



## **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

# **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.

**HAPPY BIRTHDAY** to our April babies: Robert Chicka on the 13<sup>th</sup>, Alexander Popichak on the 15<sup>th</sup>, Matthew Popichak on the 18<sup>th</sup>, Kim Shirley on the 18<sup>th</sup>, and John Sheliga on the 24<sup>th</sup>! May God grant them all Many Happy, Healthy, Prosperous, and Blessed Years! M'Nohaya Lita!

**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, 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 9:11014

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

**Wednesday, April 11                      Unction Service                      6:30 PM  
Thursday, April 12                      12 Passion Gospels                      6:30 PM  
Friday, April 13                      Plaschenytsia                      7:00 PM  
Saturday, April 14                      Anticipation Obedntisa                      10:30 AM**

**\*\*\*\*\*PAGE 176 IN THE BLACK BOOKS\*\*\*\*\***

Romans 6:3-11

Matthew 27:62-66

**Paschal Nocturnes & Matins                      7:00 PM**

**Sunday, April 15                      Paschal Divine Liturgy                      10:30 AM  
THE RESURRECTION OF OUR LORD AND SAVIOR JESUS CHRIST**

**\*\*\*\*\*PAGE 179 IN THE BLACK BOOKS\*\*\*\*\***

Acts 1:1-8

John 20:19-25

**BULLETIN INSERT FOR 01 APRIL 2012  
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**

**TROPARION—TONE 8**

The image of God was truly preserved in you, O Mother,  
For you took up the Cross and followed Christ.

By so doing, you taught us to disregard the flesh, for it passes away;  
But to care instead for the soul, since it is immortal.  
Therefore your spirit, O holy Mother Mary, rejoices with the angels.

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

### **KONTAKION—TONE 3**

Having been a sinful woman, you became through repentance a Bride of Christ.

Having attained angelic life, you defeated demons with the weapon of the Cross!

Therefore, O most glorious Mary, you are a Bride of the Kingdom!

### **PROKEIMENON—TONE 4**

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

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

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

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

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

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

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

**PEOPLE: As we have set our hope on Thee.**

### **ALLELUIA VERSES—TONE 1**

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

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

**Turkey to reopen Halki seminary, Obama says**



Turkey has decided to reopen a former Greek Orthodox seminary on an island off the Istanbul coast, according to a statement made by US President Barack Obama.

"I am pleased to hear of his decision to reopen the Halki seminary," the American President said after a meeting with Turkish Prime Minister Recep Tayyip Erdogan on the eve of a two-day nuclear security summit in Seoul on Sunday.

The European Union has said re-opening Halki seminary, a centre of Orthodox scholarship for more than a century until Turkey closed it down in 1971, is key if Ankara is to prove a commitment to human rights and pluralism and advance its membership bid.

During the meeting in Seoul, the two leaders discussed ways to press Syrian President Bashar al-Assad to step aside, including non-lethal assistance to the opposition and getting Iran to stop supporting Assad's regime.

Obama is expected to visit Turkey for the second time in June, Erdogan said.

*[ekathimerini.com](http://ekathimerini.com), Monday March 26, 2012 (10:29)*

If we want to ask a favor of any person of power, we presume not to approach but with humility and respect. How much more ought we to address ourselves to the Lord and God of all things with a humble and entire devotion? We are not to imagine that our prayers shall be heard because we use many words, but because the heart is pure and the spirit penitent.

Therefore prayer must be short and pure, unless it be prolonged by a feeling of divine inspiration. Prayer in common ought always to be short, and when the sign is given by the abbot, all should rise together.

*St. Benedict, Rule, 20—Benedict of Nursia, commemorated 14/27 March*

**Troparion:**

By your ascetic labors, God-bearing Benedict, You were proven to be true to your name.

For you were the son of benediction,

And became a rule and model for all who emulate your life and cry:

"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!"

As a youth (in Britain), nay, almost as a boy not able to speak, I was taken captive, before I knew what to pursue and what to avoid. Hence today I blush and fear exceedingly to reveal my lack of education; for I am unable to tell my story to those versed in the art of concise writing—in such a way, I mean, as my spirit and mind long to do, and so that the sense of my words expresses what I feel...

But after I came to Ireland—every day I had to tend sheep, and many times a day I prayed—the love of God and His fear came to me more and more, and my faith was strengthened. And my spirit was moved so that in a single day I would say as many as a hundred prayers, and almost as many in the night, and this even when I was staying in the woods and on the mountains; and I used to get up for prayer before daylight, through snow, through frost, through rain, and I felt no harm, and there was no sloth in me—as I now see, because the spirit within me was then fervent.

And there one night I heard in my sleep a voice saying to me: "It is well that you fast, soon you will go to your own country." And again, after a short while, I heard a voice saying to me: "See, your ship is ready." And it was not near, but at a distance of perhaps two hundred miles, and I had never been there, nor did I know a living soul there; and then I took to flight, and I left the man with whom I had stayed for six years. And I went in the strength of God who directed my way to my good, and I feared nothing until I came to that ship....

And again after a few years I was in Britain with my people. Who received me as their son, and sincerely besought me that now at last, having suffered so many hardships, I should not leave them and go elsewhere.

And there I saw in the night the vision of a man, whose name was Victoricus, coming as it were from Ireland, with countless letters. And he gave me one of them, and I read the opening words of the letter, which were, "The voice of the Irish"; and as I read the beginning of the letter I

thought that at the same moment I heard their voice—they were those beside the Wood of Voclut, which is near the Western Sea—and thus did they cry out as with one mouth: "We ask thee, boy, come and walk among us once more."

And I was quite broken in heart, and could read no further, and so I woke up. Thanks be to God, after many years the Lord gave to them according to their cry.

*from the "Confessio" of St. Patrick—March 17/30*

Faith and love which are gifts of the Holy Spirit are such great and powerful means that a person who has them can easily, and with joy and consolation, go the way Jesus Christ went. *St. Innocent of Irkutsk*

**Two beloved disciples asked the Lord for thrones of glory-and He gave them His Cup (Matt. 20:23).**

The Cup of Christ is suffering. But for those who drink from it on earth, the Cup of Christ grants participation in Christ's Kingdom. It prepares for them the thrones of eternal glory in heaven. We stand in silence before the Cup of Christ, nor can any man complain about it or reject it; for He who commanded us to taste it, first drank of it Himself.

O tree of knowledge of good and evil! You killed our ancestors in Paradise, you deceived them by the delusions of sensual pleasure and the delusions of reason. Christ, the Redeemer of the fallen, brought his Cup of Salvation into this world, to the fallen and to those who are exiled from Paradise. The bitterness of this Cup cleanses the heart from forbidden, destructive and sinful pleasure; through the humility that flows from it in abundance, the pride of understanding on the carnal level is mortified. To him who drinks from the Cup with faith and patience, the eternal life which was and still is lost to him by his tasting of forbidden fruit will be restored.

***I will accept the Cup of Christ, the cup of salvation. (cf. Ps. 116:13)***

The Cup is accepted when the Christian bears earthly tribulation in the spirit of humility learnt from the Gospel. St. Peter turned swiftly with a naked sword to defend the God-Man, Who was surrounded by evil doers; but Jesus said to Peter: "Put up thy sword into the sheath: the cup which my Father hath given Me, shall I not drink it?" (John 18:11). So, too, when disaster surrounds you, you should comfort and strengthen your soul, saying, "The Cup which my Father hath given me, shall I not drink it?" The Cup is bitter: at first sight all human reasoning is confounded. Surmount reason by faith and drink courageously from the bitter Cup: it is the Father Who gives it to you, He who is all good and all wise. It is neither the

Pharisees, nor Caiaphas, nor Judas who prepared the Cup; it is neither Pilate nor his soldiers who give it! "The cup which my Father hath given me; shall I not drink it?"

Pharisees think evil, Judas betrays, Pilate orders the unlawful killing, the soldiers of the government execute his order. Through their evil deeds all these prepared their own true perdition. Do not prepare for yourself just such a perdition by remembering evil, by longing for and dreaming of revenge, and by indignation against your enemies. The heavenly Father is almighty and all-seeing. He sees your affliction, and if He had found it necessary and profitable to withdraw the Cup from you, He would certainly have done so.

The Lord-as the Scriptures and Church history testify-has often allowed afflictions to befall His beloved, and often warded off afflictions from them, in accordance with the unfathomable ways of Providence. When you are faced with the Cup, turn your gaze from the people who gave it to you; lift up your eyes to Heaven and say: "The Cup which my Father hath given me, shall I not drink it?"

"I will take the cup of salvation." I cannot reject the Cup, the promise of heavenly and eternal good. The Apostle of Christ teaches me patience when he says: ...we must through much tribulation enter into the Kingdom of God (Acts 14:22). How can we reject the Cup which is the means of attaining this Kingdom and growing with it? I will accept the Cup-the gift of God. For the Cup of Christ is the gift of God. The great Paul writes to the Philippians: For unto you is given in behalf of Christ, not only to believe on Him, but also to suffer for His sake (Phil. 1:29).

You receive the Cup which seemingly comes from the hand of man. What is it to you whether the bearer of the Cup acts righteously or unrighteously? As a follower of Jesus, your concern is to act righteously; to receive the Cup with thanksgiving to God and with a living faith; and courageously to drink it to the dregs.

In receiving the Cup from the hand of man, remember it is the Cup of Him Who is not only innocent but all-holy. Thinking on this, remind yourself and other suffering sinners of the words that the blessed and enlightened thief spoke when he was crucified on the right hand of the crucified God-Man: We receive the due reward of our deeds... Lord, remember me when Thou comest into Thy kingdom (Luke 23:41-42). And then, turning to the people, you will say to them: Blessed are you who are instruments of righteousness and of God's mercy, blessed are you from henceforth and forever! (If they are not in a fit state to understand and receive your words, do not cast your precious pearls of humility under the feet of those who cannot value them, but say these words in thought and heart.) By this



alone will you fulfill the commandment of the Gospel which says: Love your enemies, bless them that curse you... (Matt. 5:44).

Pray to the Lord on behalf of those who have insulted and outraged you that what they have done for you should be repaid by a temporal blessing and the eternal reward of salvation, and that, when they stand before Christ to be judged, it should be counted to them as if it had been an act of virtue. Although your heart does not wish to act in this way, compel it to do so: because only those who do violence to their own heart in fulfilling the commandments of the Gospel can inherit Heaven.

If you have not the will to act in this way, then you have not the will to be a follower of the Lord Jesus Christ. Look deep within yourself and consider searchingly: have you not found another teacher, the teacher of hatred-the devil-and fallen under his power?

It is a terrible transgression to offend or to oppress one's neighbor: it is a most terrible transgression to commit murder. But whoever hates his oppressor, his slanderer, his betrayer, his murderer, and whoever thinks ill of them and takes revenge on them, commits a sin very near to their sin. In vain does he pretend to himself and others that he is righteous. Everyone who hates his brother is a murderer of man, proclaimed St. John, the beloved disciple of Christ (I John 3:15).

A living faith in Christ teaches one to receive the Cup of Christ, and the Cup of Christ inspires hope in the heart of him who receives it; and hope in Christ gives strength and consolation to the heart. What torment, what torment of hell, to complain or to murmur against the Cup that is pre-ordained from above! Murmuring, impatience, faint-heartedness and especially despair are sins before God-they are the ugly children of sinful disbelief.

It is sinful to complain of neighbors when they are the instruments of our suffering; still more sinful is it when we cry out against the Cup that comes down to us straight from Heaven, from the right hand of God. But he who drinks the cup with thanksgiving to God and blessings on his neighbor, achieves holy serenity, the grace of the peace of Christ. It is as if already he enjoys God's spiritual Paradise.

Temporal suffering has no importance in itself: we lend it significance because of our attachment to the earth and to all corruptible things, and through our coldness towards Christ and eternity. You are prepared to bear the bitter and repellent taste of medicines: to bear the painful amputation and cauterization of your limbs; to bear the long drawn out suffering of hunger, and prolonged seclusion in your room; you are prepared to bear all this to restore lost health to your body, which after it is healed will certainly become ill again, and will certainly die and become corrupt. Bear, then, the

bitterness of the Cup of Christ which brings healing and eternal beatitude to your immortal soul.

If the Cup appears to you to be unbearable, deadly, then it reveals that although you bear Christ's name, you do not belong to Christ. For the true followers of Christ, the Cup of Christ is the Cup of joy. Thus the holy apostles, after having been beaten before the gathering of the elders of the Jews, went out from the presence of the council rejoicing that they were counted worthy to suffer shame for the Name of the Lord Jesus (Acts 5:40-41).

Righteous Job heard bitter news. Tiding after tiding came to pierce his steadfast heart; the last of these was the hardest—all his sons and daughters had been struck down suddenly by a cruel and violent death. In his great sorrow, he rent his clothes and covered his head with ashes. And then in submissive faith he fell down upon the ground, and worshipped the Lord saying, I myself came naked from my mother's womb, and naked shall I return thither: the Lord gave, the Lord has taken away: as it seemed good to the Lord, so has it come to pass; blessed be the name of the Lord.

*From **Orthodox America***

### **ABOUT THE AUTHOR**

Bishop Ignatius came from a family of landed gentry and was educated at a military engineering school in St. Petersburg. There he became convinced of the vanity of worldly sciences in the face of eternal life, and he applied himself to the study of the Holy Fathers. His decision to become a monk was cemented upon his acquaintance with Elder Leonid of Optina, and when a grave illness obliged the authorities to release him from further military service, he entered the St. Alexander of Svir monastery. In 1833 he was appointed superior of Holy Trinity-St. Sergius Hermitage near St. Petersburg, and in 1857 he was consecrated bishop. But he ruled only four years before poor health prompted his retirement to the St. Nicholas-Babayev monastery. There he reposed on April 30, 1867, a man of holy life and an accomplished practitioner of the Jesus Prayer.

Among English-language Orthodox, Bishop Ignatius is best known as the author of *The Arena*. His wealth of service to the Church include an additional six volumes of writings on asceticism, in which he skillfully adapted teachings and examples from the ancient desert fathers, making them applicable to contemporary strugglers.

Helping a person in need is good in itself. But the degree of goodness is hugely affected by the attitude with which it is done. If you show resentment because you are helping the person out of a reluctant sense of duty, then the person may receive your help, but may feel awkward and embarrassed. This is because he will feel beholden to you. If, on the other

hand, you help the person in a spirit of joy, then the help will be received joyfully. The person will feel neither demeaned nor humiliated by your help, but rather will feel glad to have caused you pleasure by receiving your help. And joy is the appropriate attitude with which to help others, because acts of generosity are a source of blessing to the giver as well as the receiver. Indeed the receiver may only derive a material blessing, but the giver derives a spiritual blessing. If you give gladly, even if it is only a small thing, it will seem like a fortune. If you give resentfully, even if it is substantial, it will seem like a pittance. *St. John Chrysostom*

### **On the Eve of the Annunciation—April 6**

Whatever has taken place in the history of salvation—whatever was done by Christ, the Father, and the Holy Spirit—must also take place within me. That's what it means for me to participate in the life of God. For example, to the extent that I have *emptied myself* (cf. Phil. 2.7), I experience what the Mother of God felt when she said to the angel: *Let it be done to me according to your word*. I experience, in other words, her total self-surrender to that which was beyond her capacity to understand. *How shall this be?* she asked; *How can I give birth, since I am a virgin and have not known a man?* Was there anything she could understand? The angel replied: *The Spirit will overshadow you and you will give birth* (cf. L. 1.34-38). Did she understand anything? Nothing at all. That is what is meant by *Let it be done to me according to your word*, which means: 'whatever you say, just as you said it. Even though I cannot understand it, let it happen just as you say.' *Elder Aimilianos*

The greatest balm that Christ's sacrifice on the Cross gave us is the crushing of the devil. After the Crucifixion of Christ, the devil is like a snake with no fangs—with no poison; he is like a wild dog without teeth. All poison was removed from the devil; all teeth were removed from the wild dogs that are the demons. So, they are now disarmed; while we are armed with the Cross. *Elder Paisios of the Holy Mountain, Athos*