



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: Archbishop Jovan, 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 George Yatsko, Father Paul Bigelow, Father Emilian Balan, Father John Nakonachny, Father Steve Repa, Deacon Dennis Lapushanski, Protopresbyter William Diakiw, Protodeacon Joseph Hotrovich, Father Adam Yonitch, 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, Sam Wadrose, Isabella Olivia Lindgren, Ethel Thomas, Donna, Erin, Michael Miller, Grace & Owen Ostrasky, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Liz Stumpf, Theodore Nixon, Michelle Corba Kapeluck, Linda Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, George Rocknage, Robert McKivitz, Liz Obradovich, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Eleanor Kelly, Bryan, Nancy Barylak, Patrick Keenan, Khrystyna Chorniy, Anthony Cormier, Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Charles & Esther Holupka, Wanda Mefford, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Vince Ferro, 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 Pointon, Walter Cecelia, John Persico, Jeff Miller, Mary Kernick, Glenn Miller, Jean Marie, Donna & Walter McCrackin, Bonnie & Eugene Blair [Pani Gina's parents], Mel & Charlotte Malik, David Hoenshell, Barbara Macino, Shelley Hill, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Helen Bozo, Corey Guich, Robert Vangrin, Susan "Billie" Mason, Pauline Witkowsky, Sera White, Donald Griffey, Deborah Smith, Nancy & Eric Dunik, Julian Strozh [child with cerebral palsy], 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, Jerry Quinn, Cher Mount, Frank & Janet Horrell, Jim Wandling, Susan Bertram, Rita McConnell, Gail, Pete Special, Sirena Sharp, Ron Paulovich, Fred DeNorscia, Sandi Anderson, Donald Uebing, Sabrina, Shirley, Denny Mader, Kareen Milcic, Ella Campbell, Kurt Smith, Tom Hyatt, Kenneth Miller [double-lung transplant], Jeaneen McCartney Thomson, Peggy Uhring [Eddie Behun's girlfriend], Bill Janiro, Jean Symanko-Andy's sister, William Lemonakis, Barbara McDougall, Alma Wyke, Lindsay Romanczak & family, Virginia Catherine Pyrch, Ema Jean Piper, Susan Lucas, Manny Lopez, Neil Carter & family, James Paluh, Mickie Weikel, Evelyn Krempasky, Tammy Strunk, Loida Esbry, Darlene Chicka Deskins, Drew, Alice & Keith Philipa, Kateryna Kocelko, Joe Matts, Nancy Heinbaugh, Harry Bohichik, Judi Danser, Mira Filipovic, and Daria Masur
ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

The Lord's call to repentance does not mean that we are to be converted once only, nor that we should repent from time to time (though one ought to begin with that). It means that our whole life should be a conversion, a constant repentance. *Archimandrite Vasileios*

PLEASE REMEMBER IN YOUR PRAYERS: All Christians and the others in the Middle East who are suffering during this time of great tragedy and unrest. May God watch over and keep them safe! Lord have mercy!

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 16 **Divine Liturgy of Saint Basil the Great** **10:30 AM**
SECOND SUNDAY OF GREAT LENT—SAINT GREGORY PALAMAS
SYNAXIS OF THE VENERABLE FATHERS OF PERCHEVSKY LAVRA; MARTYRS
EUTROPIUS, CLEONICUS, & BASILISCUS; SAINT PIAMA-VIRGIN; SAINTS ZENO
& ZOILUS

Tone 5

Hebrews 7:26-8:2, Galatians 5:22-6:2

John 10:9-16, Luke 6:17-23

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

Parastas in Blessed Memory of Charles Holupka—Mike Holupka

SUNDAY, MARCH 23 **Divine Liturgy of Saint Basil the Great** **10:30 AM**
THIRD SUNDAY OF GREAT LENT—VENERATION OF THE MOST HOLY CROSS
MARTYRS CODRATUS, CYPRIAN, DIONYSIUS, ANECTUS, PAUL, & OTHERS;
MARTYRS CONDRATUS, SATURNINUS, & RUFINUS OF NICOMEDIA; SAINT
ANASTASIA THE PATRICIAN OF ALEXANDRIA

Tone 6

Hebrews 4:14-5:6

Mark 8:34-9:1

Parastas in Blessed Memory of Frank, Helen, & Alice Riznow—Riznow Family

SUNDAY, MARCH 30 **Divine Liturgy of Saint Basil the Great** **10:30 AM**

**FOURTH SUNDAY OF GREAT LENT—SAINT JOHN CLIMACUS—OF THE LADDER OF
DIVINE ASCENT**

**SAINT ALEXIS THE MAN OF GOD IN ROME, MARTYR MARINUS THE SOLDIER AT
CAESAREA IN PALESTINE**

Tone 7

Hebrews 6:13-20, Ephesians 5:9-19

Mark 9:17-31, Matthew 4:25-5:12

Litany in Blessed Memory of Helen Pytlak—Bob & Rene' Pytlak & Family

BULLETIN INSERT FOR 16 MARCH 2014

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SYNAXIS OF THE VENERABLE FATHERS OF PERCHEVSKY LAVRA;
MARTYRS EUTROPIUS, CLEONICUS, & BASILISCUS; SAINT PIAMA-
VIRGIN; SAINTS ZENO & ZOILUS**

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!

Heidi Hadsell Surunis—you can read this later...it's long: I thought about swimming on a wintry six mile run...perfect temperature...swimming pool wisdom

Lesson One. Choose the Incentive.

I learned to swim at St. Clair Country Club. Mr. Birdy was the swimming lesson guy and over the course of his St. Clair Country Club career, he taught hundreds, if not thousands of little kids how to swim. My sister and I both learned how to swim from Mr. Birdy. It was a long process that spanned over the course of many summers. I remember those lessons very well. Mr. Birdy was very tan, and very kind. I always felt safe with him. The first thing we did, before we hit the pool in the very very beginning of swimming lessons was to choose the incentive. Swimming isn't easy. When you're six...it's super hard and there better be something really cool to show for it, other than the ability to swim. My incentive was a pair of bright yellow sunglasses with little yellow ducks on the corners. I coveted them....I worshiped them....I LONGED for them...I gazed at them....then the clear blue pool...every day. Little yellow ducky sunglasses. Incentive. Before we got in the pool.

Lesson Two: Learn some stuff.

The next thing we had to do was learn some stuff about strokes. We sat on the edge of the pool and learned about strokes for weeks. We stood on deck and moved our arms..."reach...and pull.....reach....and pull.....REACH....and PULL...." We moved our legs like frogs....feet together....pull them in.....push them out....then SNAP them together...(repeat).... we turned and "looked through the window" ...that's breathing...We learned about breathing in water because in the beginning (once you finally get IN the water) this is useful..."blow it out...PHOOOO" that's what you say..PHOOOOOOO. This was a long process too....and we didn't even get wet yet.

Lesson Three: Practice the little things. ALOT.

One day we got to put our feet in the water. little kicks. We practiced the strokes on land, and we did little kicks...practice...little kicks...practice....little kicks...And for the next few weeks we just kicked and kicked and kicked and kicked and swam through the air on the side of the pool. Only our feet were wet. Nothing else. Little kicks are super important. Practice is super important.

Lesson Four: Keep focused on the other end of the pool. (and have a friend between you...and there)

Getting into the pool is scary. I didn't jump in. I slid in. Mr. Birdy was already in the pool. My one little arm clutched the side of the pool for dear life. Mr. Birdy held the other. He put my hands together and said....now push off. Pushing off is scary. But Mr. Birdy was there. For a long time, he'd hold my hands and pull me to the other side of the pool. Little kicks. Little kicks. Then I put my face in the water, he held my hands....little kicks....little kicks. Even when my face was in the water, I could hear Mr. Birdy saying that. I knew he was right there. I kicked and kicked and kicked and he pulled me....over and over and over again. I felt safe.

Lesson Five: Don't worry about the time. Don't worry about the distance. Just keep going.

Summer is a long time when you're learning how to swim; and 25 meters is a long way to go in one summer when you're six. There are lots of things to do before you get there...and sometimes it doesn't happen for awhile. That first summer, I swam half a width of the pool with Mr. Birdy. The next summer, I swam an entire width of the pool with Mr. Birdy. Then one summer day I did all the things Mr. Birdy had taught me.... Keep your head down and keep going. Look through the window...take a breath and keep going. Little kicks....reach and pull....blow it out PHOOOOO.... keep going.. little by little by little I made my way across the pool. I was kicking so much I didn't realize that Mr. Birdy wasn't holding my hands. But I kept going. When my fingers touched the wall on the other side he was there CHEERING. YOU DID IT!!!! YOU DID IT!!! I did it. He's probably the reason I became a swimmer....all the love I felt on the wall that day. All that happy cheering.

That was the day I got my first pair of yellow ducky sunglasses. I'll never forget that day. It took me three summers.

I wore the hell out of those sunglasses. It was like wearing the "big trophy" on my face.

Lesson Five and a Half: It's ok to wear your achievements like a trophy on your face.

Lesson Six: Remember to have fun.

Nothing is worth having, if you're not having fun. And that goes for swimming too. (and everything else) xo

That's what I thought about as I ran that morning. These are my lessons for you. I learned how to swim...then I was a swimmer. I was six.....and now I am 51. I am many things.....it took a long, long time. I learned all the lessons. But now, all these many years later...I am my own Mr. Birdy. When I got to work that day I looked up the "evolution of a swimmer" Here's what one swimmer wrote. This is what it takes: Patience, Practice, Persistence, Perseverance and Pleasure. (I think he got that from me)

Don't quit. One day you say...I swim...and then one day you will say...I am a swimmer!

Monk-martyr and Confessor Stephen the New of Mt. St. Auxentius November 28



Icon: Orthodox Christian Prison Ministry

The Monk Martyr and Confessor Stephen the New was born in 715 at Constantinople into a pious Christian family. His parents, having two daughters, prayed the Lord for a son. The mother of the new-born Stephen took him to the Blachernae church of the Most Holy Theotokos and dedicated him to God.

During the reign of the emperor Leo the Isaurian (716-741) there was a persecution against the holy icons and against those venerating them. With the support of the emperor, the adherents of the Iconoclast heresy

seized control of the supreme positions of authority in the Empire and in the Church. Persecuted by the powers of this world, Orthodoxy was preserved in monasteries far from the capital, in solitary cells, and in the brave and faithful hearts of its followers.

The Orthodox parents of St Stephen, grieved by the prevailing impiety, fled from Constantinople to Bithynia, and they gave over their sixteen-year-old son in obedience to the monk John, who labored in asceticism in a solitary place on the Mount of St Auxentius. St Stephen dwelt with the venerable monk John for more than fifteen years, devoting himself totally to this spirit-bearing Elder, and learning monastic activity from him. Here Stephen received the news that his father was dead, and his mother and sisters had been tonsured as nuns.

After a certain time his teacher John also died. With deep sorrow St Stephen buried his venerable body, and continued with monastic effort in his cave by himself. Soon monks began to come to the ascetic, desiring to learn from him the virtuous and salvific life, and a monastery was established, with St Stephen as the igumen. At forty-two years of age Stephen left the monastery he founded, and he went to another mountain, on whose summit he dwelt in deep seclusion in a solitary cell. But here also a community of monks soon gathered, seeking the spiritual guidance of St Stephen.

Leo the Isaurian was succeeded by Constantine Copronymos (741-775), a fiercer persecutor of the Orthodox, and an even more zealous iconoclast. The emperor convened an Iconoclast Council, attended by 358 bishops from the Eastern provinces. However, except for Constantine, the Archbishop of Constantinople, illegitimately raised to the patriarchal throne by the power of Copronymos, not one of the other patriarchs participated in the wicked doings of this Council, thus making it less likely to style itself as "ecumenical." This council of heretics, at the instigation of the emperor and the archbishop, described icons as idols, and pronounced an anathema on all who venerated icons in the Orthodox manner, and it described icon veneration as heresy.

Meanwhile, the monastery of Mount Auxentius and its igumen became known in the capital. They told the emperor about the ascetic life of the monks, about their Orthodox piety, about the igumen Stephen's gift of wonderworking, and of how St Stephen's fame had spread far beyond the

region of the monastery, and that the name of its head was accorded universal respect and love. The saint's open encouragement of icon veneration and the implied rebuff to the persecutors of Orthodoxy within the monastery of Mount Auxentius especially angered the emperor. Archbishop Constantine realized that in the person of St Stephen he had a strong and implacable opponent of his iconoclastic intentions, and he plotted how he might draw him over to his side or else destroy him.

They tried to lure St Stephen into the Iconoclast camp, at first with flattery and bribery, then by threats, but in vain. Then they slandered the saint, accusing him of falling into sin with the nun Anna. But his guilt was not proven, since the nun courageously denied any guilt and died under torture and beatings. Finally, the emperor gave orders to lock up the saint in prison, and to destroy his monastery. Iconoclast bishops were sent to St Stephen in prison, trying to persuade him of the dogmatic correctness of the Iconoclast position. But the saint easily refuted all the arguments of the heretics and he remained true to Orthodoxy.

Then the emperor ordered that the saint be exiled on one of the islands in the Sea of Marmora. St Stephen settled into a cave, and there also his disciples soon gathered. After a certain while the saint left the brethren and took upon himself the exploit of living atop a pillar. News of the stylite Stephen, and the miracles worked by his prayers, spread throughout all the Empire and strengthened the faith and spirit of Orthodoxy in the people.

The emperor gave orders to transfer St Stephen to prison on the island of Pharos, and then to bring him to trial. At the trial, the saint refuted the arguments of the heretics sitting in judgment upon him. He explained the dogmatic essence of icon veneration, and he denounced the Iconoclasts because in blaspheming icons, they blasphemed Christ and the Mother of God. As proof, the saint pointed to a golden coin inscribed with the image of the emperor. He asked the judges what would happen to a man who threw the coin to the ground, and then trampled the emperor's image under his feet. They replied that such a man would certainly be punished for dishonoring the image of the emperor. The saint said that an even greater punishment awaited anyone who would dishonor the image of the King of Heaven and His Saints, and with that he spat on the coin, threw it to the ground, and began to trample it underfoot.

The emperor gave orders to take the saint to prison, where already there were languishing 342 Elders, condemned for the veneration of icons. In this prison St Stephen spent eleven months, consoling the imprisoned. The prison became like a monastery, where the usual prayers and hymns were chanted according to the Typikon. The people came to the prison in crowds and asked St Stephen to pray for them.

When the emperor learned that the saint had organized a monastery in prison, where they prayed venerated holy icons, he sent two of his own servants, twin-brothers, to beat the saint to death. When these brothers went to the prison and beheld the face of the monk shining with a divine light, they fell down on their knees before him, asking his forgiveness and prayers, then they told the emperor that his command had been carried out. But the emperor learned the truth and he resorted to yet another lie. Informing his soldiers that the saint was plotting to remove him from the throne, he sent them to the prison. The holy confessor himself came out to the furious soldiers, who seized him and dragged him through the streets of the city. They then threw the lacerated body of the martyr into a pit, where they were wont to bury criminals.

On the following morning a fiery cloud appeared over Mount Auxentius, and then a heavy darkness descended upon the capital, accompanied by hail, which killed many people.

Text found: <https://oca.org/saints/lives/2006/11/28/103412-monkmartyr-and-confessor-stephen-the-new-of-mt-st-auxentius>



We are told: It is no big deal to eat non-Lenten food during Lent. It is no big deal if you wear expensive, beautiful outfits, go to the theatre, to parties, to masquerade balls, use beautiful expensive china, furniture, expensive carriages and dashing steeds, amass and hoard things, etc. Yet what is it that turns our heart away from God, away from the Fountain of Life? Because of what do we lose eternal life? Is it not because of gluttony, of expensive clothing like that of the rich man of the Gospel story, is it not because of theaters and masquerades?

What turns us hard-hearted toward the poor and even toward our relatives? Is it not our passion for sweets, for satisfying the belly in general, for clothing, for expensive dishes, furniture, carriages, money and other things? Is it possible to serve God and mammon, to be a friend to the world and a friend to God, to serve Christ and Belial? That is impossible. Why did Adam and Eve lose paradise, why did they fall into sin and death? Was it not because of one evil?

Let us attentively consider why we do not care about the salvation of our soul, which cost the Son of God so dearly. Why do we compound sin upon sin, fall endlessly into opposing to God, into a life of vanity? Is it not because of a passion for earthly pleasures? What makes our hearts become crude? Why do we become flesh and not spirit, perverting our moral nature?

Is it not because of a passion for food, drink, and other earthly comforts? How after this can one say that it does not matter whether you eat non-Lenten food during Lent? The fact that we talk this way is in fact pride, idle thought, disobedience, refusal to submit to God, and separation from Him. *St. John of Kronstadt*

Perfection is when a person is in a constant state of repentance.

Fr. Athanasios Gikas of Thessaloniki



The value of fasting consists not in abstinence only from food, but in a relinquishment of sinful practices, since he who limits his fasting only to an abstinence from meat is he who especially disparages it. The change in our way of life during these blessed days will help us to gain holiness. Therefore, we should let our soul rejoice during the fast. *St. John Chrysostom*

Not only must we love our enemies, but we must also pray for them: it is a great thing in the sight of God to pray for those who hurt our feelings and

injure us. For this the Lord will grant us grace, and by the Holy Spirit we shall come to know the Lord. Then we shall bear every affliction with joy for His sake and the Lord will give us love for the whole world. We shall ardently desire the good of all men, and pray for all as for our own souls.

St. Silouan the Athonite