



Holy Ghost Orthodox Church

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ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Constantine, Patriarch Pavle, Metropolitan Theodosius, 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, 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, Amari Clark, Lorraine Gardner, 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.

Our thoughts and prayers are with Betty O'Masta, whose husband Bernie fell asleep in the Lord on Monday, Feb. 25th. May God grant him the Kingdom of Heaven and Life Everlasting!

Thursday, March 13

Ecumenical Service
Holy Ghost Church—Father Anthony Carbone Speaking

7:00 PM

Sunday, March 16

Divine Liturgy

10:30 AM

SUNDAY OF ORTHODOXY—MARTYR EUTROPIUS OF AMASEA & CLEONICUS & BASILISCUS WITH HIM,
VENERABLE PIAMA-VIRGIN & ALEXANDRA OF ALEXANDRIA, RIGHTEOUS ZENO & ZOILUS, SAINT
CALUPPAN OF AUVERGNE

SUNDAY OF ORTHODOXY—SAINT NICHOLAS C R O CHURCH—HOMESTEAD 5:00 PM

Tone 1

Hebrews 11:24-26, 32-12:2

John 1:43-51

*Litany in Blessed Memory of Joseph Vangrin & Bernie O'Masta—Fr. Bob
Parastas in Blessed Memory of Frank & Helen Riznow—Riznow Family*

BULLETIN INSERT FOR 02 MARCH 2008

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

TROPARION—TONE 7

By Thy Cross, Thou didst destroy death!
To the thief, Thou didst open Paradise!
For the Myrrhbearers, Thou didst change weeping into joy.
And Thou didst command Thy disciples, O Christ God,
To proclaim that Thou art risen, granting the world great mercy!

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

KONTAKION—TONE 7

The dominion of death can no longer hold men captive,
For Christ descended, shattering and destroying its powers!
Hell is bound, while the prophets rejoice and cry:
The Savior has come to those in faith!
Enter, you faithful, into the Resurrection!

PROKEIMENON—TONE 7

READER: The Lord shall give strength to His people! The Lord shall bless His
people with peace!

PEOPLE: The Lord shall give strength to His people! The Lord shall bless His people with peace!

READER: Offer to the Lord, O you sons of God! Offer young rams to the Lord!

PEOPLE: The Lord shall give strength to His people! The Lord shall bless His people with peace!

READER: The Lord shall give strength to His people!

PEOPLE: The Lord shall bless His people with peace!

ALLELUIA VERSES—TONE 7

It is good to give thanks to the Lord, to sing praises to Thy name, O Most High!

To declare Thy mercy in the morning, and Thy truth by night!

Crime Tip of the Week—February 15, 2008 **“Snow and Ice Removal from Vehicles”**

Now that winter has finally hit us with a vengeance, it is important to remember the following:

The Pennsylvania Motor Vehicle Code, Section 4524, states that “no person shall drive any motor vehicle with any ice or snow on the front windshield which materially obstructs obscures or impairs the driver’s clear view of the highway or any intersecting highway”. Section 3720 further states that “when snow or ice is dislodged or falls from a moving vehicle and strikes another vehicle or pedestrian causing death or serious bodily injury, the operator of the vehicle from which the snow or ice dislodged or falls, shall be subject to a fine of not less that \$200 nor more than \$1,000 for each offense”.

Please remember to take the time to clear your vehicle of ice and snow before traveling on our highways.

Chief Jeffrey C. Harbin
179th Session FBINA
Carnegie Police Department

Roots link kin to Russia, Poland



MICHAEL WYKE / TULSA WORLD

Jim Kurilko walks past the Eastern Orthodox church in Hartshorne. Kurilko says his ancestors were not Russians but Lemkos. Kurilko's grandfather, a coal miner, died in a 1908 mine explosion.

By MICHAEL OVERALL World Staff Writer 7/29/2007 Last Modified: 9/17/2007 12:10 PM

Editors Note: During Oklahoma's centennial year, the Tulsa World is taking a look at the settlement of Oklahoma by various ethnic groups. This, the sixth story in the series, looks at the settlement of Oklahoma by the Lemkos, people from the Polish-Russian border area.

HARTSHORNE -- Most of Fourth Street used to be a strip mine, except for a short stretch along what is today the 500 block south, where the coal company built a few houses for employees.

James Kurilko's grandfather lived in one, sharing three rooms with seven children. And he still took in three boarders, according to the 1900 U.S. Census.

But it wasn't quite as crowded as you might imagine.

Back then, the coal miners of Hartshorne worked around the clock in shifts.

"One man could be home sleeping while the other two remained underground," Kurilko explained. "Three men could share a bed and not necessarily ever see each other."

More than a century later, the mines have long since closed, but the Kurilko family still lives in the same house, albeit renovated and enlarged more than once.

About 15 miles southeast of McAlester, Hartshorne is often described as a Russian town. But Kurilko is quick to offer a correction.

"There were some people called 'Russians,' but they weren't really Russian," he said.

In the early 1900s, as recounted in his book "The Furthest Man Down," Booker T. Washington traveled Europe in search of a group that would be most comparable to Southern blacks at the time. In other words, a group that was disproportionately poor and discriminated against.

In the Carpathian Mountains across what is now southern Poland, Washington found a little-known ethnic group called the Lemkos.

"They were a minority within a minority," Kurilko said. "They were the poorest of peasants."

Poland, at the time, was part of the Russian Empire, but the Lemkos weren't Russian enough to be accepted in Russia. And they weren't Polish enough to be accepted by the Poles, either, Kurilko said.

Stigmatized and marginalized, thousands fled to the United States during the late 1800s and early 1900s, many ending up in the coal mines of what was then still Indian Territory.

"The mines were dirty and the mines were dangerous," Kurilko said, noting that his own grandfather died in a 1908 mine explosion. "It wasn't the job you took if you had other options."

They may not have thought of themselves as Russian, but their neighbors in Hartshorne did.

To American ears, the Lemko language sounded Russian. Lemko customs looked Russian. And the Lemko style of worship definitely seemed Russian, with Hartshorne boasting one of the first Eastern Orthodox Churches west of the Mississippi.

After the Bolshevik revolution in 1917, people often assumed that being Russian meant being Communist.

"Their ethnicity and their culture wasn't necessarily something they wanted to show off," Kurilko said. "I think they just wanted to be accepted as Americans."

Now, however, third- and fourth-generation Oklahomans like him are reviving interest in their Lemko heritage.

Kurilko has conducted extensive research in Lemko history, even going to Poland to explore the villages where many Hartshorne families originated.

"It's being rediscovered and appreciated again," he said. "But some people still call us Russian."

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What's a Lemko?

The term first appeared in the 1830s to describe people living in Eastern Europe's Carpathian Mountains.

Mass emigration from the area began in the late 1800s as the result of political and religious persecution.

In the early 1900s, about 400 ethnic Lemkos lived in Hartshorne, accounting for more than 10 percent of the town's population.

In 1947, the remaining Lemko population in Poland was decimated by a communist ethnic-cleansing campaign.

REMINDER: Daylight Saving Time begins at 2 AM on Sunday, March 9! Turn your clocks AHEAD 1 hour before you go to bed next Saturday!

THANK YOU! We collected \$150 for the Westmoreland Food Bank at the "Kissing the Cross" Collection on Sunday, February 17th. God Bless you all for your generous donations to those much less fortunate than us!

Abba John said of Abba Anoub and Abba Poemen and the rest of their brethren who come from the same womb and were made monks in Scetis, that when the barbarians came and laid waste that district for the first time, they left for a place called Terenuthis until they decided where to settle. They stayed in an old temple several days. Then Abba Anoub said to Abba Poemen, "For love's sake do this: let each of us live in quietness, each one by himself, without meeting one another the whole week." Abba Poemen replied, "We will do as you wish." So they did this.

Now there was in the temple a statue of stone. When he woke up in the morning, Abba Anoub threw stones at the face of the statute and in the evening he said to it, "Forgive me." During the whole week he did this. On Saturday they came together and Abba Poemen said to Abba Anoub, "Abba, I have seen you during the whole week throwing stones at the face of the statue and kneeling to ask it to forgive you. Does a believer act thus?" The old man answered him, "I did this for your sake. When you saw me throwing stones at the face of the statue, did it speak, or did it become angry?" Abba Poemen said, "No." "Or again, when I bent down in penitence, was it moved, and did it say, 'I will not forgive you?'" Again Abba Poemen answered, "No." Then the

old man resumed, "Now we are seven brethren; if you wish us to live together, let us be like this statue, which is not moved whether one beats it or whether one flatters it. If you do not wish to become like this, there are four doors here in the temple, let each one go where he will."

Then the brethren prostrated themselves and said to Abba Anoub, "We will do as you wish, Father, and we will listen to what you say to us." Abba Poemen added, "Let us live together to the rest of our time, working according to the word which the old man has given us." He made one of them housekeeper and all that he brought them, they ate and none of them had the authority to say, "Bring us something else next time," or perhaps, "We do not want to eat this." Thus they passed all their time in quietness and peace.

A pilgrim to Mt. Athos once met Monk Dionysius the Kafsokalyvitan, a fool-for-Christ's-sake, who was destitute and dressed in rags. He had no love of money at all. The pilgrim felt compassion for the poor old man and gave him a coin. This made Dionysius very upset. He looked around until he found the kindhearted pilgrim and said to him, "Why have you given me this? I'm wearing clothes. I have bread. What do I need money for?" The other fathers were trying to persuade him to keep the money in order to buy his supply of oil for his church. For a moment he consented to keep it. Then he hesitated, went into deep thought, and finally decided to rid himself of the burden. He threw the coin on the ground and ran away as fast as he could.

from An Athonite Gerontikon