



Holy Ghost Orthodox Church

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+++NATIONAL ORTHODOX SCOUT SUNDAY+++

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Constantine, Archbishop Antony, Bishop Robert, Father Jakiw Norton, Father Dragan Filipović, Father Stevo Rocknage, Father Paul Stoll, Father Igor Soroka, Father Michael Mihalick [MS], Father Joseph Kopchak, Father Cuthbert Jack, Father Elias Warnke, Archimandrite Lev, Father Nestor Kowal, Father Paul Bigelow, Father Emilian Balan, Father Silouan Rolando, Hieromonk Vasyl (Janick), Deacon Dennis Lapushanski, Joshua Agosto and his family, Mike Holupka, Eva Malesnick, Stella Peanoske, Joe Nezolyk, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, Evelyn Misko, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Stella Cherepko, Sam Wadrose, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, Michelle Corba Kapeluck, Robert Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, George & Mika Rocknage, Robert McKivitz, Liz Obradovich, Liz, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Peter Natishan, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Brandi Thomas, Eleanor Kelly, Bryan, Doris Artman, Nancy Barylak, Khrystyna Chorniy, Anthony Cormier [4-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, 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, Jane Wartinbee, Matthew—21-year-old with cancer, Nicholas Orlando, Mary Ann Kuznik, Michael Woloschak, Michael Pryhodzenko, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Yvonne Christy, Myron & Barbara Spak, Pete Niederberger, Julia Duda, Lisa Pandle, Kris & Julie Hanczar, John Kennedy, Lloyd Sheakley [Pani Gina's uncle],

Diane McDaniel, Loretta, Nancy, Carol, & Michael Sheliga, Gaelle Kelly Irma McDivitt, Robin Young, Mckayla, Rachel, Carl & Margaret Reed, Theodore Demopoulos, Jillian Bowman [10-year old with cancer], Lydia Wilson, Robert Pointon, Walter Cecelia, John Persico, Jeff Miller, Mary Kernick, Glenn Miller, Jean Marie, Evan Elliott, Donna & Walter McCrackin, Shirley Tkacik, Sabrina Sudol, Doug Smith [Millie Kerr's son-in-law], Bonnie Blair [Pani Gina's mother], Mel & Charlotte Malik, Paula Pasquinelli, David Hoenshell, Barbara Macino, Shelley Hill, and Daria Masur. ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

HAPPY BIRTHDAY to our February babies: David Shirley on the 1st, Kyle James Weiser on the 12th, and Michael Horvath on the 14th. May God grant them all Many Happy, Healthy, Prosperous, and Blessed Years! M'Nohaya Lita!

Try to know yourself, your own wickedness...do not think about the sin of a brother but about what in him is better than in yourself. *St. Tikhon of Zadonsk*

John 3:27 John answered, "A person cannot receive even one thing unless it is given him from heaven."

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 Debbie Paouncic's class. THANK YOU ALL FOR YOUR HELP!

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 5 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
NATIONAL ORTHODOX SCOUT SUNDAY
SUNDAY OF THE PUBLICAN AND THE PHARISEE; HIEROMARTYR CLEMENT-BISHOP
OF ANCYRA & MARTYR ATHANGELUS; SAINT MAUSIAMAS THE SYRIAN-MONK;
SAINT SALAMANES THE SILENT OF THE EUPHRATES-MONK; SAINT PAULINUS THE
MERCIFUL-BISHOP OF NOLA; COMMEMORATION OF THE SIXTH ECUMENICAL
COUNCIL
Tone 1
2 Timothy 3:10-15
Luke 18:10-14
Litany in Blessed Memory of Milton G. Chicka, Daniel Pysh, Sara Chicka, Nikolai
Pivtoraiko, Anne Cherepko Mazock, & Mary Lokie—Fr. Bob

Sunday, February 12 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
SUNDAY OF THE PRODIGAL SON; SYNAXIS OF THE THREE HOLY HIERARCHS:
SAINT BASIL THE GREAT, SAINT GREGORY THE THEOLOGIAN, & SAINT JOHN
CHRYSOSTOM; HIEROMARTYR HIPPOLYTUS, POPE OF ROME, & THOSE WITH HIM-
MARTYRS CENSORINUS, SABINUS,ARES, THE VIRGIN CHRyse, & 20 OTHER
MARTYRS; SAINT ZENO-HERMIT OF ANTIOCH & DISCIPLE OF SAINT BASIL THE
GREAT; MARTYR THEOPHILUS THE NEW IN CYPRUS; SAINT PETER-KING OF
BULGARIA; SAINT ZENO THE FASTER OF PERCHEVSKY LAVRA
Tone 2
1 Corinthians 6:12-20
Luke 15:11-32
Parastas in Blessed Memory of Emil Paouncic—John & Debbie Paouncic

Sunday, February 19 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
MEATFARE SUNDAY—SUNDAY OF THE LAST JUDGMENT; AFTERFEAST OF THE
MEETING OF THE LORD; SAINT BUCOLUS-BISHOP OF SMYRNA; VIRGIN-MARTYR
DOROTHEA & MARTYRS CHRISTINA, CALLISTA, & THEOPHILUS AT CAESAREA IN
CAPPODOCIA; VIRGIN-MARTYR FAUSTA & MARTYRS EVILASIVUS & MAXIMUS AT
CYZICUS; MARTYR JULIAN OF EMESA; VIRGIN-MARTYRS MARTHA & MARY & THEIR
BROTHER MARTYR LYCARION IN EGYPT; SAINTS BARSANUPHIUS THE GREAT &
JOHN THE PROPHET-MONKS OF PALESTINE; SAINT PHOTIUS-PATRIARCH OF
CONSTANTINOPLE
Tone 3
1 Corinthians 8:8-9:2
Matthew 25:31-46

BULLETIN INSERT FOR 05 FEBRUARY 2012
++ NATIONAL ORTHODOX SCOUT SUNDAY ++
SUNDAY OF THE PUBLICAN AND THE PHARISEE;
HIEROMARTYR CLEMENT-BISHOP OF ANCYRA & MARTYR
ATHANGELUS; SAINT MAUSIAMAS THE SYRIAN-MONK;
SAINT SALAMANES THE SILENT OF THE EUPHRATES-MONK;

SAINT PAULINUS THE MERCIFUL-BISHOP OF NOLA; COMMEMORATION OF THE SIXTH ECUMENICAL COUNCIL

TROPARION—TONE 1

When the stone had been sealed by the Jews;
While the soldiers were guarding Thy most pure Body;
Thou didst rise on the third day, O Savior, Granting life to the world.
The powers of heaven therefore cried to Thee, O Giver of life:
Glory to Thy Resurrection, O Christ! Glory to Thy Kingdom!
Glory to Thy Dispensation, O Thou who lovest mankind.

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

KONTAKION—TONE 1

As God, Thou didst rise from the tomb in glory, raising the world with
Thyself.
Human nature praises Thee as God, for death has vanished!
Adam exults, O Master! Eve rejoices, for she is freed from bondage and
cries to Thee:
Thou are the Giver of Resurrection to all, O Christ!

PROKEIMENON—TONE 1

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

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

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

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

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

PEOPLE: As we have set our hope on Thee.

ALLELUIA VERSES

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

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

The smallest particle of good realized and applied to life, a single vivid experience of love, will advance us much farther, will far more surely protect our souls from evil, than the most arduous *struggle* against sin, than resistance to sin by the severest ascetic methods of chaining the dark passions within us.

A good course for those of us who are unable to perceive our own sins is to observe which sins our friends and relations notice in us and reproach us for. This will nearly always serve as a correct indication of our real defects.

If we are not allowed to judge, how can we help our erring brother? By turning our attention to the beam in our own eye; only then, after we have struggled to remove it, shall we understand how deep-seated are the causes of sin, how hard it is to fight against it, what are the means whereby it can be cured, how great are the pity and compassion that the sinner deserves; and these feelings of ours and our experience of the struggle with sin will help us to remove the mote from our brother's eye—through compassion, example, love. Judgement will disappear of itself.

It is not only sin that is terrifying, but also the despair and defection bred by sin. Isaac the Syrian has this to say concerning such a condition: 'Have no fear, even though you fall daily; do not abandon prayer; stand up courageously, and the angel who watches over you will honor your patience.' Let us recall the words of Christ in such cases, 'Go and sin no more.' And that is all—no curses, no excommunications. We must not submit to the evil spirit of dejection that seeks to draw us ever deeper into sin. Again and again, we must fall at Christ's feet, again and again He will accept us.

What shall we do to avoid feeling angry and offended, when we are insulted and injured? Must we bear it, clenching our teeth? Must we train our self-control and develop our patience? This is all right in itself, but yet it is not the real thing: it is only an exterior, non-Christian way, devoid of grace. The only true way is to keep in mind constantly and every minute the exalted goal we are pursuing, to 'set the Lord always before me: because He is at my right hand,' (Psalm 16:8)...When we are depressed by an offence, when we are angry, our sin consists in the fact that, at that moment, our heart has lost its faith and love of Christ, and that we have fallen short of the lofty goal which our calling as Christians requires of us, at that moment, we have grown so narrow in our outlook that we can only remember the letter which we were writing before we were disturbed, the book which we wanted to read, a thousand trifles which have wounded us, and above all we think of ourselves--all the time of ourselves. 'I have set the Lord always before me: because He is at my right hand.' This is the only path, so may God confirm you in it.

The moment man accepts with gratitude the suffering which God sends him, he immediately emerges from its depths into such peace and happiness, that all around him experience relief and joy. It is enough to desire this, and God will grant it.

Two New Bishops Elevated in Albania

Two new bishops were just elevated in Albania. Bishop Nathaniel is fluent in Albanian and has welcomed large numbers of Albanians into the Church. Bishop Astiy, Albanian by birth, is a beautiful example of the Church raising up indigenous leaders. Join us in praying that these new bishops will be blessed with many, many years.

The Monks of St. Isaac's Skete Send Winter Greetings with Announcements below:



++Greetings after the Theophany and Epiphany of our Lord Jesus Christ++

Icons are windows into Heaven, for they open to us the most blessed and holy place where God lives eternally with His Saints and Holy Ones. Some of them are more open, and some of them are more opaque. Sometimes their openness depends on the faith and love of the beholders of this mystery, and so it is important that we always look upward in our hearts with faith to receive such blessings. Sometimes, however, it is God's inscrutable Will to make a particular icon the open door to perceive the Heavenly Realms, and a wonder-working presence of God's revelation to us.

This icon is attributed to the hand of the Holy Apostle and Evangelist Luke, the first iconographer, who painted icons of the Virgin Mary from life. It was first in Jerusalem, then in Antioch, then in Constantinople, then in Russia, then recently in America for nearly fifty years, and now has returned to the just rebuilt monastery named after her in Tikhvin, Russia since 2004. This icon is a revelation of the living presence of God among men, for according to St. Basil the Great, Christ is an icon of God the Father. The Saints are icons of Christ, renewed and blessed as they touched Him and were remade to live in Heaven. As we are created in the Image and Likeness of God, all of us here on earth are icons too, some better and some worse, so as we choose to draw near Him we are remade also.

The Virgin Mary was the most pure and blessed fruit of the yearning of the human race and of Israel to love and know God. Her ardent love of God perfectly complemented God's Will to be born on earth, and so she became obedient as the second Eve to become the mother of all who live in Christ, righting the sin of the first

Eve who had reached for the knowledge of evil with the good, which had burdened us all since that time. The Virgin Mary since then is our mother indeed, and as we lovingly turn to her for help, she shows us her Son Who is still carried in her arms as of old. May we reach out to Him through this icon and so more openly learn from Him, Who is meek and lowly in heart.

The Monks of St. Isaac of Syria Skete
and the Nuns of the Convent of St. Silouan
and the Faithful of St. Nicholas Church
and the Staff of Orthodox Byzantine Icons and St. Isaac's Bookstore

The Sixth OEcumenical Council was convened by the emperor Constantine Pogonatos (668-685) at Constantinople in the year 681 concerning the Monothelite heresy. At it were present 171 holy fathers, who affirmed the confession of faith concerning the two wills in Jesus Christ—the Divine and the human. Continuing the work, this Council was followed by another Council in the year 691 in the imperial palaces, called the Council of Trullo. At this Council was made an examination of practical matters as to their canonical propriety, and 102 rule-canon were established.

Monothelitism grew out of the christological controversies dealing with the question of whether Christ had one nature (divine/human) or two (divine and human). In these bitter and contentious debates, which often divided the eastern and western Christian churches, the [Nestorians](#) had emphasized two distinct natures in Christ, the [Monophysites](#) had insisted on one nature in which Christ's divinity and humanity were fully harmonized, and the "Orthodox" ultimately prevailed with a formula which upheld the idea of "two natures" but rejected the notion that these natures were in any way distinct from one another. The definition of the [Council of Chalcedon](#) thus states that Jesus was one person with two natures and that these two natures are "without distinction or confusion."

In the short run, however, this formula proved inadequate to solve the problem, being considered far too "Nestorian" for Monophysite churchmen. Many churches, especially in the East and Africa, remained Monophysite, and various formulas were attempted by the eastern Emperors to reconcile the opposing factions, resulting more often than not in even more division and bitter feuds between [Constantinople](#) and the Roman [papacy](#). Monothelitism emerged as another compromise position, in which the former Monophysites might agree that [Jesus](#) had two natures if it were also affirmed that his will was completely united with that of God. It was also hoped that [Chalcedonian](#) Christians might agree that Jesus' will was always

united with the will of God, as long as it was also affirmed that Christ also had two natures.

The terminology of the Monothelite controversy is highly technical, causing even one pope, Honorius, to stumble into this "heresy." At stake was the question as to whether Jesus was truly "human," for if his will was always that of God, how could he share in people's humanity or be truly tempted by [Satan](#), as the Bible reports he was? Moreover, if Jesus had only one (completely divine, yet also human) will, how can one explain his agony in the Garden of Gethsemane, when he himself appears to make a distinction between his will and that of God? Monothelites sometimes dealt with this objection with reference to "one operation" of Christ's will, meaning his will always operated in union with God's will, even though, as a human being he might be tempted to act otherwise.

An oldie but a goodie: via Judy Previc!

A taxi driver and a minister arrived in heaven at the same time. The taxi driver was led to a palatial suite and the minister was given a small room. "I don't get it," the minister said. "All he did was drive a cab. I was in the ministry for decades!"

"Up here, we go by results," Saint Peter said. "While you preached, people slept. While he drove, people prayed!"

Another one—this time from Debbie Paouncic!

An elderly couple took the trip of their lives—a cruise and tour of the Holy Land. While they journeyed, the elderly man fell asleep in the Lord.

His wife made arrangements for his care with a local undertaker. The undertaker told her that there were two options: for \$500, her husband would be buried in a beautiful cemetery just outside Jerusalem, among the olive trees and historic ruins. "What is the other option?" she asked. The undertaker replied that for \$5000, her husband could be returned to the US for burial in their hometown.

"I'll return his remains home," the widow quite emphatically stated.

"But why?" the stunned undertaker asked. "That's ten times the cost and takes many days for paperwork and travel."

"Well," she replied, "I know all about a man who died here and was buried here—and in three days, **he rose from the dead!** **I don't want to take any chances!"**

Pre-Lenten Sundays/ Jan. 29th - Sunday of Zacchaeus

The paschal season of the Church is preceded by the season of Great Lent, which is itself preceded by its own liturgical preparation. The first sign of the approach of Great Lent comes five Sundays before its beginning. On this Sunday the Gospel reading is about Zacchaeus the tax-collector. It tells how Christ brought salvation to the sinful man and how his life was greatly changed simply because he "sought to see who Jesus was" (Lk 19:3). The desire and effort to see Jesus begins the entire movement through lent towards Easter. It is the first movement of salvation.

The following Sunday is that of the Publican and the Pharisee. The focus here is on the two men who went to the Temple to pray -- one a pharisee who was a very decent and righteous man of religion, the other a publican who was a truly sinful tax-collector who was cheating the people. The first, although genuinely righteous, boasted before God and was condemned, according to Christ. The second, although genuinely sinful, begged for mercy, received it, and was justified by God (Lk 18:9). The meditation here is that we have neither the religious piety of the pharisee nor the repentance of the publican by which alone we can be saved. We are called to see ourselves as we really are in the light of Christ's teaching, and to beg for mercy.

The next Sunday in the preparation for Great Lent is the Sunday of the Prodigal Son. Hearing the parable of Christ about God's loving forgiveness, we are called to come to ourselves" as did the prodigal son, to see ourselves as being "in a far country" far from the Father's house, and to make the movement of return to God. We are given every assurance by the Master that the Father will receive us with joy and gladness. We must only "arise and go," confessing our self-inflicted and sinful separation from that "home" where we truly belong (Lk 15:11-24).

The next Sunday is called Meatfare Sunday since it is officially the last day before Easter for eating meat. It commemorates Christ's parable of the Last Judgment (Mt 25:31-46). We are reminded this day that it is not enough for us to see Jesus, to see ourselves as we are, and to come home to God as his prodigal sons. We must also be his sons by following Christ, his only-begotten divine Son, and by seeing Christ in every man and by serving Christ through them. Our salvation and final judgment will depend upon our deeds, not merely on our intentions or even on the mercies of God devoid of our own personal cooperation and obedience.

... for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you took me in, I was naked and you clothed me, I was sick and in prison and you visited me. For truly I say to you, if you did it to one of the least of these my brothers, you did it to me (Mt 25). We are saved not merely by prayer and fasting, not by "religious exercises" alone. We are saved by serving Christ through his people, the goal toward which all piety and prayer is ultimately directed.

Finally, on the eve of Great Lent, the day called Cheesefare Sunday and Forgiveness Sunday, we sing of Adam's exile from paradise. We identify ourselves with Adam, lamenting our loss of the beauty, dignity and delight of our original creation, mourning our corruption in sin. We also hear on this day the Lord's teaching about fasting and forgiveness, and we enter the season of the fast forgiving one another so that God will forgive us. **If you forgive men their trespasses, your heavenly Father will forgive you; but if you do not forgive men their trespasses, neither will your heavenly Father forgive you your trespasses (Mt 6:14-18).**



ASSEMBLY OF CANONICAL
ORTHODOX BISHOPS
OF NORTH AND CENTRAL AMERICA

Eastern Orthodox Committee on Scouting
Orthodox Scout Sunday
Sunday, February 5, 2012

Dear Brothers and Sisters in Christ,

On Sunday, February 5, 2012, Scouts all over the United States will celebrate National Scout Sunday. This Sunday is set aside to honor God and to remind us that we are all His Creatures and made in His Image or more precisely – to image (reflect) Him to the world.

The Assembly of Canonical Orthodox Bishops of the Americas has designated this also as Orthodox Scout Sunday. Through the Eastern Orthodox Committee on Scouting, the Assembly and its predecessor, SCOBA, have been actively supporting both the Boy Scouts and Girl Scouts of the USA since the 1960's. Orthodox Scouts may earn one of three age-appropriate religious awards: Saint George for the youngest Scouts, Chi-Rho for the 'middle years' and Alpha-Omega for the older scouts. The awards require progressively more challenging work including service projects.

The observance this year is a special one – the Girl Scouts celebrate their 100-year anniversary and the Boy Scouts celebrate 102 years. Both programs consider reverence and belief in God to be cornerstones for developing young women and men as leaders of their communities and their country.

Scouts will wear their uniforms to church – a very visible sign that they are members of the scouting organization but just as important, members of their parish.

As Orthodox Christians, we should honor our Boy or Girl Scouts and what they represent. The Scouting organization consists of young people aged 5 to 18 and adults who lead them. The youth spend time learning valuable life lessons from their leaders and also have a great deal of fun in the process. Camping, traveling, learning new

skills, advancement, and high adventure all are based on a solid foundation of training and reinforcement.

The Boy Scout Law has twelve points: A Scout in Trustworthy, Loyal, Helpful, Friendly, Courteous, Kind, Obedient, Cheerful, Thrifty, Brave, Clean and Reverent.

The final point – Reverent – ties the other eleven points together. Respect to family and others is important, but our relationship to God is paramount. Worshipping as we believe encourages us to live as His children. Holy Orthodoxy enables us to know, understand, respect and obey God's Will and His Commandments.

Episcopal Liaison: *Bishop Daniel* (Ukrainian Orthodox Church of the USA)

National Chairman: *George N. Boulukos*

Our starting point is always wrong. Instead of beginning with ourselves, we always want to change others first and ourselves last. If everyone would begin first with themselves, then there would be peace all around! St. John Chrysostom said that no one can harm the man who does not injure himself—not even the devil. You see, we are the sole architects of our future. Elder Thaddeus of Serbia

REMINDERS FOR YOUR CALENDAR—PLAN TO JOIN US!

The Pittsburgh Deanery, along with His Beatitude, Metropolitan Constantine, invite you to join them to celebrate Forgiveness Sunday Vespers at Pokrova Parish in Arnold—Sunday, February 26, 2012, at 4 PM, followed by light Lenten refreshments.

Also, the Orthodox Clergy Brotherhood of Greater Pittsburgh will celebrate the Triumph of Orthodoxy the following Sunday, March 4, 2012, at 4 PM in Saint George Antiochian Orthodox Cathedral in the Oakland section of Pittsburgh. Please plan to join us to begin Great Lent with prayers and forgiveness as your schedule permits.

Any questions—please see Father Bob.