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NATIVITY FAST/ADVENT/SAINT PHILIP'S FAST

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 George & Pani Lillian Hnatko, 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, Archpriest Dionysi Vitali, Protodeacon Joseph Hotrovich, Father Adam Yonitch, Pani-Dobrodijka Sonia Diakiw, Father Paisius McGrath, Father Michael Smolynec, Father Bazyl Zawierucha, Father Lawrence & Matushka Sophia Daniels, Father John Harrold [Saint Sylvester], Joshua Agosto and his family, Eva Malesnick, Stella Peanoske, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Gary & Linda Mechtly, 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, 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, Esther Holupka, David Vallor, Henry Faraly, 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 Pryhodzenko, Sonia Luciw, Theresa Ditto, Mary Ann Musial, Mary Pelino, Yvonne Christy, Myron & Barbara Spak, 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], David Hoenshell, Barbara Macino, Shelley Hill, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Helen Bozo, Corey Guich, Robert Vangrin, 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, 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 Filipović, Lynn, Jacqueline, Sharon, Zan Cheng, Jeff Jones, Kristy, Elaine Ellenberger, 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, Heather Ried, Carla Perry, Linda Elliot, Dennis McDaniel, Luke Tinsley, Brent, Tricia, Katherine Gorman, Pamela Jaquette, Michael Pawlyshyn, Sherri Walewski, Marika Zeliszczuk, Donna Davis, Jackie Crimbchin, Marta Charron, Mary [Corba], Stella McKeag, Margie Sekelsky, Gary Howell, Fran Fulton, Gina Catanese, Bill Vizza, Jamie Swarm, Kevin Allen (from Ancient Faith Radio), Kathy Flaherty, Tori Reade-Henry's niece, Derick-Glen Burlack's neighbor, Michael, Nichole & Christopher, Cheryl Pomeroy, Ben Douglas, Dianne Donahue, Zachary, Natasha, Noah Willard, Jodi Hanczar, Gregory Cervo, Lisa Bruce, Martha Nezolyk, Kathy Cvetkovich, Frances Gebet, Sheryl Smith Haraczy, Judy, Will, Emma, Ginny, Ye-Jin, Maria, John & JoAnn, Jim & Kitty, Bill Baronie, Phil Bouse, Ralph & Beverly Stoker, Noah Willard, Nikola, Natalie, Nikola, &

Nevenka Jovonovich, Julia Collier, Amy Kemerer, Thomas Smith, Tracy Slaughaupt, Louis & Teresa Berceli, Tom Nolan, Noble Wilshaw, and Ian Brick. ARNOLD: Homer Paul Kline. We pray that God will grant them all a speedy recovery.

HAPPY BIRTHDAY to our December babies: Shirley Tkacik on the 2nd, Scott Brunermer on the 14th, and Donna Karas on the 18th. May God grant them Many Happy, Healthy, Prosperous, and Blessed Years! M'nohaya Lita! God Bless them all!

Only with a heart full of love can you expose the sins of another person.
Saint Gabriel (Urgebade)

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, DECEMBER 03 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
26TH SUNDAY AFTER PENTECOST; FOREFEAST OF THE ENTRY OF THE
THEOTOKOS; VENERABLE GREGORY DECAPOLITES; SAINT PROCLUS-
ARCHBISHOP OF CONSTANTINOPLE; MARTYR DASIUS; MARTYRS EUSTACE,
THESPESIUS, & ANATOLIUS OF NICAEA; HIEROMARTYRS NERSES & JOSEPH,**

**AND JOHN, SAVERIUS, ISAAC, & HYPATIUS-BISHOPS OF PERSIA; MARTYR
AZADES, SASONIUS, THECLA, & ANNA**

Tone 1

Ephesians 5:8-19

Luke 12:16-21

***Litany in Blessed Memory of Thomas Bryan, John Hanczar, Edward & Helen
Pytlak, Mary Blitzkan, Marjorie Yarmeak, Mary Sharon, Rose Pynch, Frank
Barankovich, Mary Krevanich, Katherine Holowaty, Robert Vetosky, & Newly-
Departed Handmaiden of God Diane Mikus—Fr. Bob***

**SUNDAY, DECEMBER 10 OBEDNITZA DOWNSTAIRS IN THE CHURCH HALL 10:30 AM
27TH SUNDAY AFTER PENTECOST; GREAT-MARTYR JAMES THE PERSIAN;
VENERABLE PALLADIUS OF THESSALONICA; 17 MONK-MARTYRS IN INDIA;
VENERABLE ROMANUS THE WONDERWORKER OF CILICIA**

Tone 2

Ephesians 6:10-17

Luke 13:10-17

**SUNDAY, DECEMBER 17 READER SERVICE DOWNSTAIRS IN THE CHURCH HALL 10:30 AM
28TH SUNDAY AFTER PENTECOST; GREAT-MARTYR BARBARA & MARTYR
JULIANA AT HELIAPOLIS IN SYRIA; VENERABLE JOHN DAMASCENE;
VENERABLE JOHN-BISHOP OF POLYBOTUM**

Tone 3

Colossians 1:12-18; Galatians 3:23-29

Luke 17:12-19; Mark 5:24-34

BULLETIN INSERT FOR 03 DECEMBER 2017

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TROPARION—TONE 1

When the stone had been sealed by the Jews;
While the soldiers were guarding Thy most pure Body;
Thou didst rise on the third day, O Savior,
Granting life to the world.
The powers of heaven therefore cried to Thee, O Giver of life:
Glory to Thy Resurrection, O Christ!
Glory to Thy Kingdom!
Glory to Thy Dispensation, O Thou who lovest mankind.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

KONTAKION—TONE 1

As God, Thou didst rise from the tomb in glory, raising the world with Thyself.

Human nature praises Thee as God, for death has vanished!

Adam exults, O Master!

Eve rejoices, for she is freed from bondage and cries to Thee:

Thou are the Giver of Resurrection to all, O Christ!

PROKEIMENON—TONE 1

READER: Let Thy mercy, O Lord, be upon us as we have set our hope on Thee.

PEOPLE: Let Thy mercy, O Lord, be upon us as we have set our hope on Thee.

READER: Rejoice in the Lord, O you righteous! Praise befits the just!

PEOPLE: Let Thy mercy, O Lord, be upon us as we have set our hope on Thee.

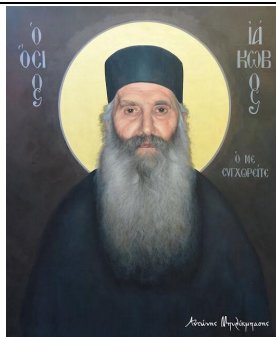
READER: Let Thy mercy, O Lord, be upon us.

PEOPLE: As we have set our hope on Thee.

ALLELUIA VERSES

God gives vengeance to me, and subdues people under me.

He magnifies the salvation of the king, and deals mercifully with His Christ, with David and his seed forever!



On MONDAY, NOVEMBER 27, 2017, the Holy Synod of the Patriarchate of Constantinople, meeting at the Phanar with His All-Holiness the Ecumenical Patriarch BARTHOL

The Gospels as Scripture Fr. Lawrence Farley

The climax of the first part of the Divine Liturgy is the reading of the Gospel. Unlike the reading of the Epistle, we do not simply read the Gospel. When the Epistle is read the reader simply stands in the midst of the people and chants the words of the apostle. But when the Gospel is read at the Liturgy, we make more of a liturgical fuss. Before reading the Gospel, the deacon censes the Gospel on four sides as the book rests upon the altar. (If this censuring is part of a larger censuring which for some unknown reason includes censuring all of the altar area, the icon screen, and the people, the people can miss that the main point is the censuring of the Gospel book as a preparation for reading it.) Then the priest prays that the divine Master may illumine the hearts of all who will hear the gospel so that they may understand His divine gospel teachings. Then he solemnly gives the Gospel book to the deacon, who leaves the altar to take his stand in the midst of the people. He is attended by lights, and sometimes by liturgical fans. The people are told to "stand upright!" That is, if they are slouching, sitting, or leaning against a pillar, he asks them to stand at attention as they would when a king comes among them. The priest blesses them with the Lord's peace, and only after all this does the deacon begin to read the saving words of the Gospel. These words are like no other words in the world. Jesus Himself said that heaven and earth would pass away, but His words would never pass away (Mt. 24:35). No wonder we stand at attention. We are not reading the words of one who is dead, but the words of One who is alive and is life itself. He stands upon us, and when the deacon reads the Gospel, those who have prepared their hearts can hear Jesus Himself speaking to them through those chanted words. In the Gospel reading the Church does not simply listen to ancient literature. It encounters the living Christ. As Francis Schaeffer once said, He is there and He is not silent. The Lord speaks among us still.

What does all this liturgical fuss mean? In the Gospels we do not merely read the words of Christ. We read about His deeds also. Sometimes He doesn't say much. Even when He does something as momentous as overturning the primordial and invincible power of death and raises Jairus' daughter, He makes no speeches. We hear no dramatic and timeless pronouncements, no universal or inspiring sermon. There is no word about the tragedy of death or the preciousness of life, no moral or lesson to be learned. He simply asks the hired group of professional mourners, "Why make a commotion and weep? The child is not died, but is asleep." Then He enters the room where the girl lies dead and utters two little words,

“Talitha kum” (“up child”), and the girl awakens from death, sits up, and begins to walk about, presumably looking for something to eat, since Christ suggested then to her parents that they feed her. We hear no inspiring sermon. We simply observe the power of God.

This means that in the Gospels we do not find divine philosophy or “wisdom to live by”. We find a divine Person to live with, a living Lord who continues to do in His Church the sorts of things He did when He walked the shores of Galilee and the dusty paths of Palestine. Christ is not a philosopher but a King, a king who calls us to do battle with Him under His banner.

Christian discipleship consists of entering into His divine life, and taking our own little parts in the divine drama that He continues to work in the world. After Luke’s Gospel concluded, we may read in the opening of Luke’s second volume, *The Acts of the Apostles*, these words: “The first account I composed, Theophilus, about all that Jesus began to do and teach...”

That is, in the Luke’s first account, *The Gospel of Luke*, we read about what Jesus *began* to do and teach. In *The Acts of the Apostles*, we read about what Jesus *continued* to do and to teach. Jesus was not finished doing and teaching after His ascension. He continued to do and to teach through His Church—that is, *through us*. The works of the saints constitute Jesus’ continued ministry on the earth. And we are called to be saints as well, and to let the Lord continue to do His works through us. Admittedly His works through you and me will be less impressive and make for less interesting reading than His works through Peter and Paul. But we also are members of His Church, just as Peter and Paul were. When we read His words, we receive His call to fulfill them, and to allow ourselves to add our own little chapter to the ongoing works of the Lord.

What does it mean that the works and words of Christ are the Church’s Scripture? Simply this: that Christianity means a relationship with the living Christ, and of allowing our little lives to reflect His transcendent glory. Christianity is not only about hearing what Jesus says but also about seeing what He does—and not only during the days of His flesh, but also now, through His Church, and through us.

<https://blogs.ancientfaith.com/notherfoundation/gospels-scripture/>

Finding Healing Through the Humble Faith that Overcomes Shame

Fr. Philip LeMasters

The lives of many people are shattered by the burdens that they carry due to their own sufferings and those of their loved ones. When those closest to us are troubled, we are troubled also. When our lives come to revolve around persistent problems that strike at our hearts, it is easy to lose our hope and trust in God.

The woman who had been bleeding for twelve years had spent all her money on physicians who could not heal her. Because of her condition, she was considered unclean, which meant that she could not enter the Temple or have a normal social life. Anyone who touched her would also become unclean. She was chronically ill, impoverished, and isolated. After twelve years of such problems, it would not have been surprising for her to have lost all hope for the healing of her body and her relationship with others, as well as with God.

Somehow, however, she had both the courage and the faith to reach out and touch the hem of Christ's garment as He passed through a crowd of people. She was understandably too embarrassed to walk straight up to the Lord, explain her condition, and ask for His healing. So she did what she had the strength to do, hoping she could secretly be relieved of her affliction. When she did that, her bleeding stopped immediately, so she got what she wanted. But because Jesus Christ is not merely a human being with healing powers but the Son of God, He knew what had happened. By saying "Who touched me?," He challenged her to grow in faith by recognizing that the point of this miracle was not simply to get what she wanted.

Instead, He gave her the opportunity to fall down before Him, confess in the hearing of a large crowd what her malady had been, and how she had been healed. Of course, being put on the spot like that terrified the woman and she trembled with fear. But through this difficult experience, she was transformed. Not only her body, but also her soul, were healed. She died to the damage that came from focusing only on her own problems and the need to protect herself from the rejection and ridicule of others. She was delivered from her shame at not having the life that she understandably wanted. Shame is a form of pride that holds us captive to the illusion that everything is up to us. When we cannot accept in humility that there are matters beyond our control and that we cannot solve our own problems, we easily become obsessed with doing all that we can to hide these truths from others and even from ourselves.

This blessed woman was not, however, totally paralyzed by shame, because she had the humility and faith to identify herself publicly once she knew that the Lord was aware what had happened. He did not directly command her to do that, but she knew that was the proper response to His question when "she saw that she was not hidden." Her secret was out, at least to the Lord. The isolating power of embarrassment died in that moment, and she gained the strength and freedom of a truly humble person by telling the whole story in public. That is when the Savior said to her, "Daughter, your faith has made you well; go in peace."

With these words, the Lord confirmed that she was no longer defined by her illness or her inability to heal herself. She had died to her old life as an anonymous outcast suffering from a condition that cut her off from personal relationships with other people and from God. Through humble faith, she embraced her true identity as a beloved daughter of the Lord who was dependent upon His mercy. In order to do that, she surely had to muster every ounce of courage in overcoming her fear. That is how she gained the spiritual clarity to see who she really was before God: not simply a bundle of medical symptoms or an example of social isolation, but His beloved child and the recipient of His grace.

St. Paul refers in today's epistle reading to a similar kind of death, for he writes that he "died to the Law, that I might live to God." Earlier in his life, Paul had thought that meticulous obedience to the Old Testament law, as interpreted by his fellow Pharisees, put observant Jews in right relationship with God. But after the Risen Lord appeared to Him on the road to Damascus, Paul became a Christian and ultimately a great champion of God's mercy extending to all who have humble faith in Jesus Christ. St. Paul had to die to relying upon whatever righteousness he could earn for himself by legal observance, for that approach could never overcome the power of sin. He had to die with Christ in baptism to his illusions of earning his own righteousness in order to rise up with the Lord into eternal life. That is why he says "I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me."

If we think that we stand before God based on whether we perfectly obey a law simply by our own ability, we may easily become slaves to shame and guilt because we will never be at peace with how we never measure up to what we think God requires. We will likely view Him as a harsh, impersonal judge who is eager to condemn and reject us. We will likely become obsessed with how unclean we are before Him, and perhaps do all that we can to hide the truth of our corruption from others and even

from ourselves. We may become as miserable and isolated as the woman with the flow of blood. Recognizing that some things are simply beyond our control can be quite scary.

The good news is that Jesus Christ taught us to view God as "Our Father." Through Him, we are not anonymous defendants before a court of law or individuals simply on our own, but beloved sons and daughters. As much as I hope that we all love our own parents, they are not the models for our understanding of the Heavenly Father. It is the other way round, for Christ has shown us the Father. Recall the parable of the prodigal son, in which the father eagerly awaits the return of his wretched son and restores him fully to the household with great joy. How sad it would have been if the self-absorbed shame of that young man had kept him from returning home to a right relationship with his father. He was blessed by his father's mercy well beyond anything that he deserved or could have achieved.

In Christ, we are all sons and daughters of such an outrageously merciful Father in heaven. It will be tragic if any of us allows our problems, or those of our loved ones, to keep us from responding to His mercy with humble faith. Shame or embarrassment that keeps us from doing so reflects the pride of not accepting the truth about who are in relation to Him. It is impossible to earn the status of son or daughter, for that is a gift based on a relationship initiated by parents. Christ calls us not to either measure up or run away in shame, but humbly to open even our deepest and most painful wounds to Him for healing with the recognition that we are not our own saviors.

That will not mean that every sickness will be cured, all broken relationships will be restored, or that we will simply get what we want. It will mean, however, that our weaknesses will become opportunities to die to the misery that comes from the self-centered perspective that we relate to God and other people only in terms of what we achieve, earn, or deserve. It will mean that, if we have only the faith to touch the hem of His garment, Christ will enable us to grow in the humble trust of sons and daughters for their Heavenly Father. It will mean that He will grant us the strength to see that literally nothing other than our own refusal can keep us from knowing the holy joy of His beloved children. As the woman healed from the flow of blood demonstrates, His healing mercy calls us to die to our pride, shame, and self-reliance. That is how we too will find healing for the deepest pains of our lives.

<https://blogs.ancientfaith.com/easternchristianinsights/2017/10/29/finding-healing-humble-faith-overcomes-shamehomily-21st-sunday-pentecost-7th-sunday-luke-orthodox-church/>

MESSAGE by His All-Holiness Ecumenical Patriarch Bartholomew on the 84th Anniversary of the Ukrainian Holodomor (Phanar, November 25, 2017)

It is with a heavy heart that we call to recollection one of the greatest atrocities of the 20th century, namely, the tragic events in Ukraine during the years 1932-1933. Today, our Ecumenical Patriarchate joins Ukrainians across the globe in prayerful commemoration on the 84th anniversary of the Holodomor. Surrounded by the members of our local Ukrainian Orthodox Community and representatives of various nations serving in our City, we will preside over the celebration of the Divine Liturgy as well as personally offer a memorial service for the millions of people who inhumanely lost their lives during the orchestrated man-imposed famine.

Our Mother Church of Constantinople—which transformed centuries ago the river waters of the Dnieper into the sanctified living waters of rejuvenation and life eternal—was forever bonded spiritually to the Christ-loving nation of Ukraine, continuing to actively share in its pride and its joys, but also in its sorrows, always demonstrating Pauline ecclesiology: "If one member suffers, all suffer together; if one member is honored, all rejoice together."

In the spirit of sharing intimately in the life of Ukraine, the Holy and Great Church of Christ stands in prayerful silence and solidarity with the victims of the Holodomor, contemplating the magnitude of death and destruction carried out by the oppressor.

"You will know the truth, and the truth shall set you free." And it is the truth of the Lord that liberates. For, the world witnessed in Ukraine the destruction and death of millions of people due to falsehood and a godless ideology, but it continues to recognize the rejuvenation, baptism, and eternal life offered centuries ago by our holy predecessors, the saintly and wise Patriarchs of Constantinople. The "water road" of the Dnieper River system was transformed into a bridge leading to heaven.

While prayerfully commemorating the atrocity of famine, we would also like to make a prayerful appeal to all people of goodwill for the cessation of the war, aggression and ongoing violence in Ukraine, as well as to underscore the importance of respecting human rights and dignity, most especially of the prisoners of war, for whose safety and release we Orthodox pray for at every divine service. The aggressions and crimes

witnessed in the early 20th century should not be repeated once again; rather, we should strive to be mechanisms of reconciliation and rapprochement, especially having fresh in our minds the disastrous results of the conflict and hostility 84 years ago. Let us all, each from our own standpoint, personally and collectively, work to de-escalate tension and cultivate dialogue and mutual understanding, so that the dark chapters of the early 20th century will never reappear before us.

Eternal be the memories of the victims of this travesty. And may peace and prosperity be granted unto Ukraine. 11/25/2017

Via Father Thomas Soroka

Fun Fact: The Holy Sepulcher in Jerusalem is the only place on earth where the Divine Liturgy is served with the celebrants facing toward the people, because they are at the place of our Lord's Resurrection, facing out of the tomb (east).

