



## Holy Ghost Orthodox Church

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# \*\*\*\*\*PALM SUNDAY\*\*\*\*\*

**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 John Harvey, 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, 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], Jeanneen 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 Pynch, 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, Vicki Rathbun, Lynn, Jacqueline, Irma Opacic, Sharon, and Daria Masur ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

**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, APRIL 13**                      **Divine Liturgy of Saint John Chrysostom**      **10:30 AM**  
**SIXTH SUNDAY OF GREAT LENT—PALM SUNDAY—ENTRY OF THE LORD INTO JERUSALEM**

**SAINT HYPATIUS THE WONDERWORKER-BISHOP OF GANGRA; VENERABLE APOLLONIUS-ASCETIC OF THE THEBAID; MARTYRS ABDAS-BISHOP & BENJAMIN-DEACON OF PERSIA; VENERABLE HYPATIUS THE HEALER OF PERCHEVSKY LAVRA**

**\*\*\*Page 170 in the Black Divine Liturgy Books\*\*\***

*Tone 1*

Philippians 4:4-9

John 12:1-18

**WEDNESDAY, APRIL 16**                      **HOLY UNCTION**                      **6:30 PM**

**FRIDAY, APRIL 18**                      **PLASCHENYTSIA**                      **7:00 PM**  
**BURIAL SERVICE OF OUR LORD**

**SUNDAY, APRIL 20**                      **PASCHAL DIVINE LITURGY**                      **10:30 AM**  
**GREAT AND HOLY PASCHA OF THE LORD**  
**THE BRIGHT AND HOLY RESURRECTION OF OUR LORD AND SAVIOR JESUS CHRIST**

**\*\*\*Page 179 in the Black Divine Liturgy Books\*\*\***

*Paschal Tones*

Acts 1:1-8

John 1:1-17

**SUNDAY, APRIL 27**      **DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM**      **10:30 AM**  
**ANTIPASCHA; 2<sup>ND</sup> SUNDAY OF PASCHA; SAINT THOMAS SUNDAY**

**SAINT MARTIN THE CONFESSOR-POPE OF ROME; MARTYR ARDALION THE  
ACTOR; MARTYR AZAT THE EUNUCH & 1000 MARTYRS IN PERSIA; MARTYRS  
ANTHONY, JOHN, & EUSTATHIUS OF VILNIUS**

*Tone 1*

Acts 5:12-20

John 20:19-31

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

**BULLETIN INSERT FOR 13 APRIL 2014  
SIXTH SUNDAY OF GREAT LENT—PALM SUNDAY—ENTRY OF  
THE LORD INTO JERUSALEM; SAINT HYPATIUS THE  
WONDERWORKER-BISHOP OF GANGRA; VENERABLE  
APOLLONIUS-ASCETIC OF THE THEBAID; MARTYRS ABDAS-  
BISHOP & BENJAMIN-DEACON OF PERSIA; VENERABLE  
HYPATIUS THE HEALER OF PERCHEVSKY LAVRA  
\*\*\*Page 170 in the Black Divine Liturgy Books\*\*\***

**Making Full Use of Great Lent**

Making good use of Great Lent is resolutely continuing on the journey to the Kingdom of God

Experiencing the Resurrection of Christ is the ultimate destination of the journey through Great Lent and the embracing of Holy Week.

Putting sin behind and Christ first in life is the constant battle during Great Lent.

Conquering the negative inclinations and tendencies of the self by the empowerment and mercy of Christ is central to the Lenten journey.

Nourishment from the Divine services of Great Lent enriches the believer in Christ.

Courage for the Lenten journey comes from the examples of the saints and martyrs through the centuries.

Constant benefit derives from the reading of the Holy Scriptures.

Prayer is of foremost importance in the Lenten journey.

Time must be dedicated to Christ throughout each day for personal benefit to occur.

Growth in Christ is intended as the result of the Lenten journey.

Being a better Christian at the end of Great Lent is a primary goal.

Being at peace in personal relationships and with God is consistent with the purposes of Great Lent.

A person will learn more about God at work through the centuries by being attentive at Lenten services.

A person views the world differently when the content of the Lenten services are taken to heart.

Repentance is a dominant theme throughout Great Lent.

Repentance can take place as long as the person has faculty of mind.

Danger exists in delaying personal repentance.

Joy comes when sin is forgiven and Christ is experienced in the heart, mind and soul.

Joy comes when the weight of sin is lifted from the conscience and a new beginning takes place in Christ.

Baptism is the transforming beginning in Christ.

Renewal in Christ is fundamental for the active Christian throughout life.

Adult Class. St. George Serbian Orthodox Church, Carmichaels, Pennsylvania.

March 21/April 3, 2014. Ven. James the Confessor. Father Rodney Torbic

### **Repentance**

Repentance is the necessary step to begin anew in Christ.

Repentance is required throughout life.

Repentance turns the mind and heart away from sin and toward God.

Repentance involves physical and mental action.

Repentance includes action in the heart.

Repentance is an inward consideration and has outward results.

Repentance influences our relationship with God and with other people.

Repentance results in a change of goals and direction.

Repentance requires being open to the mercy and forgiveness of God.

Repentance is an expressed willingness to change and embrace Christ.

Repentance is a seeking of unity with Christ.

Repentance is a desire for the love and forgiveness of Christ.

Repentance is a hunger of the soul seeking to be nourished.

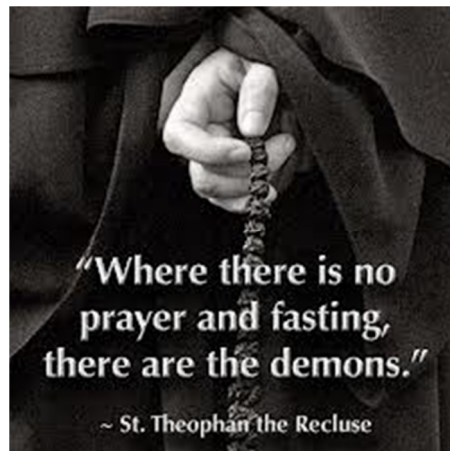
Repentance is a love for God above love for sin.

Repentance is a movement toward peace and tranquility.

Repentance is a willingness to be obedient to God.  
Repentance is a new way of looking at the self and acknowledging sin.  
Repentance is recognition that God can make life better.  
Repentance embodies hope for a better life in Christ.  
Repentance can be the beginning of lasting change in life.  
Repentance can bring immediate results.  
Repentance can result in tears and strongly affect emotions.  
Repentance entails faith and trust in God.  
Repentance is an act of courage.  
Repentance can be humbling.  
Repentance involves confession of sins.  
Repentance involves looking truthfully at the self.  
Repentance brings a new way of looking at God.  
Repentance has a place in Great Lent and throughout life.  
Repentance is part of the personal on-going battle against sin.  
Repentance has a place in the everyday life of the Christian.

*Father Rodney Torbic*

### **Fasting is beneficial**



Many Christians, unaware of the great value of fasting, either keep the fast with difficulty or reject it altogether. We should not be afraid to fast but embrace it with joy. There is nothing for us to fear; rather, fasting is fearful for the demons. When she is brought before them, they are overcome with fear, they freeze and become paralyzed, and they are bound with invisible chains—especially when she is accompanied by her inseparable companion, prayer. This is why Christ said, "this generation [of demons] does not come out other than with prayer and fasting" (Mt. 17:21).

Since fasting drives the enemies of our salvation far away and is so frightful to them who oppress us, we should love her dearly, not be afraid of her. If there is something for us to fear, it is overeating and drunkenness. Because they handcuff us and lead us captive to the cruel passions, whereas fasting frees us from the torturous passions and grants spiritual freedom to us. Since fasting fights against our enemies, frees us from slavery, and restores our freedom, what other reasons do we need in order to embrace her?

I remind you of the two chief prophets of the Old Testament, Moses and Elijah. They had great boldness before God on account of their other virtues; yet, when they wanted to speak with Him, they fled to fasting, which in turn brought them closer to the Lord (vid. Ex. 24:18; 3 Kg 19:8).

Even long before them, at the very beginning of creation when God made man, He immediately entrusted him into the hands of fasting, in order for her, like a compassionate mother and excellent teacher, to secure his salvation. The declaration "you may eat food from every tree in the garden; but from the tree of the knowledge of good and evil you may not eat" (Gen. 2:16-17) was nothing other than a commandment to fast. If fasting was necessary in Paradise, it is much more essential [for us] out of paradise. If it served as useful medication prior to the wound, it is much more useful now that we have become wounded. If it was an indispensable weapon before war broke out with the passions and the demons, it is much more necessary now that the war has been initiated.

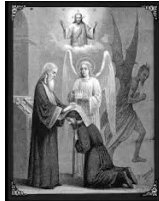
Fasting made God recall His decision to destroy the Ninevites. Jonah went to Nineveh and conveyed the divine verdict to its citizens: "Three more days and Nineveh shall be destroyed" (Jon. 3:4). When the people heard this, they did not doubt or remain indifferent. Rather, everyone quickly fled to fasting—men, women, masters, slaves, rulers, residents, children, and the elderly. Fasting was even imposed upon the irrational animals. Simultaneously, everyone throughout the city mourned, prayed, and repented. Do you see why I said earlier that we should be afraid of overeating and drunkenness? These two things almost destroyed Nineveh, whereas fasting saved the city from certain destruction.

The prophet Daniel entered into the lions' den along with fasting and came out unharmed, as if he had been thrown into a sheep's pen (Dan. 6:16-23).

The three youths entered into the furnace with fasting, and this is why they exited from the fire with their bodies intact and shining (Dan. 3:19-27). If that was a real fire, why didn't it do what fire normally does? If those were real bodies, why were they not burnt like normal bodies? Why? Ask fasting. She will give you the answer; she will solve the puzzle for you. It is truly an enigma how human bodies wrestled with and prevailed over fire. Do you see the extraordinary battle? Do you see the even more wondrous victory? Marvel at fasting and receive her with open arms.

Because when she is capable of rescuing people from fire, guarding others from lions, distancing the demons, overruling God's decision, subduing the crazed passions, restoring our freedom, and granting peace to our soul, when she holds so many goods in her hands, isn't it foolish for us to avoid and be afraid of fasting?

*Visit the Ortho Thought blogspot for more than a year's worth of daily inspiration: <http://otftd.blogspot.com>*



*Excerpt from a sermon by Protopresbyter Sergei Chetverikov +1947*

First let us discuss confession. In order to properly grasp its meaning, let us turn to examining our inner spiritual life. We know that within us there is a constant struggle between good and evil. And the true Christian life begins in us only when we consciously take the side of good and attempt to defeat evil.

As long as we idly dismiss our internal life without discerning good and evil within it, and passively give ourselves over to our desires and amusements, whatever they might be, making no accounting of ourselves, we will not live a Christian life. Only when we painfully sense our failings, when we condemn ourselves and thirst for renewal, only then do we embark on the path of Christian life. Let us look at concrete examples. Consider the Pharisee and the Tax-Collector. The Pharisee attends the Temple of God, performs many good deeds, but we still would not say that he lives a life of truth. Why not? Because he is completely satisfied with



himself. He does not have the keen sense of pain over his impurity, he praises himself for his righteousness, he has not noticed the abyss of sin which lies within him. The Tax-Collector, on the contrary, has performed no good deeds. But he clearly sees the depth of his sinfulness and grieves. He asks one thing of God, mercy, that is salvation. This is the genuine Christian attitude.

Another example is from the sixth century, in the Egyptian city of Alexandria, where a young sinner named Maria lived. Her sin was sweet and pleasurable. She was carefree and exuberant. She never even perceived the call of her conscience. She had no understanding of herself. Simply for the novelty of it, she joined a group of worshipers heading for Jerusalem to celebrate the Elevation of the Cross of the Lord. The whole way she sang sinful songs, poisoning the peace of the pilgrims in their lofty spiritual moods with her shameless acts and mockery. Finally, she arrived in Jerusalem and without thinking, just out of curiosity, followed her fellow travelers to the Church of the Resurrection of Christ. But what happened then? When she tried to step over the threshold of the church, some unseen power stopped her. She was horrified, and ashamed before the others. She did not wish to show that she could not enter the church, but all of her efforts were in vain. Then a bright light shone before her and she saw her entire past life. She saw things she had never noticed before. She saw that she was unworthy of entering the church, for she was too impure. And then she wept bitterly. From this moment, her internal struggle began, to which she dedicated the rest of her life.

So we see that sometimes man pays no attention to his faults and sins and lives for many years without care, and then, the time comes for his eyes to open. Some experience it in an instant, as did St Mary of Egypt, others experience it with great effort over a long period of time.

Let us apply all this to ourselves. Trace your own actions, your intentions, your words. Yesterday you might have hurt someone with a harsh word, with insulting suspicion or a poisonous barb; a day earlier some mean, lowly desire may have gnawed on your soul and yet you did not abandon dwelling on it but even tried to enjoy it; or you had the chance to sacrifice your peace or comfort to help someone, but you declined to do so, etc. If you are vigilant and honest with yourself, you would see that your life is a web, a huge network of such small but significant wicked moments,

which comprise a significant part of your existence. If we ignore this, thinking that this is all normal, this means that you have not yet begun to live the Christian life. Our Christian life only begins when we say: No, I do not wish for such disgusting things to live in my soul! I wish to be pure and good! I wish to be a true Christian! But as soon as you attempt to take this path, you will be convinced of the following: the struggle against evil within yourself is exceedingly difficult, painful and exhausting. You will see how wicked your emotions are, how your filthy thoughts and desires, unwillingly, without your consent, take hold of you, push you towards one ugly deed or another. You may utter a harsh word or make a foolish move, and then you will begin to understand that you should not have said that, or done that, whereas before you never thought twice that whatever you said or did was wrong. You will begin to feel the great truth of the words of Apostle Paul: "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I" (Romans 7:15).

Moreover, you become the plaything of your evil tendencies, you feel that your inner being is being tarnished, blackened by these wicked desires, your thoughts are confused, your passions are dirty, your will is weakened. How, one asks, does a person rid himself of all this filth? How is one to expel it? Will all of this remain forever? Sometimes when you share your spiritual sorrows with another, you feel unburdened. But when you do this, you only share your sorrows, you do not relieve yourself of them. Something else is needed, a truer means of salvation.

The renowned spiritual author St Theophan the Recluse, in one of his essays, tells us the following: there was a young man who was in deep sorrow that his many sins have stained his soul. Grieving, he fell asleep. He dreamt that an angel descended to him from Heaven, and with a sharp knife slit open his chest, pulled out his heart, cut it into pieces, removed all the rot and filth within it, carefully replaced it and healed the wound in his chest. The young man awoke and felt himself cleansed of his sin. Would it not be so good for us to experience just such a wondrous healing as this bright angel brought? But this angel is in fact given to us! It is the grace of the Holy Spirit in the Mystery of confession.

We know that Jesus Christ brought holy life to this earth. This holy life is imparted to humanity through the Church and the Holy Mysteries. Confession is the Mystery of holy repentance. It was established so that

through it we could purify ourselves of all the filth of sin. As He established this mystery, Jesus Christ said to His disciples: "Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained," (John 20:22-23). And to this day the pastors of the Christian Church, with the power given to them by the Lord, release the sins of those who repent, and the grace of the Holy Spirit purifies their hearts.

In this way, confession is not some vague, strange custom that we have to blindly participate in for some reason, but an extremely important and exceptionally crucial means of moral recuperation and correction, which answers the demands of our own moral nature. To refuse to confess is the same as if we suffer from some physical ailment and, knowing what the most effective medicine is, neglecting to take it out of ignorance or laziness, and so to allow the disease to worsen. Our sins are spiritual disease. The medicine for this disease is confession. To neglect to use this medicine means that we do not wish to lose our sinful impurity and accumulate more and more of it.

*Do you fast? Give me proof of it by your works. If you see a poor man, take pity on him. If you see a friend being honored, do not envy him. Do not let only your mouth fast, but also the eye, and the feet, and the hands and all the members of our bodies. Let the hands fast, by being free of avarice. Let the feet fast, by ceasing to run after sin. Let the eyes fast, by disciplining them not to glare at that which is sinful. Let the ears by not listening to evil talk and gossip. Let the mouth fast from foul words and unjust criticism. For what good is it if we abstain from birds and fishes, but bite and devour our brothers?*

**-St. John Chrysostom**

**Please try to attend our Holy Week Services: Holy Unction on Wednesday at 6:30 PM, Plaschenytsia—Burial Service of Our Lord—on Friday at 7 PM, and the Paschal Divine Liturgy on Sunday morning at 10:30 AM. A reminder that Friday and Saturday are STRICT FAST DAYS!!!**

**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! God Bless!