



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 Michael Mihalick [MS], Father Joseph Kopchak, Father Charles Mezzomo, Father Anthony Dimitri, 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, Mildred Manolovich, Evelyn Misko, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Glen Lucas Burlack, Bernie Vangrin, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Stella Cherepko, Sam Wadrose, Cameron [a boy in Matt's class], Faith—a 7-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 3-year-old with a brain tumor, Dillon, Ethel Thomas, Donna, Nick Malec [Maxine's brother], Erin, Jim Markovich, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, 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, Robert McKivitz, Marjorie Pershing, Tom Marriott, Joe Farkas, Liz Obradovich, Liz, Halyna Zelinska [Bishop Daniel's mother], Mary Ann, Charlotte, Peter Natishan, Michael Spak, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Brandi Thomas, Eleanor Kelly, Bryan, Ben Bonifield—a classmate of Alex, Peter Special, Amy Boe, Doris Artman, Maureen Sams, Nancy Barylak, Patrick Keenan, Shirley Tkacik, Carol Kowalcheck, Martin Golofski, and Daria Masur. **ARNOLD:** Stefania Lucci, Steve Sakal, Homer Paul Kline, and Steve Ostaffy. We pray that God will grant them all a speedy recovery.

Pray, my brethren, to the Mother of God when the storm of enmity and malice bursts forth in your house. She, Who is all-merciful and all-powerful, can easily pacify the hearts of men. Peace and love proceed from the one God, as from their Source, and Our Lady--in God, as the Mother of Christ the Peace, is zealous, and prays for the peace of the whole world, and above all--of all Christians. *St. John of Kronstadt*

Please remember David Weaver in Mosul, James John Logue George Senita, & John Kirkowski assigned to Iraq, Matthew Machak, Tonia Dec, Michael Repasky, 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 Sixth Grade and Matt’s Fourth Grade collections. THANK YOU ALL FOR YOUR HELP! Love, 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 22

Divine Liturgy

10:30 AM

MEATFARE SUNDAY, SUNDAY OF THE LAST JUDGMENT, MARTYR NICEPHORUS OF ANTIOCH, UNCOVERING RELICS OF SAINT INNOCENT OF IRKUTSK, HIEROMARTYRS MARCELLUS-BISHOP OF SICILY, PHILAGRIUS-BISHOP OF CYPRUS, & PANCRATIUS-BISHOP OF TAORMINA, VENERABLE PANCRATIUS-HIEROMONK OF PERCHEVSKY LAVRA, MARTYR PETER DAMASCENE

Tone 3

I Corinthians 8:8-9:2

Matthew 25:31-46

Sunday, March 1

Divine Liturgy

10:30 AM

CHEESEFARE SUNDAY, FORGIVENESS SUNDAY, COMMEMORATION OF THE EXPULSION OF ADAM FROM PARADISE, MARTYRS PAMPHILIUS-PRESBYTER, VALENS-DEACON, PAUL, SELEUCUS, THEODULUS, ELIAS, JEREMIAH, ISAIAH, SAMUEL, & DANIEL AT CAESAREA IN PALESTINE, VENERABLE MARUTH-BISHOP OF MARTYROPOLIS IN MESOPOTAMIA, PERSIAN MARTYRS OF MARTYROPOLIS, MARTYR ROMANUS OF MOUNT ATHOS

Tone 4

Romans 13:11-14:4

Matthew 6:14-21

Litany in Blessed Memory of John Metrick, Mary Smith, Andrew, Hanczar, Anna Lawrence, Michael Cicio, Charles Shumsky, Terry Reinhart, Joseph Vangrin, & Frank Riznow—Fr. Bob

Monday, March 2

GREAT LENT BEGINS

Sunday, March 8

Divine Liturgy

10:30 AM

SUNDAY OF ORTHODOXY

HIEROMARTYR POLYCARP-BISHOP OF SMYRNA, VENERABLE JOHN, ANTIOCH, ANTONINUS, MOSES, ZEBINAS, POLYCHRONIUS, MOSES, & DAMIEN-ASCETICS OF THE SYRIAN DESERT, VENERABLE ALEXANDER-ABBOT OF THE MONASTERY OF THE "UNSLEEPING ONES," SAINT GORGONIA-SISTER OF SAINT GREGORY THE THEOLOGIAN, SAINT DAMIAN OF ESPHIGMENOU SKETE ON MOUNT ATHOS, SAINT MOSES-MONK OF THE WHITE LAKE, SAINT POLYCARP-MONK OF BRIANSK, NEW-MARTYR DAMIAN OF MOUNT ATHOS WHO SUFFERED AT LARISSA

Tone 5

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

John 1:43-51

Litany in Blessed Memory of Helen Pytlak—Darlene Santia

Parastas in Blessed Memory of Charles Batch—Harry Batch

BULLETIN INSERT FOR 22 FEBRUARY 2009

MEATFARE SUNDAY—SUNDAY OF THE LAST JUDGMENT

MARTYR NICEPHORUS OF ANTIOCH, UNCOVERING RELICS OF SAINT INNOCENT OF IRKUTSK, HIEROMARTYRS MARCELLUS-BISHOP OF SICILY, PHILAGRIUS-BISHOP OF CYPRUS, & PANCRATIUS-BISHOP OF TAORMINA, VENERABLE PANCRATIUS-HIEROMONK OF PERCHEVSKY LAVRA, MARTYR PETER DAMASCENE

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 1

When, Thou, O God, shalt come to earth with glory,
All things shall tremble and the river of fire
shall flow before Thy Judgment Seat;
The Books shall be opened and the hidden things disclosed;
Then deliver me from the unquenchable fire and make me worthy
To stand at Thy right hand, O Righteous Judge.

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!

Through their prayers for, and alms on behalf of, the deceased, Christians display the relationship between this world and the world to come.

The Church in this world and the Church in the other world are one and the same the one Body of Christ one the Church Militant and the other the Church Triumphant. It can be compared to a tree which has roots beneath the earth comprise as well as branches above the earth, but both the roots and the branches comprise one organism. This metaphor also illustrates how we on earth who comprise the Church Militant can receive help from the saints and the righteous ones in the Heavenly Church Triumphant. St. Athanasios says, "*As it happens with wine inside a barrel which, when the vineyard blooms in the field, senses it and the wine itself blossoms together with it, so it is with the souls of sinners. They receive some relief from the Bloodless Sacrifice offered for them and from charity' performed for their repose.*"

Saint Ephrem the Syrian cites that same example with wine and the vineyard and concludes: *And so, when there exists such mutual sensitivity even among plants, is not the prayer and sacrifice felt even more for the departed ones?* And further: *[At the Eucharist] the bread itself and the wine are changed into God's Body and Blood. But if you enquire how this happens, it is enough for you to learn that it was through the Holy Spirit, just as the Lord took on Himself flesh that subsisted in Him and was born of the Holy Mother of God through the Spirit. And we know nothing further save that the Word of God is true and energizes and is omnipotent, but the manner of this cannot be searched out. But one can put it well thus, that just as in nature the bread by the eating and the wine by the drinking are changed into the body and blood of the eater and drinker, and do not become a different body from the former one, so the bread of the table and the wine and water are supernaturally changed by the invocation and presence of the Holy Spirit into the Body and Blood of Christ, and are not two but one and the same.* **St. John of Damascus**

a word from the desert

Abba Doulas, the disciple of Abba Bessarion said, "One day when we were walking beside the sea I was thirsty and I said to Abba Bessarion, "Father, I am very thirsty." He said a prayer and said to me, "Drink some of the sea water." The water proved sweet and I drank some. I even poured some into a leather bottle for fear of being thirsty later on. Seeing this, the old man asked me why I was taking some. I said to him, "Forgive me, it is for fear of being thirsty later on." Then the old man said, "God is here, God is everywhere."

An old man was asked, "How can a fervent brother not be shocked when he sees others returning to the world?" And he said, "Watch the dogs who chase hares. When one of them has seen a hare he pursues it until he catches it, without being concerned with anything else; the others, seeing the dog launched in pursuit, run with it for a short time, and soon come back. Only the one who has seen the hare follows it till he catches it, not letting himself be turned from his course by those who go back, and not caring about the ravines, rocks, and undergrowth. So it is with him who seeks Christ as Master: ever mindful of the Cross, he cares for none of the scandals that occur, till he reaches the Crucified One."

archived as a blog at: <http://wordfromthedesert.squarespace.com/>

Let us never think that holiness means infallibility, the perfect man is nonexistent. Holiness is in the area of struggle, not perfection. No one is perfect. Perfection does not exist. What exists is the struggling man, the one who keeps striving. We must understand this. I say this because at times we may think that holiness, which is our calling by the way, is so far out of our grasp that it is unattainable. This is not so. It is a delusion and the work of the devil, to tell us that holiness is unrealistic and we cannot reach it. The devil wants to destroy us. No, my friends do not listen to this. Holiness is in the struggle!

From the 100 homilies on the book of the Revelation by +Archimandrite Athanasios Mitilinaios translated by Constantine Zalalas

a word from the desert

There was a certain Moses, a black Ethiopian, who served as houseman to some official in the administration. His master discharged him for exasperating behavior and for stealing; he was thought even to have committed murder. They say that he had been head of a robber gang, and the principal story of his stealing episodes was one in which he bore a grudge against a shepherd who one night stood between him and his objective with his dogs.

Desiring to kill the shepherd, he searched for the place where he kept the sheep. He was notified that it was across the Nile. The river was then in full flood and

at least a mile across, so he put his sword between his teeth, placed his cloak on his head, plunged into the river, and swam to the other side. While he was swimming across the river, the shepherd was able to escape by burying himself in the sand. Well, Moses selected and killed four rams, tied them together with a cord, and swam back again.

He came to a small slaughtering place and skinned them. Then he ate the best part of the meat and sold the sheepskins to buy some wine. He then drank off a measure of wine, equal to eighteen Italian pints, and went off fifty miles to where he had his band. He was suddenly brought to his senses by some circumstance and he betook himself to a monastery.

Among other things, this too is told of him: Four robbers, not knowing who he was, fell upon him in his monastic cell. He tied them all together like a package, put them on his back like a bundle of straw, and took them to the church where the brethren had gathered. "Since I may not hurt anyone, what do you want me to do with these?"

The robbers confessed and knew then that he was Moses, the onetime notorious and well known robber. They glorified God and spurned the world because of his conversion. For they reasoned thus, "If he who was such a strong and powerful thief fears God, why should we put off our own salvation?"

It was said of Abba Moses the Ethiopian, that the demons attacked him, trying to draw him back into his old ways of intemperance and impurity. He was tempted to such an extent, that he nearly failed in his resolution.

Then he went to the great Isidore, I mean the one in Scete, and related all the details of the contest to him.

Isidore said, "Do not be discouraged. These were the beginnings, and for this reason they were the more severe as they attacked, since they were testing your character. A dog does not by nature stay away from a meat market, but only if the market is closed up and no one gives him anything does he stop coming by. So also in your case. If you stand firm, the demon will have to leave you in discouragement."

Palladius, *Historia Lausiaca* 19.1 6

Abba Moses the Ethiopian, commemorated 28 August/10 September
toparion and icon at: <http://www.comeandseeicons.com/m/cap19.htm>

a word from the desert

Offer a gift of thanks to God: that you are among those who are able to benefit others, instead of those who require assistance; that you do not look to others' hands for help, but they to yours. Grow rich: not in property alone, but also in piety; not in gold alone, but also in virtue—or rather in this alone. Come to be held in higher esteem than your neighbor, by proving yourself more kind. Come to be a god to the unfortunate, by imitating God's mercy.

St. Gregory the Theologian

Six Boys And Thirteen Hands / Iwo Jima

A True Story - <http://www.snopes.com/military/sixboys.asp>

Each year I am hired to go to Washington, DC, with the eighth grade class from Clinton, WI where I grew up, to videotape their trip. I greatly enjoy visiting our nation's capitol, and each year I take some special memories back with me. This fall's trip was especially memorable.

On the last night of our trip, we stopped at the Iwo Jima memorial. This memorial is the largest bronze statue in the world and depicts one of the most famous photographs in history -- that of the six brave soldiers raising the American Flag at the top of a rocky hill on the island of Iwo Jima, Japan, during WW II.

Over one hundred students and chaperones piled off the buses and headed towards the memorial. I noticed a solitary figure at the base of the statue, and as I got closer he asked, 'Where are you guys from?'

I told him that we were from Wisconsin. 'Hey, I'm a cheese head, too! Come gather around, Cheese heads, and I will tell you a story.'

(James Bradley just happened to be in Washington, DC, to speak at the memorial the following day. He was there that night to say good night to his dad, who had passed away. He was just about to leave when he saw the buses pull up. I videotaped him as he spoke to us, and received his permission to share what he said from my videotape. It is one thing to tour the incredible monuments filled with history in Washington, DC, but it is quite another to get the kind of insight we received that night.)

When all had gathered around, he reverently began to speak. (Here are his words that night.)

'My name is James Bradley and I'm from Antigo, Wisconsin. My dad is on that statue, and I just wrote a book called 'Flags of Our Fathers' which is #5 on the New York Times Best Seller list right now. It is the story of the six boys you see behind me.

'Six boys raised the flag. The first guy putting the pole in the ground is Harlon Block. Harlon was an all-state football player. He enlisted in the Marine Corps with all the senior members of his football team. They were off to play another type of game. A game called 'War.' But it didn't turn out to be a game. Harlon, at the age of 21, died with his intestines in his hands. I don't say that to gross you out, I say that because there are people who stand in front of this statue and talk about the glory of war. You guys need to know that most of the boys in Iwo Jima were 17, 18, and 19 years old - and it was so hard that the ones who did make it home never even would talk to their families about it.

(He pointed to the statue) 'You see this next guy? That's Rene Gagnon from New Hampshire. If you took Rene's helmet off at the moment this photo was taken and looked in the webbing of that helmet, you would find a photograph... a photograph of his girlfriend. Rene put that in there for protection because he was scared. He was 18 years old. It was just boys who won the battle of Iwo Jima. Boys. Not old men.

'The next guy here, the third guy in this tableau, was Sergeant Mike Strank. Mike is my hero. He was the hero of all these guys. They called him the 'old man' because he was so old. He was already 24. When Mike would motivate his boys in training camp, he didn't say, 'Let's go kill some Japanese' or 'Let's die for our country.' He knew he was talking to little boys... Instead he would say, 'You do what I say, and I'll get you home to your mothers.'

'The last guy on this side of the statue is Ira Hayes, a Pima Indian from Arizona. Ira Hayes was one who walked off Iwo Jima. He went into the White House with my dad. President Truman told him, 'You're a hero.' He told reporters, 'How can I feel like a hero when 250 of my buddies hit the island with me and only 27 of us walked off alive?'

So you take your class at school, 250 of you spending a year together having fun, doing everything together. Then all 250 of you hit the beach, but only 27 of your classmates walk off alive. That was Ira Hayes He had images of horror in his mind. Ira Hayes carried the pain home with him and eventually died dead drunk, face down at the age of 32 (ten years after this picture was taken).

'The next guy, going around the statue, is Franklin Sousley from Hilltop, Kentucky. A fun-lovin' hillbilly boy. His best friend, who is now 70, told me, 'Yeah, you know, we took two cows up on the porch of the Hilltop General Store. Then we strung wire across the stairs so the cows couldn't get down. Then we fed them Epsom salts. Those cows crapped all night.' Yes, he was a fun-lovin' hillbilly boy. Franklin died on Iwo Jima at the age of 19. When the telegram came to tell his mother that he was dead, it went to the Hilltop General Store. A barefoot boy ran that telegram up to his mother's farm.

The neighbors could hear her scream all night and into the morning. Those neighbors lived a quarter of a mile away.

'The next guy, as we continue to go around the statue, is my dad, John Bradley, from Antigo, Wisconsin, where I was raised. My dad lived until 1994, but he would never give interviews. When Walter Cronkite's producers or the New York Times would call, we were trained as little kids to say 'No, I'm sorry, sir, my dad's not here. He is in Canada fishing. No, there is no phone there, sir. No, we don't know when he is coming back.' My dad never fished or even went to Canada. Usually, he was sitting there right at the table eating his Campbell's soup. But we had to tell the press that he was out fishing. He didn't want to talk to the press.

'You see, like Ira Hayes, my dad didn't see himself as a hero. Everyone thinks these guys are heroes, 'cause they are in a photo and on a monument. My dad knew better. He was a medic. John Bradley from Wisconsin was a caregiver. In Iwo Jima he probably held over 200 boys as they died. And when boys died in Iwo Jima, they writhed and screamed, without any medication or help with the pain.

'When I was a little boy, my third grade teacher told me that my dad was a hero. When I went home and told my dad that, he looked at me and said, 'I want you always to remember that the heroes of Iwo Jima are the guys who did not come back. Did NOT come back.'

'So that's the story about six nice young boys. Three died on Iwo Jima, and three came back as national heroes. Overall, 7,000 boys died on Iwo Jima in the worst battle in the history of the Marine Corps. My voice is giving out, so I will end here. Thank you for your time.'

Suddenly, the monument wasn't just a big old piece of metal with a flag sticking out of the top. It came to life before our eyes with the heartfelt words of a son who did indeed have a father who was a hero. Maybe not a hero for the reasons most people would believe, but a hero nonetheless.

We need to remember that God created this vast and glorious world for us to live in, freely, but also at great sacrifice.

Let us never forget from the Revolutionary War to the current War on Terrorism and all the wars in-between that sacrifice was made for our freedom.

Remember to pray praises for this great country of ours and also pray for those still in murderous unrest around the world.

STOP and thank God for being alive and being free at someone else's sacrifice.

God Bless You and God Bless America.

REMINDER: Everyday that you can wake up free, it's going to be a great day.

One thing I learned while on tour with my 8th grade students in DC that is not mentioned here is...that if you look at the statue very closely and count the number of 'hands' raising the flag, there are 13. When the man who made the statue was asked why there were 13, he simply said the 13th hand was the hand of God.

a word from the desert

It was not only in Palestine and the neighboring cities of Egypt or Syria that he (St. Hilarion) was in high repute, but his fame had reached distant provinces. An officer of the Emperor Constantius whose golden hair and personal beauty revealed his country (Gaul), had long, that is to say from infancy, been pursued by a devil, who forced him in the night to howl, groan, and gnash his teeth. He therefore secretly asked the Emperor for a post-warrant, plainly telling him why he wanted it, and having also obtained letters to the legate at Palestine came with great pomp and a large retinue to Gaza. On his inquiring of the local senators where Hilarion the monk dwelt, the people of Gaza were much alarmed, and supposing that he had been sent by the Emperor, brought him to the monastery, that they might show respect to one so highly accredited, and that, if any guilt had been incurred by them by injuries previously done by them to Hilarion it might be obliterated by their present dutifulness.

The old man at the time was taking a walk on the soft sands and was humming some passage or other from the psalms. Seeing so great a company approaching he stopped, and having returned the salutes of all while he raised his hand and gave them his blessing, after an hour's interval he bade the rest withdraw, but would have his visitor together with servants and officers remain: for by the man's eyes and countenance he knew the cause of his coming. Immediately on being questioned by the servant of God the man sprang up on tiptoe, so as scarcely to touch the ground with his feet, and with a wild roar replied in Syriac in which language he had been interrogated. Pure Syriac was heard flowing from the lips of a barbarian who knew only French and Latin, and that without the absence of a sibilant, or an aspirate, or an idiom of the speech of Palestine. The demon then confessed by what means he had entered into him.

Further, that his interpreters who knew only Greek and Latin might understand, Hilarion questioned him also in Greek, and when he gave the same answer in the same words and alleged in excuse many occasions on which spells had been laid upon him, and how he was bound to yield to magic arts, "I care not," said the saint, "how you

came to enter, but I command you in the name of our Lord Jesus Christ to come out." The man, as soon as he was healed, with a rough simplicity offered him ten pounds of gold. But the saint took from him only bread, and told him that they who were nourished on such food regarded gold as mud.

from Jerome, Life of Hilarion 12, 20, 22—St. Hilarion, commemorated 21 October