



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

GREAT LENT

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Constantine, 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 Anthony Dimitri, Father Cuthbert Jack, Father Elias Warnke, Father Deacon Dennis Lapushansky, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike 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—an 7-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Dillon, Ethel Thomas, Donna, Nick Malec [Maxine's brother], Erin, 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, George & Mika Rocknage, Robert McKivitz, Tom Marriott, Joe Farkas, Liz Obradovich, Liz, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Peter Natishan, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Brandi Thomas, Eleanor Kelly, Bryan, Peter & Karen Special, Amy Boe, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Carol Kowalcheck, Martin Golofski, Joe Paouncic, Anthony Yerace, Joanne Brodrick, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Diane Waryanka, Nathan Forbeck, Joseph Baloga, Andy Torick,

Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Jill Paha, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Debbie Talapasso—Slickville Postmistress, Vince Ferro, 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.

GREAT LENT—the “theme” this year is APPRECIATION. Please plan to fast according to your ability and as your health and schedule allows. REMEMBER: what comes out of your mouth is at least as important as what goes into it! If you have any questions, please see Father Bob

Please remember 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 Seventh Grade and Matt’s Fifth 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, March 21

Divine Liturgy of Saint Basil the Great 10:30 AM

FIFTH SUNDAY OF GREAT LENT—VENERABLE MOTHER MARY OF EGYPT

VENERABLE THEOPHYLACTUS THE CONFESSOR-BISHOP OF NICOMEDIA; APOSTLE HERMAS OF THE 70;
HIEROMARTYR THEODORETUS-PRESBYTER OF ANTIOCH; VENERABLE DOMETIUS-MONK; VENERABLE LAZARUS &
ATHANASIVS OF MURMANSK

Tone 8

Hebrews 9:11-14, Galatians 3:23-19

Mark 10:32-45, Luke 7:36-50

Litany in Blessed Memory of Frank & Helen Riznow—the Riznow Family
Parastas in Blessed Memory of Tillie Kuzman—Debbie & John Pauncic

WEDNESDAY, March 24

Ecumenical Service

7:00 PM

HOLY GHOST WILL HOST—Father Sam Lamendola speaking

Please see Liz Obradovich for refreshment needs

Sunday, March 28	Divine Liturgy of Saint John Chrysostom	10:30 AM
	PALM SUNDAY—ENTRY OF OUR LORD INTO JERUSALEM	
	MARTYRS AGAPIUS, PUBLIUS, TIMOLAUS, ROMULUS, TWO NAMED DIKONISIUS, & TWO NAMED ALEXANDER AT CAESARAEA IN PALESTINE; HIEROMARTYR ALEXANDER—PRESBYTER OF SIDE IN PAMPHYLIA; MARTYR NICANDER OF EGYPT; VENERABLE NICANDER OF GORODETS/NOVGOROD; NEW MARTYR MANUEL OF CRETE	
	*****PAGE 170 IN THE BLACK DIVINE LITURGY BOOKS*****	
	Philippians 4:4-9	
	John 12:1-18	
Wednesday, March 31	Unction	6:00 PM
Thursday, April 1	12 Passion Gospels	6:00 PM
Friday, April 2	Plaschenytsia	7:00 PM
Saturday, April 3	Anticipation Obednitza	10:30 AM
Sunday, April 4	Paschal Divine Liturgy	10:30 AM
	THE RESURRECTION OF OUR LORD AND SAVIOR JESUS CHRIST—PASCHA	
	*****PAGE 179 IN THE BLACK DIVINE LITURGY BOOKS*****	
	Acts 1:1-8	
	John 1:1-17	

BULLETIN INSERT FOR 21 MARCH 2010

FIFTH SUNDAY OF GREAT LENT

VENERABLE MOTHER MARY OF EGYPT

VENERABLE THEOPHYLACTUS THE CONFESSOR-BISHOP OF NICOMEDIA; APOSTLE HERMAS OF THE 70; HIEROMARTYR THEODORETUS-PRESBYTER OF ANTIOCH; VENERABLE DOMETIUS-MONK; VENERABLE LAZARUS & ATHANASIUS OF MURMANSK
TROPARION—TONE 8

The image of God was truly preserved in you, O Mother,
For you took up the Cross and followed Christ.
By so doing, you taught us to disregard the flesh, for it passes away;
But to care instead for the soul, since it is immortal.
Therefore your spirit, O holy Mother Mary, rejoices with the angels.

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

Having been a sinful woman, you became through repentance a Bride of Christ.
Having attained angelic life, you defeated demons with the weapon of the Cross!
Therefore, O most glorious Mary, you are a Bride of the Kingdom!

PROKEIMENON—TONE 4

READER: Let Thy mercy, O Lord, be upon us as we have set our hope on Thee.

PEOPLE: Let Thy mercy, O Lord, be upon us as we have set our hope on Thee.

READER: Rejoice in the Lord, O you righteous! Praise befits the just!

PEOPLE: Let Thy mercy, O Lord, be upon us as we have set our hope on Thee.

READER: God is wonderful in His saints, the God of Israel!

PEOPLE: Let Thy mercy, O Lord, be upon us as we have set our hope on Thee.

READER: Let Thy mercy, O Lord, be upon us.

PEOPLE: As we have set our hope on Thee.

ALLELUIA VERSES—TONE 1

God gives vengeance to me, and subdues people under me.

He magnifies the salvation of the king, and deals mercifully with His Christ, with David and his seed forever!

A Rescue, not a Payment by *Frederica Matthews-Greene* (Frederica@aol.com)

This is currently on the Beliefnet's Christianity home page, an excerpt drawn from the introductory section of my new book, "First Fruits: A Forty-Day Journey Through the Canon of St. Andrew." The publisher, Paraclete, selected this passage, and I guess it was a good choice because it is pretty controversial; the "mini-board" alongside it is pretty heated.

I find that one reason this topic is so controversial that people don't always hear what I'm saying; some assume I'm saying there's no such thing as "Original Sin," when it's more subtle; the term that isn't found in Scripture, nor is the idea that we inherit a debt of guilt from Adam and Eve -- instead, we inherit a damaged soul and a tendency to fall into sin. All of this life is assimilating the Spirit of Christ and being healed to bear his glory. God's forgiveness is given freely.

Others think that Christ's talk of being a "ransom" means a payment to the Father—though, obviously, a ransom is paid to a kidnapper, rather than to the "good guy." A "sacrifice," not a "ransom," is offered to the Father, but that does not mean a tit-for-tat payment, just an offering. Well, it's complicated. Especially because different traditions use the same words but mean different things.

The last time I wrote something on this I was flooded with responses, but found people often had missed what I was saying. They say you have to hear a new idea 7 times before you "get" it, and I know that this Orthodox understanding of the so-called "Atonement" (another term that isn't in the New Testament) is confusing at first. What I present here was the common understanding of the early church and the Scriptures;

in the 11th century Anselm proposed his new understanding, and it caught on in Europe but did not replace the original view elsewhere.

Every day, Christians pray "deliver us from evil," not knowing that the Greek original reads "the evil," that is, "the evil one." The New Testament Scriptures are full of references to the malice of the devil, but we generally overlook them. I think this is because our idea of salvation is that Christ died on the cross to pay His Father the debt for our sins. The whole drama takes place between Him and the Father, and there's no role for the evil one.

But for the early Christians, the evil one was a very real and malevolent presence. Temptation coaxes us toward sin, and sin leads to sickness and death, and ultimately confinement in the realm of the evil one. The devil's main purpose is not to scare us, in a horror-movie way; when we're scared of him we're alert to him, and that might undermine his plans. Instead, he wants to quietly, subtly lure us into stepping away from God. Sin leads to death, but death also leads to sin. Hebrews 2:14 explains that the evil one has always controlled the human race through fear of death; that's what most deeply terrifies us and makes us grab at earthly security. But "whoever would save his life will lose it" (Matthew 16:25). That's the bitter trick. Desperate, selfish clutching lands us in the realm of death.

But God sent Christ to rescue us; He took on human form (showing us that these humble human bodies can bear the presence of God, like the Burning Bush bore His fire), lived a sinless life, went into the realm of Hades like all human flesh, and then blasted it open by His power. Death could not contain Him, because He is Life. When we join ourselves to Him and begin to assimilate His Life, we too are freed from the control of the evil one.

This is not a "ransom" paid to the Father; the Father wasn't holding us captive. It is an offering, but not a payment. Look at it this way. Christ suffered to save us from our sins in the same way a fireman suffers burns and wounds to save a child from a burning home. He may dedicate this courageous act as an offering to the fire chief he loves and admires. He may do it to redeem the child from the malice of the arsonist who started the fire. But his suffering isn't paid to anyone, in the sense of making a bargain. Likewise, God redeemed His people from the hand of Pharaoh when He rescued them in the Red Sea. But He didn't pay Pharaoh anything. He Himself was not paid anything. It was a rescue action, not a business transaction, and our redemption by Christ is the same.

There are some things that developed in Western Christianity that don't appear in this account at all. As you can see, there's no concept that our sins put us in God's debt legally: No idea that somebody has to pay something before He can forgive us. He just

forgives us. When the prodigal son came home, the father was already running toward him with his arms open. He didn't say, "I'd like to take you back, son, but my hands are tied. Who's going to pay this Visa bill?"

This means that something else is missing-guilt. Now, of course we are responsible for our sins, and guilty in that sense. But we're not born carrying the debt of guilt for Adam's sin. That's what the fourth-century theologian Augustine of Hippo meant by the term "Original Sin." But his theory was not widely accepted in the early church (in fact, not all Eastern Christians call him a saint, and he was far from the towering figure that he became in Western thinking later on.) The idea of inborn debt compelled Augustine to say that, logically, a baby who died before baptism would have to be damned.

Instead, although early Christian spiritual writings are continually focusing on sin and repentance, the concepts of guilt and debt rarely appear. St. Andrew, like most writers of the age, views sin instead as a self-inflicted wound. Likewise, he sees God as compassionate rather than wrathful. God is always described as rushing to meet us like the father of the prodigal, or coming like the good Samaritan to bind up our wounds.

In Orthodoxy, there is less of an emphasis on discrete, external acts of sin, and more a sense of it being a pervading sickness. Christ didn't come to save us just from the penalty for our sins, from death and eternal misery. He came to save us from our sins, now, today--from the poison that flows in our veins, that alienates us from the Light, that marches us toward death. He saves us like the fireman carrying that child from a burning building. We are as helpless as that child; nothing we do saves us. But as we gradually creak open the rusty doors of our hearts, we begin to discover the faint sense of His presence. He was there all along, as He is present in every person He creates. Attending to that flickering flame, we nurture it and allow it to spread, until we are filled with His light and glory.

Excerpt from "First Fruits of Prayer: A Forty-Day Journey Through the Canon of St. Andrew", Paraclete Press, 2006

"In Scouting you are combating the brooding of selfishness." Lord Robert Baden-Powell

From the sayings of Abba Mark the Ascetic: **"If "Christ died on our account in accordance with the Scriptures" (Rom. 5:8; I Cor. 15:3), and we do not "live for ourselves", but "for Him who died and rose" on our account (2 Cor. 5:15), it is clear that we are debtors to Christ**

to serve Him till our death. How then can we regard sonship as something which is our due?"

From the sayings of St. Macarius the Great: "Those who love the Lord may be recognized by the fact that because of their hope in Him they bear every affliction that comes, not simply courageously but also wholeheartedly..."

**REMINDER: We are concluding our series of
Ecumenical Lenten Services this week at our church:**

**** *WEDNESDAY, March 24—Father Sam Lamendola at Holy Ghost!* ****

*****This last change was made because of a schedule conflict.*****

Please plan to attend so we can pray WITH and FOR our neighbors!