



Holy Ghost Orthodox Church

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GREAT LENT

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Constantine, Bishop Robert, Father 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, Father Tim Tomson, 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, [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 & Barbara Spak, Pete Niederberger, Jasmine Walker, Julia Duda, Lisa Pandle, Fred DeNorscia, Matthew Popichak, Kris & Julie Hanczar, and Daria Masur. ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

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, March 20 **Divine Liturgy of Saint Basil the Great 10:30 AM**
SECOND SUNDAY OF GREAT LENT—SAINT GREGORY PALAMAS
SYNAXIS OF ALL VENERABLE FATHERS OF THE PERCHEVSKY LAVRA; HOLY
HIEROMARTYRS OF CHERSON-BASIL, EPHRAIM, CAPITO, EUGENE, AETHERIS,
ELPIDIUS, & AGATHODORUS; SAINT PAUL THE SIMPLE OF EGYPT-DISCIPLE OF
SAINT ANTHONY THE GREAT; SAINT PAUL THE CONFESSOR-BISHOP OF PRUSIAS IN
BITHYNIA; SAINT EMELIAN OF ROME

Tone 2

Hebrew-7:26-8:2

John 10:9-16

*Litany in Blessed Memory of His Eminence, Metropolitan Nicholas—Fr. Bob
Parastas in Blessed Memory of Tillie Kuzman—Debbie & John Pauncic*

Sunday, March 27 **Divine Liturgy of Saint Basil the Great 10:30 AM**
THIRD SUNDAY OF GREAT LENT—ADORATION OF THE MOST HOLY CROSS
SAINT BENEDICT OF NURSIA-ABBOT; SAINT EUSCHEMON-BISHOP OF LAMPSACUS;
SAINT ROSTISLAV/MICHAEL-PRINCE OF KIEV; SAINT THEOGNOSTUS-
METROPOLITAN OF KIEV AND ALL RUS

Tone 3

Hebrews 4:14-5:6

Mark 8:34-9:1

Parastas in Blessed Memory of Frank & Helen Riznow—Riznow Family

Thursday, March 31 **Slickville Ecumenical Service** **7:00 PM**
First Presbyterian Church—Father Bob Speaking

Sunday, April 3 **Divine Liturgy of Saint Basil the Great 10:30 AM**
FOURTH SUNDAY OF GREAT LENT—SAINT JOHN CLIMACUS—OF THE LADDER
SAINT JAMES THE CONFESSOR-BISHOP OF THE STUDIUM; SAINT CYRIL-BISHOP OF
CATANIA; SAINT THOMAS-PATRIARCH OR CONSTANTINOPLE

Tone 4

Hebrews 6:13-20

Mark 9:17-31

*Litany in Blessed Memory of John Cherepko, Rose Lapushansky, Michael Brittan,
Frank & Ollie Pendlyshok, & Vladimir Hanczar—Fr. Bob
Parastas in Blessed Memory of Maxine Kitch—Liz Obradovich*

BULLETIN INSERT FOR 20 MARCH 2011

SECOND SUNDAY OF GREAT LENT

**SAINT GREGORY PALAMAS-ARCHBISHOP OF
THESSALONICA**

**SYNAXIS OF ALL VENERABLE FATHERS OF THE
PERCHEVSKY LAVRA; HOLY HIEROMARTYRS OF CHERSON-
BASIL, EPHRAIM, CAPITO, EUGENE, AETHERIS, ELPIDIUS,
& AGATHODORUS; SAINT PAUL THE SIMPLE OF EGYPT-
DISCIPLE OF SAINT ANTHONY THE GREAT; SAINT PAUL
THE CONFESSOR-BISHOP OF PRUSIAS IN BITHYNIA; SAINT
EMELIAN OF ROME**

TROPARION—TONE 8

O Light of Orthodoxy! Teacher of the Church! Its confirmation!

O Ideal of Monks and invincible Champion of Theologians!

O wonder-working Gregory, glory of Thessalonica and Preacher of Grace!

Always intercede before the Lord that our souls may be saved!

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

KONTAKION—TONE 4

Now is the time for action! Judgment is at the doors!
So let us rise and fast, offering alms with tears of compunction and crying:
Our sins are more in number than the sands of the sea;
But forgive us, O Master of All,
So that we may receive the incorruptible crowns.

PROKEIMENON—TONE 5

READER: Thou, O Lord, shall protect us and preserve us from this generation forever!

PEOPLE: Thou, O Lord, shall 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, shall protect us and preserve us from this generation forever!

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

PEOPLE: From this generation forever!

ALLELUIA VERSES

Praise the Lord from the heavens! Praise Him in the highest!

The righteous will be remembered forever; he is not afraid of evil things!

Sainted Gregory Palamas, Archbishop of Thessalonika, was born in the year 1296 in Asia Minor. During the time of a Turkish incursion the family fled to Constantinople and found refuge at the court of Andronikos II Paleologos (1282-1328). The father of Saint Gregory became a prominent dignitary under the emperor, but he soon died, and Andronikos himself took part in the raising and education of the orphaned boy. Endowed with fine abilities and great diligence, Gregory without difficulty mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory, just barely age 20, withdrew to Holy Mount Athos in the year 1316 (per other sources, 1318) and became a novice in the Vatopedeia monastery under the guidance of the monastic-elder, the Monk Nikodemos of Vatopedeia (Comm. 11 July), and there he accepted tonsure and began on the path of asceticism. A year later, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory's mother and sisters likewise became monastics.

After the demise of the monastic-elder Nikodemos, the Monk Gregory spent 8 years of prayerful effort under the guidance of the monastic-elder Nicephoros, and after the death of this latter elder Gregory transferred to the Laura-monastery of the Monk Athanasias. Here he served in the refectory, and then became a church singer. But after three years, striving for a greater degree of spiritual perfection, he re-settled in the small hermit-life monastery of Glossia. The head of this monastery began to teach the youth the manner of concentrated spiritual prayer—the mental activity, which by degrees gradually was appropriated and cultivated by monastics, beginning with the great wilderness ascetics of the IV Century—Euagrios (Lat. Evagrius), Pontikos and the Monk Makarios of Egypt (Comm. 19 January). Later on, in the XI Century in the works of Simeon the New Theologian (Comm. 12 March), those praying in outward manner received detailed elucidation on adapting the mental doing, and it was implemented by the Athos ascetics. An experienced useage of mental activity, requiring solitude and quiet, received the name "Hesychiasm" (from the Greek "hesukhia" meaning calm, silence), and those practising it were called "hesychiasts". During the time of his stay at Glossia the future hierarch Gregory became fully imbued with the spirit of hesychiasm and adapted it as fundamental to his life. In the year 1326, because of the threat of Turkish invasions, he together with the brethren retreated back to Soluneia (Thessalonika), where he was then ordained to the dignity of priest.

Saint Gregory combined his priestly duties with the life of an hermit: five days of the week he spent in silence and prayer, and only on Saturday and Sunday did the pastor emerge to his people—he celebrated Divine-services and preached sermons. For those present in church, his teaching often evoked both tenderness and tears. Sometimes he visited theological gatherings of the city's educated youth, headed by the future patriarch, Isidor. Having returned from being a certain while at Constantinople, he found near Soluneia the locale of Bereia, a place suitable for solitary life. Soon he gathered here a small community of hermit-monks and guided it over the course of 5 years. In 1331 the saint withdrew to Athos and lived in solitude at the skete-monastery of Saint Sava, near the Laura-monastery of the Monk Athanasias. In 1333 he was appointed hegumen of the Esthygmena monastery in the northern part of the Holy Mountain. In 1336 the saint returned to the skete-monastery of Saint Sava, where he concerned himself with theological works, continuing on with it until the end of his life.

But amidst all this, in the 1330's culminated events in the life of the Eastern Church which put Saint Gregory amongst the most significant universal apologists of Orthodoxy, and brought him reknown as the teacher of hesychiasm.

In about the year 1330 the learned monk Varlaam had arrived in Constantinople from Calabria (in Italy). He was the author of tractates on logic and astronomy, a skilled and sharp-witted orator, and he received an university-chair in the capital city and began to expound on the works of Saint Dionysios the Areopagite (Comm. 3 October), whose "apophatic" ("negative", "via negativa", as contrast to "kataphatic" or

"positive") theology was acclaimed in equal measure in both the Eastern and the Western Churches. Soon Varlaam journeyed to Athos, where he became acquainted with the modality of spiritual life of the hesychiasts, and on the basis of the dogma about the incomprehensibility of the essence of God, he declared the mental doing an heretical error. Journeying from Athos to Soluneia (Thessalonika), and from there to Constantinople and later again to Soluneia, Varlaam entered into disputes with the monks and attempted to demonstrate the created creatureliness of the light of Tabor (i.e. at the Transfiguration); in this he reduced to the point of a joke the sayings of the monks about the modes of prayer and about the spiritual light.

Saint Gregory, at the request of the Athonite monks, countered at first with spoken admonitions. But seeing the futility of such efforts, he put in writing his theological argument. Thus appeared the "Triades in Defense of the Holy Hesychiasts" (1338). Towards the year 1340 the Athonite ascetics with the assist of the saint compiled a general reply to the attacks of Varlaam—the so-called "Svyatogorsk tomos". At the Constantinople Council of 1341 in the church of Saint Sophia there occurred a debate of Saint Gregory Palamas with Varlaam, centering upon the nature of the light on Mount Tabor. On 27 May 1341 the Council accepted the position of Saint Gregory Palamas—that God, inapproachable in His Essence, reveals Himself in energies, which are directed towards the world and are able to be perceived, like the Tabor light, but which are neither material nor created. The teachings of Varlaam were condemned as heresy, and he himself, anathemised, withdrew to Calabria.

But the dispute between the Palamites and the Varlaamites was far from finished. To these latter belonged a student of Varlaam, the Bulgarian monk Akyndinos, and also the patriarch John XIV Kalekos (1341-1347); to them inclined also the emperor Andronikos III Paleologos (1328-1341). Akyndinos came out with a series of tracts, in which he declared Saint Gregory and the Athonite monks guilty of church disorders. The saint in turn wrote a detailed refutation of Akyndinos' conjectures. The patriarch thereupon excommunicated the saint from the Church (1344) and had him locked up in prison, which lasted for three years. In 1347, when John XIV was succeeded on the patriarchal throne by Isidor (1347-1349), Saint Gregory Palamas was set free and elevated to the dignity of archbishop of Soluneia (Thessalonika). In 1351 the Blakhernae Council solemnly witnessed to the Orthodoxy of his teachings. But the people of Soluneia did not immediately accept Saint Gregory, and he was compelled to live in various places. In one of his travels to Constantinople the Byzantine galley-ship fell into the hands of the Turks. They offered to sell Saint Gregory in various cities as a captive during the course of a year, but he then also incessantly continued to preach the Christian faith.

Only but three years before his death did he return to Soluneia. On the eve of his repose, Saint John Chrysostom appeared to him in a vision. With the words "To Heaven! To Heaven!",—Saint Gregory Palamas reposed peacefully to God on 14 November 1359. In 1368 he was canonized at a Constantinople Council under

Patriarch Philotheos (1354-1355, 1362-1376), who compiled the Life and Services to the saint.

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The insensitive man is a foolish philosopher, an exegete condemned by his own words, a scholar who contradicts himself, a blind man teaching sight to others. He talks about healing a wound and does not stop making it worse. He complains about what has happened and does not stop eating what is harmful. He prays against it but carries on as before, doing it and being angry with himself. And the wretched man is in no way shamed by his own words. "I'm doing wrong," he cries, and zealously continues to do so.

His lips pray against it and his body struggles for it. He talks profoundly about death and acts as if he will never die. He groans over the separation of soul and body, and yet lives in a state of waking slumber as if he were eternal. He has plenty to say about self control and fights for a gourmet life. He reads about the judgment and begins to smile, about vainglory and is vainglorious while he is reading. He recites what he has learnt about keeping vigil, and at once drops off to sleep. Prayer he extols, and runs from it as if from a plague. Blessings he showers on obedience, and is the first to disobey. Detachment he praises, and he shamelessly fights over a rag. When he is angry he gets bitter, and then his bitterness makes him angry, so that having suffered one defeat he fails to notice that he has suffered another. He gorges himself, is sorry, and little later is at it again. He blesses silence and cannot stop talking about it. He teaches meekness and frequently gets angry while he is teaching it. Having come to his senses, he sighs and shaking his head embraces his passion once more.

He denounces laughter, and while lecturing on mourning he is all smiles. In front of others, he criticizes himself for being vainglorious, and in making the admission he is looking for glory. He looks people in the eye with passion and talks about chastity. Out in the world he is full of praise for the solitary life and cannot see how much he is disgracing himself. He glorifies almsgivers and despises the poor. In everything he shows himself up for what he is, and does not come to his senses, though I would not say he was incapable of doing so.

St. John Climacus, The Ladder of Divine Ascent, 18

We encountered Abba John the Persian at the Lavra of Monidia and he told us this about Gregory Dialogos (the Great), the most blessed Bishop of Rome (590-604):

I went to Rome to pray at the tombs of the most blessed Apostles, Peter and Paul. One day as I was standing in the city center I saw that Pope Gregory was going to pass by. I had it in mind to prostrate myself before him (so as to ask for his

blessing). The attendants of the Pope began saying to me, one by one, "Abba, do not prostrate yourself," but I could not understand why they had said that to me; certainly it seemed improper for me not to prostrate myself. When the Pope came near and perceived that I was about to prostrate myself—the Lord is my witness, brethren—he prostrated himself down to the ground and refused to rise until I had got up. He embraced me with great humility, handed me three pieces of gold and ordered me to be given a monastic cloak, directing that all my needs were to be taken care of. So I glorified God who had given him such humility towards everybody, such generosity, and such love.

John Moschos, Leimonarion (The Spiritual Meadow) 151

MESSAGE
BY HIS ALL-HOLINESS
ECUMENICAL PATRIARCH BARTHOLOMEW
ON THE NUCLEAR EXPLOSION AT FUKUSHIMA
(March 13, 2011)

It is with burdened and painful heart that the entire world is witnessing the drama of the tragic earthquake, which over the last days has afflicted Japan and cost numerous lives of our brothers and sisters. Moreover, it is with much anguish and sorrow that we behold the related devastation in the Land of the Rising Sun as well as in other nations of the Pacific. Every corner of the planet is offering prayers both for the repose of the departed souls and for the support of those who continue to be grieved and imperiled by the ensuing seismic tremors and ferocious tsunami. Lamentably, yet another calamitous consequence has struck the region with the explosion of the nuclear plant at Fukushima, rendering still more frightening the recent nightmare in Japan.

The disastrous ramifications of this event will become more evident over the next days. Of course, with regard to the earthquake, no human response is adequate. The causes and results eclipse human words. Nevertheless, with regard to the explosion of the nuclear reactor and the aftermath of a nuclear adversity, there is indeed a response that we are called to make. With all due respect to the science and technology of nuclear energy and for the sake of the survival of the human race, we counter-propose the safer green forms of energy, which both moderately preserve our natural resources and mindfully serve our human needs.

Our Creator granted us the gifts of the sun, wind, water and ocean, all of which may safely and sufficiently provide energy. Ecologically-friendly science and technology has discovered ways and means of producing sustainable forms of energy for our ecosystem. Therefore, we ask: Why do we persist in adopting such dangerous sources of energy? Are we so arrogant as to compete with and exploit nature? Yet, we know that nature invariably seeks revenge.

From the Ecumenical Patriarchate, we raise fervent prayers for our beloved Japanese people for the trial and tribulation it currently faces, while at the same time passionately appeal to all those responsible for a reconsideration of the nuclear policy of nations throughout the world.

An Athonite father said: "The one who loves God, loves not only men, his brothers, but loves as well all of nature since it is God's blessing. Someone will rush to get a piece of the clothes or of something else that belonged to a saint, and kiss it devoutly, because he knows he receives from it the saint's blessing. It's the same with nature's trees, grasses, flowers everything is God's blessing. We embrace all of it with the same rush of love, especially those fruits that nourish us."

At the approach of a great feast you must watch yourself with particular care. The enemy endeavors beforehand to chill your heart towards the event being celebrated, so that you will not honor it by whole-heartedly considering its reality. He acts upon us through the weather, or through the food and drink we have taken, or through his own arrows thrown plentifully at the heart and inflaming the entire person, at which time evil, impure and blasphemous thoughts occur to us, and we feel thoroughly averse to the solemnity (of the feast). We must overcome the enemy by forcing ourselves to meditate and pray devoutly. *St. John of Kronstadt*

A brother said to Abba Mateos, "Give me a word." He said to him, "Restrain the spirit of controversy in yourself regarding everything, and weep, have compunction, for the time is drawing near."

You should not wait until you are cleansed of wandering thoughts before you desire to pray; such distraction is not banished from the mind except by assiduous prayer requiring much labor. If you only begin to pray when you see that your mind has become perfect and exalted above all recollection of the world, then you will never pray.

St. Isaac of Nineveh (St. Isaac the Syrian), 7th century commemorated 28 January

For the next two Sundays, the "kissing the cross" collections at the end of the Divine Liturgy will be forwarded to the International Orthodox Christian Charities for use in the areas affected by the earthquake and tsunami of March 11 off the coast of Japan.

If you can contribute to this relief effort, please consider a donation to help—the Orthodox Church of Japan is actively involved in the relief efforts.

Checks can be made payable to IOCC and “Pacific Disaster” marked in the lower left memo area of the check.

God Bless you and thank you in advance for your generosity and your prayers—always FREE!

COUNCIL OF BISHOPS OF THE UKRAINIAN ORTHODOX CHURCH OF THE USA

Dearly beloved clergy and faithful of the American Carpatho-Russian Orthodox Diocese
of the USA,

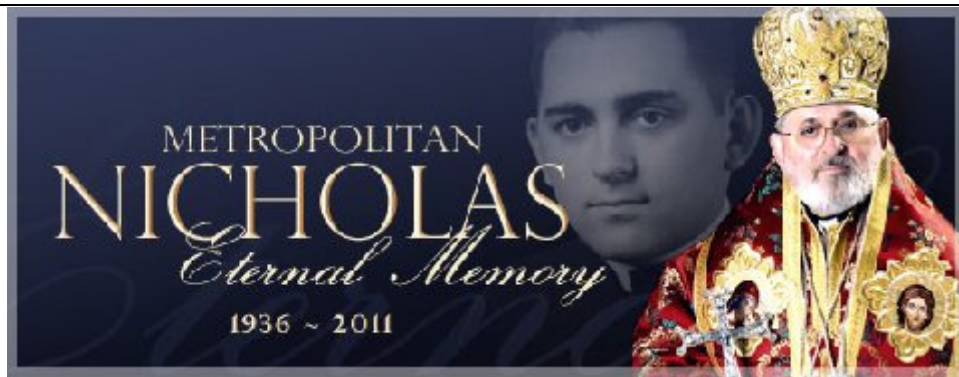
ALL GLORY BE TO OUR LORD AND SAVIOR JESUS CHRIST!

“With the Saints give rest, O Lord...to the soul of Your servant”...Metropolitan Nicholas, Ruling Hierarch of the American Carpatho-Russian Orthodox Diocese—our brother by blood and faith—who served the flock entrusted to his spiritual care with a depth of love and commitment that are seldom witnessed in any aspect of life, in any place in the world today. We mourn the loss of his compassion, his uncommon brotherly support, his sense of humor, his love of the human voice and the heights it can reach as an “instrument” in our worship of the Lord. We will miss the off the cuff remarks during intense situations, which immediately reduced that intensity, yet made points for those who heard to contemplate. We will long for the stark honesty and openness of his expressed opinions.

To Metropolitan Nicholas’ brothers and family members, to the Members of the Diocesan Administration and to all the clergy and faithful of the Carpatho-Russian Church we express, in behalf of all the clergy and faithful of our Holy Ukrainian Orthodox Church of the USA, our heartfelt sympathy and love. We embrace you in Christ’s Love. Your Spiritual Father has served you long and well and your grief will most certainly exceed that of all others. You are the seal of the episcopal service of your Spiritual Father. The manner in which you remember him and serve our Lord, following the example that he set for you will be a living testament to his service and thus, his love and teaching will flow through generations to come.

Our brother in service to our Lord, Nicholas, has fought the good fight and he advances into eternity, awaiting the Great and Final Judgment. May his soul rest in eternal happiness and may his memory be eternal in God’s Heavenly Kingdom. May he hear the words we all long to hear from our Lord and God and Savior Jesus Christ: “Well done good and faithful servant. Come my beloved...enter into the joy of your Master...into the place that has been prepared for you since the foundation of the world.” **Vichna Yomu Pamyat!**

**+ Constantine, Metropolitan
+ Antony, Archbishop
+ Daniel, Bishop**



Metropolitan Nicholas Reposes In The Lord

JOHNSTOWN, PA - His Eminence, Metropolitan Nicholas, 75, spiritual leader of the American Carpatho-Russian Orthodox Diocese of the U.S.A., reposed in the Lord today, March, 13 2011 after waging a courageous battle with cancer.

May Almighty God rest His Newly Departed Servant, God-Loving Metropolitan Nicholas in the Heavenly Mansions, where there is neither sickness, sorrow or pain, but Life Everlasting!

May His Memory Be Eternal!