship thee, O thou martyr of Christ, who art adorned with many crowns."

Marutha of Maiperqat, On the Council of Nicaea

When the zeal of the religious emperor (Constantine I) had brought together priests of God from all over the earth (to the council of Nicaea in 325), rumor of the event gathered as well philosophers and dialecticians of great renown and fame. One of them who was celebrated for his ability in dialectic used to hold ardent debates each day with our bishops, men likewise by no means unskilled in the art of disputation, and there resulted a magnificent display for the learned and educated men who gathered to listen. Nor could the philosopher be cornered or trapped in any way by anyone, for he met the questions proposed with such rhetorical skill that whenever he seemed most firmly trapped, he escaped like a slippery snake.

But that God might show that the kingdom of God is based upon power rather than speech, one of the confessors (who had suffered tortures during the persecutions), a man of simplest character who knew only Christ Jesus and him crucified, was present with the other bishops in attendance. When he saw the philosopher insulting our people and proudly displaying his skills in dialectic, he asked everyone for a chance to exchange a few words with the philosopher. But our people, who knew only the man's simplicity and lack of skill in speech, feared that they might be put to shame in case his holy simplicity became a source of laughter to the clever.

But the elder insisted, and he began his discourse in this way: "In the name of Jesus Christ, O philosopher," he said, "listen to the truth! There is one God who made heaven and earth, who gave breath to man whom he had formed from the mud of the earth, and who created everything, what is seen and what is not seen, with the power of his word and established it with the sanctification of his Spirit. The word and wisdom, whom we call "Son," took pity on the errors of humankind, was born of a Virgin, by suffering death freed us from everlasting death, and by his resurrection conferred on us eternal life. Him we await as the judge to come of all that we do. Do you believe this is so, O philosopher?"

The philosopher, as though he had nothing whatever that he could say in opposition to this, so astonished was he at the power of what had been said, could only reply that he thought that it was so, and that what had been said was the only truth. Then the elder said, "If you believe that this is so, arise, follow me to the church, and receive the seal of this faith." The philosopher, turning to his disciples and to those who had gathered to listen, said, "Listen, O learned men: so long as it was words with which I had to deal, I set words against words and what was said I refuted with my rhetoric. But when power rather than words came out of the mouth of the speaker, words could not withstand power, nor could man oppose God. And therefore, if any one of you was able to feel in what was said what I feel, let him believe Christ and follow this old man in whom God has spoken." And thus the philosopher became a Christian and rejoiced at last to have been vanquished.

Rufinus, Church History 10.3

*The Holy Fathers of the 1st Ecumenical Council
Commemorated 20 May/02 June*

Our National Anthem

Unless you know all four stanzas of the Star Spangled Banner you may find this most interesting. Perhaps most of you didn't realize what Francis Scott Key's profession was or what he was doing on a ship when he wrote our national anthem. This is a good brush-up on your history.

(Editor's Note- Near the end of his life, the great science fiction author Isaac Asimov wrote a short story about the four stanzas of our national anthem. However brief, this well-circulated piece is an eye opener from the dearly departed doctor.....)

"I have a weakness—I am crazy, absolutely nuts, about our national anthem. The words are difficult and the tune is almost impossible, but frequently when I'm taking a shower I sing it with as much power and emotion as I can. It shakes me up every time."

NO REFUGE COULD SAVE: BY DR. ISAAC ASIMOV

I was once asked to speak at a luncheon. Taking my life in my hands, I announced I was going to sing our national anthem—all four stanzas. This was greeted with loud groans. One man closed the door to the kitchen, where the noise of dishes and cutlery was loud and distracting. "Thanks, Herb," I said.

"That's all right," he said. "It was at the request of the kitchen staff"

I explained the background of the anthem and then sang all four stanzas. Let me tell you, those people had never heard it before—or had never really listened I got a

standing ovation. But it was not me; it was the anthem.

More recently, while conducting a seminar, I told my students the story of the anthem and sang all four stanzas. Again there was a wild ovation and prolonged applause. And again, it was the anthem and not me.

So now let me tell you how it came to be written.

In 1812, the United States went to war with Great Britain, primarily over freedom of the seas. We were in the right. For two years, we held off the British, even though we were still a rather weak country. Great Britain was in a life and death struggle with Napoleon. In fact, just as the United States declared war, Napoleon marched off to invade Russia. If he won, as everyone expected, he would control Europe, and Great Britain would be isolated. It was no time for her to be involved in an American war.

At first, our seamen proved better than the British. After we won a battle on Lake Erie in 1813, the American commander, Oliver Hazard Perry, sent the message, "We have met the enemy and they are ours." However, the weight of the British navy beat down our ships eventually. New England, hard-hit by a tightening blockade, threatened secession.

Meanwhile, Napoleon was beaten in Russia and in 1814 was forced to abdicate. Great Britain now turned its attention to the United States, launching a three-pronged attack.

The northern prong was to come down Lake Champlain toward New York and seize parts of New England.

The southern prong was to go up the Mississippi, take New Orleans and paralyze the west.

The central prong was to head for the mid-Atlantic states and then attack Baltimore, the greatest port south of New York. If Baltimore was taken, the nation, which still hugged the Atlantic coast, could be split in two. The fate of the United States, then, rested to a large extent on the success or failure of the central prong.

The British reached the American coast, and on August 24, 1814, took Washington, D.C. Then they moved up the Chesapeake Bay toward Baltimore. On September 12, they arrived and found 1,000 men in Fort McHenry, whose guns controlled the harbor. If the British wished to take Baltimore, they would have to take the fort.

On one of the British ships was an aged physician, William Beanes, who had been arrested in Maryland and brought along as a prisoner. Francis Scott Key, a lawyer and

friend of the physician, had come to the ship to negotiate his release.

The British captain was willing, but the two Americans would have to wait. It was now the night of September 13, and the bombardment of Fort McHenry was about to start.

As twilight deepened, Key and Beanes saw the American flag flying over Fort McHenry. Through the night, they heard bombs bursting and saw the red glare of rockets. They knew the fort was resisting and the American flag was still flying. But toward morning the bombardment ceased, and a dread silence fell. Either Fort McHenry had surrendered and the British flag flew above it, or the bombardment had failed and the American flag still flew.

As dawn began to brighten the eastern sky, Key and Beanes stared out at the fort, trying to see which flag flew over it. He and the physician must have asked each other over and over, "Can you see the flag?"

After it was all finished, Key wrote a four stanza poem telling the events of the night. Called "The Defense of Fort McHenry," it was published in newspapers and swept the nation. Someone noted that the words fit an old English tune called, "To Anacreon in Heaven"—a difficult melody with an uncomfortably large vocal range. For obvious reasons, Key's work became known as "The Star Spangled Banner," and in 1931 Congress declared it the official anthem of the United States.

Now that you know the story, here are the words. Presumably, the old doctor is speaking. This is what he asks Francis Scott Key:

**Oh! say, can you see, by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming?
Whose broad stripes and bright stars, through the perilous fight,
O'er the ramparts we watched were so gallantly streaming?
And the rocket's red glare, the bombs bursting in air,
Gave proof thro' the night that our flag was still there.
Oh! say, does that star-spangled banner yet wave,
O'er the land of the free and the home of the brave?**

("Ramparts," in case you don't know, are the protective walls or other elevations that surround a fort.) The first stanza asks a question. The second gives an answer:

**On the shore, dimly seen thro' the mist of the deep
Where the foe's haughty host in dread silence reposes,
What is that which the breeze, o'er the towering steep,
As it fitfully blows, half conceals, half discloses?**

**Now it catches the gleam of the morning's first beam,
In full glory reflected, now shines on the stream
'Tis the star-spangled banner. Oh! long may it wave
O'er the land of the free and the home of the brave!**

"The towering steep" is again, the ramparts. The bombardment has failed, and the British can do nothing more but sail away, their mission a failure. In the third stanza, I feel Key allows himself to gloat over the American triumph. In the aftermath of the bombardment, Key probably was in no mood to act otherwise? During World War I when the British were our staunchest allies, this third stanza was not sung. However, I know it, so here it is:

**And where is that band who so vauntingly swore
That the havoc of war and the battle's confusion
A home and a country should leave us no more?
Their blood has washed out their foul footsteps' pollution.
No refuge could save the hireling and slave
From the terror of flight, or the gloom of the grave,
And the star-spangled banner in triumph doth wave
O'er the land of the free and the home of the brave.**

(The fourth stanza, a pious hope for the future, should be sung more slowly than the other three and with even deeper feeling):

**Oh! thus be it ever, when freemen shall stand
Between their loved homes and the war's desolation,
Blest with victory and peace, may the Heaven - rescued land
Praise the Power that hath made and preserved us a nation.
Then conquer we must, for our cause is just,
And this be our motto--"In God is our trust."
And the star-spangled banner in triumph doth wave
O'er the land of the free and the home of the brave.**

I hope you will look at the national anthem with new eyes. Listen to it, the next time you have a chance, with new ears. Pay attention to the words. And don't let them ever take it away—not even one word of it.

AND IT'S SUNG IN ENGLISH!

WE ASK FOR YOUR PRAYERS for the repose of His Eminence, Archbishop Kyrill, of the Diocese of Western Pennsylvania of the Orthodox Church in America. Archbishop Kyrill was also ruling hierarch of the Bulgarian Orthodox in the US. He fell asleep in the Lord on Sunday, June 17, shortly after noon. May God grant him the Kingdom of Heaven and Life Everlasting. Vechnaya Pam'yat!

Congratulations to Deacon Mark Swindle, who was ordained to the Holy Diaconate by His Beatitude, Metropolitan Constantine at Saints Peter & Paul parish in Carnegie on June 16. Axios! Axios! Axios!

Also, congratulations to His Beatitude, Metropolitan Constantine, on his Fortieth Anniversary of Priestly Ordination and the Thirty-Fifth Anniversary of his Episcopal Consecration. **In addition, Father John Haluszczak celebrated his Fifteenth Anniversary of Priestly Ordination on the South Side on June 9, where Metropolitan Constantine elevated him to the rank of Protoirea, or Protopriest.** At the same Liturgy, Father Michael Kochis of our Ambridge parish was formally elevated to the same rank. **Axios! Axios! Axios!**