



## **Holy Ghost Orthodox Church**

**714 Westmoreland Avenue**

**PO Box 3**

**Slickville, PA 15684-0003**

**[724] 468-5581**

[www.holyghostorthodoxchurch.org](http://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, Bishop Robert, 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, Archimandrite Lev, Father Taras Naumenko, Father Nestor Kowal, Father Gabriel Rochell, Father Bill & Pani-Matka Sonia Diakiw, Pani-Matka Linda Oryhon, Father Paul Bigelow, Protodeacon Mykola Dilendorf, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, 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 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Jeff Walewski [thyroid cancer], Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, 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, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C.,

Allie—young girl with leukemia, Heather Kramer, Pete Dimperio, Jane Wartinbee, Steven Sheakley [Pani Gina's cousin], Carmen Talmonti, Matthew—20-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Joseph Mollica, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof, David Buchholz, Yvonne Christy, Myron Spak, Pete Niederberger, Jasmine Walker, Julia Duda, 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.

**This week, February 13-20, is a FAST-FREE WEEK!**

Please remember James John Logue George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men 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 Eighth Grade and Matt’s Sixth 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 13                      Divine Liturgy of Saint John Chrysostom                      10:30 AM  
SUNDAY OF THE PUBLICAN AND THE PHARISEE  
HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH THEM  
MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE, THEODOTA & EUDOXIA-AT  
CANOPUS IN EGYPT; MARTYRS VICTORINUS, VICTOR, NICEPHORUS, CLAUDIUS,  
DIODORUS, SERAPION, & PAPIAS OF EGYPT; MARTYR TYRPHAENES AT CYZICUS;  
SAINT NICETAS OF PERCHEVSKY LAVRA

*Tone 5*

*2 Timothy 3:10-15*

*Luke 18:10-14*

*Litany in Blessed Memory of Walter Burlack—Evelyn Burlack, for their Wedding Anniversary*

*Parastas in Blessed Memory of Emil Paouncic—Debbie & John Paouncic*

**Sunday, February 20**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**SUNDAY OF THE PRODIGAL SON**  
**AFTERFEAST OF THE MEETING OF OUR LORD**  
**PARTHENIUS-BISHOP OF LAMSACUS ON THE HELLESPONT; SAINT LUKE OF MOUNT**  
**STEIRION; 1003 MARTYRS OF NICOMEDIA**

*Tone 6*

1 Corinthians 6:12-20

Luke 15:11-32

**Sunday, February 27**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**MEATFARE SUNDAY—SUNDAY OF THE LAST JUDGMENT**  
**SAINT AUSENTIUS-MONK OF BITHYNIA; SAINT MARON-HERMIT OF SYRIA; SAINT**  
**ABRAHAM-BISHOP OF CHARRES IN MESOPOTAMIA; SAINT CYRIL-EQUAL TO THE**  
**APOSTLES AND TEACHER OF THE SLAVS; SAINT ISAAC-RECLUSE OF THE**  
**PERCEVSKY LAVRA AND 12 GREEK MASTER-BUILDERS OF THE DORMITION**  
**CATHEDRAL IN THE LAVRA; TRANSLATION OF THE RELICS OF PRINCE-MARTYR**  
**MICHAEL & HIS COUNSELOR-SAINTE THEODORE OF CHERNIHIV**

*Tone 7*

I Corinthians 8:8-9:2

Matthew 25:31-46

## **BULLETIN INSERT FOR 13 FEBRUARY 2011**

**SUNDAY OF THE PUBLICAN AND THE PHARISEE**

**HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH**  
**THEM MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE,**  
**THEODOTA & EUDOXIA-AT CANOPUS IN EGYPT; MARTYRS VICTORINUS,**  
**VICTOR, NICEPHORUS, CLAUDIUS, DIODORUS, SERAPION, & PAPIAS OF**  
**EGYPT; MARTYR TYRPHAENES AT CYZICUS; SAINT NICETAS OF**  
**PERCHEVSKY LAVRA**

### **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.

**MEETING OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.**

On the Feast of the Meeting of the Lord, the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Lk 2: 22-40).

On the 40th day after birth the God-Infant was taken to the Jerusalem Temple -- the centre of religious life of the God-chosen nation. By the Law of Moses (Lev 12) a woman, having given birth to a child of the male gender, was forbidden for 40 days to enter into the Temple of God. After this interval the mother came to the Temple with the child, so as to offer to the Lord thanksgiving and a purification sacrifice. The MostHoly Virgin, the Mother of God, did not have need for purification, since without defilement she had given birth to the Source of purity and sanctity, but in profound humility she submitted to the precepts of the Law.

At this time there lived at Jerusalem the righteous elder Simeon (the account about him is located under the day of his commemoration -- 3 February). It had been revealed to him that he would not die until he should behold Christ the Saviour. By inspiration from above, the pious elder went to the Temple at that very moment when the MostHoly Mother of God and Righteous Joseph had brought there the Infant Jesus, so as to fulfill the ritual ceremony of the Law. The God-Bearer Simeon took the God-Infant in his arms, and having given thanks to God, he uttered a prophecy about the Saviour of the world: "Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the

face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel" (Lk 2: 29-32).

Righteous Simeon said to the MostHoly Virgin: "Behold, This One is set for the fall and rising up of many in Israel and for the sign spoken against, and for Thee Thyself a sword shalt pierce the soul, so that the thoughts of many hearts might be revealed" (Lk 2: 35).

At the Temple also the 84 year old widow Anna the Prophetess, daughter of Phanuel (Comm. 3 February), "who did not leave the temple, serving God both day and night in fasting and prayer. And she also at that time, having drawn near, glorified the Lord and spake about Him (the God-Infant) to all awaiting deliverance at Jerusalem" (Lk 2: 37-38).

Before the Birth of Christ, all righteous men and women lived by faith in the Future Messiah the Saviour of the world, and they awaited His coming.

The final righteous ones of the closing Old Testament -- Righteous Simeon and the Prophetess Anna -- were deemed worthy to meet at the Temple the Bearer of the New Testament, in the Person of Whom both Divinity and humanity do meet.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. It is known, that on the day of this solemnity were proclaimed sermons by Sainted Bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphylokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). But in spite of its early origin, this feast was not so solemnly celebrated until the VI Century. During the reign of Justinian in the year 528, a catastrophe befell Antioch -- an earthquake, in which many people perished. And upon this misfortune there followed others. In the year 544 there appeared a pestilential plague, daily carrying off several thousand people. During these days of widespread travail, it was revealed to a certain pious christian that the celebration of the Meeting of the Lord should be done more solemnly.

When at the day of the Meeting of the Lord the all-night vigil was finally made with church procession, the disasters at Byzantium ceased. In thanksgiving to God, the Church established in 544 that the Meeting of the Lord should be done more solemnly.

Church melodists adorned this feast with many a church work of song: in the VII Century -- Sainted Andrew ArchBishop of Crete; in the VIII Century -- Sainted Cosma Bishop of Maium, Monk John Damascene, Sainted Germanos Patriarch of Constantinople; and in the IX Century -- Sainted Joseph the Studite, ArchBishop of Thessalonika.

With the event of the Meeting of the Lord is associated the icon of the MostHoly Mother of God named: "the Softening of Evil Hearts" or "Simeon's Prophecy", which it is necessary to distinguish from the icon "Seven Arrows".

The icon "Simeon's Prophecy" symbolises the fulfillment of the prophecy of the righteous elder Simeon: "for Thee Thyself a sword shalt pierce the soul" (Lk 2: 35).

## **The Meeting of the Lord in the Temple**

The Christmas~Epiphany season comes to an end with the feast of the Meeting of the Lord in the Temple on the second of February, forty days after the feast of the Savior's birth. Like most major festivals of the Church, the feast of the Lord's Meeting is kept with an eight-day postfeast celebration. The conclusion of this festival brings to a close the liturgical cycle which began at the beginning of the Christmas fast.

According to the Gospel of Saint Luke, Jesus was brought to the temple on the fortieth day after His birth in obedience to the Mosaic law which He as the Messiah had come to fulfill.

And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons."

The liturgy of the Church is clear about why this act of submission to the law of Moses was performed. We have already seen it in the act of Jesus' circumcision. The Lord had to do all things according to God's law so that in Him the law might be literally fulfilled in all of its details, and that this fulfillment might be given to all who accept Him.

Today He who once gave the law to Moses on Sinai Submits Himself to the ordinances of the law, For our sake becoming as we are, in His compassion. Now the God of purity as a holy Child has opened a pure womb, ..

And as God is brought as an offering to Himself, Setting Us free from the curse of the law, And granting light to our souls.<sup>1</sup>

When the Lord Jesus is brought by His parents to the temple, He is met there by the old man Simeon and the old woman Anna. It is from this meeting in the temple that the festival gets its name in the Orthodox Church.<sup>2</sup> This meeting is spiritually and theologically significant it tells us that the Old is over and that the New has come. It tells us that the two covenants have now met: Israel has accomplished its God-given task in producing the Messiah. The promises made to Abraham in the beginning of the nation's calling have now been fulfilled. Israel's glory has dawned in the person of Christ who is now encountered in the world as the "light of revelation to the Gentiles." In Him the whole world is illumined and saved. The New Testament has come. God's final covenant community is established on earth. In Abraham's seed all the families of the world have been blessed. The old man and the old woman who meet Jesus in the temple and recognize Him for who He is symbolize in their oldness the passing away of the ancient customs, rituals and laws which were "but a shadow of the good things to come instead of the true form of these realities." (Heb .10:1) For, as the apostle Paul has said in another place, the ancient laws were "only a shadow of what is to come, but the substance belongs to Christ" who has brought to the whole world a "new creation." (Col 2:17, 1 Cor 5:17, .Ga1-6:15)

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see

death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."

(.) And there was a prophetess Anna, the daughter of Phanuel of the tribe of Asher; she was of a great age having lived with her husband seven years from her virginity, and as a widow till she was eighty -four. She did not depart from the temple, worshipping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. (Lk 2:25-38)

The old testament readings for the feast of the Meeting tell how the children born to the people of Israel, male and female, were to be offered in the temple with sacrifices and prayers. They also tell how the prophet Isaiah saw the Lord in a vision, enthroned in the Jerusalem temple, and prophesied that this same Lord would be worshipped by none other than the Egyptians, the very symbol of the hostile Gentiles who violently opposed the people of Israel and their God.<sup>3</sup>

In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its borders. It will be a sign and a witness to the Lord-of hosts in the land of Egypt; when they cry to the Lord because of oppressors he will send them a savior, and will defend and deliver them. And the Lord will make himself known to the Egyptians and the Egyptians will know the Lord in that day and worship.

and they will make vows to the Lord and perform them. (Isaiah 19:19-21)

Not only Egypt, but the whole world has received a Savior in the person of the Lord's Messiah; the Messiah who is Himself the Lord in human flesh. This is the astounding proclamation of the Meeting of the Lord in the temple. It is the reason for the great celebration which concludes the Winter Pascha.

He who is borne on high by the cherubim, And praised in hymns by the seraphim, Is brought today to the temple according to the law.

He rests on the arms of the old man as on a throne.

He receives from Joseph gifts befitting God:

A pair of doves which symbolize the spotless Church And the newly-chosen people from among the Gentiles, And two young pigeons, for He Who is presented is the originator of the two covenants, both old and new.

Simeon has now been granted the fulfillment of the prophecies concerning himself, And he blesses Mary, the Virgin and Theotokos, Foretelling in figures the passion of her Son.

From Him he begs release from this life, crying aloud:

Now let me depart in peace, O Master,

As You have promised me,

For I have seen the pre-eternal Light !<sup>4</sup>

Rejoice, O Virgin Theotokos, full of grace!

From you shone the Sun of Righteousness, Christ our God!

Enlightening those who sat in darkness.

Rejoice, and be glad, O righteous Elder, 'You accepted in your arms the Redeemer of our souls, Who grants us the resurrection !5

1 Vespers of the feast.

2 In the Christian west this feast is called the Purification of Mary.

3 The old testamental readings from Exodus, Leviticus and Numbers.

4 Vespers of the feast.

5 Troparion of the feast.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, 1984; available at: 800-204-book.]

### **Mine Eyes Have Seen Thy Salvation**

When the elder Simeon held the Christ Child in his arms at their meeting in the temple on the fortieth day after Jesus' birth, he said that he was now ready to die. He could depart in peace because his eyes had seen the Lord's Christ, the salvation which God had prepared from the foundation of the world which was now revealed in the presence of all people. According to St. Luke's Gospel, Simeon sang a song when he held the Christ Child in his arms and blessed God His Father. This canticle has become part of the Orthodox liturgy, being sung every evening at Vespers.

**Lord, now lettest Thou Thy servant depart in peace, According to Thy word, For mine eyes have seen Thy salvation Which Thou hast prepared before the face of all people, A light to enlighten the Gentiles, And the glory of Thy people, Israel.'**

These words of the elder Simeon are placed on the lips of all Christians at the end of each day, which is the beginning of each liturgical day (for the Bible says that "there was evening and there was morning, one day," Gen 1:5), because all who have met the Lord are ready to die, for their eyes have beheld the salvation of the world.

The elder Simeon was inspired by the Holy Spirit to go to meet the Child Jesus in the temple. He was inspired by the [*See Lk 2:29-32. The translation here is that normally used at Orthodox liturgical services.*] Spirit to know that he would not die before he had seen Him. He was inspired to recognize Him at His coming. He was inspired to proclaim Him as the Messiah who was "set for the fall and rising of many in Israel, and for a sign that is spoken against . . . that the thoughts of many hearts may be re-vealed." (Lk 2:34-35) And he was inspired to predict the sufferings which His mother Mary would endure when He would be nailed to the Cross, offering His life for the life of the world. For such is the traditional interpretation of his words concerning the sword that was to pierce Mary's soul. (See Lk 2:35) Simeon was inspired by God's Spirit to meet Jesus Christ; to see and to bear witness. Surely he saw things that others never would see, and in fact did not see, in the same situation, For he was "righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him." (Lk 2:25) Yet what Simeon saw, inspired though he was, is much less-at least humanly speaking-than what many others have seen. It is certainly less than what we ourselves have seen who live in the twentieth century of the Christian era.



We who live in the Church of Christ today have seen the Child Jesus. But we have also seen the grown-up Christ. We have seen the Lord not only as a little Child of forty days. But we have learned of the annunciation of the angel to the Virgin. We have been given insight into the miraculous manner of his birth. We have observed His circumcision on the eighth day, and His meeting in the temple with Simeon and Anna on the fortieth. We have stood at the Jordan and witnessed His encounter with the Baptist. We have listened to the testimony of the Forerunner, the friend of the Bridegroom who was sent to prepare His way. We have been present at the baptism, the Epiphany in the Jordan. We have heard the Father's voice and seen the Spirit descending and remaining upon Him, anointing Him in His humanity to be the Lord's Christ, the Messiah of God who is the Lord Himself as God's beloved Son. We have followed Him into the desert to be tempted by the devil. We have seen His words and observed His miracles. We have been confronted with His question: Who do you say that I am? And we have answered with Peter and all of the apostles: You are the Christ, the Son of the living God! And we have gone with Him up to Jerusalem. We have eaten with Him in the upper room, enjoying the Master's hospitality, with uplifted minds. We have stood by the Cross. We have gone to the tomb. We have seen Him raised and glorified. We have been breathed upon and have received His Spirit. The tongues of fire which He came to cast upon the earth have been sent upon us. We have been anointed with His Spirit, filled with power from on high- the very same Spirit that inspired the elder Simeon to know that he would not die before he had seen the Savior, the Spirit that led him that day to the temple and moved him to sing the song that we all now sing each evening of our lives:

For mine eyes have seen Thy salvation!

Our eyes have indeed seen God's salvation. For we have seen Christ. And even more. We have seen those who have seen Christ. We have seen Simeon and Anna, and with them, Mary the Virgin and Joseph. We have seen the Forerunner John, with all of the apostles. We have seen their successors, as well as their predecessors. We have seen the three young men in the fiery furnace of Babylon, and have beheld them singing and dancing in the flames. We have seen and heard the great assembly of forefathers and mothers, and have celebrated their memory with delight. We have observed the patriarchs and prophets who have told us of Christ's coming. And when He appeared, we have seen those who met Him and those who received Him.

Following the apostles, we have observed the confessors and martyrs, and have sung praises to their blood as the seed of the Church. We have glorified the new covenant saints, the fathers and mothers: Basil, Gregory, John, Macrina, Nonna, Anthusa... and the numberless holy people who have seen and loved the Lord down through the ages, just unto our own, to our beloved Saint Herman of Alaska, and our beloved Father Alexander. Humanly speaking we have seen much more than Simeon saw that day in the temple; incomparably more! Yet it may sadly have to be said that with the eyes of our spirits we have seen incomparably less. If this is so, it is no fault of the Lord's. For He has done everything that we might see

Him in the Spirit in the midst of His Church. He has done everything that the words of the letter of Peter in the scriptures could be applied directly to us:

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him, you believe in him and rejoice in him with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls. (1 Pet 1:3-9)

We have not seen Jesus with our human eyes; and we do not now see Him. But we believe in Him and love Him and rejoice in Him with unutterable and exalted joy. We behold Him with the eyes of our spirits when, inspired by His Spirit, we celebrate in the Church each year the Winter Pascha of His Coming.

The Lover of Man,  
Who fulfills everything in the law,  
Is now brought into the temple of God.  
Simeon the elder receives Him in his aged arms crying:  
Let me now depart to the blessed life,  
For today I see You clothed in mortal flesh, The Lord of life and the Master of death.

You have shone forth, O Lord,  
O Light of revelation to the Gentiles.  
You are the Sun of Righteousness,  
Enthroned upon a radiant cloud.  
You have fulfilled the shadows of the law.  
The grace of renewal begins to shine.  
When Simeon received You he cried out in joy:  
Release me now from corruption,  
For today I have seen You, my Master!

Today the holy Mother who is beyond all temples, Enters into the temple of God.  
She reveals to the world its Creator,  
And the Giver of the law.  
Simeon the elder receives Him in his arms.  
He worships Him and cries out:  
Lord now let Your servant depart in peace, For I have seen You-the Savior of our souls  
!2

2Vespers of the last day of the postfeast of the Meeting of the Lord in the Temple.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, available at: 800-204-book]

O Lord, Sun of justice, thou hast appeared as a light for the revelation of the Gentiles, sitting on a bright cloud, fulfilling the shadowy Law and revealing the beginning of the

new grace. Wherefore, when Simeon beheld thee, he lifted his voice, crying, "Lettest thou me depart from corruption; for I have today beheld thee."

Thou wast incarnate as thou wast pleased to be, being carried in the arms of the ever-Virgin, without being separated from thy Godhead in the bosom of the Father; and wast delivered into the hands of Simeon, the God-receiver, O thou who holdest all creation in thy hand. Wherefore, he shouted with joy, crying, "Now lettest thou me, thy servant, depart in peace; for I have beheld thee, O Master."

*Prosomia from Matins of the Feast of the Presentation of the Lord Icon and troparion at:*

<http://www.comeandseeicons.com/festal/lkg04.htm>

## **A Tribute to the Steelers—via Pauline Witkowsky**

Being a Steeler fan means so much more than football. It means being from a corner of the world unlike any other.

It means being from a place where the people are so tough-minded that they have survived the Homestead strikes, the Johnstown flood and most recently the Etna Floods. These people have the DNA of hard work, in mills and mines, without the necessity of complaint. They live simply, with no frills. They don't have movie stars or fancy cars.

Instead, they have simple traditions like kielbasa, Kennywood, and celebrations. They live in distinctive neighborhoods like Polish Hill and the Hill District and all of the surrounding counties.

These people are genuine.

They don't have chic internet cafes and cappuccinos, but they have The Original Hot Dog joint, Primanti's, Eat n' Park and Iron City Beer.

People from Pittsburgh don't have sunny beaches or fancy boats, but the rivers roll gently, connecting the small towns of people whose histories have been built on strength and humility.

People from Pittsburgh don't have the biggest shopping malls or the best nightclubs, but they'll take Friday night high school football and Steeler Sunday over anything.

Steeler football means so much more than you think. It symbolizes a Diaspora of generations who had the best childhood they could imagine.

They ran free without a care or concern in the valleys of those Allegheny Mountains. Their blue-collar world was easy...there was no one to tell them that they lacked material things. There was no one to tell them that they needed more.

As the steel mills closed and the jobs disappeared, some of these people had to leave. While the world benefits because they spread their Pittsburgh values, they long for their home where things were simpler and more pure.

They teach their kids about Jack Lambert, Lynn Swann, Terry Bradshaw, Franco Harris, Jack Ham, L.C. Greenwood, Joe Greene, and Myron Cope in hopes of imparting not just the knowledge, but the feeling that they represented.

They are everywhere, those Terrible Towels. They wave, not just for the team, but for the hearts they left behind. They wave in living rooms in Fort Lauderdale and in the bars of Washington, D.C. They wave all the way to the Seattle Superdome! They wave for the Rooney family, whose values mirror our own—loyalty, grit, and humility. They wave for football players like Jerome Bettis and Hines Ward, whose unselfishness and toughness have allowed sports to be about the game and the team.

Make no mistake that Steeler football is not just about football. I could not be prouder to be from the Pittsburgh area than I am right now! Even if you no longer live in the area, you have South-Western Pennsylvania in your blood no matter where you go.

And deep down in your heart of hearts, you can still hear the Super Bowls of times past, the excitement in everyone's voices, especially our fathers, cousins, and anyone else who gathered around the TV on Football Sundays! Make no mistake, it's just as exciting right now! It's not just about rivalries and who is better than the other, it's about family, tradition and roots! It's more than football, but it's football at its finest! If you now live in Arizona , Colorado , Ohio , Indiana , California , Florida , Nevada , or Texas , be proud of where you were born and who your FIRST favorite football team was!

Go Steelers...Picksburgh GO STILLERS! Ah yes! "Picksburgh"  
Yunz is from the Picksburgh area or maybe you grew up there if:

1. You didn't have a spring break in high school.
2. You walk carefully when it is "slippy" outside.
3. You often go down to the "crick."
4. You've told your children to "red up" their rooms.
5. You can remember telling your little brother/sister to stop being so "nebbby."

6. You've gotten hurt by falling into a "jaggerbush".
7. Your mother or grandmother has been seen wearing a "babushka" on her head.
8. You've "worshed" the clothes.
9. I ask you to hand me one of those "Gum-Bands" an' you actually know what I'm talking about.
10. You know you can't drive too fast on the back roads, because of the deer.
11. You know Beaver Valley, Turtle Crick, Mars, Slippery Rock, Greentree, and New Castle are names of towns. And you've been to most, if not all, of them.
12. A girl walks up to three of her girlfriends and says, "HEY, YENZ GUYS!"
13. You hear "you guyses" and don't think twice. Example: "you guyses hause is nice."
14. You know the three rivers by name and understand that "The Point" isn't just on a writing instrument.
15. Someone refers to "The Mon" or "The Yough" and you know exactly what they're talking about.
16. You remember the blizzard of 1993 (or 1976, or 1950, or 1939, or...) and remember not being able to go outside because the snow was over your head and you would have suffocated.
17. Someone starts the chant, "Here we go Still-ers!" and you join in. In the proper cadence, waving the appropriately colored towel.
18. Bob Prince and "There's a bug loose on the rug." hold special meaning for you.
19. You've either eaten a Farkleberry Tart or know someone who has.
20. You drink pop, eat hoagies, love perogies and one of your favorite sandwiches actually has coleslaw and French-fries ON it.
21. You know what a "still mill" is.
22. You expect temps in the winter to be record-breaking cold and temps in the summer to be record-breaking hot.
23. You know what Eat 'N Park is and frequently ate breakfast there at 2:00 AM after the bar closed and made fun of people.
24. You order "dippy eggs" in a restaurant and get exactly what you wanted.
25. You spent your summers, or a school picnic at Luna Park, Kennywood, Westview, White Swan Park, Sand Castle, or Idlewild.
26. You've been to the Braun's Bread Plant or Story Book Forest for a school field trip. We went to the Heinz plant and the Isaly's plant for Cub Scouts.
27. "Chipped ham" was always in your refrigerator when you was growin'up.

28. You refuse to buy any condiments besides Heinz unless a Pittsburgh athlete's picture is on the side of the container.
29. When you call the dog or the kids you shout, "Kum-mere" and they come.
30. Franco, Roberto, and Mario don't need last names and you can recite their exploits by heart.
31. Food at a wedding reception consists of rigatoni, stuffed cabbage, sauerkraut and Polska kielbasa.

You'll send this on to family and friends who used to live in the Pittsburgh area as well as to those who have never lived there, just so they can appreciate how different western PA really is.  
Wonder how many of yinz guys actually understood all dat?  
Some folks just don't.

**(Just in from a wonderful IUP coop teacher over in Johnstown .)**

***It's winter in Pennsylvania and the gentle breezes blow  
Seventy miles an hour at twenty-five below.  
Oh, how I love Pennsylvania when the snow's up to your butt  
You take a breath of winter and your nose gets frozen shut.  
Yes, the weather here is wonderful so I guess I'll hang around  
I could never leave Pennsylvania 'cause I'm frozen to the ground!!!***

"It is only when you know a boy's environment that you can know what influences to bring to bear." B.P.

Ptolemais is a city of Phoenicia. There is a village nearby called Parasma in which there resided a great elder. He had a disciple named John who was also great and who excelled in obedience. One day the elder sent the disciple to perform a task for him, giving him a little bread to sustain him on the way. The disciple went and completed the task and then came back, bringing the bread with him untouched. When the elder saw the bread, he said to him, "Why did you not eat any of the bread I gave you, my child?" Making a prostration, the disciple said to the elder, "Forgive me, father, but when you blessed the bread and dismissed me, you did not say I was to eat of the bread, and that is why I did not eat it." Amazed at the disciple's discernment, the elder gave him his blessing.

*John Moschus, Leimonarion (The Spiritual Meadow) 56*

Yep, I did a full baptism in an old farm pond once—the church had used the pond for years, but the family that owned it moved. The new owners were happy to let us use the pond. It was a beautiful setting and a beautiful day (albeit very hot)—green grass, blue skies, the congregation all there, wow. I had been married recently and my new bride was there too.

As we walked into the farm pond, I noticed a huge amount of sediment with every step I took. It wasn't until we got about a dozen steps in that the 'sediment' rose top and we realized why there was sooo much sediment. It seemed that the new owners had decided that the septic tank was just too much effort!

"Do you want to continue this?" and he said "yep"—waist (waste?) deep into this pond we go. We (I had another fellow helping me) lay him backwards to baptism him.

Two things about that—I have never had anyone have less water over his nose to cover him, nor have I ever had anyone come back up to standing all by themselves!!!

Oh, and by the way—I didn't have a change of clothes—we were in Lisa's car—which didn't have air conditioning—and we were an hour away from home!!!

*e-mail from Rev. Terry Polen*



## **Holy Ghost Orthodox Church**

**714 Westmoreland Avenue**

**PO Box 3**

**Slickville, PA 15684-0003**

**[724] 468-5581**

[www.holyghostorthodoxchurch.org](http://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, Bishop Robert, 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, Archimandrite Lev, Father Taras Naumenko, Father Nestor Kowal, Father Gabriel Rochell, Father Bill & Pani-Matka Sonia Diakiw, Pani-Matka Linda Oryhon, Father Paul Bigelow, Protodeacon Mykola Dilendorf, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, 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 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Jeff Walewski [thyroid cancer], Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, 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, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C.,



Allie—young girl with leukemia, Heather Kramer, Pete Dimperio, Jane Wartinbee, Steven Sheakley [Pani Gina's cousin], Carmen Talmonti, Matthew—20-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Joseph Mollica, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof, David Buchholz, Yvonne Christy, Myron Spak, Pete Niederberger, Jasmine Walker, Julia Duda, 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.

**This week, February 13-20, is a FAST-FREE WEEK!**

Please remember James John Logue George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men 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 Eighth Grade and Matt’s Sixth 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 13                      Divine Liturgy of Saint John Chrysostom                      10:30 AM  
SUNDAY OF THE PUBLICAN AND THE PHARISEE  
HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH THEM  
MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE, THEODOTA & EUDOXIA-AT  
CANOPUS IN EGYPT; MARTYRS VICTORINUS, VICTOR, NICEPHORUS, CLAUDIUS,  
DIODORUS, SERAPION, & PAPIAS OF EGYPT; MARTYR TYRPHAENES AT CYZICUS;  
SAINT NICETAS OF PERCHEVSKY LAVRA

*Tone 5*

*2 Timothy 3:10-15*

*Luke 18:10-14*

*Litany in Blessed Memory of Walter Burlack—Evelyn Burlack, for their Wedding Anniversary*

*Parastas in Blessed Memory of Emil Paouncic—Debbie & John Paouncic*

**Sunday, February 20**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**SUNDAY OF THE PRODIGAL SON**  
**AFTERFEAST OF THE MEETING OF OUR LORD**  
**PARTHENIUS-BISHOP OF LAMSACUS ON THE HELLESPONT; SAINT LUKE OF MOUNT**  
**STEIRION; 1003 MARTYRS OF NICOMEDIA**

*Tone 6*

1 Corinthians 6:12-20

Luke 15:11-32

**Sunday, February 27**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**MEATFARE SUNDAY—SUNDAY OF THE LAST JUDGMENT**  
**SAINT AUSENTIUS-MONK OF BITHYNIA; SAINT MARON-HERMIT OF SYRIA; SAINT**  
**ABRAHAM-BISHOP OF CHARRES IN MESOPOTAMIA; SAINT CYRIL-EQUAL TO THE**  
**APOSTLES AND TEACHER OF THE SLAVS; SAINT ISAAC-RECLUSE OF THE**  
**PERCEVSKY LAVRA AND 12 GREEK MASTER-BUILDERS OF THE DORMITION**  
**CATHEDRAL IN THE LAVRA; TRANSLATION OF THE RELICS OF PRINCE-MARTYR**  
**MICHAEL & HIS COUNSELOR-SAINT THEODORE OF CHERNIHIV**

*Tone 7*

I Corinthians 8:8-9:2

Matthew 25:31-46

## **BULLETIN INSERT FOR 13 FEBRUARY 2011**

**SUNDAY OF THE PUBLICAN AND THE PHARISEE**

**HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH**  
**THEM MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE,**  
**THEODOTA & EUDOXIA-AT CANOPUS IN EGYPT; MARTYRS VICTORINUS,**  
**VICTOR, NICEPHORUS, CLAUDIUS, DIODORUS, SERAPION, & PAPIAS OF**  
**EGYPT; MARTYR TYRPHAENES AT CYZICUS; SAINT NICETAS OF**  
**PERCHEVSKY LAVRA**

### **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.

**MEETING OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.**

On the Feast of the Meeting of the Lord, the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Lk 2: 22-40).

On the 40th day after birth the God-Infant was taken to the Jerusalem Temple -- the centre of religious life of the God-chosen nation. By the Law of Moses (Lev 12) a woman, having given birth to a child of the male gender, was forbidden for 40 days to enter into the Temple of God. After this interval the mother came to the Temple with the child, so as to offer to the Lord thanksgiving and a purification sacrifice. The MostHoly Virgin, the Mother of God, did not have need for purification, since without defilement she had given birth to the Source of purity and sanctity, but in profound humility she submitted to the precepts of the Law.

At this time there lived at Jerusalem the righteous elder Simeon (the account about him is located under the day of his commemoration -- 3 February). It had been revealed to him that he would not die until he should behold Christ the Saviour. By inspiration from above, the pious elder went to the Temple at that very moment when the MostHoly Mother of God and Righteous Joseph had brought there the Infant Jesus, so as to fulfill the ritual ceremony of the Law. The God-Bearer Simeon took the God-Infant in his arms, and having given thanks to God, he uttered a prophecy about the Saviour of the world: "Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the

face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel" (Lk 2: 29-32).

Righteous Simeon said to the MostHoly Virgin: "Behold, This One is set for the fall and rising up of many in Israel and for the sign spoken against, and for Thee Thyself a sword shalt pierce the soul, so that the thoughts of many hearts might be revealed" (Lk 2: 35).

At the Temple also the 84 year old widow Anna the Prophetess, daughter of Phanuel (Comm. 3 February), "who did not leave the temple, serving God both day and night in fasting and prayer. And she also at that time, having drawn near, glorified the Lord and spake about Him (the God-Infant) to all awaiting deliverance at Jerusalem" (Lk 2: 37-38).

Before the Birth of Christ, all righteous men and women lived by faith in the Future Messiah the Saviour of the world, and they awaited His coming.

The final righteous ones of the closing Old Testament -- Righteous Simeon and the Prophetess Anna -- were deemed worthy to meet at the Temple the Bearer of the New Testament, in the Person of Whom both Divinity and humanity do meet.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. It is known, that on the day of this solemnity were proclaimed sermons by Sainted Bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphylokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). But in spite of its early origin, this feast was not so solemnly celebrated until the VI Century. During the reign of Justinian in the year 528, a catastrophe befell Antioch -- an earthquake, in which many people perished. And upon this misfortune there followed others. In the year 544 there appeared a pestilential plague, daily carrying off several thousand people. During these days of widespread travail, it was revealed to a certain pious christian that the celebration of the Meeting of the Lord should be done more solemnly.

When at the day of the Meeting of the Lord the all-night vigil was finally made with church procession, the disasters at Byzantium ceased. In thanksgiving to God, the Church established in 544 that the Meeting of the Lord should be done more solemnly.

Church melodists adorned this feast with many a church work of song: in the VII Century -- Sainted Andrew ArchBishop of Crete; in the VIII Century -- Sainted Cosma Bishop of Maium, Monk John Damascene, Sainted Germanos Patriarch of Constantinople; and in the IX Century -- Sainted Joseph the Studite, ArchBishop of Thessalonika.

With the event of the Meeting of the Lord is associated the icon of the MostHoly Mother of God named: "the Softening of Evil Hearts" or "Simeon's Prophecy", which it is necessary to distinguish from the icon "Seven Arrows".

The icon "Simeon's Prophecy" symbolises the fulfillment of the prophecy of the righteous elder Simeon: "for Thee Thyself a sword shalt pierce the soul" (Lk 2: 35).

## **The Meeting of the Lord in the Temple**

The Christmas~Epiphany season comes to an end with the feast of the Meeting of the Lord in the Temple on the second of February, forty days after the feast of the Savior's birth. Like most major festivals of the Church, the feast of the Lord's Meeting is kept with an eight-day postfeast celebration. The conclusion of this festival brings to a close the liturgical cycle which began at the beginning of the Christmas fast.

According to the Gospel of Saint Luke, Jesus was brought to the temple on the fortieth day after His birth in obedience to the Mosaic law which He as the Messiah had come to fulfill.

And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons."

The liturgy of the Church is clear about why this act of submission to the law of Moses was performed. We have already seen it in the act of Jesus' circumcision. The Lord had to do all things according to God's law so that in Him the law might be literally fulfilled in all of its details, and that this fulfillment might be given to all who accept Him.

Today He who once gave the law to Moses on Sinai Submits Himself to the ordinances of the law, For our sake becoming as we are, in His compassion. Now the God of purity as a holy Child has opened a pure womb, ..

And as God is brought as an offering to Himself, Setting Us free from the curse of the law, And granting light to our souls.<sup>1</sup>

When the Lord Jesus is brought by His parents to the temple, He is met there by the old man Simeon and the old woman Anna. It is from this meeting in the temple that the festival gets its name in the Orthodox Church.<sup>2</sup> This meeting is spiritually and theologically significant it tells us that the Old is over and that the New has come. It tells us that the two covenants have now met: Israel has accomplished its God-given task in producing the Messiah. The promises made to Abraham in the beginning of the nation's calling have now been fulfilled. Israel's glory has dawned in the person of Christ who is now encountered in the world as the "light of revelation to the Gentiles." In Him the whole world is illumined and saved. The New Testament has come. God's final covenant community is established on earth. In Abraham's seed all the families of the world have been blessed. The old man and the old woman who meet Jesus in the temple and recognize Him for who He is symbolize in their oldness the passing away of the ancient customs, rituals and laws which were "but a shadow of the good things to come instead of the true form of these realities." (Heb .10:1) For, as the apostle Paul has said in another place, the ancient laws were "only a shadow of what is to come, but the substance belongs to Christ" who has brought to the whole world a "new creation." (Col 2:17, 1 Cor 5:17, .Ga1-6:15)

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see

death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."

(.) And there was a prophetess Anna, the daughter of Phanuel of the tribe of Asher; she was of a great age having lived with her husband seven years from her virginity, and as a widow till she was eighty -four. She did not depart from the temple, worshipping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. (Lk 2:25-38)

The old testament readings for the feast of the Meeting tell how the children born to the people of Israel, male and female, were to be offered in the temple with sacrifices and prayers. They also tell how the prophet Isaiah saw the Lord in a vision, enthroned in the Jerusalem temple, and prophesied that this same Lord would be worshipped by none other than the Egyptians, the very symbol of the hostile Gentiles who violently opposed the people of Israel and their God.<sup>3</sup>

In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its borders. It will be a sign and a witness to the Lord-of hosts in the land of Egypt; when they cry to the Lord because of oppressors he will send them a savior, and will defend and deliver them. And the Lord will make himself known to the Egyptians and the Egyptians will know the Lord in that day and worship.

and they will make vows to the Lord and perform them. (Isaiah 19:19-21)

Not only Egypt, but the whole world has received a Savior in the person of the Lord's Messiah; the Messiah who is Himself the Lord in human flesh. This is the astounding proclamation of the Meeting of the Lord in the temple. It is the reason for the great celebration which concludes the Winter Pascha.

He who is borne on high by the cherubim, And praised in hymns by the seraphim, Is brought today to the temple according to the law.

He rests on the arms of the old man as on a throne.

He receives from Joseph gifts befitting God:

A pair of doves which symbolize the spotless Church And the newly-chosen people from among the Gentiles, And two young pigeons, for He Who is presented is the originator of the two covenants, both old and new.

Simeon has now been granted the fulfillment of the prophecies concerning himself, And he blesses Mary, the Virgin and Theotokos, Foretelling in figures the passion of her Son.

From Him he begs release from this life, crying aloud:

Now let me depart in peace, O Master,

As You have promised me,

For I have seen the pre-eternal Light !<sup>4</sup>

Rejoice, O Virgin Theotokos, full of grace!

From you shone the Sun of Righteousness, Christ our God!

Enlightening those who sat in darkness.

Rejoice, and be glad, O righteous Elder, 'You accepted in your arms the Redeemer of our souls, Who grants us the resurrection !5

1 Vespers of the feast.

2 In the Christian west this feast is called the Purification of Mary.

3 The old testamental readings from Exodus, Leviticus and Numbers.

4 Vespers of the feast.

5 Troparion of the feast.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, 1984; available at: 800-204-book.]

### **Mine Eyes Have Seen Thy Salvation**

When the elder Simeon held the Christ Child in his arms at their meeting in the temple on the fortieth day after Jesus' birth, he said that he was now ready to die. He could depart in peace because his eyes had seen the Lord's Christ, the salvation which God had prepared from the foundation of the world which was now revealed in the presence of all people. According to St. Luke's Gospel, Simeon sang a song when he held the Christ Child in his arms and blessed God His Father. This canticle has become part of the Orthodox liturgy, being sung every evening at Vespers.

**Lord, now lettest Thou Thy servant depart in peace, According to Thy word, For mine eyes have seen Thy salvation Which Thou hast prepared before the face of all people, A light to enlighten the Gentiles, And the glory of Thy people, Israel.'**

These words of the elder Simeon are placed on the lips of all Christians at the end of each day, which is the beginning of each liturgical day (for the Bible says that "there was evening and there was morning, one day," Gen 1:5), because all who have met the Lord are ready to die, for their eyes have beheld the salvation of the world.

The elder Simeon was inspired by the Holy Spirit to go to meet the Child Jesus in the temple. He was inspired by the [*See Lk 2:29-32. The translation here is that normally used at Orthodox liturgical services.*] Spirit to know that he would not die before he had seen Him. He was inspired to recognize Him at His coming. He was inspired to proclaim Him as the Messiah who was "set for the fall and rising of many in Israel, and for a sign that is spoken against . . . that the thoughts of many hearts may be re-vealed." (Lk 2:34-35) And he was inspired to predict the sufferings which His mother Mary would endure when He would be nailed to the Cross, offering His life for the life of the world. For such is the traditional interpretation of his words concerning the sword that was to pierce Mary's soul. (See Lk 2:35) Simeon was inspired by God's Spirit to meet Jesus Christ; to see and to bear witness. Surely he saw things that others never would see, and in fact did not see, in the same situation, For he was "righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him." (Lk 2:25) Yet what Simeon saw, inspired though he was, is much less-at least humanly speaking-than what many others have seen. It is certainly less than what we ourselves have seen who live in the twentieth century of the Christian era.

We who live in the Church of Christ today have seen the Child Jesus. But we have also seen the grown-up Christ. We have seen the Lord not only as a little Child of forty days. But we have learned of the annunciation of the angel to the Virgin. We have been given insight into the miraculous manner of his birth. We have observed His circumcision on the eighth day, and His meeting in the temple with Simeon and Anna on the fortieth. We have stood at the Jordan and witnessed His encounter with the Baptist. We have listened to the testimony of the Forerunner, the friend of the Bridegroom who was sent to prepare His way. We have been present at the baptism, the Epiphany in the Jordan. We have heard the Father's voice and seen the Spirit descending and remaining upon Him, anointing Him in His humanity to be the Lord's Christ, the Messiah of God who is the Lord Himself as God's beloved Son. We have followed Him into the desert to be tempted by the devil. We have seen His words and observed His miracles. We have been confronted with His question: Who do you say that I am? And we have answered with Peter and all of the apostles: You are the Christ, the Son of the living God! And we have gone with Him up to Jerusalem. We have eaten with Him in the upper room, enjoying the Master's hospitality, with uplifted minds. We have stood by the Cross. We have gone to the tomb. We have seen Him raised and glorified. We have been breathed upon and have received His Spirit. The tongues of fire which He came to cast upon the earth have been sent upon us. We have been anointed with His Spirit, filled with power from on high- the very same Spirit that inspired the elder Simeon to know that he would not die before he had seen the Savior, the Spirit that led him that day to the temple and moved him to sing the song that we all now sing each evening of our lives:

For mine eyes have seen Thy salvation!

Our eyes have indeed seen God's salvation. For we have seen Christ. And even more. We have seen those who have seen Christ. We have seen Simeon and Anna, and with them, Mary the Virgin and Joseph. We have seen the Forerunner John, with all of the apostles. We have seen their successors, as well as their predecessors. We have seen the three young men in the fiery furnace of Babylon, and have beheld them singing and dancing in the flames. We have seen and heard the great assembly of forefathers and mothers, and have celebrated their memory with delight. We have observed the patriarchs and prophets who have told us of Christ's coming. And when He appeared, we have seen those who met Him and those who received Him.

Following the apostles, we have observed the confessors and martyrs, and have sung praises to their blood as the seed of the Church. We have glorified the new covenant saints, the fathers and mothers: Basil, Gregory, John, Macrina, Nonna, Anthusa... and the numberless holy people who have seen and loved the Lord down through the ages, just unto our own, to our beloved Saint Herman of Alaska, and our beloved Father Alexander. Humanly speaking we have seen much more than Simeon saw that day in the temple; incomparably more! Yet it may sadly have to be said that with the eyes of our spirits we have seen incomparably less. If this is so, it is no fault of the Lord's. For He has done everything that we might see

Him in the Spirit in the midst of His Church. He has done everything that the words of the letter of Peter in the scriptures could be applied directly to us:



Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him, you believe in him and rejoice in him with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls. (1 Pet 1:3-9)

We have not seen Jesus with our human eyes; and we do not now see Him. But we believe in Him and love Him and rejoice in Him with unutterable and exalted joy. We behold Him with the eyes of our spirits when, inspired by His Spirit, we celebrate in the Church each year the Winter Pascha of His Coming.

The Lover of Man,  
Who fulfills everything in the law,  
Is now brought into the temple of God.  
Simeon the elder receives Him in his aged arms crying:  
Let me now depart to the blessed life,  
For today I see You clothed in mortal flesh, The Lord of life and the Master of death.

You have shone forth, O Lord,  
O Light of revelation to the Gentiles.  
You are the Sun of Righteousness,  
Enthroned upon a radiant cloud.  
You have fulfilled the shadows of the law.  
The grace of renewal begins to shine.  
When Simeon received You he cried out in joy:  
Release me now from corruption,  
For today I have seen You, my Master!

Today the holy Mother who is beyond all temples, Enters into the temple of God.  
She reveals to the world its Creator,  
And the Giver of the law.  
Simeon the elder receives Him in his arms.  
He worships Him and cries out:  
Lord now let Your servant depart in peace, For I have seen You-the Savior of our souls  
!2

2Vespers of the last day of the postfeast of the Meeting of the Lord in the Temple.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, available at: 800-204-book]

O Lord, Sun of justice, thou hast appeared as a light for the revelation of the Gentiles, sitting on a bright cloud, fulfilling the shadowy Law and revealing the beginning of the

new grace. Wherefore, when Simeon beheld thee, he lifted his voice, crying, "Lettest thou me depart from corruption; for I have today beheld thee."

Thou wast incarnate as thou wast pleased to be, being carried in the arms of the ever-Virgin, without being separated from thy Godhead in the bosom of the Father; and wast delivered into the hands of Simeon, the God-receiver, O thou who holdest all creation in thy hand. Wherefore, he shouted with joy, crying, "Now lettest thou me, thy servant, depart in peace; for I have beheld thee, O Master."

*Prosomia from Matins of the Feast of the Presentation of the Lord Icon and troparion at:*

<http://www.comeandseeicons.com/festal/lkg04.htm>

## **A Tribute to the Steelers—via Pauline Witkowsky**

Being a Steeler fan means so much more than football. It means being from a corner of the world unlike any other.

It means being from a place where the people are so tough-minded that they have survived the Homestead strikes, the Johnstown flood and most recently the Etna Floods. These people have the DNA of hard work, in mills and mines, without the necessity of complaint. They live simply, with no frills. They don't have movie stars or fancy cars.

Instead, they have simple traditions like kielbasa, Kennywood, and celebrations. They live in distinctive neighborhoods like Polish Hill and the Hill District and all of the surrounding counties.

These people are genuine.

They don't have chic internet cafes and cappuccinos, but they have The Original Hot Dog joint, Primanti's, Eat n' Park and Iron City Beer.

People from Pittsburgh don't have sunny beaches or fancy boats, but the rivers roll gently, connecting the small towns of people whose histories have been built on strength and humility.

People from Pittsburgh don't have the biggest shopping malls or the best nightclubs, but they'll take Friday night high school football and Steeler Sunday over anything.

Steeler football means so much more than you think. It symbolizes a Diaspora of generations who had the best childhood they could imagine.

They ran free without a care or concern in the valleys of those Allegheny Mountains. Their blue-collar world was easy...there was no one to tell them that they lacked material things. There was no one to tell them that they needed more.

As the steel mills closed and the jobs disappeared, some of these people had to leave. While the world benefits because they spread their Pittsburgh values, they long for their home where things were simpler and more pure.

They teach their kids about Jack Lambert, Lynn Swann, Terry Bradshaw, Franco Harris, Jack Ham, L.C. Greenwood, Joe Greene, and Myron Cope in hopes of imparting not just the knowledge, but the feeling that they represented.

They are everywhere, those Terrible Towels. They wave, not just for the team, but for the hearts they left behind. They wave in living rooms in Fort Lauderdale and in the bars of Washington, D.C. They wave all the way to the Seattle Superdome! They wave for the Rooney family, whose values mirror our own—loyalty, grit, and humility. They wave for football players like Jerome Bettis and Hines Ward, whose unselfishness and toughness have allowed sports to be about the game and the team.

Make no mistake that Steeler football is not just about football. I could not be prouder to be from the Pittsburgh area than I am right now! Even if you no longer live in the area, you have South-Western Pennsylvania in your blood no matter where you go.

And deep down in your heart of hearts, you can still hear the Super Bowls of times past, the excitement in everyone's voices, especially our fathers, cousins, and anyone else who gathered around the TV on Football Sundays! Make no mistake, it's just as exciting right now! It's not just about rivalries and who is better than the other, it's about family, tradition and roots! It's more than football, but it's football at its finest! If you now live in Arizona , Colorado , Ohio , Indiana , California , Florida , Nevada , or Texas , be proud of where you were born and who your FIRST favorite football team was!

Go Steelers...Picksburgh GO STILLERS! Ah yes! "Picksburgh"  
Yunz is from the Picksburgh area or maybe you grew up there if:

1. You didn't have a spring break in high school.
2. You walk carefully when it is "slippy" outside.
3. You often go down to the "crick."
4. You've told your children to "red up" their rooms.
5. You can remember telling your little brother/sister to stop being so "nebbby."

6. You've gotten hurt by falling into a "jaggerbush".
7. Your mother or grandmother has been seen wearing a "babushka" on her head.
8. You've "worshed" the clothes.
9. I ask you to hand me one of those "Gum-Bands" an' you actually know what I'm talking about.
10. You know you can't drive too fast on the back roads, because of the deer.
11. You know Beaver Valley, Turtle Crick, Mars, Slippery Rock, Greentree, and New Castle are names of towns. And you've been to most, if not all, of them.
12. A girl walks up to three of her girlfriends and says, "HEY, YENZ GUYS!"
13. You hear "you guyses" and don't think twice. Example: "you guyses hause is nice."
14. You know the three rivers by name and understand that "The Point" isn't just on a writing instrument.
15. Someone refers to "The Mon" or "The Yough" and you know exactly what they're talking about.
16. You remember the blizzard of 1993 (or 1976, or 1950, or 1939, or...) and remember not being able to go outside because the snow was over your head and you would have suffocated.
17. Someone starts the chant, "Here we go Still-ers!" and you join in. In the proper cadence, waving the appropriately colored towel.
18. Bob Prince and "There's a bug loose on the rug." hold special meaning for you.
19. You've either eaten a Farkleberry Tart or know someone who has.
20. You drink pop, eat hoagies, love perogies and one of your favorite sandwiches actually has coleslaw and French-fries ON it.
21. You know what a "still mill" is.
22. You expect temps in the winter to be record-breaking cold and temps in the summer to be record-breaking hot.
23. You know what Eat 'N Park is and frequently ate breakfast there at 2:00 AM after the bar closed and made fun of people.
24. You order "dippy eggs" in a restaurant and get exactly what you wanted.
25. You spent your summers, or a school picnic at Luna Park, Kennywood, Westview, White Swan Park, Sand Castle, or Idlewild.
26. You've been to the Braun's Bread Plant or Story Book Forest for a school field trip. We went to the Heinz plant and the Isaly's plant for Cub Scouts.
27. "Chipped ham" was always in your refrigerator when you was growin'up.

28. You refuse to buy any condiments besides Heinz unless a Pittsburgh athlete's picture is on the side of the container.
29. When you call the dog or the kids you shout, "Kum-mere" and they come.
30. Franco, Roberto, and Mario don't need last names and you can recite their exploits by heart.
31. Food at a wedding reception consists of rigatoni, stuffed cabbage, sauerkraut and Polska kielbasa.

You'll send this on to family and friends who used to live in the Pittsburgh area as well as to those who have never lived there, just so they can appreciate how different western PA really is.  
Wonder how many of yinz guys actually understood all dat?  
Some folks just don't.

**(Just in from a wonderful IUP coop teacher over in Johnstown .)**

***It's winter in Pennsylvania and the gentle breezes blow  
Seventy miles an hour at twenty-five below.  
Oh, how I love Pennsylvania when the snow's up to your butt  
You take a breath of winter and your nose gets frozen shut.  
Yes, the weather here is wonderful so I guess I'll hang around  
I could never leave Pennsylvania 'cause I'm frozen to the ground!!!***

"It is only when you know a boy's environment that you can know what influences to bring to bear." B.P.

Ptolemais is a city of Phoenicia. There is a village nearby called Parasma in which there resided a great elder. He had a disciple named John who was also great and who excelled in obedience. One day the elder sent the disciple to perform a task for him, giving him a little bread to sustain him on the way. The disciple went and completed the task and then came back, bringing the bread with him untouched. When the elder saw the bread, he said to him, "Why did you not eat any of the bread I gave you, my child?" Making a prostration, the disciple said to the elder, "Forgive me, father, but when you blessed the bread and dismissed me, you did not say I was to eat of the bread, and that is why I did not eat it." Amazed at the disciple's discernment, the elder gave him his blessing.

*John Moschus, Leimonarion (The Spiritual Meadow) 56*

Yep, I did a full baptism in an old farm pond once—the church had used the pond for years, but the family that owned it moved. The new owners were happy to let us use the pond. It was a beautiful setting and a beautiful day (albeit very hot)—green grass, blue skies, the congregation all there, wow. I had been married recently and my new bride was there too.

As we walked into the farm pond, I noticed a huge amount of sediment with every step I took. It wasn't until we got about a dozen steps in that the 'sediment' rose top and we realized why there was sooo much sediment. It seemed that the new owners had decided that the septic tank was just too much effort!

"Do you want to continue this?" and he said "yep"—waist (waste?) deep into this pond we go. We (I had another fellow helping me) lay him backwards to baptism him.

Two things about that—I have never had anyone have less water over his nose to cover him, nor have I ever had anyone come back up to standing all by themselves!!!

Oh, and by the way—I didn't have a change of clothes—we were in Lisa's car—which didn't have air conditioning—and we were an hour away from home!!!

*e-mail from Rev. Terry Polen*



## **Holy Ghost Orthodox Church**

**714 Westmoreland Avenue**

**PO Box 3**

**Slickville, PA 15684-0003**

**[724] 468-5581**

[www.holyghostorthodoxchurch.org](http://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, Bishop Robert, 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, Archimandrite Lev, Father Taras Naumenko, Father Nestor Kowal, Father Gabriel Rochell, Father Bill & Pani-Matka Sonia Diakiw, Pani-Matka Linda Oryhon, Father Paul Bigelow, Protodeacon Mykola Dilendorf, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, 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 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Jeff Walewski [thyroid cancer], Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, 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, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C.,

Allie—young girl with leukemia, Heather Kramer, Pete Dimperio, Jane Wartinbee, Steven Sheakley [Pani Gina's cousin], Carmen Talmonti, Matthew—20-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Joseph Mollica, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof, David Buchholz, Yvonne Christy, Myron Spak, Pete Niederberger, Jasmine Walker, Julia Duda, 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.

**This week, February 13-20, is a FAST-FREE WEEK!**

Please remember James John Logue George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men 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 Eighth Grade and Matt’s Sixth 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 13                      Divine Liturgy of Saint John Chrysostom                      10:30 AM  
SUNDAY OF THE PUBLICAN AND THE PHARISEE  
HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH THEM  
MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE, THEODOTA & EUDOXIA-AT  
CANOPUS IN EGYPT; MARTYRS VICTORINUS, VICTOR, NICEPHORUS, CLAUDIUS,  
DIODORUS, SERAPION, & PAPIAS OF EGYPT; MARTYR TYRPHAENES AT CYZICUS;  
SAINT NICETAS OF PERCHEVSKY LAVRA

*Tone 5*

*2 Timothy 3:10-15*

*Luke 18:10-14*



*Litany in Blessed Memory of Walter Burlack—Evelyn Burlack, for their Wedding Anniversary*

*Parastas in Blessed Memory of Emil Paouncic—Debbie & John Paouncic*

**Sunday, February 20**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**SUNDAY OF THE PRODIGAL SON**  
**AFTERFEAST OF THE MEETING OF OUR LORD**  
**PARTHENIUS-BISHOP OF LAMSACUS ON THE HELLESPONT; SAINT LUKE OF MOUNT**  
**STEIRION; 1003 MARTYRS OF NICOMEDIA**

*Tone 6*

1 Corinthians 6:12-20

Luke 15:11-32

**Sunday, February 27**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**MEATFARE SUNDAY—SUNDAY OF THE LAST JUDGMENT**  
**SAINT AUSENTIUS-MONK OF BITHYNIA; SAINT MARON-HERMIT OF SYRIA; SAINT**  
**ABRAHAM-BISHOP OF CHARRES IN MESOPOTAMIA; SAINT CYRIL-EQUAL TO THE**  
**APOSTLES AND TEACHER OF THE SLAVS; SAINT ISAAC-RECLUSE OF THE**  
**PERCEVSKY LAVRA AND 12 GREEK MASTER-BUILDERS OF THE DORMITION**  
**CATHEDRAL IN THE LAVRA; TRANSLATION OF THE RELICS OF PRINCE-MARTYR**  
**MICHAEL & HIS COUNSELOR-SAINT THEODORE OF CHERNIHIV**

*Tone 7*

I Corinthians 8:8-9:2

Matthew 25:31-46

## **BULLETIN INSERT FOR 13 FEBRUARY 2011**

**SUNDAY OF THE PUBLICAN AND THE PHARISEE**

**HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH**  
**THEM MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE,**  
**THEODOTA & EUDOXIA-AT CANOPUS IN EGYPT; MARTYRS VICTORINUS,**  
**VICTOR, NICEPHORUS, CLAUDIUS, DIODORUS, SERAPION, & PAPIAS OF**  
**EGYPT; MARTYR TYRPHAENES AT CYZICUS; SAINT NICETAS OF**  
**PERCHEVSKY LAVRA**

### **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.

**MEETING OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.**

On the Feast of the Meeting of the Lord, the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Lk 2: 22-40).

On the 40th day after birth the God-Infant was taken to the Jerusalem Temple -- the centre of religious life of the God-chosen nation. By the Law of Moses (Lev 12) a woman, having given birth to a child of the male gender, was forbidden for 40 days to enter into the Temple of God. After this interval the mother came to the Temple with the child, so as to offer to the Lord thanksgiving and a purification sacrifice. The MostHoly Virgin, the Mother of God, did not have need for purification, since without defilement she had given birth to the Source of purity and sanctity, but in profound humility she submitted to the precepts of the Law.

At this time there lived at Jerusalem the righteous elder Simeon (the account about him is located under the day of his commemoration -- 3 February). It had been revealed to him that he would not die until he should behold Christ the Saviour. By inspiration from above, the pious elder went to the Temple at that very moment when the MostHoly Mother of God and Righteous Joseph had brought there the Infant Jesus, so as to fulfill the ritual ceremony of the Law. The God-Bearer Simeon took the God-Infant in his arms, and having given thanks to God, he uttered a prophecy about the Saviour of the world: "Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the

face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel" (Lk 2: 29-32).

Righteous Simeon said to the MostHoly Virgin: "Behold, This One is set for the fall and rising up of many in Israel and for the sign spoken against, and for Thee Thyself a sword shalt pierce the soul, so that the thoughts of many hearts might be revealed" (Lk 2: 35).

At the Temple also the 84 year old widow Anna the Prophetess, daughter of Phanuel (Comm. 3 February), "who did not leave the temple, serving God both day and night in fasting and prayer. And she also at that time, having drawn near, glorified the Lord and spake about Him (the God-Infant) to all awaiting deliverance at Jerusalem" (Lk 2: 37-38).

Before the Birth of Christ, all righteous men and women lived by faith in the Future Messiah the Saviour of the world, and they awaited His coming.

The final righteous ones of the closing Old Testament -- Righteous Simeon and the Prophetess Anna -- were deemed worthy to meet at the Temple the Bearer of the New Testament, in the Person of Whom both Divinity and humanity do meet.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. It is known, that on the day of this solemnity were proclaimed sermons by Sainted Bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphylokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). But in spite of its early origin, this feast was not so solemnly celebrated until the VI Century. During the reign of Justinian in the year 528, a catastrophe befell Antioch -- an earthquake, in which many people perished. And upon this misfortune there followed others. In the year 544 there appeared a pestilential plague, daily carrying off several thousand people. During these days of widespread travail, it was revealed to a certain pious christian that the celebration of the Meeting of the Lord should be done more solemnly.

When at the day of the Meeting of the Lord the all-night vigil was finally made with church procession, the disasters at Byzantium ceased. In thanksgiving to God, the Church established in 544 that the Meeting of the Lord should be done more solemnly.

Church melodists adorned this feast with many a church work of song: in the VII Century -- Sainted Andrew ArchBishop of Crete; in the VIII Century -- Sainted Cosma Bishop of Maium, Monk John Damascene, Sainted Germanos Patriarch of Constantinople; and in the IX Century -- Sainted Joseph the Studite, ArchBishop of Thessalonika.

With the event of the Meeting of the Lord is associated the icon of the MostHoly Mother of God named: "the Softening of Evil Hearts" or "Simeon's Prophecy", which it is necessary to distinguish from the icon "Seven Arrows".

The icon "Simeon's Prophecy" symbolises the fulfillment of the prophecy of the righteous elder Simeon: "for Thee Thyself a sword shalt pierce the soul" (Lk 2: 35).

## **The Meeting of the Lord in the Temple**

The Christmas~Epiphany season comes to an end with the feast of the Meeting of the Lord in the Temple on the second of February, forty days after the feast of the Savior's birth. Like most major festivals of the Church, the feast of the Lord's Meeting is kept with an eight-day postfeast celebration. The conclusion of this festival brings to a close the liturgical cycle which began at the beginning of the Christmas fast.

According to the Gospel of Saint Luke, Jesus was brought to the temple on the fortieth day after His birth in obedience to the Mosaic law which He as the Messiah had come to fulfill.

And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons."

The liturgy of the Church is clear about why this act of submission to the law of Moses was performed. We have already seen it in the act of Jesus' circumcision. The Lord had to do all things according to God's law so that in Him the law might be literally fulfilled in all of its details, and that this fulfillment might be given to all who accept Him.

Today He who once gave the law to Moses on Sinai Submits Himself to the ordinances of the law, For our sake becoming as we are, in His compassion. Now the God of purity as a holy Child has opened a pure womb, ..

And as God is brought as an offering to Himself, Setting Us free from the curse of the law, And granting light to our souls.<sup>1</sup>

When the Lord Jesus is brought by His parents to the temple, He is met there by the old man Simeon and the old woman Anna. It is from this meeting in the temple that the festival gets its name in the Orthodox Church.<sup>2</sup> This meeting is spiritually and theologically significant it tells us that the Old is over and that the New has come. It tells us that the two covenants have now met: Israel has accomplished its God-given task in producing the Messiah. The promises made to Abraham in the beginning of the nation's calling have now been fulfilled. Israel's glory has dawned in the person of Christ who is now encountered in the world as the "light of revelation to the Gentiles." In Him the whole world is illumined and saved. The New Testament has come. God's final covenant community is established on earth. In Abraham's seed all the families of the world have been blessed. The old man and the old woman who meet Jesus in the temple and recognize Him for who He is symbolize in their oldness the passing away of the ancient customs, rituals and laws which were "but a shadow of the good things to come instead of the true form of these realities." (Heb .10:1) For, as the apostle Paul has said in another place, the ancient laws were "only a shadow of what is to come, but the substance belongs to Christ" who has brought to the whole world a "new creation." (Col 2:17, 1 Cor 5:17, .Ga1-6:15)

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see

death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."

(.) And there was a prophetess Anna, the daughter of Phanuel of the tribe of Asher; she was of a great age having lived with her husband seven years from her virginity, and as a widow till she was eighty -four. She did not depart from the temple, worshipping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. (Lk 2:25-38)

The old testament readings for the feast of the Meeting tell how the children born to the people of Israel, male and female, were to be offered in the temple with sacrifices and prayers. They also tell how the prophet Isaiah saw the Lord in a vision, enthroned in the Jerusalem temple, and prophesied that this same Lord would be worshipped by none other than the Egyptians, the very symbol of the hostile Gentiles who violently opposed the people of Israel and their God.<sup>3</sup>

In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its borders. It will be a sign and a witness to the Lord-of hosts in the land of Egypt; when they cry to the Lord because of oppressors he will send them a savior, and will defend and deliver them. And the Lord will make himself known to the Egyptians and the Egyptians will know the Lord in that day and worship.

and they will make vows to the Lord and perform them. (Isaiah 19:19-21)

Not only Egypt, but the whole world has received a Savior in the person of the Lord's Messiah; the Messiah who is Himself the Lord in human flesh. This is the astounding proclamation of the Meeting of the Lord in the temple. It is the reason for the great celebration which concludes the Winter Pascha.

He who is borne on high by the cherubim, And praised in hymns by the seraphim, Is brought today to the temple according to the law.

He rests on the arms of the old man as on a throne.

He receives from Joseph gifts befitting God:

A pair of doves which symbolize the spotless Church And the newly-chosen people from among the Gentiles, And two young pigeons, for He Who is presented is the originator of the two covenants, both old and new.

Simeon has now been granted the fulfillment of the prophecies concerning himself, And he blesses Mary, the Virgin and Theotokos, Foretelling in figures the passion of her Son.

From Him he begs release from this life, crying aloud:

Now let me depart in peace, O Master,

As You have promised me,

For I have seen the pre-eternal Light !<sup>4</sup>

Rejoice, O Virgin Theotokos, full of grace!

From you shone the Sun of Righteousness, Christ our God!

Enlightening those who sat in darkness.

Rejoice, and be glad, O righteous Elder, 'You accepted in your arms the Redeemer of our souls, Who grants us the resurrection !5

1 Vespers of the feast.

2 In the Christian west this feast is called the Purification of Mary.

3 The old testamental readings from Exodus, Leviticus and Numbers.

4 Vespers of the feast.

5 Troparion of the feast.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, 1984; available at: 800-204-book.]

### **Mine Eyes Have Seen Thy Salvation**

When the elder Simeon held the Christ Child in his arms at their meeting in the temple on the fortieth day after Jesus' birth, he said that he was now ready to die. He could depart in peace because his eyes had seen the Lord's Christ, the salvation which God had prepared from the foundation of the world which was now revealed in the presence of all people. According to St. Luke's Gospel, Simeon sang a song when he held the Christ Child in his arms and blessed God His Father. This canticle has become part of the Orthodox liturgy, being sung every evening at Vespers.

**Lord, now lettest Thou Thy servant depart in peace, According to Thy word, For mine eyes have seen Thy salvation Which Thou hast prepared before the face of all people, A light to enlighten the Gentiles, And the glory of Thy people, Israel.'**

These words of the elder Simeon are placed on the lips of all Christians at the end of each day, which is the beginning of each liturgical day (for the Bible says that "there was evening and there was morning, one day," Gen 1:5), because all who have met the Lord are ready to die, for their eyes have beheld the salvation of the world.

The elder Simeon was inspired by the Holy Spirit to go to meet the Child Jesus in the temple. He was inspired by the [*See Lk 2:29-32. The translation here is that normally used at Orthodox liturgical services.*] Spirit to know that he would not die before he had seen Him. He was inspired to recognize Him at His coming. He was inspired to proclaim Him as the Messiah who was "set for the fall and rising of many in Israel, and for a sign that is spoken against . . . that the thoughts of many hearts may be re-vealed." (Lk 2:34-35) And he was inspired to predict the sufferings which His mother Mary would endure when He would be nailed to the Cross, offering His life for the life of the world. For such is the traditional interpretation of his words concerning the sword that was to pierce Mary's soul. (See Lk 2:35) Simeon was inspired by God's Spirit to meet Jesus Christ; to see and to bear witness. Surely he saw things that others never would see, and in fact did not see, in the same situation, For he was "righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him." (Lk 2:25) Yet what Simeon saw, inspired though he was, is much less-at least humanly speaking-than what many others have seen. It is certainly less than what we ourselves have seen who live in the twentieth century of the Christian era.

We who live in the Church of Christ today have seen the Child Jesus. But we have also seen the grown-up Christ. We have seen the Lord not only as a little Child of forty days. But we have learned of the annunciation of the angel to the Virgin. We have been given insight into the miraculous manner of his birth. We have observed His circumcision on the eighth day, and His meeting in the temple with Simeon and Anna on the fortieth. We have stood at the Jordan and witnessed His encounter with the Baptist. We have listened to the testimony of the Forerunner, the friend of the Bridegroom who was sent to prepare His way. We have been present at the baptism, the Epiphany in the Jordan. We have heard the Father's voice and seen the Spirit descending and remaining upon Him, anointing Him in His humanity to be the Lord's Christ, the Messiah of God who is the Lord Himself as God's beloved Son. We have followed Him into the desert to be tempted by the devil. We have seen His words and observed His miracles. We have been confronted with His question: Who do you say that I am? And we have answered with Peter and all of the apostles: You are the Christ, the Son of the living God! And we have gone with Him up to Jerusalem. We have eaten with Him in the upper room, enjoying the Master's hospitality, with uplifted minds. We have stood by the Cross. We have gone to the tomb. We have seen Him raised and glorified. We have been breathed upon and have received His Spirit. The tongues of fire which He came to cast upon the earth have been sent upon us. We have been anointed with His Spirit, filled with power from on high- the very same Spirit that inspired the elder Simeon to know that he would not die before he had seen the Savior, the Spirit that led him that day to the temple and moved him to sing the song that we all now sing each evening of our lives:

For mine eyes have seen Thy salvation!

Our eyes have indeed seen God's salvation. For we have seen Christ. And even more. We have seen those who have seen Christ. We have seen Simeon and Anna, and with them, Mary the Virgin and Joseph. We have seen the Forerunner John, with all of the apostles. We have seen their successors, as well as their predecessors. We have seen the three young men in the fiery furnace of Babylon, and have beheld them singing and dancing in the flames. We have seen and heard the great assembly of forefathers and mothers, and have celebrated their memory with delight. We have observed the patriarchs and prophets who have told us of Christ's coming. And when He appeared, we have seen those who met Him and those who received Him.

Following the apostles, we have observed the confessors and martyrs, and have sung praises to their blood as the seed of the Church. We have glorified the new covenant saints, the fathers and mothers: Basil, Gregory, John, Macrina, Nonna, Anthusa... and the numberless holy people who have seen and loved the Lord down through the ages, just unto our own, to our beloved Saint Herman of Alaska, and our beloved Father Alexander. Humanly speaking we have seen much more than Simeon saw that day in the temple; incomparably more! Yet it may sadly have to be said that with the eyes of our spirits we have seen incomparably less. If this is so, it is no fault of the Lord's. For He has done everything that we might see

Him in the Spirit in the midst of His Church. He has done everything that the words of the letter of Peter in the scriptures could be applied directly to us:

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him, you believe in him and rejoice in him with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls. (1 Pet 1:3-9)

We have not seen Jesus with our human eyes; and we do not now see Him. But we believe in Him and love Him and rejoice in Him with unutterable and exalted joy. We behold Him with the eyes of our spirits when, inspired by His Spirit, we celebrate in the Church each year the Winter Pascha of His Coming.

The Lover of Man,  
Who fulfills everything in the law,  
Is now brought into the temple of God.  
Simeon the elder receives Him in his aged arms crying:  
Let me now depart to the blessed life,  
For today I see You clothed in mortal flesh, The Lord of life and the Master of death.

You have shone forth, O Lord,  
O Light of revelation to the Gentiles.  
You are the Sun of Righteousness,  
Enthroned upon a radiant cloud.  
You have fulfilled the shadows of the law.  
The grace of renewal begins to shine.  
When Simeon received You he cried out in joy:  
Release me now from corruption,  
For today I have seen You, my Master!

Today the holy Mother who is beyond all temples, Enters into the temple of God.  
She reveals to the world its Creator,  
And the Giver of the law.  
Simeon the elder receives Him in his arms.  
He worships Him and cries out:  
Lord now let Your servant depart in peace, For I have seen You-the Savior of our souls  
!2

2Vespers of the last day of the postfeast of the Meeting of the Lord in the Temple.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, available at: 800-204-book]

O Lord, Sun of justice, thou hast appeared as a light for the revelation of the Gentiles, sitting on a bright cloud, fulfilling the shadowy Law and revealing the beginning of the



new grace. Wherefore, when Simeon beheld thee, he lifted his voice, crying, "Lettest thou me depart from corruption; for I have today beheld thee."

Thou wast incarnate as thou wast pleased to be, being carried in the arms of the ever-Virgin, without being separated from thy Godhead in the bosom of the Father; and wast delivered into the hands of Simeon, the God-receiver, O thou who holdest all creation in thy hand. Wherefore, he shouted with joy, crying, "Now lettest thou me, thy servant, depart in peace; for I have beheld thee, O Master."

*Prosomia from Matins of the Feast of the Presentation of the Lord Icon and troparion at:*

<http://www.comeandseeicons.com/festal/lkg04.htm>

## **A Tribute to the Steelers—via Pauline Witkowsky**

Being a Steeler fan means so much more than football. It means being from a corner of the world unlike any other.

It means being from a place where the people are so tough-minded that they have survived the Homestead strikes, the Johnstown flood and most recently the Etna Floods. These people have the DNA of hard work, in mills and mines, without the necessity of complaint. They live simply, with no frills. They don't have movie stars or fancy cars.

Instead, they have simple traditions like kielbasa, Kennywood, and celebrations. They live in distinctive neighborhoods like Polish Hill and the Hill District and all of the surrounding counties.

These people are genuine.

They don't have chic internet cafes and cappuccinos, but they have The Original Hot Dog joint, Primanti's, Eat n' Park and Iron City Beer.

People from Pittsburgh don't have sunny beaches or fancy boats, but the rivers roll gently, connecting the small towns of people whose histories have been built on strength and humility.

People from Pittsburgh don't have the biggest shopping malls or the best nightclubs, but they'll take Friday night high school football and Steeler Sunday over anything.

Steeler football means so much more than you think. It symbolizes a Diaspora of generations who had the best childhood they could imagine.

They ran free without a care or concern in the valleys of those Allegheny Mountains. Their blue-collar world was easy...there was no one to tell them that they lacked material things. There was no one to tell them that they needed more.

As the steel mills closed and the jobs disappeared, some of these people had to leave. While the world benefits because they spread their Pittsburgh values, they long for their home where things were simpler and more pure.

They teach their kids about Jack Lambert, Lynn Swann, Terry Bradshaw, Franco Harris, Jack Ham, L.C. Greenwood, Joe Greene, and Myron Cope in hopes of imparting not just the knowledge, but the feeling that they represented.

They are everywhere, those Terrible Towels. They wave, not just for the team, but for the hearts they left behind. They wave in living rooms in Fort Lauderdale and in the bars of Washington, D.C. They wave all the way to the Seattle Superdome! They wave for the Rooney family, whose values mirror our own—loyalty, grit, and humility. They wave for football players like Jerome Bettis and Hines Ward, whose unselfishness and toughness have allowed sports to be about the game and the team.

Make no mistake that Steeler football is not just about football. I could not be prouder to be from the Pittsburgh area than I am right now! Even if you no longer live in the area, you have South-Western Pennsylvania in your blood no matter where you go.

And deep down in your heart of hearts, you can still hear the Super Bowls of times past, the excitement in everyone's voices, especially our fathers, cousins, and anyone else who gathered around the TV on Football Sundays! Make no mistake, it's just as exciting right now! It's not just about rivalries and who is better than the other, it's about family, tradition and roots! It's more than football, but it's football at its finest! If you now live in Arizona , Colorado , Ohio , Indiana , California , Florida , Nevada , or Texas , be proud of where you were born and who your FIRST favorite football team was!

Go Steelers...Picksburgh GO STILLERS! Ah yes! "Picksburgh"  
Yunz is from the Picksburgh area or maybe you grew up there if:

1. You didn't have a spring break in high school.
2. You walk carefully when it is "slippy" outside.
3. You often go down to the "crick."
4. You've told your children to "red up" their rooms.
5. You can remember telling your little brother/sister to stop being so "nebbby."

6. You've gotten hurt by falling into a "jaggerbush".
7. Your mother or grandmother has been seen wearing a "babushka" on her head.
8. You've "worshed" the clothes.
9. I ask you to hand me one of those "Gum-Bands" an' you actually know what I'm talking about.
10. You know you can't drive too fast on the back roads, because of the deer.
11. You know Beaver Valley, Turtle Crick, Mars, Slippery Rock, Greentree, and New Castle are names of towns. And you've been to most, if not all, of them.
12. A girl walks up to three of her girlfriends and says, "HEY, YENZ GUYS!"
13. You hear "you guyses" and don't think twice. Example: "you guyses hause is nice."
14. You know the three rivers by name and understand that "The Point" isn't just on a writing instrument.
15. Someone refers to "The Mon" or "The Yough" and you know exactly what they're talking about.
16. You remember the blizzard of 1993 (or 1976, or 1950, or 1939, or...) and remember not being able to go outside because the snow was over your head and you would have suffocated.
17. Someone starts the chant, "Here we go Still-ers!" and you join in. In the proper cadence, waving the appropriately colored towel.
18. Bob Prince and "There's a bug loose on the rug." hold special meaning for you.
19. You've either eaten a Farkleberry Tart or know someone who has.
20. You drink pop, eat hoagies, love perogies and one of your favorite sandwiches actually has coleslaw and French-fries ON it.
21. You know what a "still mill" is.
22. You expect temps in the winter to be record-breaking cold and temps in the summer to be record-breaking hot.
23. You know what Eat 'N Park is and frequently ate breakfast there at 2:00 AM after the bar closed and made fun of people.
24. You order "dippy eggs" in a restaurant and get exactly what you wanted.
25. You spent your summers, or a school picnic at Luna Park, Kennywood, Westview, White Swan Park, Sand Castle, or Idlewild.
26. You've been to the Braun's Bread Plant or Story Book Forest for a school field trip. We went to the Heinz plant and the Isaly's plant for Cub Scouts.
27. "Chipped ham" was always in your refrigerator when you was growin'up.

28. You refuse to buy any condiments besides Heinz unless a Pittsburgh athlete's picture is on the side of the container.
29. When you call the dog or the kids you shout, "Kum-mere" and they come.
30. Franco, Roberto, and Mario don't need last names and you can recite their exploits by heart.
31. Food at a wedding reception consists of rigatoni, stuffed cabbage, sauerkraut and Polska kielbasa.

You'll send this on to family and friends who used to live in the Pittsburgh area as well as to those who have never lived there, just so they can appreciate how different western PA really is.  
Wonder how many of yinz guys actually understood all dat?  
Some folks just don't.

**(Just in from a wonderful IUP coop teacher over in Johnstown .)**

***It's winter in Pennsylvania and the gentle breezes blow  
Seventy miles an hour at twenty-five below.  
Oh, how I love Pennsylvania when the snow's up to your butt  
You take a breath of winter and your nose gets frozen shut.  
Yes, the weather here is wonderful so I guess I'll hang around  
I could never leave Pennsylvania 'cause I'm frozen to the ground!!!***

"It is only when you know a boy's environment that you can know what influences to bring to bear." B.P.

Ptolemais is a city of Phoenicia. There is a village nearby called Parasma in which there resided a great elder. He had a disciple named John who was also great and who excelled in obedience. One day the elder sent the disciple to perform a task for him, giving him a little bread to sustain him on the way. The disciple went and completed the task and then came back, bringing the bread with him untouched. When the elder saw the bread, he said to him, "Why did you not eat any of the bread I gave you, my child?" Making a prostration, the disciple said to the elder, "Forgive me, father, but when you blessed the bread and dismissed me, you did not say I was to eat of the bread, and that is why I did not eat it." Amazed at the disciple's discernment, the elder gave him his blessing.

*John Moschus, Leimonarion (The Spiritual Meadow) 56*

Yep, I did a full baptism in an old farm pond once—the church had used the pond for years, but the family that owned it moved. The new owners were happy to let us use the pond. It was a beautiful setting and a beautiful day (albeit very hot)—green grass, blue skies, the congregation all there, wow. I had been married recently and my new bride was there too.

As we walked into the farm pond, I noticed a huge amount of sediment with every step I took. It wasn't until we got about a dozen steps in that the 'sediment' rose top and we realized why there was sooo much sediment. It seemed that the new owners had decided that the septic tank was just too much effort!

"Do you want to continue this?" and he said "yep"—waist (waste?) deep into this pond we go. We (I had another fellow helping me) lay him backwards to baptism him.

Two things about that—I have never had anyone have less water over his nose to cover him, nor have I ever had anyone come back up to standing all by themselves!!!

Oh, and by the way—I didn't have a change of clothes—we were in Lisa's car—which didn't have air conditioning—and we were an hour away from home!!!

*e-mail from Rev. Terry Polen*



## **Holy Ghost Orthodox Church**

**714 Westmoreland Avenue**

**PO Box 3**

**Slickville, PA 15684-0003**

**[724] 468-5581**

[www.holyghostorthodoxchurch.org](http://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, Bishop Robert, 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, Archimandrite Lev, Father Taras Naumenko, Father Nestor Kowal, Father Gabriel Rochell, Father Bill & Pani-Matka Sonia Diakiw, Pani-Matka Linda Oryhon, Father Paul Bigelow, Protodeacon Mykola Dilendorf, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, 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 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Jeff Walewski [thyroid cancer], Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, 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, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C.,

Allie—young girl with leukemia, Heather Kramer, Pete Dimperio, Jane Wartinbee, Steven Sheakley [Pani Gina's cousin], Carmen Talmonti, Matthew—20-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Joseph Mollica, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof, David Buchholz, Yvonne Christy, Myron Spak, Pete Niederberger, Jasmine Walker, Julia Duda, 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.

**This week, February 13-20, is a FAST-FREE WEEK!**

Please remember James John Logue George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men 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 Eighth Grade and Matt’s Sixth 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 13                      Divine Liturgy of Saint John Chrysostom                      10:30 AM  
SUNDAY OF THE PUBLICAN AND THE PHARISEE  
HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH THEM  
MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE, THEODOTA & EUDOXIA-AT  
CANOPUS IN EGYPT; MARTYRS VICTORINUS, VICTOR, NICEPHORUS, CLAUDIUS,  
DIODORUS, SERAPION, & PAPIAS OF EGYPT; MARTYR TYRPHAENES AT CYZICUS;  
SAINT NICETAS OF PERCHEVSKY LAVRA

*Tone 5*

*2 Timothy 3:10-15*

*Luke 18:10-14*

*Litany in Blessed Memory of Walter Burlack—Evelyn Burlack, for their Wedding Anniversary*

*Parastas in Blessed Memory of Emil Paouncic—Debbie & John Paouncic*

**Sunday, February 20**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**SUNDAY OF THE PRODIGAL SON**  
**AFTERFEAST OF THE MEETING OF OUR LORD**  
**PARTHENIUS-BISHOP OF LAMSACUS ON THE HELLESPONT; SAINT LUKE OF MOUNT**  
**STEIRION; 1003 MARTYRS OF NICOMEDIA**

*Tone 6*

1 Corinthians 6:12-20

Luke 15:11-32

**Sunday, February 27**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**MEATFARE SUNDAY—SUNDAY OF THE LAST JUDGMENT**  
**SAINT AUSENTIUS-MONK OF BITHYNIA; SAINT MARON-HERMIT OF SYRIA; SAINT**  
**ABRAHAM-BISHOP OF CHARRES IN MESOPOTAMIA; SAINT CYRIL-EQUAL TO THE**  
**APOSTLES AND TEACHER OF THE SLAVS; SAINT ISAAC-RECLUSE OF THE**  
**PERCEVSKY LAVRA AND 12 GREEK MASTER-BUILDERS OF THE DORMITION**  
**CATHEDRAL IN THE LAVRA; TRANSLATION OF THE RELICS OF PRINCE-MARTYR**  
**MICHAEL & HIS COUNSELOR-SAINT THEODORE OF CHERNIHIV**

*Tone 7*

I Corinthians 8:8-9:2

Matthew 25:31-46

## **BULLETIN INSERT FOR 13 FEBRUARY 2011**

**SUNDAY OF THE PUBLICAN AND THE PHARISEE**

**HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH**  
**THEM MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE,**  
**THEODOTA & EUDOXIA-AT CANOPUS IN EGYPT; MARTYRS VICTORINUS,**  
**VICTOR, NICEPHORUS, CLAUDIUS, DIODORUS, SERAPION, & PAPIAS OF**  
**EGYPT; MARTYR TYRPHAENES AT CYZICUS; SAINT NICETAS OF**  
**PERCHEVSKY LAVRA**

### **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.

**MEETING OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.**

On the Feast of the Meeting of the Lord, the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Lk 2: 22-40).

On the 40th day after birth the God-Infant was taken to the Jerusalem Temple -- the centre of religious life of the God-chosen nation. By the Law of Moses (Lev 12) a woman, having given birth to a child of the male gender, was forbidden for 40 days to enter into the Temple of God. After this interval the mother came to the Temple with the child, so as to offer to the Lord thanksgiving and a purification sacrifice. The MostHoly Virgin, the Mother of God, did not have need for purification, since without defilement she had given birth to the Source of purity and sanctity, but in profound humility she submitted to the precepts of the Law.

At this time there lived at Jerusalem the righteous elder Simeon (the account about him is located under the day of his commemoration -- 3 February). It had been revealed to him that he would not die until he should behold Christ the Saviour. By inspiration from above, the pious elder went to the Temple at that very moment when the MostHoly Mother of God and Righteous Joseph had brought there the Infant Jesus, so as to fulfill the ritual ceremony of the Law. The God-Bearer Simeon took the God-Infant in his arms, and having given thanks to God, he uttered a prophecy about the Saviour of the world: "Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the

face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel" (Lk 2: 29-32).

Righteous Simeon said to the MostHoly Virgin: "Behold, This One is set for the fall and rising up of many in Israel and for the sign spoken against, and for Thee Thyself a sword shalt pierce the soul, so that the thoughts of many hearts might be revealed" (Lk 2: 35).

At the Temple also the 84 year old widow Anna the Prophetess, daughter of Phanuel (Comm. 3 February), "who did not leave the temple, serving God both day and night in fasting and prayer. And she also at that time, having drawn near, glorified the Lord and spake about Him (the God-Infant) to all awaiting deliverance at Jerusalem" (Lk 2: 37-38).

Before the Birth of Christ, all righteous men and women lived by faith in the Future Messiah the Saviour of the world, and they awaited His coming.

The final righteous ones of the closing Old Testament -- Righteous Simeon and the Prophetess Anna -- were deemed worthy to meet at the Temple the Bearer of the New Testament, in the Person of Whom both Divinity and humanity do meet.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. It is known, that on the day of this solemnity were proclaimed sermons by Sainted Bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphylokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). But in spite of its early origin, this feast was not so solemnly celebrated until the VI Century. During the reign of Justinian in the year 528, a catastrophe befell Antioch -- an earthquake, in which many people perished. And upon this misfortune there followed others. In the year 544 there appeared a pestilential plague, daily carrying off several thousand people. During these days of widespread travail, it was revealed to a certain pious christian that the celebration of the Meeting of the Lord should be done more solemnly.

When at the day of the Meeting of the Lord the all-night vigil was finally made with church procession, the disasters at Byzantium ceased. In thanksgiving to God, the Church established in 544 that the Meeting of the Lord should be done more solemnly.

Church melodists adorned this feast with many a church work of song: in the VII Century -- Sainted Andrew ArchBishop of Crete; in the VIII Century -- Sainted Cosma Bishop of Maium, Monk John Damascene, Sainted Germanos Patriarch of Constantinople; and in the IX Century -- Sainted Joseph the Studite, ArchBishop of Thessalonika.

With the event of the Meeting of the Lord is associated the icon of the MostHoly Mother of God named: "the Softening of Evil Hearts" or "Simeon's Prophecy", which it is necessary to distinguish from the icon "Seven Arrows".

The icon "Simeon's Prophecy" symbolises the fulfillment of the prophecy of the righteous elder Simeon: "for Thee Thyself a sword shalt pierce the soul" (Lk 2: 35).

## **The Meeting of the Lord in the Temple**

The Christmas~Epiphany season comes to an end with the feast of the Meeting of the Lord in the Temple on the second of February, forty days after the feast of the Savior's birth. Like most major festivals of the Church, the feast of the Lord's Meeting is kept with an eight-day postfeast celebration. The conclusion of this festival brings to a close the liturgical cycle which began at the beginning of the Christmas fast.

According to the Gospel of Saint Luke, Jesus was brought to the temple on the fortieth day after His birth in obedience to the Mosaic law which He as the Messiah had come to fulfill.

And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons."

The liturgy of the Church is clear about why this act of submission to the law of Moses was performed. We have already seen it in the act of Jesus' circumcision. The Lord had to do all things according to God's law so that in Him the law might be literally fulfilled in all of its details, and that this fulfillment might be given to all who accept Him.

Today He who once gave the law to Moses on Sinai Submits Himself to the ordinances of the law, For our sake becoming as we are, in His compassion. Now the God of purity as a holy Child has opened a pure womb, ..

And as God is brought as an offering to Himself, Setting Us free from the curse of the law, And granting light to our souls.<sup>1</sup>

When the Lord Jesus is brought by His parents to the temple, He is met there by the old man Simeon and the old woman Anna. It is from this meeting in the temple that the festival gets its name in the Orthodox Church.<sup>2</sup> This meeting is spiritually and theologically significant it tells us that the Old is over and that the New has come. It tells us that the two covenants have now met: Israel has accomplished its God-given task in producing the Messiah. The promises made to Abraham in the beginning of the nation's calling have now been fulfilled. Israel's glory has dawned in the person of Christ who is now encountered in the world as the "light of revelation to the Gentiles." In Him the whole world is illumined and saved. The New Testament has come. God's final covenant community is established on earth. In Abraham's seed all the families of the world have been blessed. The old man and the old woman who meet Jesus in the temple and recognize Him for who He is symbolize in their oldness the passing away of the ancient customs, rituals and laws which were "but a shadow of the good things to come instead of the true form of these realities." (Heb .10:1) For, as the apostle Paul has said in another place, the ancient laws were "only a shadow of what is to come, but the substance belongs to Christ" who has brought to the whole world a "new creation." (Col 2:17, 1 Cor 5:17, .Ga1-6:15)

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see

death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."

(.) And there was a prophetess Anna, the daughter of Phanuel of the tribe of Asher; she was of a great age having lived with her husband seven years from her virginity, and as a widow till she was eighty -four. She did not depart from the temple, worshipping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. (Lk 2:25-38)

The old testament readings for the feast of the Meeting tell how the children born to the people of Israel, male and female, were to be offered in the temple with sacrifices and prayers. They also tell how the prophet Isaiah saw the Lord in a vision, enthroned in the Jerusalem temple, and prophesied that this same Lord would be worshipped by none other than the Egyptians, the very symbol of the hostile Gentiles who violently opposed the people of Israel and their God.<sup>3</sup>

In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its borders. It will be a sign and a witness to the Lord-of hosts in the land of Egypt; when they cry to the Lord because of oppressors he will send them a savior, and will defend and deliver them. And the Lord will make himself known to the Egyptians and the Egyptians will know the Lord in that day and worship.

and they will make vows to the Lord and perform them. (Isaiah 19:19-21)

Not only Egypt, but the whole world has received a Savior in the person of the Lord's Messiah; the Messiah who is Himself the Lord in human flesh. This is the astounding proclamation of the Meeting of the Lord in the temple. It is the reason for the great celebration which concludes the Winter Pascha.

He who is borne on high by the cherubim, And praised in hymns by the seraphim, Is brought today to the temple according to the law.

He rests on the arms of the old man as on a throne.

He receives from Joseph gifts befitting God:

A pair of doves which symbolize the spotless Church And the newly-chosen people from among the Gentiles, And two young pigeons, for He Who is presented is the originator of the two covenants, both old and new.

Simeon has now been granted the fulfillment of the prophecies concerning himself, And he blesses Mary, the Virgin and Theotokos, Foretelling in figures the passion of her Son.

From Him he begs release from this life, crying aloud:

Now let me depart in peace, O Master,

As You have promised me,

For I have seen the pre-eternal Light !<sup>4</sup>

Rejoice, O Virgin Theotokos, full of grace!

From you shone the Sun of Righteousness, Christ our God!

Enlightening those who sat in darkness.

Rejoice, and be glad, O righteous Elder, 'You accepted in your arms the Redeemer of our souls, Who grants us the resurrection !5

1 Vespers of the feast.

2 In the Christian west this feast is called the Purification of Mary.

3 The old testamental readings from Exodus, Leviticus and Numbers.

4 Vespers of the feast.

5 Troparion of the feast.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, 1984; available at: 800-204-book.]

### **Mine Eyes Have Seen Thy Salvation**

When the elder Simeon held the Christ Child in his arms at their meeting in the temple on the fortieth day after Jesus' birth, he said that he was now ready to die. He could depart in peace because his eyes had seen the Lord's Christ, the salvation which God had prepared from the foundation of the world which was now revealed in the presence of all people. According to St. Luke's Gospel, Simeon sang a song when he held the Christ Child in his arms and blessed God His Father. This canticle has become part of the Orthodox liturgy, being sung every evening at Vespers.

**Lord, now lettest Thou Thy servant depart in peace, According to Thy word, For mine eyes have seen Thy salvation Which Thou hast prepared before the face of all people, A light to enlighten the Gentiles, And the glory of Thy people, Israel.'**

These words of the elder Simeon are placed on the lips of all Christians at the end of each day, which is the beginning of each liturgical day (for the Bible says that "there was evening and there was morning, one day," Gen 1:5), because all who have met the Lord are ready to die, for their eyes have beheld the salvation of the world.

The elder Simeon was inspired by the Holy Spirit to go to meet the Child Jesus in the temple. He was inspired by the [*See Lk 2:29-32. The translation here is that normally used at Orthodox liturgical services.*] Spirit to know that he would not die before he had seen Him. He was inspired to recognize Him at His coming. He was inspired to proclaim Him as the Messiah who was "set for the fall and rising of many in Israel, and for a sign that is spoken against . . . that the thoughts of many hearts may be re-vealed." (Lk 2:34-35) And he was inspired to predict the sufferings which His mother Mary would endure when He would be nailed to the Cross, offering His life for the life of the world. For such is the traditional interpretation of his words concerning the sword that was to pierce Mary's soul. (See Lk 2:35) Simeon was inspired by God's Spirit to meet Jesus Christ; to see and to bear witness. Surely he saw things that others never would see, and in fact did not see, in the same situation, For he was "righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him." (Lk 2:25) Yet what Simeon saw, inspired though he was, is much less-at least humanly speaking-than what many others have seen. It is certainly less than what we ourselves have seen who live in the twentieth century of the Christian era.

We who live in the Church of Christ today have seen the Child Jesus. But we have also seen the grown-up Christ. We have seen the Lord not only as a little Child of forty days. But we have learned of the annunciation of the angel to the Virgin. We have been given insight into the miraculous manner of his birth. We have observed His circumcision on the eighth day, and His meeting in the temple with Simeon and Anna on the fortieth. We have stood at the Jordan and witnessed His encounter with the Baptist. We have listened to the testimony of the Forerunner, the friend of the Bridegroom who was sent to prepare His way. We have been present at the baptism, the Epiphany in the Jordan. We have heard the Father's voice and seen the Spirit descending and remaining upon Him, anointing Him in His humanity to be the Lord's Christ, the Messiah of God who is the Lord Himself as God's beloved Son. We have followed Him into the desert to be tempted by the devil. We have seen His words and observed His miracles. We have been confronted with His question: Who do you say that I am? And we have answered with Peter and all of the apostles: You are the Christ, the Son of the living God! And we have gone with Him up to Jerusalem. We have eaten with Him in the upper room, enjoying the Master's hospitality, with uplifted minds. We have stood by the Cross. We have gone to the tomb. We have seen Him raised and glorified. We have been breathed upon and have received His Spirit. The tongues of fire which He came to cast upon the earth have been sent upon us. We have been anointed with His Spirit, filled with power from on high- the very same Spirit that inspired the elder Simeon to know that he would not die before he had seen the Savior, the Spirit that led him that day to the temple and moved him to sing the song that we all now sing each evening of our lives:

For mine eyes have seen Thy salvation!

Our eyes have indeed seen God's salvation. For we have seen Christ. And even more. We have seen those who have seen Christ. We have seen Simeon and Anna, and with them, Mary the Virgin and Joseph. We have seen the Forerunner John, with all of the apostles. We have seen their successors, as well as their predecessors. We have seen the three young men in the fiery furnace of Babylon, and have beheld them singing and dancing in the flames. We have seen and heard the great assembly of forefathers and mothers, and have celebrated their memory with delight. We have observed the patriarchs and prophets who have told us of Christ's coming. And when He appeared, we have seen those who met Him and those who received Him.

Following the apostles, we have observed the confessors and martyrs, and have sung praises to their blood as the seed of the Church. We have glorified the new covenant saints, the fathers and mothers: Basil, Gregory, John, Macrina, Nonna, Anthusa... and the numberless holy people who have seen and loved the Lord down through the ages, just unto our own, to our beloved Saint Herman of Alaska, and our beloved Father Alexander. Humanly speaking we have seen much more than Simeon saw that day in the temple; incomparably more! Yet it may sadly have to be said that with the eyes of our spirits we have seen incomparably less. If this is so, it is no fault of the Lord's. For He has done everything that we might see

Him in the Spirit in the midst of His Church. He has done everything that the words of the letter of Peter in the scriptures could be applied directly to us:

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him, you believe in him and rejoice in him with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls. (1 Pet 1:3-9)

We have not seen Jesus with our human eyes; and we do not now see Him. But we believe in Him and love Him and rejoice in Him with unutterable and exalted joy. We behold Him with the eyes of our spirits when, inspired by His Spirit, we celebrate in the Church each year the Winter Pascha of His Coming.

The Lover of Man,  
Who fulfills everything in the law,  
Is now brought into the temple of God.  
Simeon the elder receives Him in his aged arms crying:  
Let me now depart to the blessed life,  
For today I see You clothed in mortal flesh, The Lord of life and the Master of death.

You have shone forth, O Lord,  
O Light of revelation to the Gentiles.  
You are the Sun of Righteousness,  
Enthroned upon a radiant cloud.  
You have fulfilled the shadows of the law.  
The grace of renewal begins to shine.  
When Simeon received You he cried out in joy:  
Release me now from corruption,  
For today I have seen You, my Master!

Today the holy Mother who is beyond all temples, Enters into the temple of God.  
She reveals to the world its Creator,  
And the Giver of the law.  
Simeon the elder receives Him in his arms.  
He worships Him and cries out:  
Lord now let Your servant depart in peace, For I have seen You-the Savior of our souls  
!2

2Vespers of the last day of the postfeast of the Meeting of the Lord in the Temple.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, available at: 800-204-book]

O Lord, Sun of justice, thou hast appeared as a light for the revelation of the Gentiles, sitting on a bright cloud, fulfilling the shadowy Law and revealing the beginning of the

new grace. Wherefore, when Simeon beheld thee, he lifted his voice, crying, "Lettest thou me depart from corruption; for I have today beheld thee."

Thou wast incarnate as thou wast pleased to be, being carried in the arms of the ever-Virgin, without being separated from thy Godhead in the bosom of the Father; and wast delivered into the hands of Simeon, the God-receiver, O thou who holdest all creation in thy hand. Wherefore, he shouted with joy, crying, "Now lettest thou me, thy servant, depart in peace; for I have beheld thee, O Master."

*Prosomia from Matins of the Feast of the Presentation of the Lord Icon and troparion at:*

<http://www.comeandseeicons.com/festal/lkg04.htm>

## **A Tribute to the Steelers—via Pauline Witkowsky**

Being a Steeler fan means so much more than football. It means being from a corner of the world unlike any other.

It means being from a place where the people are so tough-minded that they have survived the Homestead strikes, the Johnstown flood and most recently the Etna Floods. These people have the DNA of hard work, in mills and mines, without the necessity of complaint. They live simply, with no frills. They don't have movie stars or fancy cars.

Instead, they have simple traditions like kielbasa, Kennywood, and celebrations. They live in distinctive neighborhoods like Polish Hill and the Hill District and all of the surrounding counties.

These people are genuine.

They don't have chic internet cafes and cappuccinos, but they have The Original Hot Dog joint, Primanti's, Eat n' Park and Iron City Beer.

People from Pittsburgh don't have sunny beaches or fancy boats, but the rivers roll gently, connecting the small towns of people whose histories have been built on strength and humility.

People from Pittsburgh don't have the biggest shopping malls or the best nightclubs, but they'll take Friday night high school football and Steeler Sunday over anything.

Steeler football means so much more than you think. It symbolizes a Diaspora of generations who had the best childhood they could imagine.

They ran free without a care or concern in the valleys of those Allegheny Mountains. Their blue-collar world was easy...there was no one to tell them that they lacked material things. There was no one to tell them that they needed more.



As the steel mills closed and the jobs disappeared, some of these people had to leave. While the world benefits because they spread their Pittsburgh values, they long for their home where things were simpler and more pure.

They teach their kids about Jack Lambert, Lynn Swann, Terry Bradshaw, Franco Harris, Jack Ham, L.C. Greenwood, Joe Greene, and Myron Cope in hopes of imparting not just the knowledge, but the feeling that they represented.

They are everywhere, those Terrible Towels. They wave, not just for the team, but for the hearts they left behind. They wave in living rooms in Fort Lauderdale and in the bars of Washington, D.C. They wave all the way to the Seattle Superdome! They wave for the Rooney family, whose values mirror our own—loyalty, grit, and humility. They wave for football players like Jerome Bettis and Hines Ward, whose unselfishness and toughness have allowed sports to be about the game and the team.

Make no mistake that Steeler football is not just about football. I could not be prouder to be from the Pittsburgh area than I am right now! Even if you no longer live in the area, you have South-Western Pennsylvania in your blood no matter where you go.

And deep down in your heart of hearts, you can still hear the Super Bowls of times past, the excitement in everyone's voices, especially our fathers, cousins, and anyone else who gathered around the TV on Football Sundays! Make no mistake, it's just as exciting right now! It's not just about rivalries and who is better than the other, it's about family, tradition and roots! It's more than football, but it's football at its finest! If you now live in Arizona , Colorado , Ohio , Indiana , California , Florida , Nevada , or Texas , be proud of where you were born and who your FIRST favorite football team was!

Go Steelers...Picksburgh GO STILLERS! Ah yes! "Picksburgh"  
Yunz is from the Picksburgh area or maybe you grew up there if:

1. You didn't have a spring break in high school.
2. You walk carefully when it is "slippy" outside.
3. You often go down to the "crick."
4. You've told your children to "red up" their rooms.
5. You can remember telling your little brother/sister to stop being so "nebbby."

6. You've gotten hurt by falling into a "jaggerbush".
7. Your mother or grandmother has been seen wearing a "babushka" on her head.
8. You've "worshed" the clothes.
9. I ask you to hand me one of those "Gum-Bands" an' you actually know what I'm talking about.
10. You know you can't drive too fast on the back roads, because of the deer.
11. You know Beaver Valley, Turtle Crick, Mars, Slippery Rock, Greentree, and New Castle are names of towns. And you've been to most, if not all, of them.
12. A girl walks up to three of her girlfriends and says, "HEY, YENZ GUYS!"
13. You hear "you guyses" and don't think twice. Example: "you guyses hause is nice."
14. You know the three rivers by name and understand that "The Point" isn't just on a writing instrument.
15. Someone refers to "The Mon" or "The Yough" and you know exactly what they're talking about.
16. You remember the blizzard of 1993 (or 1976, or 1950, or 1939, or...) and remember not being able to go outside because the snow was over your head and you would have suffocated.
17. Someone starts the chant, "Here we go Still-ers!" and you join in. In the proper cadence, waving the appropriately colored towel.
18. Bob Prince and "There's a bug loose on the rug." hold special meaning for you.
19. You've either eaten a Farkleberry Tart or know someone who has.
20. You drink pop, eat hoagies, love perogies and one of your favorite sandwiches actually has coleslaw and French-fries ON it.
21. You know what a "still mill" is.
22. You expect temps in the winter to be record-breaking cold and temps in the summer to be record-breaking hot.
23. You know what Eat 'N Park is and frequently ate breakfast there at 2:00 AM after the bar closed and made fun of people.
24. You order "dippy eggs" in a restaurant and get exactly what you wanted.
25. You spent your summers, or a school picnic at Luna Park, Kennywood, Westview, White Swan Park, Sand Castle, or Idlewild.
26. You've been to the Braun's Bread Plant or Story Book Forest for a school field trip. We went to the Heinz plant and the Isaly's plant for Cub Scouts.
27. "Chipped ham" was always in your refrigerator when you was growin'up.

28. You refuse to buy any condiments besides Heinz unless a Pittsburgh athlete's picture is on the side of the container.
29. When you call the dog or the kids you shout, "Kum-mere" and they come.
30. Franco, Roberto, and Mario don't need last names and you can recite their exploits by heart.
31. Food at a wedding reception consists of rigatoni, stuffed cabbage, sauerkraut and Polska kielbasa.

You'll send this on to family and friends who used to live in the Pittsburgh area as well as to those who have never lived there, just so they can appreciate how different western PA really is.  
Wonder how many of yinz guys actually understood all dat?  
Some folks just don't.

**(Just in from a wonderful IUP coop teacher over in Johnstown .)**

***It's winter in Pennsylvania and the gentle breezes blow  
Seventy miles an hour at twenty-five below.  
Oh, how I love Pennsylvania when the snow's up to your butt  
You take a breath of winter and your nose gets frozen shut.  
Yes, the weather here is wonderful so I guess I'll hang around  
I could never leave Pennsylvania 'cause I'm frozen to the ground!!!***

"It is only when you know a boy's environment that you can know what influences to bring to bear." B.P.

Ptolemais is a city of Phoenicia. There is a village nearby called Parasma in which there resided a great elder. He had a disciple named John who was also great and who excelled in obedience. One day the elder sent the disciple to perform a task for him, giving him a little bread to sustain him on the way. The disciple went and completed the task and then came back, bringing the bread with him untouched. When the elder saw the bread, he said to him, "Why did you not eat any of the bread I gave you, my child?" Making a prostration, the disciple said to the elder, "Forgive me, father, but when you blessed the bread and dismissed me, you did not say I was to eat of the bread, and that is why I did not eat it." Amazed at the disciple's discernment, the elder gave him his blessing.

*John Moschus, Leimonarion (The Spiritual Meadow) 56*

Yep, I did a full baptism in an old farm pond once—the church had used the pond for years, but the family that owned it moved. The new owners were happy to let us use the pond. It was a beautiful setting and a beautiful day (albeit very hot)—green grass, blue skies, the congregation all there, wow. I had been married recently and my new bride was there too.

As we walked into the farm pond, I noticed a huge amount of sediment with every step I took. It wasn't until we got about a dozen steps in that the 'sediment' rose top and we realized why there was sooo much sediment. It seemed that the new owners had decided that the septic tank was just too much effort!

"Do you want to continue this?" and he said "yep"—waist (waste?) deep into this pond we go. We (I had another fellow helping me) lay him backwards to baptism him.

Two things about that—I have never had anyone have less water over his nose to cover him, nor have I ever had anyone come back up to standing all by themselves!!!

Oh, and by the way—I didn't have a change of clothes—we were in Lisa's car—which didn't have air conditioning—and we were an hour away from home!!!

*e-mail from Rev. Terry Polen*



## **Holy Ghost Orthodox Church**

**714 Westmoreland Avenue**

**PO Box 3**

**Slickville, PA 15684-0003**

**[724] 468-5581**

[www.holyghostorthodoxchurch.org](http://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, Bishop Robert, 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, Archimandrite Lev, Father Taras Naumenko, Father Nestor Kowal, Father Gabriel Rochell, Father Bill & Pani-Matka Sonia Diakiw, Pani-Matka Linda Oryhon, Father Paul Bigelow, Protodeacon Mykola Dilendorf, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, 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 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Jeff Walewski [thyroid cancer], Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, 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, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C.,

Allie—young girl with leukemia, Heather Kramer, Pete Dimperio, Jane Wartinbee, Steven Sheakley [Pani Gina's cousin], Carmen Talmonti, Matthew—20-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Joseph Mollica, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof, David Buchholz, Yvonne Christy, Myron Spak, Pete Niederberger, Jasmine Walker, Julia Duda, 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.

**This week, February 13-20, is a FAST-FREE WEEK!**

Please remember James John Logue George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men 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 Eighth Grade and Matt’s Sixth 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 13                      Divine Liturgy of Saint John Chrysostom                      10:30 AM  
SUNDAY OF THE PUBLICAN AND THE PHARISEE  
HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH THEM  
MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE, THEODOTA & EUDOXIA-AT  
CANOPUS IN EGYPT; MARTYRS VICTORINUS, VICTOR, NICEPHORUS, CLAUDIUS,  
DIODORUS, SERAPION, & PAPIAS OF EGYPT; MARTYR TYRPHAENES AT CYZICUS;  
SAINT NICETAS OF PERCHEVSKY LAVRA

*Tone 5*

*2 Timothy 3:10-15*

*Luke 18:10-14*

*Litany in Blessed Memory of Walter Burlack—Evelyn Burlack, for their Wedding Anniversary*

*Parastas in Blessed Memory of Emil Paouncic—Debbie & John Paouncic*

**Sunday, February 20**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**SUNDAY OF THE PRODIGAL SON**  
**AFTERFEAST OF THE MEETING OF OUR LORD**  
**PARTHENIUS-BISHOP OF LAMSACUS ON THE HELLESPONT; SAINT LUKE OF MOUNT**  
**STEIRION; 1003 MARTYRS OF NICOMEDIA**

*Tone 6*

1 Corinthians 6:12-20

Luke 15:11-32

**Sunday, February 27**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**MEATFARE SUNDAY—SUNDAY OF THE LAST JUDGMENT**  
**SAINT AUSENTIUS-MONK OF BITHYNIA; SAINT MARON-HERMIT OF SYRIA; SAINT**  
**ABRAHAM-BISHOP OF CHARRES IN MESOPOTAMIA; SAINT CYRIL-EQUAL TO THE**  
**APOSTLES AND TEACHER OF THE SLAVS; SAINT ISAAC-RECLUSE OF THE**  
**PERCEVSKY LAVRA AND 12 GREEK MASTER-BUILDERS OF THE DORMITION**  
**CATHEDRAL IN THE LAVRA; TRANSLATION OF THE RELICS OF PRINCE-MARTYR**  
**MICHAEL & HIS COUNSELOR-SAINT THEODORE OF CHERNIHIV**

*Tone 7*

I Corinthians 8:8-9:2

Matthew 25:31-46

## **BULLETIN INSERT FOR 13 FEBRUARY 2011**

**SUNDAY OF THE PUBLICAN AND THE PHARISEE**

**HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH**  
**THEM MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE,**  
**THEODOTA & EUDOXIA-AT CANOPUS IN EGYPT; MARTYRS VICTORINUS,**  
**VICTOR, NICEPHORUS, CLAUDIUS, DIODORUS, SERAPION, & PAPIAS OF**  
**EGYPT; MARTYR TYRPHAENES AT CYZICUS; SAINT NICETAS OF**  
**PERCHEVSKY LAVRA**

### **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.

**MEETING OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.**

On the Feast of the Meeting of the Lord, the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Lk 2: 22-40).

On the 40th day after birth the God-Infant was taken to the Jerusalem Temple -- the centre of religious life of the God-chosen nation. By the Law of Moses (Lev 12) a woman, having given birth to a child of the male gender, was forbidden for 40 days to enter into the Temple of God. After this interval the mother came to the Temple with the child, so as to offer to the Lord thanksgiving and a purification sacrifice. The MostHoly Virgin, the Mother of God, did not have need for purification, since without defilement she had given birth to the Source of purity and sanctity, but in profound humility she submitted to the precepts of the Law.

At this time there lived at Jerusalem the righteous elder Simeon (the account about him is located under the day of his commemoration -- 3 February). It had been revealed to him that he would not die until he should behold Christ the Saviour. By inspiration from above, the pious elder went to the Temple at that very moment when the MostHoly Mother of God and Righteous Joseph had brought there the Infant Jesus, so as to fulfill the ritual ceremony of the Law. The God-Bearer Simeon took the God-Infant in his arms, and having given thanks to God, he uttered a prophecy about the Saviour of the world: "Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the



face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel" (Lk 2: 29-32).

Righteous Simeon said to the MostHoly Virgin: "Behold, This One is set for the fall and rising up of many in Israel and for the sign spoken against, and for Thee Thyself a sword shalt pierce the soul, so that the thoughts of many hearts might be revealed" (Lk 2: 35).

At the Temple also the 84 year old widow Anna the Prophetess, daughter of Phanuel (Comm. 3 February), "who did not leave the temple, serving God both day and night in fasting and prayer. And she also at that time, having drawn near, glorified the Lord and spake about Him (the God-Infant) to all awaiting deliverance at Jerusalem" (Lk 2: 37-38).

Before the Birth of Christ, all righteous men and women lived by faith in the Future Messiah the Saviour of the world, and they awaited His coming.

The final righteous ones of the closing Old Testament -- Righteous Simeon and the Prophetess Anna -- were deemed worthy to meet at the Temple the Bearer of the New Testament, in the Person of Whom both Divinity and humanity do meet.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. It is known, that on the day of this solemnity were proclaimed sermons by Sainted Bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphylokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). But in spite of its early origin, this feast was not so solemnly celebrated until the VI Century. During the reign of Justinian in the year 528, a catastrophe befell Antioch -- an earthquake, in which many people perished. And upon this misfortune there followed others. In the year 544 there appeared a pestilential plague, daily carrying off several thousand people. During these days of widespread travail, it was revealed to a certain pious christian that the celebration of the Meeting of the Lord should be done more solemnly.

When at the day of the Meeting of the Lord the all-night vigil was finally made with church procession, the disasters at Byzantium ceased. In thanksgiving to God, the Church established in 544 that the Meeting of the Lord should be done more solemnly.

Church melodists adorned this feast with many a church work of song: in the VII Century -- Sainted Andrew ArchBishop of Crete; in the VIII Century -- Sainted Cosma Bishop of Maium, Monk John Damascene, Sainted Germanos Patriarch of Constantinople; and in the IX Century -- Sainted Joseph the Studite, ArchBishop of Thessalonika.

With the event of the Meeting of the Lord is associated the icon of the MostHoly Mother of God named: "the Softening of Evil Hearts" or "Simeon's Prophecy", which it is necessary to distinguish from the icon "Seven Arrows".

The icon "Simeon's Prophecy" symbolises the fulfillment of the prophecy of the righteous elder Simeon: "for Thee Thyself a sword shalt pierce the soul" (Lk 2: 35).

## **The Meeting of the Lord in the Temple**

The Christmas~Epiphany season comes to an end with the feast of the Meeting of the Lord in the Temple on the second of February, forty days after the feast of the Savior's birth. Like most major festivals of the Church, the feast of the Lord's Meeting is kept with an eight-day postfeast celebration. The conclusion of this festival brings to a close the liturgical cycle which began at the beginning of the Christmas fast.

According to the Gospel of Saint Luke, Jesus was brought to the temple on the fortieth day after His birth in obedience to the Mosaic law which He as the Messiah had come to fulfill.

And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons."

The liturgy of the Church is clear about why this act of submission to the law of Moses was performed. We have already seen it in the act of Jesus' circumcision. The Lord had to do all things according to God's law so that in Him the law might be literally fulfilled in all of its details, and that this fulfillment might be given to all who accept Him.

Today He who once gave the law to Moses on Sinai Submits Himself to the ordinances of the law, For our sake becoming as we are, in His compassion. Now the God of purity as a holy Child has opened a pure womb, ..

And as God is brought as an offering to Himself, Setting Us free from the curse of the law, And granting light to our souls.<sup>1</sup>

When the Lord Jesus is brought by His parents to the temple, He is met there by the old man Simeon and the old woman Anna. It is from this meeting in the temple that the festival gets its name in the Orthodox Church.<sup>2</sup> This meeting is spiritually and theologically significant it tells us that the Old is over and that the New has come. It tells us that the two covenants have now met: Israel has accomplished its God-given task in producing the Messiah. The promises made to Abraham in the beginning of the nation's calling have now been fulfilled. Israel's glory has dawned in the person of Christ who is now encountered in the world as the "light of revelation to the Gentiles." In Him the whole world is illumined and saved. The New Testament has come. God's final covenant community is established on earth. In Abraham's seed all the families of the world have been blessed. The old man and the old woman who meet Jesus in the temple and recognize Him for who He is symbolize in their oldness the passing away of the ancient customs, rituals and laws which were "but a shadow of the good things to come instead of the true form of these realities." (Heb .10:1) For, as the apostle Paul has said in another place, the ancient laws were "only a shadow of what is to come, but the substance belongs to Christ" who has brought to the whole world a "new creation." (Col 2:17, 1 Cor 5:17, .Ga1-6:15)

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see

death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."

(.) And there was a prophetess Anna, the daughter of Phanuel of the tribe of Asher; she was of a great age having lived with her husband seven years from her virginity, and as a widow till she was eighty -four. She did not depart from the temple, worshipping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. (Lk 2:25-38)

The old testament readings for the feast of the Meeting tell how the children born to the people of Israel, male and female, were to be offered in the temple with sacrifices and prayers. They also tell how the prophet Isaiah saw the Lord in a vision, enthroned in the Jerusalem temple, and prophesied that this same Lord would be worshipped by none other than the Egyptians, the very symbol of the hostile Gentiles who violently opposed the people of Israel and their God.<sup>3</sup>

In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its borders. It will be a sign and a witness to the Lord-of hosts in the land of Egypt; when they cry to the Lord because of oppressors he will send them a savior, and will defend and deliver them. And the Lord will make himself known to the Egyptians and the Egyptians will know the Lord in that day and worship.

and they will make vows to the Lord and perform them. (Isaiah 19:19-21)

Not only Egypt, but the whole world has received a Savior in the person of the Lord's Messiah; the Messiah who is Himself the Lord in human flesh. This is the astounding proclamation of the Meeting of the Lord in the temple. It is the reason for the great celebration which concludes the Winter Pascha.

He who is borne on high by the cherubim, And praised in hymns by the seraphim, Is brought today to the temple according to the law.

He rests on the arms of the old man as on a throne.

He receives from Joseph gifts befitting God:

A pair of doves which symbolize the spotless Church And the newly-chosen people from among the Gentiles, And two young pigeons, for He Who is presented is the originator of the two covenants, both old and new.

Simeon has now been granted the fulfillment of the prophecies concerning himself, And he blesses Mary, the Virgin and Theotokos, Foretelling in figures the passion of her Son.

From Him he begs release from this life, crying aloud:

Now let me depart in peace, O Master,

As You have promised me,

For I have seen the pre-eternal Light !<sup>4</sup>

Rejoice, O Virgin Theotokos, full of grace!

From you shone the Sun of Righteousness, Christ our God!

Enlightening those who sat in darkness.

Rejoice, and be glad, O righteous Elder, 'You accepted in your arms the Redeemer of our souls, Who grants us the resurrection !5

1 Vespers of the feast.

2 In the Christian west this feast is called the Purification of Mary.

3 The old testamental readings from Exodus, Leviticus and Numbers.

4 Vespers of the feast.

5 Troparion of the feast.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, 1984; available at: 800-204-book.]

### **Mine Eyes Have Seen Thy Salvation**

When the elder Simeon held the Christ Child in his arms at their meeting in the temple on the fortieth day after Jesus' birth, he said that he was now ready to die. He could depart in peace because his eyes had seen the Lord's Christ, the salvation which God had prepared from the foundation of the world which was now revealed in the presence of all people. According to St. Luke's Gospel, Simeon sang a song when he held the Christ Child in his arms and blessed God His Father. This canticle has become part of the Orthodox liturgy, being sung every evening at Vespers.

**Lord, now lettest Thou Thy servant depart in peace, According to Thy word, For mine eyes have seen Thy salvation Which Thou hast prepared before the face of all people, A light to enlighten the Gentiles, And the glory of Thy people, Israel.'**

These words of the elder Simeon are placed on the lips of all Christians at the end of each day, which is the beginning of each liturgical day (for the Bible says that "there was evening and there was morning, one day," Gen 1:5), because all who have met the Lord are ready to die, for their eyes have beheld the salvation of the world.

The elder Simeon was inspired by the Holy Spirit to go to meet the Child Jesus in the temple. He was inspired by the [*See Lk 2:29-32. The translation here is that normally used at Orthodox liturgical services.*] Spirit to know that he would not die before he had seen Him. He was inspired to recognize Him at His coming. He was inspired to proclaim Him as the Messiah who was "set for the fall and rising of many in Israel, and for a sign that is spoken against . . . that the thoughts of many hearts may be re-vealed." (Lk 2:34-35) And he was inspired to predict the sufferings which His mother Mary would endure when He would be nailed to the Cross, offering His life for the life of the world. For such is the traditional interpretation of his words concerning the sword that was to pierce Mary's soul. (See Lk 2:35) Simeon was inspired by God's Spirit to meet Jesus Christ; to see and to bear witness. Surely he saw things that others never would see, and in fact did not see, in the same situation, For he was "righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him." (Lk 2:25) Yet what Simeon saw, inspired though he was, is much less-at least humanly speaking-than what many others have seen. It is certainly less than what we ourselves have seen who live in the twentieth century of the Christian era.

We who live in the Church of Christ today have seen the Child Jesus. But we have also seen the grown-up Christ. We have seen the Lord not only as a little Child of forty days. But we have learned of the annunciation of the angel to the Virgin. We have been given insight into the miraculous man-ner of his birth. We have observed His circumcision on the eighth day, and His meeting in the temple with Simeon and Anna on the fortieth. We have stood at the Jordan and wit-nessed His encounter with the Baptist. We have listened to the testimony of the Forerunner, the friend of the Bridegroom who was sent to prepare His way. We have been present at the baptism, the Epiphany in the Jordan. We have heard the Father's voice and seen the Spirit descending and remaining upon Him, anointing Him in His humanity to be the Lord's Christ, the Messiah of God who is the Lord Himself as God's beloved Son. We have followed Him into the desert to be tempted by the devil. We have seen His words and observed His miracles. We have been confronted with His question: Who do you say that I am? And we have answered with Peter and all of the apostles: You are the Christ, the Son of the living God! And we have gone with Him up to Jeru-salem. We have eaten with Him in the upper room, enjoy-ing the Master's hospitality, with uplifted minds. We have stood by the Cross. We have gone to the tomb. We have seen Him raised and glorified. We have been breathed upon and have received His Spirit. The tongues of fire which He came to cast upon the earth have been sent upon us. We have been anointed with His Spirit, filled with power from on high- the very same Spirit that inspired the elder Simeon to know that he would not die before he had seen the Savior, the Spirit that led him that day to the temple and moved him to sing the song that we all now sing each evening of our lives:

For mine eyes have seen Thy salvation!

Our eyes have indeed seen God's salvation. For we have seen Christ. And even more. We have seen those who have seen Christ. We have seen Simeon and Anna, and with them, Mary the Virgin and Joseph. We have seen the Forerunner John, with all of the apostles. We have seen their successors, as well as their predecessors. We have seen the three young men in the fiery furnace of Babylon, and have beheld them singing and dancing in the flames. We have seen and heard the great assembly of forefathers and mothers, and have celebrated their memory with delight. We have observed the patriarchs and prophets who have told us of Christ's coming. And when He appeared, we have seen those who met Him and those who received Him.

Following the apostles, we have observed the confessors and martyrs, and have sung praises to their blood as the seed of the Church. We have glorified the new covenant saints, the fathers and mothers: Basil, Gregory, John, Macrina, Nonna, Anthusa... and the numberless holy people who have seen and loved the Lord down through the ages, just unto our own, to our beloved Saint Herman of Alaska, and our beloved Father Alexander. Humanly speaking we have seen much more than Simeon saw that day in the temple; incomparably more! Yet it may sadly have to be said that with the eyes of our spirits we have seen incomparably less. If this is so, it is no fault of the Lord's. For He has done everything that we might see

Him in the Spirit in the midst of His Church. He has done everything that the words of the letter of Peter in the scriptures could be applied directly to us:

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him, you believe in him and rejoice in him with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls. (1 Pet 1:3-9)

We have not seen Jesus with our human eyes; and we do not now see Him. But we believe in Him and love Him and rejoice in Him with unutterable and exalted joy. We behold Him with the eyes of our spirits when, inspired by His Spirit, we celebrate in the Church each year the Winter Pascha of His Coming.

The Lover of Man,  
Who fulfills everything in the law,  
Is now brought into the temple of God.  
Simeon the elder receives Him in his aged arms crying:  
Let me now depart to the blessed life,  
For today I see You clothed in mortal flesh, The Lord of life and the Master of death.

You have shone forth, O Lord,  
O Light of revelation to the Gentiles.  
You are the Sun of Righteousness,  
Enthroned upon a radiant cloud.  
You have fulfilled the shadows of the law.  
The grace of renewal begins to shine.  
When Simeon received You he cried out in joy:  
Release me now from corruption,  
For today I have seen You, my Master!

Today the holy Mother who is beyond all temples, Enters into the temple of God.  
She reveals to the world its Creator,  
And the Giver of the law.  
Simeon the elder receives Him in his arms.  
He worships Him and cries out:  
Lord now let Your servant depart in peace, For I have seen You-the Savior of our souls  
!2

2Vespers of the last day of the postfeast of the Meeting of the Lord in the Temple.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, available at: 800-204-book]

O Lord, Sun of justice, thou hast appeared as a light for the revelation of the Gentiles, sitting on a bright cloud, fulfilling the shadowy Law and revealing the beginning of the

new grace. Wherefore, when Simeon beheld thee, he lifted his voice, crying, "Lettest thou me depart from corruption; for I have today beheld thee."

Thou wast incarnate as thou wast pleased to be, being carried in the arms of the ever-Virgin, without being separated from thy Godhead in the bosom of the Father; and wast delivered into the hands of Simeon, the God-receiver, O thou who holdest all creation in thy hand. Wherefore, he shouted with joy, crying, "Now lettest thou me, thy servant, depart in peace; for I have beheld thee, O Master."

*Prosomia from Matins of the Feast of the Presentation of the Lord Icon and troparion at:*

<http://www.comeandseeicons.com/festal/lkg04.htm>

## **A Tribute to the Steelers—via Pauline Witkowsky**

Being a Steeler fan means so much more than football. It means being from a corner of the world unlike any other.

It means being from a place where the people are so tough-minded that they have survived the Homestead strikes, the Johnstown flood and most recently the Etna Floods. These people have the DNA of hard work, in mills and mines, without the necessity of complaint. They live simply, with no frills. They don't have movie stars or fancy cars.

Instead, they have simple traditions like kielbasa, Kennywood, and celebrations. They live in distinctive neighborhoods like Polish Hill and the Hill District and all of the surrounding counties.

These people are genuine.

They don't have chic internet cafes and cappuccinos, but they have The Original Hot Dog joint, Primanti's, Eat n' Park and Iron City Beer.

People from Pittsburgh don't have sunny beaches or fancy boats, but the rivers roll gently, connecting the small towns of people whose histories have been built on strength and humility.

People from Pittsburgh don't have the biggest shopping malls or the best nightclubs, but they'll take Friday night high school football and Steeler Sunday over anything.

Steeler football means so much more than you think. It symbolizes a Diaspora of generations who had the best childhood they could imagine.

They ran free without a care or concern in the valleys of those Allegheny Mountains. Their blue-collar world was easy...there was no one to tell them that they lacked material things. There was no one to tell them that they needed more.

As the steel mills closed and the jobs disappeared, some of these people had to leave. While the world benefits because they spread their Pittsburgh values, they long for their home where things were simpler and more pure.

They teach their kids about Jack Lambert, Lynn Swann, Terry Bradshaw, Franco Harris, Jack Ham, L.C. Greenwood, Joe Greene, and Myron Cope in hopes of imparting not just the knowledge, but the feeling that they represented.

They are everywhere, those Terrible Towels. They wave, not just for the team, but for the hearts they left behind. They wave in living rooms in Fort Lauderdale and in the bars of Washington, D.C. They wave all the way to the Seattle Superdome! They wave for the Rooney family, whose values mirror our own—loyalty, grit, and humility. They wave for football players like Jerome Bettis and Hines Ward, whose unselfishness and toughness have allowed sports to be about the game and the team.

Make no mistake that Steeler football is not just about football. I could not be prouder to be from the Pittsburgh area than I am right now! Even if you no longer live in the area, you have South-Western Pennsylvania in your blood no matter where you go.

And deep down in your heart of hearts, you can still hear the Super Bowls of times past, the excitement in everyone's voices, especially our fathers, cousins, and anyone else who gathered around the TV on Football Sundays! Make no mistake, it's just as exciting right now! It's not just about rivalries and who is better than the other, it's about family, tradition and roots! It's more than football, but it's football at its finest! If you now live in Arizona , Colorado , Ohio , Indiana , California , Florida , Nevada , or Texas , be proud of where you were born and who your FIRST favorite football team was!

Go Steelers...Picksburgh GO STILLERS! Ah yes! "Picksburgh"  
Yunz is from the Picksburgh area or maybe you grew up there if:

1. You didn't have a spring break in high school.
2. You walk carefully when it is "slippy" outside.
3. You often go down to the "crick."
4. You've told your children to "red up" their rooms.
5. You can remember telling your little brother/sister to stop being so "nebbby."



6. You've gotten hurt by falling into a "jaggerbush".
7. Your mother or grandmother has been seen wearing a "babushka" on her head.
8. You've "worshed" the clothes.
9. I ask you to hand me one of those "Gum-Bands" an' you actually know what I'm talking about.
10. You know you can't drive too fast on the back roads, because of the deer.
11. You know Beaver Valley, Turtle Crick, Mars, Slippery Rock, Greentree, and New Castle are names of towns. And you've been to most, if not all, of them.
12. A girl walks up to three of her girlfriends and says, "HEY, YENZ GUYS!"
13. You hear "you guyses" and don't think twice. Example: "you guyses hause is nice."
14. You know the three rivers by name and understand that "The Point" isn't just on a writing instrument.
15. Someone refers to "The Mon" or "The Yough" and you know exactly what they're talking about.
16. You remember the blizzard of 1993 (or 1976, or 1950, or 1939, or...) and remember not being able to go outside because the snow was over your head and you would have suffocated.
17. Someone starts the chant, "Here we go Still-ers!" and you join in. In the proper cadence, waving the appropriately colored towel.
18. Bob Prince and "There's a bug loose on the rug." hold special meaning for you.
19. You've either eaten a Farkleberry Tart or know someone who has.
20. You drink pop, eat hoagies, love perogies and one of your favorite sandwiches actually has coleslaw and French-fries ON it.
21. You know what a "still mill" is.
22. You expect temps in the winter to be record-breaking cold and temps in the summer to be record-breaking hot.
23. You know what Eat 'N Park is and frequently ate breakfast there at 2:00 AM after the bar closed and made fun of people.
24. You order "dippy eggs" in a restaurant and get exactly what you wanted.
25. You spent your summers, or a school picnic at Luna Park, Kennywood, Westview, White Swan Park, Sand Castle, or Idlewild.
26. You've been to the Braun's Bread Plant or Story Book Forest for a school field trip. We went to the Heinz plant and the Isaly's plant for Cub Scouts.
27. "Chipped ham" was always in your refrigerator when you was growin'up.

28. You refuse to buy any condiments besides Heinz unless a Pittsburgh athlete's picture is on the side of the container.
29. When you call the dog or the kids you shout, "Kum-mere" and they come.
30. Franco, Roberto, and Mario don't need last names and you can recite their exploits by heart.
31. Food at a wedding reception consists of rigatoni, stuffed cabbage, sauerkraut and Polska kielbasa.

You'll send this on to family and friends who used to live in the Pittsburgh area as well as to those who have never lived there, just so they can appreciate how different western PA really is.  
Wonder how many of yinz guys actually understood all dat?  
Some folks just don't.

**(Just in from a wonderful IUP coop teacher over in Johnstown .)**

***It's winter in Pennsylvania and the gentle breezes blow  
Seventy miles an hour at twenty-five below.  
Oh, how I love Pennsylvania when the snow's up to your butt  
You take a breath of winter and your nose gets frozen shut.  
Yes, the weather here is wonderful so I guess I'll hang around  
I could never leave Pennsylvania 'cause I'm frozen to the ground!!!***

"It is only when you know a boy's environment that you can know what influences to bring to bear." B.P.

Ptolemais is a city of Phoenicia. There is a village nearby called Parasma in which there resided a great elder. He had a disciple named John who was also great and who excelled in obedience. One day the elder sent the disciple to perform a task for him, giving him a little bread to sustain him on the way. The disciple went and completed the task and then came back, bringing the bread with him untouched. When the elder saw the bread, he said to him, "Why did you not eat any of the bread I gave you, my child?" Making a prostration, the disciple said to the elder, "Forgive me, father, but when you blessed the bread and dismissed me, you did not say I was to eat of the bread, and that is why I did not eat it." Amazed at the disciple's discernment, the elder gave him his blessing.

*John Moschus, Leimonarion (The Spiritual Meadow) 56*

Yep, I did a full baptism in an old farm pond once—the church had used the pond for years, but the family that owned it moved. The new owners were happy to let us use the pond. It was a beautiful setting and a beautiful day (albeit very hot)—green grass, blue skies, the congregation all there, wow. I had been married recently and my new bride was there too.

As we walked into the farm pond, I noticed a huge amount of sediment with every step I took. It wasn't until we got about a dozen steps in that the 'sediment' rose top and we realized why there was sooo much sediment. It seemed that the new owners had decided that the septic tank was just too much effort!

"Do you want to continue this?" and he said "yep"—waist (waste?) deep into this pond we go. We (I had another fellow helping me) lay him backwards to baptism him.

Two things about that—I have never had anyone have less water over his nose to cover him, nor have I ever had anyone come back up to standing all by themselves!!!

Oh, and by the way—I didn't have a change of clothes—we were in Lisa's car—which didn't have air conditioning—and we were an hour away from home!!!

*e-mail from Rev. Terry Polen*



## **Holy Ghost Orthodox Church**

**714 Westmoreland Avenue**

**PO Box 3**

**Slickville, PA 15684-0003**

**[724] 468-5581**

[www.holyghostorthodoxchurch.org](http://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, Bishop Robert, 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, Archimandrite Lev, Father Taras Naumenko, Father Nestor Kowal, Father Gabriel Rochell, Father Bill & Pani-Matka Sonia Diakiw, Pani-Matka Linda Oryhon, Father Paul Bigelow, Protodeacon Mykola Dilendorf, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, 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 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Jeff Walewski [thyroid cancer], Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, 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, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C.,

Allie—young girl with leukemia, Heather Kramer, Pete Dimperio, Jane Wartinbee, Steven Sheakley [Pani Gina's cousin], Carmen Talmonti, Matthew—20-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Joseph Mollica, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof, David Buchholz, Yvonne Christy, Myron Spak, Pete Niederberger, Jasmine Walker, Julia Duda, 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.

**This week, February 13-20, is a FAST-FREE WEEK!**

Please remember James John Logue George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men 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 Eighth Grade and Matt’s Sixth 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 13                      Divine Liturgy of Saint John Chrysostom                      10:30 AM  
SUNDAY OF THE PUBLICAN AND THE PHARISEE  
HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH THEM  
MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE, THEODOTA & EUDOXIA-AT  
CANOPUS IN EGYPT; MARTYRS VICTORINUS, VICTOR, NICEPHORUS, CLAUDIUS,  
DIODORUS, SERAPION, & PAPIAS OF EGYPT; MARTYR TYRPHAENES AT CYZICUS;  
SAINT NICETAS OF PERCHEVSKY LAVRA

*Tone 5*

*2 Timothy 3:10-15*

*Luke 18:10-14*

*Litany in Blessed Memory of Walter Burlack—Evelyn Burlack, for their Wedding Anniversary*

*Parastas in Blessed Memory of Emil Paouncic—Debbie & John Paouncic*

**Sunday, February 20**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**SUNDAY OF THE PRODIGAL SON**  
**AFTERFEAST OF THE MEETING OF OUR LORD**  
**PARTHENIUS-BISHOP OF LAMSACUS ON THE HELLESPONT; SAINT LUKE OF MOUNT**  
**STEIRION; 1003 MARTYRS OF NICOMEDIA**

*Tone 6*

1 Corinthians 6:12-20

Luke 15:11-32

**Sunday, February 27**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**MEATFARE SUNDAY—SUNDAY OF THE LAST JUDGMENT**  
**SAINT AUSENTIUS-MONK OF BITHYNIA; SAINT MARON-HERMIT OF SYRIA; SAINT**  
**ABRAHAM-BISHOP OF CHARRES IN MESOPOTAMIA; SAINT CYRIL-EQUAL TO THE**  
**APOSTLES AND TEACHER OF THE SLAVS; SAINT ISAAC-RECLUSE OF THE**  
**PERCEVSKY LAVRA AND 12 GREEK MASTER-BUILDERS OF THE DORMITION**  
**CATHEDRAL IN THE LAVRA; TRANSLATION OF THE RELICS OF PRINCE-MARTYR**  
**MICHAEL & HIS COUNSELOR-SAINT THEODORE OF CHERNIHIV**

*Tone 7*

I Corinthians 8:8-9:2

Matthew 25:31-46

## **BULLETIN INSERT FOR 13 FEBRUARY 2011**

**SUNDAY OF THE PUBLICAN AND THE PHARISEE**

**HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH**  
**THEM MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE,**  
**THEODOTA & EUDOXIA-AT CANOPUS IN EGYPT; MARTYRS VICTORINUS,**  
**VICTOR, NICEPHORUS, CLAUDIUS, DIODORUS, SERAPION, & PAPIAS OF**  
**EGYPT; MARTYR TYRPHAENES AT CYZICUS; SAINT NICETAS OF**  
**PERCHEVSKY LAVRA**

### **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.

**MEETING OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.**

On the Feast of the Meeting of the Lord, the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Lk 2: 22-40).

On the 40th day after birth the God-Infant was taken to the Jerusalem Temple -- the centre of religious life of the God-chosen nation. By the Law of Moses (Lev 12) a woman, having given birth to a child of the male gender, was forbidden for 40 days to enter into the Temple of God. After this interval the mother came to the Temple with the child, so as to offer to the Lord thanksgiving and a purification sacrifice. The MostHoly Virgin, the Mother of God, did not have need for purification, since without defilement she had given birth to the Source of purity and sanctity, but in profound humility she submitted to the precepts of the Law.

At this time there lived at Jerusalem the righteous elder Simeon (the account about him is located under the day of his commemoration -- 3 February). It had been revealed to him that he would not die until he should behold Christ the Saviour. By inspiration from above, the pious elder went to the Temple at that very moment when the MostHoly Mother of God and Righteous Joseph had brought there the Infant Jesus, so as to fulfill the ritual ceremony of the Law. The God-Bearer Simeon took the God-Infant in his arms, and having given thanks to God, he uttered a prophecy about the Saviour of the world: "Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the

face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel" (Lk 2: 29-32).

Righteous Simeon said to the MostHoly Virgin: "Behold, This One is set for the fall and rising up of many in Israel and for the sign spoken against, and for Thee Thyself a sword shalt pierce the soul, so that the thoughts of many hearts might be revealed" (Lk 2: 35).

At the Temple also the 84 year old widow Anna the Prophetess, daughter of Phanuel (Comm. 3 February), "who did not leave the temple, serving God both day and night in fasting and prayer. And she also at that time, having drawn near, glorified the Lord and spake about Him (the God-Infant) to all awaiting deliverance at Jerusalem" (Lk 2: 37-38).

Before the Birth of Christ, all righteous men and women lived by faith in the Future Messiah the Saviour of the world, and they awaited His coming.

The final righteous ones of the closing Old Testament -- Righteous Simeon and the Prophetess Anna -- were deemed worthy to meet at the Temple the Bearer of the New Testament, in the Person of Whom both Divinity and humanity do meet.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. It is known, that on the day of this solemnity were proclaimed sermons by Sainted Bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphylokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). But in spite of its early origin, this feast was not so solemnly celebrated until the VI Century. During the reign of Justinian in the year 528, a catastrophe befell Antioch -- an earthquake, in which many people perished. And upon this misfortune there followed others. In the year 544 there appeared a pestilential plague, daily carrying off several thousand people. During these days of widespread travail, it was revealed to a certain pious christian that the celebration of the Meeting of the Lord should be done more solemnly.

When at the day of the Meeting of the Lord the all-night vigil was finally made with church procession, the disasters at Byzantium ceased. In thanksgiving to God, the Church established in 544 that the Meeting of the Lord should be done more solemnly.

Church melodists adorned this feast with many a church work of song: in the VII Century -- Sainted Andrew ArchBishop of Crete; in the VIII Century -- Sainted Cosma Bishop of Maium, Monk John Damascene, Sainted Germanos Patriarch of Constantinople; and in the IX Century -- Sainted Joseph the Studite, ArchBishop of Thessalonika.

With the event of the Meeting of the Lord is associated the icon of the MostHoly Mother of God named: "the Softening of Evil Hearts" or "Simeon's Prophecy", which it is necessary to distinguish from the icon "Seven Arrows".

The icon "Simeon's Prophecy" symbolises the fulfillment of the prophecy of the righteous elder Simeon: "for Thee Thyself a sword shalt pierce the soul" (Lk 2: 35).



## **The Meeting of the Lord in the Temple**

The Christmas~Epiphany season comes to an end with the feast of the Meeting of the Lord in the Temple on the second of February, forty days after the feast of the Savior's birth. Like most major festivals of the Church, the feast of the Lord's Meeting is kept with an eight-day postfeast celebration. The conclusion of this festival brings to a close the liturgical cycle which began at the beginning of the Christmas fast.

According to the Gospel of Saint Luke, Jesus was brought to the temple on the fortieth day after His birth in obedience to the Mosaic law which He as the Messiah had come to fulfill.

And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons."

The liturgy of the Church is clear about why this act of submission to the law of Moses was performed. We have already seen it in the act of Jesus' circumcision. The Lord had to do all things according to God's law so that in Him the law might be literally fulfilled in all of its details, and that this fulfillment might be given to all who accept Him.

Today He who once gave the law to Moses on Sinai Submits Himself to the ordinances of the law, For our sake becoming as we are, in His compassion. Now the God of purity as a holy Child has opened a pure womb, ..

And as God is brought as an offering to Himself, Setting Us free from the curse of the law, And granting light to our souls.<sup>1</sup>

When the Lord Jesus is brought by His parents to the temple, He is met there by the old man Simeon and the old woman Anna. It is from this meeting in the temple that the festival gets its name in the Orthodox Church.<sup>2</sup> This meeting is spiritually and theologically significant it tells us that the Old is over and that the New has come. It tells us that the two covenants have now met: Israel has accomplished its God-given task in producing the Messiah. The promises made to Abraham in the beginning of the nation's calling have now been fulfilled. Israel's glory has dawned in the person of Christ who is now encountered in the world as the "light of revelation to the Gentiles." In Him the whole world is illumined and saved. The New Testament has come. God's final covenant community is established on earth. In Abraham's seed all the families of the world have been blessed. The old man and the old woman who meet Jesus in the temple and recognize Him for who He is symbolize in their oldness the passing away of the ancient customs, rituals and laws which were "but a shadow of the good things to come instead of the true form of these realities." (Heb .10:1) For, as the apostle Paul has said in another place, the ancient laws were "only a shadow of what is to come, but the substance belongs to Christ" who has brought to the whole world a "new creation." (Col 2:17, 1 Cor 5:17, .Ga1-6:15)

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see

death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."

(.) And there was a prophetess Anna, the daughter of Phanuel of the tribe of Asher; she was of a great age having lived with her husband seven years from her virginity, and as a widow till she was eighty -four. She did not depart from the temple, worshipping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. (Lk 2:25-38)

The old testament readings for the feast of the Meeting tell how the children born to the people of Israel, male and female, were to be offered in the temple with sacrifices and prayers. They also tell how the prophet Isaiah saw the Lord in a vision, enthroned in the Jerusalem temple, and prophesied that this same Lord would be worshipped by none other than the Egyptians, the very symbol of the hostile Gentiles who violently opposed the people of Israel and their God.<sup>3</sup>

In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its borders. It will be a sign and a witness to the Lord-of hosts in the land of Egypt; when they cry to the Lord because of oppressors he will send them a savior, and will defend and deliver them. And the Lord will make himself known to the Egyptians and the Egyptians will know the Lord in that day and worship.

and they will make vows to the Lord and perform them. (Isaiah 19:19-21)

Not only Egypt, but the whole world has received a Savior in the person of the Lord's Messiah; the Messiah who is Himself the Lord in human flesh. This is the astounding proclamation of the Meeting of the Lord in the temple. It is the reason for the great celebration which concludes the Winter Pascha.

He who is borne on high by the cherubim, And praised in hymns by the seraphim, Is brought today to the temple according to the law.

He rests on the arms of the old man as on a throne.

He receives from Joseph gifts befitting God:

A pair of doves which symbolize the spotless Church And the newly-chosen people from among the Gentiles, And two young pigeons, for He Who is presented is the originator of the two covenants, both old and new.

Simeon has now been granted the fulfillment of the prophecies concerning himself, And he blesses Mary, the Virgin and Theotokos, Foretelling in figures the passion of her Son.

From Him he begs release from this life, crying aloud:

Now let me depart in peace, O Master,

As You have promised me,

For I have seen the pre-eternal Light !<sup>4</sup>

Rejoice, O Virgin Theotokos, full of grace!

From you shone the Sun of Righteousness, Christ our God!

Enlightening those who sat in darkness.

Rejoice, and be glad, O righteous Elder, 'You accepted in your arms the Redeemer of our souls, Who grants us the resurrection !5

1 Vespers of the feast.

2 In the Christian west this feast is called the Purification of Mary.

3 The old testamental readings from Exodus, Leviticus and Numbers.

4 Vespers of the feast.

5 Troparion of the feast.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, 1984; available at: 800-204-book.]

### **Mine Eyes Have Seen Thy Salvation**

When the elder Simeon held the Christ Child in his arms at their meeting in the temple on the fortieth day after Jesus' birth, he said that he was now ready to die. He could depart in peace because his eyes had seen the Lord's Christ, the salvation which God had prepared from the foundation of the world which was now revealed in the presence of all people. According to St. Luke's Gospel, Simeon sang a song when he held the Christ Child in his arms and blessed God His Father. This canticle has become part of the Orthodox liturgy, being sung every evening at Vespers.

**Lord, now lettest Thou Thy servant depart in peace, According to Thy word, For mine eyes have seen Thy salvation Which Thou hast prepared before the face of all people, A light to enlighten the Gentiles, And the glory of Thy people, Israel.'**

These words of the elder Simeon are placed on the lips of all Christians at the end of each day, which is the beginning of each liturgical day (for the Bible says that "there was evening and there was morning, one day," Gen 1:5), because all who have met the Lord are ready to die, for their eyes have beheld the salvation of the world.

The elder Simeon was inspired by the Holy Spirit to go to meet the Child Jesus in the temple. He was inspired by the [*See Lk 2:29-32. The translation here is that normally used at Orthodox liturgical services.*] Spirit to know that he would not die before he had seen Him. He was inspired to recognize Him at His coming. He was inspired to proclaim Him as the Messiah who was "set for the fall and rising of many in Israel, and for a sign that is spoken against . . . that the thoughts of many hearts may be re-vealed." (Lk 2:34-35) And he was inspired to predict the sufferings which His mother Mary would endure when He would be nailed to the Cross, offering His life for the life of the world. For such is the traditional interpretation of his words concerning the sword that was to pierce Mary's soul. (See Lk 2:35) Simeon was inspired by God's Spirit to meet Jesus Christ; to see and to bear witness. Surely he saw things that others never would see, and in fact did not see, in the same situation, For he was "righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him." (Lk 2:25) Yet what Simeon saw, inspired though he was, is much less-at least humanly speaking-than what many others have seen. It is certainly less than what we ourselves have seen who live in the twentieth century of the Christian era.

We who live in the Church of Christ today have seen the Child Jesus. But we have also seen the grown-up Christ. We have seen the Lord not only as a little Child of forty days. But we have learned of the annunciation of the angel to the Virgin. We have been given insight into the miraculous manner of his birth. We have observed His circumcision on the eighth day, and His meeting in the temple with Simeon and Anna on the fortieth. We have stood at the Jordan and witnessed His encounter with the Baptist. We have listened to the testimony of the Forerunner, the friend of the Bridegroom who was sent to prepare His way. We have been present at the baptism, the Epiphany in the Jordan. We have heard the Father's voice and seen the Spirit descending and remaining upon Him, anointing Him in His humanity to be the Lord's Christ, the Messiah of God who is the Lord Himself as God's beloved Son. We have followed Him into the desert to be tempted by the devil. We have seen His words and observed His miracles. We have been confronted with His question: Who do you say that I am? And we have answered with Peter and all of the apostles: You are the Christ, the Son of the living God! And we have gone with Him up to Jerusalem. We have eaten with Him in the upper room, enjoying the Master's hospitality, with uplifted minds. We have stood by the Cross. We have gone to the tomb. We have seen Him raised and glorified. We have been breathed upon and have received His Spirit. The tongues of fire which He came to cast upon the earth have been sent upon us. We have been anointed with His Spirit, filled with power from on high- the very same Spirit that inspired the elder Simeon to know that he would not die before he had seen the Savior, the Spirit that led him that day to the temple and moved him to sing the song that we all now sing each evening of our lives:

For mine eyes have seen Thy salvation!

Our eyes have indeed seen God's salvation. For we have seen Christ. And even more. We have seen those who have seen Christ. We have seen Simeon and Anna, and with them, Mary the Virgin and Joseph. We have seen the Forerunner John, with all of the apostles. We have seen their successors, as well as their predecessors. We have seen the three young men in the fiery furnace of Babylon, and have beheld them singing and dancing in the flames. We have seen and heard the great assembly of forefathers and mothers, and have celebrated their memory with delight. We have observed the patriarchs and prophets who have told us of Christ's coming. And when He appeared, we have seen those who met Him and those who received Him.

Following the apostles, we have observed the confessors and martyrs, and have sung praises to their blood as the seed of the Church. We have glorified the new covenant saints, the fathers and mothers: Basil, Gregory, John, Macrina, Nonna, Anthusa... and the numberless holy people who have seen and loved the Lord down through the ages, just unto our own, to our beloved Saint Herman of Alaska, and our beloved Father Alexander. Humanly speaking we have seen much more than Simeon saw that day in the temple; incomparably more! Yet it may sadly have to be said that with the eyes of our spirits we have seen incomparably less. If this is so, it is no fault of the Lord's. For He has done everything that we might see

Him in the Spirit in the midst of His Church. He has done everything that the words of the letter of Peter in the scriptures could be applied directly to us:

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him, you believe in him and rejoice in him with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls. (1 Pet 1:3-9)

We have not seen Jesus with our human eyes; and we do not now see Him. But we believe in Him and love Him and rejoice in Him with unutterable and exalted joy. We behold Him with the eyes of our spirits when, inspired by His Spirit, we celebrate in the Church each year the Winter Pascha of His Coming.

The Lover of Man,  
Who fulfills everything in the law,  
Is now brought into the temple of God.  
Simeon the elder receives Him in his aged arms crying:  
Let me now depart to the blessed life,  
For today I see You clothed in mortal flesh, The Lord of life and the Master of death.

You have shone forth, O Lord,  
O Light of revelation to the Gentiles.  
You are the Sun of Righteousness,  
Enthroned upon a radiant cloud.  
You have fulfilled the shadows of the law.  
The grace of renewal begins to shine.  
When Simeon received You he cried out in joy:  
Release me now from corruption,  
For today I have seen You, my Master!

Today the holy Mother who is beyond all temples, Enters into the temple of God.  
She reveals to the world its Creator,  
And the Giver of the law.  
Simeon the elder receives Him in his arms.  
He worships Him and cries out:  
Lord now let Your servant depart in peace, For I have seen You-the Savior of our souls  
!2

2Vespers of the last day of the postfeast of the Meeting of the Lord in the Temple.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, available at: 800-204-book]

O Lord, Sun of justice, thou hast appeared as a light for the revelation of the Gentiles, sitting on a bright cloud, fulfilling the shadowy Law and revealing the beginning of the

new grace. Wherefore, when Simeon beheld thee, he lifted his voice, crying, "Lettest thou me depart from corruption; for I have today beheld thee."

Thou wast incarnate as thou wast pleased to be, being carried in the arms of the ever-Virgin, without being separated from thy Godhead in the bosom of the Father; and wast delivered into the hands of Simeon, the God-receiver, O thou who holdest all creation in thy hand. Wherefore, he shouted with joy, crying, "Now lettest thou me, thy servant, depart in peace; for I have beheld thee, O Master."

*Prosomia from Matins of the Feast of the Presentation of the Lord Icon and troparion at:*

<http://www.comeandseeicons.com/festal/lkg04.htm>

## **A Tribute to the Steelers—via Pauline Witkowsky**

Being a Steeler fan means so much more than football. It means being from a corner of the world unlike any other.

It means being from a place where the people are so tough-minded that they have survived the Homestead strikes, the Johnstown flood and most recently the Etna Floods. These people have the DNA of hard work, in mills and mines, without the necessity of complaint. They live simply, with no frills. They don't have movie stars or fancy cars.

Instead, they have simple traditions like kielbasa, Kennywood, and celebrations. They live in distinctive neighborhoods like Polish Hill and the Hill District and all of the surrounding counties.

These people are genuine.

They don't have chic internet cafes and cappuccinos, but they have The Original Hot Dog joint, Primanti's, Eat n' Park and Iron City Beer.

People from Pittsburgh don't have sunny beaches or fancy boats, but the rivers roll gently, connecting the small towns of people whose histories have been built on strength and humility.

People from Pittsburgh don't have the biggest shopping malls or the best nightclubs, but they'll take Friday night high school football and Steeler Sunday over anything.

Steeler football means so much more than you think. It symbolizes a Diaspora of generations who had the best childhood they could imagine.

They ran free without a care or concern in the valleys of those Allegheny Mountains. Their blue-collar world was easy...there was no one to tell them that they lacked material things. There was no one to tell them that they needed more.

As the steel mills closed and the jobs disappeared, some of these people had to leave. While the world benefits because they spread their Pittsburgh values, they long for their home where things were simpler and more pure.

They teach their kids about Jack Lambert, Lynn Swann, Terry Bradshaw, Franco Harris, Jack Ham, L.C. Greenwood, Joe Greene, and Myron Cope in hopes of imparting not just the knowledge, but the feeling that they represented.

They are everywhere, those Terrible Towels. They wave, not just for the team, but for the hearts they left behind. They wave in living rooms in Fort Lauderdale and in the bars of Washington, D.C. They wave all the way to the Seattle Superdome! They wave for the Rooney family, whose values mirror our own—loyalty, grit, and humility. They wave for football players like Jerome Bettis and Hines Ward, whose unselfishness and toughness have allowed sports to be about the game and the team.

Make no mistake that Steeler football is not just about football. I could not be prouder to be from the Pittsburgh area than I am right now! Even if you no longer live in the area, you have South-Western Pennsylvania in your blood no matter where you go.

And deep down in your heart of hearts, you can still hear the Super Bowls of times past, the excitement in everyone's voices, especially our fathers, cousins, and anyone else who gathered around the TV on Football Sundays! Make no mistake, it's just as exciting right now! It's not just about rivalries and who is better than the other, it's about family, tradition and roots! It's more than football, but it's football at its finest! If you now live in Arizona , Colorado , Ohio , Indiana , California , Florida , Nevada , or Texas , be proud of where you were born and who your FIRST favorite football team was!

Go Steelers...Picksburgh GO STILLERS! Ah yes! "Picksburgh"  
Yunz is from the Picksburgh area or maybe you grew up there if:

1. You didn't have a spring break in high school.
2. You walk carefully when it is "slippy" outside.
3. You often go down to the "crick."
4. You've told your children to "red up" their rooms.
5. You can remember telling your little brother/sister to stop being so "nebbby."

6. You've gotten hurt by falling into a "jaggerbush".
7. Your mother or grandmother has been seen wearing a "babushka" on her head.
8. You've "worshed" the clothes.
9. I ask you to hand me one of those "Gum-Bands" an' you actually know what I'm talking about.
10. You know you can't drive too fast on the back roads, because of the deer.
11. You know Beaver Valley, Turtle Crick, Mars, Slippery Rock, Greentree, and New Castle are names of towns. And you've been to most, if not all, of them.
12. A girl walks up to three of her girlfriends and says, "HEY, YENZ GUYS!"
13. You hear "you guyses" and don't think twice. Example: "you guyses hause is nice."
14. You know the three rivers by name and understand that "The Point" isn't just on a writing instrument.
15. Someone refers to "The Mon" or "The Yough" and you know exactly what they're talking about.
16. You remember the blizzard of 1993 (or 1976, or 1950, or 1939, or...) and remember not being able to go outside because the snow was over your head and you would have suffocated.
17. Someone starts the chant, "Here we go Still-ers!" and you join in. In the proper cadence, waving the appropriately colored towel.
18. Bob Prince and "There's a bug loose on the rug." hold special meaning for you.
19. You've either eaten a Farkleberry Tart or know someone who has.
20. You drink pop, eat hoagies, love perogies and one of your favorite sandwiches actually has coleslaw and French-fries ON it.
21. You know what a "still mill" is.
22. You expect temps in the winter to be record-breaking cold and temps in the summer to be record-breaking hot.
23. You know what Eat 'N Park is and frequently ate breakfast there at 2:00 AM after the bar closed and made fun of people.
24. You order "dippy eggs" in a restaurant and get exactly what you wanted.
25. You spent your summers, or a school picnic at Luna Park, Kennywood, Westview, White Swan Park, Sand Castle, or Idlewild.
26. You've been to the Braun's Bread Plant or Story Book Forest for a school field trip. We went to the Heinz plant and the Isaly's plant for Cub Scouts.
27. "Chipped ham" was always in your refrigerator when you was growin'up.



28. You refuse to buy any condiments besides Heinz unless a Pittsburgh athlete's picture is on the side of the container.
29. When you call the dog or the kids you shout, "Kum-mere" and they come.
30. Franco, Roberto, and Mario don't need last names and you can recite their exploits by heart.
31. Food at a wedding reception consists of rigatoni, stuffed cabbage, sauerkraut and Polska kielbasa.

You'll send this on to family and friends who used to live in the Pittsburgh area as well as to those who have never lived there, just so they can appreciate how different western PA really is.  
Wonder how many of yinz guys actually understood all dat?  
Some folks just don't.

**(Just in from a wonderful IUP coop teacher over in Johnstown .)**

***It's winter in Pennsylvania and the gentle breezes blow  
Seventy miles an hour at twenty-five below.  
Oh, how I love Pennsylvania when the snow's up to your butt  
You take a breath of winter and your nose gets frozen shut.  
Yes, the weather here is wonderful so I guess I'll hang around  
I could never leave Pennsylvania 'cause I'm frozen to the ground!!!***

"It is only when you know a boy's environment that you can know what influences to bring to bear." B.P.

Ptolemais is a city of Phoenicia. There is a village nearby called Parasma in which there resided a great elder. He had a disciple named John who was also great and who excelled in obedience. One day the elder sent the disciple to perform a task for him, giving him a little bread to sustain him on the way. The disciple went and completed the task and then came back, bringing the bread with him untouched. When the elder saw the bread, he said to him, "Why did you not eat any of the bread I gave you, my child?" Making a prostration, the disciple said to the elder, "Forgive me, father, but when you blessed the bread and dismissed me, you did not say I was to eat of the bread, and that is why I did not eat it." Amazed at the disciple's discernment, the elder gave him his blessing.

*John Moschus, Leimonarion (The Spiritual Meadow) 56*

Yep, I did a full baptism in an old farm pond once—the church had used the pond for years, but the family that owned it moved. The new owners were happy to let us use the pond. It was a beautiful setting and a beautiful day (albeit very hot)—green grass, blue skies, the congregation all there, wow. I had been married recently and my new bride was there too.

As we walked into the farm pond, I noticed a huge amount of sediment with every step I took. It wasn't until we got about a dozen steps in that the 'sediment' rose top and we realized why there was sooo much sediment. It seemed that the new owners had decided that the septic tank was just too much effort!

"Do you want to continue this?" and he said "yep"—waist (waste?) deep into this pond we go. We (I had another fellow helping me) lay him backwards to baptism him.

Two things about that—I have never had anyone have less water over his nose to cover him, nor have I ever had anyone come back up to standing all by themselves!!!

Oh, and by the way—I didn't have a change of clothes—we were in Lisa's car—which didn't have air conditioning—and we were an hour away from home!!!

*e-mail from Rev. Terry Polen*



## **Holy Ghost Orthodox Church**

**714 Westmoreland Avenue**

**PO Box 3**

**Slickville, PA 15684-0003**

**[724] 468-5581**

[www.holyghostorthodoxchurch.org](http://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, Bishop Robert, 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, Archimandrite Lev, Father Taras Naumenko, Father Nestor Kowal, Father Gabriel Rochell, Father Bill & Pani-Matka Sonia Diakiw, Pani-Matka Linda Oryhon, Father Paul Bigelow, Protodeacon Mykola Dilendorf, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, 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 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Jeff Walewski [thyroid cancer], Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, 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, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C.,

Allie—young girl with leukemia, Heather Kramer, Pete Dimperio, Jane Wartinbee, Steven Sheakley [Pani Gina's cousin], Carmen Talmonti, Matthew—20-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Joseph Mollica, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof, David Buchholz, Yvonne Christy, Myron Spak, Pete Niederberger, Jasmine Walker, Julia Duda, 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.

**This week, February 13-20, is a FAST-FREE WEEK!**

Please remember James John Logue George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men 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 Eighth Grade and Matt’s Sixth 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 13                      Divine Liturgy of Saint John Chrysostom                      10:30 AM  
SUNDAY OF THE PUBLICAN AND THE PHARISEE  
HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH THEM  
MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE, THEODOTA & EUDOXIA-AT  
CANOPUS IN EGYPT; MARTYRS VICTORINUS, VICTOR, NICEPHORUS, CLAUDIUS,  
DIODORUS, SERAPION, & PAPIAS OF EGYPT; MARTYR TYRPHAENES AT CYZICUS;  
SAINT NICETAS OF PERCHEVSKY LAVRA

*Tone 5*

*2 Timothy 3:10-15*

*Luke 18:10-14*

*Litany in Blessed Memory of Walter Burlack—Evelyn Burlack, for their Wedding Anniversary*

*Parastas in Blessed Memory of Emil Paouncic—Debbie & John Paouncic*

**Sunday, February 20**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**SUNDAY OF THE PRODIGAL SON**  
**AFTERFEAST OF THE MEETING OF OUR LORD**  
**PARTHENIUS-BISHOP OF LAMSACUS ON THE HELLESPONT; SAINT LUKE OF MOUNT**  
**STEIRION; 1003 MARTYRS OF NICOMEDIA**

*Tone 6*

1 Corinthians 6:12-20

Luke 15:11-32

**Sunday, February 27**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**MEATFARE SUNDAY—SUNDAY OF THE LAST JUDGMENT**  
**SAINT AUSENTIUS-MONK OF BITHYNIA; SAINT MARON-HERMIT OF SYRIA; SAINT**  
**ABRAHAM-BISHOP OF CHARRES IN MESOPOTAMIA; SAINT CYRIL-EQUAL TO THE**  
**APOSTLES AND TEACHER OF THE SLAVS; SAINT ISAAC-RECLUSE OF THE**  
**PERCEVSKY LAVRA AND 12 GREEK MASTER-BUILDERS OF THE DORMITION**  
**CATHEDRAL IN THE LAVRA; TRANSLATION OF THE RELICS OF PRINCE-MARTYR**  
**MICHAEL & HIS COUNSELOR-SAINT THEODORE OF CHERNIHIV**

*Tone 7*

I Corinthians 8:8-9:2

Matthew 25:31-46

## **BULLETIN INSERT FOR 13 FEBRUARY 2011**

**SUNDAY OF THE PUBLICAN AND THE PHARISEE**

**HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH**  
**THEM MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE,**  
**THEODOTA & EUDOXIA-AT CANOPUS IN EGYPT; MARTYRS VICTORINUS,**  
**VICTOR, NICEPHORUS, CLAUDIUS, DIODORUS, SERAPION, & PAPIAS OF**  
**EGYPT; MARTYR TYRPHAENES AT CYZICUS; SAINT NICETAS OF**  
**PERCHEVSKY LAVRA**

### **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.

**MEETING OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.**

On the Feast of the Meeting of the Lord, the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Lk 2: 22-40).

On the 40th day after birth the God-Infant was taken to the Jerusalem Temple -- the centre of religious life of the God-chosen nation. By the Law of Moses (Lev 12) a woman, having given birth to a child of the male gender, was forbidden for 40 days to enter into the Temple of God. After this interval the mother came to the Temple with the child, so as to offer to the Lord thanksgiving and a purification sacrifice. The MostHoly Virgin, the Mother of God, did not have need for purification, since without defilement she had given birth to the Source of purity and sanctity, but in profound humility she submitted to the precepts of the Law.

At this time there lived at Jerusalem the righteous elder Simeon (the account about him is located under the day of his commemoration -- 3 February). It had been revealed to him that he would not die until he should behold Christ the Saviour. By inspiration from above, the pious elder went to the Temple at that very moment when the MostHoly Mother of God and Righteous Joseph had brought there the Infant Jesus, so as to fulfill the ritual ceremony of the Law. The God-Bearer Simeon took the God-Infant in his arms, and having given thanks to God, he uttered a prophecy about the Saviour of the world: "Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the

face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel" (Lk 2: 29-32).

Righteous Simeon said to the MostHoly Virgin: "Behold, This One is set for the fall and rising up of many in Israel and for the sign spoken against, and for Thee Thyself a sword shalt pierce the soul, so that the thoughts of many hearts might be revealed" (Lk 2: 35).

At the Temple also the 84 year old widow Anna the Prophetess, daughter of Phanuel (Comm. 3 February), "who did not leave the temple, serving God both day and night in fasting and prayer. And she also at that time, having drawn near, glorified the Lord and spake about Him (the God-Infant) to all awaiting deliverance at Jerusalem" (Lk 2: 37-38).

Before the Birth of Christ, all righteous men and women lived by faith in the Future Messiah the Saviour of the world, and they awaited His coming.

The final righteous ones of the closing Old Testament -- Righteous Simeon and the Prophetess Anna -- were deemed worthy to meet at the Temple the Bearer of the New Testament, in the Person of Whom both Divinity and humanity do meet.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. It is known, that on the day of this solemnity were proclaimed sermons by Sainted Bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphylokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). But in spite of its early origin, this feast was not so solemnly celebrated until the VI Century. During the reign of Justinian in the year 528, a catastrophe befell Antioch -- an earthquake, in which many people perished. And upon this misfortune there followed others. In the year 544 there appeared a pestilential plague, daily carrying off several thousand people. During these days of widespread travail, it was revealed to a certain pious christian that the celebration of the Meeting of the Lord should be done more solemnly.

When at the day of the Meeting of the Lord the all-night vigil was finally made with church procession, the disasters at Byzantium ceased. In thanksgiving to God, the Church established in 544 that the Meeting of the Lord should be done more solemnly.

Church melodists adorned this feast with many a church work of song: in the VII Century -- Sainted Andrew ArchBishop of Crete; in the VIII Century -- Sainted Cosma Bishop of Maium, Monk John Damascene, Sainted Germanos Patriarch of Constantinople; and in the IX Century -- Sainted Joseph the Studite, ArchBishop of Thessalonika.

With the event of the Meeting of the Lord is associated the icon of the MostHoly Mother of God named: "the Softening of Evil Hearts" or "Simeon's Prophecy", which it is necessary to distinguish from the icon "Seven Arrows".

The icon "Simeon's Prophecy" symbolises the fulfillment of the prophecy of the righteous elder Simeon: "for Thee Thyself a sword shalt pierce the soul" (Lk 2: 35).

## **The Meeting of the Lord in the Temple**

The Christmas~Epiphany season comes to an end with the feast of the Meeting of the Lord in the Temple on the second of February, forty days after the feast of the Savior's birth. Like most major festivals of the Church, the feast of the Lord's Meeting is kept with an eight-day postfeast celebration. The conclusion of this festival brings to a close the liturgical cycle which began at the beginning of the Christmas fast.

According to the Gospel of Saint Luke, Jesus was brought to the temple on the fortieth day after His birth in obedience to the Mosaic law which He as the Messiah had come to fulfill.

And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons."

The liturgy of the Church is clear about why this act of submission to the law of Moses was performed. We have already seen it in the act of Jesus' circumcision. The Lord had to do all things according to God's law so that in Him the law might be literally fulfilled in all of its details, and that this fulfillment might be given to all who accept Him.

Today He who once gave the law to Moses on Sinai Submits Himself to the ordinances of the law, For our sake becoming as we are, in His compassion. Now the God of purity as a holy Child has opened a pure womb, ..

And as God is brought as an offering to Himself, Setting Us free from the curse of the law, And granting light to our souls.<sup>1</sup>

When the Lord Jesus is brought by His parents to the temple, He is met there by the old man Simeon and the old woman Anna. It is from this meeting in the temple that the festival gets its name in the Orthodox Church.<sup>2</sup> This meeting is spiritually and theologically significant it tells us that the Old is over and that the New has come. It tells us that the two covenants have now met: Israel has accomplished its God-given task in producing the Messiah. The promises made to Abraham in the beginning of the nation's calling have now been fulfilled. Israel's glory has dawned in the person of Christ who is now encountered in the world as the "light of revelation to the Gentiles." In Him the whole world is illumined and saved. The New Testament has come. God's final covenant community is established on earth. In Abraham's seed all the families of the world have been blessed. The old man and the old woman who meet Jesus in the temple and recognize Him for who He is symbolize in their oldness the passing away of the ancient customs, rituals and laws which were "but a shadow of the good things to come instead of the true form of these realities." (Heb .10:1) For, as the apostle Paul has said in another place, the ancient laws were "only a shadow of what is to come, but the substance belongs to Christ" who has brought to the whole world a "new creation." (Col 2:17, 1 Cor 5:17, .Ga1-6:15)

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see



death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."

(.) And there was a prophetess Anna, the daughter of Phanuel of the tribe of Asher; she was of a great age having lived with her husband seven years from her virginity, and as a widow till she was eighty -four. She did not depart from the temple, worshipping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. (Lk 2:25-38)

The old testament readings for the feast of the Meeting tell how the children born to the people of Israel, male and female, were to be offered in the temple with sacrifices and prayers. They also tell how the prophet Isaiah saw the Lord in a vision, enthroned in the Jerusalem temple, and prophesied that this same Lord would be worshipped by none other than the Egyptians, the very symbol of the hostile Gentiles who violently opposed the people of Israel and their God.<sup>3</sup>

In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its borders. It will be a sign and a witness to the Lord-of hosts in the land of Egypt; when they cry to the Lord because of oppressors he will send them a savior, and will defend and deliver them. And the Lord will make himself known to the Egyptians and the Egyptians will know the Lord in that day and worship.

and they will make vows to the Lord and perform them. (Isaiah 19:19-21)

Not only Egypt, but the whole world has received a Savior in the person of the Lord's Messiah; the Messiah who is Himself the Lord in human flesh. This is the astounding proclamation of the Meeting of the Lord in the temple. It is the reason for the great celebration which concludes the Winter Pascha.

He who is borne on high by the cherubim, And praised in hymns by the seraphim, Is brought today to the temple according to the law.

He rests on the arms of the old man as on a throne.

He receives from Joseph gifts befitting God:

A pair of doves which symbolize the spotless Church And the newly-chosen people from among the Gentiles, And two young pigeons, for He Who is presented is the originator of the two covenants, both old and new.

Simeon has now been granted the fulfillment of the prophecies concerning himself, And he blesses Mary, the Virgin and Theotokos, Foretelling in figures the passion of her Son.

From Him he begs release from this life, crying aloud:

Now let me depart in peace, O Master,

As You have promised me,

For I have seen the pre-eternal Light !<sup>4</sup>

Rejoice, O Virgin Theotokos, full of grace!

From you shone the Sun of Righteousness, Christ our God!

Enlightening those who sat in darkness.

Rejoice, and be glad, O righteous Elder, 'You accepted in your arms the Redeemer of our souls, Who grants us the resurrection !5

1 Vespers of the feast.

2 In the Christian west this feast is called the Purification of Mary.

3 The old testamental readings from Exodus, Leviticus and Numbers.

4 Vespers of the feast.

5 Troparion of the feast.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, 1984; available at: 800-204-book.]

### **Mine Eyes Have Seen Thy Salvation**

When the elder Simeon held the Christ Child in his arms at their meeting in the temple on the fortieth day after Jesus' birth, he said that he was now ready to die. He could depart in peace because his eyes had seen the Lord's Christ, the salvation which God had prepared from the foundation of the world which was now revealed in the presence of all people. According to St. Luke's Gospel, Simeon sang a song when he held the Christ Child in his arms and blessed God His Father. This canticle has become part of the Orthodox liturgy, being sung every evening at Vespers.

**Lord, now lettest Thou Thy servant depart in peace, According to Thy word, For mine eyes have seen Thy salvation Which Thou hast prepared before the face of all people, A light to enlighten the Gentiles, And the glory of Thy people, Israel.'**

These words of the elder Simeon are placed on the lips of all Christians at the end of each day, which is the beginning of each liturgical day (for the Bible says that "there was evening and there was morning, one day," Gen 1:5), because all who have met the Lord are ready to die, for their eyes have beheld the salvation of the world.

The elder Simeon was inspired by the Holy Spirit to go to meet the Child Jesus in the temple. He was inspired by the [*See Lk 2:29-32. The translation here is that normally used at Orthodox liturgical services.*] Spirit to know that he would not die before he had seen Him. He was inspired to recognize Him at His coming. He was inspired to proclaim Him as the Messiah who was "set for the fall and rising of many in Israel, and for a sign that is spoken against . . . that the thoughts of many hearts may be re-vealed." (Lk 2:34-35) And he was inspired to predict the sufferings which His mother Mary would endure when He would be nailed to the Cross, offering His life for the life of the world. For such is the traditional interpretation of his words concerning the sword that was to pierce Mary's soul. (See Lk 2:35) Simeon was inspired by God's Spirit to meet Jesus Christ; to see and to bear witness. Surely he saw things that others never would see, and in fact did not see, in the same situation, For he was "righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him." (Lk 2:25) Yet what Simeon saw, inspired though he was, is much less-at least humanly speaking-than what many others have seen. It is certainly less than what we ourselves have seen who live in the twentieth century of the Christian era.

We who live in the Church of Christ today have seen the Child Jesus. But we have also seen the grown-up Christ. We have seen the Lord not only as a little Child of forty days. But we have learned of the annunciation of the angel to the Virgin. We have been given insight into the miraculous manner of his birth. We have observed His circumcision on the eighth day, and His meeting in the temple with Simeon and Anna on the fortieth. We have stood at the Jordan and witnessed His encounter with the Baptist. We have listened to the testimony of the Forerunner, the friend of the Bridegroom who was sent to prepare His way. We have been present at the baptism, the Epiphany in the Jordan. We have heard the Father's voice and seen the Spirit descending and remaining upon Him, anointing Him in His humanity to be the Lord's Christ, the Messiah of God who is the Lord Himself as God's beloved Son. We have followed Him into the desert to be tempted by the devil. We have seen His words and observed His miracles. We have been confronted with His question: Who do you say that I am? And we have answered with Peter and all of the apostles: You are the Christ, the Son of the living God! And we have gone with Him up to Jerusalem. We have eaten with Him in the upper room, enjoying the Master's hospitality, with uplifted minds. We have stood by the Cross. We have gone to the tomb. We have seen Him raised and glorified. We have been breathed upon and have received His Spirit. The tongues of fire which He came to cast upon the earth have been sent upon us. We have been anointed with His Spirit, filled with power from on high- the very same Spirit that inspired the elder Simeon to know that he would not die before he had seen the Savior, the Spirit that led him that day to the temple and moved him to sing the song that we all now sing each evening of our lives:

For mine eyes have seen Thy salvation!

Our eyes have indeed seen God's salvation. For we have seen Christ. And even more. We have seen those who have seen Christ. We have seen Simeon and Anna, and with them, Mary the Virgin and Joseph. We have seen the Forerunner John, with all of the apostles. We have seen their successors, as well as their predecessors. We have seen the three young men in the fiery furnace of Babylon, and have beheld them singing and dancing in the flames. We have seen and heard the great assembly of forefathers and mothers, and have celebrated their memory with delight. We have observed the patriarchs and prophets who have told us of Christ's coming. And when He appeared, we have seen those who met Him and those who received Him.

Following the apostles, we have observed the confessors and martyrs, and have sung praises to their blood as the seed of the Church. We have glorified the new covenant saints, the fathers and mothers: Basil, Gregory, John, Macrina, Nonna, Anthusa... and the numberless holy people who have seen and loved the Lord down through the ages, just unto our own, to our beloved Saint Herman of Alaska, and our beloved Father Alexander. Humanly speaking we have seen much more than Simeon saw that day in the temple; incomparably more! Yet it may sadly have to be said that with the eyes of our spirits we have seen incomparably less. If this is so, it is no fault of the Lord's. For He has done everything that we might see

Him in the Spirit in the midst of His Church. He has done everything that the words of the letter of Peter in the scriptures could be applied directly to us:

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him, you believe in him and rejoice in him with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls. (1 Pet 1:3-9)

We have not seen Jesus with our human eyes; and we do not now see Him. But we believe in Him and love Him and rejoice in Him with unutterable and exalted joy. We behold Him with the eyes of our spirits when, inspired by His Spirit, we celebrate in the Church each year the Winter Pascha of His Coming.

The Lover of Man,  
Who fulfills everything in the law,  
Is now brought into the temple of God.  
Simeon the elder receives Him in his aged arms crying:  
Let me now depart to the blessed life,  
For today I see You clothed in mortal flesh, The Lord of life and the Master of death.

You have shone forth, O Lord,  
O Light of revelation to the Gentiles.  
You are the Sun of Righteousness,  
Enthroned upon a radiant cloud.  
You have fulfilled the shadows of the law.  
The grace of renewal begins to shine.  
When Simeon received You he cried out in joy:  
Release me now from corruption,  
For today I have seen You, my Master!

Today the holy Mother who is beyond all temples, Enters into the temple of God.  
She reveals to the world its Creator,  
And the Giver of the law.  
Simeon the elder receives Him in his arms.  
He worships Him and cries out:  
Lord now let Your servant depart in peace, For I have seen You-the Savior of our souls  
!2

2Vespers of the last day of the postfeast of the Meeting of the Lord in the Temple.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, available at: 800-204-book]

O Lord, Sun of justice, thou hast appeared as a light for the revelation of the Gentiles, sitting on a bright cloud, fulfilling the shadowy Law and revealing the beginning of the

new grace. Wherefore, when Simeon beheld thee, he lifted his voice, crying, "Lettest thou me depart from corruption; for I have today beheld thee."

Thou wast incarnate as thou wast pleased to be, being carried in the arms of the ever-Virgin, without being separated from thy Godhead in the bosom of the Father; and wast delivered into the hands of Simeon, the God-receiver, O thou who holdest all creation in thy hand. Wherefore, he shouted with joy, crying, "Now lettest thou me, thy servant, depart in peace; for I have beheld thee, O Master."

*Prosomia from Matins of the Feast of the Presentation of the Lord Icon and troparion at:*

<http://www.comeandseeicons.com/festal/lkg04.htm>

## **A Tribute to the Steelers—via Pauline Witkowsky**

Being a Steeler fan means so much more than football. It means being from a corner of the world unlike any other.

It means being from a place where the people are so tough-minded that they have survived the Homestead strikes, the Johnstown flood and most recently the Etna Floods. These people have the DNA of hard work, in mills and mines, without the necessity of complaint. They live simply, with no frills. They don't have movie stars or fancy cars.

Instead, they have simple traditions like kielbasa, Kennywood, and celebrations. They live in distinctive neighborhoods like Polish Hill and the Hill District and all of the surrounding counties.

These people are genuine.

They don't have chic internet cafes and cappuccinos, but they have The Original Hot Dog joint, Primanti's, Eat n' Park and Iron City Beer.

People from Pittsburgh don't have sunny beaches or fancy boats, but the rivers roll gently, connecting the small towns of people whose histories have been built on strength and humility.

People from Pittsburgh don't have the biggest shopping malls or the best nightclubs, but they'll take Friday night high school football and Steeler Sunday over anything.

Steeler football means so much more than you think. It symbolizes a Diaspora of generations who had the best childhood they could imagine.

They ran free without a care or concern in the valleys of those Allegheny Mountains. Their blue-collar world was easy...there was no one to tell them that they lacked material things. There was no one to tell them that they needed more.

As the steel mills closed and the jobs disappeared, some of these people had to leave. While the world benefits because they spread their Pittsburgh values, they long for their home where things were simpler and more pure.

They teach their kids about Jack Lambert, Lynn Swann, Terry Bradshaw, Franco Harris, Jack Ham, L.C. Greenwood, Joe Greene, and Myron Cope in hopes of imparting not just the knowledge, but the feeling that they represented.

They are everywhere, those Terrible Towels. They wave, not just for the team, but for the hearts they left behind. They wave in living rooms in Fort Lauderdale and in the bars of Washington, D.C. They wave all the way to the Seattle Superdome! They wave for the Rooney family, whose values mirror our own—loyalty, grit, and humility. They wave for football players like Jerome Bettis and Hines Ward, whose unselfishness and toughness have allowed sports to be about the game and the team.

Make no mistake that Steeler football is not just about football. I could not be prouder to be from the Pittsburgh area than I am right now! Even if you no longer live in the area, you have South-Western Pennsylvania in your blood no matter where you go.

And deep down in your heart of hearts, you can still hear the Super Bowls of times past, the excitement in everyone's voices, especially our fathers, cousins, and anyone else who gathered around the TV on Football Sundays! Make no mistake, it's just as exciting right now! It's not just about rivalries and who is better than the other, it's about family, tradition and roots! It's more than football, but it's football at its finest! If you now live in Arizona , Colorado , Ohio , Indiana , California , Florida , Nevada , or Texas , be proud of where you were born and who your FIRST favorite football team was!

Go Steelers...Picksburgh GO STILLERS! Ah yes! "Picksburgh"  
Yunz is from the Picksburgh area or maybe you grew up there if:

1. You didn't have a spring break in high school.
2. You walk carefully when it is "slippy" outside.
3. You often go down to the "crick."
4. You've told your children to "red up" their rooms.
5. You can remember telling your little brother/sister to stop being so "nebbby."

6. You've gotten hurt by falling into a "jaggerbush".
7. Your mother or grandmother has been seen wearing a "babushka" on her head.
8. You've "worshed" the clothes.
9. I ask you to hand me one of those "Gum-Bands" an' you actually know what I'm talking about.
10. You know you can't drive too fast on the back roads, because of the deer.
11. You know Beaver Valley, Turtle Crick, Mars, Slippery Rock, Greentree, and New Castle are names of towns. And you've been to most, if not all, of them.
12. A girl walks up to three of her girlfriends and says, "HEY, YENZ GUYS!"
13. You hear "you guyses" and don't think twice. Example: "you guyses hause is nice."
14. You know the three rivers by name and understand that "The Point" isn't just on a writing instrument.
15. Someone refers to "The Mon" or "The Yough" and you know exactly what they're talking about.
16. You remember the blizzard of 1993 (or 1976, or 1950, or 1939, or...) and remember not being able to go outside because the snow was over your head and you would have suffocated.
17. Someone starts the chant, "Here we go Still-ers!" and you join in. In the proper cadence, waving the appropriately colored towel.
18. Bob Prince and "There's a bug loose on the rug." hold special meaning for you.
19. You've either eaten a Farkleberry Tart or know someone who has.
20. You drink pop, eat hoagies, love perogies and one of your favorite sandwiches actually has coleslaw and French-fries ON it.
21. You know what a "still mill" is.
22. You expect temps in the winter to be record-breaking cold and temps in the summer to be record-breaking hot.
23. You know what Eat 'N Park is and frequently ate breakfast there at 2:00 AM after the bar closed and made fun of people.
24. You order "dippy eggs" in a restaurant and get exactly what you wanted.
25. You spent your summers, or a school picnic at Luna Park, Kennywood, Westview, White Swan Park, Sand Castle, or Idlewild.
26. You've been to the Braun's Bread Plant or Story Book Forest for a school field trip. We went to the Heinz plant and the Isaly's plant for Cub Scouts.
27. "Chipped ham" was always in your refrigerator when you was growin'up.

28. You refuse to buy any condiments besides Heinz unless a Pittsburgh athlete's picture is on the side of the container.
29. When you call the dog or the kids you shout, "Kum-mere" and they come.
30. Franco, Roberto, and Mario don't need last names and you can recite their exploits by heart.
31. Food at a wedding reception consists of rigatoni, stuffed cabbage, sauerkraut and Polska kielbasa.

You'll send this on to family and friends who used to live in the Pittsburgh area as well as to those who have never lived there, just so they can appreciate how different western PA really is.  
Wonder how many of yinz guys actually understood all dat?  
Some folks just don't.

**(Just in from a wonderful IUP coop teacher over in Johnstown .)**

***It's winter in Pennsylvania and the gentle breezes blow  
Seventy miles an hour at twenty-five below.  
Oh, how I love Pennsylvania when the snow's up to your butt  
You take a breath of winter and your nose gets frozen shut.  
Yes, the weather here is wonderful so I guess I'll hang around  
I could never leave Pennsylvania 'cause I'm frozen to the ground!!!***

"It is only when you know a boy's environment that you can know what influences to bring to bear." B.P.

Ptolemais is a city of Phoenicia. There is a village nearby called Parasma in which there resided a great elder. He had a disciple named John who was also great and who excelled in obedience. One day the elder sent the disciple to perform a task for him, giving him a little bread to sustain him on the way. The disciple went and completed the task and then came back, bringing the bread with him untouched. When the elder saw the bread, he said to him, "Why did you not eat any of the bread I gave you, my child?" Making a prostration, the disciple said to the elder, "Forgive me, father, but when you blessed the bread and dismissed me, you did not say I was to eat of the bread, and that is why I did not eat it." Amazed at the disciple's discernment, the elder gave him his blessing.

*John Moschus, Leimonarion (The Spiritual Meadow) 56*



Yep, I did a full baptism in an old farm pond once—the church had used the pond for years, but the family that owned it moved. The new owners were happy to let us use the pond. It was a beautiful setting and a beautiful day (albeit very hot)—green grass, blue skies, the congregation all there, wow. I had been married recently and my new bride was there too.

As we walked into the farm pond, I noticed a huge amount of sediment with every step I took. It wasn't until we got about a dozen steps in that the 'sediment' rose top and we realized why there was sooo much sediment. It seemed that the new owners had decided that the septic tank was just too much effort!

"Do you want to continue this?" and he said "yep"—waist (waste?) deep into this pond we go. We (I had another fellow helping me) lay him backwards to baptism him.

Two things about that—I have never had anyone have less water over his nose to cover him, nor have I ever had anyone come back up to standing all by themselves!!!

Oh, and by the way—I didn't have a change of clothes—we were in Lisa's car—which didn't have air conditioning—and we were an hour away from home!!!

*e-mail from Rev. Terry Polen*



## **Holy Ghost Orthodox Church**

**714 Westmoreland Avenue**

**PO Box 3**

**Slickville, PA 15684-0003**

**[724] 468-5581**

[www.holyghostorthodoxchurch.org](http://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, Bishop Robert, 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, Archimandrite Lev, Father Taras Naumenko, Father Nestor Kowal, Father Gabriel Rochell, Father Bill & Pani-Matka Sonia Diakiw, Pani-Matka Linda Oryhon, Father Paul Bigelow, Protodeacon Mykola Dilendorf, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, 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 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Jeff Walewski [thyroid cancer], Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, 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, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C.,

Allie—young girl with leukemia, Heather Kramer, Pete Dimperio, Jane Wartinbee, Steven Sheakley [Pani Gina's cousin], Carmen Talmonti, Matthew—20-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Joseph Mollica, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof, David Buchholz, Yvonne Christy, Myron Spak, Pete Niederberger, Jasmine Walker, Julia Duda, 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.

**This week, February 13-20, is a FAST-FREE WEEK!**

Please remember James John Logue George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men 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 Eighth Grade and Matt’s Sixth 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 13                      Divine Liturgy of Saint John Chrysostom                      10:30 AM  
SUNDAY OF THE PUBLICAN AND THE PHARISEE  
HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH THEM  
MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE, THEODOTA & EUDOXIA-AT  
CANOPUS IN EGYPT; MARTYRS VICTORINUS, VICTOR, NICEPHORUS, CLAUDIUS,  
DIODORUS, SERAPION, & PAPIAS OF EGYPT; MARTYR TYRPHAENES AT CYZICUS;  
SAINT NICETAS OF PERCHEVSKY LAVRA

*Tone 5*

*2 Timothy 3:10-15*

*Luke 18:10-14*

*Litany in Blessed Memory of Walter Burlack—Evelyn Burlack, for their Wedding Anniversary*

*Parastas in Blessed Memory of Emil Paouncic—Debbie & John Paouncic*

**Sunday, February 20**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**SUNDAY OF THE PRODIGAL SON**  
**AFTERFEAST OF THE MEETING OF OUR LORD**  
**PARTHENIUS-BISHOP OF LAMSACUS ON THE HELLESPONT; SAINT LUKE OF MOUNT**  
**STEIRION; 1003 MARTYRS OF NICOMEDIA**

*Tone 6*

1 Corinthians 6:12-20

Luke 15:11-32

**Sunday, February 27**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**MEATFARE SUNDAY—SUNDAY OF THE LAST JUDGMENT**  
**SAINT AUSENTIUS-MONK OF BITHYNIA; SAINT MARON-HERMIT OF SYRIA; SAINT**  
**ABRAHAM-BISHOP OF CHARRES IN MESOPOTAMIA; SAINT CYRIL-EQUAL TO THE**  
**APOSTLES AND TEACHER OF THE SLAVS; SAINT ISAAC-RECLUSE OF THE**  
**PERCEVSKY LAVRA AND 12 GREEK MASTER-BUILDERS OF THE DORMITION**  
**CATHEDRAL IN THE LAVRA; TRANSLATION OF THE RELICS OF PRINCE-MARTYR**  
**MICHAEL & HIS COUNSELOR-SAINT THEODORE OF CHERNIHIV**

*Tone 7*

I Corinthians 8:8-9:2

Matthew 25:31-46

## **BULLETIN INSERT FOR 13 FEBRUARY 2011**

**SUNDAY OF THE PUBLICAN AND THE PHARISEE**

**HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH**  
**THEM MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE,**  
**THEODOTA & EUDOXIA-AT CANOPUS IN EGYPT; MARTYRS VICTORINUS,**  
**VICTOR, NICEPHORUS, CLAUDIUS, DIODORUS, SERAPION, & PAPIAS OF**  
**EGYPT; MARTYR TYRPHAENES AT CYZICUS; SAINT NICETAS OF**  
**PERCHEVSKY LAVRA**

### **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.

**MEETING OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.**

On the Feast of the Meeting of the Lord, the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Lk 2: 22-40).

On the 40th day after birth the God-Infant was taken to the Jerusalem Temple -- the centre of religious life of the God-chosen nation. By the Law of Moses (Lev 12) a woman, having given birth to a child of the male gender, was forbidden for 40 days to enter into the Temple of God. After this interval the mother came to the Temple with the child, so as to offer to the Lord thanksgiving and a purification sacrifice. The MostHoly Virgin, the Mother of God, did not have need for purification, since without defilement she had given birth to the Source of purity and sanctity, but in profound humility she submitted to the precepts of the Law.

At this time there lived at Jerusalem the righteous elder Simeon (the account about him is located under the day of his commemoration -- 3 February). It had been revealed to him that he would not die until he should behold Christ the Saviour. By inspiration from above, the pious elder went to the Temple at that very moment when the MostHoly Mother of God and Righteous Joseph had brought there the Infant Jesus, so as to fulfill the ritual ceremony of the Law. The God-Bearer Simeon took the God-Infant in his arms, and having given thanks to God, he uttered a prophecy about the Saviour of the world: "Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the

face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel" (Lk 2: 29-32).

Righteous Simeon said to the MostHoly Virgin: "Behold, This One is set for the fall and rising up of many in Israel and for the sign spoken against, and for Thee Thyself a sword shalt pierce the soul, so that the thoughts of many hearts might be revealed" (Lk 2: 35).

At the Temple also the 84 year old widow Anna the Prophetess, daughter of Phanuel (Comm. 3 February), "who did not leave the temple, serving God both day and night in fasting and prayer. And she also at that time, having drawn near, glorified the Lord and spake about Him (the God-Infant) to all awaiting deliverance at Jerusalem" (Lk 2: 37-38).

Before the Birth of Christ, all righteous men and women lived by faith in the Future Messiah the Saviour of the world, and they awaited His coming.

The final righteous ones of the closing Old Testament -- Righteous Simeon and the Prophetess Anna -- were deemed worthy to meet at the Temple the Bearer of the New Testament, in the Person of Whom both Divinity and humanity do meet.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. It is known, that on the day of this solemnity were proclaimed sermons by Sainted Bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphylokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). But in spite of its early origin, this feast was not so solemnly celebrated until the VI Century. During the reign of Justinian in the year 528, a catastrophe befell Antioch -- an earthquake, in which many people perished. And upon this misfortune there followed others. In the year 544 there appeared a pestilential plague, daily carrying off several thousand people. During these days of widespread travail, it was revealed to a certain pious christian that the celebration of the Meeting of the Lord should be done more solemnly.

When at the day of the Meeting of the Lord the all-night vigil was finally made with church procession, the disasters at Byzantium ceased. In thanksgiving to God, the Church established in 544 that the Meeting of the Lord should be done more solemnly.

Church melodists adorned this feast with many a church work of song: in the VII Century -- Sainted Andrew ArchBishop of Crete; in the VIII Century -- Sainted Cosma Bishop of Maium, Monk John Damascene, Sainted Germanos Patriarch of Constantinople; and in the IX Century -- Sainted Joseph the Studite, ArchBishop of Thessalonika.

With the event of the Meeting of the Lord is associated the icon of the MostHoly Mother of God named: "the Softening of Evil Hearts" or "Simeon's Prophecy", which it is necessary to distinguish from the icon "Seven Arrows".

The icon "Simeon's Prophecy" symbolises the fulfillment of the prophecy of the righteous elder Simeon: "for Thee Thyself a sword shalt pierce the soul" (Lk 2: 35).

## **The Meeting of the Lord in the Temple**

The Christmas~Epiphany season comes to an end with the feast of the Meeting of the Lord in the Temple on the second of February, forty days after the feast of the Savior's birth. Like most major festivals of the Church, the feast of the Lord's Meeting is kept with an eight-day postfeast celebration. The conclusion of this festival brings to a close the liturgical cycle which began at the beginning of the Christmas fast.

According to the Gospel of Saint Luke, Jesus was brought to the temple on the fortieth day after His birth in obedience to the Mosaic law which He as the Messiah had come to fulfill.

And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons."

The liturgy of the Church is clear about why this act of submission to the law of Moses was performed. We have already seen it in the act of Jesus' circumcision. The Lord had to do all things according to God's law so that in Him the law might be literally fulfilled in all of its details, and that this fulfillment might be given to all who accept Him.

Today He who once gave the law to Moses on Sinai Submits Himself to the ordinances of the law, For our sake becoming as we are, in His compassion. Now the God of purity as a holy Child has opened a pure womb, ..

And as God is brought as an offering to Himself, Setting Us free from the curse of the law, And granting light to our souls.<sup>1</sup>

When the Lord Jesus is brought by His parents to the temple, He is met there by the old man Simeon and the old woman Anna. It is from this meeting in the temple that the festival gets its name in the Orthodox Church.<sup>2</sup> This meeting is spiritually and theologically significant it tells us that the Old is over and that the New has come. It tells us that the two covenants have now met: Israel has accomplished its God-given task in producing the Messiah. The promises made to Abraham in the beginning of the nation's calling have now been fulfilled. Israel's glory has dawned in the person of Christ who is now encountered in the world as the "light of revelation to the Gentiles." In Him the whole world is illumined and saved. The New Testament has come. God's final covenant community is established on earth. In Abraham's seed all the families of the world have been blessed. The old man and the old woman who meet Jesus in the temple and recognize Him for who He is symbolize in their oldness the passing away of the ancient customs, rituals and laws which were "but a shadow of the good things to come instead of the true form of these realities." (Heb .10:1) For, as the apostle Paul has said in another place, the ancient laws were "only a shadow of what is to come, but the substance belongs to Christ" who has brought to the whole world a "new creation." (Col 2:17, 1 Cor 5:17, .Ga1-6:15)

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see

death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."

(.) And there was a prophetess Anna, the daughter of Phanuel of the tribe of Asher; she was of a great age having lived with her husband seven years from her virginity, and as a widow till she was eighty -four. She did not depart from the temple, worshipping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. (Lk 2:25-38)

The old testament readings for the feast of the Meeting tell how the children born to the people of Israel, male and female, were to be offered in the temple with sacrifices and prayers. They also tell how the prophet Isaiah saw the Lord in a vision, enthroned in the Jerusalem temple, and prophesied that this same Lord would be worshipped by none other than the Egyptians, the very symbol of the hostile Gentiles who violently opposed the people of Israel and their God.<sup>3</sup>

In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its borders. It will be a sign and a witness to the Lord-of hosts in the land of Egypt; when they cry to the Lord because of oppressors he will send them a savior, and will defend and deliver them. And the Lord will make himself known to the Egyptians and the Egyptians will know the Lord in that day and worship.

and they will make vows to the Lord and perform them. (Isaiah 19:19-21)

Not only Egypt, but the whole world has received a Savior in the person of the Lord's Messiah; the Messiah who is Himself the Lord in human flesh. This is the astounding proclamation of the Meeting of the Lord in the temple. It is the reason for the great celebration which concludes the Winter Pascha.

He who is borne on high by the cherubim, And praised in hymns by the seraphim, Is brought today to the temple according to the law.

He rests on the arms of the old man as on a throne.

He receives from Joseph gifts befitting God:

A pair of doves which symbolize the spotless Church And the newly-chosen people from among the Gentiles, And two young pigeons, for He Who is presented is the originator of the two covenants, both old and new.

Simeon has now been granted the fulfillment of the prophecies concerning himself, And he blesses Mary, the Virgin and Theotokos, Foretelling in figures the passion of her Son.

From Him he begs release from this life, crying aloud:

Now let me depart in peace, O Master,

As You have promised me,

For I have seen the pre-eternal Light !<sup>4</sup>

Rejoice, O Virgin Theotokos, full of grace!

From you shone the Sun of Righteousness, Christ our God!



Enlightening those who sat in darkness.

Rejoice, and be glad, O righteous Elder, 'You accepted in your arms the Redeemer of our souls, Who grants us the resurrection !5

1 Vespers of the feast.

2 In the Christian west this feast is called the Purification of Mary.

3 The old testamental readings from Exodus, Leviticus and Numbers.

4 Vespers of the feast.

5 Troparion of the feast.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, 1984; available at: 800-204-book.]

### **Mine Eyes Have Seen Thy Salvation**

When the elder Simeon held the Christ Child in his arms at their meeting in the temple on the fortieth day after Jesus' birth, he said that he was now ready to die. He could depart in peace because his eyes had seen the Lord's Christ, the salvation which God had prepared from the foundation of the world which was now revealed in the presence of all people. According to St. Luke's Gospel, Simeon sang a song when he held the Christ Child in his arms and blessed God His Father. This canticle has become part of the Orthodox liturgy, being sung every evening at Vespers.

**Lord, now lettest Thou Thy servant depart in peace, According to Thy word, For mine eyes have seen Thy salvation Which Thou hast prepared before the face of all people, A light to enlighten the Gentiles, And the glory of Thy people, Israel.'**

These words of the elder Simeon are placed on the lips of all Christians at the end of each day, which is the beginning of each liturgical day (for the Bible says that "there was evening and there was morning, one day," Gen 1:5), because all who have met the Lord are ready to die, for their eyes have beheld the salvation of the world.

The elder Simeon was inspired by the Holy Spirit to go to meet the Child Jesus in the temple. He was inspired by the [*See Lk 2:29-32. The translation here is that normally used at Orthodox liturgical services.*] Spirit to know that he would not die before he had seen Him. He was inspired to recognize Him at His coming. He was inspired to proclaim Him as the Messiah who was "set for the fall and rising of many in Israel, and for a sign that is spoken against . . . that the thoughts of many hearts may be re-vealed." (Lk 2:34-35) And he was inspired to predict the sufferings which His mother Mary would endure when He would be nailed to the Cross, offering His life for the life of the world. For such is the traditional interpretation of his words concerning the sword that was to pierce Mary's soul. (See Lk 2:35) Simeon was inspired by God's Spirit to meet Jesus Christ; to see and to bear witness. Surely he saw things that others never would see, and in fact did not see, in the same situation, For he was "righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him." (Lk 2:25) Yet what Simeon saw, inspired though he was, is much less-at least humanly speaking-than what many others have seen. It is certainly less than what we ourselves have seen who live in the twentieth century of the Christian era.

We who live in the Church of Christ today have seen the Child Jesus. But we have also seen the grown-up Christ. We have seen the Lord not only as a little Child of forty days. But we have learned of the annunciation of the angel to the Virgin. We have been given insight into the miraculous manner of his birth. We have observed His circumcision on the eighth day, and His meeting in the temple with Simeon and Anna on the fortieth. We have stood at the Jordan and witnessed His encounter with the Baptist. We have listened to the testimony of the Forerunner, the friend of the Bridegroom who was sent to prepare His way. We have been present at the baptism, the Epiphany in the Jordan. We have heard the Father's voice and seen the Spirit descending and remaining upon Him, anointing Him in His humanity to be the Lord's Christ, the Messiah of God who is the Lord Himself as God's beloved Son. We have followed Him into the desert to be tempted by the devil. We have seen His words and observed His miracles. We have been confronted with His question: Who do you say that I am? And we have answered with Peter and all of the apostles: You are the Christ, the Son of the living God! And we have gone with Him up to Jerusalem. We have eaten with Him in the upper room, enjoying the Master's hospitality, with uplifted minds. We have stood by the Cross. We have gone to the tomb. We have seen Him raised and glorified. We have been breathed upon and have received His Spirit. The tongues of fire which He came to cast upon the earth have been sent upon us. We have been anointed with His Spirit, filled with power from on high- the very same Spirit that inspired the elder Simeon to know that he would not die before he had seen the Savior, the Spirit that led him that day to the temple and moved him to sing the song that we all now sing each evening of our lives:

For mine eyes have seen Thy salvation!

Our eyes have indeed seen God's salvation. For we have seen Christ. And even more. We have seen those who have seen Christ. We have seen Simeon and Anna, and with them, Mary the Virgin and Joseph. We have seen the Forerunner John, with all of the apostles. We have seen their successors, as well as their predecessors. We have seen the three young men in the fiery furnace of Babylon, and have beheld them singing and dancing in the flames. We have seen and heard the great assembly of forefathers and mothers, and have celebrated their memory with delight. We have observed the patriarchs and prophets who have told us of Christ's coming. And when He appeared, we have seen those who met Him and those who received Him.

Following the apostles, we have observed the confessors and martyrs, and have sung praises to their blood as the seed of the Church. We have glorified the new covenant saints, the fathers and mothers: Basil, Gregory, John, Macrina, Nonna, Anthusa... and the numberless holy people who have seen and loved the Lord down through the ages, just unto our own, to our beloved Saint Herman of Alaska, and our beloved Father Alexander. Humanly speaking we have seen much more than Simeon saw that day in the temple; incomparably more! Yet it may sadly have to be said that with the eyes of our spirits we have seen incomparably less. If this is so, it is no fault of the Lord's. For He has done everything that we might see

Him in the Spirit in the midst of His Church. He has done everything that the words of the letter of Peter in the scriptures could be applied directly to us:

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him, you believe in him and rejoice in him with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls. (1 Pet 1:3-9)

We have not seen Jesus with our human eyes; and we do not now see Him. But we believe in Him and love Him and rejoice in Him with unutterable and exalted joy. We behold Him with the eyes of our spirits when, inspired by His Spirit, we celebrate in the Church each year the Winter Pascha of His Coming.

The Lover of Man,  
Who fulfills everything in the law,  
Is now brought into the temple of God.  
Simeon the elder receives Him in his aged arms crying:  
Let me now depart to the blessed life,  
For today I see You clothed in mortal flesh, The Lord of life and the Master of death.

You have shone forth, O Lord,  
O Light of revelation to the Gentiles.  
You are the Sun of Righteousness,  
Enthroned upon a radiant cloud.  
You have fulfilled the shadows of the law.  
The grace of renewal begins to shine.  
When Simeon received You he cried out in joy:  
Release me now from corruption,  
For today I have seen You, my Master!

Today the holy Mother who is beyond all temples, Enters into the temple of God.  
She reveals to the world its Creator,  
And the Giver of the law.  
Simeon the elder receives Him in his arms.  
He worships Him and cries out:  
Lord now let Your servant depart in peace, For I have seen You-the Savior of our souls  
!2

2Vespers of the last day of the postfeast of the Meeting of the Lord in the Temple.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, available at: 800-204-book]

O Lord, Sun of justice, thou hast appeared as a light for the revelation of the Gentiles, sitting on a bright cloud, fulfilling the shadowy Law and revealing the beginning of the

new grace. Wherefore, when Simeon beheld thee, he lifted his voice, crying, "Lettest thou me depart from corruption; for I have today beheld thee."

Thou wast incarnate as thou wast pleased to be, being carried in the arms of the ever-Virgin, without being separated from thy Godhead in the bosom of the Father; and wast delivered into the hands of Simeon, the God-receiver, O thou who holdest all creation in thy hand. Wherefore, he shouted with joy, crying, "Now lettest thou me, thy servant, depart in peace; for I have beheld thee, O Master."

*Prosomia from Matins of the Feast of the Presentation of the Lord Icon and troparion at:*

<http://www.comeandseeicons.com/festal/lkg04.htm>

## **A Tribute to the Steelers—via Pauline Witkowsky**

Being a Steeler fan means so much more than football. It means being from a corner of the world unlike any other.

It means being from a place where the people are so tough-minded that they have survived the Homestead strikes, the Johnstown flood and most recently the Etna Floods. These people have the DNA of hard work, in mills and mines, without the necessity of complaint. They live simply, with no frills. They don't have movie stars or fancy cars.

Instead, they have simple traditions like kielbasa, Kennywood, and celebrations. They live in distinctive neighborhoods like Polish Hill and the Hill District and all of the surrounding counties.

These people are genuine.

They don't have chic internet cafes and cappuccinos, but they have The Original Hot Dog joint, Primanti's, Eat n' Park and Iron City Beer.

People from Pittsburgh don't have sunny beaches or fancy boats, but the rivers roll gently, connecting the small towns of people whose histories have been built on strength and humility.

People from Pittsburgh don't have the biggest shopping malls or the best nightclubs, but they'll take Friday night high school football and Steeler Sunday over anything.

Steeler football means so much more than you think. It symbolizes a Diaspora of generations who had the best childhood they could imagine.

They ran free without a care or concern in the valleys of those Allegheny Mountains. Their blue-collar world was easy...there was no one to tell them that they lacked material things. There was no one to tell them that they needed more.

As the steel mills closed and the jobs disappeared, some of these people had to leave. While the world benefits because they spread their Pittsburgh values, they long for their home where things were simpler and more pure.

They teach their kids about Jack Lambert, Lynn Swann, Terry Bradshaw, Franco Harris, Jack Ham, L.C. Greenwood, Joe Greene, and Myron Cope in hopes of imparting not just the knowledge, but the feeling that they represented.

They are everywhere, those Terrible Towels. They wave, not just for the team, but for the hearts they left behind. They wave in living rooms in Fort Lauderdale and in the bars of Washington, D.C. They wave all the way to the Seattle Superdome! They wave for the Rooney family, whose values mirror our own—loyalty, grit, and humility. They wave for football players like Jerome Bettis and Hines Ward, whose unselfishness and toughness have allowed sports to be about the game and the team.

Make no mistake that Steeler football is not just about football. I could not be prouder to be from the Pittsburgh area than I am right now! Even if you no longer live in the area, you have South-Western Pennsylvania in your blood no matter where you go.

And deep down in your heart of hearts, you can still hear the Super Bowls of times past, the excitement in everyone's voices, especially our fathers, cousins, and anyone else who gathered around the TV on Football Sundays! Make no mistake, it's just as exciting right now! It's not just about rivalries and who is better than the other, it's about family, tradition and roots! It's more than football, but it's football at its finest! If you now live in Arizona , Colorado , Ohio , Indiana , California , Florida , Nevada , or Texas , be proud of where you were born and who your FIRST favorite football team was!

Go Steelers...Picksburgh GO STILLERS! Ah yes! "Picksburgh"  
Yunz is from the Picksburgh area or maybe you grew up there if:

1. You didn't have a spring break in high school.
2. You walk carefully when it is "slippy" outside.
3. You often go down to the "crick."
4. You've told your children to "red up" their rooms.
5. You can remember telling your little brother/sister to stop being so "nebbby."

6. You've gotten hurt by falling into a "jaggerbush".
7. Your mother or grandmother has been seen wearing a "babushka" on her head.
8. You've "worshed" the clothes.
9. I ask you to hand me one of those "Gum-Bands" an' you actually know what I'm talking about.
10. You know you can't drive too fast on the back roads, because of the deer.
11. You know Beaver Valley, Turtle Crick, Mars, Slippery Rock, Greentree, and New Castle are names of towns. And you've been to most, if not all, of them.
12. A girl walks up to three of her girlfriends and says, "HEY, YENZ GUYS!"
13. You hear "you guyses" and don't think twice. Example: "you guyses hause is nice."
14. You know the three rivers by name and understand that "The Point" isn't just on a writing instrument.
15. Someone refers to "The Mon" or "The Yough" and you know exactly what they're talking about.
16. You remember the blizzard of 1993 (or 1976, or 1950, or 1939, or...) and remember not being able to go outside because the snow was over your head and you would have suffocated.
17. Someone starts the chant, "Here we go Still-ers!" and you join in. In the proper cadence, waving the appropriately colored towel.
18. Bob Prince and "There's a bug loose on the rug." hold special meaning for you.
19. You've either eaten a Farkleberry Tart or know someone who has.
20. You drink pop, eat hoagies, love perogies and one of your favorite sandwiches actually has coleslaw and French-fries ON it.
21. You know what a "still mill" is.
22. You expect temps in the winter to be record-breaking cold and temps in the summer to be record-breaking hot.
23. You know what Eat 'N Park is and frequently ate breakfast there at 2:00 AM after the bar closed and made fun of people.
24. You order "dippy eggs" in a restaurant and get exactly what you wanted.
25. You spent your summers, or a school picnic at Luna Park, Kennywood, Westview, White Swan Park, Sand Castle, or Idlewild.
26. You've been to the Braun's Bread Plant or Story Book Forest for a school field trip. We went to the Heinz plant and the Isaly's plant for Cub Scouts.
27. "Chipped ham" was always in your refrigerator when you was growin'up.

28. You refuse to buy any condiments besides Heinz unless a Pittsburgh athlete's picture is on the side of the container.
29. When you call the dog or the kids you shout, "Kum-mere" and they come.
30. Franco, Roberto, and Mario don't need last names and you can recite their exploits by heart.
31. Food at a wedding reception consists of rigatoni, stuffed cabbage, sauerkraut and Polska kielbasa.

You'll send this on to family and friends who used to live in the Pittsburgh area as well as to those who have never lived there, just so they can appreciate how different western PA really is.  
Wonder how many of yinz guys actually understood all dat?  
Some folks just don't.

**(Just in from a wonderful IUP coop teacher over in Johnstown .)**

***It's winter in Pennsylvania and the gentle breezes blow  
Seventy miles an hour at twenty-five below.  
Oh, how I love Pennsylvania when the snow's up to your butt  
You take a breath of winter and your nose gets frozen shut.  
Yes, the weather here is wonderful so I guess I'll hang around  
I could never leave Pennsylvania 'cause I'm frozen to the ground!!!***

"It is only when you know a boy's environment that you can know what influences to bring to bear." B.P.

Ptolemais is a city of Phoenicia. There is a village nearby called Parasma in which there resided a great elder. He had a disciple named John who was also great and who excelled in obedience. One day the elder sent the disciple to perform a task for him, giving him a little bread to sustain him on the way. The disciple went and completed the task and then came back, bringing the bread with him untouched. When the elder saw the bread, he said to him, "Why did you not eat any of the bread I gave you, my child?" Making a prostration, the disciple said to the elder, "Forgive me, father, but when you blessed the bread and dismissed me, you did not say I was to eat of the bread, and that is why I did not eat it." Amazed at the disciple's discernment, the elder gave him his blessing.

*John Moschus, Leimonarion (The Spiritual Meadow) 56*

Yep, I did a full baptism in an old farm pond once—the church had used the pond for years, but the family that owned it moved. The new owners were happy to let us use the pond. It was a beautiful setting and a beautiful day (albeit very hot)—green grass, blue skies, the congregation all there, wow. I had been married recently and my new bride was there too.

As we walked into the farm pond, I noticed a huge amount of sediment with every step I took. It wasn't until we got about a dozen steps in that the 'sediment' rose top and we realized why there was sooo much sediment. It seemed that the new owners had decided that the septic tank was just too much effort!

"Do you want to continue this?" and he said "yep"—waist (waste?) deep into this pond we go. We (I had another fellow helping me) lay him backwards to baptism him.

Two things about that—I have never had anyone have less water over his nose to cover him, nor have I ever had anyone come back up to standing all by themselves!!!

Oh, and by the way—I didn't have a change of clothes—we were in Lisa's car—which didn't have air conditioning—and we were an hour away from home!!!

*e-mail from Rev. Terry Polen*





## **Holy Ghost Orthodox Church**

**714 Westmoreland Avenue**

**PO Box 3**

**Slickville, PA 15684-0003**

**[724] 468-5581**

[www.holyghostorthodoxchurch.org](http://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, Bishop Robert, 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, Archimandrite Lev, Father Taras Naumenko, Father Nestor Kowal, Father Gabriel Rochell, Father Bill & Pani-Matka Sonia Diakiw, Pani-Matka Linda Oryhon, Father Paul Bigelow, Protodeacon Mykola Dilendorf, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, 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 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Jeff Walewski [thyroid cancer], Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, 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, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C.,

Allie—young girl with leukemia, Heather Kramer, Pete Dimperio, Jane Wartinbee, Steven Sheakley [Pani Gina's cousin], Carmen Talmonti, Matthew—20-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Joseph Mollica, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof, David Buchholz, Yvonne Christy, Myron Spak, Pete Niederberger, Jasmine Walker, Julia Duda, 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.

**This week, February 13-20, is a FAST-FREE WEEK!**

Please remember James John Logue George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men 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 Eighth Grade and Matt’s Sixth 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 13                      Divine Liturgy of Saint John Chrysostom                      10:30 AM  
SUNDAY OF THE PUBLICAN AND THE PHARISEE  
HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH THEM  
MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE, THEODOTA & EUDOXIA-AT  
CANOPUS IN EGYPT; MARTYRS VICTORINUS, VICTOR, NICEPHORUS, CLAUDIUS,  
DIODORUS, SERAPION, & PAPIAS OF EGYPT; MARTYR TYRPHAENES AT CYZICUS;  
SAINT NICETAS OF PERCHEVSKY LAVRA

*Tone 5*

*2 Timothy 3:10-15*

*Luke 18:10-14*

*Litany in Blessed Memory of Walter Burlack—Evelyn Burlack, for their Wedding Anniversary*

*Parastas in Blessed Memory of Emil Paouncic—Debbie & John Paouncic*

**Sunday, February 20**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**SUNDAY OF THE PRODIGAL SON**  
**AFTERFEAST OF THE MEETING OF OUR LORD**  
**PARTHENIUS-BISHOP OF LAMSACUS ON THE HELLESPONT; SAINT LUKE OF MOUNT**  
**STEIRION; 1003 MARTYRS OF NICOMEDIA**

*Tone 6*

1 Corinthians 6:12-20

Luke 15:11-32

**Sunday, February 27**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**MEATFARE SUNDAY—SUNDAY OF THE LAST JUDGMENT**  
**SAINT AUSENTIUS-MONK OF BITHYNIA; SAINT MARON-HERMIT OF SYRIA; SAINT**  
**ABRAHAM-BISHOP OF CHARRES IN MESOPOTAMIA; SAINT CYRIL-EQUAL TO THE**  
**APOSTLES AND TEACHER OF THE SLAVS; SAINT ISAAC-RECLUSE OF THE**  
**PERCEVSKY LAVRA AND 12 GREEK MASTER-BUILDERS OF THE DORMITION**  
**CATHEDRAL IN THE LAVRA; TRANSLATION OF THE RELICS OF PRINCE-MARTYR**  
**MICHAEL & HIS COUNSELOR-SAINT THEODORE OF CHERNIHIV**

*Tone 7*

I Corinthians 8:8-9:2

Matthew 25:31-46

## **BULLETIN INSERT FOR 13 FEBRUARY 2011**

**SUNDAY OF THE PUBLICAN AND THE PHARISEE**

**HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH**  
**THEM MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE,**  
**THEODOTA & EUDOXIA-AT CANOPUS IN EGYPT; MARTYRS VICTORINUS,**  
**VICTOR, NICEPHORUS, CLAUDIUS, DIODORUS, SERAPION, & PAPIAS OF**  
**EGYPT; MARTYR TYRPHAENES AT CYZICUS; SAINT NICETAS OF**  
**PERCHEVSKY LAVRA**

### **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.

**MEETING OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.**

On the Feast of the Meeting of the Lord, the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Lk 2: 22-40).

On the 40th day after birth the God-Infant was taken to the Jerusalem Temple -- the centre of religious life of the God-chosen nation. By the Law of Moses (Lev 12) a woman, having given birth to a child of the male gender, was forbidden for 40 days to enter into the Temple of God. After this interval the mother came to the Temple with the child, so as to offer to the Lord thanksgiving and a purification sacrifice. The MostHoly Virgin, the Mother of God, did not have need for purification, since without defilement she had given birth to the Source of purity and sanctity, but in profound humility she submitted to the precepts of the Law.

At this time there lived at Jerusalem the righteous elder Simeon (the account about him is located under the day of his commemoration -- 3 February). It had been revealed to him that he would not die until he should behold Christ the Saviour. By inspiration from above, the pious elder went to the Temple at that very moment when the MostHoly Mother of God and Righteous Joseph had brought there the Infant Jesus, so as to fulfill the ritual ceremony of the Law. The God-Bearer Simeon took the God-Infant in his arms, and having given thanks to God, he uttered a prophecy about the Saviour of the world: "Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the

face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel" (Lk 2: 29-32).

Righteous Simeon said to the MostHoly Virgin: "Behold, This One is set for the fall and rising up of many in Israel and for the sign spoken against, and for Thee Thyself a sword shalt pierce the soul, so that the thoughts of many hearts might be revealed" (Lk 2: 35).

At the Temple also the 84 year old widow Anna the Prophetess, daughter of Phanuel (Comm. 3 February), "who did not leave the temple, serving God both day and night in fasting and prayer. And she also at that time, having drawn near, glorified the Lord and spake about Him (the God-Infant) to all awaiting deliverance at Jerusalem" (Lk 2: 37-38).

Before the Birth of Christ, all righteous men and women lived by faith in the Future Messiah the Saviour of the world, and they awaited His coming.

The final righteous ones of the closing Old Testament -- Righteous Simeon and the Prophetess Anna -- were deemed worthy to meet at the Temple the Bearer of the New Testament, in the Person of Whom both Divinity and humanity do meet.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. It is known, that on the day of this solemnity were proclaimed sermons by Sainted Bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphylokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). But in spite of its early origin, this feast was not so solemnly celebrated until the VI Century. During the reign of Justinian in the year 528, a catastrophe befell Antioch -- an earthquake, in which many people perished. And upon this misfortune there followed others. In the year 544 there appeared a pestilential plague, daily carrying off several thousand people. During these days of widespread travail, it was revealed to a certain pious christian that the celebration of the Meeting of the Lord should be done more solemnly.

When at the day of the Meeting of the Lord the all-night vigil was finally made with church procession, the disasters at Byzantium ceased. In thanksgiving to God, the Church established in 544 that the Meeting of the Lord should be done more solemnly.

Church melodists adorned this feast with many a church work of song: in the VII Century -- Sainted Andrew ArchBishop of Crete; in the VIII Century -- Sainted Cosma Bishop of Maium, Monk John Damascene, Sainted Germanos Patriarch of Constantinople; and in the IX Century -- Sainted Joseph the Studite, ArchBishop of Thessalonika.

With the event of the Meeting of the Lord is associated the icon of the MostHoly Mother of God named: "the Softening of Evil Hearts" or "Simeon's Prophecy", which it is necessary to distinguish from the icon "Seven Arrows".

The icon "Simeon's Prophecy" symbolises the fulfillment of the prophecy of the righteous elder Simeon: "for Thee Thyself a sword shalt pierce the soul" (Lk 2: 35).

## **The Meeting of the Lord in the Temple**

The Christmas~Epiphany season comes to an end with the feast of the Meeting of the Lord in the Temple on the second of February, forty days after the feast of the Savior's birth. Like most major festivals of the Church, the feast of the Lord's Meeting is kept with an eight-day postfeast celebration. The conclusion of this festival brings to a close the liturgical cycle which began at the beginning of the Christmas fast.

According to the Gospel of Saint Luke, Jesus was brought to the temple on the fortieth day after His birth in obedience to the Mosaic law which He as the Messiah had come to fulfill.

And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons."

The liturgy of the Church is clear about why this act of submission to the law of Moses was performed. We have already seen it in the act of Jesus' circumcision. The Lord had to do all things according to God's law so that in Him the law might be literally fulfilled in all of its details, and that this fulfillment might be given to all who accept Him.

Today He who once gave the law to Moses on Sinai Submits Himself to the ordinances of the law, For our sake becoming as we are, in His compassion. Now the God of purity as a holy Child has opened a pure womb, ..

And as God is brought as an offering to Himself, Setting Us free from the curse of the law, And granting light to our souls.<sup>1</sup>

When the Lord Jesus is brought by His parents to the temple, He is met there by the old man Simeon and the old woman Anna. It is from this meeting in the temple that the festival gets its name in the Orthodox Church.<sup>2</sup> This meeting is spiritually and theologically significant it tells us that the Old is over and that the New has come. It tells us that the two covenants have now met: Israel has accomplished its God-given task in producing the Messiah. The promises made to Abraham in the beginning of the nation's calling have now been fulfilled. Israel's glory has dawned in the person of Christ who is now encountered in the world as the "light of revelation to the Gentiles." In Him the whole world is illumined and saved. The New Testament has come. God's final covenant community is established on earth. In Abraham's seed all the families of the world have been blessed. The old man and the old woman who meet Jesus in the temple and recognize Him for who He is symbolize in their oldness the passing away of the ancient customs, rituals and laws which were "but a shadow of the good things to come instead of the true form of these realities." (Heb .10:1) For, as the apostle Paul has said in another place, the ancient laws were "only a shadow of what is to come, but the substance belongs to Christ" who has brought to the whole world a "new creation." (Col 2:17, 1 Cor 5:17, .Ga1-6:15)

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see

death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."

(.) And there was a prophetess Anna, the daughter of Phanuel of the tribe of Asher; she was of a great age having lived with her husband seven years from her virginity, and as a widow till she was eighty -four. She did not depart from the temple, worshipping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. (Lk 2:25-38)

The old testament readings for the feast of the Meeting tell how the children born to the people of Israel, male and female, were to be offered in the temple with sacrifices and prayers. They also tell how the prophet Isaiah saw the Lord in a vision, enthroned in the Jerusalem temple, and prophesied that this same Lord would be worshipped by none other than the Egyptians, the very symbol of the hostile Gentiles who violently opposed the people of Israel and their God.<sup>3</sup>

In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its borders. It will be a sign and a witness to the Lord-of hosts in the land of Egypt; when they cry to the Lord because of oppressors he will send them a savior, and will defend and deliver them. And the Lord will make himself known to the Egyptians and the Egyptians will know the Lord in that day and worship.

and they will make vows to the Lord and perform them. (Isaiah 19:19-21)

Not only Egypt, but the whole world has received a Savior in the person of the Lord's Messiah; the Messiah who is Himself the Lord in human flesh. This is the astounding proclamation of the Meeting of the Lord in the temple. It is the reason for the great celebration which concludes the Winter Pascha.

He who is borne on high by the cherubim, And praised in hymns by the seraphim, Is brought today to the temple according to the law.

He rests on the arms of the old man as on a throne.

He receives from Joseph gifts befitting God:

A pair of doves which symbolize the spotless Church And the newly-chosen people from among the Gentiles, And two young pigeons, for He Who is presented is the originator of the two covenants, both old and new.

Simeon has now been granted the fulfillment of the prophecies concerning himself, And he blesses Mary, the Virgin and Theotokos, Foretelling in figures the passion of her Son.

From Him he begs release from this life, crying aloud:

Now let me depart in peace, O Master,

As You have promised me,

For I have seen the pre-eternal Light !<sup>4</sup>

Rejoice, O Virgin Theotokos, full of grace!

From you shone the Sun of Righteousness, Christ our God!

Enlightening those who sat in darkness.

Rejoice, and be glad, O righteous Elder, 'You accepted in your arms the Redeemer of our souls, Who grants us the resurrection !5

1 Vespers of the feast.

2 In the Christian west this feast is called the Purification of Mary.

3 The old testamental readings from Exodus, Leviticus and Numbers.

4 Vespers of the feast.

5 Troparion of the feast.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, 1984; available at: 800-204-book.]

### **Mine Eyes Have Seen Thy Salvation**

When the elder Simeon held the Christ Child in his arms at their meeting in the temple on the fortieth day after Jesus' birth, he said that he was now ready to die. He could depart in peace because his eyes had seen the Lord's Christ, the salvation which God had prepared from the foundation of the world which was now revealed in the presence of all people. According to St. Luke's Gospel, Simeon sang a song when he held the Christ Child in his arms and blessed God His Father. This canticle has become part of the Orthodox liturgy, being sung every evening at Vespers.

**Lord, now lettest Thou Thy servant depart in peace, According to Thy word, For mine eyes have seen Thy salvation Which Thou hast prepared before the face of all people, A light to enlighten the Gentiles, And the glory of Thy people, Israel.'**

These words of the elder Simeon are placed on the lips of all Christians at the end of each day, which is the beginning of each liturgical day (for the Bible says that "there was evening and there was morning, one day," Gen 1:5), because all who have met the Lord are ready to die, for their eyes have beheld the salvation of the world.

The elder Simeon was inspired by the Holy Spirit to go to meet the Child Jesus in the temple. He was inspired by the [*See Lk 2:29-32. The translation here is that normally used at Orthodox liturgical services.*] Spirit to know that he would not die before he had seen Him. He was inspired to recognize Him at His coming. He was inspired to proclaim Him as the Messiah who was "set for the fall and rising of many in Israel, and for a sign that is spoken against . . . that the thoughts of many hearts may be re-vealed." (Lk 2:34-35) And he was inspired to predict the sufferings which His mother Mary would endure when He would be nailed to the Cross, offering His life for the life of the world. For such is the traditional interpretation of his words concerning the sword that was to pierce Mary's soul. (See Lk 2:35) Simeon was inspired by God's Spirit to meet Jesus Christ; to see and to bear witness. Surely he saw things that others never would see, and in fact did not see, in the same situation, For he was "righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him." (Lk 2:25) Yet what Simeon saw, inspired though he was, is much less-at least humanly speaking-than what many others have seen. It is certainly less than what we ourselves have seen who live in the twentieth century of the Christian era.



We who live in the Church of Christ today have seen the Child Jesus. But we have also seen the grown-up Christ. We have seen the Lord not only as a little Child of forty days. But we have learned of the annunciation of the angel to the Virgin. We have been given insight into the miraculous manner of his birth. We have observed His circumcision on the eighth day, and His meeting in the temple with Simeon and Anna on the fortieth. We have stood at the Jordan and witnessed His encounter with the Baptist. We have listened to the testimony of the Forerunner, the friend of the Bridegroom who was sent to prepare His way. We have been present at the baptism, the Epiphany in the Jordan. We have heard the Father's voice and seen the Spirit descending and remaining upon Him, anointing Him in His humanity to be the Lord's Christ, the Messiah of God who is the Lord Himself as God's beloved Son. We have followed Him into the desert to be tempted by the devil. We have seen His words and observed His miracles. We have been confronted with His question: Who do you say that I am? And we have answered with Peter and all of the apostles: You are the Christ, the Son of the living God! And we have gone with Him up to Jerusalem. We have eaten with Him in the upper room, enjoying the Master's hospitality, with uplifted minds. We have stood by the Cross. We have gone to the tomb. We have seen Him raised and glorified. We have been breathed upon and have received His Spirit. The tongues of fire which He came to cast upon the earth have been sent upon us. We have been anointed with His Spirit, filled with power from on high- the very same Spirit that inspired the elder Simeon to know that he would not die before he had seen the Savior, the Spirit that led him that day to the temple and moved him to sing the song that we all now sing each evening of our lives:

For mine eyes have seen Thy salvation!

Our eyes have indeed seen God's salvation. For we have seen Christ. And even more. We have seen those who have seen Christ. We have seen Simeon and Anna, and with them, Mary the Virgin and Joseph. We have seen the Forerunner John, with all of the apostles. We have seen their successors, as well as their predecessors. We have seen the three young men in the fiery furnace of Babylon, and have beheld them singing and dancing in the flames. We have seen and heard the great assembly of forefathers and mothers, and have celebrated their memory with delight. We have observed the patriarchs and prophets who have told us of Christ's coming. And when He appeared, we have seen those who met Him and those who received Him.

Following the apostles, we have observed the confessors and martyrs, and have sung praises to their blood as the seed of the Church. We have glorified the new covenant saints, the fathers and mothers: Basil, Gregory, John, Macrina, Nonna, Anthusa... and the numberless holy people who have seen and loved the Lord down through the ages, just unto our own, to our beloved Saint Herman of Alaska, and our beloved Father Alexander. Humanly speaking we have seen much more than Simeon saw that day in the temple; incomparably more! Yet it may sadly have to be said that with the eyes of our spirits we have seen incomparably less. If this is so, it is no fault of the Lord's. For He has done everything that we might see

Him in the Spirit in the midst of His Church. He has done everything that the words of the letter of Peter in the scriptures could be applied directly to us:

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him, you believe in him and rejoice in him with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls. (1 Pet 1:3-9)

We have not seen Jesus with our human eyes; and we do not now see Him. But we believe in Him and love Him and rejoice in Him with unutterable and exalted joy. We behold Him with the eyes of our spirits when, inspired by His Spirit, we celebrate in the Church each year the Winter Pascha of His Coming.

The Lover of Man,  
Who fulfills everything in the law,  
Is now brought into the temple of God.  
Simeon the elder receives Him in his aged arms crying:  
Let me now depart to the blessed life,  
For today I see You clothed in mortal flesh, The Lord of life and the Master of death.

You have shone forth, O Lord,  
O Light of revelation to the Gentiles.  
You are the Sun of Righteousness,  
Enthroned upon a radiant cloud.  
You have fulfilled the shadows of the law.  
The grace of renewal begins to shine.  
When Simeon received You he cried out in joy:  
Release me now from corruption,  
For today I have seen You, my Master!

Today the holy Mother who is beyond all temples, Enters into the temple of God.  
She reveals to the world its Creator,  
And the Giver of the law.  
Simeon the elder receives Him in his arms.  
He worships Him and cries out:  
Lord now let Your servant depart in peace, For I have seen You-the Savior of our souls  
!2

2Vespers of the last day of the postfeast of the Meeting of the Lord in the Temple.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, available at: 800-204-book]

O Lord, Sun of justice, thou hast appeared as a light for the revelation of the Gentiles, sitting on a bright cloud, fulfilling the shadowy Law and revealing the beginning of the

new grace. Wherefore, when Simeon beheld thee, he lifted his voice, crying, "Lettest thou me depart from corruption; for I have today beheld thee."

Thou wast incarnate as thou wast pleased to be, being carried in the arms of the ever-Virgin, without being separated from thy Godhead in the bosom of the Father; and wast delivered into the hands of Simeon, the God-receiver, O thou who holdest all creation in thy hand. Wherefore, he shouted with joy, crying, "Now lettest thou me, thy servant, depart in peace; for I have beheld thee, O Master."

*Prosomia from Matins of the Feast of the Presentation of the Lord Icon and troparion at:*

<http://www.comeandseeicons.com/festal/lkg04.htm>

## **A Tribute to the Steelers—via Pauline Witkowsky**

Being a Steeler fan means so much more than football. It means being from a corner of the world unlike any other.

It means being from a place where the people are so tough-minded that they have survived the Homestead strikes, the Johnstown flood and most recently the Etna Floods. These people have the DNA of hard work, in mills and mines, without the necessity of complaint. They live simply, with no frills. They don't have movie stars or fancy cars.

Instead, they have simple traditions like kielbasa, Kennywood, and celebrations. They live in distinctive neighborhoods like Polish Hill and the Hill District and all of the surrounding counties.

These people are genuine.

They don't have chic internet cafes and cappuccinos, but they have The Original Hot Dog joint, Primanti's, Eat n' Park and Iron City Beer.

People from Pittsburgh don't have sunny beaches or fancy boats, but the rivers roll gently, connecting the small towns of people whose histories have been built on strength and humility.

People from Pittsburgh don't have the biggest shopping malls or the best nightclubs, but they'll take Friday night high school football and Steeler Sunday over anything.

Steeler football means so much more than you think. It symbolizes a Diaspora of generations who had the best childhood they could imagine.

They ran free without a care or concern in the valleys of those Allegheny Mountains. Their blue-collar world was easy...there was no one to tell them that they lacked material things. There was no one to tell them that they needed more.

As the steel mills closed and the jobs disappeared, some of these people had to leave. While the world benefits because they spread their Pittsburgh values, they long for their home where things were simpler and more pure.

They teach their kids about Jack Lambert, Lynn Swann, Terry Bradshaw, Franco Harris, Jack Ham, L.C. Greenwood, Joe Greene, and Myron Cope in hopes of imparting not just the knowledge, but the feeling that they represented.

They are everywhere, those Terrible Towels. They wave, not just for the team, but for the hearts they left behind. They wave in living rooms in Fort Lauderdale and in the bars of Washington, D.C. They wave all the way to the Seattle Superdome! They wave for the Rooney family, whose values mirror our own—loyalty, grit, and humility. They wave for football players like Jerome Bettis and Hines Ward, whose unselfishness and toughness have allowed sports to be about the game and the team.

Make no mistake that Steeler football is not just about football. I could not be prouder to be from the Pittsburgh area than I am right now! Even if you no longer live in the area, you have South-Western Pennsylvania in your blood no matter where you go.

And deep down in your heart of hearts, you can still hear the Super Bowls of times past, the excitement in everyone's voices, especially our fathers, cousins, and anyone else who gathered around the TV on Football Sundays! Make no mistake, it's just as exciting right now! It's not just about rivalries and who is better than the other, it's about family, tradition and roots! It's more than football, but it's football at its finest! If you now live in Arizona , Colorado , Ohio , Indiana , California , Florida , Nevada , or Texas , be proud of where you were born and who your FIRST favorite football team was!

Go Steelers...Picksburgh GO STILLERS! Ah yes! "Picksburgh"  
Yunz is from the Picksburgh area or maybe you grew up there if:

1. You didn't have a spring break in high school.
2. You walk carefully when it is "slippy" outside.
3. You often go down to the "crick."
4. You've told your children to "red up" their rooms.
5. You can remember telling your little brother/sister to stop being so "nebbby."

6. You've gotten hurt by falling into a "jaggerbush".
7. Your mother or grandmother has been seen wearing a "babushka" on her head.
8. You've "worshed" the clothes.
9. I ask you to hand me one of those "Gum-Bands" an' you actually know what I'm talking about.
10. You know you can't drive too fast on the back roads, because of the deer.
11. You know Beaver Valley, Turtle Crick, Mars, Slippery Rock, Greentree, and New Castle are names of towns. And you've been to most, if not all, of them.
12. A girl walks up to three of her girlfriends and says, "HEY, YENZ GUYS!"
13. You hear "you guyses" and don't think twice. Example: "you guyses hause is nice."
14. You know the three rivers by name and understand that "The Point" isn't just on a writing instrument.
15. Someone refers to "The Mon" or "The Yough" and you know exactly what they're talking about.
16. You remember the blizzard of 1993 (or 1976, or 1950, or 1939, or...) and remember not being able to go outside because the snow was over your head and you would have suffocated.
17. Someone starts the chant, "Here we go Still-ers!" and you join in. In the proper cadence, waving the appropriately colored towel.
18. Bob Prince and "There's a bug loose on the rug." hold special meaning for you.
19. You've either eaten a Farkleberry Tart or know someone who has.
20. You drink pop, eat hoagies, love perogies and one of your favorite sandwiches actually has coleslaw and French-fries ON it.
21. You know what a "still mill" is.
22. You expect temps in the winter to be record-breaking cold and temps in the summer to be record-breaking hot.
23. You know what Eat 'N Park is and frequently ate breakfast there at 2:00 AM after the bar closed and made fun of people.
24. You order "dippy eggs" in a restaurant and get exactly what you wanted.
25. You spent your summers, or a school picnic at Luna Park, Kennywood, Westview, White Swan Park, Sand Castle, or Idlewild.
26. You've been to the Braun's Bread Plant or Story Book Forest for a school field trip. We went to the Heinz plant and the Isaly's plant for Cub Scouts.
27. "Chipped ham" was always in your refrigerator when you was growin'up.

28. You refuse to buy any condiments besides Heinz unless a Pittsburgh athlete's picture is on the side of the container.
29. When you call the dog or the kids you shout, "Kum-mere" and they come.
30. Franco, Roberto, and Mario don't need last names and you can recite their exploits by heart.
31. Food at a wedding reception consists of rigatoni, stuffed cabbage, sauerkraut and Polska kielbasa.

You'll send this on to family and friends who used to live in the Pittsburgh area as well as to those who have never lived there, just so they can appreciate how different western PA really is.  
Wonder how many of yinz guys actually understood all dat?  
Some folks just don't.

**(Just in from a wonderful IUP coop teacher over in Johnstown .)**

***It's winter in Pennsylvania and the gentle breezes blow  
Seventy miles an hour at twenty-five below.  
Oh, how I love Pennsylvania when the snow's up to your butt  
You take a breath of winter and your nose gets frozen shut.  
Yes, the weather here is wonderful so I guess I'll hang around  
I could never leave Pennsylvania 'cause I'm frozen to the ground!!!***

"It is only when you know a boy's environment that you can know what influences to bring to bear." B.P.

Ptolemais is a city of Phoenicia. There is a village nearby called Parasma in which there resided a great elder. He had a disciple named John who was also great and who excelled in obedience. One day the elder sent the disciple to perform a task for him, giving him a little bread to sustain him on the way. The disciple went and completed the task and then came back, bringing the bread with him untouched. When the elder saw the bread, he said to him, "Why did you not eat any of the bread I gave you, my child?" Making a prostration, the disciple said to the elder, "Forgive me, father, but when you blessed the bread and dismissed me, you did not say I was to eat of the bread, and that is why I did not eat it." Amazed at the disciple's discernment, the elder gave him his blessing.

*John Moschus, Leimonarion (The Spiritual Meadow) 56*

Yep, I did a full baptism in an old farm pond once—the church had used the pond for years, but the family that owned it moved. The new owners were happy to let us use the pond. It was a beautiful setting and a beautiful day (albeit very hot)—green grass, blue skies, the congregation all there, wow. I had been married recently and my new bride was there too.

As we walked into the farm pond, I noticed a huge amount of sediment with every step I took. It wasn't until we got about a dozen steps in that the 'sediment' rose top and we realized why there was sooo much sediment. It seemed that the new owners had decided that the septic tank was just too much effort!

"Do you want to continue this?" and he said "yep"—waist (waste?) deep into this pond we go. We (I had another fellow helping me) lay him backwards to baptism him.

Two things about that—I have never had anyone have less water over his nose to cover him, nor have I ever had anyone come back up to standing all by themselves!!!

Oh, and by the way—I didn't have a change of clothes—we were in Lisa's car—which didn't have air conditioning—and we were an hour away from home!!!

*e-mail from Rev. Terry Polen*



## **Holy Ghost Orthodox Church**

**714 Westmoreland Avenue**

**PO Box 3**

**Slickville, PA 15684-0003**

**[724] 468-5581**

[www.holyghostorthodoxchurch.org](http://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, Bishop Robert, 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, Archimandrite Lev, Father Taras Naumenko, Father Nestor Kowal, Father Gabriel Rochell, Father Bill & Pani-Matka Sonia Diakiw, Pani-Matka Linda Oryhon, Father Paul Bigelow, Protodeacon Mykola Dilendorf, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, 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 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Jeff Walewski [thyroid cancer], Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, 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, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C.,



Allie—young girl with leukemia, Heather Kramer, Pete Dimperio, Jane Wartinbee, Steven Sheakley [Pani Gina's cousin], Carmen Talmonti, Matthew—20-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Joseph Mollica, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof, David Buchholz, Yvonne Christy, Myron Spak, Pete Niederberger, Jasmine Walker, Julia Duda, 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.

**This week, February 13-20, is a FAST-FREE WEEK!**

Please remember James John Logue George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men 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 Eighth Grade and Matt’s Sixth 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 13                      Divine Liturgy of Saint John Chrysostom                      10:30 AM  
SUNDAY OF THE PUBLICAN AND THE PHARISEE  
HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH THEM  
MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE, THEODOTA & EUDOXIA-AT  
CANOPUS IN EGYPT; MARTYRS VICTORINUS, VICTOR, NICEPHORUS, CLAUDIUS,  
DIODORUS, SERAPION, & PAPIAS OF EGYPT; MARTYR TYRPHAENES AT CYZICUS;  
SAINT NICETAS OF PERCHEVSKY LAVRA

*Tone 5*

*2 Timothy 3:10-15*

*Luke 18:10-14*

*Litany in Blessed Memory of Walter Burlack—Evelyn Burlack, for their Wedding Anniversary*

*Parastas in Blessed Memory of Emil Paouncic—Debbie & John Paouncic*

**Sunday, February 20**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**SUNDAY OF THE PRODIGAL SON**  
**AFTERFEAST OF THE MEETING OF OUR LORD**  
**PARTHENIUS-BISHOP OF LAMSACUS ON THE HELLESPONT; SAINT LUKE OF MOUNT**  
**STEIRION; 1003 MARTYRS OF NICOMEDIA**

*Tone 6*

1 Corinthians 6:12-20

Luke 15:11-32

**Sunday, February 27**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**MEATFARE SUNDAY—SUNDAY OF THE LAST JUDGMENT**  
**SAINT AUSENTIUS-MONK OF BITHYNIA; SAINT MARON-HERMIT OF SYRIA; SAINT**  
**ABRAHAM-BISHOP OF CHARRES IN MESOPOTAMIA; SAINT CYRIL-EQUAL TO THE**  
**APOSTLES AND TEACHER OF THE SLAVS; SAINT ISAAC-RECLUSE OF THE**  
**PERCEVSKY LAVRA AND 12 GREEK MASTER-BUILDERS OF THE DORMITION**  
**CATHEDRAL IN THE LAVRA; TRANSLATION OF THE RELICS OF PRINCE-MARTYR**  
**MICHAEL & HIS COUNSELOR-SAINT THEODORE OF CHERNIHIV**

*Tone 7*

I Corinthians 8:8-9:2

Matthew 25:31-46

## **BULLETIN INSERT FOR 13 FEBRUARY 2011**

**SUNDAY OF THE PUBLICAN AND THE PHARISEE**

**HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH**  
**THEM MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE,**  
**THEODOTA & EUDOXIA-AT CANOPUS IN EGYPT; MARTYRS VICTORINUS,**  
**VICTOR, NICEPHORUS, CLAUDIUS, DIODORUS, SERAPION, & PAPIAS OF**  
**EGYPT; MARTYR TYRPHAENES AT CYZICUS; SAINT NICETAS OF**  
**PERCHEVSKY LAVRA**

### **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.

**MEETING OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.**

On the Feast of the Meeting of the Lord, the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Lk 2: 22-40).

On the 40th day after birth the God-Infant was taken to the Jerusalem Temple -- the centre of religious life of the God-chosen nation. By the Law of Moses (Lev 12) a woman, having given birth to a child of the male gender, was forbidden for 40 days to enter into the Temple of God. After this interval the mother came to the Temple with the child, so as to offer to the Lord thanksgiving and a purification sacrifice. The MostHoly Virgin, the Mother of God, did not have need for purification, since without defilement she had given birth to the Source of purity and sanctity, but in profound humility she submitted to the precepts of the Law.

At this time there lived at Jerusalem the righteous elder Simeon (the account about him is located under the day of his commemoration -- 3 February). It had been revealed to him that he would not die until he should behold Christ the Saviour. By inspiration from above, the pious elder went to the Temple at that very moment when the MostHoly Mother of God and Righteous Joseph had brought there the Infant Jesus, so as to fulfill the ritual ceremony of the Law. The God-Bearer Simeon took the God-Infant in his arms, and having given thanks to God, he uttered a prophecy about the Saviour of the world: "Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the

face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel" (Lk 2: 29-32).

Righteous Simeon said to the MostHoly Virgin: "Behold, This One is set for the fall and rising up of many in Israel and for the sign spoken against, and for Thee Thyself a sword shalt pierce the soul, so that the thoughts of many hearts might be revealed" (Lk 2: 35).

At the Temple also the 84 year old widow Anna the Prophetess, daughter of Phanuel (Comm. 3 February), "who did not leave the temple, serving God both day and night in fasting and prayer. And she also at that time, having drawn near, glorified the Lord and spake about Him (the God-Infant) to all awaiting deliverance at Jerusalem" (Lk 2: 37-38).

Before the Birth of Christ, all righteous men and women lived by faith in the Future Messiah the Saviour of the world, and they awaited His coming.

The final righteous ones of the closing Old Testament -- Righteous Simeon and the Prophetess Anna -- were deemed worthy to meet at the Temple the Bearer of the New Testament, in the Person of Whom both Divinity and humanity do meet.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. It is known, that on the day of this solemnity were proclaimed sermons by Sainted Bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphylokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). But in spite of its early origin, this feast was not so solemnly celebrated until the VI Century. During the reign of Justinian in the year 528, a catastrophe befell Antioch -- an earthquake, in which many people perished. And upon this misfortune there followed others. In the year 544 there appeared a pestilential plague, daily carrying off several thousand people. During these days of widespread travail, it was revealed to a certain pious christian that the celebration of the Meeting of the Lord should be done more solemnly.

When at the day of the Meeting of the Lord the all-night vigil was finally made with church procession, the disasters at Byzantium ceased. In thanksgiving to God, the Church established in 544 that the Meeting of the Lord should be done more solemnly.

Church melodists adorned this feast with many a church work of song: in the VII Century -- Sainted Andrew ArchBishop of Crete; in the VIII Century -- Sainted Cosma Bishop of Maium, Monk John Damascene, Sainted Germanos Patriarch of Constantinople; and in the IX Century -- Sainted Joseph the Studite, ArchBishop of Thessalonika.

With the event of the Meeting of the Lord is associated the icon of the MostHoly Mother of God named: "the Softening of Evil Hearts" or "Simeon's Prophecy", which it is necessary to distinguish from the icon "Seven Arrows".

The icon "Simeon's Prophecy" symbolises the fulfillment of the prophecy of the righteous elder Simeon: "for Thee Thyself a sword shalt pierce the soul" (Lk 2: 35).

## **The Meeting of the Lord in the Temple**

The Christmas~Epiphany season comes to an end with the feast of the Meeting of the Lord in the Temple on the second of February, forty days after the feast of the Savior's birth. Like most major festivals of the Church, the feast of the Lord's Meeting is kept with an eight-day postfeast celebration. The conclusion of this festival brings to a close the liturgical cycle which began at the beginning of the Christmas fast.

According to the Gospel of Saint Luke, Jesus was brought to the temple on the fortieth day after His birth in obedience to the Mosaic law which He as the Messiah had come to fulfill.

And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons."

The liturgy of the Church is clear about why this act of submission to the law of Moses was performed. We have already seen it in the act of Jesus' circumcision. The Lord had to do all things according to God's law so that in Him the law might be literally fulfilled in all of its details, and that this fulfillment might be given to all who accept Him.

Today He who once gave the law to Moses on Sinai Submits Himself to the ordinances of the law, For our sake becoming as we are, in His compassion. Now the God of purity as a holy Child has opened a pure womb, ..

And as God is brought as an offering to Himself, Setting Us free from the curse of the law, And granting light to our souls.<sup>1</sup>

When the Lord Jesus is brought by His parents to the temple, He is met there by the old man Simeon and the old woman Anna. It is from this meeting in the temple that the festival gets its name in the Orthodox Church.<sup>2</sup> This meeting is spiritually and theologically significant it tells us that the Old is over and that the New has come. It tells us that the two covenants have now met: Israel has accomplished its God-given task in producing the Messiah. The promises made to Abraham in the beginning of the nation's calling have now been fulfilled. Israel's glory has dawned in the person of Christ who is now encountered in the world as the "light of revelation to the Gentiles." In Him the whole world is illumined and saved. The New Testament has come. God's final covenant community is established on earth. In Abraham's seed all the families of the world have been blessed. The old man and the old woman who meet Jesus in the temple and recognize Him for who He is symbolize in their oldness the passing away of the ancient customs, rituals and laws which were "but a shadow of the good things to come instead of the true form of these realities." (Heb .10:1) For, as the apostle Paul has said in another place, the ancient laws were "only a shadow of what is to come, but the substance belongs to Christ" who has brought to the whole world a "new creation." (Col 2:17, 1 Cor 5:17, .Ga1-6:15)

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see

death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."

(.) And there was a prophetess Anna, the daughter of Phanuel of the tribe of Asher; she was of a great age having lived with her husband seven years from her virginity, and as a widow till she was eighty -four. She did not depart from the temple, worshipping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. (Lk 2:25-38)

The old testament readings for the feast of the Meeting tell how the children born to the people of Israel, male and female, were to be offered in the temple with sacrifices and prayers. They also tell how the prophet Isaiah saw the Lord in a vision, enthroned in the Jerusalem temple, and prophesied that this same Lord would be worshipped by none other than the Egyptians, the very symbol of the hostile Gentiles who violently opposed the people of Israel and their God.<sup>3</sup>

In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its borders. It will be a sign and a witness to the Lord-of hosts in the land of Egypt; when they cry to the Lord because of oppressors he will send them a savior, and will defend and deliver them. And the Lord will make himself known to the Egyptians and the Egyptians will know the Lord in that day and worship.

and they will make vows to the Lord and perform them. (Isaiah 19:19-21)

Not only Egypt, but the whole world has received a Savior in the person of the Lord's Messiah; the Messiah who is Himself the Lord in human flesh. This is the astounding proclamation of the Meeting of the Lord in the temple. It is the reason for the great celebration which concludes the Winter Pascha.

He who is borne on high by the cherubim, And praised in hymns by the seraphim, Is brought today to the temple according to the law.

He rests on the arms of the old man as on a throne.

He receives from Joseph gifts befitting God:

A pair of doves which symbolize the spotless Church And the newly-chosen people from among the Gentiles, And two young pigeons, for He Who is presented is the originator of the two covenants, both old and new.

Simeon has now been granted the fulfillment of the prophecies concerning himself, And he blesses Mary, the Virgin and Theotokos, Foretelling in figures the passion of her Son.

From Him he begs release from this life, crying aloud:

Now let me depart in peace, O Master,

As You have promised me,

For I have seen the pre-eternal Light !<sup>4</sup>

Rejoice, O Virgin Theotokos, full of grace!

From you shone the Sun of Righteousness, Christ our God!

Enlightening those who sat in darkness.

Rejoice, and be glad, O righteous Elder, 'You accepted in your arms the Redeemer of our souls, Who grants us the resurrection !5

1 Vespers of the feast.

2 In the Christian west this feast is called the Purification of Mary.

3 The old testamental readings from Exodus, Leviticus and Numbers.

4 Vespers of the feast.

5 Troparion of the feast.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, 1984; available at: 800-204-book.]

### **Mine Eyes Have Seen Thy Salvation**

When the elder Simeon held the Christ Child in his arms at their meeting in the temple on the fortieth day after Jesus' birth, he said that he was now ready to die. He could depart in peace because his eyes had seen the Lord's Christ, the salvation which God had prepared from the foundation of the world which was now revealed in the presence of all people. According to St. Luke's Gospel, Simeon sang a song when he held the Christ Child in his arms and blessed God His Father. This canticle has become part of the Orthodox liturgy, being sung every evening at Vespers.

**Lord, now lettest Thou Thy servant depart in peace, According to Thy word, For mine eyes have seen Thy salvation Which Thou hast prepared before the face of all people, A light to enlighten the Gentiles, And the glory of Thy people, Israel.'**

These words of the elder Simeon are placed on the lips of all Christians at the end of each day, which is the beginning of each liturgical day (for the Bible says that "there was evening and there was morning, one day," Gen 1:5), because all who have met the Lord are ready to die, for their eyes have beheld the salvation of the world.

The elder Simeon was inspired by the Holy Spirit to go to meet the Child Jesus in the temple. He was inspired by the [*See Lk 2:29-32. The translation here is that normally used at Orthodox liturgical services.*] Spirit to know that he would not die before he had seen Him. He was inspired to recognize Him at His coming. He was inspired to proclaim Him as the Messiah who was "set for the fall and rising of many in Israel, and for a sign that is spoken against . . . that the thoughts of many hearts may be re-vealed." (Lk 2:34-35) And he was inspired to predict the sufferings which His mother Mary would endure when He would be nailed to the Cross, offering His life for the life of the world. For such is the traditional interpretation of his words concerning the sword that was to pierce Mary's soul. (See Lk 2:35) Simeon was inspired by God's Spirit to meet Jesus Christ; to see and to bear witness. Surely he saw things that others never would see, and in fact did not see, in the same situation, For he was "righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him." (Lk 2:25) Yet what Simeon saw, inspired though he was, is much less-at least humanly speaking-than what many others have seen. It is certainly less than what we ourselves have seen who live in the twentieth century of the Christian era.

We who live in the Church of Christ today have seen the Child Jesus. But we have also seen the grown-up Christ. We have seen the Lord not only as a little Child of forty days. But we have learned of the annunciation of the angel to the Virgin. We have been given insight into the miraculous manner of his birth. We have observed His circumcision on the eighth day, and His meeting in the temple with Simeon and Anna on the fortieth. We have stood at the Jordan and witnessed His encounter with the Baptist. We have listened to the testimony of the Forerunner, the friend of the Bridegroom who was sent to prepare His way. We have been present at the baptism, the Epiphany in the Jordan. We have heard the Father's voice and seen the Spirit descending and remaining upon Him, anointing Him in His humanity to be the Lord's Christ, the Messiah of God who is the Lord Himself as God's beloved Son. We have followed Him into the desert to be tempted by the devil. We have seen His words and observed His miracles. We have been confronted with His question: Who do you say that I am? And we have answered with Peter and all of the apostles: You are the Christ, the Son of the living God! And we have gone with Him up to Jerusalem. We have eaten with Him in the upper room, enjoying the Master's hospitality, with uplifted minds. We have stood by the Cross. We have gone to the tomb. We have seen Him raised and glorified. We have been breathed upon and have received His Spirit. The tongues of fire which He came to cast upon the earth have been sent upon us. We have been anointed with His Spirit, filled with power from on high- the very same Spirit that inspired the elder Simeon to know that he would not die before he had seen the Savior, the Spirit that led him that day to the temple and moved him to sing the song that we all now sing each evening of our lives:

For mine eyes have seen Thy salvation!

Our eyes have indeed seen God's salvation. For we have seen Christ. And even more. We have seen those who have seen Christ. We have seen Simeon and Anna, and with them, Mary the Virgin and Joseph. We have seen the Forerunner John, with all of the apostles. We have seen their successors, as well as their predecessors. We have seen the three young men in the fiery furnace of Babylon, and have beheld them singing and dancing in the flames. We have seen and heard the great assembly of forefathers and mothers, and have celebrated their memory with delight. We have observed the patriarchs and prophets who have told us of Christ's coming. And when He appeared, we have seen those who met Him and those who received Him.

Following the apostles, we have observed the confessors and martyrs, and have sung praises to their blood as the seed of the Church. We have glorified the new covenant saints, the fathers and mothers: Basil, Gregory, John, Macrina, Nonna, Anthusa... and the numberless holy people who have seen and loved the Lord down through the ages, just unto our own, to our beloved Saint Herman of Alaska, and our beloved Father Alexander. Humanly speaking we have seen much more than Simeon saw that day in the temple; incomparably more! Yet it may sadly have to be said that with the eyes of our spirits we have seen incomparably less. If this is so, it is no fault of the Lord's. For He has done everything that we might see

Him in the Spirit in the midst of His Church. He has done everything that the words of the letter of Peter in the scriptures could be applied directly to us:



Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him, you believe in him and rejoice in him with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls. (1 Pet 1:3-9)

We have not seen Jesus with our human eyes; and we do not now see Him. But we believe in Him and love Him and rejoice in Him with unutterable and exalted joy. We behold Him with the eyes of our spirits when, inspired by His Spirit, we celebrate in the Church each year the Winter Pascha of His Coming.

The Lover of Man,  
Who fulfills everything in the law,  
Is now brought into the temple of God.  
Simeon the elder receives Him in his aged arms crying:  
Let me now depart to the blessed life,  
For today I see You clothed in mortal flesh, The Lord of life and the Master of death.

You have shone forth, O Lord,  
O Light of revelation to the Gentiles.  
You are the Sun of Righteousness,  
Enthroned upon a radiant cloud.  
You have fulfilled the shadows of the law.  
The grace of renewal begins to shine.  
When Simeon received You he cried out in joy:  
Release me now from corruption,  
For today I have seen You, my Master!

Today the holy Mother who is beyond all temples, Enters into the temple of God.  
She reveals to the world its Creator,  
And the Giver of the law.  
Simeon the elder receives Him in his arms.  
He worships Him and cries out:  
Lord now let Your servant depart in peace, For I have seen You-the Savior of our souls  
!2

2Vespers of the last day of the postfeast of the Meeting of the Lord in the Temple.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, available at: 800-204-book]

O Lord, Sun of justice, thou hast appeared as a light for the revelation of the Gentiles, sitting on a bright cloud, fulfilling the shadowy Law and revealing the beginning of the

new grace. Wherefore, when Simeon beheld thee, he lifted his voice, crying, "Lettest thou me depart from corruption; for I have today beheld thee."

Thou wast incarnate as thou wast pleased to be, being carried in the arms of the ever-Virgin, without being separated from thy Godhead in the bosom of the Father; and wast delivered into the hands of Simeon, the God-receiver, O thou who holdest all creation in thy hand. Wherefore, he shouted with joy, crying, "Now lettest thou me, thy servant, depart in peace; for I have beheld thee, O Master."

*Prosomia from Matins of the Feast of the Presentation of the Lord Icon and troparion at:*

<http://www.comeandseeicons.com/festal/lkg04.htm>

## **A Tribute to the Steelers—via Pauline Witkowsky**

Being a Steeler fan means so much more than football. It means being from a corner of the world unlike any other.

It means being from a place where the people are so tough-minded that they have survived the Homestead strikes, the Johnstown flood and most recently the Etna Floods. These people have the DNA of hard work, in mills and mines, without the necessity of complaint. They live simply, with no frills. They don't have movie stars or fancy cars.

Instead, they have simple traditions like kielbasa, Kennywood, and celebrations. They live in distinctive neighborhoods like Polish Hill and the Hill District and all of the surrounding counties.

These people are genuine.

They don't have chic internet cafes and cappuccinos, but they have The Original Hot Dog joint, Primanti's, Eat n' Park and Iron City Beer.

People from Pittsburgh don't have sunny beaches or fancy boats, but the rivers roll gently, connecting the small towns of people whose histories have been built on strength and humility.

People from Pittsburgh don't have the biggest shopping malls or the best nightclubs, but they'll take Friday night high school football and Steeler Sunday over anything.

Steeler football means so much more than you think. It symbolizes a Diaspora of generations who had the best childhood they could imagine.

They ran free without a care or concern in the valleys of those Allegheny Mountains. Their blue-collar world was easy...there was no one to tell them that they lacked material things. There was no one to tell them that they needed more.

As the steel mills closed and the jobs disappeared, some of these people had to leave. While the world benefits because they spread their Pittsburgh values, they long for their home where things were simpler and more pure.

They teach their kids about Jack Lambert, Lynn Swann, Terry Bradshaw, Franco Harris, Jack Ham, L.C. Greenwood, Joe Greene, and Myron Cope in hopes of imparting not just the knowledge, but the feeling that they represented.

They are everywhere, those Terrible Towels. They wave, not just for the team, but for the hearts they left behind. They wave in living rooms in Fort Lauderdale and in the bars of Washington, D.C. They wave all the way to the Seattle Superdome! They wave for the Rooney family, whose values mirror our own—loyalty, grit, and humility. They wave for football players like Jerome Bettis and Hines Ward, whose unselfishness and toughness have allowed sports to be about the game and the team.

Make no mistake that Steeler football is not just about football. I could not be prouder to be from the Pittsburgh area than I am right now! Even if you no longer live in the area, you have South-Western Pennsylvania in your blood no matter where you go.

And deep down in your heart of hearts, you can still hear the Super Bowls of times past, the excitement in everyone's voices, especially our fathers, cousins, and anyone else who gathered around the TV on Football Sundays! Make no mistake, it's just as exciting right now! It's not just about rivalries and who is better than the other, it's about family, tradition and roots! It's more than football, but it's football at its finest! If you now live in Arizona , Colorado , Ohio , Indiana , California , Florida , Nevada , or Texas , be proud of where you were born and who your FIRST favorite football team was!

Go Steelers...Picksburgh GO STILLERS! Ah yes! "Picksburgh"  
Yunz is from the Picksburgh area or maybe you grew up there if:

1. You didn't have a spring break in high school.
2. You walk carefully when it is "slippy" outside.
3. You often go down to the "crick."
4. You've told your children to "red up" their rooms.
5. You can remember telling your little brother/sister to stop being so "nebbby."

6. You've gotten hurt by falling into a "jaggerbush".
7. Your mother or grandmother has been seen wearing a "babushka" on her head.
8. You've "worshed" the clothes.
9. I ask you to hand me one of those "Gum-Bands" an' you actually know what I'm talking about.
10. You know you can't drive too fast on the back roads, because of the deer.
11. You know Beaver Valley, Turtle Crick, Mars, Slippery Rock, Greentree, and New Castle are names of towns. And you've been to most, if not all, of them.
12. A girl walks up to three of her girlfriends and says, "HEY, YENZ GUYS!"
13. You hear "you guyses" and don't think twice. Example: "you guyses hause is nice."
14. You know the three rivers by name and understand that "The Point" isn't just on a writing instrument.
15. Someone refers to "The Mon" or "The Yough" and you know exactly what they're talking about.
16. You remember the blizzard of 1993 (or 1976, or 1950, or 1939, or...) and remember not being able to go outside because the snow was over your head and you would have suffocated.
17. Someone starts the chant, "Here we go Still-ers!" and you join in. In the proper cadence, waving the appropriately colored towel.
18. Bob Prince and "There's a bug loose on the rug." hold special meaning for you.
19. You've either eaten a Farkleberry Tart or know someone who has.
20. You drink pop, eat hoagies, love perogies and one of your favorite sandwiches actually has coleslaw and French-fries ON it.
21. You know what a "still mill" is.
22. You expect temps in the winter to be record-breaking cold and temps in the summer to be record-breaking hot.
23. You know what Eat 'N Park is and frequently ate breakfast there at 2:00 AM after the bar closed and made fun of people.
24. You order "dippy eggs" in a restaurant and get exactly what you wanted.
25. You spent your summers, or a school picnic at Luna Park, Kennywood, Westview, White Swan Park, Sand Castle, or Idlewild.
26. You've been to the Braun's Bread Plant or Story Book Forest for a school field trip. We went to the Heinz plant and the Isaly's plant for Cub Scouts.
27. "Chipped ham" was always in your refrigerator when you was growin'up.

28. You refuse to buy any condiments besides Heinz unless a Pittsburgh athlete's picture is on the side of the container.
29. When you call the dog or the kids you shout, "Kum-mere" and they come.
30. Franco, Roberto, and Mario don't need last names and you can recite their exploits by heart.
31. Food at a wedding reception consists of rigatoni, stuffed cabbage, sauerkraut and Polska kielbasa.

You'll send this on to family and friends who used to live in the Pittsburgh area as well as to those who have never lived there, just so they can appreciate how different western PA really is.  
Wonder how many of yinz guys actually understood all dat?  
Some folks just don't.

**(Just in from a wonderful IUP coop teacher over in Johnstown .)**

***It's winter in Pennsylvania and the gentle breezes blow  
Seventy miles an hour at twenty-five below.  
Oh, how I love Pennsylvania when the snow's up to your butt  
You take a breath of winter and your nose gets frozen shut.  
Yes, the weather here is wonderful so I guess I'll hang around  
I could never leave Pennsylvania 'cause I'm frozen to the ground!!!***

"It is only when you know a boy's environment that you can know what influences to bring to bear." B.P.

Ptolemais is a city of Phoenicia. There is a village nearby called Parasma in which there resided a great elder. He had a disciple named John who was also great and who excelled in obedience. One day the elder sent the disciple to perform a task for him, giving him a little bread to sustain him on the way. The disciple went and completed the task and then came back, bringing the bread with him untouched. When the elder saw the bread, he said to him, "Why did you not eat any of the bread I gave you, my child?" Making a prostration, the disciple said to the elder, "Forgive me, father, but when you blessed the bread and dismissed me, you did not say I was to eat of the bread, and that is why I did not eat it." Amazed at the disciple's discernment, the elder gave him his blessing.

*John Moschus, Leimonarion (The Spiritual Meadow) 56*

Yep, I did a full baptism in an old farm pond once—the church had used the pond for years, but the family that owned it moved. The new owners were happy to let us use the pond. It was a beautiful setting and a beautiful day (albeit very hot)—green grass, blue skies, the congregation all there, wow. I had been married recently and my new bride was there too.

As we walked into the farm pond, I noticed a huge amount of sediment with every step I took. It wasn't until we got about a dozen steps in that the 'sediment' rose top and we realized why there was sooo much sediment. It seemed that the new owners had decided that the septic tank was just too much effort!

"Do you want to continue this?" and he said "yep"—waist (waste?) deep into this pond we go. We (I had another fellow helping me) lay him backwards to baptism him.

Two things about that—I have never had anyone have less water over his nose to cover him, nor have I ever had anyone come back up to standing all by themselves!!!

Oh, and by the way—I didn't have a change of clothes—we were in Lisa's car—which didn't have air conditioning—and we were an hour away from home!!!

*e-mail from Rev. Terry Polen*



## **Holy Ghost Orthodox Church**

**714 Westmoreland Avenue**

**PO Box 3**

**Slickville, PA 15684-0003**

**[724] 468-5581**

[www.holyghostorthodoxchurch.org](http://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, Bishop Robert, 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, Archimandrite Lev, Father Taras Naumenko, Father Nestor Kowal, Father Gabriel Rochell, Father Bill & Pani-Matka Sonia Diakiw, Pani-Matka Linda Oryhon, Father Paul Bigelow, Protodeacon Mykola Dilendorf, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, 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 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Jeff Walewski [thyroid cancer], Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, 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, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C.,

Allie—young girl with leukemia, Heather Kramer, Pete Dimperio, Jane Wartinbee, Steven Sheakley [Pani Gina's cousin], Carmen Talmonti, Matthew—20-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Joseph Mollica, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof, David Buchholz, Yvonne Christy, Myron Spak, Pete Niederberger, Jasmine Walker, Julia Duda, 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.

**This week, February 13-20, is a FAST-FREE WEEK!**

Please remember James John Logue George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men 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 Eighth Grade and Matt’s Sixth 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 13                      Divine Liturgy of Saint John Chrysostom                      10:30 AM  
SUNDAY OF THE PUBLICAN AND THE PHARISEE  
HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH THEM  
MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE, THEODOTA & EUDOXIA-AT  
CANOPUS IN EGYPT; MARTYRS VICTORINUS, VICTOR, NICEPHORUS, CLAUDIUS,  
DIODORUS, SERAPION, & PAPIAS OF EGYPT; MARTYR TYRPHAENES AT CYZICUS;  
SAINT NICETAS OF PERCHEVSKY LAVRA

*Tone 5*

*2 Timothy 3:10-15*

*Luke 18:10-14*



*Litany in Blessed Memory of Walter Burlack—Evelyn Burlack, for their Wedding Anniversary*

*Parastas in Blessed Memory of Emil Paouncic—Debbie & John Paouncic*

**Sunday, February 20**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**SUNDAY OF THE PRODIGAL SON**  
**AFTERFEAST OF THE MEETING OF OUR LORD**  
**PARTHENIUS-BISHOP OF LAMSACUS ON THE HELLESPONT; SAINT LUKE OF MOUNT**  
**STEIRION; 1003 MARTYRS OF NICOMEDIA**

*Tone 6*

1 Corinthians 6:12-20

Luke 15:11-32

**Sunday, February 27**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**MEATFARE SUNDAY—SUNDAY OF THE LAST JUDGMENT**  
**SAINT AUSENTIUS-MONK OF BITHYNIA; SAINT MARON-HERMIT OF SYRIA; SAINT**  
**ABRAHAM-BISHOP OF CHARRES IN MESOPOTAMIA; SAINT CYRIL-EQUAL TO THE**  
**APOSTLES AND TEACHER OF THE SLAVS; SAINT ISAAC-RECLUSE OF THE**  
**PERCEVSKY LAVRA AND 12 GREEK MASTER-BUILDERS OF THE DORMITION**  
**CATHEDRAL IN THE LAVRA; TRANSLATION OF THE RELICS OF PRINCE-MARTYR**  
**MICHAEL & HIS COUNSELOR-SAINT THEODORE OF CHERNIHIV**

*Tone 7*

I Corinthians 8:8-9:2

Matthew 25:31-46

## **BULLETIN INSERT FOR 13 FEBRUARY 2011**

**SUNDAY OF THE PUBLICAN AND THE PHARISEE**

**HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH**  
**THEM MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE,**  
**THEODOTA & EUDOXIA-AT CANOPUS IN EGYPT; MARTYRS VICTORINUS,**  
**VICTOR, NICEPHORUS, CLAUDIUS, DIODORUS, SERAPION, & PAPIAS OF**  
**EGYPT; MARTYR TYRPHAENES AT CYZICUS; SAINT NICETAS OF**  
**PERCHEVSKY LAVRA**

### **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.

**MEETING OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.**

On the Feast of the Meeting of the Lord, the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Lk 2: 22-40).

On the 40th day after birth the God-Infant was taken to the Jerusalem Temple -- the centre of religious life of the God-chosen nation. By the Law of Moses (Lev 12) a woman, having given birth to a child of the male gender, was forbidden for 40 days to enter into the Temple of God. After this interval the mother came to the Temple with the child, so as to offer to the Lord thanksgiving and a purification sacrifice. The MostHoly Virgin, the Mother of God, did not have need for purification, since without defilement she had given birth to the Source of purity and sanctity, but in profound humility she submitted to the precepts of the Law.

At this time there lived at Jerusalem the righteous elder Simeon (the account about him is located under the day of his commemoration -- 3 February). It had been revealed to him that he would not die until he should behold Christ the Saviour. By inspiration from above, the pious elder went to the Temple at that very moment when the MostHoly Mother of God and Righteous Joseph had brought there the Infant Jesus, so as to fulfill the ritual ceremony of the Law. The God-Bearer Simeon took the God-Infant in his arms, and having given thanks to God, he uttered a prophecy about the Saviour of the world: "Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the

face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel" (Lk 2: 29-32).

Righteous Simeon said to the MostHoly Virgin: "Behold, This One is set for the fall and rising up of many in Israel and for the sign spoken against, and for Thee Thyself a sword shalt pierce the soul, so that the thoughts of many hearts might be revealed" (Lk 2: 35).

At the Temple also the 84 year old widow Anna the Prophetess, daughter of Phanuel (Comm. 3 February), "who did not leave the temple, serving God both day and night in fasting and prayer. And she also at that time, having drawn near, glorified the Lord and spake about Him (the God-Infant) to all awaiting deliverance at Jerusalem" (Lk 2: 37-38).

Before the Birth of Christ, all righteous men and women lived by faith in the Future Messiah the Saviour of the world, and they awaited His coming.

The final righteous ones of the closing Old Testament -- Righteous Simeon and the Prophetess Anna -- were deemed worthy to meet at the Temple the Bearer of the New Testament, in the Person of Whom both Divinity and humanity do meet.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. It is known, that on the day of this solemnity were proclaimed sermons by Sainted Bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphylokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). But in spite of its early origin, this feast was not so solemnly celebrated until the VI Century. During the reign of Justinian in the year 528, a catastrophe befell Antioch -- an earthquake, in which many people perished. And upon this misfortune there followed others. In the year 544 there appeared a pestilential plague, daily carrying off several thousand people. During these days of widespread travail, it was revealed to a certain pious christian that the celebration of the Meeting of the Lord should be done more solemnly.

When at the day of the Meeting of the Lord the all-night vigil was finally made with church procession, the disasters at Byzantium ceased. In thanksgiving to God, the Church established in 544 that the Meeting of the Lord should be done more solemnly.

Church melodists adorned this feast with many a church work of song: in the VII Century -- Sainted Andrew ArchBishop of Crete; in the VIII Century -- Sainted Cosma Bishop of Maium, Monk John Damascene, Sainted Germanos Patriarch of Constantinople; and in the IX Century -- Sainted Joseph the Studite, ArchBishop of Thessalonika.

With the event of the Meeting of the Lord is associated the icon of the MostHoly Mother of God named: "the Softening of Evil Hearts" or "Simeon's Prophecy", which it is necessary to distinguish from the icon "Seven Arrows".

The icon "Simeon's Prophecy" symbolises the fulfillment of the prophecy of the righteous elder Simeon: "for Thee Thyself a sword shalt pierce the soul" (Lk 2: 35).

## **The Meeting of the Lord in the Temple**

The Christmas~Epiphany season comes to an end with the feast of the Meeting of the Lord in the Temple on the second of February, forty days after the feast of the Savior's birth. Like most major festivals of the Church, the feast of the Lord's Meeting is kept with an eight-day postfeast celebration. The conclusion of this festival brings to a close the liturgical cycle which began at the beginning of the Christmas fast.

According to the Gospel of Saint Luke, Jesus was brought to the temple on the fortieth day after His birth in obedience to the Mosaic law which He as the Messiah had come to fulfill.

And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons."

The liturgy of the Church is clear about why this act of submission to the law of Moses was performed. We have already seen it in the act of Jesus' circumcision. The Lord had to do all things according to God's law so that in Him the law might be literally fulfilled in all of its details, and that this fulfillment might be given to all who accept Him.

Today He who once gave the law to Moses on Sinai Submits Himself to the ordinances of the law, For our sake becoming as we are, in His compassion. Now the God of purity as a holy Child has opened a pure womb, ..

And as God is brought as an offering to Himself, Setting Us free from the curse of the law, And granting light to our souls.<sup>1</sup>

When the Lord Jesus is brought by His parents to the temple, He is met there by the old man Simeon and the old woman Anna. It is from this meeting in the temple that the festival gets its name in the Orthodox Church.<sup>2</sup> This meeting is spiritually and theologically significant it tells us that the Old is over and that the New has come. It tells us that the two covenants have now met: Israel has accomplished its God-given task in producing the Messiah. The promises made to Abraham in the beginning of the nation's calling have now been fulfilled. Israel's glory has dawned in the person of Christ who is now encountered in the world as the "light of revelation to the Gentiles." In Him the whole world is illumined and saved. The New Testament has come. God's final covenant community is established on earth. In Abraham's seed all the families of the world have been blessed. The old man and the old woman who meet Jesus in the temple and recognize Him for who He is symbolize in their oldness the passing away of the ancient customs, rituals and laws which were "but a shadow of the good things to come instead of the true form of these realities." (Heb .10:1) For, as the apostle Paul has said in another place, the ancient laws were "only a shadow of what is to come, but the substance belongs to Christ" who has brought to the whole world a "new creation." (Col 2:17, 1 Cor 5:17, .Ga1-6:15)

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see

death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."

(.) And there was a prophetess Anna, the daughter of Phanuel of the tribe of Asher; she was of a great age having lived with her husband seven years from her virginity, and as a widow till she was eighty -four. She did not depart from the temple, worshipping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. (Lk 2:25-38)

The old testament readings for the feast of the Meeting tell how the children born to the people of Israel, male and female, were to be offered in the temple with sacrifices and prayers. They also tell how the prophet Isaiah saw the Lord in a vision, enthroned in the Jerusalem temple, and prophesied that this same Lord would be worshipped by none other than the Egyptians, the very symbol of the hostile Gentiles who violently opposed the people of Israel and their God.<sup>3</sup>

In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its borders. It will be a sign and a witness to the Lord-of hosts in the land of Egypt; when they cry to the Lord because of oppressors he will send them a savior, and will defend and deliver them. And the Lord will make himself known to the Egyptians and the Egyptians will know the Lord in that day and worship.

and they will make vows to the Lord and perform them. (Isaiah 19:19-21)

Not only Egypt, but the whole world has received a Savior in the person of the Lord's Messiah; the Messiah who is Himself the Lord in human flesh. This is the astounding proclamation of the Meeting of the Lord in the temple. It is the reason for the great celebration which concludes the Winter Pascha.

He who is borne on high by the cherubim, And praised in hymns by the seraphim, Is brought today to the temple according to the law.

He rests on the arms of the old man as on a throne.

He receives from Joseph gifts befitting God:

A pair of doves which symbolize the spotless Church And the newly-chosen people from among the Gentiles, And two young pigeons, for He Who is presented is the originator of the two covenants, both old and new.

Simeon has now been granted the fulfillment of the prophecies concerning himself, And he blesses Mary, the Virgin and Theotokos, Foretelling in figures the passion of her Son.

From Him he begs release from this life, crying aloud:

Now let me depart in peace, O Master,

As You have promised me,

For I have seen the pre-eternal Light !<sup>4</sup>

Rejoice, O Virgin Theotokos, full of grace!

From you shone the Sun of Righteousness, Christ our God!

Enlightening those who sat in darkness.

Rejoice, and be glad, O righteous Elder, 'You accepted in your arms the Redeemer of our souls, Who grants us the resurrection !5

1 Vespers of the feast.

2 In the Christian west this feast is called the Purification of Mary.

3 The old testamental readings from Exodus, Leviticus and Numbers.

4 Vespers of the feast.

5 Troparion of the feast.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, 1984; available at: 800-204-book.]

### **Mine Eyes Have Seen Thy Salvation**

When the elder Simeon held the Christ Child in his arms at their meeting in the temple on the fortieth day after Jesus' birth, he said that he was now ready to die. He could depart in peace because his eyes had seen the Lord's Christ, the salvation which God had prepared from the foundation of the world which was now revealed in the presence of all people. According to St. Luke's Gospel, Simeon sang a song when he held the Christ Child in his arms and blessed God His Father. This canticle has become part of the Orthodox liturgy, being sung every evening at Vespers.

**Lord, now lettest Thou Thy servant depart in peace, According to Thy word, For mine eyes have seen Thy salvation Which Thou hast prepared before the face of all people, A light to enlighten the Gentiles, And the glory of Thy people, Israel.'**

These words of the elder Simeon are placed on the lips of all Christians at the end of each day, which is the beginning of each liturgical day (for the Bible says that "there was evening and there was morning, one day," Gen 1:5), because all who have met the Lord are ready to die, for their eyes have beheld the salvation of the world.

The elder Simeon was inspired by the Holy Spirit to go to meet the Child Jesus in the temple. He was inspired by the [*See Lk 2:29-32. The translation here is that normally used at Orthodox liturgical services.*] Spirit to know that he would not die before he had seen Him. He was inspired to recognize Him at His coming. He was inspired to proclaim Him as the Messiah who was "set for the fall and rising of many in Israel, and for a sign that is spoken against . . . that the thoughts of many hearts may be re-vealed." (Lk 2:34-35) And he was inspired to predict the sufferings which His mother Mary would endure when He would be nailed to the Cross, offering His life for the life of the world. For such is the traditional interpretation of his words concerning the sword that was to pierce Mary's soul. (See Lk 2:35) Simeon was inspired by God's Spirit to meet Jesus Christ; to see and to bear witness. Surely he saw things that others never would see, and in fact did not see, in the same situation, For he was "righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him." (Lk 2:25) Yet what Simeon saw, inspired though he was, is much less-at least humanly speaking-than what many others have seen. It is certainly less than what we ourselves have seen who live in the twentieth century of the Christian era.

We who live in the Church of Christ today have seen the Child Jesus. But we have also seen the grown-up Christ. We have seen the Lord not only as a little Child of forty days. But we have learned of the annunciation of the angel to the Virgin. We have been given insight into the miraculous manner of his birth. We have observed His circumcision on the eighth day, and His meeting in the temple with Simeon and Anna on the fortieth. We have stood at the Jordan and witnessed His encounter with the Baptist. We have listened to the testimony of the Forerunner, the friend of the Bridegroom who was sent to prepare His way. We have been present at the baptism, the Epiphany in the Jordan. We have heard the Father's voice and seen the Spirit descending and remaining upon Him, anointing Him in His humanity to be the Lord's Christ, the Messiah of God who is the Lord Himself as God's beloved Son. We have followed Him into the desert to be tempted by the devil. We have seen His words and observed His miracles. We have been confronted with His question: Who do you say that I am? And we have answered with Peter and all of the apostles: You are the Christ, the Son of the living God! And we have gone with Him up to Jerusalem. We have eaten with Him in the upper room, enjoying the Master's hospitality, with uplifted minds. We have stood by the Cross. We have gone to the tomb. We have seen Him raised and glorified. We have been breathed upon and have received His Spirit. The tongues of fire which He came to cast upon the earth have been sent upon us. We have been anointed with His Spirit, filled with power from on high- the very same Spirit that inspired the elder Simeon to know that he would not die before he had seen the Savior, the Spirit that led him that day to the temple and moved him to sing the song that we all now sing each evening of our lives:

For mine eyes have seen Thy salvation!

Our eyes have indeed seen God's salvation. For we have seen Christ. And even more. We have seen those who have seen Christ. We have seen Simeon and Anna, and with them, Mary the Virgin and Joseph. We have seen the Forerunner John, with all of the apostles. We have seen their successors, as well as their predecessors. We have seen the three young men in the fiery furnace of Babylon, and have beheld them singing and dancing in the flames. We have seen and heard the great assembly of forefathers and mothers, and have celebrated their memory with delight. We have observed the patriarchs and prophets who have told us of Christ's coming. And when He appeared, we have seen those who met Him and those who received Him.

Following the apostles, we have observed the confessors and martyrs, and have sung praises to their blood as the seed of the Church. We have glorified the new covenant saints, the fathers and mothers: Basil, Gregory, John, Macrina, Nonna, Anthusa... and the numberless holy people who have seen and loved the Lord down through the ages, just unto our own, to our beloved Saint Herman of Alaska, and our beloved Father Alexander. Humanly speaking we have seen much more than Simeon saw that day in the temple; incomparably more! Yet it may sadly have to be said that with the eyes of our spirits we have seen incomparably less. If this is so, it is no fault of the Lord's. For He has done everything that we might see

Him in the Spirit in the midst of His Church. He has done everything that the words of the letter of Peter in the scriptures could be applied directly to us:

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him, you believe in him and rejoice in him with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls. (1 Pet 1:3-9)

We have not seen Jesus with our human eyes; and we do not now see Him. But we believe in Him and love Him and rejoice in Him with unutterable and exalted joy. We behold Him with the eyes of our spirits when, inspired by His Spirit, we celebrate in the Church each year the Winter Pascha of His Coming.

The Lover of Man,  
Who fulfills everything in the law,  
Is now brought into the temple of God.  
Simeon the elder receives Him in his aged arms crying:  
Let me now depart to the blessed life,  
For today I see You clothed in mortal flesh, The Lord of life and the Master of death.

You have shone forth, O Lord,  
O Light of revelation to the Gentiles.  
You are the Sun of Righteousness,  
Enthroned upon a radiant cloud.  
You have fulfilled the shadows of the law.  
The grace of renewal begins to shine.  
When Simeon received You he cried out in joy:  
Release me now from corruption,  
For today I have seen You, my Master!

Today the holy Mother who is beyond all temples, Enters into the temple of God.  
She reveals to the world its Creator,  
And the Giver of the law.  
Simeon the elder receives Him in his arms.  
He worships Him and cries out:  
Lord now let Your servant depart in peace, For I have seen You-the Savior of our souls  
!2

2Vespers of the last day of the postfeast of the Meeting of the Lord in the Temple.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, available at: 800-204-book]

O Lord, Sun of justice, thou hast appeared as a light for the revelation of the Gentiles, sitting on a bright cloud, fulfilling the shadowy Law and revealing the beginning of the



new grace. Wherefore, when Simeon beheld thee, he lifted his voice, crying, "Lettest thou me depart from corruption; for I have today beheld thee."

Thou wast incarnate as thou wast pleased to be, being carried in the arms of the ever-Virgin, without being separated from thy Godhead in the bosom of the Father; and wast delivered into the hands of Simeon, the God-receiver, O thou who holdest all creation in thy hand. Wherefore, he shouted with joy, crying, "Now lettest thou me, thy servant, depart in peace; for I have beheld thee, O Master."

*Prosomia from Matins of the Feast of the Presentation of the Lord Icon and troparion at:*

<http://www.comeandseeicons.com/festal/lkg04.htm>

## **A Tribute to the Steelers—via Pauline Witkowsky**

Being a Steeler fan means so much more than football. It means being from a corner of the world unlike any other.

It means being from a place where the people are so tough-minded that they have survived the Homestead strikes, the Johnstown flood and most recently the Etna Floods. These people have the DNA of hard work, in mills and mines, without the necessity of complaint. They live simply, with no frills. They don't have movie stars or fancy cars.

Instead, they have simple traditions like kielbasa, Kennywood, and celebrations. They live in distinctive neighborhoods like Polish Hill and the Hill District and all of the surrounding counties.

These people are genuine.

They don't have chic internet cafes and cappuccinos, but they have The Original Hot Dog joint, Primanti's, Eat n' Park and Iron City Beer.

People from Pittsburgh don't have sunny beaches or fancy boats, but the rivers roll gently, connecting the small towns of people whose histories have been built on strength and humility.

People from Pittsburgh don't have the biggest shopping malls or the best nightclubs, but they'll take Friday night high school football and Steeler Sunday over anything.

Steeler football means so much more than you think. It symbolizes a Diaspora of generations who had the best childhood they could imagine.

They ran free without a care or concern in the valleys of those Allegheny Mountains. Their blue-collar world was easy...there was no one to tell them that they lacked material things. There was no one to tell them that they needed more.

As the steel mills closed and the jobs disappeared, some of these people had to leave. While the world benefits because they spread their Pittsburgh values, they long for their home where things were simpler and more pure.

They teach their kids about Jack Lambert, Lynn Swann, Terry Bradshaw, Franco Harris, Jack Ham, L.C. Greenwood, Joe Greene, and Myron Cope in hopes of imparting not just the knowledge, but the feeling that they represented.

They are everywhere, those Terrible Towels. They wave, not just for the team, but for the hearts they left behind. They wave in living rooms in Fort Lauderdale and in the bars of Washington, D.C. They wave all the way to the Seattle Superdome! They wave for the Rooney family, whose values mirror our own—loyalty, grit, and humility. They wave for football players like Jerome Bettis and Hines Ward, whose unselfishness and toughness have allowed sports to be about the game and the team.

Make no mistake that Steeler football is not just about football. I could not be prouder to be from the Pittsburgh area than I am right now! Even if you no longer live in the area, you have South-Western Pennsylvania in your blood no matter where you go.

And deep down in your heart of hearts, you can still hear the Super Bowls of times past, the excitement in everyone's voices, especially our fathers, cousins, and anyone else who gathered around the TV on Football Sundays! Make no mistake, it's just as exciting right now! It's not just about rivalries and who is better than the other, it's about family, tradition and roots! It's more than football, but it's football at its finest! If you now live in Arizona , Colorado , Ohio , Indiana , California , Florida , Nevada , or Texas , be proud of where you were born and who your FIRST favorite football team was!

Go Steelers...Picksburgh GO STILLERS! Ah yes! "Picksburgh"  
Yunz is from the Picksburgh area or maybe you grew up there if:

1. You didn't have a spring break in high school.
2. You walk carefully when it is "slippy" outside.
3. You often go down to the "crick."
4. You've told your children to "red up" their rooms.
5. You can remember telling your little brother/sister to stop being so "nebbby."

6. You've gotten hurt by falling into a "jaggerbush".
7. Your mother or grandmother has been seen wearing a "babushka" on her head.
8. You've "worshed" the clothes.
9. I ask you to hand me one of those "Gum-Bands" an' you actually know what I'm talking about.
10. You know you can't drive too fast on the back roads, because of the deer.
11. You know Beaver Valley, Turtle Crick, Mars, Slippery Rock, Greentree, and New Castle are names of towns. And you've been to most, if not all, of them.
12. A girl walks up to three of her girlfriends and says, "HEY, YENZ GUYS!"
13. You hear "you guyses" and don't think twice. Example: "you guyses hause is nice."
14. You know the three rivers by name and understand that "The Point" isn't just on a writing instrument.
15. Someone refers to "The Mon" or "The Yough" and you know exactly what they're talking about.
16. You remember the blizzard of 1993 (or 1976, or 1950, or 1939, or...) and remember not being able to go outside because the snow was over your head and you would have suffocated.
17. Someone starts the chant, "Here we go Still-ers!" and you join in. In the proper cadence, waving the appropriately colored towel.
18. Bob Prince and "There's a bug loose on the rug." hold special meaning for you.
19. You've either eaten a Farkleberry Tart or know someone who has.
20. You drink pop, eat hoagies, love perogies and one of your favorite sandwiches actually has coleslaw and French-fries ON it.
21. You know what a "still mill" is.
22. You expect temps in the winter to be record-breaking cold and temps in the summer to be record-breaking hot.
23. You know what Eat 'N Park is and frequently ate breakfast there at 2:00 AM after the bar closed and made fun of people.
24. You order "dippy eggs" in a restaurant and get exactly what you wanted.
25. You spent your summers, or a school picnic at Luna Park, Kennywood, Westview, White Swan Park, Sand Castle, or Idlewild.
26. You've been to the Braun's Bread Plant or Story Book Forest for a school field trip. We went to the Heinz plant and the Isaly's plant for Cub Scouts.
27. "Chipped ham" was always in your refrigerator when you was growin'up.

28. You refuse to buy any condiments besides Heinz unless a Pittsburgh athlete's picture is on the side of the container.
29. When you call the dog or the kids you shout, "Kum-mere" and they come.
30. Franco, Roberto, and Mario don't need last names and you can recite their exploits by heart.
31. Food at a wedding reception consists of rigatoni, stuffed cabbage, sauerkraut and Polska kielbasa.

You'll send this on to family and friends who used to live in the Pittsburgh area as well as to those who have never lived there, just so they can appreciate how different western PA really is.  
Wonder how many of yinz guys actually understood all dat?  
Some folks just don't.

**(Just in from a wonderful IUP coop teacher over in Johnstown .)**

***It's winter in Pennsylvania and the gentle breezes blow  
Seventy miles an hour at twenty-five below.  
Oh, how I love Pennsylvania when the snow's up to your butt  
You take a breath of winter and your nose gets frozen shut.  
Yes, the weather here is wonderful so I guess I'll hang around  
I could never leave Pennsylvania 'cause I'm frozen to the ground!!!***

"It is only when you know a boy's environment that you can know what influences to bring to bear." B.P.

Ptolemais is a city of Phoenicia. There is a village nearby called Parasma in which there resided a great elder. He had a disciple named John who was also great and who excelled in obedience. One day the elder sent the disciple to perform a task for him, giving him a little bread to sustain him on the way. The disciple went and completed the task and then came back, bringing the bread with him untouched. When the elder saw the bread, he said to him, "Why did you not eat any of the bread I gave you, my child?" Making a prostration, the disciple said to the elder, "Forgive me, father, but when you blessed the bread and dismissed me, you did not say I was to eat of the bread, and that is why I did not eat it." Amazed at the disciple's discernment, the elder gave him his blessing.

*John Moschus, Leimonarion (The Spiritual Meadow) 56*

Yep, I did a full baptism in an old farm pond once—the church had used the pond for years, but the family that owned it moved. The new owners were happy to let us use the pond. It was a beautiful setting and a beautiful day (albeit very hot)—green grass, blue skies, the congregation all there, wow. I had been married recently and my new bride was there too.

As we walked into the farm pond, I noticed a huge amount of sediment with every step I took. It wasn't until we got about a dozen steps in that the 'sediment' rose top and we realized why there was sooo much sediment. It seemed that the new owners had decided that the septic tank was just too much effort!

"Do you want to continue this?" and he said "yep"—waist (waste?) deep into this pond we go. We (I had another fellow helping me) lay him backwards to baptism him.

Two things about that—I have never had anyone have less water over his nose to cover him, nor have I ever had anyone come back up to standing all by themselves!!!

Oh, and by the way—I didn't have a change of clothes—we were in Lisa's car—which didn't have air conditioning—and we were an hour away from home!!!

*e-mail from Rev. Terry Polen*



## **Holy Ghost Orthodox Church**

**714 Westmoreland Avenue**

**PO Box 3**

**Slickville, PA 15684-0003**

**[724] 468-5581**

[www.holyghostorthodoxchurch.org](http://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, Bishop Robert, 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, Archimandrite Lev, Father Taras Naumenko, Father Nestor Kowal, Father Gabriel Rochell, Father Bill & Pani-Matka Sonia Diakiw, Pani-Matka Linda Oryhon, Father Paul Bigelow, Protodeacon Mykola Dilendorf, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, 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 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Jeff Walewski [thyroid cancer], Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, 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, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C.,

Allie—young girl with leukemia, Heather Kramer, Pete Dimperio, Jane Wartinbee, Steven Sheakley [Pani Gina's cousin], Carmen Talmonti, Matthew—20-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Joseph Mollica, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof, David Buchholz, Yvonne Christy, Myron Spak, Pete Niederberger, Jasmine Walker, Julia Duda, 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.

**This week, February 13-20, is a FAST-FREE WEEK!**

Please remember James John Logue George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men 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 Eighth Grade and Matt’s Sixth 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 13                      Divine Liturgy of Saint John Chrysostom                      10:30 AM  
SUNDAY OF THE PUBLICAN AND THE PHARISEE  
HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH THEM  
MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE, THEODOTA & EUDOXIA-AT  
CANOPUS IN EGYPT; MARTYRS VICTORINUS, VICTOR, NICEPHORUS, CLAUDIUS,  
DIODORUS, SERAPION, & PAPIAS OF EGYPT; MARTYR TYRPHAENES AT CYZICUS;  
SAINT NICETAS OF PERCHEVSKY LAVRA

*Tone 5*

*2 Timothy 3:10-15*

*Luke 18:10-14*

*Litany in Blessed Memory of Walter Burlack—Evelyn Burlack, for their Wedding Anniversary*

*Parastas in Blessed Memory of Emil Paouncic—Debbie & John Paouncic*

**Sunday, February 20**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**SUNDAY OF THE PRODIGAL SON**  
**AFTERFEAST OF THE MEETING OF OUR LORD**  
**PARTHENIUS-BISHOP OF LAMSACUS ON THE HELLESPONT; SAINT LUKE OF MOUNT**  
**STEIRION; 1003 MARTYRS OF NICOMEDIA**

*Tone 6*

1 Corinthians 6:12-20

Luke 15:11-32

**Sunday, February 27**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**MEATFARE SUNDAY—SUNDAY OF THE LAST JUDGMENT**  
**SAINT AUSENTIUS-MONK OF BITHYNIA; SAINT MARON-HERMIT OF SYRIA; SAINT**  
**ABRAHAM-BISHOP OF CHARRES IN MESOPOTAMIA; SAINT CYRIL-EQUAL TO THE**  
**APOSTLES AND TEACHER OF THE SLAVS; SAINT ISAAC-RECLUSE OF THE**  
**PERCEVSKY LAVRA AND 12 GREEK MASTER-BUILDERS OF THE DORMITION**  
**CATHEDRAL IN THE LAVRA; TRANSLATION OF THE RELICS OF PRINCE-MARTYR**  
**MICHAEL & HIS COUNSELOR-SAINT THEODORE OF CHERNIHIV**

*Tone 7*

I Corinthians 8:8-9:2

Matthew 25:31-46

## **BULLETIN INSERT FOR 13 FEBRUARY 2011**

**SUNDAY OF THE PUBLICAN AND THE PHARISEE**

**HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH**  
**THEM MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE,**  
**THEODOTA & EUDOXIA-AT CANOPUS IN EGYPT; MARTYRS VICTORINUS,**  
**VICTOR, NICEPHORUS, CLAUDIUS, DIODORUS, SERAPION, & PAPIAS OF**  
**EGYPT; MARTYR TYRPHAENES AT CYZICUS; SAINT NICETAS OF**  
**PERCHEVSKY LAVRA**

### **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.

**MEETING OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.**

On the Feast of the Meeting of the Lord, the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Lk 2: 22-40).

On the 40th day after birth the God-Infant was taken to the Jerusalem Temple -- the centre of religious life of the God-chosen nation. By the Law of Moses (Lev 12) a woman, having given birth to a child of the male gender, was forbidden for 40 days to enter into the Temple of God. After this interval the mother came to the Temple with the child, so as to offer to the Lord thanksgiving and a purification sacrifice. The MostHoly Virgin, the Mother of God, did not have need for purification, since without defilement she had given birth to the Source of purity and sanctity, but in profound humility she submitted to the precepts of the Law.

At this time there lived at Jerusalem the righteous elder Simeon (the account about him is located under the day of his commemoration -- 3 February). It had been revealed to him that he would not die until he should behold Christ the Saviour. By inspiration from above, the pious elder went to the Temple at that very moment when the MostHoly Mother of God and Righteous Joseph had brought there the Infant Jesus, so as to fulfill the ritual ceremony of the Law. The God-Bearer Simeon took the God-Infant in his arms, and having given thanks to God, he uttered a prophecy about the Saviour of the world: "Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the

face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel" (Lk 2: 29-32).

Righteous Simeon said to the MostHoly Virgin: "Behold, This One is set for the fall and rising up of many in Israel and for the sign spoken against, and for Thee Thyself a sword shalt pierce the soul, so that the thoughts of many hearts might be revealed" (Lk 2: 35).

At the Temple also the 84 year old widow Anna the Prophetess, daughter of Phanuel (Comm. 3 February), "who did not leave the temple, serving God both day and night in fasting and prayer. And she also at that time, having drawn near, glorified the Lord and spake about Him (the God-Infant) to all awaiting deliverance at Jerusalem" (Lk 2: 37-38).

Before the Birth of Christ, all righteous men and women lived by faith in the Future Messiah the Saviour of the world, and they awaited His coming.

The final righteous ones of the closing Old Testament -- Righteous Simeon and the Prophetess Anna -- were deemed worthy to meet at the Temple the Bearer of the New Testament, in the Person of Whom both Divinity and humanity do meet.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. It is known, that on the day of this solemnity were proclaimed sermons by Sainted Bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphylokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). But in spite of its early origin, this feast was not so solemnly celebrated until the VI Century. During the reign of Justinian in the year 528, a catastrophe befell Antioch -- an earthquake, in which many people perished. And upon this misfortune there followed others. In the year 544 there appeared a pestilential plague, daily carrying off several thousand people. During these days of widespread travail, it was revealed to a certain pious christian that the celebration of the Meeting of the Lord should be done more solemnly.

When at the day of the Meeting of the Lord the all-night vigil was finally made with church procession, the disasters at Byzantium ceased. In thanksgiving to God, the Church established in 544 that the Meeting of the Lord should be done more solemnly.

Church melodists adorned this feast with many a church work of song: in the VII Century -- Sainted Andrew ArchBishop of Crete; in the VIII Century -- Sainted Cosma Bishop of Maium, Monk John Damascene, Sainted Germanos Patriarch of Constantinople; and in the IX Century -- Sainted Joseph the Studite, ArchBishop of Thessalonika.

With the event of the Meeting of the Lord is associated the icon of the MostHoly Mother of God named: "the Softening of Evil Hearts" or "Simeon's Prophecy", which it is necessary to distinguish from the icon "Seven Arrows".

The icon "Simeon's Prophecy" symbolises the fulfillment of the prophecy of the righteous elder Simeon: "for Thee Thyself a sword shalt pierce the soul" (Lk 2: 35).

## **The Meeting of the Lord in the Temple**

The Christmas~Epiphany season comes to an end with the feast of the Meeting of the Lord in the Temple on the second of February, forty days after the feast of the Savior's birth. Like most major festivals of the Church, the feast of the Lord's Meeting is kept with an eight-day postfeast celebration. The conclusion of this festival brings to a close the liturgical cycle which began at the beginning of the Christmas fast.

According to the Gospel of Saint Luke, Jesus was brought to the temple on the fortieth day after His birth in obedience to the Mosaic law which He as the Messiah had come to fulfill.

And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons."

The liturgy of the Church is clear about why this act of submission to the law of Moses was performed. We have already seen it in the act of Jesus' circumcision. The Lord had to do all things according to God's law so that in Him the law might be literally fulfilled in all of its details, and that this fulfillment might be given to all who accept Him.

Today He who once gave the law to Moses on Sinai Submits Himself to the ordinances of the law, For our sake becoming as we are, in His compassion. Now the God of purity as a holy Child has opened a pure womb, ..

And as God is brought as an offering to Himself, Setting Us free from the curse of the law, And granting light to our souls.<sup>1</sup>

When the Lord Jesus is brought by His parents to the temple, He is met there by the old man Simeon and the old woman Anna. It is from this meeting in the temple that the festival gets its name in the Orthodox Church.<sup>2</sup> This meeting is spiritually and theologically significant it tells us that the Old is over and that the New has come. It tells us that the two covenants have now met: Israel has accomplished its God-given task in producing the Messiah. The promises made to Abraham in the beginning of the nation's calling have now been fulfilled. Israel's glory has dawned in the person of Christ who is now encountered in the world as the "light of revelation to the Gentiles." In Him the whole world is illumined and saved. The New Testament has come. God's final covenant community is established on earth. In Abraham's seed all the families of the world have been blessed. The old man and the old woman who meet Jesus in the temple and recognize Him for who He is symbolize in their oldness the passing away of the ancient customs, rituals and laws which were "but a shadow of the good things to come instead of the true form of these realities." (Heb .10:1) For, as the apostle Paul has said in another place, the ancient laws were "only a shadow of what is to come, but the substance belongs to Christ" who has brought to the whole world a "new creation." (Col 2:17, 1 Cor 5:17, .Ga1-6:15)

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see

death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."

(.) And there was a prophetess Anna, the daughter of Phanuel of the tribe of Asher; she was of a great age having lived with her husband seven years from her virginity, and as a widow till she was eighty -four. She did not depart from the temple, worshipping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. (Lk 2:25-38)

The old testament readings for the feast of the Meeting tell how the children born to the people of Israel, male and female, were to be offered in the temple with sacrifices and prayers. They also tell how the prophet Isaiah saw the Lord in a vision, enthroned in the Jerusalem temple, and prophesied that this same Lord would be worshipped by none other than the Egyptians, the very symbol of the hostile Gentiles who violently opposed the people of Israel and their God.<sup>3</sup>

In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its borders. It will be a sign and a witness to the Lord-of hosts in the land of Egypt; when they cry to the Lord because of oppressors he will send them a savior, and will defend and deliver them. And the Lord will make himself known to the Egyptians and the Egyptians will know the Lord in that day and worship.

and they will make vows to the Lord and perform them. (Isaiah 19:19-21)

Not only Egypt, but the whole world has received a Savior in the person of the Lord's Messiah; the Messiah who is Himself the Lord in human flesh. This is the astounding proclamation of the Meeting of the Lord in the temple. It is the reason for the great celebration which concludes the Winter Pascha.

He who is borne on high by the cherubim, And praised in hymns by the seraphim, Is brought today to the temple according to the law.

He rests on the arms of the old man as on a throne.

He receives from Joseph gifts befitting God:

A pair of doves which symbolize the spotless Church And the newly-chosen people from among the Gentiles, And two young pigeons, for He Who is presented is the originator of the two covenants, both old and new.

Simeon has now been granted the fulfillment of the prophecies concerning himself, And he blesses Mary, the Virgin and Theotokos, Foretelling in figures the passion of her Son.

From Him he begs release from this life, crying aloud:

Now let me depart in peace, O Master,

As You have promised me,

For I have seen the pre-eternal Light !<sup>4</sup>

Rejoice, O Virgin Theotokos, full of grace!

From you shone the Sun of Righteousness, Christ our God!

Enlightening those who sat in darkness.

Rejoice, and be glad, O righteous Elder, 'You accepted in your arms the Redeemer of our souls, Who grants us the resurrection !5

1 Vespers of the feast.

2 In the Christian west this feast is called the Purification of Mary.

3 The old testamental readings from Exodus, Leviticus and Numbers.

4 Vespers of the feast.

5 Troparion of the feast.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, 1984; available at: 800-204-book.]

### **Mine Eyes Have Seen Thy Salvation**

When the elder Simeon held the Christ Child in his arms at their meeting in the temple on the fortieth day after Jesus' birth, he said that he was now ready to die. He could depart in peace because his eyes had seen the Lord's Christ, the salvation which God had prepared from the foundation of the world which was now revealed in the presence of all people. According to St. Luke's Gospel, Simeon sang a song when he held the Christ Child in his arms and blessed God His Father. This canticle has become part of the Orthodox liturgy, being sung every evening at Vespers.

**Lord, now lettest Thou Thy servant depart in peace, According to Thy word, For mine eyes have seen Thy salvation Which Thou hast prepared before the face of all people, A light to enlighten the Gentiles, And the glory of Thy people, Israel.'**

These words of the elder Simeon are placed on the lips of all Christians at the end of each day, which is the beginning of each liturgical day (for the Bible says that "there was evening and there was morning, one day," Gen 1:5), because all who have met the Lord are ready to die, for their eyes have beheld the salvation of the world.

The elder Simeon was inspired by the Holy Spirit to go to meet the Child Jesus in the temple. He was inspired by the [*See Lk 2:29-32. The translation here is that normally used at Orthodox liturgical services.*] Spirit to know that he would not die before he had seen Him. He was inspired to recognize Him at His coming. He was inspired to proclaim Him as the Messiah who was "set for the fall and rising of many in Israel, and for a sign that is spoken against . . . that the thoughts of many hearts may be re-vealed." (Lk 2:34-35) And he was inspired to predict the sufferings which His mother Mary would endure when He would be nailed to the Cross, offering His life for the life of the world. For such is the traditional interpretation of his words concerning the sword that was to pierce Mary's soul. (See Lk 2:35) Simeon was inspired by God's Spirit to meet Jesus Christ; to see and to bear witness. Surely he saw things that others never would see, and in fact did not see, in the same situation, For he was "righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him." (Lk 2:25) Yet what Simeon saw, inspired though he was, is much less-at least humanly speaking-than what many others have seen. It is certainly less than what we ourselves have seen who live in the twentieth century of the Christian era.

We who live in the Church of Christ today have seen the Child Jesus. But we have also seen the grown-up Christ. We have seen the Lord not only as a little Child of forty days. But we have learned of the annunciation of the angel to the Virgin. We have been given insight into the miraculous manner of his birth. We have observed His circumcision on the eighth day, and His meeting in the temple with Simeon and Anna on the fortieth. We have stood at the Jordan and witnessed His encounter with the Baptist. We have listened to the testimony of the Forerunner, the friend of the Bridegroom who was sent to prepare His way. We have been present at the baptism, the Epiphany in the Jordan. We have heard the Father's voice and seen the Spirit descending and remaining upon Him, anointing Him in His humanity to be the Lord's Christ, the Messiah of God who is the Lord Himself as God's beloved Son. We have followed Him into the desert to be tempted by the devil. We have seen His words and observed His miracles. We have been confronted with His question: Who do you say that I am? And we have answered with Peter and all of the apostles: You are the Christ, the Son of the living God! And we have gone with Him up to Jerusalem. We have eaten with Him in the upper room, enjoying the Master's hospitality, with uplifted minds. We have stood by the Cross. We have gone to the tomb. We have seen Him raised and glorified. We have been breathed upon and have received His Spirit. The tongues of fire which He came to cast upon the earth have been sent upon us. We have been anointed with His Spirit, filled with power from on high- the very same Spirit that inspired the elder Simeon to know that he would not die before he had seen the Savior, the Spirit that led him that day to the temple and moved him to sing the song that we all now sing each evening of our lives:

For mine eyes have seen Thy salvation!

Our eyes have indeed seen God's salvation. For we have seen Christ. And even more. We have seen those who have seen Christ. We have seen Simeon and Anna, and with them, Mary the Virgin and Joseph. We have seen the Forerunner John, with all of the apostles. We have seen their successors, as well as their predecessors. We have seen the three young men in the fiery furnace of Babylon, and have beheld them singing and dancing in the flames. We have seen and heard the great assembly of forefathers and mothers, and have celebrated their memory with delight. We have observed the patriarchs and prophets who have told us of Christ's coming. And when He appeared, we have seen those who met Him and those who received Him.

Following the apostles, we have observed the confessors and martyrs, and have sung praises to their blood as the seed of the Church. We have glorified the new covenant saints, the fathers and mothers: Basil, Gregory, John, Macrina, Nonna, Anthusa... and the numberless holy people who have seen and loved the Lord down through the ages, just unto our own, to our beloved Saint Herman of Alaska, and our beloved Father Alexander. Humanly speaking we have seen much more than Simeon saw that day in the temple; incomparably more! Yet it may sadly have to be said that with the eyes of our spirits we have seen incomparably less. If this is so, it is no fault of the Lord's. For He has done everything that we might see

Him in the Spirit in the midst of His Church. He has done everything that the words of the letter of Peter in the scriptures could be applied directly to us:

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him, you believe in him and rejoice in him with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls. (1 Pet 1:3-9)

We have not seen Jesus with our human eyes; and we do not now see Him. But we believe in Him and love Him and rejoice in Him with unutterable and exalted joy. We behold Him with the eyes of our spirits when, inspired by His Spirit, we celebrate in the Church each year the Winter Pascha of His Coming.

The Lover of Man,  
Who fulfills everything in the law,  
Is now brought into the temple of God.  
Simeon the elder receives Him in his aged arms crying:  
Let me now depart to the blessed life,  
For today I see You clothed in mortal flesh, The Lord of life and the Master of death.

You have shone forth, O Lord,  
O Light of revelation to the Gentiles.  
You are the Sun of Righteousness,  
Enthroned upon a radiant cloud.  
You have fulfilled the shadows of the law.  
The grace of renewal begins to shine.  
When Simeon received You he cried out in joy:  
Release me now from corruption,  
For today I have seen You, my Master!

Today the holy Mother who is beyond all temples, Enters into the temple of God.  
She reveals to the world its Creator,  
And the Giver of the law.  
Simeon the elder receives Him in his arms.  
He worships Him and cries out:  
Lord now let Your servant depart in peace, For I have seen You-the Savior of our souls  
!2

2Vespers of the last day of the postfeast of the Meeting of the Lord in the Temple.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, available at: 800-204-book]

O Lord, Sun of justice, thou hast appeared as a light for the revelation of the Gentiles, sitting on a bright cloud, fulfilling the shadowy Law and revealing the beginning of the

new grace. Wherefore, when Simeon beheld thee, he lifted his voice, crying, "Lettest thou me depart from corruption; for I have today beheld thee."

Thou wast incarnate as thou wast pleased to be, being carried in the arms of the ever-Virgin, without being separated from thy Godhead in the bosom of the Father; and wast delivered into the hands of Simeon, the God-receiver, O thou who holdest all creation in thy hand. Wherefore, he shouted with joy, crying, "Now lettest thou me, thy servant, depart in peace; for I have beheld thee, O Master."

*Prosomia from Matins of the Feast of the Presentation of the Lord Icon and troparion at:*

<http://www.comeandseeicons.com/festal/lkg04.htm>

## **A Tribute to the Steelers—via Pauline Witkowsky**

Being a Steeler fan means so much more than football. It means being from a corner of the world unlike any other.

It means being from a place where the people are so tough-minded that they have survived the Homestead strikes, the Johnstown flood and most recently the Etna Floods. These people have the DNA of hard work, in mills and mines, without the necessity of complaint. They live simply, with no frills. They don't have movie stars or fancy cars.

Instead, they have simple traditions like kielbasa, Kennywood, and celebrations. They live in distinctive neighborhoods like Polish Hill and the Hill District and all of the surrounding counties.

These people are genuine.

They don't have chic internet cafes and cappuccinos, but they have The Original Hot Dog joint, Primanti's, Eat n' Park and Iron City Beer.

People from Pittsburgh don't have sunny beaches or fancy boats, but the rivers roll gently, connecting the small towns of people whose histories have been built on strength and humility.

People from Pittsburgh don't have the biggest shopping malls or the best nightclubs, but they'll take Friday night high school football and Steeler Sunday over anything.

Steeler football means so much more than you think. It symbolizes a Diaspora of generations who had the best childhood they could imagine.

They ran free without a care or concern in the valleys of those Allegheny Mountains. Their blue-collar world was easy...there was no one to tell them that they lacked material things. There was no one to tell them that they needed more.



As the steel mills closed and the jobs disappeared, some of these people had to leave. While the world benefits because they spread their Pittsburgh values, they long for their home where things were simpler and more pure.

They teach their kids about Jack Lambert, Lynn Swann, Terry Bradshaw, Franco Harris, Jack Ham, L.C. Greenwood, Joe Greene, and Myron Cope in hopes of imparting not just the knowledge, but the feeling that they represented.

They are everywhere, those Terrible Towels. They wave, not just for the team, but for the hearts they left behind. They wave in living rooms in Fort Lauderdale and in the bars of Washington, D.C. They wave all the way to the Seattle Superdome! They wave for the Rooney family, whose values mirror our own—loyalty, grit, and humility. They wave for football players like Jerome Bettis and Hines Ward, whose unselfishness and toughness have allowed sports to be about the game and the team.

Make no mistake that Steeler football is not just about football. I could not be prouder to be from the Pittsburgh area than I am right now! Even if you no longer live in the area, you have South-Western Pennsylvania in your blood no matter where you go.

And deep down in your heart of hearts, you can still hear the Super Bowls of times past, the excitement in everyone's voices, especially our fathers, cousins, and anyone else who gathered around the TV on Football Sundays! Make no mistake, it's just as exciting right now! It's not just about rivalries and who is better than the other, it's about family, tradition and roots! It's more than football, but it's football at its finest! If you now live in Arizona , Colorado , Ohio , Indiana , California , Florida , Nevada , or Texas , be proud of where you were born and who your FIRST favorite football team was!

Go Steelers...Picksburgh GO STILLERS! Ah yes! "Picksburgh"  
Yunz is from the Picksburgh area or maybe you grew up there if:

1. You didn't have a spring break in high school.
2. You walk carefully when it is "slippy" outside.
3. You often go down to the "crick."
4. You've told your children to "red up" their rooms.
5. You can remember telling your little brother/sister to stop being so "nebbby."

6. You've gotten hurt by falling into a "jaggerbush".
7. Your mother or grandmother has been seen wearing a "babushka" on her head.
8. You've "worshed" the clothes.
9. I ask you to hand me one of those "Gum-Bands" an' you actually know what I'm talking about.
10. You know you can't drive too fast on the back roads, because of the deer.
11. You know Beaver Valley, Turtle Crick, Mars, Slippery Rock, Greentree, and New Castle are names of towns. And you've been to most, if not all, of them.
12. A girl walks up to three of her girlfriends and says, "HEY, YENZ GUYS!"
13. You hear "you guyses" and don't think twice. Example: "you guyses hause is nice."
14. You know the three rivers by name and understand that "The Point" isn't just on a writing instrument.
15. Someone refers to "The Mon" or "The Yough" and you know exactly what they're talking about.
16. You remember the blizzard of 1993 (or 1976, or 1950, or 1939, or...) and remember not being able to go outside because the snow was over your head and you would have suffocated.
17. Someone starts the chant, "Here we go Still-ers!" and you join in. In the proper cadence, waving the appropriately colored towel.
18. Bob Prince and "There's a bug loose on the rug." hold special meaning for you.
19. You've either eaten a Farkleberry Tart or know someone who has.
20. You drink pop, eat hoagies, love perogies and one of your favorite sandwiches actually has coleslaw and French-fries ON it.
21. You know what a "still mill" is.
22. You expect temps in the winter to be record-breaking cold and temps in the summer to be record-breaking hot.
23. You know what Eat 'N Park is and frequently ate breakfast there at 2:00 AM after the bar closed and made fun of people.
24. You order "dippy eggs" in a restaurant and get exactly what you wanted.
25. You spent your summers, or a school picnic at Luna Park, Kennywood, Westview, White Swan Park, Sand Castle, or Idlewild.
26. You've been to the Braun's Bread Plant or Story Book Forest for a school field trip. We went to the Heinz plant and the Isaly's plant for Cub Scouts.
27. "Chipped ham" was always in your refrigerator when you was growin'up.

28. You refuse to buy any condiments besides Heinz unless a Pittsburgh athlete's picture is on the side of the container.
29. When you call the dog or the kids you shout, "Kum-mere" and they come.
30. Franco, Roberto, and Mario don't need last names and you can recite their exploits by heart.
31. Food at a wedding reception consists of rigatoni, stuffed cabbage, sauerkraut and Polska kielbasa.

You'll send this on to family and friends who used to live in the Pittsburgh area as well as to those who have never lived there, just so they can appreciate how different western PA really is.  
Wonder how many of yinz guys actually understood all dat?  
Some folks just don't.

**(Just in from a wonderful IUP coop teacher over in Johnstown .)**

***It's winter in Pennsylvania and the gentle breezes blow  
Seventy miles an hour at twenty-five below.  
Oh, how I love Pennsylvania when the snow's up to your butt  
You take a breath of winter and your nose gets frozen shut.  
Yes, the weather here is wonderful so I guess I'll hang around  
I could never leave Pennsylvania 'cause I'm frozen to the ground!!!***

"It is only when you know a boy's environment that you can know what influences to bring to bear." B.P.

Ptolemais is a city of Phoenicia. There is a village nearby called Parasma in which there resided a great elder. He had a disciple named John who was also great and who excelled in obedience. One day the elder sent the disciple to perform a task for him, giving him a little bread to sustain him on the way. The disciple went and completed the task and then came back, bringing the bread with him untouched. When the elder saw the bread, he said to him, "Why did you not eat any of the bread I gave you, my child?" Making a prostration, the disciple said to the elder, "Forgive me, father, but when you blessed the bread and dismissed me, you did not say I was to eat of the bread, and that is why I did not eat it." Amazed at the disciple's discernment, the elder gave him his blessing.

*John Moschus, Leimonarion (The Spiritual Meadow) 56*

Yep, I did a full baptism in an old farm pond once—the church had used the pond for years, but the family that owned it moved. The new owners were happy to let us use the pond. It was a beautiful setting and a beautiful day (albeit very hot)—green grass, blue skies, the congregation all there, wow. I had been married recently and my new bride was there too.

As we walked into the farm pond, I noticed a huge amount of sediment with every step I took. It wasn't until we got about a dozen steps in that the 'sediment' rose top and we realized why there was sooo much sediment. It seemed that the new owners had decided that the septic tank was just too much effort!

"Do you want to continue this?" and he said "yep"—waist (waste?) deep into this pond we go. We (I had another fellow helping me) lay him backwards to baptism him.

Two things about that—I have never had anyone have less water over his nose to cover him, nor have I ever had anyone come back up to standing all by themselves!!!

Oh, and by the way—I didn't have a change of clothes—we were in Lisa's car—which didn't have air conditioning—and we were an hour away from home!!!

*e-mail from Rev. Terry Polen*



## **Holy Ghost Orthodox Church**

**714 Westmoreland Avenue**

**PO Box 3**

**Slickville, PA 15684-0003**

**[724] 468-5581**

[www.holyghostorthodoxchurch.org](http://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, Bishop Robert, 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, Archimandrite Lev, Father Taras Naumenko, Father Nestor Kowal, Father Gabriel Rochell, Father Bill & Pani-Matka Sonia Diakiw, Pani-Matka Linda Oryhon, Father Paul Bigelow, Protodeacon Mykola Dilendorf, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, 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 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Jeff Walewski [thyroid cancer], Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, 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, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C.,

Allie—young girl with leukemia, Heather Kramer, Pete Dimperio, Jane Wartinbee, Steven Sheakley [Pani Gina's cousin], Carmen Talmonti, Matthew—20-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Joseph Mollica, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof, David Buchholz, Yvonne Christy, Myron Spak, Pete Niederberger, Jasmine Walker, Julia Duda, 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.

**This week, February 13-20, is a FAST-FREE WEEK!**

Please remember James John Logue George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men 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 Eighth Grade and Matt’s Sixth 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 13                      Divine Liturgy of Saint John Chrysostom                      10:30 AM  
SUNDAY OF THE PUBLICAN AND THE PHARISEE  
HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH THEM  
MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE, THEODOTA & EUDOXIA-AT  
CANOPUS IN EGYPT; MARTYRS VICTORINUS, VICTOR, NICEPHORUS, CLAUDIUS,  
DIODORUS, SERAPION, & PAPIAS OF EGYPT; MARTYR TYRPHAENES AT CYZICUS;  
SAINT NICETAS OF PERCHEVSKY LAVRA

*Tone 5*

*2 Timothy 3:10-15*

*Luke 18:10-14*

*Litany in Blessed Memory of Walter Burlack—Evelyn Burlack, for their Wedding Anniversary*

*Parastas in Blessed Memory of Emil Paouncic—Debbie & John Paouncic*

**Sunday, February 20**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**SUNDAY OF THE PRODIGAL SON**  
**AFTERFEAST OF THE MEETING OF OUR LORD**  
**PARTHENIUS-BISHOP OF LAMSACUS ON THE HELLESPONT; SAINT LUKE OF MOUNT**  
**STEIRION; 1003 MARTYRS OF NICOMEDIA**

*Tone 6*

1 Corinthians 6:12-20

Luke 15:11-32

**Sunday, February 27**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**MEATFARE SUNDAY—SUNDAY OF THE LAST JUDGMENT**  
**SAINT AUSENTIUS-MONK OF BITHYNIA; SAINT MARON-HERMIT OF SYRIA; SAINT**  
**ABRAHAM-BISHOP OF CHARRES IN MESOPOTAMIA; SAINT CYRIL-EQUAL TO THE**  
**APOSTLES AND TEACHER OF THE SLAVS; SAINT ISAAC-RECLUSE OF THE**  
**PERCEVSKY LAVRA AND 12 GREEK MASTER-BUILDERS OF THE DORMITION**  
**CATHEDRAL IN THE LAVRA; TRANSLATION OF THE RELICS OF PRINCE-MARTYR**  
**MICHAEL & HIS COUNSELOR-SAINT THEODORE OF CHERNIHIV**

*Tone 7*

I Corinthians 8:8-9:2

Matthew 25:31-46

## **BULLETIN INSERT FOR 13 FEBRUARY 2011**

**SUNDAY OF THE PUBLICAN AND THE PHARISEE**

**HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH**  
**THEM MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE,**  
**THEODOTA & EUDOXIA-AT CANOPUS IN EGYPT; MARTYRS VICTORINUS,**  
**VICTOR, NICEPHORUS, CLAUDIUS, DIODORUS, SERAPION, & PAPIAS OF**  
**EGYPT; MARTYR TYRPHAENES AT CYZICUS; SAINT NICETAS OF**  
**PERCHEVSKY LAVRA**

### **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.

**MEETING OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.**

On the Feast of the Meeting of the Lord, the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Lk 2: 22-40).

On the 40th day after birth the God-Infant was taken to the Jerusalem Temple -- the centre of religious life of the God-chosen nation. By the Law of Moses (Lev 12) a woman, having given birth to a child of the male gender, was forbidden for 40 days to enter into the Temple of God. After this interval the mother came to the Temple with the child, so as to offer to the Lord thanksgiving and a purification sacrifice. The MostHoly Virgin, the Mother of God, did not have need for purification, since without defilement she had given birth to the Source of purity and sanctity, but in profound humility she submitted to the precepts of the Law.

At this time there lived at Jerusalem the righteous elder Simeon (the account about him is located under the day of his commemoration -- 3 February). It had been revealed to him that he would not die until he should behold Christ the Saviour. By inspiration from above, the pious elder went to the Temple at that very moment when the MostHoly Mother of God and Righteous Joseph had brought there the Infant Jesus, so as to fulfill the ritual ceremony of the Law. The God-Bearer Simeon took the God-Infant in his arms, and having given thanks to God, he uttered a prophecy about the Saviour of the world: "Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the



face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel" (Lk 2: 29-32).

Righteous Simeon said to the MostHoly Virgin: "Behold, This One is set for the fall and rising up of many in Israel and for the sign spoken against, and for Thee Thyself a sword shalt pierce the soul, so that the thoughts of many hearts might be revealed" (Lk 2: 35).

At the Temple also the 84 year old widow Anna the Prophetess, daughter of Phanuel (Comm. 3 February), "who did not leave the temple, serving God both day and night in fasting and prayer. And she also at that time, having drawn near, glorified the Lord and spake about Him (the God-Infant) to all awaiting deliverance at Jerusalem" (Lk 2: 37-38).

Before the Birth of Christ, all righteous men and women lived by faith in the Future Messiah the Saviour of the world, and they awaited His coming.

The final righteous ones of the closing Old Testament -- Righteous Simeon and the Prophetess Anna -- were deemed worthy to meet at the Temple the Bearer of the New Testament, in the Person of Whom both Divinity and humanity do meet.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. It is known, that on the day of this solemnity were proclaimed sermons by Sainted Bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphylokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). But in spite of its early origin, this feast was not so solemnly celebrated until the VI Century. During the reign of Justinian in the year 528, a catastrophe befell Antioch -- an earthquake, in which many people perished. And upon this misfortune there followed others. In the year 544 there appeared a pestilential plague, daily carrying off several thousand people. During these days of widespread travail, it was revealed to a certain pious christian that the celebration of the Meeting of the Lord should be done more solemnly.

When at the day of the Meeting of the Lord the all-night vigil was finally made with church procession, the disasters at Byzantium ceased. In thanksgiving to God, the Church established in 544 that the Meeting of the Lord should be done more solemnly.

Church melodists adorned this feast with many a church work of song: in the VII Century -- Sainted Andrew ArchBishop of Crete; in the VIII Century -- Sainted Cosma Bishop of Maium, Monk John Damascene, Sainted Germanos Patriarch of Constantinople; and in the IX Century -- Sainted Joseph the Studite, ArchBishop of Thessalonika.

With the event of the Meeting of the Lord is associated the icon of the MostHoly Mother of God named: "the Softening of Evil Hearts" or "Simeon's Prophecy", which it is necessary to distinguish from the icon "Seven Arrows".

The icon "Simeon's Prophecy" symbolises the fulfillment of the prophecy of the righteous elder Simeon: "for Thee Thyself a sword shalt pierce the soul" (Lk 2: 35).

## **The Meeting of the Lord in the Temple**

The Christmas~Epiphany season comes to an end with the feast of the Meeting of the Lord in the Temple on the second of February, forty days after the feast of the Savior's birth. Like most major festivals of the Church, the feast of the Lord's Meeting is kept with an eight-day postfeast celebration. The conclusion of this festival brings to a close the liturgical cycle which began at the beginning of the Christmas fast.

According to the Gospel of Saint Luke, Jesus was brought to the temple on the fortieth day after His birth in obedience to the Mosaic law which He as the Messiah had come to fulfill.

And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons."

The liturgy of the Church is clear about why this act of submission to the law of Moses was performed. We have already seen it in the act of Jesus' circumcision. The Lord had to do all things according to God's law so that in Him the law might be literally fulfilled in all of its details, and that this fulfillment might be given to all who accept Him.

Today He who once gave the law to Moses on Sinai Submits Himself to the ordinances of the law, For our sake becoming as we are, in His compassion. Now the God of purity as a holy Child has opened a pure womb, ..

And as God is brought as an offering to Himself, Setting Us free from the curse of the law, And granting light to our souls.<sup>1</sup>

When the Lord Jesus is brought by His parents to the temple, He is met there by the old man Simeon and the old woman Anna. It is from this meeting in the temple that the festival gets its name in the Orthodox Church.<sup>2</sup> This meeting is spiritually and theologically significant it tells us that the Old is over and that the New has come. It tells us that the two covenants have now met: Israel has accomplished its God-given task in producing the Messiah. The promises made to Abraham in the beginning of the nation's calling have now been fulfilled. Israel's glory has dawned in the person of Christ who is now encountered in the world as the "light of revelation to the Gentiles." In Him the whole world is illumined and saved. The New Testament has come. God's final covenant community is established on earth. In Abraham's seed all the families of the world have been blessed. The old man and the old woman who meet Jesus in the temple and recognize Him for who He is symbolize in their oldness the passing away of the ancient customs, rituals and laws which were "but a shadow of the good things to come instead of the true form of these realities." (Heb .10:1) For, as the apostle Paul has said in another place, the ancient laws were "only a shadow of what is to come, but the substance belongs to Christ" who has brought to the whole world a "new creation." (Col 2:17, 1 Cor 5:17, .Ga1-6:15)

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see

death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."

(.) And there was a prophetess Anna, the daughter of Phanuel of the tribe of Asher; she was of a great age having lived with her husband seven years from her virginity, and as a widow till she was eighty -four. She did not depart from the temple, worshipping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. (Lk 2:25-38)

The old testament readings for the feast of the Meeting tell how the children born to the people of Israel, male and female, were to be offered in the temple with sacrifices and prayers. They also tell how the prophet Isaiah saw the Lord in a vision, enthroned in the Jerusalem temple, and prophesied that this same Lord would be worshipped by none other than the Egyptians, the very symbol of the hostile Gentiles who violently opposed the people of Israel and their God.<sup>3</sup>

In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its borders. It will be a sign and a witness to the Lord-of hosts in the land of Egypt; when they cry to the Lord because of oppressors he will send them a savior, and will defend and deliver them. And the Lord will make himself known to the Egyptians and the Egyptians will know the Lord in that day and worship.

and they will make vows to the Lord and perform them. (Isaiah 19:19-21)

Not only Egypt, but the whole world has received a Savior in the person of the Lord's Messiah; the Messiah who is Himself the Lord in human flesh. This is the astounding proclamation of the Meeting of the Lord in the temple. It is the reason for the great celebration which concludes the Winter Pascha.

He who is borne on high by the cherubim, And praised in hymns by the seraphim, Is brought today to the temple according to the law.

He rests on the arms of the old man as on a throne.

He receives from Joseph gifts befitting God:

A pair of doves which symbolize the spotless Church And the newly-chosen people from among the Gentiles, And two young pigeons, for He Who is presented is the originator of the two covenants, both old and new.

Simeon has now been granted the fulfillment of the prophecies concerning himself, And he blesses Mary, the Virgin and Theotokos, Foretelling in figures the passion of her Son.

From Him he begs release from this life, crying aloud:

Now let me depart in peace, O Master,

As You have promised me,

For I have seen the pre-eternal Light !<sup>4</sup>

Rejoice, O Virgin Theotokos, full of grace!

From you shone the Sun of Righteousness, Christ our God!

Enlightening those who sat in darkness.

Rejoice, and be glad, O righteous Elder, 'You accepted in your arms the Redeemer of our souls, Who grants us the resurrection !5

1 Vespers of the feast.

2 In the Christian west this feast is called the Purification of Mary.

3 The old testamental readings from Exodus, Leviticus and Numbers.

4 Vespers of the feast.

5 Troparion of the feast.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, 1984; available at: 800-204-book.]

### **Mine Eyes Have Seen Thy Salvation**

When the elder Simeon held the Christ Child in his arms at their meeting in the temple on the fortieth day after Jesus' birth, he said that he was now ready to die. He could depart in peace because his eyes had seen the Lord's Christ, the salvation which God had prepared from the foundation of the world which was now revealed in the presence of all people. According to St. Luke's Gospel, Simeon sang a song when he held the Christ Child in his arms and blessed God His Father. This canticle has become part of the Orthodox liturgy, being sung every evening at Vespers.

**Lord, now lettest Thou Thy servant depart in peace, According to Thy word, For mine eyes have seen Thy salvation Which Thou hast prepared before the face of all people, A light to enlighten the Gentiles, And the glory of Thy people, Israel.'**

These words of the elder Simeon are placed on the lips of all Christians at the end of each day, which is the beginning of each liturgical day (for the Bible says that "there was evening and there was morning, one day," Gen 1:5), because all who have met the Lord are ready to die, for their eyes have beheld the salvation of the world.

The elder Simeon was inspired by the Holy Spirit to go to meet the Child Jesus in the temple. He was inspired by the [*See Lk 2:29-32. The translation here is that normally used at Orthodox liturgical services.*] Spirit to know that he would not die before he had seen Him. He was inspired to recognize Him at His coming. He was inspired to proclaim Him as the Messiah who was "set for the fall and rising of many in Israel, and for a sign that is spoken against . . . that the thoughts of many hearts may be re-vealed." (Lk 2:34-35) And he was inspired to predict the sufferings which His mother Mary would endure when He would be nailed to the Cross, offering His life for the life of the world. For such is the traditional interpretation of his words concerning the sword that was to pierce Mary's soul. (See Lk 2:35) Simeon was inspired by God's Spirit to meet Jesus Christ; to see and to bear witness. Surely he saw things that others never would see, and in fact did not see, in the same situation, For he was "righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him." (Lk 2:25) Yet what Simeon saw, inspired though he was, is much less-at least humanly speaking-than what many others have seen. It is certainly less than what we ourselves have seen who live in the twentieth century of the Christian era.

We who live in the Church of Christ today have seen the Child Jesus. But we have also seen the grown-up Christ. We have seen the Lord not only as a little Child of forty days. But we have learned of the annunciation of the angel to the Virgin. We have been given insight into the miraculous manner of his birth. We have observed His circumcision on the eighth day, and His meeting in the temple with Simeon and Anna on the fortieth. We have stood at the Jordan and witnessed His encounter with the Baptist. We have listened to the testimony of the Forerunner, the friend of the Bridegroom who was sent to prepare His way. We have been present at the baptism, the Epiphany in the Jordan. We have heard the Father's voice and seen the Spirit descending and remaining upon Him, anointing Him in His humanity to be the Lord's Christ, the Messiah of God who is the Lord Himself as God's beloved Son. We have followed Him into the desert to be tempted by the devil. We have seen His words and observed His miracles. We have been confronted with His question: Who do you say that I am? And we have answered with Peter and all of the apostles: You are the Christ, the Son of the living God! And we have gone with Him up to Jerusalem. We have eaten with Him in the upper room, enjoying the Master's hospitality, with uplifted minds. We have stood by the Cross. We have gone to the tomb. We have seen Him raised and glorified. We have been breathed upon and have received His Spirit. The tongues of fire which He came to cast upon the earth have been sent upon us. We have been anointed with His Spirit, filled with power from on high- the very same Spirit that inspired the elder Simeon to know that he would not die before he had seen the Savior, the Spirit that led him that day to the temple and moved him to sing the song that we all now sing each evening of our lives:

For mine eyes have seen Thy salvation!

Our eyes have indeed seen God's salvation. For we have seen Christ. And even more. We have seen those who have seen Christ. We have seen Simeon and Anna, and with them, Mary the Virgin and Joseph. We have seen the Forerunner John, with all of the apostles. We have seen their successors, as well as their predecessors. We have seen the three young men in the fiery furnace of Babylon, and have beheld them singing and dancing in the flames. We have seen and heard the great assembly of forefathers and mothers, and have celebrated their memory with delight. We have observed the patriarchs and prophets who have told us of Christ's coming. And when He appeared, we have seen those who met Him and those who received Him.

Following the apostles, we have observed the confessors and martyrs, and have sung praises to their blood as the seed of the Church. We have glorified the new covenant saints, the fathers and mothers: Basil, Gregory, John, Macrina, Nonna, Anthusa... and the numberless holy people who have seen and loved the Lord down through the ages, just unto our own, to our beloved Saint Herman of Alaska, and our beloved Father Alexander. Humanly speaking we have seen much more than Simeon saw that day in the temple; incomparably more! Yet it may sadly have to be said that with the eyes of our spirits we have seen incomparably less. If this is so, it is no fault of the Lord's. For He has done everything that we might see

Him in the Spirit in the midst of His Church. He has done everything that the words of the letter of Peter in the scriptures could be applied directly to us:

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him, you believe in him and rejoice in him with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls. (1 Pet 1:3-9)

We have not seen Jesus with our human eyes; and we do not now see Him. But we believe in Him and love Him and rejoice in Him with unutterable and exalted joy. We behold Him with the eyes of our spirits when, inspired by His Spirit, we celebrate in the Church each year the Winter Pascha of His Coming.

The Lover of Man,  
Who fulfills everything in the law,  
Is now brought into the temple of God.  
Simeon the elder receives Him in his aged arms crying:  
Let me now depart to the blessed life,  
For today I see You clothed in mortal flesh, The Lord of life and the Master of death.

You have shone forth, O Lord,  
O Light of revelation to the Gentiles.  
You are the Sun of Righteousness,  
Enthroned upon a radiant cloud.  
You have fulfilled the shadows of the law.  
The grace of renewal begins to shine.  
When Simeon received You he cried out in joy:  
Release me now from corruption,  
For today I have seen You, my Master!

Today the holy Mother who is beyond all temples, Enters into the temple of God.  
She reveals to the world its Creator,  
And the Giver of the law.  
Simeon the elder receives Him in his arms.  
He worships Him and cries out:  
Lord now let Your servant depart in peace, For I have seen You-the Savior of our souls  
!2

2Vespers of the last day of the postfeast of the Meeting of the Lord in the Temple.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, available at: 800-204-book]

O Lord, Sun of justice, thou hast appeared as a light for the revelation of the Gentiles, sitting on a bright cloud, fulfilling the shadowy Law and revealing the beginning of the

new grace. Wherefore, when Simeon beheld thee, he lifted his voice, crying, "Lettest thou me depart from corruption; for I have today beheld thee."

Thou wast incarnate as thou wast pleased to be, being carried in the arms of the ever-Virgin, without being separated from thy Godhead in the bosom of the Father; and wast delivered into the hands of Simeon, the God-receiver, O thou who holdest all creation in thy hand. Wherefore, he shouted with joy, crying, "Now lettest thou me, thy servant, depart in peace; for I have beheld thee, O Master."

*Prosomia from Matins of the Feast of the Presentation of the Lord Icon and troparion at:*

<http://www.comeandseeicons.com/festal/lkg04.htm>

## **A Tribute to the Steelers—via Pauline Witkowsky**

Being a Steeler fan means so much more than football. It means being from a corner of the world unlike any other.

It means being from a place where the people are so tough-minded that they have survived the Homestead strikes, the Johnstown flood and most recently the Etna Floods. These people have the DNA of hard work, in mills and mines, without the necessity of complaint. They live simply, with no frills. They don't have movie stars or fancy cars.

Instead, they have simple traditions like kielbasa, Kennywood, and celebrations. They live in distinctive neighborhoods like Polish Hill and the Hill District and all of the surrounding counties.

These people are genuine.

They don't have chic internet cafes and cappuccinos, but they have The Original Hot Dog joint, Primanti's, Eat n' Park and Iron City Beer.

People from Pittsburgh don't have sunny beaches or fancy boats, but the rivers roll gently, connecting the small towns of people whose histories have been built on strength and humility.

People from Pittsburgh don't have the biggest shopping malls or the best nightclubs, but they'll take Friday night high school football and Steeler Sunday over anything.

Steeler football means so much more than you think. It symbolizes a Diaspora of generations who had the best childhood they could imagine.

They ran free without a care or concern in the valleys of those Allegheny Mountains. Their blue-collar world was easy...there was no one to tell them that they lacked material things. There was no one to tell them that they needed more.

As the steel mills closed and the jobs disappeared, some of these people had to leave. While the world benefits because they spread their Pittsburgh values, they long for their home where things were simpler and more pure.

They teach their kids about Jack Lambert, Lynn Swann, Terry Bradshaw, Franco Harris, Jack Ham, L.C. Greenwood, Joe Greene, and Myron Cope in hopes of imparting not just the knowledge, but the feeling that they represented.

They are everywhere, those Terrible Towels. They wave, not just for the team, but for the hearts they left behind. They wave in living rooms in Fort Lauderdale and in the bars of Washington, D.C. They wave all the way to the Seattle Superdome! They wave for the Rooney family, whose values mirror our own—loyalty, grit, and humility. They wave for football players like Jerome Bettis and Hines Ward, whose unselfishness and toughness have allowed sports to be about the game and the team.

Make no mistake that Steeler football is not just about football. I could not be prouder to be from the Pittsburgh area than I am right now! Even if you no longer live in the area, you have South-Western Pennsylvania in your blood no matter where you go.

And deep down in your heart of hearts, you can still hear the Super Bowls of times past, the excitement in everyone's voices, especially our fathers, cousins, and anyone else who gathered around the TV on Football Sundays! Make no mistake, it's just as exciting right now! It's not just about rivalries and who is better than the other, it's about family, tradition and roots! It's more than football, but it's football at its finest! If you now live in Arizona , Colorado , Ohio , Indiana , California , Florida , Nevada , or Texas , be proud of where you were born and who your FIRST favorite football team was!

Go Steelers...Picksburgh GO STILLERS! Ah yes! "Picksburgh"  
Yunz is from the Picksburgh area or maybe you grew up there if:

1. You didn't have a spring break in high school.
2. You walk carefully when it is "slippy" outside.
3. You often go down to the "crick."
4. You've told your children to "red up" their rooms.
5. You can remember telling your little brother/sister to stop being so "nebbby."



6. You've gotten hurt by falling into a "jaggerbush".
7. Your mother or grandmother has been seen wearing a "babushka" on her head.
8. You've "worshed" the clothes.
9. I ask you to hand me one of those "Gum-Bands" an' you actually know what I'm talking about.
10. You know you can't drive too fast on the back roads, because of the deer.
11. You know Beaver Valley, Turtle Crick, Mars, Slippery Rock, Greentree, and New Castle are names of towns. And you've been to most, if not all, of them.
12. A girl walks up to three of her girlfriends and says, "HEY, YENZ GUYS!"
13. You hear "you guyses" and don't think twice. Example: "you guyses hause is nice."
14. You know the three rivers by name and understand that "The Point" isn't just on a writing instrument.
15. Someone refers to "The Mon" or "The Yough" and you know exactly what they're talking about.
16. You remember the blizzard of 1993 (or 1976, or 1950, or 1939, or...) and remember not being able to go outside because the snow was over your head and you would have suffocated.
17. Someone starts the chant, "Here we go Still-ers!" and you join in. In the proper cadence, waving the appropriately colored towel.
18. Bob Prince and "There's a bug loose on the rug." hold special meaning for you.
19. You've either eaten a Farkleberry Tart or know someone who has.
20. You drink pop, eat hoagies, love perogies and one of your favorite sandwiches actually has coleslaw and French-fries ON it.
21. You know what a "still mill" is.
22. You expect temps in the winter to be record-breaking cold and temps in the summer to be record-breaking hot.
23. You know what Eat 'N Park is and frequently ate breakfast there at 2:00 AM after the bar closed and made fun of people.
24. You order "dippy eggs" in a restaurant and get exactly what you wanted.
25. You spent your summers, or a school picnic at Luna Park, Kennywood, Westview, White Swan Park, Sand Castle, or Idlewild.
26. You've been to the Braun's Bread Plant or Story Book Forest for a school field trip. We went to the Heinz plant and the Isaly's plant for Cub Scouts.
27. "Chipped ham" was always in your refrigerator when you was growin'up.

28. You refuse to buy any condiments besides Heinz unless a Pittsburgh athlete's picture is on the side of the container.
29. When you call the dog or the kids you shout, "Kum-mere" and they come.
30. Franco, Roberto, and Mario don't need last names and you can recite their exploits by heart.
31. Food at a wedding reception consists of rigatoni, stuffed cabbage, sauerkraut and Polska kielbasa.

You'll send this on to family and friends who used to live in the Pittsburgh area as well as to those who have never lived there, just so they can appreciate how different western PA really is.  
Wonder how many of yinz guys actually understood all dat?  
Some folks just don't.

**(Just in from a wonderful IUP coop teacher over in Johnstown .)**

***It's winter in Pennsylvania and the gentle breezes blow  
Seventy miles an hour at twenty-five below.  
Oh, how I love Pennsylvania when the snow's up to your butt  
You take a breath of winter and your nose gets frozen shut.  
Yes, the weather here is wonderful so I guess I'll hang around  
I could never leave Pennsylvania 'cause I'm frozen to the ground!!!***

"It is only when you know a boy's environment that you can know what influences to bring to bear." B.P.

Ptolemais is a city of Phoenicia. There is a village nearby called Parasma in which there resided a great elder. He had a disciple named John who was also great and who excelled in obedience. One day the elder sent the disciple to perform a task for him, giving him a little bread to sustain him on the way. The disciple went and completed the task and then came back, bringing the bread with him untouched. When the elder saw the bread, he said to him, "Why did you not eat any of the bread I gave you, my child?" Making a prostration, the disciple said to the elder, "Forgive me, father, but when you blessed the bread and dismissed me, you did not say I was to eat of the bread, and that is why I did not eat it." Amazed at the disciple's discernment, the elder gave him his blessing.

*John Moschus, Leimonarion (The Spiritual Meadow) 56*

Yep, I did a full baptism in an old farm pond once—the church had used the pond for years, but the family that owned it moved. The new owners were happy to let us use the pond. It was a beautiful setting and a beautiful day (albeit very hot)—green grass, blue skies, the congregation all there, wow. I had been married recently and my new bride was there too.

As we walked into the farm pond, I noticed a huge amount of sediment with every step I took. It wasn't until we got about a dozen steps in that the 'sediment' rose top and we realized why there was sooo much sediment. It seemed that the new owners had decided that the septic tank was just too much effort!

"Do you want to continue this?" and he said "yep"—waist (waste?) deep into this pond we go. We (I had another fellow helping me) lay him backwards to baptism him.

Two things about that—I have never had anyone have less water over his nose to cover him, nor have I ever had anyone come back up to standing all by themselves!!!

Oh, and by the way—I didn't have a change of clothes—we were in Lisa's car—which didn't have air conditioning—and we were an hour away from home!!!

*e-mail from Rev. Terry Polen*



## **Holy Ghost Orthodox Church**

**714 Westmoreland Avenue**

**PO Box 3**

**Slickville, PA 15684-0003**

**[724] 468-5581**

[www.holyghostorthodoxchurch.org](http://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, Bishop Robert, 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, Archimandrite Lev, Father Taras Naumenko, Father Nestor Kowal, Father Gabriel Rochell, Father Bill & Pani-Matka Sonia Diakiw, Pani-Matka Linda Oryhon, Father Paul Bigelow, Protodeacon Mykola Dilendorf, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, 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 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Jeff Walewski [thyroid cancer], Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, 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, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C.,

Allie—young girl with leukemia, Heather Kramer, Pete Dimperio, Jane Wartinbee, Steven Sheakley [Pani Gina's cousin], Carmen Talmonti, Matthew—20-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Joseph Mollica, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof, David Buchholz, Yvonne Christy, Myron Spak, Pete Niederberger, Jasmine Walker, Julia Duda, 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.

**This week, February 13-20, is a FAST-FREE WEEK!**

Please remember James John Logue George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men 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 Eighth Grade and Matt’s Sixth 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 13                      Divine Liturgy of Saint John Chrysostom                      10:30 AM  
SUNDAY OF THE PUBLICAN AND THE PHARISEE  
HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH THEM  
MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE, THEODOTA & EUDOXIA-AT  
CANOPUS IN EGYPT; MARTYRS VICTORINUS, VICTOR, NICEPHORUS, CLAUDIUS,  
DIODORUS, SERAPION, & PAPIAS OF EGYPT; MARTYR TYRPHAENES AT CYZICUS;  
SAINT NICETAS OF PERCHEVSKY LAVRA

*Tone 5*

*2 Timothy 3:10-15*

*Luke 18:10-14*

*Litany in Blessed Memory of Walter Burlack—Evelyn Burlack, for their Wedding Anniversary*

*Parastas in Blessed Memory of Emil Paouncic—Debbie & John Paouncic*

**Sunday, February 20**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**SUNDAY OF THE PRODIGAL SON**  
**AFTERFEAST OF THE MEETING OF OUR LORD**  
**PARTHENIUS-BISHOP OF LAMSACUS ON THE HELLESPONT; SAINT LUKE OF MOUNT**  
**STEIRION; 1003 MARTYRS OF NICOMEDIA**

*Tone 6*

1 Corinthians 6:12-20

Luke 15:11-32

**Sunday, February 27**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**MEATFARE SUNDAY—SUNDAY OF THE LAST JUDGMENT**  
**SAINT AUSENTIUS-MONK OF BITHYNIA; SAINT MARON-HERMIT OF SYRIA; SAINT**  
**ABRAHAM-BISHOP OF CHARRES IN MESOPOTAMIA; SAINT CYRIL-EQUAL TO THE**  
**APOSTLES AND TEACHER OF THE SLAVS; SAINT ISAAC-RECLUSE OF THE**  
**PERCEVSKY LAVRA AND 12 GREEK MASTER-BUILDERS OF THE DORMITION**  
**CATHEDRAL IN THE LAVRA; TRANSLATION OF THE RELICS OF PRINCE-MARTYR**  
**MICHAEL & HIS COUNSELOR-SAINT THEODORE OF CHERNIHIV**

*Tone 7*

I Corinthians 8:8-9:2

Matthew 25:31-46

## **BULLETIN INSERT FOR 13 FEBRUARY 2011**

**SUNDAY OF THE PUBLICAN AND THE PHARISEE**

**HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH**  
**THEM MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE,**  
**THEODOTA & EUDOXIA-AT CANOPUS IN EGYPT; MARTYRS VICTORINUS,**  
**VICTOR, NICEPHORUS, CLAUDIUS, DIODORUS, SERAPION, & PAPIAS OF**  
**EGYPT; MARTYR TYRPHAENES AT CYZICUS; SAINT NICETAS OF**  
**PERCHEVSKY LAVRA**

### **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.

**MEETING OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.**

On the Feast of the Meeting of the Lord, the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Lk 2: 22-40).

On the 40th day after birth the God-Infant was taken to the Jerusalem Temple -- the centre of religious life of the God-chosen nation. By the Law of Moses (Lev 12) a woman, having given birth to a child of the male gender, was forbidden for 40 days to enter into the Temple of God. After this interval the mother came to the Temple with the child, so as to offer to the Lord thanksgiving and a purification sacrifice. The MostHoly Virgin, the Mother of God, did not have need for purification, since without defilement she had given birth to the Source of purity and sanctity, but in profound humility she submitted to the precepts of the Law.

At this time there lived at Jerusalem the righteous elder Simeon (the account about him is located under the day of his commemoration -- 3 February). It had been revealed to him that he would not die until he should behold Christ the Saviour. By inspiration from above, the pious elder went to the Temple at that very moment when the MostHoly Mother of God and Righteous Joseph had brought there the Infant Jesus, so as to fulfill the ritual ceremony of the Law. The God-Bearer Simeon took the God-Infant in his arms, and having given thanks to God, he uttered a prophecy about the Saviour of the world: "Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the

face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel" (Lk 2: 29-32).

Righteous Simeon said to the MostHoly Virgin: "Behold, This One is set for the fall and rising up of many in Israel and for the sign spoken against, and for Thee Thyself a sword shalt pierce the soul, so that the thoughts of many hearts might be revealed" (Lk 2: 35).

At the Temple also the 84 year old widow Anna the Prophetess, daughter of Phanuel (Comm. 3 February), "who did not leave the temple, serving God both day and night in fasting and prayer. And she also at that time, having drawn near, glorified the Lord and spake about Him (the God-Infant) to all awaiting deliverance at Jerusalem" (Lk 2: 37-38).

Before the Birth of Christ, all righteous men and women lived by faith in the Future Messiah the Saviour of the world, and they awaited His coming.

The final righteous ones of the closing Old Testament -- Righteous Simeon and the Prophetess Anna -- were deemed worthy to meet at the Temple the Bearer of the New Testament, in the Person of Whom both Divinity and humanity do meet.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. It is known, that on the day of this solemnity were proclaimed sermons by Sainted Bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphylokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). But in spite of its early origin, this feast was not so solemnly celebrated until the VI Century. During the reign of Justinian in the year 528, a catastrophe befell Antioch -- an earthquake, in which many people perished. And upon this misfortune there followed others. In the year 544 there appeared a pestilential plague, daily carrying off several thousand people. During these days of widespread travail, it was revealed to a certain pious christian that the celebration of the Meeting of the Lord should be done more solemnly.

When at the day of the Meeting of the Lord the all-night vigil was finally made with church procession, the disasters at Byzantium ceased. In thanksgiving to God, the Church established in 544 that the Meeting of the Lord should be done more solemnly.

Church melodists adorned this feast with many a church work of song: in the VII Century -- Sainted Andrew ArchBishop of Crete; in the VIII Century -- Sainted Cosma Bishop of Maium, Monk John Damascene, Sainted Germanos Patriarch of Constantinople; and in the IX Century -- Sainted Joseph the Studite, ArchBishop of Thessalonika.

With the event of the Meeting of the Lord is associated the icon of the MostHoly Mother of God named: "the Softening of Evil Hearts" or "Simeon's Prophecy", which it is necessary to distinguish from the icon "Seven Arrows".

The icon "Simeon's Prophecy" symbolises the fulfillment of the prophecy of the righteous elder Simeon: "for Thee Thyself a sword shalt pierce the soul" (Lk 2: 35).



## **The Meeting of the Lord in the Temple**

The Christmas~Epiphany season comes to an end with the feast of the Meeting of the Lord in the Temple on the second of February, forty days after the feast of the Savior's birth. Like most major festivals of the Church, the feast of the Lord's Meeting is kept with an eight-day postfeast celebration. The conclusion of this festival brings to a close the liturgical cycle which began at the beginning of the Christmas fast.

According to the Gospel of Saint Luke, Jesus was brought to the temple on the fortieth day after His birth in obedience to the Mosaic law which He as the Messiah had come to fulfill.

And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons."

The liturgy of the Church is clear about why this act of submission to the law of Moses was performed. We have already seen it in the act of Jesus' circumcision. The Lord had to do all things according to God's law so that in Him the law might be literally fulfilled in all of its details, and that this fulfillment might be given to all who accept Him.

Today He who once gave the law to Moses on Sinai Submits Himself to the ordinances of the law, For our sake becoming as we are, in His compassion. Now the God of purity as a holy Child has opened a pure womb, ..

And as God is brought as an offering to Himself, Setting Us free from the curse of the law, And granting light to our souls.<sup>1</sup>

When the Lord Jesus is brought by His parents to the temple, He is met there by the old man Simeon and the old woman Anna. It is from this meeting in the temple that the festival gets its name in the Orthodox Church.<sup>2</sup> This meeting is spiritually and theologically significant it tells us that the Old is over and that the New has come. It tells us that the two covenants have now met: Israel has accomplished its God-given task in producing the Messiah. The promises made to Abraham in the beginning of the nation's calling have now been fulfilled. Israel's glory has dawned in the person of Christ who is now encountered in the world as the "light of revelation to the Gentiles." In Him the whole world is illumined and saved. The New Testament has come. God's final covenant community is established on earth. In Abraham's seed all the families of the world have been blessed. The old man and the old woman who meet Jesus in the temple and recognize Him for who He is symbolize in their oldness the passing away of the ancient customs, rituals and laws which were "but a shadow of the good things to come instead of the true form of these realities." (Heb .10:1) For, as the apostle Paul has said in another place, the ancient laws were "only a shadow of what is to come, but the substance belongs to Christ" who has brought to the whole world a "new creation." (Col 2:17, 1 Cor 5:17, .Ga1-6:15)

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see

death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."

(.) And there was a prophetess Anna, the daughter of Phanuel of the tribe of Asher; she was of a great age having lived with her husband seven years from her virginity, and as a widow till she was eighty -four. She did not depart from the temple, worshipping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. (Lk 2:25-38)

The old testament readings for the feast of the Meeting tell how the children born to the people of Israel, male and female, were to be offered in the temple with sacrifices and prayers. They also tell how the prophet Isaiah saw the Lord in a vision, enthroned in the Jerusalem temple, and prophesied that this same Lord would be worshipped by none other than the Egyptians, the very symbol of the hostile Gentiles who violently opposed the people of Israel and their God.<sup>3</sup>

In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its borders. It will be a sign and a witness to the Lord-of hosts in the land of Egypt; when they cry to the Lord because of oppressors he will send them a savior, and will defend and deliver them. And the Lord will make himself known to the Egyptians and the Egyptians will know the Lord in that day and worship.

and they will make vows to the Lord and perform them. (Isaiah 19:19-21)

Not only Egypt, but the whole world has received a Savior in the person of the Lord's Messiah; the Messiah who is Himself the Lord in human flesh. This is the astounding proclamation of the Meeting of the Lord in the temple. It is the reason for the great celebration which concludes the Winter Pascha.

He who is borne on high by the cherubim, And praised in hymns by the seraphim, Is brought today to the temple according to the law.

He rests on the arms of the old man as on a throne.

He receives from Joseph gifts befitting God:

A pair of doves which symbolize the spotless Church And the newly-chosen people from among the Gentiles, And two young pigeons, for He Who is presented is the originator of the two covenants, both old and new.

Simeon has now been granted the fulfillment of the prophecies concerning himself, And he blesses Mary, the Virgin and Theotokos, Foretelling in figures the passion of her Son.

From Him he begs release from this life, crying aloud:

Now let me depart in peace, O Master,

As You have promised me,

For I have seen the pre-eternal Light !<sup>4</sup>

Rejoice, O Virgin Theotokos, full of grace!

From you shone the Sun of Righteousness, Christ our God!

Enlightening those who sat in darkness.

Rejoice, and be glad, O righteous Elder, 'You accepted in your arms the Redeemer of our souls, Who grants us the resurrection !5

1 Vespers of the feast.

2 In the Christian west this feast is called the Purification of Mary.

3 The old testamental readings from Exodus, Leviticus and Numbers.

4 Vespers of the feast.

5 Troparion of the feast.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, 1984; available at: 800-204-book.]

### **Mine Eyes Have Seen Thy Salvation**

When the elder Simeon held the Christ Child in his arms at their meeting in the temple on the fortieth day after Jesus' birth, he said that he was now ready to die. He could depart in peace because his eyes had seen the Lord's Christ, the salvation which God had prepared from the foundation of the world which was now revealed in the presence of all people. According to St. Luke's Gospel, Simeon sang a song when he held the Christ Child in his arms and blessed God His Father. This canticle has become part of the Orthodox liturgy, being sung every evening at Vespers.

**Lord, now lettest Thou Thy servant depart in peace, According to Thy word, For mine eyes have seen Thy salvation Which Thou hast prepared before the face of all people, A light to enlighten the Gentiles, And the glory of Thy people, Israel.'**

These words of the elder Simeon are placed on the lips of all Christians at the end of each day, which is the beginning of each liturgical day (for the Bible says that "there was evening and there was morning, one day," Gen 1:5), because all who have met the Lord are ready to die, for their eyes have beheld the salvation of the world.

The elder Simeon was inspired by the Holy Spirit to go to meet the Child Jesus in the temple. He was inspired by the [*See Lk 2:29-32. The translation here is that normally used at Orthodox liturgical services.*] Spirit to know that he would not die before he had seen Him. He was inspired to recognize Him at His coming. He was inspired to proclaim Him as the Messiah who was "set for the fall and rising of many in Israel, and for a sign that is spoken against . . . that the thoughts of many hearts may be re-vealed." (Lk 2:34-35) And he was inspired to predict the sufferings which His mother Mary would endure when He would be nailed to the Cross, offering His life for the life of the world. For such is the traditional interpretation of his words concerning the sword that was to pierce Mary's soul. (See Lk 2:35) Simeon was inspired by God's Spirit to meet Jesus Christ; to see and to bear witness. Surely he saw things that others never would see, and in fact did not see, in the same situation, For he was "righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him." (Lk 2:25) Yet what Simeon saw, inspired though he was, is much less-at least humanly speaking-than what many others have seen. It is certainly less than what we ourselves have seen who live in the twentieth century of the Christian era.

We who live in the Church of Christ today have seen the Child Jesus. But we have also seen the grown-up Christ. We have seen the Lord not only as a little Child of forty days. But we have learned of the annunciation of the angel to the Virgin. We have been given insight into the miraculous manner of his birth. We have observed His circumcision on the eighth day, and His meeting in the temple with Simeon and Anna on the fortieth. We have stood at the Jordan and witnessed His encounter with the Baptist. We have listened to the testimony of the Forerunner, the friend of the Bridegroom who was sent to prepare His way. We have been present at the baptism, the Epiphany in the Jordan. We have heard the Father's voice and seen the Spirit descending and remaining upon Him, anointing Him in His humanity to be the Lord's Christ, the Messiah of God who is the Lord Himself as God's beloved Son. We have followed Him into the desert to be tempted by the devil. We have seen His words and observed His miracles. We have been confronted with His question: Who do you say that I am? And we have answered with Peter and all of the apostles: You are the Christ, the Son of the living God! And we have gone with Him up to Jerusalem. We have eaten with Him in the upper room, enjoying the Master's hospitality, with uplifted minds. We have stood by the Cross. We have gone to the tomb. We have seen Him raised and glorified. We have been breathed upon and have received His Spirit. The tongues of fire which He came to cast upon the earth have been sent upon us. We have been anointed with His Spirit, filled with power from on high- the very same Spirit that inspired the elder Simeon to know that he would not die before he had seen the Savior, the Spirit that led him that day to the temple and moved him to sing the song that we all now sing each evening of our lives:

For mine eyes have seen Thy salvation!

Our eyes have indeed seen God's salvation. For we have seen Christ. And even more. We have seen those who have seen Christ. We have seen Simeon and Anna, and with them, Mary the Virgin and Joseph. We have seen the Forerunner John, with all of the apostles. We have seen their successors, as well as their predecessors. We have seen the three young men in the fiery furnace of Babylon, and have beheld them singing and dancing in the flames. We have seen and heard the great assembly of forefathers and mothers, and have celebrated their memory with delight. We have observed the patriarchs and prophets who have told us of Christ's coming. And when He appeared, we have seen those who met Him and those who received Him.

Following the apostles, we have observed the confessors and martyrs, and have sung praises to their blood as the seed of the Church. We have glorified the new covenant saints, the fathers and mothers: Basil, Gregory, John, Macrina, Nonna, Anthusa... and the numberless holy people who have seen and loved the Lord down through the ages, just unto our own, to our beloved Saint Herman of Alaska, and our beloved Father Alexander. Humanly speaking we have seen much more than Simeon saw that day in the temple; incomparably more! Yet it may sadly have to be said that with the eyes of our spirits we have seen incomparably less. If this is so, it is no fault of the Lord's. For He has done everything that we might see

Him in the Spirit in the midst of His Church. He has done everything that the words of the letter of Peter in the scriptures could be applied directly to us:

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him, you believe in him and rejoice in him with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls. (1 Pet 1:3-9)

We have not seen Jesus with our human eyes; and we do not now see Him. But we believe in Him and love Him and rejoice in Him with unutterable and exalted joy. We behold Him with the eyes of our spirits when, inspired by His Spirit, we celebrate in the Church each year the Winter Pascha of His Coming.

The Lover of Man,  
Who fulfills everything in the law,  
Is now brought into the temple of God.  
Simeon the elder receives Him in his aged arms crying:  
Let me now depart to the blessed life,  
For today I see You clothed in mortal flesh, The Lord of life and the Master of death.

You have shone forth, O Lord,  
O Light of revelation to the Gentiles.  
You are the Sun of Righteousness,  
Enthroned upon a radiant cloud.  
You have fulfilled the shadows of the law.  
The grace of renewal begins to shine.  
When Simeon received You he cried out in joy:  
Release me now from corruption,  
For today I have seen You, my Master!

Today the holy Mother who is beyond all temples, Enters into the temple of God.  
She reveals to the world its Creator,  
And the Giver of the law.  
Simeon the elder receives Him in his arms.  
He worships Him and cries out:  
Lord now let Your servant depart in peace, For I have seen You-the Savior of our souls  
!2

2Vespers of the last day of the postfeast of the Meeting of the Lord in the Temple.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, available at: 800-204-book]

O Lord, Sun of justice, thou hast appeared as a light for the revelation of the Gentiles, sitting on a bright cloud, fulfilling the shadowy Law and revealing the beginning of the

new grace. Wherefore, when Simeon beheld thee, he lifted his voice, crying, "Lettest thou me depart from corruption; for I have today beheld thee."

Thou wast incarnate as thou wast pleased to be, being carried in the arms of the ever-Virgin, without being separated from thy Godhead in the bosom of the Father; and wast delivered into the hands of Simeon, the God-receiver, O thou who holdest all creation in thy hand. Wherefore, he shouted with joy, crying, "Now lettest thou me, thy servant, depart in peace; for I have beheld thee, O Master."

*Prosomia from Matins of the Feast of the Presentation of the Lord Icon and troparion at:*

<http://www.comeandseeicons.com/festal/lkg04.htm>

## **A Tribute to the Steelers—via Pauline Witkowsky**

Being a Steeler fan means so much more than football. It means being from a corner of the world unlike any other.

It means being from a place where the people are so tough-minded that they have survived the Homestead strikes, the Johnstown flood and most recently the Etna Floods. These people have the DNA of hard work, in mills and mines, without the necessity of complaint. They live simply, with no frills. They don't have movie stars or fancy cars.

Instead, they have simple traditions like kielbasa, Kennywood, and celebrations. They live in distinctive neighborhoods like Polish Hill and the Hill District and all of the surrounding counties.

These people are genuine.

They don't have chic internet cafes and cappuccinos, but they have The Original Hot Dog joint, Primanti's, Eat n' Park and Iron City Beer.

People from Pittsburgh don't have sunny beaches or fancy boats, but the rivers roll gently, connecting the small towns of people whose histories have been built on strength and humility.

People from Pittsburgh don't have the biggest shopping malls or the best nightclubs, but they'll take Friday night high school football and Steeler Sunday over anything.

Steeler football means so much more than you think. It symbolizes a Diaspora of generations who had the best childhood they could imagine.

They ran free without a care or concern in the valleys of those Allegheny Mountains. Their blue-collar world was easy...there was no one to tell them that they lacked material things. There was no one to tell them that they needed more.

As the steel mills closed and the jobs disappeared, some of these people had to leave. While the world benefits because they spread their Pittsburgh values, they long for their home where things were simpler and more pure.

They teach their kids about Jack Lambert, Lynn Swann, Terry Bradshaw, Franco Harris, Jack Ham, L.C. Greenwood, Joe Greene, and Myron Cope in hopes of imparting not just the knowledge, but the feeling that they represented.

They are everywhere, those Terrible Towels. They wave, not just for the team, but for the hearts they left behind. They wave in living rooms in Fort Lauderdale and in the bars of Washington, D.C. They wave all the way to the Seattle Superdome! They wave for the Rooney family, whose values mirror our own—loyalty, grit, and humility. They wave for football players like Jerome Bettis and Hines Ward, whose unselfishness and toughness have allowed sports to be about the game and the team.

Make no mistake that Steeler football is not just about football. I could not be prouder to be from the Pittsburgh area than I am right now! Even if you no longer live in the area, you have South-Western Pennsylvania in your blood no matter where you go.

And deep down in your heart of hearts, you can still hear the Super Bowls of times past, the excitement in everyone's voices, especially our fathers, cousins, and anyone else who gathered around the TV on Football Sundays! Make no mistake, it's just as exciting right now! It's not just about rivalries and who is better than the other, it's about family, tradition and roots! It's more than football, but it's football at its finest! If you now live in Arizona , Colorado , Ohio , Indiana , California , Florida , Nevada , or Texas , be proud of where you were born and who your FIRST favorite football team was!

Go Steelers...Picksburgh GO STILLERS! Ah yes! "Picksburgh"  
Yunz is from the Picksburgh area or maybe you grew up there if:

1. You didn't have a spring break in high school.
2. You walk carefully when it is "slippy" outside.
3. You often go down to the "crick."
4. You've told your children to "red up" their rooms.
5. You can remember telling your little brother/sister to stop being so "nebbby."

6. You've gotten hurt by falling into a "jaggerbush".
7. Your mother or grandmother has been seen wearing a "babushka" on her head.
8. You've "worshed" the clothes.
9. I ask you to hand me one of those "Gum-Bands" an' you actually know what I'm talking about.
10. You know you can't drive too fast on the back roads, because of the deer.
11. You know Beaver Valley, Turtle Crick, Mars, Slippery Rock, Greentree, and New Castle are names of towns. And you've been to most, if not all, of them.
12. A girl walks up to three of her girlfriends and says, "HEY, YENZ GUYS!"
13. You hear "you guyses" and don't think twice. Example: "you guyses hause is nice."
14. You know the three rivers by name and understand that "The Point" isn't just on a writing instrument.
15. Someone refers to "The Mon" or "The Yough" and you know exactly what they're talking about.
16. You remember the blizzard of 1993 (or 1976, or 1950, or 1939, or...) and remember not being able to go outside because the snow was over your head and you would have suffocated.
17. Someone starts the chant, "Here we go Still-ers!" and you join in. In the proper cadence, waving the appropriately colored towel.
18. Bob Prince and "There's a bug loose on the rug." hold special meaning for you.
19. You've either eaten a Farkleberry Tart or know someone who has.
20. You drink pop, eat hoagies, love perogies and one of your favorite sandwiches actually has coleslaw and French-fries ON it.
21. You know what a "still mill" is.
22. You expect temps in the winter to be record-breaking cold and temps in the summer to be record-breaking hot.
23. You know what Eat 'N Park is and frequently ate breakfast there at 2:00 AM after the bar closed and made fun of people.
24. You order "dippy eggs" in a restaurant and get exactly what you wanted.
25. You spent your summers, or a school picnic at Luna Park, Kennywood, Westview, White Swan Park, Sand Castle, or Idlewild.
26. You've been to the Braun's Bread Plant or Story Book Forest for a school field trip. We went to the Heinz plant and the Isaly's plant for Cub Scouts.
27. "Chipped ham" was always in your refrigerator when you was growin'up.



28. You refuse to buy any condiments besides Heinz unless a Pittsburgh athlete's picture is on the side of the container.
29. When you call the dog or the kids you shout, "Kum-mere" and they come.
30. Franco, Roberto, and Mario don't need last names and you can recite their exploits by heart.
31. Food at a wedding reception consists of rigatoni, stuffed cabbage, sauerkraut and Polska kielbasa.

You'll send this on to family and friends who used to live in the Pittsburgh area as well as to those who have never lived there, just so they can appreciate how different western PA really is.  
Wonder how many of yinz guys actually understood all dat?  
Some folks just don't.

**(Just in from a wonderful IUP coop teacher over in Johnstown .)**

***It's winter in Pennsylvania and the gentle breezes blow  
Seventy miles an hour at twenty-five below.  
Oh, how I love Pennsylvania when the snow's up to your butt  
You take a breath of winter and your nose gets frozen shut.  
Yes, the weather here is wonderful so I guess I'll hang around  
I could never leave Pennsylvania 'cause I'm frozen to the ground!!!***

"It is only when you know a boy's environment that you can know what influences to bring to bear." B.P.

Ptolemais is a city of Phoenicia. There is a village nearby called Parasma in which there resided a great elder. He had a disciple named John who was also great and who excelled in obedience. One day the elder sent the disciple to perform a task for him, giving him a little bread to sustain him on the way. The disciple went and completed the task and then came back, bringing the bread with him untouched. When the elder saw the bread, he said to him, "Why did you not eat any of the bread I gave you, my child?" Making a prostration, the disciple said to the elder, "Forgive me, father, but when you blessed the bread and dismissed me, you did not say I was to eat of the bread, and that is why I did not eat it." Amazed at the disciple's discernment, the elder gave him his blessing.

*John Moschus, Leimonarion (The Spiritual Meadow) 56*

Yep, I did a full baptism in an old farm pond once—the church had used the pond for years, but the family that owned it moved. The new owners were happy to let us use the pond. It was a beautiful setting and a beautiful day (albeit very hot)—green grass, blue skies, the congregation all there, wow. I had been married recently and my new bride was there too.

As we walked into the farm pond, I noticed a huge amount of sediment with every step I took. It wasn't until we got about a dozen steps in that the 'sediment' rose top and we realized why there was sooo much sediment. It seemed that the new owners had decided that the septic tank was just too much effort!

"Do you want to continue this?" and he said "yep"—waist (waste?) deep into this pond we go. We (I had another fellow helping me) lay him backwards to baptism him.

Two things about that—I have never had anyone have less water over his nose to cover him, nor have I ever had anyone come back up to standing all by themselves!!!

Oh, and by the way—I didn't have a change of clothes—we were in Lisa's car—which didn't have air conditioning—and we were an hour away from home!!!

*e-mail from Rev. Terry Polen*



## **Holy Ghost Orthodox Church**

**714 Westmoreland Avenue**

**PO Box 3**

**Slickville, PA 15684-0003**

**[724] 468-5581**

[www.holyghostorthodoxchurch.org](http://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, Bishop Robert, 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, Archimandrite Lev, Father Taras Naumenko, Father Nestor Kowal, Father Gabriel Rochell, Father Bill & Pani-Matka Sonia Diakiw, Pani-Matka Linda Oryhon, Father Paul Bigelow, Protodeacon Mykola Dilendorf, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, 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 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Jeff Walewski [thyroid cancer], Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, 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, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C.,

Allie—young girl with leukemia, Heather Kramer, Pete Dimperio, Jane Wartinbee, Steven Sheakley [Pani Gina's cousin], Carmen Talmonti, Matthew—20-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Joseph Mollica, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof, David Buchholz, Yvonne Christy, Myron Spak, Pete Niederberger, Jasmine Walker, Julia Duda, 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.

**This week, February 13-20, is a FAST-FREE WEEK!**

Please remember James John Logue George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men 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 Eighth Grade and Matt’s Sixth 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 13                      Divine Liturgy of Saint John Chrysostom                      10:30 AM  
SUNDAY OF THE PUBLICAN AND THE PHARISEE  
HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH THEM  
MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE, THEODOTA & EUDOXIA-AT  
CANOPUS IN EGYPT; MARTYRS VICTORINUS, VICTOR, NICEPHORUS, CLAUDIUS,  
DIODORUS, SERAPION, & PAPIAS OF EGYPT; MARTYR TYRPHAENES AT CYZICUS;  
SAINT NICETAS OF PERCHEVSKY LAVRA

*Tone 5*

*2 Timothy 3:10-15*

*Luke 18:10-14*

*Litany in Blessed Memory of Walter Burlack—Evelyn Burlack, for their Wedding Anniversary*

*Parastas in Blessed Memory of Emil Paouncic—Debbie & John Paouncic*

**Sunday, February 20**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**SUNDAY OF THE PRODIGAL SON**  
**AFTERFEAST OF THE MEETING OF OUR LORD**  
**PARTHENIUS-BISHOP OF LAMSACUS ON THE HELLESPONT; SAINT LUKE OF MOUNT**  
**STEIRION; 1003 MARTYRS OF NICOMEDIA**

*Tone 6*

1 Corinthians 6:12-20

Luke 15:11-32

**Sunday, February 27**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**MEATFARE SUNDAY—SUNDAY OF THE LAST JUDGMENT**  
**SAINT AUSENTIUS-MONK OF BITHYNIA; SAINT MARON-HERMIT OF SYRIA; SAINT**  
**ABRAHAM-BISHOP OF CHARRES IN MESOPOTAMIA; SAINT CYRIL-EQUAL TO THE**  
**APOSTLES AND TEACHER OF THE SLAVS; SAINT ISAAC-RECLUSE OF THE**  
**PERCEVSKY LAVRA AND 12 GREEK MASTER-BUILDERS OF THE DORMITION**  
**CATHEDRAL IN THE LAVRA; TRANSLATION OF THE RELICS OF PRINCE-MARTYR**  
**MICHAEL & HIS COUNSELOR-SAINT THEODORE OF CHERNIHIV**

*Tone 7*

I Corinthians 8:8-9:2

Matthew 25:31-46

## **BULLETIN INSERT FOR 13 FEBRUARY 2011**

**SUNDAY OF THE PUBLICAN AND THE PHARISEE**

**HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH**  
**THEM MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE,**  
**THEODOTA & EUDOXIA-AT CANOPUS IN EGYPT; MARTYRS VICTORINUS,**  
**VICTOR, NICEPHORUS, CLAUDIUS, DIODORUS, SERAPION, & PAPIAS OF**  
**EGYPT; MARTYR TYRPHAENES AT CYZICUS; SAINT NICETAS OF**  
**PERCHEVSKY LAVRA**

### **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.

**MEETING OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.**

On the Feast of the Meeting of the Lord, the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Lk 2: 22-40).

On the 40th day after birth the God-Infant was taken to the Jerusalem Temple -- the centre of religious life of the God-chosen nation. By the Law of Moses (Lev 12) a woman, having given birth to a child of the male gender, was forbidden for 40 days to enter into the Temple of God. After this interval the mother came to the Temple with the child, so as to offer to the Lord thanksgiving and a purification sacrifice. The MostHoly Virgin, the Mother of God, did not have need for purification, since without defilement she had given birth to the Source of purity and sanctity, but in profound humility she submitted to the precepts of the Law.

At this time there lived at Jerusalem the righteous elder Simeon (the account about him is located under the day of his commemoration -- 3 February). It had been revealed to him that he would not die until he should behold Christ the Saviour. By inspiration from above, the pious elder went to the Temple at that very moment when the MostHoly Mother of God and Righteous Joseph had brought there the Infant Jesus, so as to fulfill the ritual ceremony of the Law. The God-Bearer Simeon took the God-Infant in his arms, and having given thanks to God, he uttered a prophecy about the Saviour of the world: "Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the

face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel" (Lk 2: 29-32).

Righteous Simeon said to the MostHoly Virgin: "Behold, This One is set for the fall and rising up of many in Israel and for the sign spoken against, and for Thee Thyself a sword shalt pierce the soul, so that the thoughts of many hearts might be revealed" (Lk 2: 35).

At the Temple also the 84 year old widow Anna the Prophetess, daughter of Phanuel (Comm. 3 February), "who did not leave the temple, serving God both day and night in fasting and prayer. And she also at that time, having drawn near, glorified the Lord and spake about Him (the God-Infant) to all awaiting deliverance at Jerusalem" (Lk 2: 37-38).

Before the Birth of Christ, all righteous men and women lived by faith in the Future Messiah the Saviour of the world, and they awaited His coming.

The final righteous ones of the closing Old Testament -- Righteous Simeon and the Prophetess Anna -- were deemed worthy to meet at the Temple the Bearer of the New Testament, in the Person of Whom both Divinity and humanity do meet.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. It is known, that on the day of this solemnity were proclaimed sermons by Sainted Bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphylokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). But in spite of its early origin, this feast was not so solemnly celebrated until the VI Century. During the reign of Justinian in the year 528, a catastrophe befell Antioch -- an earthquake, in which many people perished. And upon this misfortune there followed others. In the year 544 there appeared a pestilential plague, daily carrying off several thousand people. During these days of widespread travail, it was revealed to a certain pious christian that the celebration of the Meeting of the Lord should be done more solemnly.

When at the day of the Meeting of the Lord the all-night vigil was finally made with church procession, the disasters at Byzantium ceased. In thanksgiving to God, the Church established in 544 that the Meeting of the Lord should be done more solemnly.

Church melodists adorned this feast with many a church work of song: in the VII Century -- Sainted Andrew ArchBishop of Crete; in the VIII Century -- Sainted Cosma Bishop of Maium, Monk John Damascene, Sainted Germanos Patriarch of Constantinople; and in the IX Century -- Sainted Joseph the Studite, ArchBishop of Thessalonika.

With the event of the Meeting of the Lord is associated the icon of the MostHoly Mother of God named: "the Softening of Evil Hearts" or "Simeon's Prophecy", which it is necessary to distinguish from the icon "Seven Arrows".

The icon "Simeon's Prophecy" symbolises the fulfillment of the prophecy of the righteous elder Simeon: "for Thee Thyself a sword shalt pierce the soul" (Lk 2: 35).

## **The Meeting of the Lord in the Temple**

The Christmas~Epiphany season comes to an end with the feast of the Meeting of the Lord in the Temple on the second of February, forty days after the feast of the Savior's birth. Like most major festivals of the Church, the feast of the Lord's Meeting is kept with an eight-day postfeast celebration. The conclusion of this festival brings to a close the liturgical cycle which began at the beginning of the Christmas fast.

According to the Gospel of Saint Luke, Jesus was brought to the temple on the fortieth day after His birth in obedience to the Mosaic law which He as the Messiah had come to fulfill.

And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons."

The liturgy of the Church is clear about why this act of submission to the law of Moses was performed. We have already seen it in the act of Jesus' circumcision. The Lord had to do all things according to God's law so that in Him the law might be literally fulfilled in all of its details, and that this fulfillment might be given to all who accept Him.

Today He who once gave the law to Moses on Sinai Submits Himself to the ordinances of the law, For our sake becoming as we are, in His compassion. Now the God of purity as a holy Child has opened a pure womb, ..

And as God is brought as an offering to Himself, Setting Us free from the curse of the law, And granting light to our souls.<sup>1</sup>

When the Lord Jesus is brought by His parents to the temple, He is met there by the old man Simeon and the old woman Anna. It is from this meeting in the temple that the festival gets its name in the Orthodox Church.<sup>2</sup> This meeting is spiritually and theologically significant it tells us that the Old is over and that the New has come. It tells us that the two covenants have now met: Israel has accomplished its God-given task in producing the Messiah. The promises made to Abraham in the beginning of the nation's calling have now been fulfilled. Israel's glory has dawned in the person of Christ who is now encountered in the world as the "light of revelation to the Gentiles." In Him the whole world is illumined and saved. The New Testament has come. God's final covenant community is established on earth. In Abraham's seed all the families of the world have been blessed. The old man and the old woman who meet Jesus in the temple and recognize Him for who He is symbolize in their oldness the passing away of the ancient customs, rituals and laws which were "but a shadow of the good things to come instead of the true form of these realities." (Heb .10:1) For, as the apostle Paul has said in another place, the ancient laws were "only a shadow of what is to come, but the substance belongs to Christ" who has brought to the whole world a "new creation." (Col 2:17, 1 Cor 5:17, .Ga1-6:15)

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see



death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."

(.) And there was a prophetess Anna, the daughter of Phanuel of the tribe of Asher; she was of a great age having lived with her husband seven years from her virginity, and as a widow till she was eighty -four. She did not depart from the temple, worshipping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. (Lk 2:25-38)

The old testament readings for the feast of the Meeting tell how the children born to the people of Israel, male and female, were to be offered in the temple with sacrifices and prayers. They also tell how the prophet Isaiah saw the Lord in a vision, enthroned in the Jerusalem temple, and prophesied that this same Lord would be worshipped by none other than the Egyptians, the very symbol of the hostile Gentiles who violently opposed the people of Israel and their God.<sup>3</sup>

In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its borders. It will be a sign and a witness to the Lord-of hosts in the land of Egypt; when they cry to the Lord because of oppressors he will send them a savior, and will defend and deliver them. And the Lord will make himself known to the Egyptians and the Egyptians will know the Lord in that day and worship.

and they will make vows to the Lord and perform them. (Isaiah 19:19-21)

Not only Egypt, but the whole world has received a Savior in the person of the Lord's Messiah; the Messiah who is Himself the Lord in human flesh. This is the astounding proclamation of the Meeting of the Lord in the temple. It is the reason for the great celebration which concludes the Winter Pascha.

He who is borne on high by the cherubim, And praised in hymns by the seraphim, Is brought today to the temple according to the law.

He rests on the arms of the old man as on a throne.

He receives from Joseph gifts befitting God:

A pair of doves which symbolize the spotless Church And the newly-chosen people from among the Gentiles, And two young pigeons, for He Who is presented is the originator of the two covenants, both old and new.

Simeon has now been granted the fulfillment of the prophecies concerning himself, And he blesses Mary, the Virgin and Theotokos, Foretelling in figures the passion of her Son.

From Him he begs release from this life, crying aloud:

Now let me depart in peace, O Master,

As You have promised me,

For I have seen the pre-eternal Light !<sup>4</sup>

Rejoice, O Virgin Theotokos, full of grace!

From you shone the Sun of Righteousness, Christ our God!

Enlightening those who sat in darkness.

Rejoice, and be glad, O righteous Elder, 'You accepted in your arms the Redeemer of our souls, Who grants us the resurrection !5

1 Vespers of the feast.

2 In the Christian west this feast is called the Purification of Mary.

3 The old testamental readings from Exodus, Leviticus and Numbers.

4 Vespers of the feast.

5 Troparion of the feast.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, 1984; available at: 800-204-book.]

### **Mine Eyes Have Seen Thy Salvation**

When the elder Simeon held the Christ Child in his arms at their meeting in the temple on the fortieth day after Jesus' birth, he said that he was now ready to die. He could depart in peace because his eyes had seen the Lord's Christ, the salvation which God had prepared from the foundation of the world which was now revealed in the presence of all people. According to St. Luke's Gospel, Simeon sang a song when he held the Christ Child in his arms and blessed God His Father. This canticle has become part of the Orthodox liturgy, being sung every evening at Vespers.

**Lord, now lettest Thou Thy servant depart in peace, According to Thy word, For mine eyes have seen Thy salvation Which Thou hast prepared before the face of all people, A light to enlighten the Gentiles, And the glory of Thy people, Israel.'**

These words of the elder Simeon are placed on the lips of all Christians at the end of each day, which is the beginning of each liturgical day (for the Bible says that "there was evening and there was morning, one day," Gen 1:5), because all who have met the Lord are ready to die, for their eyes have beheld the salvation of the world.

The elder Simeon was inspired by the Holy Spirit to go to meet the Child Jesus in the temple. He was inspired by the [*See Lk 2:29-32. The translation here is that normally used at Orthodox liturgical services.*] Spirit to know that he would not die before he had seen Him. He was inspired to recognize Him at His coming. He was inspired to proclaim Him as the Messiah who was "set for the fall and rising of many in Israel, and for a sign that is spoken against . . . that the thoughts of many hearts may be re-vealed." (Lk 2:34-35) And he was inspired to predict the sufferings which His mother Mary would endure when He would be nailed to the Cross, offering His life for the life of the world. For such is the traditional interpretation of his words concerning the sword that was to pierce Mary's soul. (See Lk 2:35) Simeon was inspired by God's Spirit to meet Jesus Christ; to see and to bear witness. Surely he saw things that others never would see, and in fact did not see, in the same situation, For he was "righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him." (Lk 2:25) Yet what Simeon saw, inspired though he was, is much less-at least humanly speaking-than what many others have seen. It is certainly less than what we ourselves have seen who live in the twentieth century of the Christian era.

We who live in the Church of Christ today have seen the Child Jesus. But we have also seen the grown-up Christ. We have seen the Lord not only as a little Child of forty days. But we have learned of the annunciation of the angel to the Virgin. We have been given insight into the miraculous manner of his birth. We have observed His circumcision on the eighth day, and His meeting in the temple with Simeon and Anna on the fortieth. We have stood at the Jordan and witnessed His encounter with the Baptist. We have listened to the testimony of the Forerunner, the friend of the Bridegroom who was sent to prepare His way. We have been present at the baptism, the Epiphany in the Jordan. We have heard the Father's voice and seen the Spirit descending and remaining upon Him, anointing Him in His humanity to be the Lord's Christ, the Messiah of God who is the Lord Himself as God's beloved Son. We have followed Him into the desert to be tempted by the devil. We have seen His words and observed His miracles. We have been confronted with His question: Who do you say that I am? And we have answered with Peter and all of the apostles: You are the Christ, the Son of the living God! And we have gone with Him up to Jerusalem. We have eaten with Him in the upper room, enjoying the Master's hospitality, with uplifted minds. We have stood by the Cross. We have gone to the tomb. We have seen Him raised and glorified. We have been breathed upon and have received His Spirit. The tongues of fire which He came to cast upon the earth have been sent upon us. We have been anointed with His Spirit, filled with power from on high- the very same Spirit that inspired the elder Simeon to know that he would not die before he had seen the Savior, the Spirit that led him that day to the temple and moved him to sing the song that we all now sing each evening of our lives:

For mine eyes have seen Thy salvation!

Our eyes have indeed seen God's salvation. For we have seen Christ. And even more. We have seen those who have seen Christ. We have seen Simeon and Anna, and with them, Mary the Virgin and Joseph. We have seen the Forerunner John, with all of the apostles. We have seen their successors, as well as their predecessors. We have seen the three young men in the fiery furnace of Babylon, and have beheld them singing and dancing in the flames. We have seen and heard the great assembly of forefathers and mothers, and have celebrated their memory with delight. We have observed the patriarchs and prophets who have told us of Christ's coming. And when He appeared, we have seen those who met Him and those who received Him.

Following the apostles, we have observed the confessors and martyrs, and have sung praises to their blood as the seed of the Church. We have glorified the new covenant saints, the fathers and mothers: Basil, Gregory, John, Macrina, Nonna, Anthusa... and the numberless holy people who have seen and loved the Lord down through the ages, just unto our own, to our beloved Saint Herman of Alaska, and our beloved Father Alexander. Humanly speaking we have seen much more than Simeon saw that day in the temple; incomparably more! Yet it may sadly have to be said that with the eyes of our spirits we have seen incomparably less. If this is so, it is no fault of the Lord's. For He has done everything that we might see

Him in the Spirit in the midst of His Church. He has done everything that the words of the letter of Peter in the scriptures could be applied directly to us:

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him, you believe in him and rejoice in him with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls. (1 Pet 1:3-9)

We have not seen Jesus with our human eyes; and we do not now see Him. But we believe in Him and love Him and rejoice in Him with unutterable and exalted joy. We behold Him with the eyes of our spirits when, inspired by His Spirit, we celebrate in the Church each year the Winter Pascha of His Coming.

The Lover of Man,  
Who fulfills everything in the law,  
Is now brought into the temple of God.  
Simeon the elder receives Him in his aged arms crying:  
Let me now depart to the blessed life,  
For today I see You clothed in mortal flesh, The Lord of life and the Master of death.

You have shone forth, O Lord,  
O Light of revelation to the Gentiles.  
You are the Sun of Righteousness,  
Enthroned upon a radiant cloud.  
You have fulfilled the shadows of the law.  
The grace of renewal begins to shine.  
When Simeon received You he cried out in joy:  
Release me now from corruption,  
For today I have seen You, my Master!

Today the holy Mother who is beyond all temples, Enters into the temple of God.  
She reveals to the world its Creator,  
And the Giver of the law.  
Simeon the elder receives Him in his arms.  
He worships Him and cries out:  
Lord now let Your servant depart in peace, For I have seen You-the Savior of our souls  
!2

2Vespers of the last day of the postfeast of the Meeting of the Lord in the Temple.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, available at: 800-204-book]

O Lord, Sun of justice, thou hast appeared as a light for the revelation of the Gentiles, sitting on a bright cloud, fulfilling the shadowy Law and revealing the beginning of the

new grace. Wherefore, when Simeon beheld thee, he lifted his voice, crying, "Lettest thou me depart from corruption; for I have today beheld thee."

Thou wast incarnate as thou wast pleased to be, being carried in the arms of the ever-Virgin, without being separated from thy Godhead in the bosom of the Father; and wast delivered into the hands of Simeon, the God-receiver, O thou who holdest all creation in thy hand. Wherefore, he shouted with joy, crying, "Now lettest thou me, thy servant, depart in peace; for I have beheld thee, O Master."

*Prosomia from Matins of the Feast of the Presentation of the Lord Icon and troparion at:*

<http://www.comeandseeicons.com/festal/lkg04.htm>

## **A Tribute to the Steelers—via Pauline Witkowsky**

Being a Steeler fan means so much more than football. It means being from a corner of the world unlike any other.

It means being from a place where the people are so tough-minded that they have survived the Homestead strikes, the Johnstown flood and most recently the Etna Floods. These people have the DNA of hard work, in mills and mines, without the necessity of complaint. They live simply, with no frills. They don't have movie stars or fancy cars.

Instead, they have simple traditions like kielbasa, Kennywood, and celebrations. They live in distinctive neighborhoods like Polish Hill and the Hill District and all of the surrounding counties.

These people are genuine.

They don't have chic internet cafes and cappuccinos, but they have The Original Hot Dog joint, Primanti's, Eat n' Park and Iron City Beer.

People from Pittsburgh don't have sunny beaches or fancy boats, but the rivers roll gently, connecting the small towns of people whose histories have been built on strength and humility.

People from Pittsburgh don't have the biggest shopping malls or the best nightclubs, but they'll take Friday night high school football and Steeler Sunday over anything.

Steeler football means so much more than you think. It symbolizes a Diaspora of generations who had the best childhood they could imagine.

They ran free without a care or concern in the valleys of those Allegheny Mountains. Their blue-collar world was easy...there was no one to tell them that they lacked material things. There was no one to tell them that they needed more.

As the steel mills closed and the jobs disappeared, some of these people had to leave. While the world benefits because they spread their Pittsburgh values, they long for their home where things were simpler and more pure.

They teach their kids about Jack Lambert, Lynn Swann, Terry Bradshaw, Franco Harris, Jack Ham, L.C. Greenwood, Joe Greene, and Myron Cope in hopes of imparting not just the knowledge, but the feeling that they represented.

They are everywhere, those Terrible Towels. They wave, not just for the team, but for the hearts they left behind. They wave in living rooms in Fort Lauderdale and in the bars of Washington, D.C. They wave all the way to the Seattle Superdome! They wave for the Rooney family, whose values mirror our own—loyalty, grit, and humility. They wave for football players like Jerome Bettis and Hines Ward, whose unselfishness and toughness have allowed sports to be about the game and the team.

Make no mistake that Steeler football is not just about football. I could not be prouder to be from the Pittsburgh area than I am right now! Even if you no longer live in the area, you have South-Western Pennsylvania in your blood no matter where you go.

And deep down in your heart of hearts, you can still hear the Super Bowls of times past, the excitement in everyone's voices, especially our fathers, cousins, and anyone else who gathered around the TV on Football Sundays! Make no mistake, it's just as exciting right now! It's not just about rivalries and who is better than the other, it's about family, tradition and roots! It's more than football, but it's football at its finest! If you now live in Arizona , Colorado , Ohio , Indiana , California , Florida , Nevada , or Texas , be proud of where you were born and who your FIRST favorite football team was!

Go Steelers...Picksburgh GO STILLERS! Ah yes! "Picksburgh"  
Yunz is from the Picksburgh area or maybe you grew up there if:

1. You didn't have a spring break in high school.
2. You walk carefully when it is "slippy" outside.
3. You often go down to the "crick."
4. You've told your children to "red up" their rooms.
5. You can remember telling your little brother/sister to stop being so "nebbby."

6. You've gotten hurt by falling into a "jaggerbush".
7. Your mother or grandmother has been seen wearing a "babushka" on her head.
8. You've "worshed" the clothes.
9. I ask you to hand me one of those "Gum-Bands" an' you actually know what I'm talking about.
10. You know you can't drive too fast on the back roads, because of the deer.
11. You know Beaver Valley, Turtle Crick, Mars, Slippery Rock, Greentree, and New Castle are names of towns. And you've been to most, if not all, of them.
12. A girl walks up to three of her girlfriends and says, "HEY, YENZ GUYS!"
13. You hear "you guyses" and don't think twice. Example: "you guyses hause is nice."
14. You know the three rivers by name and understand that "The Point" isn't just on a writing instrument.
15. Someone refers to "The Mon" or "The Yough" and you know exactly what they're talking about.
16. You remember the blizzard of 1993 (or 1976, or 1950, or 1939, or...) and remember not being able to go outside because the snow was over your head and you would have suffocated.
17. Someone starts the chant, "Here we go Still-ers!" and you join in. In the proper cadence, waving the appropriately colored towel.
18. Bob Prince and "There's a bug loose on the rug." hold special meaning for you.
19. You've either eaten a Farkleberry Tart or know someone who has.
20. You drink pop, eat hoagies, love perogies and one of your favorite sandwiches actually has coleslaw and French-fries ON it.
21. You know what a "still mill" is.
22. You expect temps in the winter to be record-breaking cold and temps in the summer to be record-breaking hot.
23. You know what Eat 'N Park is and frequently ate breakfast there at 2:00 AM after the bar closed and made fun of people.
24. You order "dippy eggs" in a restaurant and get exactly what you wanted.
25. You spent your summers, or a school picnic at Luna Park, Kennywood, Westview, White Swan Park, Sand Castle, or Idlewild.
26. You've been to the Braun's Bread Plant or Story Book Forest for a school field trip. We went to the Heinz plant and the Isaly's plant for Cub Scouts.
27. "Chipped ham" was always in your refrigerator when you was growin'up.

28. You refuse to buy any condiments besides Heinz unless a Pittsburgh athlete's picture is on the side of the container.
29. When you call the dog or the kids you shout, "Kum-mere" and they come.
30. Franco, Roberto, and Mario don't need last names and you can recite their exploits by heart.
31. Food at a wedding reception consists of rigatoni, stuffed cabbage, sauerkraut and Polska kielbasa.

You'll send this on to family and friends who used to live in the Pittsburgh area as well as to those who have never lived there, just so they can appreciate how different western PA really is.  
Wonder how many of yinz guys actually understood all dat?  
Some folks just don't.

**(Just in from a wonderful IUP coop teacher over in Johnstown .)**

***It's winter in Pennsylvania and the gentle breezes blow  
Seventy miles an hour at twenty-five below.  
Oh, how I love Pennsylvania when the snow's up to your butt  
You take a breath of winter and your nose gets frozen shut.  
Yes, the weather here is wonderful so I guess I'll hang around  
I could never leave Pennsylvania 'cause I'm frozen to the ground!!!***

"It is only when you know a boy's environment that you can know what influences to bring to bear." B.P.

Ptolemais is a city of Phoenicia. There is a village nearby called Parasma in which there resided a great elder. He had a disciple named John who was also great and who excelled in obedience. One day the elder sent the disciple to perform a task for him, giving him a little bread to sustain him on the way. The disciple went and completed the task and then came back, bringing the bread with him untouched. When the elder saw the bread, he said to him, "Why did you not eat any of the bread I gave you, my child?" Making a prostration, the disciple said to the elder, "Forgive me, father, but when you blessed the bread and dismissed me, you did not say I was to eat of the bread, and that is why I did not eat it." Amazed at the disciple's discernment, the elder gave him his blessing.

*John Moschus, Leimonarion (The Spiritual Meadow) 56*



Yep, I did a full baptism in an old farm pond once—the church had used the pond for years, but the family that owned it moved. The new owners were happy to let us use the pond. It was a beautiful setting and a beautiful day (albeit very hot)—green grass, blue skies, the congregation all there, wow. I had been married recently and my new bride was there too.

As we walked into the farm pond, I noticed a huge amount of sediment with every step I took. It wasn't until we got about a dozen steps in that the 'sediment' rose top and we realized why there was sooo much sediment. It seemed that the new owners had decided that the septic tank was just too much effort!

"Do you want to continue this?" and he said "yep"—waist (waste?) deep into this pond we go. We (I had another fellow helping me) lay him backwards to baptism him.

Two things about that—I have never had anyone have less water over his nose to cover him, nor have I ever had anyone come back up to standing all by themselves!!!

Oh, and by the way—I didn't have a change of clothes—we were in Lisa's car—which didn't have air conditioning—and we were an hour away from home!!!

*e-mail from Rev. Terry Polen*



## **Holy Ghost Orthodox Church**

**714 Westmoreland Avenue**

**PO Box 3**

**Slickville, PA 15684-0003**

**[724] 468-5581**

[www.holyghostorthodoxchurch.org](http://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, Bishop Robert, 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, Archimandrite Lev, Father Taras Naumenko, Father Nestor Kowal, Father Gabriel Rochell, Father Bill & Pani-Matka Sonia Diakiw, Pani-Matka Linda Oryhon, Father Paul Bigelow, Protodeacon Mykola Dilendorf, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, 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 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Jeff Walewski [thyroid cancer], Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, 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, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C.,

Allie—young girl with leukemia, Heather Kramer, Pete Dimperio, Jane Wartinbee, Steven Sheakley [Pani Gina's cousin], Carmen Talmonti, Matthew—20-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Joseph Mollica, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof, David Buchholz, Yvonne Christy, Myron Spak, Pete Niederberger, Jasmine Walker, Julia Duda, 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.

**This week, February 13-20, is a FAST-FREE WEEK!**

Please remember James John Logue George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men 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 Eighth Grade and Matt’s Sixth 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 13                      Divine Liturgy of Saint John Chrysostom                      10:30 AM  
SUNDAY OF THE PUBLICAN AND THE PHARISEE  
HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH THEM  
MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE, THEODOTA & EUDOXIA-AT  
CANOPUS IN EGYPT; MARTYRS VICTORINUS, VICTOR, NICEPHORUS, CLAUDIUS,  
DIODORUS, SERAPION, & PAPIAS OF EGYPT; MARTYR TYRPHAENES AT CYZICUS;  
SAINT NICETAS OF PERCHEVSKY LAVRA

*Tone 5*

*2 Timothy 3:10-15*

*Luke 18:10-14*

*Litany in Blessed Memory of Walter Burlack—Evelyn Burlack, for their Wedding Anniversary*

*Parastas in Blessed Memory of Emil Paouncic—Debbie & John Paouncic*

**Sunday, February 20**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**SUNDAY OF THE PRODIGAL SON**  
**AFTERFEAST OF THE MEETING OF OUR LORD**  
**PARTHENIUS-BISHOP OF LAMSACUS ON THE HELLESPONT; SAINT LUKE OF MOUNT**  
**STEIRION; 1003 MARTYRS OF NICOMEDIA**

*Tone 6*

1 Corinthians 6:12-20

Luke 15:11-32

**Sunday, February 27**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**MEATFARE SUNDAY—SUNDAY OF THE LAST JUDGMENT**  
**SAINT AUSENTIUS-MONK OF BITHYNIA; SAINT MARON-HERMIT OF SYRIA; SAINT**  
**ABRAHAM-BISHOP OF CHARRES IN MESOPOTAMIA; SAINT CYRIL-EQUAL TO THE**  
**APOSTLES AND TEACHER OF THE SLAVS; SAINT ISAAC-RECLUSE OF THE**  
**PERCEVSKY LAVRA AND 12 GREEK MASTER-BUILDERS OF THE DORMITION**  
**CATHEDRAL IN THE LAVRA; TRANSLATION OF THE RELICS OF PRINCE-MARTYR**  
**MICHAEL & HIS COUNSELOR-SAINT THEODORE OF CHERNIHIV**

*Tone 7*

I Corinthians 8:8-9:2

Matthew 25:31-46

## **BULLETIN INSERT FOR 13 FEBRUARY 2011**

**SUNDAY OF THE PUBLICAN AND THE PHARISEE**

**HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH**  
**THEM MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE,**  
**THEODOTA & EUDOXIA-AT CANOPUS IN EGYPT; MARTYRS VICTORINUS,**  
**VICTOR, NICEPHORUS, CLAUDIUS, DIODORUS, SERAPION, & PAPIAS OF**  
**EGYPT; MARTYR TYRPHAENES AT CYZICUS; SAINT NICETAS OF**  
**PERCHEVSKY LAVRA**

### **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.

**MEETING OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.**

On the Feast of the Meeting of the Lord, the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Lk 2: 22-40).

On the 40th day after birth the God-Infant was taken to the Jerusalem Temple -- the centre of religious life of the God-chosen nation. By the Law of Moses (Lev 12) a woman, having given birth to a child of the male gender, was forbidden for 40 days to enter into the Temple of God. After this interval the mother came to the Temple with the child, so as to offer to the Lord thanksgiving and a purification sacrifice. The MostHoly Virgin, the Mother of God, did not have need for purification, since without defilement she had given birth to the Source of purity and sanctity, but in profound humility she submitted to the precepts of the Law.

At this time there lived at Jerusalem the righteous elder Simeon (the account about him is located under the day of his commemoration -- 3 February). It had been revealed to him that he would not die until he should behold Christ the Saviour. By inspiration from above, the pious elder went to the Temple at that very moment when the MostHoly Mother of God and Righteous Joseph had brought there the Infant Jesus, so as to fulfill the ritual ceremony of the Law. The God-Bearer Simeon took the God-Infant in his arms, and having given thanks to God, he uttered a prophecy about the Saviour of the world: "Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the

face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel" (Lk 2: 29-32).

Righteous Simeon said to the MostHoly Virgin: "Behold, This One is set for the fall and rising up of many in Israel and for the sign spoken against, and for Thee Thyself a sword shalt pierce the soul, so that the thoughts of many hearts might be revealed" (Lk 2: 35).

At the Temple also the 84 year old widow Anna the Prophetess, daughter of Phanuel (Comm. 3 February), "who did not leave the temple, serving God both day and night in fasting and prayer. And she also at that time, having drawn near, glorified the Lord and spake about Him (the God-Infant) to all awaiting deliverance at Jerusalem" (Lk 2: 37-38).

Before the Birth of Christ, all righteous men and women lived by faith in the Future Messiah the Saviour of the world, and they awaited His coming.

The final righteous ones of the closing Old Testament -- Righteous Simeon and the Prophetess Anna -- were deemed worthy to meet at the Temple the Bearer of the New Testament, in the Person of Whom both Divinity and humanity do meet.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. It is known, that on the day of this solemnity were proclaimed sermons by Sainted Bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphylokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). But in spite of its early origin, this feast was not so solemnly celebrated until the VI Century. During the reign of Justinian in the year 528, a catastrophe befell Antioch -- an earthquake, in which many people perished. And upon this misfortune there followed others. In the year 544 there appeared a pestilential plague, daily carrying off several thousand people. During these days of widespread travail, it was revealed to a certain pious christian that the celebration of the Meeting of the Lord should be done more solemnly.

When at the day of the Meeting of the Lord the all-night vigil was finally made with church procession, the disasters at Byzantium ceased. In thanksgiving to God, the Church established in 544 that the Meeting of the Lord should be done more solemnly.

Church melodists adorned this feast with many a church work of song: in the VII Century -- Sainted Andrew ArchBishop of Crete; in the VIII Century -- Sainted Cosma Bishop of Maium, Monk John Damascene, Sainted Germanos Patriarch of Constantinople; and in the IX Century -- Sainted Joseph the Studite, ArchBishop of Thessalonika.

With the event of the Meeting of the Lord is associated the icon of the MostHoly Mother of God named: "the Softening of Evil Hearts" or "Simeon's Prophecy", which it is necessary to distinguish from the icon "Seven Arrows".

The icon "Simeon's Prophecy" symbolises the fulfillment of the prophecy of the righteous elder Simeon: "for Thee Thyself a sword shalt pierce the soul" (Lk 2: 35).

## **The Meeting of the Lord in the Temple**

The Christmas~Epiphany season comes to an end with the feast of the Meeting of the Lord in the Temple on the second of February, forty days after the feast of the Savior's birth. Like most major festivals of the Church, the feast of the Lord's Meeting is kept with an eight-day postfeast celebration. The conclusion of this festival brings to a close the liturgical cycle which began at the beginning of the Christmas fast.

According to the Gospel of Saint Luke, Jesus was brought to the temple on the fortieth day after His birth in obedience to the Mosaic law which He as the Messiah had come to fulfill.

And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons."

The liturgy of the Church is clear about why this act of submission to the law of Moses was performed. We have already seen it in the act of Jesus' circumcision. The Lord had to do all things according to God's law so that in Him the law might be literally fulfilled in all of its details, and that this fulfillment might be given to all who accept Him.

Today He who once gave the law to Moses on Sinai Submits Himself to the ordinances of the law, For our sake becoming as we are, in His compassion. Now the God of purity as a holy Child has opened a pure womb, ..

And as God is brought as an offering to Himself, Setting Us free from the curse of the law, And granting light to our souls.<sup>1</sup>

When the Lord Jesus is brought by His parents to the temple, He is met there by the old man Simeon and the old woman Anna. It is from this meeting in the temple that the festival gets its name in the Orthodox Church.<sup>2</sup> This meeting is spiritually and theologically significant it tells us that the Old is over and that the New has come. It tells us that the two covenants have now met: Israel has accomplished its God-given task in producing the Messiah. The promises made to Abraham in the beginning of the nation's calling have now been fulfilled. Israel's glory has dawned in the person of Christ who is now encountered in the world as the "light of revelation to the Gentiles." In Him the whole world is illumined and saved. The New Testament has come. God's final covenant community is established on earth. In Abraham's seed all the families of the world have been blessed. The old man and the old woman who meet Jesus in the temple and recognize Him for who He is symbolize in their oldness the passing away of the ancient customs, rituals and laws which were "but a shadow of the good things to come instead of the true form of these realities." (Heb .10:1) For, as the apostle Paul has said in another place, the ancient laws were "only a shadow of what is to come, but the substance belongs to Christ" who has brought to the whole world a "new creation." (Col 2:17, 1 Cor 5:17, .Ga1-6:15)

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see

death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."

(.) And there was a prophetess Anna, the daughter of Phanuel of the tribe of Asher; she was of a great age having lived with her husband seven years from her virginity, and as a widow till she was eighty -four. She did not depart from the temple, worshipping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. (Lk 2:25-38)

The old testament readings for the feast of the Meeting tell how the children born to the people of Israel, male and female, were to be offered in the temple with sacrifices and prayers. They also tell how the prophet Isaiah saw the Lord in a vision, enthroned in the Jerusalem temple, and prophesied that this same Lord would be worshipped by none other than the Egyptians, the very symbol of the hostile Gentiles who violently opposed the people of Israel and their God.<sup>3</sup>

In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its borders. It will be a sign and a witness to the Lord-of hosts in the land of Egypt; when they cry to the Lord because of oppressors he will send them a savior, and will defend and deliver them. And the Lord will make himself known to the Egyptians and the Egyptians will know the Lord in that day and worship.

and they will make vows to the Lord and perform them. (Isaiah 19:19-21)

Not only Egypt, but the whole world has received a Savior in the person of the Lord's Messiah; the Messiah who is Himself the Lord in human flesh. This is the astounding proclamation of the Meeting of the Lord in the temple. It is the reason for the great celebration which concludes the Winter Pascha.

He who is borne on high by the cherubim, And praised in hymns by the seraphim, Is brought today to the temple according to the law.

He rests on the arms of the old man as on a throne.

He receives from Joseph gifts befitting God:

A pair of doves which symbolize the spotless Church And the newly-chosen people from among the Gentiles, And two young pigeons, for He Who is presented is the originator of the two covenants, both old and new.

Simeon has now been granted the fulfillment of the prophecies concerning himself, And he blesses Mary, the Virgin and Theotokos, Foretelling in figures the passion of her Son.

From Him he begs release from this life, crying aloud:

Now let me depart in peace, O Master,

As You have promised me,

For I have seen the pre-eternal Light !<sup>4</sup>

Rejoice, O Virgin Theotokos, full of grace!

From you shone the Sun of Righteousness, Christ our God!



Enlightening those who sat in darkness.

Rejoice, and be glad, O righteous Elder, 'You accepted in your arms the Redeemer of our souls, Who grants us the resurrection !5

1 Vespers of the feast.

2 In the Christian west this feast is called the Purification of Mary.

3 The old testamental readings from Exodus, Leviticus and Numbers.

4 Vespers of the feast.

5 Troparion of the feast.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, 1984; available at: 800-204-book.]

### **Mine Eyes Have Seen Thy Salvation**

When the elder Simeon held the Christ Child in his arms at their meeting in the temple on the fortieth day after Jesus' birth, he said that he was now ready to die. He could depart in peace because his eyes had seen the Lord's Christ, the salvation which God had prepared from the foundation of the world which was now revealed in the presence of all people. According to St. Luke's Gospel, Simeon sang a song when he held the Christ Child in his arms and blessed God His Father. This canticle has become part of the Orthodox liturgy, being sung every evening at Vespers.

**Lord, now lettest Thou Thy servant depart in peace, According to Thy word, For mine eyes have seen Thy salvation Which Thou hast prepared before the face of all people, A light to enlighten the Gentiles, And the glory of Thy people, Israel.'**

These words of the elder Simeon are placed on the lips of all Christians at the end of each day, which is the beginning of each liturgical day (for the Bible says that "there was evening and there was morning, one day," Gen 1:5), because all who have met the Lord are ready to die, for their eyes have beheld the salvation of the world.

The elder Simeon was inspired by the Holy Spirit to go to meet the Child Jesus in the temple. He was inspired by the [*See Lk 2:29-32. The translation here is that normally used at Orthodox liturgical services.*] Spirit to know that he would not die before he had seen Him. He was inspired to recognize Him at His coming. He was inspired to proclaim Him as the Messiah who was "set for the fall and rising of many in Israel, and for a sign that is spoken against . . . that the thoughts of many hearts may be re-vealed." (Lk 2:34-35) And he was inspired to predict the sufferings which His mother Mary would endure when He would be nailed to the Cross, offering His life for the life of the world. For such is the traditional interpretation of his words concerning the sword that was to pierce Mary's soul. (See Lk 2:35) Simeon was inspired by God's Spirit to meet Jesus Christ; to see and to bear witness. Surely he saw things that others never would see, and in fact did not see, in the same situation, For he was "righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him." (Lk 2:25) Yet what Simeon saw, inspired though he was, is much less-at least humanly speaking-than what many others have seen. It is certainly less than what we ourselves have seen who live in the twentieth century of the Christian era.

We who live in the Church of Christ today have seen the Child Jesus. But we have also seen the grown-up Christ. We have seen the Lord not only as a little Child of forty days. But we have learned of the annunciation of the angel to the Virgin. We have been given insight into the miraculous manner of his birth. We have observed His circumcision on the eighth day, and His meeting in the temple with Simeon and Anna on the fortieth. We have stood at the Jordan and witnessed His encounter with the Baptist. We have listened to the testimony of the Forerunner, the friend of the Bridegroom who was sent to prepare His way. We have been present at the baptism, the Epiphany in the Jordan. We have heard the Father's voice and seen the Spirit descending and remaining upon Him, anointing Him in His humanity to be the Lord's Christ, the Messiah of God who is the Lord Himself as God's beloved Son. We have followed Him into the desert to be tempted by the devil. We have seen His words and observed His miracles. We have been confronted with His question: Who do you say that I am? And we have answered with Peter and all of the apostles: You are the Christ, the Son of the living God! And we have gone with Him up to Jerusalem. We have eaten with Him in the upper room, enjoying the Master's hospitality, with uplifted minds. We have stood by the Cross. We have gone to the tomb. We have seen Him raised and glorified. We have been breathed upon and have received His Spirit. The tongues of fire which He came to cast upon the earth have been sent upon us. We have been anointed with His Spirit, filled with power from on high- the very same Spirit that inspired the elder Simeon to know that he would not die before he had seen the Savior, the Spirit that led him that day to the temple and moved him to sing the song that we all now sing each evening of our lives:

For mine eyes have seen Thy salvation!

Our eyes have indeed seen God's salvation. For we have seen Christ. And even more. We have seen those who have seen Christ. We have seen Simeon and Anna, and with them, Mary the Virgin and Joseph. We have seen the Forerunner John, with all of the apostles. We have seen their successors, as well as their predecessors. We have seen the three young men in the fiery furnace of Babylon, and have beheld them singing and dancing in the flames. We have seen and heard the great assembly of forefathers and mothers, and have celebrated their memory with delight. We have observed the patriarchs and prophets who have told us of Christ's coming. And when He appeared, we have seen those who met Him and those who received Him.

Following the apostles, we have observed the confessors and martyrs, and have sung praises to their blood as the seed of the Church. We have glorified the new covenant saints, the fathers and mothers: Basil, Gregory, John, Macrina, Nonna, Anthusa... and the numberless holy people who have seen and loved the Lord down through the ages, just unto our own, to our beloved Saint Herman of Alaska, and our beloved Father Alexander. Humanly speaking we have seen much more than Simeon saw that day in the temple; incomparably more! Yet it may sadly have to be said that with the eyes of our spirits we have seen incomparably less. If this is so, it is no fault of the Lord's. For He has done everything that we might see

Him in the Spirit in the midst of His Church. He has done everything that the words of the letter of Peter in the scriptures could be applied directly to us:

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him, you believe in him and rejoice in him with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls. (1 Pet 1:3-9)

We have not seen Jesus with our human eyes; and we do not now see Him. But we believe in Him and love Him and rejoice in Him with unutterable and exalted joy. We behold Him with the eyes of our spirits when, inspired by His Spirit, we celebrate in the Church each year the Winter Pascha of His Coming.

The Lover of Man,  
Who fulfills everything in the law,  
Is now brought into the temple of God.  
Simeon the elder receives Him in his aged arms crying:  
Let me now depart to the blessed life,  
For today I see You clothed in mortal flesh, The Lord of life and the Master of death.

You have shone forth, O Lord,  
O Light of revelation to the Gentiles.  
You are the Sun of Righteousness,  
Enthroned upon a radiant cloud.  
You have fulfilled the shadows of the law.  
The grace of renewal begins to shine.  
When Simeon received You he cried out in joy:  
Release me now from corruption,  
For today I have seen You, my Master!

Today the holy Mother who is beyond all temples, Enters into the temple of God.  
She reveals to the world its Creator,  
And the Giver of the law.  
Simeon the elder receives Him in his arms.  
He worships Him and cries out:  
Lord now let Your servant depart in peace, For I have seen You-the Savior of our souls  
!2

2Vespers of the last day of the postfeast of the Meeting of the Lord in the Temple.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, available at: 800-204-book]

O Lord, Sun of justice, thou hast appeared as a light for the revelation of the Gentiles, sitting on a bright cloud, fulfilling the shadowy Law and revealing the beginning of the

new grace. Wherefore, when Simeon beheld thee, he lifted his voice, crying, "Lettest thou me depart from corruption; for I have today beheld thee."

Thou wast incarnate as thou wast pleased to be, being carried in the arms of the ever-Virgin, without being separated from thy Godhead in the bosom of the Father; and wast delivered into the hands of Simeon, the God-receiver, O thou who holdest all creation in thy hand. Wherefore, he shouted with joy, crying, "Now lettest thou me, thy servant, depart in peace; for I have beheld thee, O Master."

*Prosomia from Matins of the Feast of the Presentation of the Lord Icon and troparion at:*

<http://www.comeandseeicons.com/festal/lkg04.htm>

## **A Tribute to the Steelers—via Pauline Witkowsky**

Being a Steeler fan means so much more than football. It means being from a corner of the world unlike any other.

It means being from a place where the people are so tough-minded that they have survived the Homestead strikes, the Johnstown flood and most recently the Etna Floods. These people have the DNA of hard work, in mills and mines, without the necessity of complaint. They live simply, with no frills. They don't have movie stars or fancy cars.

Instead, they have simple traditions like kielbasa, Kennywood, and celebrations. They live in distinctive neighborhoods like Polish Hill and the Hill District and all of the surrounding counties.

These people are genuine.

They don't have chic internet cafes and cappuccinos, but they have The Original Hot Dog joint, Primanti's, Eat n' Park and Iron City Beer.

People from Pittsburgh don't have sunny beaches or fancy boats, but the rivers roll gently, connecting the small towns of people whose histories have been built on strength and humility.

People from Pittsburgh don't have the biggest shopping malls or the best nightclubs, but they'll take Friday night high school football and Steeler Sunday over anything.

Steeler football means so much more than you think. It symbolizes a Diaspora of generations who had the best childhood they could imagine.

They ran free without a care or concern in the valleys of those Allegheny Mountains. Their blue-collar world was easy...there was no one to tell them that they lacked material things. There was no one to tell them that they needed more.

As the steel mills closed and the jobs disappeared, some of these people had to leave. While the world benefits because they spread their Pittsburgh values, they long for their home where things were simpler and more pure.

They teach their kids about Jack Lambert, Lynn Swann, Terry Bradshaw, Franco Harris, Jack Ham, L.C. Greenwood, Joe Greene, and Myron Cope in hopes of imparting not just the knowledge, but the feeling that they represented.

They are everywhere, those Terrible Towels. They wave, not just for the team, but for the hearts they left behind. They wave in living rooms in Fort Lauderdale and in the bars of Washington, D.C. They wave all the way to the Seattle Superdome! They wave for the Rooney family, whose values mirror our own—loyalty, grit, and humility. They wave for football players like Jerome Bettis and Hines Ward, whose unselfishness and toughness have allowed sports to be about the game and the team.

Make no mistake that Steeler football is not just about football. I could not be prouder to be from the Pittsburgh area than I am right now! Even if you no longer live in the area, you have South-Western Pennsylvania in your blood no matter where you go.

And deep down in your heart of hearts, you can still hear the Super Bowls of times past, the excitement in everyone's voices, especially our fathers, cousins, and anyone else who gathered around the TV on Football Sundays! Make no mistake, it's just as exciting right now! It's not just about rivalries and who is better than the other, it's about family, tradition and roots! It's more than football, but it's football at its finest! If you now live in Arizona , Colorado , Ohio , Indiana , California , Florida , Nevada , or Texas , be proud of where you were born and who your FIRST favorite football team was!

Go Steelers...Picksburgh GO STILLERS! Ah yes! "Picksburgh"  
Yunz is from the Picksburgh area or maybe you grew up there if:

1. You didn't have a spring break in high school.
2. You walk carefully when it is "slippy" outside.
3. You often go down to the "crick."
4. You've told your children to "red up" their rooms.
5. You can remember telling your little brother/sister to stop being so "nebbby."

6. You've gotten hurt by falling into a "jaggerbush".
7. Your mother or grandmother has been seen wearing a "babushka" on her head.
8. You've "worshed" the clothes.
9. I ask you to hand me one of those "Gum-Bands" an' you actually know what I'm talking about.
10. You know you can't drive too fast on the back roads, because of the deer.
11. You know Beaver Valley, Turtle Crick, Mars, Slippery Rock, Greentree, and New Castle are names of towns. And you've been to most, if not all, of them.
12. A girl walks up to three of her girlfriends and says, "HEY, YENZ GUYS!"
13. You hear "you guyses" and don't think twice. Example: "you guyses hause is nice."
14. You know the three rivers by name and understand that "The Point" isn't just on a writing instrument.
15. Someone refers to "The Mon" or "The Yough" and you know exactly what they're talking about.
16. You remember the blizzard of 1993 (or 1976, or 1950, or 1939, or...) and remember not being able to go outside because the snow was over your head and you would have suffocated.
17. Someone starts the chant, "Here we go Still-ers!" and you join in. In the proper cadence, waving the appropriately colored towel.
18. Bob Prince and "There's a bug loose on the rug." hold special meaning for you.
19. You've either eaten a Farkleberry Tart or know someone who has.
20. You drink pop, eat hoagies, love perogies and one of your favorite sandwiches actually has coleslaw and French-fries ON it.
21. You know what a "still mill" is.
22. You expect temps in the winter to be record-breaking cold and temps in the summer to be record-breaking hot.
23. You know what Eat 'N Park is and frequently ate breakfast there at 2:00 AM after the bar closed and made fun of people.
24. You order "dippy eggs" in a restaurant and get exactly what you wanted.
25. You spent your summers, or a school picnic at Luna Park, Kennywood, Westview, White Swan Park, Sand Castle, or Idlewild.
26. You've been to the Braun's Bread Plant or Story Book Forest for a school field trip. We went to the Heinz plant and the Isaly's plant for Cub Scouts.
27. "Chipped ham" was always in your refrigerator when you was growin'up.

28. You refuse to buy any condiments besides Heinz unless a Pittsburgh athlete's picture is on the side of the container.
29. When you call the dog or the kids you shout, "Kum-mere" and they come.
30. Franco, Roberto, and Mario don't need last names and you can recite their exploits by heart.
31. Food at a wedding reception consists of rigatoni, stuffed cabbage, sauerkraut and Polska kielbasa.

You'll send this on to family and friends who used to live in the Pittsburgh area as well as to those who have never lived there, just so they can appreciate how different western PA really is.  
Wonder how many of yinz guys actually understood all dat?  
Some folks just don't.

**(Just in from a wonderful IUP coop teacher over in Johnstown .)**

***It's winter in Pennsylvania and the gentle breezes blow  
Seventy miles an hour at twenty-five below.  
Oh, how I love Pennsylvania when the snow's up to your butt  
You take a breath of winter and your nose gets frozen shut.  
Yes, the weather here is wonderful so I guess I'll hang around  
I could never leave Pennsylvania 'cause I'm frozen to the ground!!!***

"It is only when you know a boy's environment that you can know what influences to bring to bear." B.P.

Ptolemais is a city of Phoenicia. There is a village nearby called Parasma in which there resided a great elder. He had a disciple named John who was also great and who excelled in obedience. One day the elder sent the disciple to perform a task for him, giving him a little bread to sustain him on the way. The disciple went and completed the task and then came back, bringing the bread with him untouched. When the elder saw the bread, he said to him, "Why did you not eat any of the bread I gave you, my child?" Making a prostration, the disciple said to the elder, "Forgive me, father, but when you blessed the bread and dismissed me, you did not say I was to eat of the bread, and that is why I did not eat it." Amazed at the disciple's discernment, the elder gave him his blessing.

*John Moschus, Leimonarion (The Spiritual Meadow) 56*

Yep, I did a full baptism in an old farm pond once—the church had used the pond for years, but the family that owned it moved. The new owners were happy to let us use the pond. It was a beautiful setting and a beautiful day (albeit very hot)—green grass, blue skies, the congregation all there, wow. I had been married recently and my new bride was there too.

As we walked into the farm pond, I noticed a huge amount of sediment with every step I took. It wasn't until we got about a dozen steps in that the 'sediment' rose top and we realized why there was sooo much sediment. It seemed that the new owners had decided that the septic tank was just too much effort!

"Do you want to continue this?" and he said "yep"—waist (waste?) deep into this pond we go. We (I had another fellow helping me) lay him backwards to baptism him.

Two things about that—I have never had anyone have less water over his nose to cover him, nor have I ever had anyone come back up to standing all by themselves!!!

Oh, and by the way—I didn't have a change of clothes—we were in Lisa's car—which didn't have air conditioning—and we were an hour away from home!!!

*e-mail from Rev. Terry Polen*





## **Holy Ghost Orthodox Church**

**714 Westmoreland Avenue**

**PO Box 3**

**Slickville, PA 15684-0003**

**[724] 468-5581**

[www.holyghostorthodoxchurch.org](http://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, Bishop Robert, 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, Archimandrite Lev, Father Taras Naumenko, Father Nestor Kowal, Father Gabriel Rochell, Father Bill & Pani-Matka Sonia Diakiw, Pani-Matka Linda Oryhon, Father Paul Bigelow, Protodeacon Mykola Dilendorf, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, 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 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Jeff Walewski [thyroid cancer], Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, 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, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C.,

Allie—young girl with leukemia, Heather Kramer, Pete Dimperio, Jane Wartinbee, Steven Sheakley [Pani Gina's cousin], Carmen Talmonti, Matthew—20-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Joseph Mollica, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof, David Buchholz, Yvonne Christy, Myron Spak, Pete Niederberger, Jasmine Walker, Julia Duda, 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.

**This week, February 13-20, is a FAST-FREE WEEK!**

Please remember James John Logue George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men 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 Eighth Grade and Matt’s Sixth 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 13                      Divine Liturgy of Saint John Chrysostom                      10:30 AM  
SUNDAY OF THE PUBLICAN AND THE PHARISEE  
HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH THEM  
MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE, THEODOTA & EUDOXIA-AT  
CANOPUS IN EGYPT; MARTYRS VICTORINUS, VICTOR, NICEPHORUS, CLAUDIUS,  
DIODORUS, SERAPION, & PAPIAS OF EGYPT; MARTYR TYRPHAENES AT CYZICUS;  
SAINT NICETAS OF PERCHEVSKY LAVRA

*Tone 5*

*2 Timothy 3:10-15*

*Luke 18:10-14*

*Litany in Blessed Memory of Walter Burlack—Evelyn Burlack, for their Wedding Anniversary*

*Parastas in Blessed Memory of Emil Paouncic—Debbie & John Paouncic*

**Sunday, February 20**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**SUNDAY OF THE PRODIGAL SON**  
**AFTERFEAST OF THE MEETING OF OUR LORD**  
**PARTHENIUS-BISHOP OF LAMSACUS ON THE HELLESPONT; SAINT LUKE OF MOUNT**  
**STEIRION; 1003 MARTYRS OF NICOMEDIA**

*Tone 6*

1 Corinthians 6:12-20

Luke 15:11-32

**Sunday, February 27**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**MEATFARE SUNDAY—SUNDAY OF THE LAST JUDGMENT**  
**SAINT AUSENTIUS-MONK OF BITHYNIA; SAINT MARON-HERMIT OF SYRIA; SAINT**  
**ABRAHAM-BISHOP OF CHARRES IN MESOPOTAMIA; SAINT CYRIL-EQUAL TO THE**  
**APOSTLES AND TEACHER OF THE SLAVS; SAINT ISAAC-RECLUSE OF THE**  
**PERCEVSKY LAVRA AND 12 GREEK MASTER-BUILDERS OF THE DORMITION**  
**CATHEDRAL IN THE LAVRA; TRANSLATION OF THE RELICS OF PRINCE-MARTYR**  
**MICHAEL & HIS COUNSELOR-SAINT THEODORE OF CHERNIHIV**

*Tone 7*

I Corinthians 8:8-9:2

Matthew 25:31-46

## **BULLETIN INSERT FOR 13 FEBRUARY 2011**

**SUNDAY OF THE PUBLICAN AND THE PHARISEE**

**HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH**  
**THEM MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE,**  
**THEODOTA & EUDOXIA-AT CANOPUS IN EGYPT; MARTYRS VICTORINUS,**  
**VICTOR, NICEPHORUS, CLAUDIUS, DIODORUS, SERAPION, & PAPIAS OF**  
**EGYPT; MARTYR TYRPHAENES AT CYZICUS; SAINT NICETAS OF**  
**PERCHEVSKY LAVRA**

### **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.

**MEETING OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.**

On the Feast of the Meeting of the Lord, the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Lk 2: 22-40).

On the 40th day after birth the God-Infant was taken to the Jerusalem Temple -- the centre of religious life of the God-chosen nation. By the Law of Moses (Lev 12) a woman, having given birth to a child of the male gender, was forbidden for 40 days to enter into the Temple of God. After this interval the mother came to the Temple with the child, so as to offer to the Lord thanksgiving and a purification sacrifice. The MostHoly Virgin, the Mother of God, did not have need for purification, since without defilement she had given birth to the Source of purity and sanctity, but in profound humility she submitted to the precepts of the Law.

At this time there lived at Jerusalem the righteous elder Simeon (the account about him is located under the day of his commemoration -- 3 February). It had been revealed to him that he would not die until he should behold Christ the Saviour. By inspiration from above, the pious elder went to the Temple at that very moment when the MostHoly Mother of God and Righteous Joseph had brought there the Infant Jesus, so as to fulfill the ritual ceremony of the Law. The God-Bearer Simeon took the God-Infant in his arms, and having given thanks to God, he uttered a prophecy about the Saviour of the world: "Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the

face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel" (Lk 2: 29-32).

Righteous Simeon said to the MostHoly Virgin: "Behold, This One is set for the fall and rising up of many in Israel and for the sign spoken against, and for Thee Thyself a sword shalt pierce the soul, so that the thoughts of many hearts might be revealed" (Lk 2: 35).

At the Temple also the 84 year old widow Anna the Prophetess, daughter of Phanuel (Comm. 3 February), "who did not leave the temple, serving God both day and night in fasting and prayer. And she also at that time, having drawn near, glorified the Lord and spake about Him (the God-Infant) to all awaiting deliverance at Jerusalem" (Lk 2: 37-38).

Before the Birth of Christ, all righteous men and women lived by faith in the Future Messiah the Saviour of the world, and they awaited His coming.

The final righteous ones of the closing Old Testament -- Righteous Simeon and the Prophetess Anna -- were deemed worthy to meet at the Temple the Bearer of the New Testament, in the Person of Whom both Divinity and humanity do meet.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. It is known, that on the day of this solemnity were proclaimed sermons by Sainted Bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphylokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). But in spite of its early origin, this feast was not so solemnly celebrated until the VI Century. During the reign of Justinian in the year 528, a catastrophe befell Antioch -- an earthquake, in which many people perished. And upon this misfortune there followed others. In the year 544 there appeared a pestilential plague, daily carrying off several thousand people. During these days of widespread travail, it was revealed to a certain pious christian that the celebration of the Meeting of the Lord should be done more solemnly.

When at the day of the Meeting of the Lord the all-night vigil was finally made with church procession, the disasters at Byzantium ceased. In thanksgiving to God, the Church established in 544 that the Meeting of the Lord should be done more solemnly.

Church melodists adorned this feast with many a church work of song: in the VII Century -- Sainted Andrew ArchBishop of Crete; in the VIII Century -- Sainted Cosma Bishop of Maium, Monk John Damascene, Sainted Germanos Patriarch of Constantinople; and in the IX Century -- Sainted Joseph the Studite, ArchBishop of Thessalonika.

With the event of the Meeting of the Lord is associated the icon of the MostHoly Mother of God named: "the Softening of Evil Hearts" or "Simeon's Prophecy", which it is necessary to distinguish from the icon "Seven Arrows".

The icon "Simeon's Prophecy" symbolises the fulfillment of the prophecy of the righteous elder Simeon: "for Thee Thyself a sword shalt pierce the soul" (Lk 2: 35).

## **The Meeting of the Lord in the Temple**

The Christmas~Epiphany season comes to an end with the feast of the Meeting of the Lord in the Temple on the second of February, forty days after the feast of the Savior's birth. Like most major festivals of the Church, the feast of the Lord's Meeting is kept with an eight-day postfeast celebration. The conclusion of this festival brings to a close the liturgical cycle which began at the beginning of the Christmas fast.

According to the Gospel of Saint Luke, Jesus was brought to the temple on the fortieth day after His birth in obedience to the Mosaic law which He as the Messiah had come to fulfill.

And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons."

The liturgy of the Church is clear about why this act of submission to the law of Moses was performed. We have already seen it in the act of Jesus' circumcision. The Lord had to do all things according to God's law so that in Him the law might be literally fulfilled in all of its details, and that this fulfillment might be given to all who accept Him.

Today He who once gave the law to Moses on Sinai Submits Himself to the ordinances of the law, For our sake becoming as we are, in His compassion. Now the God of purity as a holy Child has opened a pure womb, ..

And as God is brought as an offering to Himself, Setting Us free from the curse of the law, And granting light to our souls.<sup>1</sup>

When the Lord Jesus is brought by His parents to the temple, He is met there by the old man Simeon and the old woman Anna. It is from this meeting in the temple that the festival gets its name in the Orthodox Church.<sup>2</sup> This meeting is spiritually and theologically significant it tells us that the Old is over and that the New has come. It tells us that the two covenants have now met: Israel has accomplished its God-given task in producing the Messiah. The promises made to Abraham in the beginning of the nation's calling have now been fulfilled. Israel's glory has dawned in the person of Christ who is now encountered in the world as the "light of revelation to the Gentiles." In Him the whole world is illumined and saved. The New Testament has come. God's final covenant community is established on earth. In Abraham's seed all the families of the world have been blessed. The old man and the old woman who meet Jesus in the temple and recognize Him for who He is symbolize in their oldness the passing away of the ancient customs, rituals and laws which were "but a shadow of the good things to come instead of the true form of these realities." (Heb .10:1) For, as the apostle Paul has said in another place, the ancient laws were "only a shadow of what is to come, but the substance belongs to Christ" who has brought to the whole world a "new creation." (Col 2:17, 1 Cor 5:17, .Ga1-6:15)

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see

death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."

(.) And there was a prophetess Anna, the daughter of Phanuel of the tribe of Asher; she was of a great age having lived with her husband seven years from her virginity, and as a widow till she was eighty -four. She did not depart from the temple, worshipping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. (Lk 2:25-38)

The old testament readings for the feast of the Meeting tell how the children born to the people of Israel, male and female, were to be offered in the temple with sacrifices and prayers. They also tell how the prophet Isaiah saw the Lord in a vision, enthroned in the Jerusalem temple, and prophesied that this same Lord would be worshipped by none other than the Egyptians, the very symbol of the hostile Gentiles who violently opposed the people of Israel and their God.<sup>3</sup>

In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its borders. It will be a sign and a witness to the Lord-of hosts in the land of Egypt; when they cry to the Lord because of oppressors he will send them a savior, and will defend and deliver them. And the Lord will make himself known to the Egyptians and the Egyptians will know the Lord in that day and worship.

and they will make vows to the Lord and perform them. (Isaiah 19:19-21)

Not only Egypt, but the whole world has received a Savior in the person of the Lord's Messiah; the Messiah who is Himself the Lord in human flesh. This is the astounding proclamation of the Meeting of the Lord in the temple. It is the reason for the great celebration which concludes the Winter Pascha.

He who is borne on high by the cherubim, And praised in hymns by the seraphim, Is brought today to the temple according to the law.

He rests on the arms of the old man as on a throne.

He receives from Joseph gifts befitting God:

A pair of doves which symbolize the spotless Church And the newly-chosen people from among the Gentiles, And two young pigeons, for He Who is presented is the originator of the two covenants, both old and new.

Simeon has now been granted the fulfillment of the prophecies concerning himself, And he blesses Mary, the Virgin and Theotokos, Foretelling in figures the passion of her Son.

From Him he begs release from this life, crying aloud:

Now let me depart in peace, O Master,

As You have promised me,

For I have seen the pre-eternal Light !<sup>4</sup>

Rejoice, O Virgin Theotokos, full of grace!

From you shone the Sun of Righteousness, Christ our God!

Enlightening those who sat in darkness.

Rejoice, and be glad, O righteous Elder, 'You accepted in your arms the Redeemer of our souls, Who grants us the resurrection !5

1 Vespers of the feast.

2 In the Christian west this feast is called the Purification of Mary.

3 The old testamental readings from Exodus, Leviticus and Numbers.

4 Vespers of the feast.

5 Troparion of the feast.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, 1984; available at: 800-204-book.]

### **Mine Eyes Have Seen Thy Salvation**

When the elder Simeon held the Christ Child in his arms at their meeting in the temple on the fortieth day after Jesus' birth, he said that he was now ready to die. He could depart in peace because his eyes had seen the Lord's Christ, the salvation which God had prepared from the foundation of the world which was now revealed in the presence of all people. According to St. Luke's Gospel, Simeon sang a song when he held the Christ Child in his arms and blessed God His Father. This canticle has become part of the Orthodox liturgy, being sung every evening at Vespers.

**Lord, now lettest Thou Thy servant depart in peace, According to Thy word, For mine eyes have seen Thy salvation Which Thou hast prepared before the face of all people, A light to enlighten the Gentiles, And the glory of Thy people, Israel.'**

These words of the elder Simeon are placed on the lips of all Christians at the end of each day, which is the beginning of each liturgical day (for the Bible says that "there was evening and there was morning, one day," Gen 1:5), because all who have met the Lord are ready to die, for their eyes have beheld the salvation of the world.

The elder Simeon was inspired by the Holy Spirit to go to meet the Child Jesus in the temple. He was inspired by the [*See Lk 2:29-32. The translation here is that normally used at Orthodox liturgical services.*] Spirit to know that he would not die before he had seen Him. He was inspired to recognize Him at His coming. He was inspired to proclaim Him as the Messiah who was "set for the fall and rising of many in Israel, and for a sign that is spoken against . . . that the thoughts of many hearts may be re-vealed." (Lk 2:34-35) And he was inspired to predict the sufferings which His mother Mary would endure when He would be nailed to the Cross, offering His life for the life of the world. For such is the traditional interpretation of his words concerning the sword that was to pierce Mary's soul. (See Lk 2:35) Simeon was inspired by God's Spirit to meet Jesus Christ; to see and to bear witness. Surely he saw things that others never would see, and in fact did not see, in the same situation, For he was "righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him." (Lk 2:25) Yet what Simeon saw, inspired though he was, is much less-at least humanly speaking-than what many others have seen. It is certainly less than what we ourselves have seen who live in the twentieth century of the Christian era.



We who live in the Church of Christ today have seen the Child Jesus. But we have also seen the grown-up Christ. We have seen the Lord not only as a little Child of forty days. But we have learned of the annunciation of the angel to the Virgin. We have been given insight into the miraculous manner of his birth. We have observed His circumcision on the eighth day, and His meeting in the temple with Simeon and Anna on the fortieth. We have stood at the Jordan and witnessed His encounter with the Baptist. We have listened to the testimony of the Forerunner, the friend of the Bridegroom who was sent to prepare His way. We have been present at the baptism, the Epiphany in the Jordan. We have heard the Father's voice and seen the Spirit descending and remaining upon Him, anointing Him in His humanity to be the Lord's Christ, the Messiah of God who is the Lord Himself as God's beloved Son. We have followed Him into the desert to be tempted by the devil. We have seen His words and observed His miracles. We have been confronted with His question: Who do you say that I am? And we have answered with Peter and all of the apostles: You are the Christ, the Son of the living God! And we have gone with Him up to Jerusalem. We have eaten with Him in the upper room, enjoying the Master's hospitality, with uplifted minds. We have stood by the Cross. We have gone to the tomb. We have seen Him raised and glorified. We have been breathed upon and have received His Spirit. The tongues of fire which He came to cast upon the earth have been sent upon us. We have been anointed with His Spirit, filled with power from on high- the very same Spirit that inspired the elder Simeon to know that he would not die before he had seen the Savior, the Spirit that led him that day to the temple and moved him to sing the song that we all now sing each evening of our lives:

For mine eyes have seen Thy salvation!

Our eyes have indeed seen God's salvation. For we have seen Christ. And even more. We have seen those who have seen Christ. We have seen Simeon and Anna, and with them, Mary the Virgin and Joseph. We have seen the Forerunner John, with all of the apostles. We have seen their successors, as well as their predecessors. We have seen the three young men in the fiery furnace of Babylon, and have beheld them singing and dancing in the flames. We have seen and heard the great assembly of forefathers and mothers, and have celebrated their memory with delight. We have observed the patriarchs and prophets who have told us of Christ's coming. And when He appeared, we have seen those who met Him and those who received Him.

Following the apostles, we have observed the confessors and martyrs, and have sung praises to their blood as the seed of the Church. We have glorified the new covenant saints, the fathers and mothers: Basil, Gregory, John, Macrina, Nonna, Anthusa... and the numberless holy people who have seen and loved the Lord down through the ages, just unto our own, to our beloved Saint Herman of Alaska, and our beloved Father Alexander. Humanly speaking we have seen much more than Simeon saw that day in the temple; incomparably more! Yet it may sadly have to be said that with the eyes of our spirits we have seen incomparably less. If this is so, it is no fault of the Lord's. For He has done everything that we might see

Him in the Spirit in the midst of His Church. He has done everything that the words of the letter of Peter in the scriptures could be applied directly to us:

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him, you believe in him and rejoice in him with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls. (1 Pet 1:3-9)

We have not seen Jesus with our human eyes; and we do not now see Him. But we believe in Him and love Him and rejoice in Him with unutterable and exalted joy. We behold Him with the eyes of our spirits when, inspired by His Spirit, we celebrate in the Church each year the Winter Pascha of His Coming.

The Lover of Man,  
Who fulfills everything in the law,  
Is now brought into the temple of God.  
Simeon the elder receives Him in his aged arms crying:  
Let me now depart to the blessed life,  
For today I see You clothed in mortal flesh, The Lord of life and the Master of death.

You have shone forth, O Lord,  
O Light of revelation to the Gentiles.  
You are the Sun of Righteousness,  
Enthroned upon a radiant cloud.  
You have fulfilled the shadows of the law.  
The grace of renewal begins to shine.  
When Simeon received You he cried out in joy:  
Release me now from corruption,  
For today I have seen You, my Master!

Today the holy Mother who is beyond all temples, Enters into the temple of God.  
She reveals to the world its Creator,  
And the Giver of the law.  
Simeon the elder receives Him in his arms.  
He worships Him and cries out:  
Lord now let Your servant depart in peace, For I have seen You-the Savior of our souls  
!2

2Vespers of the last day of the postfeast of the Meeting of the Lord in the Temple.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, available at: 800-204-book]

O Lord, Sun of justice, thou hast appeared as a light for the revelation of the Gentiles, sitting on a bright cloud, fulfilling the shadowy Law and revealing the beginning of the

new grace. Wherefore, when Simeon beheld thee, he lifted his voice, crying, "Lettest thou me depart from corruption; for I have today beheld thee."

Thou wast incarnate as thou wast pleased to be, being carried in the arms of the ever-Virgin, without being separated from thy Godhead in the bosom of the Father; and wast delivered into the hands of Simeon, the God-receiver, O thou who holdest all creation in thy hand. Wherefore, he shouted with joy, crying, "Now lettest thou me, thy servant, depart in peace; for I have beheld thee, O Master."

*Prosomia from Matins of the Feast of the Presentation of the Lord Icon and troparion at:*

<http://www.comeandseeicons.com/festal/lkg04.htm>

## **A Tribute to the Steelers—via Pauline Witkowsky**

Being a Steeler fan means so much more than football. It means being from a corner of the world unlike any other.

It means being from a place where the people are so tough-minded that they have survived the Homestead strikes, the Johnstown flood and most recently the Etna Floods. These people have the DNA of hard work, in mills and mines, without the necessity of complaint. They live simply, with no frills. They don't have movie stars or fancy cars.

Instead, they have simple traditions like kielbasa, Kennywood, and celebrations. They live in distinctive neighborhoods like Polish Hill and the Hill District and all of the surrounding counties.

These people are genuine.

They don't have chic internet cafes and cappuccinos, but they have The Original Hot Dog joint, Primanti's, Eat n' Park and Iron City Beer.

People from Pittsburgh don't have sunny beaches or fancy boats, but the rivers roll gently, connecting the small towns of people whose histories have been built on strength and humility.

People from Pittsburgh don't have the biggest shopping malls or the best nightclubs, but they'll take Friday night high school football and Steeler Sunday over anything.

Steeler football means so much more than you think. It symbolizes a Diaspora of generations who had the best childhood they could imagine.

They ran free without a care or concern in the valleys of those Allegheny Mountains. Their blue-collar world was easy...there was no one to tell them that they lacked material things. There was no one to tell them that they needed more.

As the steel mills closed and the jobs disappeared, some of these people had to leave. While the world benefits because they spread their Pittsburgh values, they long for their home where things were simpler and more pure.

They teach their kids about Jack Lambert, Lynn Swann, Terry Bradshaw, Franco Harris, Jack Ham, L.C. Greenwood, Joe Greene, and Myron Cope in hopes of imparting not just the knowledge, but the feeling that they represented.

They are everywhere, those Terrible Towels. They wave, not just for the team, but for the hearts they left behind. They wave in living rooms in Fort Lauderdale and in the bars of Washington, D.C. They wave all the way to the Seattle Superdome! They wave for the Rooney family, whose values mirror our own—loyalty, grit, and humility. They wave for football players like Jerome Bettis and Hines Ward, whose unselfishness and toughness have allowed sports to be about the game and the team.

Make no mistake that Steeler football is not just about football. I could not be prouder to be from the Pittsburgh area than I am right now! Even if you no longer live in the area, you have South-Western Pennsylvania in your blood no matter where you go.

And deep down in your heart of hearts, you can still hear the Super Bowls of times past, the excitement in everyone's voices, especially our fathers, cousins, and anyone else who gathered around the TV on Football Sundays! Make no mistake, it's just as exciting right now! It's not just about rivalries and who is better than the other, it's about family, tradition and roots! It's more than football, but it's football at its finest! If you now live in Arizona , Colorado , Ohio , Indiana , California , Florida , Nevada , or Texas , be proud of where you were born and who your FIRST favorite football team was!

Go Steelers...Picksburgh GO STILLERS! Ah yes! "Picksburgh"  
Yunz is from the Picksburgh area or maybe you grew up there if:

1. You didn't have a spring break in high school.
2. You walk carefully when it is "slippy" outside.
3. You often go down to the "crick."
4. You've told your children to "red up" their rooms.
5. You can remember telling your little brother/sister to stop being so "nebbby."

6. You've gotten hurt by falling into a "jaggerbush".
7. Your mother or grandmother has been seen wearing a "babushka" on her head.
8. You've "worshed" the clothes.
9. I ask you to hand me one of those "Gum-Bands" an' you actually know what I'm talking about.
10. You know you can't drive too fast on the back roads, because of the deer.
11. You know Beaver Valley, Turtle Crick, Mars, Slippery Rock, Greentree, and New Castle are names of towns. And you've been to most, if not all, of them.
12. A girl walks up to three of her girlfriends and says, "HEY, YENZ GUYS!"
13. You hear "you guyses" and don't think twice. Example: "you guyses hause is nice."
14. You know the three rivers by name and understand that "The Point" isn't just on a writing instrument.
15. Someone refers to "The Mon" or "The Yough" and you know exactly what they're talking about.
16. You remember the blizzard of 1993 (or 1976, or 1950, or 1939, or...) and remember not being able to go outside because the snow was over your head and you would have suffocated.
17. Someone starts the chant, "Here we go Still-ers!" and you join in. In the proper cadence, waving the appropriately colored towel.
18. Bob Prince and "There's a bug loose on the rug." hold special meaning for you.
19. You've either eaten a Farkleberry Tart or know someone who has.
20. You drink pop, eat hoagies, love perogies and one of your favorite sandwiches actually has coleslaw and French-fries ON it.
21. You know what a "still mill" is.
22. You expect temps in the winter to be record-breaking cold and temps in the summer to be record-breaking hot.
23. You know what Eat 'N Park is and frequently ate breakfast there at 2:00 AM after the bar closed and made fun of people.
24. You order "dippy eggs" in a restaurant and get exactly what you wanted.
25. You spent your summers, or a school picnic at Luna Park, Kennywood, Westview, White Swan Park, Sand Castle, or Idlewild.
26. You've been to the Braun's Bread Plant or Story Book Forest for a school field trip. We went to the Heinz plant and the Isaly's plant for Cub Scouts.
27. "Chipped ham" was always in your refrigerator when you was growin'up.

28. You refuse to buy any condiments besides Heinz unless a Pittsburgh athlete's picture is on the side of the container.
29. When you call the dog or the kids you shout, "Kum-mere" and they come.
30. Franco, Roberto, and Mario don't need last names and you can recite their exploits by heart.
31. Food at a wedding reception consists of rigatoni, stuffed cabbage, sauerkraut and Polska kielbasa.

You'll send this on to family and friends who used to live in the Pittsburgh area as well as to those who have never lived there, just so they can appreciate how different western PA really is.  
Wonder how many of yinz guys actually understood all dat?  
Some folks just don't.

**(Just in from a wonderful IUP coop teacher over in Johnstown .)**

***It's winter in Pennsylvania and the gentle breezes blow  
Seventy miles an hour at twenty-five below.  
Oh, how I love Pennsylvania when the snow's up to your butt  
You take a breath of winter and your nose gets frozen shut.  
Yes, the weather here is wonderful so I guess I'll hang around  
I could never leave Pennsylvania 'cause I'm frozen to the ground!!!***

"It is only when you know a boy's environment that you can know what influences to bring to bear." B.P.

Ptolemais is a city of Phoenicia. There is a village nearby called Parasma in which there resided a great elder. He had a disciple named John who was also great and who excelled in obedience. One day the elder sent the disciple to perform a task for him, giving him a little bread to sustain him on the way. The disciple went and completed the task and then came back, bringing the bread with him untouched. When the elder saw the bread, he said to him, "Why did you not eat any of the bread I gave you, my child?" Making a prostration, the disciple said to the elder, "Forgive me, father, but when you blessed the bread and dismissed me, you did not say I was to eat of the bread, and that is why I did not eat it." Amazed at the disciple's discernment, the elder gave him his blessing.

*John Moschus, Leimonarion (The Spiritual Meadow) 56*

Yep, I did a full baptism in an old farm pond once—the church had used the pond for years, but the family that owned it moved. The new owners were happy to let us use the pond. It was a beautiful setting and a beautiful day (albeit very hot)—green grass, blue skies, the congregation all there, wow. I had been married recently and my new bride was there too.

As we walked into the farm pond, I noticed a huge amount of sediment with every step I took. It wasn't until we got about a dozen steps in that the 'sediment' rose top and we realized why there was sooo much sediment. It seemed that the new owners had decided that the septic tank was just too much effort!

"Do you want to continue this?" and he said "yep"—waist (waste?) deep into this pond we go. We (I had another fellow helping me) lay him backwards to baptism him.

Two things about that—I have never had anyone have less water over his nose to cover him, nor have I ever had anyone come back up to standing all by themselves!!!

Oh, and by the way—I didn't have a change of clothes—we were in Lisa's car—which didn't have air conditioning—and we were an hour away from home!!!

*e-mail from Rev. Terry Polen*



## **Holy Ghost Orthodox Church**

**714 Westmoreland Avenue**

**PO Box 3**

**Slickville, PA 15684-0003**

**[724] 468-5581**

[www.holyghostorthodoxchurch.org](http://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, Bishop Robert, 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, Archimandrite Lev, Father Taras Naumenko, Father Nestor Kowal, Father Gabriel Rochell, Father Bill & Pani-Matka Sonia Diakiw, Pani-Matka Linda Oryhon, Father Paul Bigelow, Protodeacon Mykola Dilendorf, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, 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 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Jeff Walewski [thyroid cancer], Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, 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, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C.,



Allie—young girl with leukemia, Heather Kramer, Pete Dimperio, Jane Wartinbee, Steven Sheakley [Pani Gina's cousin], Carmen Talmonti, Matthew—20-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Joseph Mollica, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof, David Buchholz, Yvonne Christy, Myron Spak, Pete Niederberger, Jasmine Walker, Julia Duda, 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.

**This week, February 13-20, is a FAST-FREE WEEK!**

Please remember James John Logue George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men 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 Eighth Grade and Matt’s Sixth 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 13                      Divine Liturgy of Saint John Chrysostom                      10:30 AM  
SUNDAY OF THE PUBLICAN AND THE PHARISEE  
HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH THEM  
MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE, THEODOTA & EUDOXIA-AT  
CANOPUS IN EGYPT; MARTYRS VICTORINUS, VICTOR, NICEPHORUS, CLAUDIUS,  
DIODORUS, SERAPION, & PAPIAS OF EGYPT; MARTYR TYRPHAENES AT CYZICUS;  
SAINT NICETAS OF PERCHEVSKY LAVRA

*Tone 5*

*2 Timothy 3:10-15*

*Luke 18:10-14*

*Litany in Blessed Memory of Walter Burlack—Evelyn Burlack, for their Wedding Anniversary*

*Parastas in Blessed Memory of Emil Paouncic—Debbie & John Paouncic*

**Sunday, February 20**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**SUNDAY OF THE PRODIGAL SON**  
**AFTERFEAST OF THE MEETING OF OUR LORD**  
**PARTHENIUS-BISHOP OF LAMSACUS ON THE HELLESPONT; SAINT LUKE OF MOUNT**  
**STEIRION; 1003 MARTYRS OF NICOMEDIA**

*Tone 6*

1 Corinthians 6:12-20

Luke 15:11-32

**Sunday, February 27**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**MEATFARE SUNDAY—SUNDAY OF THE LAST JUDGMENT**  
**SAINT AUSENTIUS-MONK OF BITHYNIA; SAINT MARON-HERMIT OF SYRIA; SAINT**  
**ABRAHAM-BISHOP OF CHARRES IN MESOPOTAMIA; SAINT CYRIL-EQUAL TO THE**  
**APOSTLES AND TEACHER OF THE SLAVS; SAINT ISAAC-RECLUSE OF THE**  
**PERCEVSKY LAVRA AND 12 GREEK MASTER-BUILDERS OF THE DORMITION**  
**CATHEDRAL IN THE LAVRA; TRANSLATION OF THE RELICS OF PRINCE-MARTYR**  
**MICHAEL & HIS COUNSELOR-SAINT THEODORE OF CHERNIHIV**

*Tone 7*

I Corinthians 8:8-9:2

Matthew 25:31-46

## **BULLETIN INSERT FOR 13 FEBRUARY 2011**

**SUNDAY OF THE PUBLICAN AND THE PHARISEE**

**HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH**  
**THEM MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE,**  
**THEODOTA & EUDOXIA-AT CANOPUS IN EGYPT; MARTYRS VICTORINUS,**  
**VICTOR, NICEPHORUS, CLAUDIUS, DIODORUS, SERAPION, & PAPIAS OF**  
**EGYPT; MARTYR TYRPHAENES AT CYZICUS; SAINT NICETAS OF**  
**PERCHEVSKY LAVRA**

### **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.

**MEETING OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.**

On the Feast of the Meeting of the Lord, the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Lk 2: 22-40).

On the 40th day after birth the God-Infant was taken to the Jerusalem Temple -- the centre of religious life of the God-chosen nation. By the Law of Moses (Lev 12) a woman, having given birth to a child of the male gender, was forbidden for 40 days to enter into the Temple of God. After this interval the mother came to the Temple with the child, so as to offer to the Lord thanksgiving and a purification sacrifice. The MostHoly Virgin, the Mother of God, did not have need for purification, since without defilement she had given birth to the Source of purity and sanctity, but in profound humility she submitted to the precepts of the Law.

At this time there lived at Jerusalem the righteous elder Simeon (the account about him is located under the day of his commemoration -- 3 February). It had been revealed to him that he would not die until he should behold Christ the Saviour. By inspiration from above, the pious elder went to the Temple at that very moment when the MostHoly Mother of God and Righteous Joseph had brought there the Infant Jesus, so as to fulfill the ritual ceremony of the Law. The God-Bearer Simeon took the God-Infant in his arms, and having given thanks to God, he uttered a prophecy about the Saviour of the world: "Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the

face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel" (Lk 2: 29-32).

Righteous Simeon said to the MostHoly Virgin: "Behold, This One is set for the fall and rising up of many in Israel and for the sign spoken against, and for Thee Thyself a sword shalt pierce the soul, so that the thoughts of many hearts might be revealed" (Lk 2: 35).

At the Temple also the 84 year old widow Anna the Prophetess, daughter of Phanuel (Comm. 3 February), "who did not leave the temple, serving God both day and night in fasting and prayer. And she also at that time, having drawn near, glorified the Lord and spake about Him (the God-Infant) to all awaiting deliverance at Jerusalem" (Lk 2: 37-38).

Before the Birth of Christ, all righteous men and women lived by faith in the Future Messiah the Saviour of the world, and they awaited His coming.

The final righteous ones of the closing Old Testament -- Righteous Simeon and the Prophetess Anna -- were deemed worthy to meet at the Temple the Bearer of the New Testament, in the Person of Whom both Divinity and humanity do meet.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. It is known, that on the day of this solemnity were proclaimed sermons by Sainted Bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphylokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). But in spite of its early origin, this feast was not so solemnly celebrated until the VI Century. During the reign of Justinian in the year 528, a catastrophe befell Antioch -- an earthquake, in which many people perished. And upon this misfortune there followed others. In the year 544 there appeared a pestilential plague, daily carrying off several thousand people. During these days of widespread travail, it was revealed to a certain pious christian that the celebration of the Meeting of the Lord should be done more solemnly.

When at the day of the Meeting of the Lord the all-night vigil was finally made with church procession, the disasters at Byzantium ceased. In thanksgiving to God, the Church established in 544 that the Meeting of the Lord should be done more solemnly.

Church melodists adorned this feast with many a church work of song: in the VII Century -- Sainted Andrew ArchBishop of Crete; in the VIII Century -- Sainted Cosma Bishop of Maium, Monk John Damascene, Sainted Germanos Patriarch of Constantinople; and in the IX Century -- Sainted Joseph the Studite, ArchBishop of Thessalonika.

With the event of the Meeting of the Lord is associated the icon of the MostHoly Mother of God named: "the Softening of Evil Hearts" or "Simeon's Prophecy", which it is necessary to distinguish from the icon "Seven Arrows".

The icon "Simeon's Prophecy" symbolises the fulfillment of the prophecy of the righteous elder Simeon: "for Thee Thyself a sword shalt pierce the soul" (Lk 2: 35).

## **The Meeting of the Lord in the Temple**

The Christmas~Epiphany season comes to an end with the feast of the Meeting of the Lord in the Temple on the second of February, forty days after the feast of the Savior's birth. Like most major festivals of the Church, the feast of the Lord's Meeting is kept with an eight-day postfeast celebration. The conclusion of this festival brings to a close the liturgical cycle which began at the beginning of the Christmas fast.

According to the Gospel of Saint Luke, Jesus was brought to the temple on the fortieth day after His birth in obedience to the Mosaic law which He as the Messiah had come to fulfill.

And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons."

The liturgy of the Church is clear about why this act of submission to the law of Moses was performed. We have already seen it in the act of Jesus' circumcision. The Lord had to do all things according to God's law so that in Him the law might be literally fulfilled in all of its details, and that this fulfillment might be given to all who accept Him.

Today He who once gave the law to Moses on Sinai Submits Himself to the ordinances of the law, For our sake becoming as we are, in His compassion. Now the God of purity as a holy Child has opened a pure womb, ..

And as God is brought as an offering to Himself, Setting Us free from the curse of the law, And granting light to our souls.<sup>1</sup>

When the Lord Jesus is brought by His parents to the temple, He is met there by the old man Simeon and the old woman Anna. It is from this meeting in the temple that the festival gets its name in the Orthodox Church.<sup>2</sup> This meeting is spiritually and theologically significant it tells us that the Old is over and that the New has come. It tells us that the two covenants have now met: Israel has accomplished its God-given task in producing the Messiah. The promises made to Abraham in the beginning of the nation's calling have now been fulfilled. Israel's glory has dawned in the person of Christ who is now encountered in the world as the "light of revelation to the Gentiles." In Him the whole world is illumined and saved. The New Testament has come. God's final covenant community is established on earth. In Abraham's seed all the families of the world have been blessed. The old man and the old woman who meet Jesus in the temple and recognize Him for who He is symbolize in their oldness the passing away of the ancient customs, rituals and laws which were "but a shadow of the good things to come instead of the true form of these realities." (Heb .10:1) For, as the apostle Paul has said in another place, the ancient laws were "only a shadow of what is to come, but the substance belongs to Christ" who has brought to the whole world a "new creation." (Col 2:17, 1 Cor 5:17, .Ga1-6:15)

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see

death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."

(.) And there was a prophetess Anna, the daughter of Phanuel of the tribe of Asher; she was of a great age having lived with her husband seven years from her virginity, and as a widow till she was eighty -four. She did not depart from the temple, worshipping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. (Lk 2:25-38)

The old testament readings for the feast of the Meeting tell how the children born to the people of Israel, male and female, were to be offered in the temple with sacrifices and prayers. They also tell how the prophet Isaiah saw the Lord in a vision, enthroned in the Jerusalem temple, and prophesied that this same Lord would be worshipped by none other than the Egyptians, the very symbol of the hostile Gentiles who violently opposed the people of Israel and their God.<sup>3</sup>

In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its borders. It will be a sign and a witness to the Lord-of hosts in the land of Egypt; when they cry to the Lord because of oppressors he will send them a savior, and will defend and deliver them. And the Lord will make himself known to the Egyptians and the Egyptians will know the Lord in that day and worship.

and they will make vows to the Lord and perform them. (Isaiah 19:19-21)

Not only Egypt, but the whole world has received a Savior in the person of the Lord's Messiah; the Messiah who is Himself the Lord in human flesh. This is the astounding proclamation of the Meeting of the Lord in the temple. It is the reason for the great celebration which concludes the Winter Pascha.

He who is borne on high by the cherubim, And praised in hymns by the seraphim, Is brought today to the temple according to the law.

He rests on the arms of the old man as on a throne.

He receives from Joseph gifts befitting God:

A pair of doves which symbolize the spotless Church And the newly-chosen people from among the Gentiles, And two young pigeons, for He Who is presented is the originator of the two covenants, both old and new.

Simeon has now been granted the fulfillment of the prophecies concerning himself, And he blesses Mary, the Virgin and Theotokos, Foretelling in figures the passion of her Son.

From Him he begs release from this life, crying aloud:

Now let me depart in peace, O Master,

As You have promised me,

For I have seen the pre-eternal Light !<sup>4</sup>

Rejoice, O Virgin Theotokos, full of grace!

From you shone the Sun of Righteousness, Christ our God!

Enlightening those who sat in darkness.

Rejoice, and be glad, O righteous Elder, 'You accepted in your arms the Redeemer of our souls, Who grants us the resurrection !5

1 Vespers of the feast.

2 In the Christian west this feast is called the Purification of Mary.

3 The old testamental readings from Exodus, Leviticus and Numbers.

4 Vespers of the feast.

5 Troparion of the feast.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, 1984; available at: 800-204-book.]

### **Mine Eyes Have Seen Thy Salvation**

When the elder Simeon held the Christ Child in his arms at their meeting in the temple on the fortieth day after Jesus' birth, he said that he was now ready to die. He could depart in peace because his eyes had seen the Lord's Christ, the salvation which God had prepared from the foundation of the world which was now revealed in the presence of all people. According to St. Luke's Gospel, Simeon sang a song when he held the Christ Child in his arms and blessed God His Father. This canticle has become part of the Orthodox liturgy, being sung every evening at Vespers.

**Lord, now lettest Thou Thy servant depart in peace, According to Thy word, For mine eyes have seen Thy salvation Which Thou hast prepared before the face of all people, A light to enlighten the Gentiles, And the glory of Thy people, Israel.'**

These words of the elder Simeon are placed on the lips of all Christians at the end of each day, which is the beginning of each liturgical day (for the Bible says that "there was evening and there was morning, one day," Gen 1:5), because all who have met the Lord are ready to die, for their eyes have beheld the salvation of the world.

The elder Simeon was inspired by the Holy Spirit to go to meet the Child Jesus in the temple. He was inspired by the [*See Lk 2:29-32. The translation here is that normally used at Orthodox liturgical services.*] Spirit to know that he would not die before he had seen Him. He was inspired to recognize Him at His coming. He was inspired to proclaim Him as the Messiah who was "set for the fall and rising of many in Israel, and for a sign that is spoken against . . . that the thoughts of many hearts may be re-vealed." (Lk 2:34-35) And he was inspired to predict the sufferings which His mother Mary would endure when He would be nailed to the Cross, offering His life for the life of the world. For such is the traditional interpretation of his words concerning the sword that was to pierce Mary's soul. (See Lk 2:35) Simeon was inspired by God's Spirit to meet Jesus Christ; to see and to bear witness. Surely he saw things that others never would see, and in fact did not see, in the same situation, For he was "righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him." (Lk 2:25) Yet what Simeon saw, inspired though he was, is much less-at least humanly speaking-than what many others have seen. It is certainly less than what we ourselves have seen who live in the twentieth century of the Christian era.

We who live in the Church of Christ today have seen the Child Jesus. But we have also seen the grown-up Christ. We have seen the Lord not only as a little Child of forty days. But we have learned of the annunciation of the angel to the Virgin. We have been given insight into the miraculous manner of his birth. We have observed His circumcision on the eighth day, and His meeting in the temple with Simeon and Anna on the fortieth. We have stood at the Jordan and witnessed His encounter with the Baptist. We have listened to the testimony of the Forerunner, the friend of the Bridegroom who was sent to prepare His way. We have been present at the baptism, the Epiphany in the Jordan. We have heard the Father's voice and seen the Spirit descending and remaining upon Him, anointing Him in His humanity to be the Lord's Christ, the Messiah of God who is the Lord Himself as God's beloved Son. We have followed Him into the desert to be tempted by the devil. We have seen His words and observed His miracles. We have been confronted with His question: Who do you say that I am? And we have answered with Peter and all of the apostles: You are the Christ, the Son of the living God! And we have gone with Him up to Jerusalem. We have eaten with Him in the upper room, enjoying the Master's hospitality, with uplifted minds. We have stood by the Cross. We have gone to the tomb. We have seen Him raised and glorified. We have been breathed upon and have received His Spirit. The tongues of fire which He came to cast upon the earth have been sent upon us. We have been anointed with His Spirit, filled with power from on high- the very same Spirit that inspired the elder Simeon to know that he would not die before he had seen the Savior, the Spirit that led him that day to the temple and moved him to sing the song that we all now sing each evening of our lives:

For mine eyes have seen Thy salvation!

Our eyes have indeed seen God's salvation. For we have seen Christ. And even more. We have seen those who have seen Christ. We have seen Simeon and Anna, and with them, Mary the Virgin and Joseph. We have seen the Forerunner John, with all of the apostles. We have seen their successors, as well as their predecessors. We have seen the three young men in the fiery furnace of Babylon, and have beheld them singing and dancing in the flames. We have seen and heard the great assembly of forefathers and mothers, and have celebrated their memory with delight. We have observed the patriarchs and prophets who have told us of Christ's coming. And when He appeared, we have seen those who met Him and those who received Him.

Following the apostles, we have observed the confessors and martyrs, and have sung praises to their blood as the seed of the Church. We have glorified the new covenant saints, the fathers and mothers: Basil, Gregory, John, Macrina, Nonna, Anthusa... and the numberless holy people who have seen and loved the Lord down through the ages, just unto our own, to our beloved Saint Herman of Alaska, and our beloved Father Alexander. Humanly speaking we have seen much more than Simeon saw that day in the temple; incomparably more! Yet it may sadly have to be said that with the eyes of our spirits we have seen incomparably less. If this is so, it is no fault of the Lord's. For He has done everything that we might see

Him in the Spirit in the midst of His Church. He has done everything that the words of the letter of Peter in the scriptures could be applied directly to us:



Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him, you believe in him and rejoice in him with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls. (1 Pet 1:3-9)

We have not seen Jesus with our human eyes; and we do not now see Him. But we believe in Him and love Him and rejoice in Him with unutterable and exalted joy. We behold Him with the eyes of our spirits when, inspired by His Spirit, we celebrate in the Church each year the Winter Pascha of His Coming.

The Lover of Man,  
Who fulfills everything in the law,  
Is now brought into the temple of God.  
Simeon the elder receives Him in his aged arms crying:  
Let me now depart to the blessed life,  
For today I see You clothed in mortal flesh, The Lord of life and the Master of death.

You have shone forth, O Lord,  
O Light of revelation to the Gentiles.  
You are the Sun of Righteousness,  
Enthroned upon a radiant cloud.  
You have fulfilled the shadows of the law.  
The grace of renewal begins to shine.  
When Simeon received You he cried out in joy:  
Release me now from corruption,  
For today I have seen You, my Master!

Today the holy Mother who is beyond all temples, Enters into the temple of God.  
She reveals to the world its Creator,  
And the Giver of the law.  
Simeon the elder receives Him in his arms.  
He worships Him and cries out:  
Lord now let Your servant depart in peace, For I have seen You-the Savior of our souls  
!2

2Vespers of the last day of the postfeast of the Meeting of the Lord in the Temple.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, available at: 800-204-book]

O Lord, Sun of justice, thou hast appeared as a light for the revelation of the Gentiles, sitting on a bright cloud, fulfilling the shadowy Law and revealing the beginning of the

new grace. Wherefore, when Simeon beheld thee, he lifted his voice, crying, "Lettest thou me depart from corruption; for I have today beheld thee."

Thou wast incarnate as thou wast pleased to be, being carried in the arms of the ever-Virgin, without being separated from thy Godhead in the bosom of the Father; and wast delivered into the hands of Simeon, the God-receiver, O thou who holdest all creation in thy hand. Wherefore, he shouted with joy, crying, "Now lettest thou me, thy servant, depart in peace; for I have beheld thee, O Master."

*Prosomia from Matins of the Feast of the Presentation of the Lord Icon and troparion at:*

<http://www.comeandseeicons.com/festal/lkg04.htm>

## **A Tribute to the Steelers—via Pauline Witkowsky**

Being a Steeler fan means so much more than football. It means being from a corner of the world unlike any other.

It means being from a place where the people are so tough-minded that they have survived the Homestead strikes, the Johnstown flood and most recently the Etna Floods. These people have the DNA of hard work, in mills and mines, without the necessity of complaint. They live simply, with no frills. They don't have movie stars or fancy cars.

Instead, they have simple traditions like kielbasa, Kennywood, and celebrations. They live in distinctive neighborhoods like Polish Hill and the Hill District and all of the surrounding counties.

These people are genuine.

They don't have chic internet cafes and cappuccinos, but they have The Original Hot Dog joint, Primanti's, Eat n' Park and Iron City Beer.

People from Pittsburgh don't have sunny beaches or fancy boats, but the rivers roll gently, connecting the small towns of people whose histories have been built on strength and humility.

People from Pittsburgh don't have the biggest shopping malls or the best nightclubs, but they'll take Friday night high school football and Steeler Sunday over anything.

Steeler football means so much more than you think. It symbolizes a Diaspora of generations who had the best childhood they could imagine.

They ran free without a care or concern in the valleys of those Allegheny Mountains. Their blue-collar world was easy...there was no one to tell them that they lacked material things. There was no one to tell them that they needed more.

As the steel mills closed and the jobs disappeared, some of these people had to leave. While the world benefits because they spread their Pittsburgh values, they long for their home where things were simpler and more pure.

They teach their kids about Jack Lambert, Lynn Swann, Terry Bradshaw, Franco Harris, Jack Ham, L.C. Greenwood, Joe Greene, and Myron Cope in hopes of imparting not just the knowledge, but the feeling that they represented.

They are everywhere, those Terrible Towels. They wave, not just for the team, but for the hearts they left behind. They wave in living rooms in Fort Lauderdale and in the bars of Washington, D.C. They wave all the way to the Seattle Superdome! They wave for the Rooney family, whose values mirror our own—loyalty, grit, and humility. They wave for football players like Jerome Bettis and Hines Ward, whose unselfishness and toughness have allowed sports to be about the game and the team.

Make no mistake that Steeler football is not just about football. I could not be prouder to be from the Pittsburgh area than I am right now! Even if you no longer live in the area, you have South-Western Pennsylvania in your blood no matter where you go.

And deep down in your heart of hearts, you can still hear the Super Bowls of times past, the excitement in everyone's voices, especially our fathers, cousins, and anyone else who gathered around the TV on Football Sundays! Make no mistake, it's just as exciting right now! It's not just about rivalries and who is better than the other, it's about family, tradition and roots! It's more than football, but it's football at its finest! If you now live in Arizona , Colorado , Ohio , Indiana , California , Florida , Nevada , or Texas , be proud of where you were born and who your FIRST favorite football team was!

Go Steelers...Picksburgh GO STILLERS! Ah yes! "Picksburgh"  
Yunz is from the Picksburgh area or maybe you grew up there if:

1. You didn't have a spring break in high school.
2. You walk carefully when it is "slippy" outside.
3. You often go down to the "crick."
4. You've told your children to "red up" their rooms.
5. You can remember telling your little brother/sister to stop being so "nebbby."

6. You've gotten hurt by falling into a "jaggerbush".
7. Your mother or grandmother has been seen wearing a "babushka" on her head.
8. You've "worshed" the clothes.
9. I ask you to hand me one of those "Gum-Bands" an' you actually know what I'm talking about.
10. You know you can't drive too fast on the back roads, because of the deer.
11. You know Beaver Valley, Turtle Crick, Mars, Slippery Rock, Greentree, and New Castle are names of towns. And you've been to most, if not all, of them.
12. A girl walks up to three of her girlfriends and says, "HEY, YENZ GUYS!"
13. You hear "you guyses" and don't think twice. Example: "you guyses hause is nice."
14. You know the three rivers by name and understand that "The Point" isn't just on a writing instrument.
15. Someone refers to "The Mon" or "The Yough" and you know exactly what they're talking about.
16. You remember the blizzard of 1993 (or 1976, or 1950, or 1939, or...) and remember not being able to go outside because the snow was over your head and you would have suffocated.
17. Someone starts the chant, "Here we go Still-ers!" and you join in. In the proper cadence, waving the appropriately colored towel.
18. Bob Prince and "There's a bug loose on the rug." hold special meaning for you.
19. You've either eaten a Farkleberry Tart or know someone who has.
20. You drink pop, eat hoagies, love perogies and one of your favorite sandwiches actually has coleslaw and French-fries ON it.
21. You know what a "still mill" is.
22. You expect temps in the winter to be record-breaking cold and temps in the summer to be record-breaking hot.
23. You know what Eat 'N Park is and frequently ate breakfast there at 2:00 AM after the bar closed and made fun of people.
24. You order "dippy eggs" in a restaurant and get exactly what you wanted.
25. You spent your summers, or a school picnic at Luna Park, Kennywood, Westview, White Swan Park, Sand Castle, or Idlewild.
26. You've been to the Braun's Bread Plant or Story Book Forest for a school field trip. We went to the Heinz plant and the Isaly's plant for Cub Scouts.
27. "Chipped ham" was always in your refrigerator when you was growin'up.

28. You refuse to buy any condiments besides Heinz unless a Pittsburgh athlete's picture is on the side of the container.
29. When you call the dog or the kids you shout, "Kum-mere" and they come.
30. Franco, Roberto, and Mario don't need last names and you can recite their exploits by heart.
31. Food at a wedding reception consists of rigatoni, stuffed cabbage, sauerkraut and Polska kielbasa.

You'll send this on to family and friends who used to live in the Pittsburgh area as well as to those who have never lived there, just so they can appreciate how different western PA really is.  
Wonder how many of yinz guys actually understood all dat?  
Some folks just don't.

**(Just in from a wonderful IUP coop teacher over in Johnstown .)**

***It's winter in Pennsylvania and the gentle breezes blow  
Seventy miles an hour at twenty-five below.  
Oh, how I love Pennsylvania when the snow's up to your butt  
You take a breath of winter and your nose gets frozen shut.  
Yes, the weather here is wonderful so I guess I'll hang around  
I could never leave Pennsylvania 'cause I'm frozen to the ground!!!***

"It is only when you know a boy's environment that you can know what influences to bring to bear." B.P.

Ptolemais is a city of Phoenicia. There is a village nearby called Parasma in which there resided a great elder. He had a disciple named John who was also great and who excelled in obedience. One day the elder sent the disciple to perform a task for him, giving him a little bread to sustain him on the way. The disciple went and completed the task and then came back, bringing the bread with him untouched. When the elder saw the bread, he said to him, "Why did you not eat any of the bread I gave you, my child?" Making a prostration, the disciple said to the elder, "Forgive me, father, but when you blessed the bread and dismissed me, you did not say I was to eat of the bread, and that is why I did not eat it." Amazed at the disciple's discernment, the elder gave him his blessing.

*John Moschus, Leimonarion (The Spiritual Meadow) 56*

Yep, I did a full baptism in an old farm pond once—the church had used the pond for years, but the family that owned it moved. The new owners were happy to let us use the pond. It was a beautiful setting and a beautiful day (albeit very hot)—green grass, blue skies, the congregation all there, wow. I had been married recently and my new bride was there too.

As we walked into the farm pond, I noticed a huge amount of sediment with every step I took. It wasn't until we got about a dozen steps in that the 'sediment' rose top and we realized why there was sooo much sediment. It seemed that the new owners had decided that the septic tank was just too much effort!

"Do you want to continue this?" and he said "yep"—waist (waste?) deep into this pond we go. We (I had another fellow helping me) lay him backwards to baptism him.

Two things about that—I have never had anyone have less water over his nose to cover him, nor have I ever had anyone come back up to standing all by themselves!!!

Oh, and by the way—I didn't have a change of clothes—we were in Lisa's car—which didn't have air conditioning—and we were an hour away from home!!!

*e-mail from Rev. Terry Polen*



## **Holy Ghost Orthodox Church**

**714 Westmoreland Avenue**

**PO Box 3**

**Slickville, PA 15684-0003**

**[724] 468-5581**

[www.holyghostorthodoxchurch.org](http://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, Bishop Robert, 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, Archimandrite Lev, Father Taras Naumenko, Father Nestor Kowal, Father Gabriel Rochell, Father Bill & Pani-Matka Sonia Diakiw, Pani-Matka Linda Oryhon, Father Paul Bigelow, Protodeacon Mykola Dilendorf, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, 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 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Jeff Walewski [thyroid cancer], Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, 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, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C.,

Allie—young girl with leukemia, Heather Kramer, Pete Dimperio, Jane Wartinbee, Steven Sheakley [Pani Gina's cousin], Carmen Talmonti, Matthew—20-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Joseph Mollica, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof, David Buchholz, Yvonne Christy, Myron Spak, Pete Niederberger, Jasmine Walker, Julia Duda, 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.

**This week, February 13-20, is a FAST-FREE WEEK!**

Please remember James John Logue George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men 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 Eighth Grade and Matt’s Sixth 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 13                      Divine Liturgy of Saint John Chrysostom                      10:30 AM  
SUNDAY OF THE PUBLICAN AND THE PHARISEE  
HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH THEM  
MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE, THEODOTA & EUDOXIA-AT  
CANOPUS IN EGYPT; MARTYRS VICTORINUS, VICTOR, NICEPHORUS, CLAUDIUS,  
DIODORUS, SERAPION, & PAPIAS OF EGYPT; MARTYR TYRPHAENES AT CYZICUS;  
SAINT NICETAS OF PERCHEVSKY LAVRA

*Tone 5*

*2 Timothy 3:10-15*

*Luke 18:10-14*



*Litany in Blessed Memory of Walter Burlack—Evelyn Burlack, for their Wedding Anniversary*

*Parastas in Blessed Memory of Emil Paouncic—Debbie & John Paouncic*

**Sunday, February 20**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**SUNDAY OF THE PRODIGAL SON**  
**AFTERFEAST OF THE MEETING OF OUR LORD**  
**PARTHENIUS-BISHOP OF LAMSACUS ON THE HELLESPONT; SAINT LUKE OF MOUNT**  
**STEIRION; 1003 MARTYRS OF NICOMEDIA**

*Tone 6*

1 Corinthians 6:12-20

Luke 15:11-32

**Sunday, February 27**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**MEATFARE SUNDAY—SUNDAY OF THE LAST JUDGMENT**  
**SAINT AUSENTIUS-MONK OF BITHYNIA; SAINT MARON-HERMIT OF SYRIA; SAINT**  
**ABRAHAM-BISHOP OF CHARRES IN MESOPOTAMIA; SAINT CYRIL-EQUAL TO THE**  
**APOSTLES AND TEACHER OF THE SLAVS; SAINT ISAAC-RECLUSE OF THE**  
**PERCEVSKY LAVRA AND 12 GREEK MASTER-BUILDERS OF THE DORMITION**  
**CATHEDRAL IN THE LAVRA; TRANSLATION OF THE RELICS OF PRINCE-MARTYR**  
**MICHAEL & HIS COUNSELOR-SAINT THEODORE OF CHERNIHIV**

*Tone 7*

I Corinthians 8:8-9:2

Matthew 25:31-46

## **BULLETIN INSERT FOR 13 FEBRUARY 2011**

**SUNDAY OF THE PUBLICAN AND THE PHARISEE**

**HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH**  
**THEM MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE,**  
**THEODOTA & EUDOXIA-AT CANOPUS IN EGYPT; MARTYRS VICTORINUS,**  
**VICTOR, NICEPHORUS, CLAUDIUS, DIODORUS, SERAPION, & PAPIAS OF**  
**EGYPT; MARTYR TYRPHAENES AT CYZICUS; SAINT NICETAS OF**  
**PERCHEVSKY LAVRA**

### **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.

**MEETING OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.**

On the Feast of the Meeting of the Lord, the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Lk 2: 22-40).

On the 40th day after birth the God-Infant was taken to the Jerusalem Temple -- the centre of religious life of the God-chosen nation. By the Law of Moses (Lev 12) a woman, having given birth to a child of the male gender, was forbidden for 40 days to enter into the Temple of God. After this interval the mother came to the Temple with the child, so as to offer to the Lord thanksgiving and a purification sacrifice. The MostHoly Virgin, the Mother of God, did not have need for purification, since without defilement she had given birth to the Source of purity and sanctity, but in profound humility she submitted to the precepts of the Law.

At this time there lived at Jerusalem the righteous elder Simeon (the account about him is located under the day of his commemoration -- 3 February). It had been revealed to him that he would not die until he should behold Christ the Saviour. By inspiration from above, the pious elder went to the Temple at that very moment when the MostHoly Mother of God and Righteous Joseph had brought there the Infant Jesus, so as to fulfill the ritual ceremony of the Law. The God-Bearer Simeon took the God-Infant in his arms, and having given thanks to God, he uttered a prophecy about the Saviour of the world: "Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the

face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel" (Lk 2: 29-32).

Righteous Simeon said to the MostHoly Virgin: "Behold, This One is set for the fall and rising up of many in Israel and for the sign spoken against, and for Thee Thyself a sword shalt pierce the soul, so that the thoughts of many hearts might be revealed" (Lk 2: 35).

At the Temple also the 84 year old widow Anna the Prophetess, daughter of Phanuel (Comm. 3 February), "who did not leave the temple, serving God both day and night in fasting and prayer. And she also at that time, having drawn near, glorified the Lord and spake about Him (the God-Infant) to all awaiting deliverance at Jerusalem" (Lk 2: 37-38).

Before the Birth of Christ, all righteous men and women lived by faith in the Future Messiah the Saviour of the world, and they awaited His coming.

The final righteous ones of the closing Old Testament -- Righteous Simeon and the Prophetess Anna -- were deemed worthy to meet at the Temple the Bearer of the New Testament, in the Person of Whom both Divinity and humanity do meet.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. It is known, that on the day of this solemnity were proclaimed sermons by Sainted Bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphylokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). But in spite of its early origin, this feast was not so solemnly celebrated until the VI Century. During the reign of Justinian in the year 528, a catastrophe befell Antioch -- an earthquake, in which many people perished. And upon this misfortune there followed others. In the year 544 there appeared a pestilential plague, daily carrying off several thousand people. During these days of widespread travail, it was revealed to a certain pious christian that the celebration of the Meeting of the Lord should be done more solemnly.

When at the day of the Meeting of the Lord the all-night vigil was finally made with church procession, the disasters at Byzantium ceased. In thanksgiving to God, the Church established in 544 that the Meeting of the Lord should be done more solemnly.

Church melodists adorned this feast with many a church work of song: in the VII Century -- Sainted Andrew ArchBishop of Crete; in the VIII Century -- Sainted Cosma Bishop of Maium, Monk John Damascene, Sainted Germanos Patriarch of Constantinople; and in the IX Century -- Sainted Joseph the Studite, ArchBishop of Thessalonika.

With the event of the Meeting of the Lord is associated the icon of the MostHoly Mother of God named: "the Softening of Evil Hearts" or "Simeon's Prophecy", which it is necessary to distinguish from the icon "Seven Arrows".

The icon "Simeon's Prophecy" symbolises the fulfillment of the prophecy of the righteous elder Simeon: "for Thee Thyself a sword shalt pierce the soul" (Lk 2: 35).

## **The Meeting of the Lord in the Temple**

The Christmas~Epiphany season comes to an end with the feast of the Meeting of the Lord in the Temple on the second of February, forty days after the feast of the Savior's birth. Like most major festivals of the Church, the feast of the Lord's Meeting is kept with an eight-day postfeast celebration. The conclusion of this festival brings to a close the liturgical cycle which began at the beginning of the Christmas fast.

According to the Gospel of Saint Luke, Jesus was brought to the temple on the fortieth day after His birth in obedience to the Mosaic law which He as the Messiah had come to fulfill.

And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons."

The liturgy of the Church is clear about why this act of submission to the law of Moses was performed. We have already seen it in the act of Jesus' circumcision. The Lord had to do all things according to God's law so that in Him the law might be literally fulfilled in all of its details, and that this fulfillment might be given to all who accept Him.

Today He who once gave the law to Moses on Sinai Submits Himself to the ordinances of the law, For our sake becoming as we are, in His compassion. Now the God of purity as a holy Child has opened a pure womb, ..

And as God is brought as an offering to Himself, Setting Us free from the curse of the law, And granting light to our souls.<sup>1</sup>

When the Lord Jesus is brought by His parents to the temple, He is met there by the old man Simeon and the old woman Anna. It is from this meeting in the temple that the festival gets its name in the Orthodox Church.<sup>2</sup> This meeting is spiritually and theologically significant it tells us that the Old is over and that the New has come. It tells us that the two covenants have now met: Israel has accomplished its God-given task in producing the Messiah. The promises made to Abraham in the beginning of the nation's calling have now been fulfilled. Israel's glory has dawned in the person of Christ who is now encountered in the world as the "light of revelation to the Gentiles." In Him the whole world is illumined and saved. The New Testament has come. God's final covenant community is established on earth. In Abraham's seed all the families of the world have been blessed. The old man and the old woman who meet Jesus in the temple and recognize Him for who He is symbolize in their oldness the passing away of the ancient customs, rituals and laws which were "but a shadow of the good things to come instead of the true form of these realities." (Heb .10:1) For, as the apostle Paul has said in another place, the ancient laws were "only a shadow of what is to come, but the substance belongs to Christ" who has brought to the whole world a "new creation." (Col 2:17, 1 Cor 5:17, .Ga1-6:15)

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see

death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."

(.) And there was a prophetess Anna, the daughter of Phanuel of the tribe of Asher; she was of a great age having lived with her husband seven years from her virginity, and as a widow till she was eighty -four. She did not depart from the temple, worshipping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. (Lk 2:25-38)

The old testament readings for the feast of the Meeting tell how the children born to the people of Israel, male and female, were to be offered in the temple with sacrifices and prayers. They also tell how the prophet Isaiah saw the Lord in a vision, enthroned in the Jerusalem temple, and prophesied that this same Lord would be worshipped by none other than the Egyptians, the very symbol of the hostile Gentiles who violently opposed the people of Israel and their God.<sup>3</sup>

In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its borders. It will be a sign and a witness to the Lord-of hosts in the land of Egypt; when they cry to the Lord because of oppressors he will send them a savior, and will defend and deliver them. And the Lord will make himself known to the Egyptians and the Egyptians will know the Lord in that day and worship.

and they will make vows to the Lord and perform them. (Isaiah 19:19-21)

Not only Egypt, but the whole world has received a Savior in the person of the Lord's Messiah; the Messiah who is Himself the Lord in human flesh. This is the astounding proclamation of the Meeting of the Lord in the temple. It is the reason for the great celebration which concludes the Winter Pascha.

He who is borne on high by the cherubim, And praised in hymns by the seraphim, Is brought today to the temple according to the law.

He rests on the arms of the old man as on a throne.

He receives from Joseph gifts befitting God:

A pair of doves which symbolize the spotless Church And the newly-chosen people from among the Gentiles, And two young pigeons, for He Who is presented is the originator of the two covenants, both old and new.

Simeon has now been granted the fulfillment of the prophecies concerning himself, And he blesses Mary, the Virgin and Theotokos, Foretelling in figures the passion of her Son.

From Him he begs release from this life, crying aloud:

Now let me depart in peace, O Master,

As You have promised me,

For I have seen the pre-eternal Light !<sup>4</sup>

Rejoice, O Virgin Theotokos, full of grace!

From you shone the Sun of Righteousness, Christ our God!

Enlightening those who sat in darkness.

Rejoice, and be glad, O righteous Elder, 'You accepted in your arms the Redeemer of our souls, Who grants us the resurrection !5

1 Vespers of the feast.

2 In the Christian west this feast is called the Purification of Mary.

3 The old testamental readings from Exodus, Leviticus and Numbers.

4 Vespers of the feast.

5 Troparion of the feast.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, 1984; available at: 800-204-book.]

### **Mine Eyes Have Seen Thy Salvation**

When the elder Simeon held the Christ Child in his arms at their meeting in the temple on the fortieth day after Jesus' birth, he said that he was now ready to die. He could depart in peace because his eyes had seen the Lord's Christ, the salvation which God had prepared from the foundation of the world which was now revealed in the presence of all people. According to St. Luke's Gospel, Simeon sang a song when he held the Christ Child in his arms and blessed God His Father. This canticle has become part of the Orthodox liturgy, being sung every evening at Vespers.

**Lord, now lettest Thou Thy servant depart in peace, According to Thy word, For mine eyes have seen Thy salvation Which Thou hast prepared before the face of all people, A light to enlighten the Gentiles, And the glory of Thy people, Israel.'**

These words of the elder Simeon are placed on the lips of all Christians at the end of each day, which is the beginning of each liturgical day (for the Bible says that "there was evening and there was morning, one day," Gen 1:5), because all who have met the Lord are ready to die, for their eyes have beheld the salvation of the world.

The elder Simeon was inspired by the Holy Spirit to go to meet the Child Jesus in the temple. He was inspired by the [*See Lk 2:29-32. The translation here is that normally used at Orthodox liturgical services.*] Spirit to know that he would not die before he had seen Him. He was inspired to recognize Him at His coming. He was inspired to proclaim Him as the Messiah who was "set for the fall and rising of many in Israel, and for a sign that is spoken against . . . that the thoughts of many hearts may be re-vealed." (Lk 2:34-35) And he was inspired to predict the sufferings which His mother Mary would endure when He would be nailed to the Cross, offering His life for the life of the world. For such is the traditional interpretation of his words concerning the sword that was to pierce Mary's soul. (See Lk 2:35) Simeon was inspired by God's Spirit to meet Jesus Christ; to see and to bear witness. Surely he saw things that others never would see, and in fact did not see, in the same situation, For he was "righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him." (Lk 2:25) Yet what Simeon saw, inspired though he was, is much less-at least humanly speaking-than what many others have seen. It is certainly less than what we ourselves have seen who live in the twentieth century of the Christian era.

We who live in the Church of Christ today have seen the Child Jesus. But we have also seen the grown-up Christ. We have seen the Lord not only as a little Child of forty days. But we have learned of the annunciation of the angel to the Virgin. We have been given insight into the miraculous manner of his birth. We have observed His circumcision on the eighth day, and His meeting in the temple with Simeon and Anna on the fortieth. We have stood at the Jordan and witnessed His encounter with the Baptist. We have listened to the testimony of the Forerunner, the friend of the Bridegroom who was sent to prepare His way. We have been present at the baptism, the Epiphany in the Jordan. We have heard the Father's voice and seen the Spirit descending and remaining upon Him, anointing Him in His humanity to be the Lord's Christ, the Messiah of God who is the Lord Himself as God's beloved Son. We have followed Him into the desert to be tempted by the devil. We have seen His words and observed His miracles. We have been confronted with His question: Who do you say that I am? And we have answered with Peter and all of the apostles: You are the Christ, the Son of the living God! And we have gone with Him up to Jerusalem. We have eaten with Him in the upper room, enjoying the Master's hospitality, with uplifted minds. We have stood by the Cross. We have gone to the tomb. We have seen Him raised and glorified. We have been breathed upon and have received His Spirit. The tongues of fire which He came to cast upon the earth have been sent upon us. We have been anointed with His Spirit, filled with power from on high- the very same Spirit that inspired the elder Simeon to know that he would not die before he had seen the Savior, the Spirit that led him that day to the temple and moved him to sing the song that we all now sing each evening of our lives:

For mine eyes have seen Thy salvation!

Our eyes have indeed seen God's salvation. For we have seen Christ. And even more. We have seen those who have seen Christ. We have seen Simeon and Anna, and with them, Mary the Virgin and Joseph. We have seen the Forerunner John, with all of the apostles. We have seen their successors, as well as their predecessors. We have seen the three young men in the fiery furnace of Babylon, and have beheld them singing and dancing in the flames. We have seen and heard the great assembly of forefathers and mothers, and have celebrated their memory with delight. We have observed the patriarchs and prophets who have told us of Christ's coming. And when He appeared, we have seen those who met Him and those who received Him.

Following the apostles, we have observed the confessors and martyrs, and have sung praises to their blood as the seed of the Church. We have glorified the new covenant saints, the fathers and mothers: Basil, Gregory, John, Macrina, Nonna, Anthusa... and the numberless holy people who have seen and loved the Lord down through the ages, just unto our own, to our beloved Saint Herman of Alaska, and our beloved Father Alexander. Humanly speaking we have seen much more than Simeon saw that day in the temple; incomparably more! Yet it may sadly have to be said that with the eyes of our spirits we have seen incomparably less. If this is so, it is no fault of the Lord's. For He has done everything that we might see

Him in the Spirit in the midst of His Church. He has done everything that the words of the letter of Peter in the scriptures could be applied directly to us:

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him, you believe in him and rejoice in him with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls. (1 Pet 1:3-9)

We have not seen Jesus with our human eyes; and we do not now see Him. But we believe in Him and love Him and rejoice in Him with unutterable and exalted joy. We behold Him with the eyes of our spirits when, inspired by His Spirit, we celebrate in the Church each year the Winter Pascha of His Coming.

The Lover of Man,  
Who fulfills everything in the law,  
Is now brought into the temple of God.  
Simeon the elder receives Him in his aged arms crying:  
Let me now depart to the blessed life,  
For today I see You clothed in mortal flesh, The Lord of life and the Master of death.

You have shone forth, O Lord,  
O Light of revelation to the Gentiles.  
You are the Sun of Righteousness,  
Enthroned upon a radiant cloud.  
You have fulfilled the shadows of the law.  
The grace of renewal begins to shine.  
When Simeon received You he cried out in joy:  
Release me now from corruption,  
For today I have seen You, my Master!

Today the holy Mother who is beyond all temples, Enters into the temple of God.  
She reveals to the world its Creator,  
And the Giver of the law.  
Simeon the elder receives Him in his arms.  
He worships Him and cries out:  
Lord now let Your servant depart in peace, For I have seen You-the Savior of our souls  
!2

2Vespers of the last day of the postfeast of the Meeting of the Lord in the Temple.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, available at: 800-204-book]

O Lord, Sun of justice, thou hast appeared as a light for the revelation of the Gentiles, sitting on a bright cloud, fulfilling the shadowy Law and revealing the beginning of the



new grace. Wherefore, when Simeon beheld thee, he lifted his voice, crying, "Lettest thou me depart from corruption; for I have today beheld thee."

Thou wast incarnate as thou wast pleased to be, being carried in the arms of the ever-Virgin, without being separated from thy Godhead in the bosom of the Father; and wast delivered into the hands of Simeon, the God-receiver, O thou who holdest all creation in thy hand. Wherefore, he shouted with joy, crying, "Now lettest thou me, thy servant, depart in peace; for I have beheld thee, O Master."

*Prosomia from Matins of the Feast of the Presentation of the Lord Icon and troparion at:*

<http://www.comeandseeicons.com/festal/lkg04.htm>

## **A Tribute to the Steelers—via Pauline Witkowsky**

Being a Steeler fan means so much more than football. It means being from a corner of the world unlike any other.

It means being from a place where the people are so tough-minded that they have survived the Homestead strikes, the Johnstown flood and most recently the Etna Floods. These people have the DNA of hard work, in mills and mines, without the necessity of complaint. They live simply, with no frills. They don't have movie stars or fancy cars.

Instead, they have simple traditions like kielbasa, Kennywood, and celebrations. They live in distinctive neighborhoods like Polish Hill and the Hill District and all of the surrounding counties.

These people are genuine.

They don't have chic internet cafes and cappuccinos, but they have The Original Hot Dog joint, Primanti's, Eat n' Park and Iron City Beer.

People from Pittsburgh don't have sunny beaches or fancy boats, but the rivers roll gently, connecting the small towns of people whose histories have been built on strength and humility.

People from Pittsburgh don't have the biggest shopping malls or the best nightclubs, but they'll take Friday night high school football and Steeler Sunday over anything.

Steeler football means so much more than you think. It symbolizes a Diaspora of generations who had the best childhood they could imagine.

They ran free without a care or concern in the valleys of those Allegheny Mountains. Their blue-collar world was easy...there was no one to tell them that they lacked material things. There was no one to tell them that they needed more.

As the steel mills closed and the jobs disappeared, some of these people had to leave. While the world benefits because they spread their Pittsburgh values, they long for their home where things were simpler and more pure.

They teach their kids about Jack Lambert, Lynn Swann, Terry Bradshaw, Franco Harris, Jack Ham, L.C. Greenwood, Joe Greene, and Myron Cope in hopes of imparting not just the knowledge, but the feeling that they represented.

They are everywhere, those Terrible Towels. They wave, not just for the team, but for the hearts they left behind. They wave in living rooms in Fort Lauderdale and in the bars of Washington, D.C. They wave all the way to the Seattle Superdome! They wave for the Rooney family, whose values mirror our own—loyalty, grit, and humility. They wave for football players like Jerome Bettis and Hines Ward, whose unselfishness and toughness have allowed sports to be about the game and the team.

Make no mistake that Steeler football is not just about football. I could not be prouder to be from the Pittsburgh area than I am right now! Even if you no longer live in the area, you have South-Western Pennsylvania in your blood no matter where you go.

And deep down in your heart of hearts, you can still hear the Super Bowls of times past, the excitement in everyone's voices, especially our fathers, cousins, and anyone else who gathered around the TV on Football Sundays! Make no mistake, it's just as exciting right now! It's not just about rivalries and who is better than the other, it's about family, tradition and roots! It's more than football, but it's football at its finest! If you now live in Arizona , Colorado , Ohio , Indiana , California , Florida , Nevada , or Texas , be proud of where you were born and who your FIRST favorite football team was!

Go Steelers...Picksburgh GO STILLERS! Ah yes! "Picksburgh"  
Yunz is from the Picksburgh area or maybe you grew up there if:

1. You didn't have a spring break in high school.
2. You walk carefully when it is "slippy" outside.
3. You often go down to the "crick."
4. You've told your children to "red up" their rooms.
5. You can remember telling your little brother/sister to stop being so "nebbby."

6. You've gotten hurt by falling into a "jaggerbush".
7. Your mother or grandmother has been seen wearing a "babushka" on her head.
8. You've "worshed" the clothes.
9. I ask you to hand me one of those "Gum-Bands" an' you actually know what I'm talking about.
10. You know you can't drive too fast on the back roads, because of the deer.
11. You know Beaver Valley, Turtle Crick, Mars, Slippery Rock, Greentree, and New Castle are names of towns. And you've been to most, if not all, of them.
12. A girl walks up to three of her girlfriends and says, "HEY, YENZ GUYS!"
13. You hear "you guyses" and don't think twice. Example: "you guyses hause is nice."
14. You know the three rivers by name and understand that "The Point" isn't just on a writing instrument.
15. Someone refers to "The Mon" or "The Yough" and you know exactly what they're talking about.
16. You remember the blizzard of 1993 (or 1976, or 1950, or 1939, or...) and remember not being able to go outside because the snow was over your head and you would have suffocated.
17. Someone starts the chant, "Here we go Still-ers!" and you join in. In the proper cadence, waving the appropriately colored towel.
18. Bob Prince and "There's a bug loose on the rug." hold special meaning for you.
19. You've either eaten a Farkleberry Tart or know someone who has.
20. You drink pop, eat hoagies, love perogies and one of your favorite sandwiches actually has coleslaw and French-fries ON it.
21. You know what a "still mill" is.
22. You expect temps in the winter to be record-breaking cold and temps in the summer to be record-breaking hot.
23. You know what Eat 'N Park is and frequently ate breakfast there at 2:00 AM after the bar closed and made fun of people.
24. You order "dippy eggs" in a restaurant and get exactly what you wanted.
25. You spent your summers, or a school picnic at Luna Park, Kennywood, Westview, White Swan Park, Sand Castle, or Idlewild.
26. You've been to the Braun's Bread Plant or Story Book Forest for a school field trip. We went to the Heinz plant and the Isaly's plant for Cub Scouts.
27. "Chipped ham" was always in your refrigerator when you was growin'up.

28. You refuse to buy any condiments besides Heinz unless a Pittsburgh athlete's picture is on the side of the container.
29. When you call the dog or the kids you shout, "Kum-mere" and they come.
30. Franco, Roberto, and Mario don't need last names and you can recite their exploits by heart.
31. Food at a wedding reception consists of rigatoni, stuffed cabbage, sauerkraut and Polska kielbasa.

You'll send this on to family and friends who used to live in the Pittsburgh area as well as to those who have never lived there, just so they can appreciate how different western PA really is.  
Wonder how many of yinz guys actually understood all dat?  
Some folks just don't.

**(Just in from a wonderful IUP coop teacher over in Johnstown .)**

***It's winter in Pennsylvania and the gentle breezes blow  
Seventy miles an hour at twenty-five below.  
Oh, how I love Pennsylvania when the snow's up to your butt  
You take a breath of winter and your nose gets frozen shut.  
Yes, the weather here is wonderful so I guess I'll hang around  
I could never leave Pennsylvania 'cause I'm frozen to the ground!!!***

"It is only when you know a boy's environment that you can know what influences to bring to bear." B.P.

Ptolemais is a city of Phoenicia. There is a village nearby called Parasma in which there resided a great elder. He had a disciple named John who was also great and who excelled in obedience. One day the elder sent the disciple to perform a task for him, giving him a little bread to sustain him on the way. The disciple went and completed the task and then came back, bringing the bread with him untouched. When the elder saw the bread, he said to him, "Why did you not eat any of the bread I gave you, my child?" Making a prostration, the disciple said to the elder, "Forgive me, father, but when you blessed the bread and dismissed me, you did not say I was to eat of the bread, and that is why I did not eat it." Amazed at the disciple's discernment, the elder gave him his blessing.

*John Moschus, Leimonarion (The Spiritual Meadow) 56*

Yep, I did a full baptism in an old farm pond once—the church had used the pond for years, but the family that owned it moved. The new owners were happy to let us use the pond. It was a beautiful setting and a beautiful day (albeit very hot)—green grass, blue skies, the congregation all there, wow. I had been married recently and my new bride was there too.

As we walked into the farm pond, I noticed a huge amount of sediment with every step I took. It wasn't until we got about a dozen steps in that the 'sediment' rose top and we realized why there was sooo much sediment. It seemed that the new owners had decided that the septic tank was just too much effort!

"Do you want to continue this?" and he said "yep"—waist (waste?) deep into this pond we go. We (I had another fellow helping me) lay him backwards to baptism him.

Two things about that—I have never had anyone have less water over his nose to cover him, nor have I ever had anyone come back up to standing all by themselves!!!

Oh, and by the way—I didn't have a change of clothes—we were in Lisa's car—which didn't have air conditioning—and we were an hour away from home!!!

*e-mail from Rev. Terry Polen*



## **Holy Ghost Orthodox Church**

**714 Westmoreland Avenue**

**PO Box 3**

**Slickville, PA 15684-0003**

**[724] 468-5581**

[www.holyghostorthodoxchurch.org](http://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, Bishop Robert, 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, Archimandrite Lev, Father Taras Naumenko, Father Nestor Kowal, Father Gabriel Rochell, Father Bill & Pani-Matka Sonia Diakiw, Pani-Matka Linda Oryhon, Father Paul Bigelow, Protodeacon Mykola Dilendorf, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, 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 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Jeff Walewski [thyroid cancer], Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, 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, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C.,

Allie—young girl with leukemia, Heather Kramer, Pete Dimperio, Jane Wartinbee, Steven Sheakley [Pani Gina's cousin], Carmen Talmonti, Matthew—20-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Joseph Mollica, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof, David Buchholz, Yvonne Christy, Myron Spak, Pete Niederberger, Jasmine Walker, Julia Duda, 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.

**This week, February 13-20, is a FAST-FREE WEEK!**

Please remember James John Logue George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men 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 Eighth Grade and Matt’s Sixth 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 13                      Divine Liturgy of Saint John Chrysostom                      10:30 AM  
SUNDAY OF THE PUBLICAN AND THE PHARISEE  
HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH THEM  
MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE, THEODOTA & EUDOXIA-AT  
CANOPUS IN EGYPT; MARTYRS VICTORINUS, VICTOR, NICEPHORUS, CLAUDIUS,  
DIODORUS, SERAPION, & PAPIAS OF EGYPT; MARTYR TYRPHAENES AT CYZICUS;  
SAINT NICETAS OF PERCHEVSKY LAVRA

*Tone 5*

*2 Timothy 3:10-15*

*Luke 18:10-14*

*Litany in Blessed Memory of Walter Burlack—Evelyn Burlack, for their Wedding Anniversary*

*Parastas in Blessed Memory of Emil Paouncic—Debbie & John Paouncic*

**Sunday, February 20**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**SUNDAY OF THE PRODIGAL SON**  
**AFTERFEAST OF THE MEETING OF OUR LORD**  
**PARTHENIUS-BISHOP OF LAMSACUS ON THE HELLESPONT; SAINT LUKE OF MOUNT**  
**STEIRION; 1003 MARTYRS OF NICOMEDIA**

*Tone 6*

1 Corinthians 6:12-20

Luke 15:11-32

**Sunday, February 27**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**MEATFARE SUNDAY—SUNDAY OF THE LAST JUDGMENT**  
**SAINT AUSENTIUS-MONK OF BITHYNIA; SAINT MARON-HERMIT OF SYRIA; SAINT**  
**ABRAHAM-BISHOP OF CHARRES IN MESOPOTAMIA; SAINT CYRIL-EQUAL TO THE**  
**APOSTLES AND TEACHER OF THE SLAVS; SAINT ISAAC-RECLUSE OF THE**  
**PERCEVSKY LAVRA AND 12 GREEK MASTER-BUILDERS OF THE DORMITION**  
**CATHEDRAL IN THE LAVRA; TRANSLATION OF THE RELICS OF PRINCE-MARTYR**  
**MICHAEL & HIS COUNSELOR-SAINT THEODORE OF CHERNIHIV**

*Tone 7*

I Corinthians 8:8-9:2

Matthew 25:31-46

## **BULLETIN INSERT FOR 13 FEBRUARY 2011**

**SUNDAY OF THE PUBLICAN AND THE PHARISEE**

**HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH**  
**THEM MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE,**  
**THEODOTA & EUDOXIA-AT CANOPUS IN EGYPT; MARTYRS VICTORINUS,**  
**VICTOR, NICEPHORUS, CLAUDIUS, DIODORUS, SERAPION, & PAPIAS OF**  
**EGYPT; MARTYR TYRPHAENES AT CYZICUS; SAINT NICETAS OF**  
**PERCHEVSKY LAVRA**

### **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.

**MEETING OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.**

On the Feast of the Meeting of the Lord, the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Lk 2: 22-40).

On the 40th day after birth the God-Infant was taken to the Jerusalem Temple -- the centre of religious life of the God-chosen nation. By the Law of Moses (Lev 12) a woman, having given birth to a child of the male gender, was forbidden for 40 days to enter into the Temple of God. After this interval the mother came to the Temple with the child, so as to offer to the Lord thanksgiving and a purification sacrifice. The MostHoly Virgin, the Mother of God, did not have need for purification, since without defilement she had given birth to the Source of purity and sanctity, but in profound humility she submitted to the precepts of the Law.

At this time there lived at Jerusalem the righteous elder Simeon (the account about him is located under the day of his commemoration -- 3 February). It had been revealed to him that he would not die until he should behold Christ the Saviour. By inspiration from above, the pious elder went to the Temple at that very moment when the MostHoly Mother of God and Righteous Joseph had brought there the Infant Jesus, so as to fulfill the ritual ceremony of the Law. The God-Bearer Simeon took the God-Infant in his arms, and having given thanks to God, he uttered a prophecy about the Saviour of the world: "Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the

face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel" (Lk 2: 29-32).

Righteous Simeon said to the MostHoly Virgin: "Behold, This One is set for the fall and rising up of many in Israel and for the sign spoken against, and for Thee Thyself a sword shalt pierce the soul, so that the thoughts of many hearts might be revealed" (Lk 2: 35).

At the Temple also the 84 year old widow Anna the Prophetess, daughter of Phanuel (Comm. 3 February), "who did not leave the temple, serving God both day and night in fasting and prayer. And she also at that time, having drawn near, glorified the Lord and spake about Him (the God-Infant) to all awaiting deliverance at Jerusalem" (Lk 2: 37-38).

Before the Birth of Christ, all righteous men and women lived by faith in the Future Messiah the Saviour of the world, and they awaited His coming.

The final righteous ones of the closing Old Testament -- Righteous Simeon and the Prophetess Anna -- were deemed worthy to meet at the Temple the Bearer of the New Testament, in the Person of Whom both Divinity and humanity do meet.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. It is known, that on the day of this solemnity were proclaimed sermons by Sainted Bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphylokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). But in spite of its early origin, this feast was not so solemnly celebrated until the VI Century. During the reign of Justinian in the year 528, a catastrophe befell Antioch -- an earthquake, in which many people perished. And upon this misfortune there followed others. In the year 544 there appeared a pestilential plague, daily carrying off several thousand people. During these days of widespread travail, it was revealed to a certain pious christian that the celebration of the Meeting of the Lord should be done more solemnly.

When at the day of the Meeting of the Lord the all-night vigil was finally made with church procession, the disasters at Byzantium ceased. In thanksgiving to God, the Church established in 544 that the Meeting of the Lord should be done more solemnly.

Church melodists adorned this feast with many a church work of song: in the VII Century -- Sainted Andrew ArchBishop of Crete; in the VIII Century -- Sainted Cosma Bishop of Maium, Monk John Damascene, Sainted Germanos Patriarch of Constantinople; and in the IX Century -- Sainted Joseph the Studite, ArchBishop of Thessalonika.

With the event of the Meeting of the Lord is associated the icon of the MostHoly Mother of God named: "the Softening of Evil Hearts" or "Simeon's Prophecy", which it is necessary to distinguish from the icon "Seven Arrows".

The icon "Simeon's Prophecy" symbolises the fulfillment of the prophecy of the righteous elder Simeon: "for Thee Thyself a sword shalt pierce the soul" (Lk 2: 35).

## **The Meeting of the Lord in the Temple**

The Christmas~Epiphany season comes to an end with the feast of the Meeting of the Lord in the Temple on the second of February, forty days after the feast of the Savior's birth. Like most major festivals of the Church, the feast of the Lord's Meeting is kept with an eight-day postfeast celebration. The conclusion of this festival brings to a close the liturgical cycle which began at the beginning of the Christmas fast.

According to the Gospel of Saint Luke, Jesus was brought to the temple on the fortieth day after His birth in obedience to the Mosaic law which He as the Messiah had come to fulfill.

And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons."

The liturgy of the Church is clear about why this act of submission to the law of Moses was performed. We have already seen it in the act of Jesus' circumcision. The Lord had to do all things according to God's law so that in Him the law might be literally fulfilled in all of its details, and that this fulfillment might be given to all who accept Him.

Today He who once gave the law to Moses on Sinai Submits Himself to the ordinances of the law, For our sake becoming as we are, in His compassion. Now the God of purity as a holy Child has opened a pure womb, ..

And as God is brought as an offering to Himself, Setting Us free from the curse of the law, And granting light to our souls.<sup>1</sup>

When the Lord Jesus is brought by His parents to the temple, He is met there by the old man Simeon and the old woman Anna. It is from this meeting in the temple that the festival gets its name in the Orthodox Church.<sup>2</sup> This meeting is spiritually and theologically significant it tells us that the Old is over and that the New has come. It tells us that the two covenants have now met: Israel has accomplished its God-given task in producing the Messiah. The promises made to Abraham in the beginning of the nation's calling have now been fulfilled. Israel's glory has dawned in the person of Christ who is now encountered in the world as the "light of revelation to the Gentiles." In Him the whole world is illumined and saved. The New Testament has come. God's final covenant community is established on earth. In Abraham's seed all the families of the world have been blessed. The old man and the old woman who meet Jesus in the temple and recognize Him for who He is symbolize in their oldness the passing away of the ancient customs, rituals and laws which were "but a shadow of the good things to come instead of the true form of these realities." (Heb .10:1) For, as the apostle Paul has said in another place, the ancient laws were "only a shadow of what is to come, but the substance belongs to Christ" who has brought to the whole world a "new creation." (Col 2:17, 1 Cor 5:17, .Ga1-6:15)

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see

death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."

(.) And there was a prophetess Anna, the daughter of Phanuel of the tribe of Asher; she was of a great age having lived with her husband seven years from her virginity, and as a widow till she was eighty -four. She did not depart from the temple, worshipping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. (Lk 2:25-38)

The old testament readings for the feast of the Meeting tell how the children born to the people of Israel, male and female, were to be offered in the temple with sacrifices and prayers. They also tell how the prophet Isaiah saw the Lord in a vision, enthroned in the Jerusalem temple, and prophesied that this same Lord would be worshipped by none other than the Egyptians, the very symbol of the hostile Gentiles who violently opposed the people of Israel and their God.<sup>3</sup>

In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its borders. It will be a sign and a witness to the Lord-of hosts in the land of Egypt; when they cry to the Lord because of oppressors he will send them a savior, and will defend and deliver them. And the Lord will make himself known to the Egyptians and the Egyptians will know the Lord in that day and worship.

and they will make vows to the Lord and perform them. (Isaiah 19:19-21)

Not only Egypt, but the whole world has received a Savior in the person of the Lord's Messiah; the Messiah who is Himself the Lord in human flesh. This is the astounding proclamation of the Meeting of the Lord in the temple. It is the reason for the great celebration which concludes the Winter Pascha.

He who is borne on high by the cherubim, And praised in hymns by the seraphim, Is brought today to the temple according to the law.

He rests on the arms of the old man as on a throne.

He receives from Joseph gifts befitting God:

A pair of doves which symbolize the spotless Church And the newly-chosen people from among the Gentiles, And two young pigeons, for He Who is presented is the originator of the two covenants, both old and new.

Simeon has now been granted the fulfillment of the prophecies concerning himself, And he blesses Mary, the Virgin and Theotokos, Foretelling in figures the passion of her Son.

From Him he begs release from this life, crying aloud:

Now let me depart in peace, O Master,

As You have promised me,

For I have seen the pre-eternal Light !<sup>4</sup>

Rejoice, O Virgin Theotokos, full of grace!

From you shone the Sun of Righteousness, Christ our God!

Enlightening those who sat in darkness.

Rejoice, and be glad, O righteous Elder, 'You accepted in your arms the Redeemer of our souls, Who grants us the resurrection !5

1 Vespers of the feast.

2 In the Christian west this feast is called the Purification of Mary.

3 The old testamental readings from Exodus, Leviticus and Numbers.

4 Vespers of the feast.

5 Troparion of the feast.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, 1984; available at: 800-204-book.]

### **Mine Eyes Have Seen Thy Salvation**

When the elder Simeon held the Christ Child in his arms at their meeting in the temple on the fortieth day after Jesus' birth, he said that he was now ready to die. He could depart in peace because his eyes had seen the Lord's Christ, the salvation which God had prepared from the foundation of the world which was now revealed in the presence of all people. According to St. Luke's Gospel, Simeon sang a song when he held the Christ Child in his arms and blessed God His Father. This canticle has become part of the Orthodox liturgy, being sung every evening at Vespers.

**Lord, now lettest Thou Thy servant depart in peace, According to Thy word, For mine eyes have seen Thy salvation Which Thou hast prepared before the face of all people, A light to enlighten the Gentiles, And the glory of Thy people, Israel.'**

These words of the elder Simeon are placed on the lips of all Christians at the end of each day, which is the beginning of each liturgical day (for the Bible says that "there was evening and there was morning, one day," Gen 1:5), because all who have met the Lord are ready to die, for their eyes have beheld the salvation of the world.

The elder Simeon was inspired by the Holy Spirit to go to meet the Child Jesus in the temple. He was inspired by the [*See Lk 2:29-32. The translation here is that normally used at Orthodox liturgical services.*] Spirit to know that he would not die before he had seen Him. He was inspired to recognize Him at His coming. He was inspired to proclaim Him as the Messiah who was "set for the fall and rising of many in Israel, and for a sign that is spoken against . . . that the thoughts of many hearts may be re-vealed." (Lk 2:34-35) And he was inspired to predict the sufferings which His mother Mary would endure when He would be nailed to the Cross, offering His life for the life of the world. For such is the traditional interpretation of his words concerning the sword that was to pierce Mary's soul. (See Lk 2:35) Simeon was inspired by God's Spirit to meet Jesus Christ; to see and to bear witness. Surely he saw things that others never would see, and in fact did not see, in the same situation, For he was "righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him." (Lk 2:25) Yet what Simeon saw, inspired though he was, is much less-at least humanly speaking-than what many others have seen. It is certainly less than what we ourselves have seen who live in the twentieth century of the Christian era.

We who live in the Church of Christ today have seen the Child Jesus. But we have also seen the grown-up Christ. We have seen the Lord not only as a little Child of forty days. But we have learned of the annunciation of the angel to the Virgin. We have been given insight into the miraculous manner of his birth. We have observed His circumcision on the eighth day, and His meeting in the temple with Simeon and Anna on the fortieth. We have stood at the Jordan and witnessed His encounter with the Baptist. We have listened to the testimony of the Forerunner, the friend of the Bridegroom who was sent to prepare His way. We have been present at the baptism, the Epiphany in the Jordan. We have heard the Father's voice and seen the Spirit descending and remaining upon Him, anointing Him in His humanity to be the Lord's Christ, the Messiah of God who is the Lord Himself as God's beloved Son. We have followed Him into the desert to be tempted by the devil. We have seen His words and observed His miracles. We have been confronted with His question: Who do you say that I am? And we have answered with Peter and all of the apostles: You are the Christ, the Son of the living God! And we have gone with Him up to Jerusalem. We have eaten with Him in the upper room, enjoying the Master's hospitality, with uplifted minds. We have stood by the Cross. We have gone to the tomb. We have seen Him raised and glorified. We have been breathed upon and have received His Spirit. The tongues of fire which He came to cast upon the earth have been sent upon us. We have been anointed with His Spirit, filled with power from on high- the very same Spirit that inspired the elder Simeon to know that he would not die before he had seen the Savior, the Spirit that led him that day to the temple and moved him to sing the song that we all now sing each evening of our lives:

For mine eyes have seen Thy salvation!

Our eyes have indeed seen God's salvation. For we have seen Christ. And even more. We have seen those who have seen Christ. We have seen Simeon and Anna, and with them, Mary the Virgin and Joseph. We have seen the Forerunner John, with all of the apostles. We have seen their successors, as well as their predecessors. We have seen the three young men in the fiery furnace of Babylon, and have beheld them singing and dancing in the flames. We have seen and heard the great assembly of forefathers and mothers, and have celebrated their memory with delight. We have observed the patriarchs and prophets who have told us of Christ's coming. And when He appeared, we have seen those who met Him and those who received Him.

Following the apostles, we have observed the confessors and martyrs, and have sung praises to their blood as the seed of the Church. We have glorified the new covenant saints, the fathers and mothers: Basil, Gregory, John, Macrina, Nonna, Anthusa... and the numberless holy people who have seen and loved the Lord down through the ages, just unto our own, to our beloved Saint Herman of Alaska, and our beloved Father Alexander. Humanly speaking we have seen much more than Simeon saw that day in the temple; incomparably more! Yet it may sadly have to be said that with the eyes of our spirits we have seen incomparably less. If this is so, it is no fault of the Lord's. For He has done everything that we might see

Him in the Spirit in the midst of His Church. He has done everything that the words of the letter of Peter in the scriptures could be applied directly to us:

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him, you believe in him and rejoice in him with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls. (1 Pet 1:3-9)

We have not seen Jesus with our human eyes; and we do not now see Him. But we believe in Him and love Him and rejoice in Him with unutterable and exalted joy. We behold Him with the eyes of our spirits when, inspired by His Spirit, we celebrate in the Church each year the Winter Pascha of His Coming.

The Lover of Man,  
Who fulfills everything in the law,  
Is now brought into the temple of God.  
Simeon the elder receives Him in his aged arms crying:  
Let me now depart to the blessed life,  
For today I see You clothed in mortal flesh, The Lord of life and the Master of death.

You have shone forth, O Lord,  
O Light of revelation to the Gentiles.  
You are the Sun of Righteousness,  
Enthroned upon a radiant cloud.  
You have fulfilled the shadows of the law.  
The grace of renewal begins to shine.  
When Simeon received You he cried out in joy:  
Release me now from corruption,  
For today I have seen You, my Master!

Today the holy Mother who is beyond all temples, Enters into the temple of God.  
She reveals to the world its Creator,  
And the Giver of the law.  
Simeon the elder receives Him in his arms.  
He worships Him and cries out:  
Lord now let Your servant depart in peace, For I have seen You-the Savior of our souls  
!2

2Vespers of the last day of the postfeast of the Meeting of the Lord in the Temple.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, available at: 800-204-book]

O Lord, Sun of justice, thou hast appeared as a light for the revelation of the Gentiles, sitting on a bright cloud, fulfilling the shadowy Law and revealing the beginning of the

new grace. Wherefore, when Simeon beheld thee, he lifted his voice, crying, "Lettest thou me depart from corruption; for I have today beheld thee."

Thou wast incarnate as thou wast pleased to be, being carried in the arms of the ever-Virgin, without being separated from thy Godhead in the bosom of the Father; and wast delivered into the hands of Simeon, the God-receiver, O thou who holdest all creation in thy hand. Wherefore, he shouted with joy, crying, "Now lettest thou me, thy servant, depart in peace; for I have beheld thee, O Master."

*Prosomia from Matins of the Feast of the Presentation of the Lord Icon and troparion at:*

<http://www.comeandseeicons.com/festal/lkg04.htm>

## **A Tribute to the Steelers—via Pauline Witkowsky**

Being a Steeler fan means so much more than football. It means being from a corner of the world unlike any other.

It means being from a place where the people are so tough-minded that they have survived the Homestead strikes, the Johnstown flood and most recently the Etna Floods. These people have the DNA of hard work, in mills and mines, without the necessity of complaint. They live simply, with no frills. They don't have movie stars or fancy cars.

Instead, they have simple traditions like kielbasa, Kennywood, and celebrations. They live in distinctive neighborhoods like Polish Hill and the Hill District and all of the surrounding counties.

These people are genuine.

They don't have chic internet cafes and cappuccinos, but they have The Original Hot Dog joint, Primanti's, Eat n' Park and Iron City Beer.

People from Pittsburgh don't have sunny beaches or fancy boats, but the rivers roll gently, connecting the small towns of people whose histories have been built on strength and humility.

People from Pittsburgh don't have the biggest shopping malls or the best nightclubs, but they'll take Friday night high school football and Steeler Sunday over anything.

Steeler football means so much more than you think. It symbolizes a Diaspora of generations who had the best childhood they could imagine.

They ran free without a care or concern in the valleys of those Allegheny Mountains. Their blue-collar world was easy...there was no one to tell them that they lacked material things. There was no one to tell them that they needed more.



As the steel mills closed and the jobs disappeared, some of these people had to leave. While the world benefits because they spread their Pittsburgh values, they long for their home where things were simpler and more pure.

They teach their kids about Jack Lambert, Lynn Swann, Terry Bradshaw, Franco Harris, Jack Ham, L.C. Greenwood, Joe Greene, and Myron Cope in hopes of imparting not just the knowledge, but the feeling that they represented.

They are everywhere, those Terrible Towels. They wave, not just for the team, but for the hearts they left behind. They wave in living rooms in Fort Lauderdale and in the bars of Washington, D.C. They wave all the way to the Seattle Superdome! They wave for the Rooney family, whose values mirror our own—loyalty, grit, and humility. They wave for football players like Jerome Bettis and Hines Ward, whose unselfishness and toughness have allowed sports to be about the game and the team.

Make no mistake that Steeler football is not just about football. I could not be prouder to be from the Pittsburgh area than I am right now! Even if you no longer live in the area, you have South-Western Pennsylvania in your blood no matter where you go.

And deep down in your heart of hearts, you can still hear the Super Bowls of times past, the excitement in everyone's voices, especially our fathers, cousins, and anyone else who gathered around the TV on Football Sundays! Make no mistake, it's just as exciting right now! It's not just about rivalries and who is better than the other, it's about family, tradition and roots! It's more than football, but it's football at its finest! If you now live in Arizona , Colorado , Ohio , Indiana , California , Florida , Nevada , or Texas , be proud of where you were born and who your FIRST favorite football team was!

Go Steelers...Picksburgh GO STILLERS! Ah yes! "Picksburgh"  
Yunz is from the Picksburgh area or maybe you grew up there if:

1. You didn't have a spring break in high school.
2. You walk carefully when it is "slippy" outside.
3. You often go down to the "crick."
4. You've told your children to "red up" their rooms.
5. You can remember telling your little brother/sister to stop being so "nebbby."

6. You've gotten hurt by falling into a "jaggerbush".
7. Your mother or grandmother has been seen wearing a "babushka" on her head.
8. You've "worshed" the clothes.
9. I ask you to hand me one of those "Gum-Bands" an' you actually know what I'm talking about.
10. You know you can't drive too fast on the back roads, because of the deer.
11. You know Beaver Valley, Turtle Crick, Mars, Slippery Rock, Greentree, and New Castle are names of towns. And you've been to most, if not all, of them.
12. A girl walks up to three of her girlfriends and says, "HEY, YENZ GUYS!"
13. You hear "you guyses" and don't think twice. Example: "you guyses hause is nice."
14. You know the three rivers by name and understand that "The Point" isn't just on a writing instrument.
15. Someone refers to "The Mon" or "The Yough" and you know exactly what they're talking about.
16. You remember the blizzard of 1993 (or 1976, or 1950, or 1939, or...) and remember not being able to go outside because the snow was over your head and you would have suffocated.
17. Someone starts the chant, "Here we go Still-ers!" and you join in. In the proper cadence, waving the appropriately colored towel.
18. Bob Prince and "There's a bug loose on the rug." hold special meaning for you.
19. You've either eaten a Farkleberry Tart or know someone who has.
20. You drink pop, eat hoagies, love perogies and one of your favorite sandwiches actually has coleslaw and French-fries ON it.
21. You know what a "still mill" is.
22. You expect temps in the winter to be record-breaking cold and temps in the summer to be record-breaking hot.
23. You know what Eat 'N Park is and frequently ate breakfast there at 2:00 AM after the bar closed and made fun of people.
24. You order "dippy eggs" in a restaurant and get exactly what you wanted.
25. You spent your summers, or a school picnic at Luna Park, Kennywood, Westview, White Swan Park, Sand Castle, or Idlewild.
26. You've been to the Braun's Bread Plant or Story Book Forest for a school field trip. We went to the Heinz plant and the Isaly's plant for Cub Scouts.
27. "Chipped ham" was always in your refrigerator when you was growin'up.

28. You refuse to buy any condiments besides Heinz unless a Pittsburgh athlete's picture is on the side of the container.
29. When you call the dog or the kids you shout, "Kum-mere" and they come.
30. Franco, Roberto, and Mario don't need last names and you can recite their exploits by heart.
31. Food at a wedding reception consists of rigatoni, stuffed cabbage, sauerkraut and Polska kielbasa.

You'll send this on to family and friends who used to live in the Pittsburgh area as well as to those who have never lived there, just so they can appreciate how different western PA really is.  
Wonder how many of yinz guys actually understood all dat?  
Some folks just don't.

**(Just in from a wonderful IUP coop teacher over in Johnstown .)**

***It's winter in Pennsylvania and the gentle breezes blow  
Seventy miles an hour at twenty-five below.  
Oh, how I love Pennsylvania when the snow's up to your butt  
You take a breath of winter and your nose gets frozen shut.  
Yes, the weather here is wonderful so I guess I'll hang around  
I could never leave Pennsylvania 'cause I'm frozen to the ground!!!***

"It is only when you know a boy's environment that you can know what influences to bring to bear." B.P.

Ptolemais is a city of Phoenicia. There is a village nearby called Parasma in which there resided a great elder. He had a disciple named John who was also great and who excelled in obedience. One day the elder sent the disciple to perform a task for him, giving him a little bread to sustain him on the way. The disciple went and completed the task and then came back, bringing the bread with him untouched. When the elder saw the bread, he said to him, "Why did you not eat any of the bread I gave you, my child?" Making a prostration, the disciple said to the elder, "Forgive me, father, but when you blessed the bread and dismissed me, you did not say I was to eat of the bread, and that is why I did not eat it." Amazed at the disciple's discernment, the elder gave him his blessing.

*John Moschus, Leimonarion (The Spiritual Meadow) 56*

Yep, I did a full baptism in an old farm pond once—the church had used the pond for years, but the family that owned it moved. The new owners were happy to let us use the pond. It was a beautiful setting and a beautiful day (albeit very hot)—green grass, blue skies, the congregation all there, wow. I had been married recently and my new bride was there too.

As we walked into the farm pond, I noticed a huge amount of sediment with every step I took. It wasn't until we got about a dozen steps in that the 'sediment' rose top and we realized why there was sooo much sediment. It seemed that the new owners had decided that the septic tank was just too much effort!

"Do you want to continue this?" and he said "yep"—waist (waste?) deep into this pond we go. We (I had another fellow helping me) lay him backwards to baptism him.

Two things about that—I have never had anyone have less water over his nose to cover him, nor have I ever had anyone come back up to standing all by themselves!!!

Oh, and by the way—I didn't have a change of clothes—we were in Lisa's car—which didn't have air conditioning—and we were an hour away from home!!!

*e-mail from Rev. Terry Polen*



## **Holy Ghost Orthodox Church**

**714 Westmoreland Avenue**

**PO Box 3**

**Slickville, PA 15684-0003**

**[724] 468-5581**

[www.holyghostorthodoxchurch.org](http://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, Bishop Robert, 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, Archimandrite Lev, Father Taras Naumenko, Father Nestor Kowal, Father Gabriel Rochell, Father Bill & Pani-Matka Sonia Diakiw, Pani-Matka Linda Oryhon, Father Paul Bigelow, Protodeacon Mykola Dilendorf, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, 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 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Jeff Walewski [thyroid cancer], Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, 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, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C.,

Allie—young girl with leukemia, Heather Kramer, Pete Dimperio, Jane Wartinbee, Steven Sheakley [Pani Gina's cousin], Carmen Talmonti, Matthew—20-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Joseph Mollica, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof, David Buchholz, Yvonne Christy, Myron Spak, Pete Niederberger, Jasmine Walker, Julia Duda, 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.

**This week, February 13-20, is a FAST-FREE WEEK!**

Please remember James John Logue George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men 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 Eighth Grade and Matt’s Sixth 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 13                      Divine Liturgy of Saint John Chrysostom                      10:30 AM  
SUNDAY OF THE PUBLICAN AND THE PHARISEE  
HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH THEM  
MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE, THEODOTA & EUDOXIA-AT  
CANOPUS IN EGYPT; MARTYRS VICTORINUS, VICTOR, NICEPHORUS, CLAUDIUS,  
DIODORUS, SERAPION, & PAPIAS OF EGYPT; MARTYR TYRPHAENES AT CYZICUS;  
SAINT NICETAS OF PERCHEVSKY LAVRA

*Tone 5*

*2 Timothy 3:10-15*

*Luke 18:10-14*

*Litany in Blessed Memory of Walter Burlack—Evelyn Burlack, for their Wedding Anniversary*

*Parastas in Blessed Memory of Emil Paouncic—Debbie & John Paouncic*

**Sunday, February 20**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**SUNDAY OF THE PRODIGAL SON**  
**AFTERFEAST OF THE MEETING OF OUR LORD**  
**PARTHENIUS-BISHOP OF LAMSACUS ON THE HELLESPONT; SAINT LUKE OF MOUNT**  
**STEIRION; 1003 MARTYRS OF NICOMEDIA**

*Tone 6*

1 Corinthians 6:12-20

Luke 15:11-32

**Sunday, February 27**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**MEATFARE SUNDAY—SUNDAY OF THE LAST JUDGMENT**  
**SAINT AUSENTIUS-MONK OF BITHYNIA; SAINT MARON-HERMIT OF SYRIA; SAINT**  
**ABRAHAM-BISHOP OF CHARRES IN MESOPOTAMIA; SAINT CYRIL-EQUAL TO THE**  
**APOSTLES AND TEACHER OF THE SLAVS; SAINT ISAAC-RECLUSE OF THE**  
**PERCEVSKY LAVRA AND 12 GREEK MASTER-BUILDERS OF THE DORMITION**  
**CATHEDRAL IN THE LAVRA; TRANSLATION OF THE RELICS OF PRINCE-MARTYR**  
**MICHAEL & HIS COUNSELOR-SAINT THEODORE OF CHERNIHIV**

*Tone 7*

I Corinthians 8:8-9:2

Matthew 25:31-46

## **BULLETIN INSERT FOR 13 FEBRUARY 2011**

**SUNDAY OF THE PUBLICAN AND THE PHARISEE**

**HOLY WONDERWORKERS & UNMERCENARIES CYRUS & JOHN-AND WITH**  
**THEM MARTYRS ATHANASIA & HER DAUGHTERS THEOCTISTE,**  
**THEODOTA & EUDOXIA-AT CANOPUS IN EGYPT; MARTYRS VICTORINUS,**  
**VICTOR, NICEPHORUS, CLAUDIUS, DIODORUS, SERAPION, & PAPIAS OF**  
**EGYPT; MARTYR TYRPHAENES AT CYZICUS; SAINT NICETAS OF**  
**PERCHEVSKY LAVRA**

### **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.

**MEETING OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.**

On the Feast of the Meeting of the Lord, the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Lk 2: 22-40).

On the 40th day after birth the God-Infant was taken to the Jerusalem Temple -- the centre of religious life of the God-chosen nation. By the Law of Moses (Lev 12) a woman, having given birth to a child of the male gender, was forbidden for 40 days to enter into the Temple of God. After this interval the mother came to the Temple with the child, so as to offer to the Lord thanksgiving and a purification sacrifice. The MostHoly Virgin, the Mother of God, did not have need for purification, since without defilement she had given birth to the Source of purity and sanctity, but in profound humility she submitted to the precepts of the Law.

At this time there lived at Jerusalem the righteous elder Simeon (the account about him is located under the day of his commemoration -- 3 February). It had been revealed to him that he would not die until he should behold Christ the Saviour. By inspiration from above, the pious elder went to the Temple at that very moment when the MostHoly Mother of God and Righteous Joseph had brought there the Infant Jesus, so as to fulfill the ritual ceremony of the Law. The God-Bearer Simeon took the God-Infant in his arms, and having given thanks to God, he uttered a prophecy about the Saviour of the world: "Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the



face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel" (Lk 2: 29-32).

Righteous Simeon said to the MostHoly Virgin: "Behold, This One is set for the fall and rising up of many in Israel and for the sign spoken against, and for Thee Thyself a sword shalt pierce the soul, so that the thoughts of many hearts might be revealed" (Lk 2: 35).

At the Temple also the 84 year old widow Anna the Prophetess, daughter of Phanuel (Comm. 3 February), "who did not leave the temple, serving God both day and night in fasting and prayer. And she also at that time, having drawn near, glorified the Lord and spake about Him (the God-Infant) to all awaiting deliverance at Jerusalem" (Lk 2: 37-38).

Before the Birth of Christ, all righteous men and women lived by faith in the Future Messiah the Saviour of the world, and they awaited His coming.

The final righteous ones of the closing Old Testament -- Righteous Simeon and the Prophetess Anna -- were deemed worthy to meet at the Temple the Bearer of the New Testament, in the Person of Whom both Divinity and humanity do meet.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. It is known, that on the day of this solemnity were proclaimed sermons by Sainted Bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphylokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). But in spite of its early origin, this feast was not so solemnly celebrated until the VI Century. During the reign of Justinian in the year 528, a catastrophe befell Antioch -- an earthquake, in which many people perished. And upon this misfortune there followed others. In the year 544 there appeared a pestilential plague, daily carrying off several thousand people. During these days of widespread travail, it was revealed to a certain pious christian that the celebration of the Meeting of the Lord should be done more solemnly.

When at the day of the Meeting of the Lord the all-night vigil was finally made with church procession, the disasters at Byzantium ceased. In thanksgiving to God, the Church established in 544 that the Meeting of the Lord should be done more solemnly.

Church melodists adorned this feast with many a church work of song: in the VII Century -- Sainted Andrew ArchBishop of Crete; in the VIII Century -- Sainted Cosma Bishop of Maium, Monk John Damascene, Sainted Germanos Patriarch of Constantinople; and in the IX Century -- Sainted Joseph the Studite, ArchBishop of Thessalonika.

With the event of the Meeting of the Lord is associated the icon of the MostHoly Mother of God named: "the Softening of Evil Hearts" or "Simeon's Prophecy", which it is necessary to distinguish from the icon "Seven Arrows".

The icon "Simeon's Prophecy" symbolises the fulfillment of the prophecy of the righteous elder Simeon: "for Thee Thyself a sword shalt pierce the soul" (Lk 2: 35).

## **The Meeting of the Lord in the Temple**

The Christmas~Epiphany season comes to an end with the feast of the Meeting of the Lord in the Temple on the second of February, forty days after the feast of the Savior's birth. Like most major festivals of the Church, the feast of the Lord's Meeting is kept with an eight-day postfeast celebration. The conclusion of this festival brings to a close the liturgical cycle which began at the beginning of the Christmas fast.

According to the Gospel of Saint Luke, Jesus was brought to the temple on the fortieth day after His birth in obedience to the Mosaic law which He as the Messiah had come to fulfill.

And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons."

The liturgy of the Church is clear about why this act of submission to the law of Moses was performed. We have already seen it in the act of Jesus' circumcision. The Lord had to do all things according to God's law so that in Him the law might be literally fulfilled in all of its details, and that this fulfillment might be given to all who accept Him.

Today He who once gave the law to Moses on Sinai Submits Himself to the ordinances of the law, For our sake becoming as we are, in His compassion. Now the God of purity as a holy Child has opened a pure womb, ..

And as God is brought as an offering to Himself, Setting Us free from the curse of the law, And granting light to our souls.<sup>1</sup>

When the Lord Jesus is brought by His parents to the temple, He is met there by the old man Simeon and the old woman Anna. It is from this meeting in the temple that the festival gets its name in the Orthodox Church.<sup>2</sup> This meeting is spiritually and theologically significant it tells us that the Old is over and that the New has come. It tells us that the two covenants have now met: Israel has accomplished its God-given task in producing the Messiah. The promises made to Abraham in the beginning of the nation's calling have now been fulfilled. Israel's glory has dawned in the person of Christ who is now encountered in the world as the "light of revelation to the Gentiles." In Him the whole world is illumined and saved. The New Testament has come. God's final covenant community is established on earth. In Abraham's seed all the families of the world have been blessed. The old man and the old woman who meet Jesus in the temple and recognize Him for who He is symbolize in their oldness the passing away of the ancient customs, rituals and laws which were "but a shadow of the good things to come instead of the true form of these realities." (Heb .10:1) For, as the apostle Paul has said in another place, the ancient laws were "only a shadow of what is to come, but the substance belongs to Christ" who has brought to the whole world a "new creation." (Col 2:17, 1 Cor 5:17, .Ga1-6:15)

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see

death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."

(.) And there was a prophetess Anna, the daughter of Phanuel of the tribe of Asher; she was of a great age having lived with her husband seven years from her virginity, and as a widow till she was eighty -four. She did not depart from the temple, worshipping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. (Lk 2:25-38)

The old testament readings for the feast of the Meeting tell how the children born to the people of Israel, male and female, were to be offered in the temple with sacrifices and prayers. They also tell how the prophet Isaiah saw the Lord in a vision, enthroned in the Jerusalem temple, and prophesied that this same Lord would be worshipped by none other than the Egyptians, the very symbol of the hostile Gentiles who violently opposed the people of Israel and their God.<sup>3</sup>

In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its borders. It will be a sign and a witness to the Lord-of hosts in the land of Egypt; when they cry to the Lord because of oppressors he will send them a savior, and will defend and deliver them. And the Lord will make himself known to the Egyptians and the Egyptians will know the Lord in that day and worship.

and they will make vows to the Lord and perform them. (Isaiah 19:19-21)

Not only Egypt, but the whole world has received a Savior in the person of the Lord's Messiah; the Messiah who is Himself the Lord in human flesh. This is the astounding proclamation of the Meeting of the Lord in the temple. It is the reason for the great celebration which concludes the Winter Pascha.

He who is borne on high by the cherubim, And praised in hymns by the seraphim, Is brought today to the temple according to the law.

He rests on the arms of the old man as on a throne.

He receives from Joseph gifts befitting God:

A pair of doves which symbolize the spotless Church And the newly-chosen people from among the Gentiles, And two young pigeons, for He Who is presented is the originator of the two covenants, both old and new.

Simeon has now been granted the fulfillment of the prophecies concerning himself, And he blesses Mary, the Virgin and Theotokos, Foretelling in figures the passion of her Son.

From Him he begs release from this life, crying aloud:

Now let me depart in peace, O Master,

As You have promised me,

For I have seen the pre-eternal Light !<sup>4</sup>

Rejoice, O Virgin Theotokos, full of grace!

From you shone the Sun of Righteousness, Christ our God!

Enlightening those who sat in darkness.

Rejoice, and be glad, O righteous Elder, 'You accepted in your arms the Redeemer of our souls, Who grants us the resurrection !5

1 Vespers of the feast.

2 In the Christian west this feast is called the Purification of Mary.

3 The old testamental readings from Exodus, Leviticus and Numbers.

4 Vespers of the feast.

5 Troparion of the feast.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, 1984; available at: 800-204-book.]

### **Mine Eyes Have Seen Thy Salvation**

When the elder Simeon held the Christ Child in his arms at their meeting in the temple on the fortieth day after Jesus' birth, he said that he was now ready to die. He could depart in peace because his eyes had seen the Lord's Christ, the salvation which God had prepared from the foundation of the world which was now revealed in the presence of all people. According to St. Luke's Gospel, Simeon sang a song when he held the Christ Child in his arms and blessed God His Father. This canticle has become part of the Orthodox liturgy, being sung every evening at Vespers.

**Lord, now lettest Thou Thy servant depart in peace, According to Thy word, For mine eyes have seen Thy salvation Which Thou hast prepared before the face of all people, A light to enlighten the Gentiles, And the glory of Thy people, Israel.'**

These words of the elder Simeon are placed on the lips of all Christians at the end of each day, which is the beginning of each liturgical day (for the Bible says that "there was evening and there was morning, one day," Gen 1:5), because all who have met the Lord are ready to die, for their eyes have beheld the salvation of the world.

The elder Simeon was inspired by the Holy Spirit to go to meet the Child Jesus in the temple. He was inspired by the [*See Lk 2:29-32. The translation here is that normally used at Orthodox liturgical services.*] Spirit to know that he would not die before he had seen Him. He was inspired to recognize Him at His coming. He was inspired to proclaim Him as the Messiah who was "set for the fall and rising of many in Israel, and for a sign that is spoken against . . . that the thoughts of many hearts may be re-vealed." (Lk 2:34-35) And he was inspired to predict the sufferings which His mother Mary would endure when He would be nailed to the Cross, offering His life for the life of the world. For such is the traditional interpretation of his words concerning the sword that was to pierce Mary's soul. (See Lk 2:35) Simeon was inspired by God's Spirit to meet Jesus Christ; to see and to bear witness. Surely he saw things that others never would see, and in fact did not see, in the same situation, For he was "righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him." (Lk 2:25) Yet what Simeon saw, inspired though he was, is much less-at least humanly speaking-than what many others have seen. It is certainly less than what we ourselves have seen who live in the twentieth century of the Christian era.

We who live in the Church of Christ today have seen the Child Jesus. But we have also seen the grown-up Christ. We have seen the Lord not only as a little Child of forty days. But we have learned of the annunciation of the angel to the Virgin. We have been given insight into the miraculous manner of his birth. We have observed His circumcision on the eighth day, and His meeting in the temple with Simeon and Anna on the fortieth. We have stood at the Jordan and witnessed His encounter with the Baptist. We have listened to the testimony of the Forerunner, the friend of the Bridegroom who was sent to prepare His way. We have been present at the baptism, the Epiphany in the Jordan. We have heard the Father's voice and seen the Spirit descending and remaining upon Him, anointing Him in His humanity to be the Lord's Christ, the Messiah of God who is the Lord Himself as God's beloved Son. We have followed Him into the desert to be tempted by the devil. We have seen His words and observed His miracles. We have been confronted with His question: Who do you say that I am? And we have answered with Peter and all of the apostles: You are the Christ, the Son of the living God! And we have gone with Him up to Jerusalem. We have eaten with Him in the upper room, enjoying the Master's hospitality, with uplifted minds. We have stood by the Cross. We have gone to the tomb. We have seen Him raised and glorified. We have been breathed upon and have received His Spirit. The tongues of fire which He came to cast upon the earth have been sent upon us. We have been anointed with His Spirit, filled with power from on high- the very same Spirit that inspired the elder Simeon to know that he would not die before he had seen the Savior, the Spirit that led him that day to the temple and moved him to sing the song that we all now sing each evening of our lives:

For mine eyes have seen Thy salvation!

Our eyes have indeed seen God's salvation. For we have seen Christ. And even more. We have seen those who have seen Christ. We have seen Simeon and Anna, and with them, Mary the Virgin and Joseph. We have seen the Forerunner John, with all of the apostles. We have seen their successors, as well as their predecessors. We have seen the three young men in the fiery furnace of Babylon, and have beheld them singing and dancing in the flames. We have seen and heard the great assembly of forefathers and mothers, and have celebrated their memory with delight. We have observed the patriarchs and prophets who have told us of Christ's coming. And when He appeared, we have seen those who met Him and those who received Him.

Following the apostles, we have observed the confessors and martyrs, and have sung praises to their blood as the seed of the Church. We have glorified the new covenant saints, the fathers and mothers: Basil, Gregory, John, Macrina, Nonna, Anthusa... and the numberless holy people who have seen and loved the Lord down through the ages, just unto our own, to our beloved Saint Herman of Alaska, and our beloved Father Alexander. Humanly speaking we have seen much more than Simeon saw that day in the temple; incomparably more! Yet it may sadly have to be said that with the eyes of our spirits we have seen incomparably less. If this is so, it is no fault of the Lord's. For He has done everything that we might see

Him in the Spirit in the midst of His Church. He has done everything that the words of the letter of Peter in the scriptures could be applied directly to us:

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him, you believe in him and rejoice in him with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls. (1 Pet 1:3-9)

We have not seen Jesus with our human eyes; and we do not now see Him. But we believe in Him and love Him and rejoice in Him with unutterable and exalted joy. We behold Him with the eyes of our spirits when, inspired by His Spirit, we celebrate in the Church each year the Winter Pascha of His Coming.

The Lover of Man,  
Who fulfills everything in the law,  
Is now brought into the temple of God.  
Simeon the elder receives Him in his aged arms crying:  
Let me now depart to the blessed life,  
For today I see You clothed in mortal flesh, The Lord of life and the Master of death.

You have shone forth, O Lord,  
O Light of revelation to the Gentiles.  
You are the Sun of Righteousness,  
Enthroned upon a radiant cloud.  
You have fulfilled the shadows of the law.  
The grace of renewal begins to shine.  
When Simeon received You he cried out in joy:  
Release me now from corruption,  
For today I have seen You, my Master!

Today the holy Mother who is beyond all temples, Enters into the temple of God.  
She reveals to the world its Creator,  
And the Giver of the law.  
Simeon the elder receives Him in his arms.  
He worships Him and cries out:  
Lord now let Your servant depart in peace, For I have seen You-the Savior of our souls  
!2

2Vespers of the last day of the postfeast of the Meeting of the Lord in the Temple.

[Taken from, "The Winter Pascha" by Protopresbyter Thomas Hopko, SVS Press, available at: 800-204-book]

O Lord, Sun of justice, thou hast appeared as a light for the revelation of the Gentiles, sitting on a bright cloud, fulfilling the shadowy Law and revealing the beginning of the

new grace. Wherefore, when Simeon beheld thee, he lifted his voice, crying, "Lettest thou me depart from corruption; for I have today beheld thee."

Thou wast incarnate as thou wast pleased to be, being carried in the arms of the ever-Virgin, without being separated from thy Godhead in the bosom of the Father; and wast delivered into the hands of Simeon, the God-receiver, O thou who holdest all creation in thy hand. Wherefore, he shouted with joy, crying, "Now lettest thou me, thy servant, depart in peace; for I have beheld thee, O Master."

*Prosomia from Matins of the Feast of the Presentation of the Lord Icon and troparion at:*

<http://www.comeandseeicons.com/festal/lkg04.htm>

## **A Tribute to the Steelers—via Pauline Witkowsky**

Being a Steeler fan means so much more than football. It means being from a corner of the world unlike any other.

It means being from a place where the people are so tough-minded that they have survived the Homestead strikes, the Johnstown flood and most recently the Etna Floods. These people have the DNA of hard work, in mills and mines, without the necessity of complaint. They live simply, with no frills. They don't have movie stars or fancy cars.

Instead, they have simple traditions like kielbasa, Kennywood, and celebrations. They live in distinctive neighborhoods like Polish Hill and the Hill District and all of the surrounding counties.

These people are genuine.

They don't have chic internet cafes and cappuccinos, but they have The Original Hot Dog joint, Primanti's, Eat n' Park and Iron City Beer.

People from Pittsburgh don't have sunny beaches or fancy boats, but the rivers roll gently, connecting the small towns of people whose histories have been built on strength and humility.

People from Pittsburgh don't have the biggest shopping malls or the best nightclubs, but they'll take Friday night high school football and Steeler Sunday over anything.

Steeler football means so much more than you think. It symbolizes a Diaspora of generations who had the best childhood they could imagine.

They ran free without a care or concern in the valleys of those Allegheny Mountains. Their blue-collar world was easy...there was no one to tell them that they lacked material things. There was no one to tell them that they needed more.

As the steel mills closed and the jobs disappeared, some of these people had to leave. While the world benefits because they spread their Pittsburgh values, they long for their home where things were simpler and more pure.

They teach their kids about Jack Lambert, Lynn Swann, Terry Bradshaw, Franco Harris, Jack Ham, L.C. Greenwood, Joe Greene, and Myron Cope in hopes of imparting not just the knowledge, but the feeling that they represented.

They are everywhere, those Terrible Towels. They wave, not just for the team, but for the hearts they left behind. They wave in living rooms in Fort Lauderdale and in the bars of Washington, D.C. They wave all the way to the Seattle Superdome! They wave for the Rooney family, whose values mirror our own—loyalty, grit, and humility. They wave for football players like Jerome Bettis and Hines Ward, whose unselfishness and toughness have allowed sports to be about the game and the team.

Make no mistake that Steeler football is not just about football. I could not be prouder to be from the Pittsburgh area than I am right now! Even if you no longer live in the area, you have South-Western Pennsylvania in your blood no matter where you go.

And deep down in your heart of hearts, you can still hear the Super Bowls of times past, the excitement in everyone's voices, especially our fathers, cousins, and anyone else who gathered around the TV on Football Sundays! Make no mistake, it's just as exciting right now! It's not just about rivalries and who is better than the other, it's about family, tradition and roots! It's more than football, but it's football at its finest! If you now live in Arizona , Colorado , Ohio , Indiana , California , Florida , Nevada , or Texas , be proud of where you were born and who your FIRST favorite football team was!

Go Steelers...Picksburgh GO STILLERS! Ah yes! "Picksburgh"  
Yunz is from the Picksburgh area or maybe you grew up there if:

1. You didn't have a spring break in high school.
2. You walk carefully when it is "slippy" outside.
3. You often go down to the "crick."
4. You've told your children to "red up" their rooms.
5. You can remember telling your little brother/sister to stop being so "nebbby."



6. You've gotten hurt by falling into a "jaggerbush".
7. Your mother or grandmother has been seen wearing a "babushka" on her head.
8. You've "worshed" the clothes.
9. I ask you to hand me one of those "Gum-Bands" an' you actually know what I'm talking about.
10. You know you can't drive too fast on the back roads, because of the deer.
11. You know Beaver Valley, Turtle Crick, Mars, Slippery Rock, Greentree, and New Castle are names of towns. And you've been to most, if not all, of them.
12. A girl walks up to three of her girlfriends and says, "HEY, YENZ GUYS!"
13. You hear "you guyses" and don't think twice. Example: "you guyses hause is nice."
14. You know the three rivers by name and understand that "The Point" isn't just on a writing instrument.
15. Someone refers to "The Mon" or "The Yough" and you know exactly what they're talking about.
16. You remember the blizzard of 1993 (or 1976, or 1950, or 1939, or...) and remember not being able to go outside because the snow was over your head and you would have suffocated.
17. Someone starts the chant, "Here we go Still-ers!" and you join in. In the proper cadence, waving the appropriately colored towel.
18. Bob Prince and "There's a bug loose on the rug." hold special meaning for you.
19. You've either eaten a Farkleberry Tart or know someone who has.
20. You drink pop, eat hoagies, love perogies and one of your favorite sandwiches actually has coleslaw and French-fries ON it.
21. You know what a "still mill" is.
22. You expect temps in the winter to be record-breaking cold and temps in the summer to be record-breaking hot.
23. You know what Eat 'N Park is and frequently ate breakfast there at 2:00 AM after the bar closed and made fun of people.
24. You order "dippy eggs" in a restaurant and get exactly what you wanted.
25. You spent your summers, or a school picnic at Luna Park, Kennywood, Westview, White Swan Park, Sand Castle, or Idlewild.
26. You've been to the Braun's Bread Plant or Story Book Forest for a school field trip. We went to the Heinz plant and the Isaly's plant for Cub Scouts.
27. "Chipped ham" was always in your refrigerator when you was growin'up.

28. You refuse to buy any condiments besides Heinz unless a Pittsburgh athlete's picture is on the side of the container.
29. When you call the dog or the kids you shout, "Kum-mere" and they come.
30. Franco, Roberto, and Mario don't need last names and you can recite their exploits by heart.
31. Food at a wedding reception consists of rigatoni, stuffed cabbage, sauerkraut and Polska kielbasa.

You'll send this on to family and friends who used to live in the Pittsburgh area as well as to those who have never lived there, just so they can appreciate how different western PA really is.  
Wonder how many of yinz guys actually understood all dat?  
Some folks just don't.

**(Just in from a wonderful IUP coop teacher over in Johnstown .)**

***It's winter in Pennsylvania and the gentle breezes blow  
Seventy miles an hour at twenty-five below.  
Oh, how I love Pennsylvania when the snow's up to your butt  
You take a breath of winter and your nose gets frozen shut.  
Yes, the weather here is wonderful so I guess I'll hang around  
I could never leave Pennsylvania 'cause I'm frozen to the ground!!!***

"It is only when you know a boy's environment that you can know what influences to bring to bear." B.P.

Ptolemais is a city of Phoenicia. There is a village nearby called Parasma in which there resided a great elder. He had a disciple named John who was also great and who excelled in obedience. One day the elder sent the disciple to perform a task for him, giving him a little bread to sustain him on the way. The disciple went and completed the task and then came back, bringing the bread with him untouched. When the elder saw the bread, he said to him, "Why did you not eat any of the bread I gave you, my child?" Making a prostration, the disciple said to the elder, "Forgive me, father, but when you blessed the bread and dismissed me, you did not say I was to eat of the bread, and that is why I did not eat it." Amazed at the disciple's discernment, the elder gave him his blessing.

*John Moschus, Leimonarion (The Spiritual Meadow) 56*

Yep, I did a full baptism in an old farm pond once—the church had used the pond for years, but the family that owned it moved. The new owners were happy to let us use the pond. It was a beautiful setting and a beautiful day (albeit very hot)—green grass, blue skies, the congregation all there, wow. I had been married recently and my new bride was there too.

As we walked into the farm pond, I noticed a huge amount of sediment with every step I took. It wasn't until we got about a dozen steps in that the 'sediment' rose top and we realized why there was sooo much sediment. It seemed that the new owners had decided that the septic tank was just too much effort!

"Do you want to continue this?" and he said "yep"—waist (waste?) deep into this pond we go. We (I had another fellow helping me) lay him backwards to baptism him.

Two things about that—I have never had anyone have less water over his nose to cover him, nor have I ever had anyone come back up to standing all by themselves!!!

Oh, and by the way—I didn't have a change of clothes—we were in Lisa's car—which didn't have air conditioning—and we were an hour away from home!!!

*e-mail from Rev. Terry Polen*