



## 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 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, Protopresbyter William Diakiw, Protodeacon Joseph Hotrovich, Father Adam Yonitch, Pani-Dobrodijka Sonia Diakiw, Father Tom Hopko, Father George Livanos, 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 Stroz [child with cerebral palsy], Dr. Kirsten Ream, Patricia Corey, Michelle, Katie Swarm, Richard Dunst, Michelle, Patrick, Linda Morris, Howard Simpson, Chris, Pastor Ed Bowen, David Hiles, Karen Johnson, Jennifer, Jerry Quinn, Cher Mount, Frank & Janet Horrell, Jim Wandling, Susan Bertram, Gail, Sirena Sharp, Ron Paulovich, Fred DeNorscia, Sandi Anderson, Donald Uebing, Sabrina, Shirley, Denny Mader, Ella Campbell, Tom Hyatt, 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, Nancy Heinbaugh, Judi Danser, Mira Filipovic, Lynn, Jacqueline, Irma Opacic, Sharon, Zan Cheng, Debby Novak, Jeff Jones, Kristy, Elaine Ellenberger, Margaret Thurston [Evelyn's sister], Donna Cacioppo [Evelyn's niece], Brandon, Anna Tranchine, Demetra, Blase Urban, Catherine Hogel & children, Jennifer & Dylan, Ron Schwartz, Lydia Wilson, Flora Tomlin, Stella Rossi, Howell Swarm, Jane Bielewicz Allred, Carol Mensing's Family, Manny "Lazarus" Lopez, Lucas Burlack, Katie Elizabeth, Mileva, & Michael, Deirdré Straughan, Terri Paluh, Billy Simpson, and Daria Masur ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

**HAPPY BIRTHDAY to our March babies:** John Paouncic on the 2<sup>nd</sup>, Sonia Luciow on the 3<sup>rd</sup>, Walter Anthony Burlack on the 7<sup>th</sup>, Mary Shirley on the 9<sup>th</sup>, Our Dear Mother Alexandra on the 11<sup>th</sup>, Judy Previc on the 12<sup>th</sup>, and Mike Holupka on the 25<sup>th</sup>. May God grant them Many Happy, Healthy, Prosperous, and Blessed Years! M'nohaya Lita! God Bless!

**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!**

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 08 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; HIEROMARTYR POLYCARP-  
BISHOP OF SMYRNA; SAINTS JOHN, ANTONIUS, MOSES, ZEBINAS,  
POLYCHRONIUS, MOSES, & DAMIAN-ASCETICS OF THE SYRIAN DESERT; SAINT  
ALEXANDER-FOUNDER OF THE ORDER OF THE UNSLEEPING ONES**

*Tone 6*

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

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

***Litany in Blessed Memory of Mary Smith, John Metrick, Andrew Hanczar, Anna  
Lawrence, Michael Cicio, Chuck Shumski, Terry Reinhart, Joseph Vangrin, Frank  
Riznow, Robert Rohal & Gary Atutes—40 days—Fr. Bob  
Parastas in Blessed Memory of Tim Stuchell—Stuchell Family***

**SUNDAY, MARCH 15 DIVINE LITURGY OF SAINT BASIL THE GREAT 10:30 AM  
THIRD SUNDAY OF GREAT LENT; ADORATION OF THE MOST HOLY CROSS;  
HIEROMARTYR THEODOTUS-BISHOP OF CYRENIA; VIRGIN-MARTYR EUTHALIA;  
MARTYR TROADIUS OF NEO-CAESAREA; SAINT AGATHO OF EGYPT-MONK; 440  
MARTYRS SLAIN BY THE LOMBARDS**

*Tone 7*

Hebrews 4:14-5:6

Mark 8:34-9:1

**SUNDAY, MARCH 22 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; THE HOLY 40 MARTYRS OF SEBASTE-CYRION, CANDIDUS, DOMNUS, HESYCHIUS, & OTHERS; URPASIANUS OF NICOMEDIA; RIGHTEOUS CAESARIUS-BROTHER OF SAINT GREGORY THE THEOLOGIAN; SAINT TARASIIUS OF LICONIUM**

*Tone 8*

Hebrews 6:13-20; Ephesians 5:8-19

Mark 9:17-31; Mathew 4:25-5:12

*Parastas in Blessed Memory of Tillie Kuzman—Debbie and John Pauncic*

## **BULLETIN INSERT FOR 08 MARCH 2014**

**SECOND SUNDAY OF GREAT LENT; SAINT GREGORY PALAMAS; SYNAXIS OF THE VENERABLE FATHERS OF PERCHEVSKY LAVRA; HIEROMARTYR POLYCARP-BISHOP OF SMYRNA; SAINTS JOHN, ANTONIUS, MOSES, ZEBINAS, POLYCHRONIUS, MOSES, & DAMIAN-ASCETICS OF THE SYRIAN DESERT; SAINT ALEXANDER-FOUNDER OF THE ORDER OF THE UNSLEEPING ONES**

### **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!

**Sunday of Orthodoxy**

Thursday, February 26, 2015

*Longsuffering Lord, how wonderful are your works! Who will number your love for humankind? Who, when they see your Priests and Ascetics slain for the sake of your Icon, would not reject deceivers? But you, when insulted, endured. (Synodikon of the Sunday of Orthodoxy, 9<sup>th</sup> Ode)*

**Sunday of Orthodoxy 2015**

To the Reverend Priests and Deacons, the Monks and Nuns, the Presidents and Members of Parish Councils, the Day, Afternoon, and Church Schools, the Members of Philanthropic Organizations, the Youth and Youth Workers, and the entire Orthodox Christian Family in the United States of America Beloved Brothers and Sisters in Christ,

At the onset of our journey to Holy Pascha, the Church designates the first Sunday of Holy and Great Lent as the Sunday of Orthodoxy. On this day we celebrate the splendor of the Orthodox Church and her salvific mission in the world, and we call to mind the holy men and women who made great sacrifices in defense of holy icons and the authentic worship of God; we venerate the great champions of Orthodoxy who kept the faith alive.

Their enduring love and commitment to Christ has made it possible for future generations to come to know God. And as we are embraced by Christ and become one with Him, our lives are transformed into living icons of our Lord and of His sacrificial love for the world. The dogmas, teachings and traditions that were defended, therefore, are not antiquated theories, philosophies, or broken rubrics. They are tangible guides and spiritual directives for how we ought to live our lives according to the Holy Gospel. Beloved brothers and sisters, perhaps now more than ever before, it is important to declare our Orthodox Christian Faith, for the world is suffering and desperately searching for peace and reconciliation. As the world produces distorted images of the truth, we must share the beauty of the Gospel. As the world resorts to violence and hatred, we must respond with love and forgiveness. And as the world falls deeper into despair, let us ask

God to grant us courage to endure and to allow us to serve as icons of hope for our neighbor.

Wishing all of you, on behalf of the Hierarchs of the Assembly of Canonical Orthodox Bishops of the United States of America, the abundant blessings of the Lord, I fervently pray that He grant to all of us the courage, the power and the wisdom to proclaim His eternal and saving Orthodox Faith to all people, both *those who are far off and those who are near* (Eph. 2:17).

+Archbishop Demetrios of America, Chairman



### **March 01, 2015—Sunday of Orthodoxy**

For more than one hundred years the Church of Christ was troubled by the persecution of the Iconoclasts of evil belief, beginning in the reign of Leo the Isaurian (717-741) and ending in the reign of Theophilus (829-842). After Theophilus's death, his widow the Empress Theodora (celebrated Feb. 11), together with the Patriarch Methodius (June 14), established Orthodoxy anew. This ever-memorable Queen venerated the icon of the Mother of God in the presence of the Patriarch Methodius and the other confessors and righteous men, and openly cried out these holy words: "If anyone does not offer relative worship to the holy icons, not adoring them as though they were gods, but venerating them out of love as images of the archetype, let him be anathema." Then with common prayer and fasting during the whole first week of the Forty-day Fast, she asked God's forgiveness for her husband. After this, on the first Sunday of the Fast, she and her son, Michael the Emperor, made a procession with all the clergy and people and restored the holy icons, and again adorned the Church of Christ with them. This is the holy deed that all we the Orthodox commemorate today, and we call this radiant and venerable day the Sunday of Orthodoxy, that is, the triumph of true doctrine over heresy.



Christ Pantocrator and the Last Judgment, 1300. Mosaic in the baptistry of San Giovanni, Florence, Italy

*The Son of man shall come in His glory* (Mt. 25:31)

Beloved brethren! Not long ago, we beheld our Lord Jesus Christ born in the manger, wrapped in swaddling clothes, placed in the cradle, having taken upon Himself with His humanity all human weakness other than sin. Not long ago, we beheld Him persecuted by Herod, fleeing from the murderer's sword to Egypt, returning to Judea, not daring to remain there, moving to Nazareth—a poor and unimportant town in inglorious Galilee, receiving baptism on the level of those who needed baptism, preaching repentance and the coming of the Kingdom of Heaven. We beheld this not long ago, and we are preparing ourselves for a new, utterly astounding sight. In order to become worthy of this sight to the extent possible for humans, we intend to pre-purify our spiritual eyes—our mind and heart—through the *podvig* of fasting.

We intend to refine through the *podvig* of fasting our own flesh, so that this veil which covers our spiritual nature would not be excessively thick and impenetrable, not prevent us from beholding with the required purity, faith, and contrition our Savior Who is crucified for us, Who has destroyed on the cross the wall of division between us and God (cf. Eph. 2:14). And a terrifying, most formidable sight also awaits us: the second coming to earth of our Lord Jesus Christ. We can behold the first coming in pious remembrance, while the second coming has been represented to us by the Word of God in a picture of graphic eloquence and power. This picture can salvifically shake our souls with fear of God, arouse us from our deep negligence over our eternal lot, as from a lethargic sleep brought upon us by our fleshly life. *The Son of man shall come in His glory.*

Filled with deep and constant humility was the first coming of our Lord to earth and His time on earth. The Lord paid no attention to all that is respected and valued highly by the world. He did not deign to appear in the flash and thunder of earthly glory; He did not deign to appear surrounded by pompousness and magnificence; He did not deign to appear amidst shouts of festivity and triumph.

He came to earth as to the land where the transgressors of God's commandments were banished. He resided in it and acted upon it as in a land of sorrows, to which those who once lived in paradise were cast down for transgressing God's commandment in paradise; He abided there and acted upon it as the Redeemer of the lost, becoming a participant in all the misfortunes that befell iniquitous mankind. He was as one of the impoverished and rejected of men. He was a stranger, with no place to lay His head. He was persecuted, covered about with dishonor, and He constantly rewarded evil with good: *For the Son of man is not come to destroy men's lives, but to save them* (Lk. 9:56).

He ended His earthly pilgrimage with the torturous and shameful death of a criminal, the death of a slave, for whom even the very manner of death is not equal by right to that of the citizens of the world. Such was the first coming on earth of the Son of God. In time, there will also be His second coming to us: *The son of man shall come*, who is also the Son of God, *in His glory*. His first coming was that of the Redeemer, Who submitted Himself to all the human weaknesses, taking them upon Himself in order to destroy them by Himself. The second coming will be the coming of the Judge, to receive mankind's account of its behavior in relation to the redemption God gave it. *When the Son of man shall come in his glory, and all the holy angels with him, then shall He sit upon the throne of his glory: And before Him shall be gathered all nations* (Mt. 25:31–32), in order to present their deeds to Him for judgment, and receive either reward or punishment from Him according to their deeds.

When we receive word that some earthly authority and judge is coming, we take all measures to put our affairs in order and thus be found deserving of approval. Even more so should the Judgment of Christ concern us, for by it will the eternal lot be determined for each one of us. The judge is terrifying, unspeakably terrifying. He is terrifying in His magnitude, His omnipotence; He is terrifying because He sees into the depth of the human spirit, and no secret human thought, not the subtlest feeling is hidden from Him. Self-justification has no place at His judgment—not only will the man dead in sin not *be justified*, but *no man living shall be justified* (Ps. 142:2), though he lived a righteous life. Thou shalt *prevail*, cries the God-inspired Prophet [David] to the coming judge, *when Thou art judged* (Ps. 50:5)! Every human being will tremble when he appears before the Judge—not only sinners, but even the righteous. Sinners will tremble in despair at the expectation of their impending torment, and from the extraordinary fear that will produce an upheaval in them capable of changing the universe. They will cry to the hills and crevasses: *And [they] said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb For the great day of his wrath is come; and who shall be able to stand* (Rev. 6:16–17)? They will tremble and sing His praises, albeit belated. The Creator hid His unapproachable and unbearable glory in a cloak of humility— only then could the creation freely possess thoughts and feelings, freely pronounce a word, and freely win favor through its acts.

When the Creator appears in His glory, the creation's freedom will wither before the magnitude of His glory, just as when this freedom, which remains our own possession even under extraordinary circumstances, is as if destroyed by the force of circumstance. The most hardened enemies of the Lord, the very Sanhedrin who crucified Him and swore their hatred for



Him, will cry out with praise when they meet the Judge, as the Lord foretold to them: *Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven* (Mt. 26:64). *For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord* (Mt. 23:39).

The righteous will tremble from the measureless glory of the appearing Judge; they will look at their own righteousness, and in the light of Higher Truth, their righteousness will appear to them as the ragged garment of a beggar. They will not see any surety of mercy for them in their righteousness. They will await mercy only from God's boundless mercy. The very Angels of God will come in fear and shame because of the revealed greatness of their God (cf. Lk. 21:27), *Who hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father* (Jn. 5:22–23). Insensible, material nature will not be able to withstand the gaze of the Son of God: *And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places* (Rev. 6:14).

At the judgment of Christ, a justification for mercy will be demanded as an active expression of love, and only mercy will deserve mercy, as a manifest proof of love. *I will have mercy, and not sacrifice* (Mt. 9:13), announced the coming terrible and impartial Judge. Mercy will bring justification for those who love mercy, while those who rejected it will be condemned. Mercy will stand boldly before the Lord, and present all its children to Him. It will present those who showed it materially, who fed their hungry brothers, received strangers into their homes, clothed the naked, visited the sick and imprisoned.

Mercy will present to Christ those who wrought it secretly in their souls, who had mercy upon their neighbor by refraining from judging him when he stumbled, forgiving him any insults and offences, rendering him blessings for his curses, and good deeds for his evil ones. Mercy will present to Christ the pastors of the Church, who gave their brethren incorruptible food—the Word of God; who clothed those naked in sin with the garments of virtue, supplied spiritual medicine to those sick of soul, and patiently visited with edification those imprisoned by their unbelief or the darkness of error. It will present to Christ the humble monks [and nuns], who sought the mysterious and essential knowledge of Christ dwelling within them, who thirsted with a blessed thirst for the Gospel truths, taking all care to clothe themselves in the likeness [of God] and holiness, who purified themselves of the subtlest human infirmities—the passions of life, and thus attained the Gospel freedom.

Mercy will present to Christ also those who were only able to show mercy to themselves, who visited themselves with self-criticism and freed

themselves from the poverty, sickness, and prison of sin through repentance. Repentance is impossible for the hardened heart: the heart must be softened, filled with sympathy and mercy toward its catastrophic state of sinfulness. Only when the heart is embraced and filled by mercy can it become capable of repentance. Only when it has abandoned its condemnation of others can it turn and look at itself; and, salvifically condemning itself, apply the cure of its wounds by repentance.

Christ Himself redeemed all people and every person. The person who turns out to be capable only of mercy toward himself, and showed this mercy by nourishing his hungry soul with the Word of God, by giving it to drink of those feelings which proceed from the Holy Spirit, by turning it from its destructive wandering in all manner of sin to the house of piety and virtue, by clothing it in good deeds, healing its former sins by confessing them and by acting in ways that oppose them, by leading himself from the prison of his carnal mind and state into reason and a spiritual state—will be considered as having done all of this for the Lord Jesus Christ Himself. Mercy will present to Christ all those who practiced it, and will intercede with Him for mercy and eternal blessedness. *Come, He will say to them, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me* (Mt. 25:34–36, 40).

St. Ignatius (Brianchaninov) Translated by Nun Cornelia (Rees)  
04 / 03 / 2011 Source: <http://www.pravoslavie.ru/english/45106.htm>



*St. Dismas the Good Thief - S365*

### **+ + Enlightenment Through Repentance + +**

The Lord Jesus Christ and His Forerunner St. John the Baptist begin their public ministries with the same words, “Repent, for the Kingdom of Heaven is at hand.” Therefore repentance must mean more than feeling sorry for our wrongdoing, although that is truly a part of it. It is actually a radical change of heart and mind that transfigures and transforms each person, when he or she enters it deeply, into a new life,

filled with humility and meekness, to see that without God nothing in this world has lasting value. A wonderful example and icon for us in this time of preparation to enter Great Lent is the Good Thief St. Dismas. He was repentant, and deeply so, and in this accepting of the consequences of his own sins without trying to get out of them, and humbly acknowledging this clearly to refute the other thief who was not repentant, Divine understanding shown into his open heart, and wisdom was born indeed. He confessed Christ as his Lord, and suddenly saw that Christ had a Kingdom, even though most of those who surrounded Christ then only saw miserable failure and defeat. May we follow this good example of humility, responsibility, and honesty, so that the Lord of Life and Light enlightens our minds and hearts with the wisdom to confess Him also as our Lord, and to seek in this Great Lent His Glorious Heavenly Kingdom.

*"And when He had called the people unto Him with His Disciples also, He said unto them 'Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me.'"*  
(Mark 8:34)

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.



*"If you cannot remember everything, instead of everything, remember this without fail, that not to share your own wealth with the poor is theft from the poor and deprivation of their means of life; we do not possess our own wealth but theirs. If we have this attitude, we will certainly offer our money; and by nourishing Christ in poverty here and laying up great profit hereafter, we will be able to attain the good things which are to come, by the grace and kindness of our Lord Jesus Christ, with whom be glory, honor, and might, to the Father, together with the Holy Spirit, now and ever and unto ages of ages, Amen."*

**+ St. John Chrysostom, [On Wealth and Poverty](#)**

**HAPPY 92<sup>ND</sup> BIRTHDAY to our own Sonia Luciw, who celebrated this past Tuesday. M'nohaya Lita! God Bless!**

Please remember Denise Nezolyk Simpson's husband Billy in your prayers. He has been battling health problems and is struggling at the present time after spending time in the hospital. May God grant him a speedy and complete recovery! God Bless Billy, Denise, Olivia, Joe, and Martha!