



## 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, 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), Father Stephen Ivanoff, 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, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Helen Bozo, June Miller, Corey Guich, Monica Salvatore, Glenda Tickerhoof, Eugene Blair, Robert Vangrin, and Daria Masur. ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

**REMINDER: Our Annual Parish meeting will be held after the Obedntiza today—get a cup of coffee and something to eat and bring your ideas and suggestions! Questions—see John Paouncic or Father Bob!**

**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**

<b>Sunday, March 25</b>	<b>Obednitza</b>	<b>10:30 AM</b>
<b>FOURTH SUNDAY OF GREAT LENT—SAINT JOHN CLIMACUS—OF THE LADDER OF DIVINE ASCENT</b>		

**SAINT THEOPHANES THE CONFESSOR OF SIGRIANE; RIGHTEOUS PHINEAS-GRANDSON OF AARON; SAINT GREGORY DIALOGUS-POPE OF ROME; SAINT SYMEON THE NEW THEOLOGIAN**

*Tone 8*

Hebrews 6:13-20

Mark 9:17-31

*Parastas in Blessed Memory of Helen & Frank Riznow—Riznow Family  
ANNUAL MEETING AFTER THE OBEDNITZA!*

**Thursday, March 29                      Slickville Ecumenical Service                      7:00 PM  
Holy Ghost Orthodox Church—Pastor Tom Holmes speaking**

**Sunday, April 1                      Divine Liturgy of Saint Basil the Great    10:30 AM  
FIFTH SUNDAY OF GREAT LENT—VENERABLE MARY OF EGYPT; MARTYRS  
CHRYSANTHUS, DARIA, & THOSE WITH THEM AT ROME: CLAUDIUS, HILARIA,  
JASON, MAURUS, DIODORUS THE PRESBYTER, & MARIANUS THE DEACON; MARTYR  
PANCHARIUS AT NICOMEDIA**

*Tone 1*

Hebrews 9:11-14

Mark 10:32-45

*Litany in Blessed Memory of John Cherepko, Rose Lopushanski, Michael Brittan,  
Frank & Ollie Pendlyshok, & Vladimir Hanczar—Fr. Bob*

**Saturday, April 7                      Divine Liturgy of Saint John Chrysostom    10:30 AM  
LAZARUS SATURDAY—PAGE 168 IN THE BLACK BOOKS**

**Sunday, April 8                      Divine Liturgy of Saint John Chrysostom    10:30 AM  
PALM SUNDAY—ENTRY OF THE LORD INTO JERUSALEM; SYNAXIS OF THE  
ARCHANGEL GABRIEL; HIEROMARTYR IRENAEUS-BISHOP OF SREM-SERBIA;  
MARTYRS BATUSIUS & BERCUS-PRESBYTERS, MONK ARPILUS, & MANY OTHERS IN  
CRIMEA; SAINT MALCHUS OF CHALCIS IN SYRIA; SAINT BASIL THE YOUNGER-  
ANCHORITE NEAR CONSTANTINOPLE**

**\*\*\*\*\*PAGE 170 IN THE BLACK BOOKS\*\*\*\*\***

Philippians 4:4-9

John 12:3-35

**BULLETIN INSERT FOR 25 MARCH 2012  
FOURTH SUNDAY OF GREAT LENT—SAINT JOHN  
CLIMACUS—OF THE LADDER OF DIVINE ASCENT  
SAINT THEOPHANES THE CONFESSOR OF SIGRIANE;  
RIGHTEOUS PHINEAS-GRANDSON OF AARON; SAINT  
GREGORY DIALOGUS-POPE OF ROME; SAINT SYMEON THE  
NEW THEOLOGIAN**

**TROPARION—TONE 1**

O Dweller of the wilderness and angel in the body!

You were a wonder-worker, O our God-bearing Father John!

You received heavenly gifts through fasting, vigil, and prayer:  
Healing the sick and souls of those drawn to you by faith.  
Glory to Him who gave you strength!  
Glory to Him who granted you a crown!  
Glory to Him who through you grants healing to all!

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**

The Lord truly set you on the heights of abstinence,  
To be a guiding star, showing the way to the universe,  
O our Father and Teacher John.

#### **PROKEIMENON—TONE 8**

**READER: Pray and make your vows before the Lord our God!**

**PEOPLE:** Pray and make your vows before the Lord our God!

**READER: Pray and make your vows before the Lord our God!**

**PEOPLE:** Let the righteous exult in glory! Let them sing for joy on their  
couches!

**READER: In Judah, God is known; His name is great in Israel!**

**PEOPLE:** Pray and make your vows before the Lord our God!

**READER: Pray and make your vows.**

**PEOPLE:** Before the Lord our God!

#### **ALLELUIA VERSES—TONE 8**

Come let us rejoice in the Lord! Let us make a joyful noise to God our  
Savior!

Those planted in the house of the Lord shall flourish in the courts of our  
God.



St. Patrick driving the snakes out of Ireland.

Two women were good friends, and were out for a Saturday stroll. One had a Doberman and the other, a Chihuahua. As they walked down the street, the one with the Doberman said to her friend, "Let's go over to that bar for a drink."

The lady with the Chihuahua said, "We can't go in there. We've got dogs with us."

The one with the Doberman said, "Just watch, and do as I do."

They walked over to the bar and the one with the Doberman put on a pair of dark glasses and started to walk in.

The bouncer at the door said, "Sorry, lady, no pets allowed."

The woman with the Doberman said, "You don't understand. This is my seeing-eye dog."

The bouncer said, "A Doberman?"

The woman said, "Yes, they're using them now. They're very good."

The bouncer said, "OK, come on in."

The lady with the Chihuahua thought that convincing him that a Chihuahua was a seeing-eye dog may be a bit more difficult, but thought, "What the heck," so she put on her dark glasses and started to walk in.

Once again the bouncer said, "Sorry, lady, no pets allowed."

The woman said, "You don't understand. This is my seeing-eye dog"

The bouncer said, "A Chihuahua?"

The woman with the Chihuahua said, "A Chihuahua? You mean I paid six thousand bucks for a seeing eye dog, and they gave me a Chihuahua??!"

*From the Confessio of St. Pádraig (Patrick), the Enlightener of Ireland  
Commemorated 17 March*

But I see myself exalted even in the present world beyond measure by the Lord, and I was not worthy nor such that He should grant me this. I know perfectly well, though not by my own judgment, that poverty and misfortune becomes me better than riches and pleasures. For Christ the Lord, too, was poor for our sakes; and I, unhappy wretch that I am, have no wealth even if I wished for it. Daily I expect murder, fraud, or captivity, or whatever it may be; but I fear none of these things because of the promises of heaven. I have cast myself into the hands of God Almighty, who rules everywhere, as the prophet says: Cast thy thought upon God, and He shall sustain thee.

So, now I commend my soul to my faithful God, for whom I am an ambassador in all my wretchedness; but God accepteth no person, and chose me for this office---to be, although among His least, one of His ministers.

Hence let me render unto Him for all He has done to me. But what can I say or what can I promise to my Lord, as I can do nothing that He has not given me? May He search the hearts and deepest feelings; for greatly and exceedingly do I wish, and ready I was, that He should give me His chalice to drink, as He gave it also to the others who loved Him.

Wherefore may God never permit it to happen to me that I should lose His people which He purchased in the utmost parts of the world. I pray to God to give me perseverance and to deign that I be a faithful witness to Him to the end of my life for my God.

And if ever I have done any good for my God whom I love, I beg Him to grant me that I may shed my blood with those exiles and captives for His name, even though I should be denied a grave, or my body be woefully torn to pieces limb by limb by hounds or wild beasts, or the fowls of the air devour it. I am firmly convinced that if this should happen to me, I would have gained my soul together with my body, because on that day without

doubt we shall rise in the brightness of the sun, that is, in the glory of Christ Jesus our Redeemer, as sons of the living God and joint heirs with Christ, to be made conformable to His image; for of Him, and by Him, and in Him we shall reign.

For this sun which we see rises daily for us because He commands so, but it will never reign, nor will its splendor last; what is more, those wretches who adore it will be miserably punished. Not so we, who believe in, and worship, the true sun---Christ---who will never perish, nor will he who doeth His will; but he will abide for ever as Christ abideth for ever, who reigns with God the Father Almighty and the Holy Spirit before time, and now, and in all eternity. Amen.

Behold, again and again would I set forth the words of my confession. I testify in truth and in joy of heart before God and His holy angels that I never had any reason except the Gospel and its promises why I should ever return to the people from whom once before I barely escaped.

I pray those who believe and fear God, whosoever deigns to look at or receive this writing which Patrick, a sinner, unlearned, has composed in Ireland, that no one should ever say that it was my ignorance if I did or showed forth anything however small according to God's good pleasure; but let this be your conclusion and let it so be thought, that---as is the perfect truth---it was the gift of God. This is my confession before I die.

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The Master revealed thee as a skillful fisher of men; And casting forth nets of Gospel preaching, Thou drewest up the heathen to piety.  
Those who were the children of idolatrous darkness Thou didst render sons of day through holy Baptism.

O Patrick, intercede for us who honor they memory

*Kontakion of St. Patrick icon at <http://www.comeandseeicons.com/p/hsw03.htm>*

The Third Sunday of Lent is called "The Veneration of the Cross." At the Vigil on that day, after the Great Doxology, the Cross is brought in a solemn procession to the center of the church and remains there for the entire week--with a special rite of veneration following each service.

It is noteworthy that the theme of the Cross which dominates the hymnology of that Sunday is developed in terms not of suffering but of victory and joy. More than that, the theme-songs (hirmoi) of the Sunday Canon are taken from the Paschal Service--"The Day of the Resurrection"--and the Canon is a paraphrase of the Easter Canon. The meaning of all this is clear. We are in Mid-Lent. On the one hand, the physical and spiritual effort, if it serious and consistent, begins to be felt, its burden becomes more burdensome, our fatigue more evident.

We need help and encouragement. On the other hand, having endured this fatigue, having climbed the mountain up to this point, we begin to see the end of our pilgrimage, and the rays of Easter grow in their intensity. Lent is our self-crucifixion, our experience, limited as it is, of Christ's commandment heard in the Gospel lesson of that Sunday: "If any man would come after me, let him deny himself and take up his cross and follow me" (Mark 8:34). But we cannot take up our cross and follow Christ unless we have His Cross which He took up in order to save us. It is His Cross, not ours, that saves us. It is His Cross that gives not only meaning but also power to others. This is explained to us in the synaxarion of the Sunday of the Cross: On this Sunday, the third Sunday of Lent, we celebrate the veneration of the honorable and Life-Giving Cross, and for this reason: inasmuch as in the forty days of fasting we in a way crucify ourselves...and become bitter and despondent and failing, the Life-Giving Cross is presented to us for refreshment and assurance, for remembrance of our Lord's Passion, and for comfort. We are like those following a long and cruel path who become tired, see a beautiful tree and many leaves, sit in its shadow and rest for a while and then, as if rejuvenated, continue their journey; likewise today, in the time of fasting and difficult journey and effort, the Life-Giving Cross was planted in our midst by the holy fathers to give us rest and refreshment, to make us light and courageous for the remaining task. Or, to give another example: when a king is coming, at first his banner and symbols appear, then he himself comes glad and rejoicing about his victory and filling with joy those under him; likewise, our Lord Jesus Christ, who is about to show us His victory over death, and appear to us in the glory of the Resurrection Day, is sending to us in advance His scepter, the royal symbol--the Life-Giving Cross--and it fills us with joy and makes us ready to meet, inasmuch as it is possible for us, the King himself, and to render glory to His victory. All this in the midst of Lent which is like a bitter source because of its tears, because also of its efforts and despondency...but Christ comforts us who are as it were in a desert until He shall lead us up to the spiritual Jerusalem by His Resurrection...for the Cross is called the Tree of Life, it is the tree that was planted in Paradise, and for this reason our fathers have planted it in the midst of Holy Lent, remembering both Adam's bliss and how he was deprived of it, remembering also that partaking of this Tree we no longer die but are kept alive...

*[Taken from, "Great Lent" by the late Protopresbyter Alexander Schmemmann, 1974. Available at: 800-204-book.]*



*This is a great book for anyone to read. This segment speaks of the Veneration of Christ's Cross on Holy Friday. However, with Christ's Cross kept in Jerusalem, it was normal practice that the Cross was brought out for veneration every Friday. Egeria was a 4th century pilgrim who visited the Holy Land, traveling from the West. She wrote her impressions of her trip and the following is about Holy Week in Jerusalem.*

"Egeria's Travels" by John Wilkinson is available at: 800-204-book.  
(Pp. 136-138)

"Before the sun is up, the dismissal takes place At the Cross, and those with energy then go to Sion to pray at the column at which the Lord was scourged, before going on home for a short rest. But it is not long before everyone is assembled for the next service. The bishop's chair is placed on Golgotha Behind the Cross (the cross there now), and he takes his seat. A table is placed before him with a cloth on it, and the deacons stand round, and there is brought to him a gold and silver box containing the holy Wood of the Cross. It is opened, and the Wood of the Cross and the Title are taken out and placed on the table.

As long as the holy Wood is on the table, the bishop sits with his hands resting on either end of it and holds it down, and the deacons round him keep watch over it. They guard it like this because what happens now is that all the people, catechumens as well as faithful, come up one by one to the table. They stoop down over it, kiss the Wood, and move on. But on one occasion (I don't know when) one of them bit off a piece of the holy Wood and stole it away, and for this reason the deacons stand round and keep watch in case anyone dares to do the same again.

Thus all the people go past one by one. They stoop down, touch the holy Wood first with their forehead and then their eyes, and then kiss it, but no one puts out his hand to touch it. Then they go on to a deacon who stands holding the Ring of Solomon, and the Horn with which the kings were anointed. These they venerate by kissing them, and they start round about eight o'clock with everybody going by, entering by one door and going out through the other, till midday. All this takes place where on the previous day, Thursday, they made the Offering.

At midday they go Before the Cross—whether it is rain or fine, for the place is out of doors—into the very spacious and beautiful courtyard between the Cross and Anastasis, and there is not even room to open a door, the place is so crammed with people. They place the bishops chair Before the Cross, and the whole time between midday and three o'clock is taken up with readings. They are all about the things Jesus suffered: first the psalms on this subject, then the Apostles (the Epistles or Acts) which

concern it, then passages from the Gospels. Thus they read the prophecies about what the Lord would suffer, and the Gospels about what he did suffer. And in this way they continue the readings and hymns from midday till three o'clock, demonstrating to all the people by the testimony of the Gospels and the writings of the Apostles that the Lord actually suffered everything the prophets had foretold. For those three hours, then, they are teaching the people that nothing which took place had not been foretold, and all that was foretold was completely fulfilled; and between all the readings are prayers, all of them appropriate to the day.

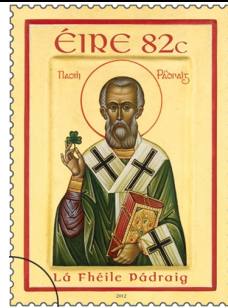
It is impressive to see the way all the people are moved by these readings, and how they mourn. You could hardly believe how every single one of them weeps during the three hours, old and young alike, because of the manner in which the Lord suffered for us. Then when three o'clock comes, they have the reading from St. John's Gospel about Jesus giving up the ghost (John 19:17-37), and, when that has been read, there is a prayer, and the dismissal.

After the dismissal Before the Cross, they go directly into the Great Church, the Martyrium, and do what is usual during this week between three o'clock and evening. After the dismissal they leave the Martyrium for the Anastasis where, once inside, they read the Gospel passage about Joseph asking Pilate for the Lord's body and placing it in the tomb. After the reading there is a prayer, the blessings of the catechumens and faithful, and the dismissal.

On this day there is no announcement that people are to keep vigil in the Anastasis. Obviously they are tired. But none the less it is the custom to watch there, and all who wish - I should have said, all who can - keep the vigil there. Some cannot watch till morning, and they do not stay, but the vigil is kept by the clergy, or at any rate by the ones young enough to have the energy. All the night through they sing hymns and antiphons till morning comes. Most of the people watch, but some only come later on, and some at midnight, doing whatever they can manage."

The sea is surging and the waves are high: but we have nothing to fear because we stand on a rock—the rock of faith. Let the sea surge with all the power at its command, and let the waves rise as high as mountains; the rock on which we stand will remain firm and unshaken. Do I fear death? No, because on the rock of faith I know that death is the gateway to eternal life. Do I fear exile? No, because on the rock of faith I know that I am never alone; Christ is always beside me, my friend and my brother. Do I fear slander and lies? No, because on the rock of faith I know that I am always protected by the truth—Christ who is the truth, is my protector. Do I fear poverty? No, because on the rock of faith God also provides for my

needs. Do I fear ridicule? No, because however low I may sink in the esteem of those without faith, on the rock of faith all are treated with respect. Far from fearing the surge of the sea, I enjoy it, because it assures me that the rock on which I stand is immovable. *St. John Chrysostom*



### Ireland has put out an icon stamp for the commemoration this year

On February 9, 2012, An Post issued a stamp based on an icon painting of St Patrick, to commemorate Ireland's national holiday on March 17.

Legend suggests that St Patrick, the patron saint of Ireland, converted the Irish people to Christianity in the fifth century AD. By the time of his death, about 460 AD, Christianity had been firmly established in Ireland.

St Patrick's Day parades to honour the saint are staged throughout Ireland, the USA, Canada and many other countries around the world. The first such parade in Ireland was organised in Dublin in 1931 and in recent years, it has become a major annual tourist attraction in Dublin.

The Russian icon painting used in this stamp design continues an ancient practice that is more traditionally and correctly known as icon writing. It creates images of Jesus, signals events and makes images of the saints, in order to increase the veneration of the Christian faith. Icon writing uses time honoured techniques and since these are spiritual images, specific approaches and practices are used.

The stamp was designed by Steve Simpson and based on a painting by Russian artist Ekaterina Platoshechkina.

**REMINDER:** This coming week we are the host parish for the Slickville Ecumenical Lenten Service—on Thursday, March 29, at 7 PM. Pastor Tom Holmes will be the speaker—come and join your friends and neighbors as we continue our Lenten Journey of Forgiveness and Repentance! Remember, this year's theme is "PAY ATTENTION!" Please bring a Lenten Treat to share with those attending the Molieben service...

**Mark your calendars!** Our Annual Parish Meeting will be held TODAY after the Obednitza and Parastas for Helen and Frank Riznow. There will be a light luncheon served—please come and discuss any issues that affect our parish life! See John Paouncic or Father Bob with any questions!