



## 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, 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

Luciow, 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, Gaele 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, 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, Sherri Walewski, and Jackie Crimbchin. ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

For the glory of the Orthodox faith, no other religion except Orthodoxy can bring man to moral perfection or holiness and perfect agreeableness to

God, as evidenced by the history of the Church and the incorrupt and wonderworking remains of the holy saints of God, and by the wonderful feats of the saints of the Orthodox church, through which they were perfectly pleasing to God, and who even while they were still alive were clairvoyant and wonderworkers. And so it should be, according to common sense: only the perfect faith can bring one to perfection, with all divine powers, all the spiritual armor of God against the passions of the flesh, the world, and the devil. (Season of Repentance, St. John of Kronstadt)

**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, 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

**SUNDAY, APRIL 17 DIVINE LITURGY OF SAINT BASIL THE GREAT 10:30 AM  
FIFTH SUNDAY OF GREAT LENT; SAINT MARY OF EGYPT; SAINT JOSEPH THE  
HYMNOGRAPHER OF SICILY; SAINT GEORGE-BONK OF MOUNT MALEON IN THE  
PELOPONNESUS; SAINT JOSEPH THE MUCH-AILING OF PERCHEVSKY LAVRA**

*Tone 5*

Hebrews 9:11-14  
Mark 10:32-45

**SUNDAY, APRIL 24 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM  
PALM SUNDAY; ENTRY OF THE LORD INTO JERUSALEM; HIEROMARTYR  
ANTIPAS-BISHOP OF PERMAGUS; MARTYRS PROCESSUS & MARTINIAN OF  
ROME; VENERABLE PHARMUTIUS-ANCHORITE OF EGYPT; VENERABLE JOHN-  
DISCIPLE OF SAINT GREGORY OF DECAPOLIS**

**\*\*\*\*\*BLESSING OF PALMS AND PUSSY WILLOWS PRIOR TO SERVICE\*\*\*\*\***

Phillipians 4:4-9  
John 12:1-18

## **BULLETIN INSERT FOR 10 APRIL 2016**

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

### **TROPARION—TONE 1**

O Dweller of the wilderness and angel in the body!  
You were a wonder-worker, O our God-bearing Father John!  
You received heavenly gifts through fasting, vigil, and prayer:  
Healing the sick and souls of those drawn to you by faith.  
Glory to Him who gave you strength!  
Glory to Him who granted you a crown!  
Glory to Him who through you grants healing to all!

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**

The Lord truly set you on the heights of abstinence,  
To be a guiding star, showing the way to the universe,  
O our Father and Teacher John.

## **PROKEIMENON—TONE 8**

**READER: Pray and make your vows before the Lord our God!**

**PEOPLE:** Pray and make your vows before the Lord our God!

**READER: Pray and make your vows before the Lord our God!**

**PEOPLE:** Let the righteous exult in glory! Let them sing for joy on their couches!

**READER: In Judah, God is known; His name is great in Israel!**

**PEOPLE:** Pray and make your vows before the Lord our God!

**READER: Pray and make your vows.**

**PEOPLE:** Before the Lord our God!

## **ALLELUIA VERSES—TONE 8**

Come let us rejoice in the Lord! Let us make a joyful noise to God our Savior!

Those planted in the house of the Lord shall flourish in the courts of our God.

### **GREEK ORTHODOX ARCHDIOCESE OF AMERICA**

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Date: March 18, 2016

### **ECUMENICAL PATRIARCHATE**

Prot. No.: 314

PATRIARCHAL AND SYNODICAL ENCYCLICAL ON THE CONVOCATION OF  
THE HOLY AND GREAT COUNCIL OF THE ORTHODOX CHURCH

**† B A R T H O L O M E W**

BY THE MERCY OF GOD ARCHBISHOP OF CONSTANTINOPLE,  
NEW-ROME, AND ECUMENICAL PATRIARCH

TO THE PLENITUDE OF THE CHURCH,

GRACE AND PEACE FROM GOD

Our holy Orthodox Church, *adorned in purple and fine linen* by the blood of her martyrs, the tears of her Saints, and the struggles and sacrifices of her confessors of faith, celebrates today her nameday. Following a century-long struggle, this day was appropriately identified as the *Sunday of Orthodoxy*, marking the day in which truth shone and triumphed over falsehood through the veneration of holy icons as the

bearers of the personal presence and divine grace of the incarnate Son and Logos of God and of His saints. In this way, it was acknowledged and proclaimed for all time that *the Word became flesh and dwelt among us* (John 1:14), honoring and sanctifying material creation and our body in order to render them *partakers of the divine nature* (2 Peter, 1:4), partakers in divine grace and life.

On the way to this great and salvific truth—which was attacked by those who refused to venerate holy icons—the triumph of truth over falsehood treaded along the same path followed by the Church from the beginning of her history, namely the truth of conciliarity. The distinction between truth and falsehood—orthodoxy and heresy—is not always easily discernible. Even heretics believed, and continue to believe, that they possessed the truth; moreover, there will always be some who shall consider those who do not agree with their position as “heretics.” The Orthodox Church, in this case, recognizes only one authority: the Council of her canonical hierarchs. Beyond a conciliar decision, the distinction between orthodoxy and heresy is not possible. The Church’s dogmas and holy canons bear the seal of conciliarity. Orthodoxy is the conciliar Church.

The Orthodox Church has always emphasized this ecclesiological authority, and implements it faithfully on the local level. For centuries, this has also occurred on an ecumenical or pan-orthodox level; however, for historical circumstances, it has been interrupted for quite some time. Today, we find ourselves in a position to officially announce from our ecumenical throne that, by the grace of God, and with the consent of all the Primates of the Holy Orthodox Churches, that we will realize a decision taken more than fifty years ago and convene the Holy and Great Council of the Orthodox Church on the island of Crete on June 18-27, 2016. The Council shall begin its work with a pan-Orthodox celebration of the Divine Liturgy in the Holy Church of Saint Menas, Heraklion, Crete, on the great and auspicious Feast of Pentecost. Deliberations shall proceed at the Orthodox Academy in Kolymbari, Chania. Our Modesty shall preside over the Holy and Great Council, with the other Primates of Orthodox Churches at our side; other hierarchs shall participate as members of the Council through the official delegation of these Churches.

The foremost and most important goal of this Pan-Orthodox Council shall be to teach that the Orthodox Church is the One, Holy, Catholic and

Apostolic Church, united in the Sacraments—especially in the Holy Eucharist, in the Orthodox faith, but also in conciliarity. To this end, ongoing planning for the Council has occurred through a series of Preparatory Committees and Pre-Conciliar Conferences, ensuring the unanimous spirit of the Council's decisions and that her message is conveyed in *one voice and in one heart*.

The issues—already delineated on a pan-orthodox level by the time the convocation of the Council was decided—that shall be reviewed by the Holy and Great Council primarily focus on matters relating to the internal operation and life of the Orthodox Church; for this reason, they must be immediately resolved. Moreover, there are issues pertaining to the relations of Orthodoxy with the rest of the Christian world, as well as the mission of the Church in our time. We certainly recognize that the world awaits to hear the voice of the Orthodox Church on many pressing problems that humanity faces today. However, it was deemed necessary that the Orthodox Church should first settle internal matters before speaking to or addressing the world, which is still considered her obligation. The fact that Orthodoxy will express its conciliarity on a global level after the passing of so many centuries constitutes a first and most decisive step that, by the grace of God, is expected to lead to the convening of further Pan-Orthodox Councils, soon thereafter.

**Beloved brethren and children in the Lord,**

Great historic events are guided by the grace of God, Who, ultimately, is the Lord of History. We might sow and labor; however, only God multiplies (1 Cor. 3:8). The Holy and Great Council of the Orthodox Church indeed constitutes a historic event and we therefore place our hope in God for its realization. We call upon the Orthodox faithful in the world—clergy and laity—to pray to the Triune God that He may crown this event with His blessings, fortifying His Church to the glory of His name. We live in critical times and the unity of the Church must serve as the example of unity for a humanity torn apart by divisions and conflicts. The success of the Holy and Great Council concerns every member of the Church, who are invited to share their interests thereon. The texts that have been agreed upon on a pan-orthodox level and which have been submitted to the Holy and Great Council have already been made publicly available to every faithful of good

will. These texts are not only intended to inform and update the faithful, but to also elicit their opinions and expectations of the Holy and Great Council.

Having announced this to the plenitude of the Orthodox Church throughout the world on this auspicious day, we pray that the lord God bestow upon His Church and all of you His abundant grace and blessing, and to the world *peace at all times in all ways* (2 Thes. 3:16).

20 March, in the year of our Lord, 2016

† Bartholomew, Archbishop of Constantinople

Your fervent supplicant to God

† Metropolitan John of Pergamon, supplicant in Christ

† Metropolitan Isaiah of Denver, supplicant in Christ

† Metropolitan Alexios of Atlanta, supplicant in Christ

† Metropolitan Iakovos of the Prince Islands, supplicant in Christ

† Metropolitan Joseph of Prikonisos, supplicant in Christ

† Metropolitan Meliton of Philadelphia, supplicant in Christ

† Metropolitan Emmanuel of France, supplicant in Christ

† Metropolitan Nikitas of the Dardanelles, supplicant in Christ

† Metropolitan Nicholas of Detroit, supplicant in Christ

† Metropolitan Gerasimos of San Francisco, supplicant in Christ

† Metropolitan Maximos of Selymbria, supplicant in Christ

† Metropolitan Amphiloichios of Adrianopolis, supplicant in Christ

Susan Schneider posted in [Ask About The Orthodox Faith](#).



**Susan Schneider** March 30 at 6:10am

St John of Climacus (also called St. John of the Ladder) is commemorated on the fourth Sunday of Great Lent.

Below is the icon explained:

The Icon of the Ladder developed in the wilderness regions of Egypt, from the monasteries that would have, and still do, have readings from the work all through Lent.

The ladder in the icon usually has 30 rungs, the number of Chapters in St John Climacus' work (in later Russian icons the rungs of the ladder may be named accordingly). Upon the ladder are people at various stages of ascent. The icon show men of differing ages, and usually includes at least one man vested as a bishop. Moreover, none of the figures are depicted with halos, even those shown reaching the top, which suggests that no specific person is being depicted, but instead a general type of person. The implicit suggestion is that all Christians who struggle toward and desire Salvation are represented on the Ladder of Divine Ascent.



The Ladder is shown cutting through the Icon, ascending from the bottom left, to the top right, and separating the Heavenly from the worldly. Around about the Ladder are numerous pitch-black demons which are besetting those on the ladders with arrows, spears, and chains. These are physical manifestations of the sinful thoughts and temptations which beset us as we walk the narrow path, or the narrow ascent, toward Salvation. Some of those beset with passions are shown falling, and those that do are swallowed up by Hades, represented as a dark head; it is also sometimes shown as a monster's head.

To the left, in the upper portion, ministering angels are shown interceding for those on the Ladder, and ready to receive them (covering their hands) when they reach Heaven. In some icons they are shown swooping in to crown those who reach the summit. In the top-right is Jesus Christ Himself, open-armed, to receive all; those on the Ladder, at every stage, have their eyes fixed upon Christ. The only ones who don't, are those who are already falling, though it is interesting to note that all – whether ascending or falling – hold their hands in the same pious, prayerful manner.

In later icons, Hades is shown in the bottom right, but in the older, Sinai Icon it is not clear that Hades is being shown in all its lurid detail. It is likely that those in the bottom-right are merely observing the scene, and inviting us to do the same. In some Icons the Church is explicitly shown at the bottom of the Ladder, usually with St John Climacus (shown with a halo) gesturing the way to those who have yet to begin their climb. (Iconreader)



### **Coffee with Sister Vassa** (Saturday, April 2)

"As he was walking along, he saw Levi son of Alphaeus sitting at the tax booth, and he said to him, 'Follow me.' And he got up and followed him. And as he sat at dinner in Levi's house, many tax collectors and sinners were also sitting with Jesus and his disciples—for there were many who

followed him. When the scribes and Pharisees saw that he was eating with sinners and tax collectors, they said to his disciples, 'Why does he eat with tax collectors and sinners?' When Jesus heard this, he said to them, 'Those who are well have no need of a physician, but those who are sick; I have come to call not the righteous but sinners.'" (Mk 2: 14-17)

So the scribes and Pharisees ask "Why?" This is not a well-meaning, earnest question. Hence the scribes and Pharisees are not posing it directly to Jesus, but rather to third parties, saying, Why does "he" eat with tax collectors and sinners? The question is not really seeking an answer. It is supposed to remain, firmly planted, in the minds of third parties. The scribes and Pharisees busy themselves with this kind of judgmental superficiality, while our Lord goes directly into the trenches, eating and drinking with those of us who really need Him.

Today I am so grateful for these liberating words, "I have come to call not the righteous"! Today, when in my church-world there is so much judgment "by association," so much judgment of one another, according to where and with whom one "was seen," according to external alliances, be they political, church-political, denominational, personal, or otherwise. As if Christ were merely an external alliance. No, He is the Physician of those who need one. And I remind myself today that I come to Him, and belong to Him, not as one who is "well," but as one not well, as one of "those who are sick." Today He says to me, "I have come to call not the righteous but sinners." Today let me have the ears to hear His call, amidst the chatter of those who "have no need of a physician."



The Third Sunday of Great Lent—Veneration of the Holy Cross

Mark 8:34-38, 9:1

*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. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.(KJV)*

Commitment to Christ is fundamental in the current Gospel. Each person is to take up his or her cross and follow Christ. Individuals baptized into Christ are expected to follow Christ.

Following Baptism, commitment to Christ is to be without reservation. Loss of life for Christ and the Gospel is not considered a loss. Loss of life for Christ and the Gospel is considered saving life.

The present Gospel motivates believers to assess the value of the soul. Personal integrity is expected from believers. No actions are to occur for material gain that would put the soul in jeopardy.

Now is a serious time in Great Lent. Individuals honoring and investing in Great Lent realize the time is passing quickly. For benefits to the soul, greater investment in Great Lent is expected.

Now is the time to examine the heart. Does Christ dominate the heart? Does the mind remain focused on Christ? Are personal efforts being made to draw closer to Christ for nourishment?

Turning inward is beneficial for assessment of the Christian condition. The full person is dedicated to Christ at Baptism. Life in Christ is to be lived to the fullest.

The Lord God knows the inward thoughts of a person. The Lord God knows if a person chooses to follow Christ. Daily challenges arise requiring believers to actively make decisions regarding Christ.

When individuals consistently choose Christ throughout the day, life changes dramatically for the better. Newness in Christ is achieved through consistent daily decision-making.

St .George Serbian Orthodox Church, Carmichaels, Pennsylvania. March 21/April 3,  
2016. Third Sunday of Great Lent. Veneration of the Cross. Venerable James the  
Confessor. Father Rodney Torbic

**Via Susan Schneider** March 30 at 7:12am

With what songs of praise shall we now bless Innocent, our Teacher wise in  
God? As the first archpastor to rule our land, by word and deed he taught  
us the way we must go to attain the glorious Kingdom, won and promised  
to us by Christ, from Whom we have great mercy.

(The Liturgy of the Presanctified Gifts, Repose of St Innocent, Metropolitan of Moscow,  
Enlightener of the Aleuts and Apostle to the Americas)

(Below Easter Procession of St. Innocent of Alaska painted by Mikhail Shankov)

