



Holy Ghost Orthodox Church

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GREAT AND HOLY WEEK

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

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 Obednitza	10:30 AM

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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

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Acts 1:1-8

John 20:19-25

Sunday, April 22 Divine Liturgy of Saint John Chrysostom 10:30 AM
ANTIPASCHA-SUNDAY OF SAINT THOMAS; MARTYR EUPSYCHIUS OF CAESAREA IN CAPPADOCIA; MARTYRS DESH-BISHOP, MIARIABUS-PRESBYTER, AND 270 MARTYRS WITH THEM IN PERSIA; HIEROMARTYR BADEMUS/VADIM-ARCHIMANDRITE OF PERSIA

Tone 1

Acts 5:12-20

John 20:19-31

Litany in Blessed Memory of Martha Batch—Harry Batch & Family

BULLETIN INSERT FOR 08 APRIL 2012
PALM SUNDAY—ENTRY OF THE LORD INTO JERUSALEM;
SYNAXIS OF THE ARCHANGEL GABRIEL; HIEROMARTYR
IRENÆUS-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*******

Prayer and fasting, but Christian fasting, is useful as a means of examining ourselves, of diagnosing our true ethical state, of precisely appraising our sins, and of our understanding their true character. Without fasting and prayer we are deprived of the means to self-knowledge; we are unable to acquire a true picture of our sins and complete consciousness and contrition

of heart, and, consequently, true and fruitful confession. Therefore, since Christian fasting and prayer is the only method of preparation for true confession, we are obligated to observe these commandments of the Church diligently, we are obligated to confess truly and with faith to reconcile with God, so that we do not fail to reach the goal but achieve the desired ultimate good. *St. Nektarios of Pentapolis*

Faith, the fear of God, and the observance of His commandments, bring us a reward in proportion to our purity. For as we are purified, so we rise from fearing God to loving Him. It is like making progress and passing out of fear into God's love. It is then that we hear: 'He who accepts My commandments and keeps them is the one who loves Me.' So then, let us redouble our efforts to prove our love by our works. For when we have done this, He Himself loves us just as He promised and His Father loves us in the same way, and the Holy Spirit, of course, comes before Him to prepare a dwelling place. So it is that by the indwelling unity of the hypostases, we become the home of the Father, the Son, and the Spirit. *St. Simeon the New Theologian*

Those who are engaged in spiritual warfare must always keep their hearts tranquil. Only then can the mind sift the impulses it receives and store in the treasure house of the memory those that are good and come from God, while rejecting altogether those that are perverse and devilish.

When the sea is calm, the fisherman's eyes can see the movements of the fish deep down, so that hardly any of them can escape. But when the sea is ruffled by the wind, the turmoil of the waves hides from sight the creatures that would easily have been seen if the sea wore the smile of calm. The skill of the fisherman is of little use in rough weather.

Something of the same sort happens with the soul, especially when it is stirred to the depths by anger.

At the beginning of a storm, oil is poured on the waters to calm them, and in fact the oil defeats their commotion. In this way, when the soul receives the anointing of the gift of the Holy Spirit, it gladly gives in to this inexpressible and untroubled sweetness. And even if it is continually attacked by temptation it maintains its peace and joy

St. Diadochos of Photiki, Spiritual Works, 23 (SC5b, pp. 27ff.) 5th century

PATRIARCHAL ENCYCLICAL
Prot. No. 217

+ BARTHOLOMEW
BY THE MERCY OF GOD

ARCHBISHOP OF CONSTANTINOPLE-NEW ROME
AND ECUMENICAL PATRIARCH
TO THE HOLY CLERGY AND THE PIOUS PLENITUDE
OF THE ARCHDIOCESES
AND METROPOLISES OF OUR MOST HOLY APOSTOLIC AND PATRIARCHAL
ECUMENICAL THRONE

Beloved children in the Lord,

Each person, created in the image and likeness of God, is a temple of the Lord. Much more so, those of us who have been baptized in Christ and chrismated with Holy Myrrh, grafted into the good olive tree of the Orthodox Church, are temples of the Holy Spirit that is within us, despite our various sins, both voluntary and involuntary, which alienate us from the Lord. "If we are faithless, yet He remains faithful. He cannot deny Himself." (2 Tim. 2.13)

This grace is bestowed on us through the Holy Myrrh because, as St. Dionysios the Areopagite states, the service of myrrh perfects divine knowledge and understanding, whereby in a sacred manner our ascent to and blessed communion with the divinity is accomplished. The Myrrh grants the sanctification of the Spirit and is offered to the faithful as spiritual chrismation, a royal gift that sanctifies the soul and body.

Through the Myrrh we receive the pledge of the Spirit, from whom every good and perfect gift derive. Our God, who granted the Holy Spirit both in the law and to His Apostles, sanctifies all those who are anointed with holy myrrh and ranks them among the choir of those saved by grace, if only they preserve their garment of incorruption spotless from all defilement and struggle not to disappoint the Holy Spirit, which they received through Holy Chrism. For the myrrh renders the pious faithful familiar to and genuine servants of God; and when we are sealed with myrrh, we are known by the holy angels and by all heavenly powers, being conformed to these.

When we have holiness as the purpose of our existence in this life, we keep the commandments of God in order that the Holy Spirit, the good Comforter, may remain with us all and that we may inherit the heavenly Kingdom of God in accordance with the words: "Be holy, for I am holy." (1 Peter 1.16)

Therefore, inasmuch as the periodical sanctification of the Holy Myrrh is a venerated institution of our Mother Church, our Modesty has, together with the Holy and Sacred Synod, decided that its consecration will be performed this year during the Holy and Great Week of our Lord's Passion and will take place this coming Holy Thursday. The event will be preceded by the boiling of the Holy Myrrh from Holy Monday to Holy Wednesday, when we shall commemorate the sinful woman who anointed the Lord with

precious fragrance and who was ultimately shown to be purer than everyone as a result of her great desire for Christ.

The sanctification of Holy Myrrh announced with this Patriarchal Encyclical constitutes a particular blessing for those of us performing, but also for all those who will attend and participate in this service. The Holy Myrrh will be distributed to other Orthodox Churches throughout the world, thereby becoming an unceasing source of sanctification, "a garment of incorruption and perfecting seal, marking those who receive the sacrament of Baptism with the sacred name of the Father and the only-begotten Son and the Holy Spirit."

We ask you, then, beloved children and brothers in the Lord, not to overlook this historical event of the Sanctification of the Holy Myrrh at our Sacred Center and to do your utmost to participate in prayer and spirit, contributing in any way but especially by your presence at the most holy Patriarchal Church from Holy Monday to Holy Thursday, when the inspiring services of the Sanctification will conclude, so that we may all receive the blessing and grace of our Lord Jesus Christ as well as taste the benefits and gifts of the Holy Spirit.

May His divine grace and boundless mercy be with you all.

March 16, 2012

† **BARTHOLOMEW** of Constantinople
Fervent supplicant for all before God

O strange and inconceivable thing! We did not really die, we were not really buried, we were not really crucified and raised again; but our imitation was in a figure, and our salvation in reality. Christ was actually crucified, and actually buried, and truly rose again. And all these things He has freely bestowed upon us, that we, sharing His sufferings by imitation, might gain salvation in reality. O surpassing loving-kindness! Christ received nails in His undefiled hands and feet, and suffered anguish; while on me without pain or toil by the fellowship of His suffering He freely bestows salvation!
St. Cyril of Jerusalem

Whomever the Lord visits with a grievous trial, with sorrow or with the deprivation of a beloved neighbor, such a person will involuntarily pray with his whole heart, with all his thoughts and with all his mind. Consequently, the wellspring of prayer is in everyone—it is tapped either by gradually delving deeper into oneself in accordance with the teachings of the Fathers, or instantaneously, thunderstruck by God's piercing to the core of the soul.

A person cannot overcome the passions on his own. This is the work of the right hand of the Most High, the action of the power of God. On our part we have only to preserve intact the holy disposition given us by God, and, in keeping with it, offer our efforts to attain the land of passionlessness.

Elder Leonid of Optina (1768–1841), commemorated 11 October

Special thanks to Millie Kerr who brought the recipe for the wonderful Corned Beef and Cabbage soup that she shared a couple of weeks ago:

CORNED BEEF AND CABBAGE SOUP—serves 4!

(Food Network Magazine, March 2012, page 88)

1-medium onion, quartered
3-stalks celery, quartered
3-medium carrots, quartered
3-heaping teaspoons unsalted butter
Heaping ¼ teaspoon ground allspice
1-pound plum tomatoes, halved
3-cups low-sodium beef broth
4-cups chopped green cabbage (about ¼ medium head)
½-pound Yukon Gold potatoes, chopped
¾-cup quick-cooking barley
¼-pound corned beef, cut into thin strips—leftovers or deli meat
Kosher salt and freshly ground pepper

- 1 Pulse onion, celery, and carrots in a food processor until they are pea-sized pieces. Melt the butter in a large pot over medium-high heat. Add the chopped onion, celery, and carrots and the allspice, stirring occasionally until the vegetables are slightly softened, about 5 minutes.
- 2 Add the tomatoes to the food processor and pulse until finely chopped. Transfer the tomatoes to the pot and add the beef broth, cabbage, potatoes, barley, and 4 cups of water; cover and bring to a boil. Uncover, reduce the heat to medium-low and simmer until the potatoes and barley are tender, about 20 minutes. Stir in the corned beef and season to taste with the salt and pepper.

Per serving: 352 calories, 11g fat (6g saturated), 38mg cholesterol, 349mg sodium, 50g carbohydrates, 16g protein

Christ is our Friend, our Brother; He is whatever is beautiful and good. He is everything. In Christ there is no gloom, melancholy or introversion, whereas man suffers from various temptations and

situations that make him suffer. Christ is joy, life, light, the true light, which makes man glad, makes him fly, makes him see all things, see all people, suffer for all people, and want all people to be with him, close to him. *Elder Porphyrios, +1991*

Protopresbyter Alexander Schmemmann Easter in the Liturgical Year

In the center of our liturgical life, in the very center of that time which we measure as year, we find the **feast of Christ's Resurrection**. What is Resurrection? Resurrection is the appearance in this world, completely dominated by time and therefore by death, of a life that will have no end. The one who rose again from the dead does not die anymore. In this world of ours, not somewhere else, not in a world that we do not know at all, but in our world, there appeared one morning Someone who is beyond death and yet *in* our time. This meaning of Christ's Resurrection, this great joy, is the central theme of Christianity and it has been preserved in its purity by the Orthodox Church. There is much truth expressed by those who say that the real central theme of Orthodoxy, the center of all its experience, the frame of reference of everything else, is the Resurrection of Christ.

The center, the day, that gives meaning to all days and therefore to all time, is that yearly commemoration of Christ's Resurrection at Easter. This is always the end and the beginning. We are always living *after* Easter, and we are always going *toward* Easter. Easter is the earliest Christian feast. The whole tone and meaning of the liturgical life of the Church is contained in Easter, together with the subsequent fifty-day period, which culminates in the **feast of the Pentecost**, the coming down of Holy Spirit upon the Apostles. This unique Easter celebration is reflected every week in the Christian Sunday, which we call in Russian "Voskresenie" (Resurrection Day). If only you would take some time to read the texts of Sunday Matins you would realize, though it may seem strange to you, that every Sunday we have a little Easter. I say "Little Easter," but it is really "Great Easter." Every week the Church comes to the same central experience: "Having seen Thy Resurrection..." Every Saturday night when the priest carries the Gospel from the altar to the center of the church, after he has read the Gospel of the Resurrection, the same fundamental fact of our Christian faith is proclaimed: Christ is risen! St. Paul says: "If Christ is not risen, then your faith is in vain." There is nothing else to believe. This is the real center, and it is only in reference to Easter as the end of all natural time and the beginning of the new time in which we as Christians have to live that we can understand the whole liturgical year. If you open a calendar, you will find

all our Sundays are called Sundays after Pentecost, and Pentecost itself is fifty days after Easter. Pentecost is the fulfillment of Easter. Christ ascended into heaven and sent down His Holy Spirit. When He sent down His Holy Spirit into the world, a new society was instituted, a body of people, whose life, though it remained of this world and was shared in its life, took on a new meaning. This new meaning comes directly from Christ's Resurrection. We are no longer people who are living in time as in a meaningless process, which makes us first old and then ends in our disappearance. We are given not only a new meaning in life, but even death itself has acquired a new significance. In the Troparion at Easter we say, "He trampled down death by death." We do not say that He trampled down death by the Resurrection, but by *death*. A Christian still faces death as a decomposition of the body, as an end; yet in Christ, in the Church, because of Easter, because of Pentecost, death is no longer just the end but it is the beginning also. It is not something meaningless which therefore gives a meaningless taste to all of life. Death means entering into the Easter of the Lord. This is the basic tone, the basic melody of the liturgical year of the Christian Church. Christianity is, first of all, the proclamation in this world of Christ's Resurrection. Orthodox spirituality is paschal in its inner content, and the real content of the Church life is joy. We speak of feasts; the feast is the expression of joyfulness of Christianity.

The only real thing, especially in the child's world, which the child accepts easily, is precisely joy. We have made our Christianity so adult, so serious, so sad, so solemn that we have almost emptied it of that joy. Yet Christ Himself said, "Unless you become like children, you will not enter the Kingdom of God." To become as a child in Christ's terms means to be capable of that spiritual joy of which an adult is almost completely incapable. To enter into that communion with things, with nature, with other people without suspicion of fear or frustration. We often use the term "grace." But what is grace? *Charisma* in Greek means not only grace but also joy. "And I will give you the joy that no one will take away from you..." If I stress this point so much, it is because I am sure that, if we have a message to our own people, it is that message of Easter joy which finds its climax on Easter night. When we stand at the door of the church and the priest has said, "Christ Is Risen," then the night becomes in the terms of St. Gregory of Nyssa, "lighter than the day." This is the secret strength, the real root of Christian experience. Only within the framework of this joy can we understand everything else.

The Martyrdom of Mark of Arethusa, 362, during the reign of Julian II "the Apostate"

Mark, bishop of Arethusa, an old man and venerable for his gray hairs and life, was put to a very cruel death by the inhabitants of that city, who had long entertained inimical feelings against him, because, during the reign of Constantine, he had more spiritedly than persuasively pressured the pagans to Christianity, and had demolished a most sacred and magnificent temple. On the accession of Julian, the emperor saw that the people were excited against the bishop; an edict was issued commanding the bishop either to defray the expenses of its re-erection, or to rebuild the temple. Reflecting that the one was impossible and the other unlawful for a Christian and still less for a priest, he at first fled from the city. On hearing, however, that many were suffering on his account, that some were dragged before the tribunals and others tortured, he returned, and offered to suffer whatever the multitude might choose to inflict upon him. The entire people, instead of admiring him the more as having manifested a deed befitting a philosopher, conceived that he was actuated by contempt towards them, and rushed upon him, dragged him through the streets, pressing and plucking and beating whatever member each one happened upon. People of each sex and of all ages joined with alacrity and fury in this atrocious proceeding. His ears were severed by fine ropes; the boys who frequented the schools made game of him by tossing him aloft and rolling him over and over, sending him forward, catching him up, and unsparingly piercing him with their writing styles. When his whole body was covered with wounds, and he nevertheless was still breathing, they anointed him with honey and a certain mixture, and placing him in a fish-basket made of woven rushes, raised him up on an eminence. It is said that while he was in this position, and the wasps and bees lit upon him and consumed his flesh, he told the inhabitants of Arethusa that he was raised up above them, and could look down upon them below him, and that this reminded him of the difference that would exist between them in the life to come. It is also related that the prefect who, although a pagan, was of such noble conduct that his memory is still honored in that country, admired the self-control of Mark, and boldly uttered reproaches against the emperor for allowing himself to be vanquished by an old man, who was exposed to innumerable tortures; and he added that such proceedings reflected ridicule on the emperor, while the names of the persecuted were at the same time rendered illustrious. Thus did the blessed one endure all the torments inflicted upon him by the inhabitants of Arethusa with such unshaken fortitude that even the pagans praised him.

Sozomen, Ecclesiastical History 5.10
Mark of Arethusa, commemorated 29 March/11 April

Just as the poor should give thanks to God and return rich love to those who assist them, so all the more should the wealthy give thanks, for through God's providence they are able to perform acts of charity, and so are saved both in this age and in the age to come. For without the poor they cannot save their souls or flee the temptations of wealth. *St. Peter of Damascus*

With Pascha rapidly approaching, the Church helps us prepare for the Feast of Feasts with additional prayer and fasting. Please join us as your schedule permits—see Father Bob with any questions.

SCHEDULE OF SERVICES FOR HOLY WEEK:

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 Obednitza	10:30 AM
	Paschal Nocturnes & Matins	7:00 PM
Sunday, April 15	Paschal Divine Liturgy	10:30 AM

REMINDER: Holy Friday and Holy Saturday are both STRICT FAST DAYS! No meat, milk, dairy products, eggs, oil, or wine are to be eaten. Please try to observe this strict fast and add prayer to your diet! See Father Bob with any questions...

NOTE: The bracelets are on order! Fr. Bob hopes to have them by Pascha...with the cooperation of the US Postal Service!