



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] 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, Bishop Robert, 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 John Monronko, Father Michael Mihalick [MS], Ollie Pendylshok, Walt & Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike and Hilda Holupka, Eva Malesnick, Helen Likar, 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, 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 6-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 2-year-old with a brain tumor, Dillon, Ethel Thomas, Donna, Nick Malec [Maxine's brother], Erin, Jimmy Fennel [7th Grader], Jim Markovich, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Margaret Mueller, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Rita Very & family, Sue Segeleon, Mike Gallagher, Mildred Walters, Michael Miller, Mike Pelchar [Liz's brother], Jim Logue—throat cancer, Liz Stumpf, Ester Tylavsky, Ed Jamison, Theodore Nixon, Charles Johnson, Amy Forbeck, Michelle Corba Kapeluck, Gloria Prymak [Liz's niece], Robert Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, Sabrina, George & Mika Rocknage, Elizabeth Mitchell, Sherry Rock, and Daria Masur. **ARNOLD:** Stefania Lucci, Kay Tomson, Ann Ostaffy, Steve Sakal, Homer Paul Kline, and Steve Ostaffy. We pray that God will grant them all a speedy recovery.

NOTE: February 17 through 24th is a FAST-FREE WEEK!

MARK YOUR CALENDARS! The Slickville BREAKFAST CLUB will assemble after Divine Liturgy NEXT Sunday, February 24, 2008. We understand there

is a great demand for SCRAMBLED EGGS! Please see Evelyn, Liz, John, or Pani Gina for more information!

Please remember James John Logue, recently assigned to Iraq, and 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 Fifth Grade and Matt’s Third 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 17 | Divine Liturgy | 10:30 AM |
| SUNDAY OF THE PUBLICAN AND PHARISEE—VENERABLE ISIDORE OF PELUSIUM-MONK, MARTYR JADORUS, HIEROMARTYR ABRAMIUS-BISHOP OF ARBELA IN ASSYRIA, VENERABLE NICHOLAS THE CONFESSOR-ABBOT OF THE STUDIOIN, SAINT GEORGE VSEVOLODOVYCH-GREAT-PRINCE OF VLADIMIR, SAINT JOHN-BISHOP OF HIRENOPOLIS, NEW-MARTYR JOSEPH OF ALEPPO | | |
| <i>Tone 5</i> | | |
| II Timothy 2:11-19 | | |
| Luke 18:2-8 | | |
| Thursday, February 21 | Ecumenical Service | 7:00 PM |
| Saint Sylvester Roman Catholic Church—Pastor Linda Steward Speaking | | |
| Sunday, February 24 | Divine Liturgy | 10:30 AM |
| SUNDAY OF THE PRODIGAL SON—HIEROMARTYR BLAISE-BISHOP OF SEBASTE, SAINT DEMETRIUS-MONK & WONDERWORKER OF PRILUKI-VOLGDA, PRINCE VSEVOLOD-WONDERWORKER OF PSKOV, RIGHTEOUS THEODORA-EMPRESS OF CONSTANTINOPLE—ESTABLISHER OF THE VENERATION OF THE HOLY ICONS | | |
| <i>Tone 6</i> | | |
| I Corinthians 6:12-20 | | |
| Luke 15:11-32 | | |
| *****BREAKFAST AFTER DIVINE LITURGY!***** | | |
| Thursday, February 28 | Ecumenical Service | 7:00 PM |
| Greater Parkview Baptist Church—Pastor Tom Holmes Speaking | | |
| Sunday, March 2 | Obednitza—Downstairs | 10:30 AM |

MEATFARE SUNDAY/SUNDAY OF THE LAST JUDGMENT—SAINT LEO THE GREAT-POPE OF ROME, SAINT AGAPITUS-BISHOP OF SYNNAIDA IN PHRYGIA & MARTYRS VICTOR, DOROTHEUS, THEODULUS, & AGRIPPA WHO SUFFERED UNDER LUCINIUS, SAINT FLAVIANUS-PATRIARCH OF CONSTANTINOPLE

Tone 7

I Corinthians 8:8-9:2

Matthew 25:31-46

Litany in Blessed Memory of John Metrick, Mary Smith, Andrew Hanczar, Anna Lawrence, Michael Cicio, Daniel Pysh, Sara Chicka, & Mary Lokie—Fr. Bob

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

**BULLETIN INSERT FOR 17 FEBRUARY 2008
SUNDAY OF THE PUBLICAN AND PHARISEE—VENERABLE
ISIDORE OF PELUSIUM-MONK, ,MARTYR JADORUS,
HIEROMARTYR ABRAMIUS-BISHOP OF ARBELA IN ASSYRIA,
VENERABLE NICHOLAS THE CONFESSOR-ABBOT OF THE
STUDION, SAINT GEORGE VSEVOLODOVYCH-GREAT-PRINCE
OF VLADIMIR, SAINT JOHN-BISHOP OF HIRENOPOLIS, NEW-
MARTYR JOSEPH OF ALEPPO**

TROPARION—TONE 5

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

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

KONTAKION—TONE 5

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

PROKEIMENON—TONE 5

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

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

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

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

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

PEOPLE: From this generation forever.

ALLELUIA VERSES—TONE 5

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

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

GREEK-CATHOLIC UKRAINIANS, FIRST AD LIMINA VISIT IN 70 YEARS

VATICAN CITY, 1 FEB 2008 (VIS) - Today in the Vatican Benedict XVI received bishops of the Greek-Catholic Church of Ukraine, at the end of their first "ad limina" visit in 70 years.

The Pope expressed his joy at having the opportunity to welcome the bishops, who had thus far been prevented by "serious and objective reasons" from making this joint pilgrimage to the Holy See. "Now that your Churches have rediscovered their complete freedom", he said, "you are here to represent your communities, reborn and vibrant in the faith, which have never ceased to feel their full communion with Peter's Successor. You are welcome, dear brothers, in this house in which intense and incessant prayers have always been said for the beloved Greek-Catholic Church of Ukraine".

Referring to the bishops' reports on the situation in their country, the Holy Father indicated how he had noted with interest their commitment "to constantly promote, consolidate and verify unity and collaboration within your communities, so as to be able to meet the challenges that face you as pastors and that are the focus of your concerns and your pastoral programmes".

Benedict XVI praised the prelates' "generous efforts and tireless testimony" in their dealings "with your people and the Church", reminding them that in their missionary and pastoral duties "priests are of indispensable assistance". Hence, the Pope invited the bishops to ensure that priests, "in the various initiatives of 'aggiornamento', do not follow the novelties of the world but present society with the responses that only Christ can give to the hopes for justice and peace in the human heart".

The Holy Father also stressed the importance of making increased efforts to provide priests with courses of spiritual exercises, formation and theological and pastoral renewal, "if possible also in collaboration with the Latin episcopate, each respecting its own traditions. It cannot be denied that such collaboration between

the two rites would lead to greater harmony of heart among those who serve the one Church.

"I am certain that, with such an inward attitude, any misunderstandings will be more easily resolved, in the awareness that both rites belong to the one Catholic community and that both have full and equal citizenship in the one Ukrainian people", he added. In this context, the Pope recommended that the Greek-rite prelates "meet regularly, for example one a year, with the Latin bishops".

The Holy Father then went on to consider the difficulties faced by Ukrainian bishops "as regards the responsible obedience of male and female religious, and their co-operation in the needs of the Church. With the magnanimity of pastors and the patience of fathers, exhort these brothers and sisters tirelessly to defend the 'non-secular' nature of their vocation" and "faithfully to observe their vows ... so they can provide the Church with the particular testimony that is asked of them".

On the subject of ecumenism, the Pope recognised that "real and objective obstacles persist. However", he said, "it is important not to lose heart in the face of the difficulties, but to continue along the journey that began with prayer and patient charity". He also noted how, "for centuries in Ukraine, Orthodox and Catholics have sought to create a daily, humble and serene dialogue that embraces many aspects of life".

"Before anything else, what must be promoted is the ecumenism of love" which, "accompanied by coherent actions, creates trust and causes hearts and eyes to open. By its nature, charity promotes and illuminates the dialogue of truth".

Benedict XVI concluded his talk by giving thanks to God "for the rebirth of Your Church after the dramatic period of persecution. On this occasion I feel the need to assure you (bishops) that the Pope carries you all in his heart, he accompanies you affectionately and supports you in your difficult mission".

AL/.../GREEK-CATHOLIC CHURCH UKRAINE

VIS 080201 (650)

A few years ago, a family from Lemessos, Cyprus, named Vassiliou received the following miracle. In Greece they are well known from the televised requests they made in order to find a donor for their young boy Andrea, who suffered from leukemia. The donor was indeed found and the parents began preparing for their trip to Texas, U.S.A where the bone marrow transplant was going to be performed. Meanwhile, they also prayed and begged Jesus Christ to save their boy. Before they left for the U.S.A the parents heard of St. Marina's miracles and they called the monastery of St. Marina located on the island of Andros in Greece to ask for Her blessing.

The Elder of the monastery, Archimandrite Fr. Cyprianos promised that he would pray to St. Marina. He also wished the parents for St. Marina to be with Andrea in the operating room, to help him. With Elder Cyprianos' blessing and with strong faith that St. Marina would help indeed, the Vassiliou family went to the U.S.A. After the necessary pre-operation tests that Andrea had to undergo, he was taken to the operating room. A short time before the operation was to begin, a woman came to see the surgeon who would be operating on Andrea. She said that she was Andrea's doctor and asked to be allowed to observe the operation.

The conversation that ensued proved that the woman was indeed a doctor. However, the surgeon replied that 'outside' doctors were not permitted to be present in the operating room and that his medical teams' policy was that no doctor other than those on the team be involved in such delicate operations. The persistence of the woman however, convinced the surgeon to allow her in the operating room. But before, he asked her to leave her coordinates at the administration desk. The unknown doctor did as told and then entered the operating room with the surgeon. During the operation, she gave several directions regarding the progress of the procedure. The operation went well and in the end the surgeon thanked the woman and exited the operating room.

Andrea's parents immediately went to inquire about the outcome of the surgery and the surgeon replied that all had gone very well, adding that he could not understand why they had brought Andrea to him when they had such a fine doctor. The parents were surprised and responded that they had not brought any doctor with them. The surgeon insisted however. He also told them that when he came out of the operating room Andrea's doctor had remained there for a little longer with the rest of the operating team and therefore, she would probably still be around. He recommended that they look for her. The search however, proved pointless as the 'woman doctor' was nowhere around. The Vassiliou couple then concluded that it must have been a doctor from Greece or Cyprus who had decided to travel to the U.S.A and contribute to the delicate operation.

They expressed the wish to know who she was so that they may be able to thank her, and at the surgeon's recommendation they then went to the administration desk to ask for her coordinates. It was with utter surprise that they read that the unknown woman had signed with the name "Marina from Andros". Tears of gratefulness and joy filled their eyes as they recalled that the Elder at the monastery had said to them that he wished Andrea to have St. Marina in the operating room to help him.

Andrea's parents shared with the media their joy both for the successful operation and Andrea's recovered health and for the miracle they received. the Vassiliou family made the vow that the entire family will be present at the saint's monastery every year on

the saint's feast day (July 17) and Elder Cyprianos reports that the family has been making the annual trip from Lemessos to Andros every summer to thank Saint Marina for saving Andrea.

Miracles performed by the saints have never ceased to take place in the Orthodox Church. With these miracles, may our Lord Jesus Christ help us build our faith.

Holy Communion in the Orthodox Church

The central place among the Sacraments of the Orthodox Church is held by the Holy Eucharist the precious Body and Blood of our Lord Jesus Christ. In modern times the Holy Eucharist is celebrated in the Orthodox Church at the following Liturgies:

1. The Liturgy of St. John Chrysostom the usual Liturgy of Sundays and Weekdays.
2. The Liturgy of St. Basil the Great celebrated on the Sundays of Great Lent and certain Feast Days.
3. The Liturgy of St. James the Brother of the Lord celebrated on October 23 (St. James' Day) in certain places only (e.g., Jerusalem).
4. The Liturgy of the Presanctified Gifts celebrated on Weekdays of Great Lent and Holy Week. (At this Liturgy there is no consecration of the Holy Gifts, but rather Communion is given from the Gifts consecrated on the previous Sunday hence Pre-sanctified.)

The Savior Himself said, I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst....If any one eats of this bread he will live forever; and the bread which I shall give for the life of 'the world is My flesh (John 6:35,51). At the Last Supper, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, 'Take, eat; this is My body'. And He took a cup, and when He had given thanks He gave it to them, saying, 'Drink of it, all of you; for this is My blood of the new covenant, which is poured out for many for the forgiveness of sins' (Matt. 26:26-28; cf. Mark 14:12-16; Luke 22:7-13; 1 Cor. 11:23-30).

This institution of the Eucharist by our Lord is the means whereby we become united with Christ and with each other as a church, for, as St. Paul says, the goal of every Christian is to grow up in every way into Him Who is

the head, into Christ, from Whom the whole body, joined and knit together by every joint with which it is supplied...makes bodily growth and up builds itself in love (Eph. 4: 15-16). This is so since Christ is the head of the Church, His body, and is Himself its Savior (Eph. 5:23). We become part of the Mystical Body of Christ by our communion of the Holy Eucharist. As St. Paul says: The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread (1 Cor. 10:16-17).

Only by belonging to the Church, or in other words, being in communion with the very essence of Christ through the Sacrament of the Holy Eucharist, can one attain salvation unto eternal life, thus we can answer the question, Who can be regarded as a member of the Church of Christ? by saying, All those who have been properly baptized in the Name of the Father, Son and Holy Spirit, who believe in the Lord Jesus Christ as the true Son of God come in the flesh (1 John 4:2-3), and are united by the grace of the Sacraments in particular the Sacrament of the Holy Eucharist administered by the Priesthood of Apostolic Succession.

The unity of all Christian believers in the Holy Eucharist is strongly stressed by the Fathers of the Church. St. Ignatius of Antioch, in his Letter to the Ephesians reminds them that all of you to the last, without exception, through God's grace are united in common faith and in Jesus Christ..., so obey the Bishop and the Presbyters in complete harmony, breaking one bread, this remedy for immortality. Moreover, the Eucharist is not only a testament to the internal and external unity of the Church, but is also the means for strengthening this unity. Therefore St. Ignatius stresses more frequent Communion: Try to gather more often for the Eucharist and glorification of God. For if you gather together often, the forces of Satan are overthrown, and his destructive deeds are wrecked by your single-hearted faith [To the Ephesians].

The union of believers with Christ in the Eucharist is also stressed by St. Cyprian of Carthage who, speaking of the mixing of water and wine in the cup, gives an extended meaning to this mixing: The people are designated by water, the blood of Christ by wine. Mixing water and wine in the cup shows the people's union with Christ, the believers' union with Him in Whom they believe. Water and wine after mixing in the Lord's Cup are so inseparably and closely united that they cannot be separated one from another. In just this way nothing can separate from Christ the Church, that is, the people that make up the Church, firmly and unshakeably abiding in

faith and joined by eternal, indivisible love [Letter to Cacaelius].

This is reaffirmed in the Liturgy of St. Basil the Great when, after the blessing of the Holy Gifts, we pray that the Heavenly Father unite us all, as many as are partakers in the one bread and one cup, one with another in communion with the One Holy Spirit. Thus we can say that whereas entrance into the Church begins with Holy Baptism, its fulfillment lies in the Holy Eucharist.

Orthodox Theology sees the Holy Eucharist as a sacrifice and this is affirmed in the words of the Priest, when he says, during the Eucharistic Canon, Thine own of Thine own we offer unto Thee on behalf of all and for all. The sacrifice offered at the Eucharist is Christ Himself, but He Who brings the sacrifice is also Christ. Christ is, at one and the same time, High Priest and Sacrifice. In the prayer before the Great Entrance, the Priest prays: For Thou art the Offerer and the Offered, the Receiver and the Received, O Christ our God.... This Eucharist is offered to God the Holy Trinity, and so if we ask the threefold question, What is offered? By Whom is it offered? To Whom is it offered? we say in answer, Christ. In addition, the sacrifice is offered on behalf of all and for all, for it is a sacrifice of redemption which is brought for the living and the dead.

According to St. Nicholas Cabasilas, a medieval Orthodox teacher, the Church's understanding of the Eucharist is, as follows: In the first place, the sacrifice is not only an enactment or a symbol, but a real sacrifice. In the second, that which is sacrificed is not bread, but the very Body of Christ. In the third place, the Lamb of God was immolated only once and for all times. The Eucharist sacrifice consists not of the real or blood sacrifice of the Lamb, but in the transformation of bread into the sacrificed Lamb [Commentary on the Divine Liturgy, 32].

According to the Orthodox Church, then, the Eucharist is not just a reminder of Christ's sacrifice or of its enactment, but it is a real sacrifice. On the other hand, however, it is not a new sacrifice, nor a repetition of the Sacrifice of the Cross upon Golgotha. The events of Christ's Sacrifice the Incarnation, the Institution of the Eucharist, the Crucifixion, Resurrection and Ascension into Heaven, are not repeated during the Eucharist, yet they become a present reality. As one Orthodox theologian has said, During the Liturgy we are projected in time to that place where eternity and time intersect, and then we become the contemporaries of these events that we are calling to mind [P. N. Evdokimov, *L'Orthodoxie*, p. 241]. Thus the Eucharist and all the Holy Liturgy is, in structure, a sacrificial service.

How all this takes place is a mystery. As Metropolitan Philaret of Moscow wrote in his Longer Catechism, concerning the changing of the bread and wine into the Body and Blood of Christ, this none can understand but God; but only this much is signified, that the bread truly, really and substantially becomes the very true Body of the Lord, and the wine the very Blood of the Lord. Furthermore, as St. John of Damascus states, If you enquire how this happens, it is enough for you to learn that it is through the Holy Spirit.... We know nothing more than this, that the Word of God is true, active and omnipotent, but in the manner of operation unsearchable [On the Orthodox Faith, IV, 13).

Concerning the Communion itself, in the Orthodox Church both laity and clergy always receive Communion of both the Body and Blood of Christ. The Communion is given to the laity in a spoon containing a small piece of the Holy Bread together with a portion of the wine, and it is received standing. A strict fast is observed, usually from the night before, and nothing can be eaten or drunk after waking in the morning before Communion. As a theologian of the Church has well put it, You know that those who invite the Emperor to their house, first clean their home. So you, if you want to bring god into your bodily home for the illumination of your life, must first sanctify your body by fasting [Gennadius, Hundred Chapters].

After the final blessing of the Liturgy, the faithful come up to kiss the Hand Cross held by the Priest and those who have not communed receive a small piece of bread, called the Antidoron, which, although blessed, was not consecrated, having been taken from the same bread(s) from which the Lamb was taken in the Proskomedie. This bread is given out as an expression of Christian fellowship and love (agape).

[Source: The Christian Life Magazine](#)

REMINDERS:

There will be BREAKFAST served after Divine Liturgy NEXT SUNDAY, February 24th. Please see Evelyn, Liz, John, Debbie, or Pani Gina for more information.

The Slickville Ecumenical Lenten Services have begun, Thursdays at 7 PM. Please try to attend as your schedule allows. Here are the remaining services:

Feb. 21

Saint Sylvester

Pastor Carl Jones

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|----------------|---------------------------------|-------------------------------|
| Feb. 28 | Greater Parkview Baptist | Pastor Tom Holmes |
| Mar. 6 | First Presbyterian | Father Bob Popichak |
| Mar. 13 | Holy Ghost | Father Anthony Carbone |



St. Vladimir's UOC Church

Central Eparchy of the Ukrainian Orthodox Church of the USA

1810 Sidney Street
Pittsburgh, PA 15203
Telephone: 412-431-0687

The Very Rev. John A. Haluszczak

January 28, 2008

Dear Brothers in Christ:

On Saturday, March 1, 2008, you and your family and the parishioners of your church are cordially invited to attend a very joyous occasion. St. Vladimir's Ukrainian Orthodox Church, 73 S. 18th Street, Pittsburgh, Pennsylvania will celebrate the 80th Anniversary of the Church's Charter by consecrating a newly constructed Holy Altar Table and formally blessing the renovated church. This is an occasion of thanksgiving for us all and represents our faith in the future of His Holy Church.

His Beatitude, Metropolitan Constantine, will celebrate the Hierarchical Divine Liturgy at 10:30 AM. A festive luncheon in the Parish Social Hall will follow. On behalf of Pani-matka Anne and our parish family, I hope that you will be able to be with us on that day. Please let me know if you will be able to attend by calling me at 412-322-8496 or 412-513-9148 (Cell).

Please place an announcement in your bulletin for your parishioners. Tickets for the luncheon are \$12.00 for Adults. There is no charge for children under the age of 18, accompanied by their parent(s). To order tickets please call 412-431-0687 and record your name and phone number and the number of tickets you wish to purchase.

Sincerely yours,

A handwritten signature in cursive script, appearing to read 'P. John'.

Printed Copy to: The Most Rev. Constantine, Metropolitan and Eparchial Bishop



St. Nicholas Orthodox Church

903 ANN STREET • HOMESTEAD, PA 15120 • (412) 461-3264

January 31, 2008

Dear Very Reverend and Reverend Fathers,

Glory to Jesus Christ!

We are pleased to invite you and your congregation to this year's Triumph of Orthodoxy Service and Icon Festival on Saturday, March 15th and Sunday, March 16th at St. Nicholas Orthodox Church at 903 Ann Street in Homestead, Pa. The Doxology Service will begin at 4:00 pm Sunday Afternoon. Please include this flier in you bulletin and post it on your bulletin board.

Clergy are asked to bring their Gold Epitrachilion and an Icon to carry in procession. Please gather downstairs in the Church Auditorium so we can process into the church in an orderly manner.

Thank you for your kindness!

A handwritten signature in dark ink, written in a cursive style. The signature reads "Very Reverend Robert A. Buczak".

Very Reverend Robert A. Buczak – Host Pastor

TRIUMPH OF ORTHODOXY CELEBRATION
AND ICON FESTIVAL
SAINT NICHOLAS ORTHODOX CHURCH
903 ANN STREET - HOMESTEAD PA 15120

412-461-3264

Saturday, March 15, 2008

9:00 AM Liturgy St. Theodore
11:00 AM Icon Festival
3:00 PM Lecture
5:00 PM Vespers

Sunday, March 16, 2008

9:00 AM Liturgy
11:00 AM Icon Festival

**4:00 PM Triumph of Orthodox
Service, Metropolitan
NICHOLAS Preaching**

Monday, March 17, 2008

10:00 AM - 2:00 PM
Clergy retreat with Fr. Paul Lazor



Sponsored by the Orthodox Clergy Brotherhood

5th Annual

A Night in Greece

To Benefit IOCC Greek Fire Relief Efforts

Sponsored by Annunciation Greek Orthodox Church and
International Orthodox Christian Charities (IOCC) Pittsburgh Metropolitan Committee



DATE:

March 8, 2008

TIME:

6:00 Hors D'oeuvres

7:00 Dinner to Include Traditional Greek Cuisine

Greek Band and Dancing

LOCATION:

Stratigos Banquet Centre
131 Colonial Manor Road
North Huntingdon, PA 15642
(724) 864-5600

TICKETS:

Adults \$40.00

Students \$20.00

Children 12 and Under \$10.00

Please Note: A portion of the ticket sales (\$10 from each adult ticket and \$5 from each student ticket) will be donated to IOCC for Greek fire relief efforts.

Additional IOCC fire relief donations will be gladly accepted.

For Reservations: Please RSVP by March 1.

Online Method: www.iocc.org/pittsburgh or

Call: Event co-chairs Nicole Lobaugh (814)360-0333 or Paulena Mallas (412)334-4048.

You may also contact Anthony Stratigos (412)678-7038/Eugene Volas (412)664-7895.

