



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: Metropolitan Theodosius [OCA], Archbishop Jovan, Bishop Robert, Father John Harvey, Father Jakiw Norton, Father Dragan Filipović, Father Paul Stoll, Father Igor Soroka, Father Joseph Kopchak, 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 Paisius McGrath, Joshua Agosto and his family, 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, 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, Loretta, Nancy, Carol, & Michael Sheliga, Gaelle Kelly, Irma McDivitt, Robin Young, Mckayla, Rachel, Carl & Margaret Reed, 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, Patrick, Linda Morris, Howard Simpson, Chris, Pastor Ed Bowen, David Hiles, Karen Johnson, Jennifer, Jerry Quinn, Cher Mount, Frank & Janet Horrell, Jim Wandling, 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, Neil Carter & family, James Paluh, Mickie Weikel, Evelyn Krempasky, Tammy Strunk, Loida Esbry, Darlene Chicka Deskins, Drew, Alice & Keith Philipa, Kateryna Kocelko, Nancy Heinbaugh, Mira Filipovic, Lynn, Jacqueline, Irma Opacic, Sharon, Zan Cheng, Jeff Jones, Kristy, Elaine Ellenberger, 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, Manny "Lazarus" Lopez, Glenn & Lucas Burlack, Katie Elizabeth, Mileva, & Michael, Deirdré Straughan, Terri Paluh, Lori & Steve Lucier, Evelyn Felouzis, Kyranna Cherpas, Pastor Bruce Nordeen, Millie Koss Good, Mary Haraczy, Heather Ried, Carla Perry, Linda Elliot, Dennis McDaniel, Mike Mangan, Luke Tinsley, Brent, Tricia, Katherine Gorman, Pamela Jaquette, Michael Pawlyshyn, and Jackie Crimbchin. 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—our dear 'Little Father' Emilian, who returned to Romania to undergo surgery for back pain. This particular procedure is not offered here in the United States. He asked for our prayers and expressed his thanks for the love and fellowship he has shared with the Holy Ghost Parish Family. He said he looks forward to returning to us pain-free at some time in the future...may God watch over him and heal him...Fr. Bob

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!

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 27 NO SERVICE IN SLICKVILLE
SECOND SUNDAY OF GREAT LENT—SAINT GREGORY PALAMAS-ARCHBISHOP OF THESSILONICA; SYNAXIS OF ALL VENERABLE FATHERS OF PERCHEVSKY LAVRA; SAINT BENEDICT OF NURSIA-ABBOT; SAINT EUSCHEMON-BISHOP OF LAMPACUS; SAINT ROSTISLAV-MICHAEL-PRINCE OF KIEV; SAINT THEOGNOSTUS-METROPOLITAN OF KIEV AND ALL RUS**

Tone 2

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

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

**SUNDAY, APRIL 03 OBEDNTIZA DOWNSTARIS—SAINT BASIL THE GREAT 10:30 AM
THIRD SUNDAY OF GREAT LENT; ADORATION OF THE MOST HOLY CROSS; VENERABLE JAMES THE CONFESSOR-BISHOP OF THE STUDIUM; SAINT CYRIL-BISHOP OF CATANIA; SAINT THOMAS-BISHOP OF CONSTANTINOPLE**

Tone 3

Hebrews 4:14-5:6

Mark 8:34-9:1

Litany in Blessed Memory of Frank & Ollie Pendlyshok, John Cherepko, Rose Lopushanksy, Mary Haluszczak, Vladimir Hanczar, Michael Brittan, Deacon Dennis Lapushansky, & Lynne Giglione—Fr. Bob

SUNDAY, APRIL 10 DIVINE LITURGY OF SAINT BASIL THE GREAT 10:30 AM

FOURTH SUNDAY OF GREAT LENT; SAINT JOHN CLIMACUS-OF THE LADDER OF DIVINE ASCENT; MARTYR EUSTRATIUS OF PERCHEVSKY LAVRA

Tone 4

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

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

BULLETIN INSERT FOR 27 MARCH 2016

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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.

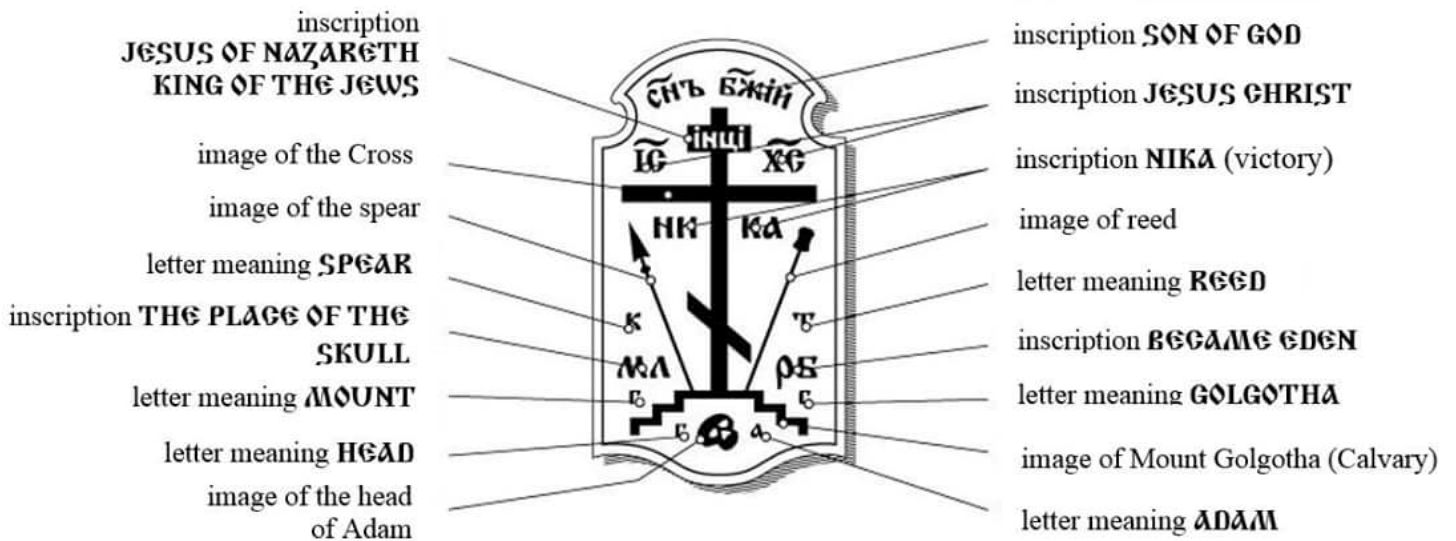
PEOPLE: From this generation forever!

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!

WHAT IS PICTURED ON THE GOLGOTHAH CROSS



"Forgiveness" by St. Nikolai Velimirovich



That God may forgive us, let us forgive men.
We are all on this earth as temporary guests.

Prolonged fasting and prayer is in vain
Without forgiveness and true mercy.

God is the true Physician; sins are leprosy.
Whoever God cleanses, God also glorifies.

Every merciful act of men, God rewards with mercy.
He who returns sin with sin perishes without mercy.

Pus is not cleansed by pus from infected wounds,
Neither is the darkness of the dungeon dispelled by darkness,
But pure balm heals the festering wound,
And light disperses the darkness of the dungeon.
To the seriously wounded, mercy is like a balm;
As if seeing a torch dispersing the darkness, everyone rejoices in mercy.
The madman says, "I have no need of mercy!"
But when he is overcome by misery, he cries out for mercy!
Men bathe in the mercy of God,
And that mercy of God wakens us to life!
That God may forgive us, let us forgive men,
We are all on this earth as temporary guests.

+ + A Time of Most Blessed Change + +



"And He said unto me, 'My grace is sufficient for thee, for My strength is made perfect in weakness.'" (2 Cor 12:9)

As Christians we are asked to change from the fallen human condition to a renewed and blessed Heavenly life even now, and as much as is possible to be as those who are sanctified by Christ in Heaven. It is living our life in Christ that is clearly the path to a full and meaningful life both here and in the age to come. What is not often clear for us is how to actually do it. We know that we need to pay attention to our spiritual life, to make efforts to live according to the Gospel, and to cultivate the virtues as was shown by Christ while here on earth and by His Holy Ones who have come before us. This is good, yes, very good, but not enough. We need more than just these things to really change our life. We need to repent deeply to open the door to change, a change that will last unto Eternity.

What is lacking for us is the wisdom and the strength to act and live fully as a Christian should. For this we need help, and more help than all of our efforts, even good ones, can effect for us to change. This change comes from our repentance: an active awareness of our own inherent weakness in our present condition, the inability to change by just our own

efforts, and a willingness to become dependent in a loving relationship with Jesus Christ to do anything good at all.

This honesty, awareness, and dependence will open the door to real change. Christ said, "*He that abideth in Me, and I in him, the same bringeth forth much fruit, for without Me ye can do nothing.*" (John 15:5) O Lord of love and deep well of all goodness, fill us with your strength, and in our willing poverty of spirit, help us truly change, and bring us into Thy Heavenly Kingdom. Amen.

The Monastics at St. Isaac of Syria Skete
and at the Convent of St. Silouan
and the Faithful at St. Nicholas Church
and the Staff at Orthodox Byzantine Icons
and St. Isaac's Bookstore.

"When you fast..." (MT 6:16)

A Reflection before Great Lent

George Parsenios, PhD

What appears to happen in the Passion of Christ and what actually happens are not at all the same. What appears to happen is not that extraordinary. The Romans crucified a Jewish man in order to keep public order. During their long rule over Judea, the Romans had killed many Jews, making the death of Jesus one among these many. But, only in appearance. The reality was very different. The Paschal homily attributed to St. John Chrysostom emphasizes this difference between appearance and reality. Chrysostom describes Christ's encounter with Hades as follows:

Hades...was embittered when it encountered thee in the lower regions...

It took a body, and met God face to face.

It took earth, and encountered Heaven.

It took that which was seen, and fell upon the unseen.

Foiled by what appeared to be just another corpse, Hades was overthrown by an encounter with the Almighty God, as the Passion and Resurrection of Christ shook the foundations of the universe in the final acts of a cosmic drama.

As we enter the Lenten season, we are reminded that we have a role in this universal, cosmic drama. Let's reflect on the proper nature of our role by using the language of appearance and reality. For, it is easy to confuse our role, or to play the wrong role by focusing on our appearance rather than our reality. When Jesus chastises his opponents, he often calls them hypocrites for practicing their piety in public, and for drawing attention to themselves as they pray. The word hypocrite, of course, is the Greek word for "actor." They are trying to "act" pious and "act" charitable. Their focus is on their appearance in public. Jesus urges them instead "to

go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you" (Matt 6:6). Now, these things are not included in the Gospels so that we can ridicule the Pharisees whom Jesus criticizes. Indeed, they are written, not because we are *unlike* the Pharisees, but because we have the unfortunate potential to be *just* like them. The very things that are designed to make us more humble, the very acts of repentance and self-denial that are supposed to make us more open to God and more loving to one another can be used to make us more self-satisfied and more self-centered. But this is to focus on the appearance of holiness, and not its reality.

A wonderful little book called the *Way of the Ascetics* provides an important image for reflecting on real holiness. For, we may be inclined to think that, if we want to be humble, we must try to appear humble. We might, for instance, wear especially humble clothes or constantly adopt humble postures. But, this, too, can be a way of drawing attention to ourselves. *The Way of the Ascetics* has a lovely passage about real humility, however, emphasizing that the truly humble person doesn't stand out as being more humble than others, and, indeed, doesn't stand out at all. You may not even notice him because the goal of humility is precisely not to stand out. Real holiness has a way of making a person appear relatively normal, just like everyone else. As with the Passion of Christ, of course, this appearance of being usual and everyday is only on the surface.

A very helpful step in focusing on the inner drama of holiness is to avoid comparing ourselves with others, and the Church reminds us of this fact in various ways. On the 5th Sunday of Lent, for instance, we commemorate St. Mary of Egypt. She lived alone in the desert until she met St. Zosimas, who tells her story. We wouldn't know anything about St. Mary, however, if St. Zosimas had not encountered her in the desert. And St. Zosimas would not have been in the desert if his monastery had not observed the Lenten fast in a particular way. To keep the monks of his monastery from competing with one another, the monks retreated individually into the desert, in order to observe the fast separately. Their drama was internal and their only audience was God. This is a helpful model to imitate. A certain silence should accompany our fasting. While it will be helpful to encourage one another and support one another over the next forty days, it is also easy for this need for support to become something else. It's easy to find ways to drop hints of our fasting regimen into casual conversations. We might even rationalize a good reason for doing so. But this is to risk making the fast into one more opportunity to put ourselves in the limelight and at center stage, and to undermine the real work of fasting, prayer and repentance that lie within the inner heart of Lent.

The great ascetics of the early Church always navigated between the appearance and the reality of holiness. We are regularly told in the stories of the Desert Fathers that the monks of the Egyptian desert would hide their ascetical practices from visitors. They don't make their guests fast with them, but prefer to show hospitality to whomever comes to see them. They feed them well and make them comfortable. The visitors, of course, are always surprised and suppose that these renowned monks are not really all that strenuous in their spiritual exercises. We are always told in the stories, however, what really happens, and how the ascetic only allows himself to appear unimpressive, because his greater concern is the care and comfort of his guests. Here we see the opposite of the hypocrites whom Christ admonishes. The appearance is allowed to be unspectacular, while the reality of generosity and holiness is profound.

Let us, then, observe the fast in reality and not only in appearance, following these models of piety and especially the model of our Lord, whose strength was shown in weakness and whose apparent defeat in death led in reality to the victory of the Resurrection. "For, if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his" (Rom 6:5).

Being Separate in a Connected World....a *Digital Lenten Message* Fr. Christopher Makiej

Beloved in Christ, we have to see ourselves as being *different* than the world around us! As Christians we are called to be "in the world, but not of the world." (John 15:19). The Scripture says "come out and be *separate*....." (2 Cor. 6:17)

Yet this can be very difficult in a world that pressures us to conform to its ways and to be *connected* to it at all times. We live in this age of the 24hr news cycle, which most of the time is not really "news," but entertainment, shock factor, blog/twitter commentary of usually trivial information. We live in the age of text, twitter, snap chat, Facebook, etc., etc. and we're pressured to feel we have to be connected constantly or we'll miss something.

And yes, we are missing something, Jesus, and relationship with Him. We're missing quietness, prayer, stillness, reflection. And instead, we've become impersonal, impatient, addicted, nervous if we don't have our iPhone "on us" at all times. Is this human advancement? Is this progress of civilization?

Simply because Mark Zuckerberg and Steve Jobs say this is the way we should live, think, interact, then must it be so? Who are they anyway - Prophets, Saints? Meanwhile, like the national heroin epidemic, we have the smart phone/screen addiction epidemic. Yet people are in denial as their

texting thumbs ache from carpal tunnel. Is all this natural? We're all high on information overload and our minds are not wired to handle it.

In his book *The Shallows*, Nicholas Carr explores the impact that our perpetual internet connection is having on the way we think. Numerous studies point to the same conclusion, he writes: "When we go online, we enter an environment that promotes cursory reading, hurried and distracted thinking, and superficial learning. We've grown quite adept at scanning and skimming, but what we are losing is our capacity for concentration, contemplation and reflection."

Yes, we need the technology to function, but how much have we allowed it to control us? Are we able to take breaks, step away and *be separate* – and make a connection with God without a screen in front of us?

GREAT LENT

Now more than ever, Lent is a great way to feel that *separation* during these 40 days of prayer and fasting; to feel that things are different; to slow down, put the phone aside, and be within ourselves and in God's presence.

Beloved, don't let trendy modern gadgetry rule and ruin your life! Use moderation and self-discipline. Take breaks from your home/office computer and smart phone. Get some exercise; take a walk; communicate face to face with your spouse and children; come to church more often to pray and get connected with the "spiritual network," not just the social network. Rather than constantly gaze at the icon apps on your computer screen at home, come to Sunday Liturgies and the Lenten services and gaze at the Iconostasion *icon screen* and enter into true connection and real prayer.

I certainly realize the importance of networking and messaging, etc. But I also believe that as modern Orthodox Christians we have a responsibility, whether its through banners on our texts, tweets, emails, websites, etc, to not only spread the truth of Christ and the Gospel, but to communicate the message to use less technology, in order to remind people to take significant breaks from "the screen."

LESS IS MORE

Less is more. Less screen means *more* worship time; it means *more* time alone reading Bible, in prayer, in reflection, without all the beeps and buzzing. It means *more* quality family time, *more* time in communication and interaction with your spouse; *more* real conversations and human interaction with real people; *more* eyes off the screen and contemplating the beauty of nature and God's presence in all things with our natural eyes.

Do not conform to this world, but be transformed (Romans 12:2). Social media has a highly addictive and time consuming effect which can negatively affect our marriages, families and relationships. Therefore we

should not feel pressured to *conform* to all the slang of the technology lingo. Certainly its fine to do so in moderation, but I submit that its also ok if you do not choose to *like us* or *friend us* or *follow us*....and it doesn't mean that you're not hip or cool. And, though it may be a bit extreme, I declare it's also ok if you want to throw your phone out the window and say enough!

I believe that we are way beyond society simply "adjusting" to the new technology, as we have in the past to the advent of radio, television or the remote control. We're in a spiritual and contemplative free fall. Just google "screen addiction" and read for yourself. Yes, we live in a *digital* world, but it is also a *demonic world* (*Ephesians 2:2, John 12:31*) in which I believe the enemy is heavily involved in the modern addictive evil of the undisciplined use of the screen.

I also think it's fascinating that as we "advance" with the larger Ultra HD 3D TV's and ever more vivid imagery on "the screen," we have very little that is good (*noble, just, pure, lovely*) to display. (Philippians 4:8). Most modern movies and TV shows lack creativity, art, joy and beauty. Without God, is that not the result? We have fantastic screens, but terrible entertainment. It seems modern man has lost his soul as fast as the speed of technology advances.

And so therefore beloved in Christ, during this beautiful Lenten season, may we "consider our ways." (Haggai 1:7). Let us come out and be separate - not conforming to the world but transforming the times. And let us consider some serious fasting from the gadgetry that controls us, and focus on *disconnecting*..... so that we may truly connect, and "commit ourselves, and one another, and our whole life, to Christ our God."

Fr. Christopher Makiej, Parish Priest
Saints Constantine & Helen Church, Andover, MA
Greek Orthodox Metropolis of Boston

THANK YOU ALL for your hard work preparing for, and cleaning up after, the visit of His Grace, Bishop Daniel. He and Seminarians Tadei Surak and Vladyslav Huk enjoyed the hospitality and warmth that our parishioners always give. Reader Alexander was humbled and pleased as well—the love of our parish family truly filled both the church and the hall. The Divine Liturgy was beautiful and prayerful and the food and fellowship only served to "ice the cake."

May God reward you all a thousand-fold for your generosity, kindness, and love for His Grace, Bishop Daniel, the seminarians, Reader Alexander, and our whole family. God Bless you all!
Father Bob, Pani Gina, Reader Alexander, and Matthew