



Holy Ghost Orthodox Church

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CHRIST IS RISEN! INDEED HE IS RISEN!

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: **Metropolitan Constantine**, Patriarch Pavle, Archimandrite Raphael, Father Peter Natishan, Father Gerald Olszewski, Father Jakiw Norton, Father Dragan Filipović, Father Elias Katras, Father Stevo Rocknage, **Father Paul Stoll**, Father Igor Soroka, Father Deacon Joseph Bulkanowa, Ollie Pendylshok, Walt & Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Joe Karas, Mike and Hilda Holupka, Eva Malesnick, Helen Likar, Angela Wesolosky, Stella Peanoske, Joe Nezolyk, Nick Behun, Terry Reinhart, Bernie O'Masta, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, Mary Pekich, Mildred Manolovich, Evelyn Misko, Amy, Nigel Daniel, & Daniel Pocura, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Sandy Gamble, Glen Lucas Burlack, Bernie Vangrin, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Stella Cherepko, Sam Wadrose, Khoruia Joanne Abdalah, Cameron [a boy in Matt's class], Faith—a 3-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 10-month old with a brain tumor, Dillon, Ethel Thomas, Donna, Jeff, Nick Malec [Maxine's brother], Bill, Erin, Jimmy Fennel [6th Grader], Jim Markovich, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Peter Paul & Louise May Sprock, Grace & Owen Ostrasky, Claudia [Horvath] Gradicheck, Alberta, Margaret Mueller, Gary Zurasky, Michael Horvath, Tony Notaro, Patti Sinecki, David Genshi, Pete Special, Rita Very & family, Sue Segeleon, Mike Gallagher, Mildred Walters, Michael Miller, Betsy Mallison, Mike Pelchar [Liz's brother], Jim Logue—throat cancer, Michael, Amy, Luke Brunermer—broken arm, and Daria Masur. **ARNOLD: Stefania Lucci, Kay Tomson, Ann Ostaffy, Steve Sakal, Elisabeth Arasin, and Homer Paul Kline.** We pray that God will grant them all a speedy recovery.

Please remember ALL American servicemen and women in the Middle East in your prayers. May God watch over them and all American servicemen 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 Alex’s Fourth Grade and Matt’s Second Grade collections. THANK YOU ALL FOR YOUR HELP! *Alex and Matt*

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 call 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 29

DIVINE LITURGY

10:30 AM

SUNDAY OF THE PARALYTIC—VIRGIN MARTYRS AGAPE, IRENE & CHIONIA IN ILLYRIA; MARTYRS LONIDAS, CHARIESSA, NICE, GALINA, GALLISTA, NUNECHIA, BASILISSA, THEODORA & IRENE OF CORINTH; BLESSED TABITHA; TRANSLATION OF RELICS OF MARTYR ABRAAMIUS OF BULGARIA; COMMEMERATION OF THE TAMBOSK, CHERNIHIV & SHUJSK ICONS OF THE THEOTOKOS

Tone 3

Acts 9:32-41

John 5:1-15

*Litany in Blessed Memory of John Holupka—40 days—Mike Holupka
Parastas in Blessed Memory of Nicholas & Catherine Behun—Behun Family*

Sunday, May 6

DIVINE LITURGY

10:30 AM

SUNDAY OF THE SAMARITAN WOMAN—HOLY GLORIOUS GREAT-MARTYR GEORGE; MARTYR ALEXANDRA THE EMPRESS-WIFE OF DIOCLETIAN; MARTYRS ANATOLIUS & PRTOLEON-SOLDIERS CONVERTED BY WATCHING THE MARTYRDOM OF SAINT GEORGE; MARTYRS GLYCERIUS, ATHANASIUS THE MAGICIAN, VALERIUS, DONATUS, & THERINUS AT NOCOMEDIA; BLESSED GEORGE OF SHENKURSK-FOOL-FOR-CHRIST

Tone 4

Acts 11:19-26, 29-30

John 4:5-42

*Litany in Blessed Memory of Charles Cherepko, Anna Metrick, Bogdan Mural, Walter Golofski, Jr., & Anna Vangrin—Fr. Bob
Parastas in Blessed Memory of John Batch—Harry Batch*

Sunday, May 13

DIVINE LITURGY

10:30 AM

SUNDAY OF THE BLIND MAN—HOLY APOSTLE JAMES; SAINT DONATUS-BISHOP OF EUROEA IN EPIRUS; UNCOVERING RELICS OF SAINT BASIL-BISHOP OF AMASEA; MARTYR MAXIMUS OF EPHESUS; UNCOVERING RELICS OF SAINT NICETAS-BISHOP OF NOVGOROD; TRANSLATION OF RELICS OF SAINT SABBA-ABBOT OF ZVENIHOROD

**MONASTERY; VENERABLE CLEMENT THE HYMNOGRAPHER—ABBOT OF THE
STUDION; NEW MARTYR ARGYRA OF PRUSSA; SAINT IGNATIUS [BRIANCHANINOV]-
BISHOP OF THE CAUCASUS & BLACK SEA**

Tone 5

Acts 16:16-34

John 9:1-38

*Litany in Blessed Memory of Frank Pendlyshok—40 days—Fr. Bob
Parastas in Blessed Memory of Edward Pytlak—Mr. & Mrs. Angelo Dippolito*

BULLETIN INSERT FOR 29 APRIL 2007

**SUNDAY OF THE PARALYTIC—VIRGIN MARTYRS AGAPE, IRENE
& CHIONIA IN ILLYRIA; MARTYRS LONIDAS, CHARISSA, NICE,
GALINA, GALLISTA, NUNECHIA, BASILISSA, THEODORA &
IRENE OF CORINTH; BLESSED TABITHA; TRANSLATION OF
RELICS OF MARTYR ABRAAMIUS OF BULGARIA;
COMMEMERATION OF THE TAMBOSK, CHERNIHIV & SHUJSK
ICONS OF THE THEOTOKOS**

TROPARION OF THE RESURRECTION—TONE 3

Let the Heavens rejoice! Let the earth be glad!
For the Lord has shown strength with His arm!
He has trampled down death by death!
He has delivered us from the depths of hell,
And has granted 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 3

By Thy divine intercession, O Lord,
As Thou didst raise up the paralytic of old,
So raise up my soul, paralyzed by sins and thoughtless acts;
So that being saved I may sing to Thee
Glory to Thy majesty, O Bountiful 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—TONE 5

I will sing of Thy mercies, O Lord, forever; with my mouth I will proclaim Thy truth from generation to generation.

Thou has said: Mercy will be established forever, and my truth will be prepared in the heavens.

THE HYMN TO THE THEOTOKOS (Replaces "It Is Truly Meet")

The angel cried to the Lady Full of Grace Rejoice, O Pure Virgin! Again I say: Rejoice! Your Son is risen from His three days in the tomb! With Himself He has raised all the dead! Rejoice, all ye people!

Shine! Shine! O New Jerusalem! The Glory of the Lord has shone on you! Exult now and be glad, O Zion! Be radiant, O Pure Theotokos, in the Resurrection of your Son!

COMMUNION HYMNS

Receive ye the Body of Christ! Taste ye the fountain of immortality!

Praise the Lord from the heavens! Praise Him in the highest!

THE PASCHA BASKET TRADITION

After the midnight Paschal Liturgy, we all gather together to bless the Pascha baskets. These baskets have been carefully prepared with many of the foods from which we've been fasting for the past month and a half during Great Lent. There are several foods traditionally included in the basket. These are: a yeast bread, a bitter herb, wine, cheese, meat, butter, salt, and a red egg. Each has symbolic significance.

Sweet bread is always included, leavened with yeast. This is a symbol of the New Covenant; the Jews made unleavened bread, and we, the Children of the New Covenant, make leavened bread. Kulich is the traditional Russian bread, and Tsourekia

is the traditional Greek braided bread. The braided form of this bread is a display of the Trinity.

The bitter herb, often horseradish or garlic, serves as a reminder of the first Passover (horseradish is eaten as a traditional part of the original Passover meal) and of the bitter sufferings which Christ endured for our sake. Sometimes the herb is colored red with beets, symbolizing the Blood of Christ. The bitter herb is also to bring to mind the Jews' forty years of wandering in the wilderness.

Wine, cheese, and butter are figurative of all the good things of life, and remind us of the earthly gifts that come from God.

Meat is included in remembrance of the sacrifice of the Old Testament Passover, which has been replaced by Christ, the New Passover and Lamb of God.

Salt serves as a reminder to us that we are "the salt of the earth."

The red egg is likened to the tomb from which Christ arose. This is because of the miracle of new life which comes from the egg, just as Christ miraculously came forth from the tomb.

Thus each of the foods in the Pascha basket have rich meaning, as does everything in Orthodoxy. Glory to God!

Holy fire to be brought from Jerusalem to Moscow



Orthodox worshippers pass candles to fellow worshippers around the tomb where Jesus Christ during the Holy Fire ceremony in the Church of the Holy Sepulcher in Jerusalem, Saturday April 30, 2005.

Holy fire to be brought from Jerusalem to Moscow for the fifth time

Moscow, March 29, Interfax - The holy fire that descends on the faithful at the Church of the Lord's Sepulcher in Jerusalem on the eve of the Orthodox Easter will be again brought to Moscow by a special flight in time for the patriarchal worship service at the Church of Christ the Savior.

The annual action to bring it over, called 'All-Orthodox Prayer: Ask Peace for Jerusalem,' will be carried out for the fifth time. It has been initiated by St. Andrew's Foundation and blessed by Patriarch Alexy II of Moscow and All Russia.

The Russian delegation led by Vladimir Yakunin, chairman of the Foundation's Patrons Council, will depart for Jerusalem on April 6. They will take part in the prayer for peace in the Holy Land and visit the Gorneye Convent, the official website of the Moscow Patriarchate has reported on Thursday.

The grace-giving fire will be also brought to other churches in various dioceses of the Russian Orthodox Church.

[Source](#)

[Fr Constantin Alecse](#)
[Biserica.org](#)

Saint Sylvester Roman Catholic Church will hold its annual Pig Roast, Dinner, Polka Mass, & Dance on Saturday, May 19th, with dinner being served at 6:30 PM. There will be a Polka Mass at 5:30 PM. Music by The Larry Pacek Combo will begin at 8:00 PM, playing until 11:00 PM. ADVANCED TICKETS ONLY! Please call 724-668-7394 for tickets--\$15.00 per person.

Dear Pastor

Dear Pastor, Please say in your sermon that Peter Peterson has been a good boy all week. I am Peter Peterson. Sincerely, Pete.
Age 9, Phoenix

Dear Pastor, My father should be a minister. Every day he gives us a sermon about something. Robert, Page 11, Anderson

Dear Pastor, I'm sorry I can't leave more money in the plate, but my father didn't give

me a raise in my allowance. Could you have a sermon about a raise in my allowance?
Love, Patty. Age 10, New Haven

Dear Pastor, My mother is very religious. She goes to play bingo at church every week even if she has a cold. Yours truly, Annette. Age 9, Albany

–David L. Sheets

[Fr Constantin Alecse](#)

[Biserica.org](#)

Encyclical of Ecumenical Patriarch Bartholomew on the Feast of Holy Pascha 2007



BARTHOLOMEW

BY THE MERCY OF GOD

ARCHBISHOP OF CONSTANTINOPLE,

NEW ROME AND ECUMENICAL PATRIARCH

**TO THE FULLNESS OF THE CHURCH GRACE, JOY, PEACE AND MERCY FROM HIM WHO
WAS RISEN IN GLORY, CHRIST OUR SAVIOUR**

Beloved Concelebrants and pious and God-loving children of the Church,

CHRIST HAS RISEN!

Once again we hear this joyful Christian greeting within our Christian Communities. But many of these prosperous Communities disregard the

question and very real issue of death, and live as though death did not exist and the resurrection was without meaning. However, "Fearful is the mystery of death", as the hymnographer says and our daily reality reiterates. The fear of death, which is most acute in those who confront problems of health or old age, even when it is alleviated in a variety of ways, consumes our peace of mind, fills the soul with irrational anxiety and often leads to suicide, for the relentless insecurity becomes unbearable.

The Resurrection of Christ put an end to this insecurity. Death is no longer the ruler of life; it is not the unavoidable end of our existence. Our tomb stones do not overshadow our existence for ever with an everlasting silence. The stone which shut the tomb of Christ was rolled away, and Christ came forth triumphant, master over death, unscathed by its sting, the firstborn of the dead. From that moment, the door of the tomb remained open behind Him for all.

The fear of death has vanished for all who wish to follow in the footsteps of Christ. All things have been filled with joy and hope. "Where, Death, is your sting? Where, Hell, is your victory?", asked my predecessor Saint John Chrysostom in triumph.

To many, our words still sound like "an idle tale" [Luke 24:11]. The Athenians in Pnyx, hearing the Apostle Paul speaking of the Resurrection of the dead, ridiculed him and left, telling him sarcastically, "We'll hear you again some time!" Even the Apostles, who had heard from the Lord that He would rise on the third day, hesitated to accept the proclamation of the Myrrh-bearing women that the Lord had risen.

However, brethren and beloved children in the Lord, we live the ever-present death and continuous Resurrection of the Lord, not only in the sacrifice of Golgotha that we see portrayed in our churches, but also in the lives of the saints, ancient and contemporary. The Lord rose and granted life. But He also continues to grant resurrection and life. Death is now a gate of passage to a new state of life. It has ceased to be a prison for souls, a dead end, a state without hope. The boundaries of death's stronghold were broken down, its gates shattered, and everyone who follows Christ is able to return to life with Christ.

Believe, brethren and children, and have hope! Be free from the fear of death and life's anxieties, because for the Faithful, like yourselves, death is no more. Only, cleanse your souls and bodies and enrol as followers of Christ, Who is also your own Resurrection. Christ has risen and you are all

potentially risen. The glad and joyful message of the Resurrection is a message for you. It is not something foreign or irrelevant to you. Your mouths should be filled with joy when you say, "Christ has risen!" For "Truly He has risen!" and we are raised with Him.

May His life-giving Grace, "which heals what is infirm and makes up what is lacking", be with you all. Amen.

[Archbishop of Constantinople,](#)
[Fervent Intercessor to The Risen Christ for you all](#)

Orthodox Easter (Paskha)

Services during Holy Week have led up to this moment. Indeed, it has been a long and laborious journey leading up to this. Ten weeks, if the pre-Lenten period is taken into account, of fasting, and of lengthened services and expanded vigils. The fast is now complete. Bells will ring. Visitors from Las Vegas and elsewhere will join a procession around the exterior of the church three times (to symbolize the doctrine of the Holy Trinity) and back inside to joyfully affirm that "Christ is Risen!" This occasion is Pascha for Orthodox Christians, also known as Paskha or Orthodox Easter.

The preceding days leading up to Pascha, Holy Friday and Saturday, have placed our attention to the trial, crucifixion, death and burial of our Lord Jesus Christ. We are confronted with the extreme humility of our suffering God. Then comes Pascha: the feast of universal redemption.

Pascha often comes later than that of western Easter as it is calculated by the Julian calendar. The forerunner of Pascha is the Jewish Passover (pesach – pascha - passover), the festival of the deliverance of the Jewish people from bondage in Egypt. Our Lord was crucified and buried on the day before the Passover and rose again the day after it in the year which we have traditionally come to number 33 A.D. On that year the Passover was on a Saturday. And according to the Gospel accounts, the crucifixion occurred on a Friday and the resurrection early on Sunday morning.

The great Easter sermon first delivered by St John Chrysostom, Patriarch of Constantinople, is now proclaimed during Matins in every Orthodox church on Pascha morning (shortly after midnight), while all the faithful stand in attendance: ***"If any man be devout and love God, let him enjoy this fair and radiant triumphal feast. If any man be a wise servant, let him rejoicing enter into the joy of his Lord. If any have labored long in fasting, let him now receive his recompense. If any have wrought from***

the first hour, let him today receive his just reward. If any have come at the third hour, let him with thankfulness keep the feast. If any have arrived at the sixth hour, let him have no misgivings; because he shall in nowise be deprived therefore. If any have delayed until the ninth hour, let him draw near, fearing nothing. If any have tarried even until the eleventh hour, let him, also, be not alarmed at his tardiness; for the Lord, who is jealous of his honor, will accept the last even as the first; he gives rest unto him who comes at the eleventh hour, even as unto him who has wrought from the first hour.

And he shows mercy upon the last, and cares for the first; and to the one he gives, and upon the other he bestows gifts. And he both accepts the deeds, and welcomes the intention, and honors the acts and praises the offering. Wherefore, enter you all into the joy of your Lord; and receive your reward, both the first, and likewise the second. You rich and poor together, hold high festival. You sober and you heedless, honor the day. Rejoice today, both you who have fasted and you who have disregarded the fast. The table is full-laden; feast ye all sumptuously. The calf is fatted; let no one go hungry away.

Enjoy ye all the feast of faith: Receive ye all the riches of loving-kindness. let no one bewail his poverty, for the universal kingdom has been revealed. Let no one weep for his iniquities, for pardon has shown forth from the grave. Let no one fear death, for the Savior's death has set us free. He that was held prisoner of it has annihilated it. By descending into Hell, He made Hell captive. He embittered it when it tasted of His flesh. And Isaiah, foretelling this, did cry: Hell, said he, was embittered, when it encountered Thee in the lower regions. It was embittered, for it was abolished. It was embittered, for it was mocked. It was embittered, for it was slain. It was embittered, for it was overthrown. It was embittered, for it was fettered in chains. 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.

O Death, where is your sting? O Hell, where is your victory? Christ is risen, and you are overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one dead remains in the grave. For Christ, being risen from the dead, is become the first fruits of those who have fallen asleep. To Him be glory and dominion unto ages of ages. Amen."

Then the priest proclaims 'Christ is risen!' And the people respond 'Indeed, He

is risen!" Also sung throughout the service is The Paschal Troparion, also known as the great hymn of the Resurrection of Christ. The words to this are: "Christ is risen from the dead, trampling down death by death, and upon those in the tombs, He granted (or Bestowing) life!" This great hymn of Pascha will be sung repeatedly in the weeks to come.

After services, the people typically gather for a meal, and the priest blesses food baskets. Meats and dairy products can now be eaten once again.

Traditional Pascha/Easter delicacies served on this day include richly colored eggs, a sweet, high-domed (Russian) Easter bread and a sweet cheese spread called paskha.

Source--[Fr Constantin Alecse Biserica.org](http://FrConstantinAlecseBiserica.org)