



Holy Ghost Orthodox Church

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GREAT LENT—THE GREAT FAST

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Bishop Robert, Father Jakiw Norton, Father Dragan Filipović, Father Stevo Rocknage, Father Paul Stoll, Father Igor Soroka, Father Joseph Kopchak, Father Cuthbert Jack, Father Elias Warnke, Father Nestor Kowal, Father Paul Bigelow, Father Emilian Balan, Father John Nakonachny, Deacon Dennis Lapushanski, Protopresbyter Peter Hotrovich, Protodeacon Joseph Hotrovich, Pani-Dobrodijka Sonia Diakiw, Joshua Agosto and his family, Mike Holupka, Eva Malesnick, Stella Peanoske, Joe Nezolyk, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, 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, Ethel Thomas, Donna, Erin, Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, 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, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Eleanor Kelly, Bryan, Doris Artman, Nancy Barylak, Patrick Keenan, Khrystyna Chorniy, Anthony Cormier, 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, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, 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, Theresa Ditto, Mary Ann Musial, Mary Pelino, Yvonne Christy, Myron & Barbara Spak, Pete Niederberger, Julia Duda, Lisa Pandle, Kris & Julie Hanczar, John Kennedy, Diane McDaniel, Loretta,

Nancy, Carol, & Michael Sheliga, Gaelle Kelly, Irma McDivitt, Robin Young, Mckayla, Rachel, Carl & Margaret Reed, Theodore Demopoulos, Jillian Bowman, Lydia Wilson, Robert Pinton, Walter Cecelia, John Persico, Jeff Miller, Mary Kernick, Glenn Miller, Jean Marie, Donna & Walter McCrackin, Doug Smith [Millie Kerr's son-in-law], Bonnie & Eugene Blair [Pani Gina's parents], Mel & Charlotte Malik, Paula Pasquinelli, David Hoenshell, Barbara Macino, Shelley Hill, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Helen Bozo, Corey Guich, Robert Vangrin, Juliana Leis, Susan "Billie" Mason, Pauline Witkowsky, Sera White, LuAnne [Mike Horvath's daughter], Donald Griffey, Deborah Smith, Nancy & Eric Dunik, Julian Strozh [child with cerebral palsy], Thomas Stutzman, Dr. Kirsten Ream, Patricia Corey, Michelle, Katie Swarm, Richard Dunst, Michelle, Jamie Gardner, Patrick, Linda Morris, Howard Simpson, Ronald Graham [Evelyn's nephew], Chris, Pastor Ed Bowen, David Hiles, Karen Johnson, Jennifer, Ann Quinn—knee surgery, Cher Mount, Frank & Janet Horrell, Jim Wandling, Susan Bertram, Rita McConnell, Millie Kerr, and Daria Masur ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

PRAYER LIST: Please help update our prayer list. If you or someone you know no longer needs to be on the prayer list or if there is someone who needs to be on the list please let Father Bob know. Remember—Prayers are ALWAYS FREE! Thank you!

Please remember 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 ask Father Bob.

AT ANY TIME—if there is an emergency, if you have questions, or if you just need to talk, please CALL FATHER BOB at [412] 279-5640.

SCHEDULE OF SERVICES

SUNDAY, MARCH 31 NO SERVICE IN SLICKVILLE
SECOND SUNDAY OF GREAT LENT—SAINT GREGORY PALAMAS-ARCHBISHOP OF THESSALONICA; SYNAXIS OF ALL VENERABLE FATHERS OF PERCHEVSKY LAVRA; SAINT CYRIL-ARCHBISHOP OF JERUSALEM; MARTYRS TROPHIMUS & EUCARPUS OF NICOMEDIA; SAINT ANANIAS-PRESBYTER & MONK OF THE EUPHRATES

Tone 2

Hebrews 7:26-8:2

Mark 2:1-12

SUNDAY, APRIL 7 Divine Liturgy of Saint Basil the Great 10:30 AM
THIRD SUNDAY OF GREAT LENT—ADORATION OF THE MOST HOLY CROSS; THE ANNUNCIATION OF THE MOST HOLY THEOTOKOS; MARTYR VICTORIA

Tone 3

Hebrews 4:14-5:6, Hebrews 2:11-18

Mark 8:34-9:1, Luke 1:24-38

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

SUNDAY, APRIL 14 Divine Liturgy of Saint Basil the Great 10:30 AM
FOURTH SUNDAY OF GREAT LENT—SAINT JOHN CLIMACUS—JOHN OF THE LADDER OF DIVINE ASCENT; SAINT MARY OF EGYPT; MARTYRS GERONCIUS & BASILIDES; RIGHTEOUS ACHAZ; SAINT MACARIUS-ABBOT OF PELECETE; SAINT GERONTIUS THE YOUTH-CANONARCH OF PERCHEVSKY LAVRA

Tone 4

Ephesians 5:9-19

Matthew 4:25-5:12

Parastas in Blessed Memory of Walter, Victor, Jacob, Katarina, & Baby Jacob Burlack—Evelyn Burlack

BULLETIN INSERT FOR 31 MARCH 2013

SECOND SUNDAY OF GREAT LENT—SAINT GREGORY PALAMAS-ARCHBISHOP OF THESSALONICA; SYNAXIS OF ALL VENERABLE FATHERS OF PERCHEVSKY LAVRA; SAINT CYRIL-ARCHBISHOP OF JERUSALEM; MARTYRS TROPHIMUS & EUCARPUS OF NICOMEDIA; SAINT ANANIAS-PRESBYTER & MONK OF THE EUPHRATES

TROPARION—TONE 8

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

O Ideal of Monks and invincible Champion of Theologians!
O wonder-working Gregory, glory of Thessalonica and Preacher of Grace!
Always intercede before the Lord that our souls may be saved!

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

KONTAKION—TONE 4

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

PROKEIMENON—TONE 5

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

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

READER: Save me, O Lord, for there is no longer any that is godly.

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

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

PEOPLE: From this generation forever!

ALLELUIA VERSES

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

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



CNS photo/L'Osservatore Romano

ADDRESS

BY HIS ALL-HOLINESS

ECUMENICAL PATRIARCH BARTHOLOMEW

TO HIS HOLINESS POPE FRANCIS OF ROME

(Formal Reception for World Religious Leaders—Vatican, March 20, 2013)
Your Holiness,

In the name of the Lord of powers, we wholeheartedly congratulate You on the inspired election and deserved assumption of Your new high duties as First Bishop of the venerable Church of Senior Rome, defined by the primacy of love.

On this Throne, You succeed Pope Benedict XVI, who boldly retired for reasons of health and fatigue, a man distinguished for his meekness, theology and love. The task and responsibility before You are immense before both God and humankind. The unity of the Christian Churches is surely our foremost concern as one of the fundamental prerequisites for the credibility of our Christian witness in the eyes of those near and afar. In order to achieve this unity, we must continue the inaugurated theological dialogue so that we may jointly appreciate and approach the truth of faith, the experience of the saints, and the tradition of the first Christian millennium shared by East and West alike. It should be a dialogue of love and truth, in a spirit of humility, meekness, and honesty.

After all, the global economic crisis urgently mandates the coordination of our humanitarian action, in which You are well experienced as a result of Your long and fruitful ministry as a Good Samaritan in Latin America, where You pastorally witnessed – like so few others – the bitterness of human pain and suffering. Those who “have” must be motivated to offer – willingly and gladly – to those who “have not.” In this way, peace will be secured through justice as the sole universal request and the basic expectation of all nations. We must feed the hungry, clothe the naked, treat the suffering, and generally care for the needy so that we may hear from our Lord: “Come, O blessed of my Father, inherit the kingdom prepared for you.” (Matt. 25.34)

The selection by Your beloved and esteemed Holiness of a lifestyle of simplicity has highlighted – and will continue to highlight – your priority for what is essential. This fills the hearts of everyone – Your faithful and all people in general – with a sense of hope. It is the hope that this priority will be applied broadly so that judgment and mercy, as the essence the law, may prevail in the Church.

Throughout the two-thousand-year history of the Church of Christ, certain truths of the sacred Gospel were misinterpreted by some Christian groups, resulting in secular misconceptions that have unfortunately spread in Christian circles today. Thus, the burden of our obligation and responsibility is to remind ourselves, each another, and the entire world that God became human in Jesus Christ in order that we may lead a divine way of life. Indeed, “God is the Lord and has appeared to us.” The one who

created all things in the beginning, who guides and provides for all things, descended to the depths of death on the cross in order that, through His resurrection, He may demonstrate that "blessed is the one who comes in the name of the Lord," and in His name alone, to serve His people, so that we may all be united, and that Christ may be all things and in all things,

This world is the domain where we realize this spiritual way of life, where we achieve our integration into the body of Christ, and where we are brought through Him into eternal life. The Church consecrates this earthly life, although it does not consummate its mission in this earthly life. We all realize and recognize this truth, which is why – as pastors and faithful alike – we travel this way of truth, acquiring the heavenly through the earthly.

As the Ecumenical Patriarchate and the worldwide Orthodox Church of Christ, we are certain that Your venerable and dearly beloved Holiness, who commences this historical journey with such favorable auspices as Bishop of Rome, will – together with all those who are willing and able – exhibit special concern for the reparation of secular trends so that humanity may be restored to its "original beauty" of love. We fervently pray with all Christians as well as with people throughout the world that Your Holiness will prove effective in this deeply responsible and highly onerous task.

May our Lord Jesus Christ be blessed and glorified. Thanks be to God, who in every period of time raises up worthy leaders, deserving of their calling to lead and guide His people, for the adoration of the Father, Son, and Holy Spirit. Amen.

The Extraordinary Historical Significance of His All-Holiness' Presence at Pope Francis' Installation as Bishop of Rome

3/19/2013

Amid the crush of news reports in the past month that followed Pope Benedict's unprecedented resignation from the papacy, one of the most intriguing was the decision by His All-Holiness, Ecumenical Patriarch Bartholomew, to attend Pope Francis' installation as Bishop of Rome. The occasion is being presented in the media as something that has not happened since the ecclesiastical schism that separated Christian East and Christian West in the eleventh century. But that characterization is almost certainly wrong--this is quite likely the first time in history that a Bishop of Constantinople will attend the installation of a Bishop of Rome. And this is a profoundly bold step in ecumenical relations between the Orthodox and the Roman Catholics, one that could have lasting significance.

Prior to the sixth century, the election of a Roman bishop was a local affair. In most cases, the new pope was chosen from among the city's clergy and was typically either the eldest priest or the eldest deacon. There were a few exceptions, but this was the typical pattern. News of an election

would circulate throughout the Christian world but that news flow would have been too slow to enable high-ranking Church officials from the East to travel to Rome for the event.

During the sixth century, Byzantine armies conquered the Italian peninsula, returning the city of Rome to the imperial Roman government, now centered in Constantinople. In this context, which lasted from the mid-sixth century until the loss of Byzantine influence in Italy in the eighth century, the election of a new Roman bishop required the approval of the Byzantine emperor (the same, of course, was true of the election of a new Ecumenical Patriarch). Under such an arrangement, papal elections took longer but there still would be no reason for an Eastern Patriarch to travel to Rome for the installation.

There are a few examples from this Byzantine period, such as the election of Pope Pelagius I in 556, where the man elected to be the Roman bishop was actually in Constantinople at the time of his election. While it is possible that the sacramental ceremony to install the new pope could have occurring in Constantinople--whereby the Patriarch of Constantinople would have been present--it is far more likely that the official ceremony would have occurred in Rome and, therefore, would have been conducted without the Patriarch's presence.

At the conclusion of Byzantine influence in papal elections in the eighth century, the election of Roman bishops returned, again, to local considerations. And, as geo-political factors continued to push Italy and the Eastern empire in separate directions, relations between individual popes and patriarchs became more sterile and distant--indeed, between the ninth and fifteenth century there are only one or two occasions where a Roman bishop and an Ecumenical Patriarch ever met in person.

With all of this in mind, His All-Holiness' decision to travel to Rome for Pope Francis' installation as Roman bishop is an extraordinary event in the history of Christianity. And it is significant for reasons far beyond its novelty. First and foremost it is a powerful symbolic gesture for the cause of Christian unity. It demonstrates in unprecedented fashion the extent to which the Ecumenical Patriarch considers the relationship with the Roman Catholic Church to be a priority. For their part, members of the Vatican staff have responded to this grand gesture and have arranged for the reading of the Gospel at the installation to be sung in Greek (rather than Latin) in recognition of the fact that the Ecumenical Patriarch has taken this unprecedented step.

The Christian world has been divided for so long that the establishment of an authentic reunion will require courage, leadership, and humility. It will also require a foundation in common faith and concerns. Given Pope Francis' well-documented work for social justice and his

insistence that globalization is detrimental to the poor, it would appear as though the Orthodox and the Roman Catholic traditions have a renewed opportunity to work collectively on issues of mutual concern. With our Lord's assistance, that common cause can be transformed into more substantive theological work. But such work requires a first step and it would appear as though Ecumenical Patriarch Bartholomew is willing to take such a step.

George E. Demacopoulos, Ph.D.
Archon Didaskalos tous Genous
Historian for the Order of St. Andrew
Orthodox Christian Studies Center, Fordham University

The Monks and Staff of St. Isaac's Skete send Lenten Greetings with Announcements below:



Gethsemane (Detail) - F47

++ Great Lent's Holy Message: Repent and Change, for God is Near Us ++

"Repent ye: for the Kingdom of Heaven is at hand." (Matt. 3:2)

The Season of Great Lent is given to us as a time of preparation for receiving the great grace and life that pours over the world at Christ's Holy Resurrection each year. This great light and life is a foretaste of the Kingdom of God which will be manifest outwardly at the end of time, and is already manifest inwardly in the blessedness of those who have attained to the Heavenly life here and in the next world. But before we can touch and taste this great grace and life, we must be renewed into a most special state that can receive this Heavenly gift. For this we truly need repentance.

St. John the Baptist, the Lord's Forerunner came to prepare the way of the Lord on earth. He begins his public ministry with the word repent, and then continues that the Kingdom of Heaven is at hand. What does this mean for us? Repentance in Greek is *metanoia*, which is more than feeling sorry about our sins and imperfections. It is, as it explains in the glossary of the Philokalia, "not only sorrow, contrition or regret, but more positively and fundamentally the conversion or turning of our whole life toward God." This turning and change, this conversion and realignment, and this renewal of purpose and focus is necessary and must become continuous, for the Lord loves the meek and humble of heart, for as He says through the

Prophet Ezekiel, "I desire not the death of a sinner but rather that he should be converted and live." (Ezekiel 18:23).

The second part of this calling to a divine life is to enter the immediacy and awareness that Heaven is not far away and in some indefinite future tense, but right here and right now. It is present. It is tangible when we move within and let God open our hearts and minds to see that He is always here, always dear, and always our inheritance. But we must unlock the door of our heart and mind closed from the inside. We must invite Him into our life and awareness by focusing on that which is ultimately real and enduring. We must call out, "Come, O Lord Jesus Christ, and enter the chamber which has been prepared for Thee through ardent repentance and love." It was not only St. John the Baptist that calls us to repent and see the Kingdom before us, but the Lord Himself began his public ministry with the very same words: these words of life, "Repent: for the Kingdom of Heaven is at hand." (Matt. 4:17). Let us begin today!

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 Sunday of Orthodoxy: The Victory of An Iconic Way of Seeing](#) by
[orthodoxtampabay](#)



"Come and see," the invitation of Phillip to Nathaniel, is so simple and yet so profound. Christianity is about movement and about vision, but movement and vision in another sphere beyond the physical realm and even the dominion of the mind, beyond sensory perception and reasoning, yet never totally disincarnate from those areas. According to the fathers, the heart or nous moves and sees properly when overshadowed by the grace of the Holy Spirit. This blessed movement and vision is the victory of truth over falsehood, life over death, and eternity over time. The feast of the restoration of the holy icons, celebrated today by Orthodox Christians, is not about art, but about an iconic moving beyond and seeing beyond that translate the believer from the world of human vision and human thinking

to a divine clarity of sight and thought through immersion in the very Kingdom of God where Christ is all in all.

How can icons of Christ, His Pure Mother, and the Saints affect a change in the way we see, the way we move or behave, the way we think, the way we pray, and ultimately who we are? In *Ancient Christian Wisdom* (ACW), I note, "In the Orthodox Church, the holy icons purify the spiritual vision of those who venerate them with faith and love." When we love someone, the sight of that person brings feelings, thoughts, and responses that cannot be explained by the image formed on the photoreceptors of the retina. The same is true when we trust someone. When we venerate the icons with faith and love, the response elicited from the heart takes place on a spiritual level and the way we look at our meek and peaceful Savior wondrously influences the way we look at all His children.

In ACW, I also observe that the way in which thought processes are changed through icons can be seen in the way "the church fathers would also use the verbal icons or metaphors in order to alter spiritually unhealthy perspectives and to foster a Christian outlook. This practice can be traced back to Christ's sayings and parables in which he employed metaphor and visual imagery to inspire the faithful to keep the commandments. Those who live according to the beatitudes are commended not as 'good people' but as 'the salt of the earth' and 'light of the world.' Saint Theophan the Recluse recommended, 'If possible, do not leave a thought naked in reasoned form as it were, but robe it in some sort of image and then carry it into the head as a constant reminder.' This practice is consistent with the psychological finding that images can directly introduce new patterns into the network of schemata that guide a person's responses to various situations." When we look to an icon with faith and love, we are introducing a very different pattern into our mind than what we see on television or in the media. We introduce stillness, calmness, light, and beauty into our soul. There is no sarcasm, no scorn, but gentle love and tender compassion for all who sorrow. Letting such images into our souls allows us to see the falsehood and superficiality of so many images that are violently cast at us in daily life. And with the awareness of these very different images also comes the opportunity to choose where we will place our attention and who we desire to be.

When the noetic faculty is purified and governs the other lower powers of the soul, the iconic character of all the earth is mysteriously manifest and the beauty of creation shines forth. The Psalmist with a purified heart exults, "The heavens declare the glory of God; and the firmament sheweth his handywork." When the nous is purified we begin to recognize the beautiful mysteries in one another and the world around us. The gratitude that overflows from our hearts at moments like these can transform us

creatures of clay into earthly angels who genuinely love God and glorify Him with all our strength.

When this iconic way of seeing is present, the heavens are truly opened for the faithful. Then, when the priest incenses and the choir chants, "Let my prayer be set forth before thee as incense and the lifting up of my hands as the evening sacrifice," believers sense the spiritual fragrance of prayer, experience their prayers lifting them up from earth to heaven, and see their prayers arise higher than eyes can see to that unique safe harbor beyond the raging sea of this life. When that iconic way of seeing is present, the invisible power and significance of the mysteries becomes visible and clear as the day. Then, when the priest emerges from the altar calling the faithful to draw near with the fear of God, faith, and love, the faithful see none other than their Savior, the King of Kings and Lord of Lords, offering them His Body and Blood for their salvation.

Today's celebration cannot be understood by simply looking into the history of the iconoclast controversy and the eventual restoration of icons. It can only be understood by acquiring an iconic way of looking at the Church, the mysteries, our fellow travelers, and the entire world. Today's celebration is the victory of spiritual vision, a victory of the heart informing reason rather than reason constraining the heart, so that we may not only venerate icons, but also become icons of Christ in this world.

It is God, Who is merciful and grants everyone what he needs, Who is building him up when He gives him more than he needs; in doing so He shows the abundance of His love for me and teaches him to give thanks. When He does not grant him what he needs, He makes him compensate for the thing he needs through the working of the mind and teaches him patience. *St. Dorotheos of Gaza, Discourses and Sayings*