



**Holy Ghost Orthodox Church**  
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**ON THE MEND:** Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Archbishop Daniel, Metropolitan Antony, Metropolitan Yurij, Anastasia [Metropolitan Yurij's mom], Metropolitan Theodosius [OCA], Archbishop Jovan, Bishop Robert, Father George & Pani Lillian Hnatko, Father Jakiw Norton, 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 & Pani Mary Anne 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 Lawrence & Matushka Sophia Daniels, Father Joe Cervo, Father John Harrold [Saint Sylvester], Pani Mary Ann Chubenko, Joshua Agosto and his family, Eva Malesnick, Nick Behun, Grace Holupka, 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 [Archbishop 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—young man 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, 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], David Hoenshell, Barbara Macino, Shelley Hill, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Helen Bozo, Corey Guich, Robert Vangrin, Pauline Witkowsky, Sera White, Deborah Smith, Nancy & Eric Dunik, Julian Strozh [young lady with cerebral palsy], Dr. Kirsten Ream, Patricia Corey, Michelle, Katie Swarm, Richard Dunst, Michelle, Patrick, Linda Morris, Howard Simpson, Chris, David Hiles, Jennifer, Jerry Quinn, Cher Mount, Frank & Janet Horrell, Jim Wandling, Gail, Sirena Sharp, Ron Paulovich, Sandi Anderson, Lina, Shirley, Denny Mader, Ella Campbell, Tom Hyatt, Bill Janiro, Jean Symanko-Andy's sister, William Lemonakis, 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, Kristy, Elaine Ellenberger, Brandon, Anna Tranchine, Demetra, Blase Urban, Catherine Hogel & children, Jennifer & Dylan, Ron Schwartz, Lydia Wilson, Flora Tomlin, 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, Heather Ried, Carla Perry, Linda Elliot, Dennis McDaniel, Luke Tinsley, Brent, Tricia, Katherine Gorman, Pamela Jaquette, Sherri Walewski, Marika Zeliszcuk, 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, Ben Douglas, Dianne Donahue, Zachary, Natasha, Noah Willard, Jodi Hanczar, Gregory Cervo, Lisa Bruce, Martha Nezolyk, Kathy Cvetkovich, Judy, Will, Emma, Ginny, Ye-Jin, Maria, John & JoAnn, Jim & Kitty, Phil Bouse, Ralph & Beverly Stoker, Noah Willard, Nikola, Natalie, Nikola, & Nevenka Jovonovich, Julia Collier, Amy Kemerer, Thomas Smith, Tracy Slaughaupt, Louis & Teresa Bercelli, Tom Nolan, Silvia Martin, Sarah Dorning, Dena & George, Georgia, Lawanda [Evelyn's niece], Maureen Sams, John Kendall, Judi Danser, Darcy, Denis Strittmatter, Nancy, Ian Brick, Cecilia Barnhart, Logan Magorien, Pam & Gordon Grant, Debbie & Jerry Novosel, Noah Willard, Sandra Dillard, Danielle McCann, Barry [Father Jim Orr's cousin], Tim Joyce, Mike Pawlyshyn-Jeannie Stutchell's brother, Marianne Mulroy, Joe Samchuck—vocations, Albert Heckman, Brianna Stumpf, Stanley Porembka, David & Terry Coyne Hartnett, Mike C., Jennifer Scheirer [Nick Behun's daughter], Catherine Beecham [Father Bob's cousin], JoAnne & Dave Andrews, Rev. Peg

Bowman, Pat Jennings, Patrick Felice [Melanie's husband] Tim Sams, Mike Ruzzi, Cindy M., Stephen Popichak—Fr. Bob's brother, Pearl Hanczar, Mary Kay Ludovicy, Pastor Sara Irwin, George Dilendorf, Andy Torick, Carol Behun, Erv Frye, William Lusherand, Bill Boretsky, Colin Kirton—Stage 4 pancreatic cancer, Clifford, Joe Veto, Paul Riley, Tonee & Sydnee Turner, Annette PaluhSusan Pulcini—Father Ted Pulcini's mom. ARNOLD: Homer Paul Kline and Walter Sakol. We pray that God will grant them all a speedy recovery.

**PLEASE REMEMBER IN YOUR PRAYERS: All Christians and the others in the Middle East who are suffering during this time of great tragedy and unrest. May God watch over and keep them safe! Lord have mercy!**

**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, JANUARY 26 OBEDNITZA DOWNSTAIRS IN THE CHURCH HALL 10:30 AM  
32<sup>ND</sup> SUNDAY AFTER PENTECOST; SUNDAY AFTER THEOPHANY; MARTYRS  
HERMYLUS & STRATONICUS AT BELGRADE; MARTYR PETER OF ANIUM AT  
ELEUTHEROPOLIS; VENERABLE JAMES-BISHOP OF NISIBIS**

*Tone 7*

Ephesians 4:7-13

Matthew 4:12-17

**SUNDAY, FEBRUARY 02 OBEDNITZA DOWNSTAIRS IN THE CHURCH HALL 10:30 AM  
33<sup>RD</sup> SUNDAY AFTER PENTECOST; SUNDAY OF ZACCHAEUS; VENERABLE  
EUTYMIUS THE GREAT; MARTYRS INNA, PINNA, & RIMMA; MARTYRS BASSUS,  
EUSEBIUS, EUTYCHIUS, & BASILIDES AT NICOMEDIA; VENERABLE LAURENCE  
THE RECLUSE & EUTHYMIUS THE SILENT OF PERCHEVSKY LAVRA**

*Tone 8*

1 Timothy 4:9-15

Luke 19:1-10

***Litany in Blessed Memory of Milton G. Chicka, Daniel Pysh, Sara Chicka, Nikolai Pivtoraiko, Mary Lokie, Evelyn Burlack, Anne Cherepko Mazock, Roy Wyke, & Katherine Debick--Fr. Bob***

**SATURDAY FEBRUARY 09 TO TUESDAY FEBRUARY 18—FAST FREE PERIOD!!!**

**SUNDAY, FEBRUARY 09 OBEDNITZA DOWNSTAIRS IN THE CHURCH HALL 10:30 AM  
SUNDAY OF THE PUBLICAN & PHARISEE; TRANSLATION OF THE RELICS OF  
SAINT JOHN CHRYSOSOTOM; VENERABLE PETER OF EGYPT; VENERABLE TITUS  
THE SOLDIER-MONK OF PERCHEVSKY LAVRA**

*Tone 1*

James 3:1-10; Hebrews 7:26-8:2

Mark 11:11-12; John 10:9-16

## **BULLETIN INSERT FOR 26 JANUARY 2020**

**32ND SUNDAY AFTER PENTECOST; SUNDAY AFTER THEOPHANY;  
MARTYRS HERMYLUS & STRATONICUS AT BELGRADE; MARTYR  
PETER OF ANIUM AT ELEUTHEROPOLIS; VENERABLE JAMES-BISHOP  
OF NISIBIS**

### **TROPARION—TONE 7**

By Thy Cross, Thou didst destroy death!  
To the thief, Thou didst open Paradise!  
For the Myrrhbearers, Thou didst change weeping into joy.  
And Thou didst command Thy disciples, O Christ God,  
To proclaim that Thou art risen, granting the world great mercy!

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

### **KONTAKION—TONE 7**

The dominion of death can no longer hold men captive,  
For Christ descended, shattering and destroying its powers!  
Hell is bound, while the prophets rejoice and cry:  
The Savior has come to those in faith!  
Enter, you faithful, into the Resurrection!

### **PROKEIMENON—TONE 7**

READER: The Lord shall give strength to His people! The Lord shall bless  
His people with peace!

PEOPLE: The Lord shall give strength to His people! The Lord shall bless  
His people with peace!

READER: Offer to the Lord, O you sons of God! Offer young rams to the Lord!

PEOPLE: The Lord shall give strength to His people! The Lord shall bless His people with peace!

READER: The Lord shall give strength to His people!

PEOPLE: The Lord shall bless His people with peace!

### **ALLELUIA VERSES—TONE 7**

It is good to give thanks to the Lord, to sing praises to Thy name, O Most High!

To declare Thy mercy in the morning, and Thy truth by night!

### **A Brief Overview of Liturgical Colors in the Orthodox Church**

*Posted on [December 7, 2017](#) | by Fr. John Guy Winfrey Reading time: 5 minutes*

I love the change of liturgical colors because it helps mark the seasons with a different focus so quickly and beautifully. But one in Orthodox churches we run into such variety about what color is used for what season or feast it seems confusing. Well, it is confusing, sort of anyway.

Before the fourteenth century no Christian church had assigned colors for seasons, fasts or feasts the way we understand them now. There was only a very broad guideline. In the Orthodox Church the colors are specified in what is called the Typikon, but in the Typikon there are only three colors called for: general, dark and bright. That's as specific as it gets. General is taken to mean gold. Dark is often thought of a purple (but can be red, burgundy, or even black). Bright is white but historically could also simply mean one's nicest or most beautiful set.



So where did all of these colors come from? In the early 1500s the Roman Church came upon a set pattern of colors and seasons. They used five colors: white, red, green, violet, and black—although Spain was allowed to use blue as well. The Orthodox Church saw the use of colors used in the West and adopted (and altered) that pattern. This is usually thought to have come through Russian and perhaps from Czar Peter the Great's experience

with the West. But the adoption in the Orthodox Church was not uniform and the old Typikon still stands. Even different areas of Russia have slightly different customs for liturgical colors.

To make the even more confusing, as Antiochians, we have adopted the Russian pattern and altered it, and again we are not uniform in our use of colors either. One custom is to always use gold on Sundays, even in fasts, because Sunday is the day of Resurrection. Neat idea, but honestly 90% of our parishioners would never see a different color being worn, so that is not a very common custom. Bishop BASIL of Wichita gave a pattern for the clergy of the Diocese of Wichita and Mid-America which represents a common pattern for us and many clergy simply use his table. I myself use a modified form of it.



And yet there are new things happening still. I say new things but they aren't really. Many people "know" that we wear violet/purple for Lent. That has been pretty standard now for over a hundred years in the US. But now we are beginning to see the use of burgundy too. The issue there is that violet/purple was not a set color until the 19th century with artificial dyes and could vary widely. Burgundy is a very ancient color that is "dark" and was used for Lent, so it's not really a new thing.



A common pattern that I am familiar with is:

- Gold is for general seasons; a bright or metallic gold can be for feasts.
- Red is for the Cross and Martyrs.
- Red/burgundy is used for the Nativity Fast (Advent).
- White is for Christmas/Theophany/Pascha (Easter) and for Saints who were not martyrs.

- Violet/burgundy is for Lent. Sometimes black is used for weekdays of Lent leaving the Sundays for violet/burgundy.
- Black can be used for Holy Week and funerals outside of the Paschal season.
- Blue is used for the Theotokos and ever-Virgin Mary.
- Green is used for Pentecost.



There are many variations to that pattern and none of them is absolutely correct because in reality the Typikon is still the “official” guide and there it speaks of only three colors. As confusing as all of this is, the change of colors really does mean something. The emphasis of the Church’s liturgical life is moving and it’s wonderful that the Church allows our eyes to see it quickly.



It is not only the priest and deacon’s vestments that change color, but also the altar coverings and the altar servers’ vestments. This makes a very dramatic impact. It is also expensive to change all of the servers’ vestments. Some parishes have all of the colors for the servers’, others only have gold, white, red, purple and blue, others have fewer. But it ought to be a real goal of parishes to provide as many of these colors for the servers’ as they can afford. It really does make an impact.

So thank God that we make use of colors to teach and draw attention to our liturgical year. We are truly blessed.

Source: <https://blogs.ancientfaith.com/byzantinefrontier/liturgical-colors/>

**Nothing is more frigid than a Christian who is indifferent to the salvation of others. Indeed, I wonder if such a person can be a true Christian. To become a disciple of Christ is to obey his law of love; and obedience to the law brings joy beyond measure and description. Love means to want the best for others, sharing with them the joy of love. So, the Christian feels compelled to speak to others about the law of love, and the joy of obeying this law. + *St. John Chrysostom***