



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: **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, Liz Stumpf, Aubrie—3-month-old with Cystic Fibrosis, Kathy Ciranni, 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, May 20

DIVINE LITURGY

10:30 AM

HOLY FATHERS OF THE FIRST ECUMENICAL COUNCIL; COMMEMORATION OF THE SIGN OF THE CROSS OVER JERUSALEM; MARTYR ACACIUS THE CENTURION OF BYZANTIUM; VENERABLE JOHN OF ZADEN IN GEROGIA & 12 DISCIPLES—SHIO, DAVID, ANTHONY, THADDEUS, STEPHEN, ISIDORE, MICHAEL, PYRRHUS, ZENO, JESSE, JOSEPH, & ABIBUS; REPOSE OF VENERABLE NILUS-ABBOT OF SORA

Tone 6

Acts 20:16-18, 28-36

John 17:1-13

Litany in Blessed Memory of Anna Sada—Helen Pytlak

Parastas in Blessed Memory of Mary Pendylshok—Ollie

Sunday, May 27

DIVINE LITURGY

10:30 AM

PENTECOST—TRINITY SUNDAY—DESCENT OF THE HOLY SPIRIT UPON THE APOSTLES—PARISH NAME’S DAY AND FEAST DAY; MARTYR ISIDORE OF CHIOS, MARTYR MAXIMUS; VENERABLE SERAPION-MONK OF EGYPT, VENERABLE NICETAS-BISHOP OF HOHOROD, SAINT LEONTIUS-PATRIARCH OF JERUSALEM, BLESSED ISIDORE-FOOL-FOR-CHRIST, WONDERWORKER OF ROSTOV

BLESSING OF CARS, TRUCKS, MOTORCYCLES AFTER LITURGY!

Tone 7

Acts 2:1-11

John 7:37-52; 8:12

Litany in Blessed Memory of Mike Shayka—65 years—John & Debbie Paouncic

Parastas in Blessed Memory of Steve & Tillie Kuzman—Debbie & John Paouncic

Sunday, June 3

DIVINE LITURGY

10:30 AM

FIRST SUNDAY AFTER PENTECOST—SUNDAY OF ALL SAINTS, HOLY EQUALS TO THE APOSTLES CONSTANTINE & HELEN, HOLY PRINCE CONSTANTINE & CHILDREN SAINTS MICHAEL & THEODORE-WONDERWORKERS OF MUROM, SAINT CASSIAN THE GREEK-WONDERWORKER OF UGLICH, SAINT AGAPITUS-ABBOT OF MARKUSHEV, SAINT HOSPICIUS OF TRIER, THE MEETING OF THE “VLADIMIR”

ICON OF THE THEOTOKOS

Tone 8

Hebrews 11:33-12:2

Matthew 10:32-33, 37-38, 19:27-30

Litany in Blessed Memory of Ann Roman & Mary Maoli—Fr. Bob

BULLETIN INSERT FOR 20 MAY 2007
HOLY FATHERS OF THE FIRST ECUMENICAL COUNCIL;
COMMEMORATION OF THE SIGN OF THE CROSS OVER
JERUSALEM; MARTYR ACACIUS THE CENTURION OF
BYZANTIUM; VENERABLE JOHN OF ZADEN IN GEROGIA & 12
DISCIPLES—SHIO, DAVID, ANTHONY, THADDEUS, STEPHEN,
ISIDORE, MICHAEL, PYRRHUS, ZENO, JESSE, JOSEPH, &
ABIBUS; REPOSE OF VENERABLE NILUS-ABBOT OF SORA

TROPARION—TONE 8

Most Glorious art Thou, O Christ our God!
Thou hast established the Holy Fathers as lights on the earth!
Through them Thou hast guided us to the true faith!
O greatly Compassionate One, glory to Thee!

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

KONTAKION—TONE 8

The apostles' preaching and the fathers' doctrines
Have established one faith for the Church.
Adorned with the robe of truth, woven from heavenly theology;
Great is the mystery of piety which it defines and glorifies.

PROKEIMON—TONE 4

READER: Blessed art Thou, O Lord God of our Fathers and praised and
glorified is Thy name forever!

**PEOPLE: Blessed art Thou, O Lord God of our Fathers and
praised and glorified is Thy name forever!**

READER: For Thou art just in all that Thou hast done for us!

**PEOPLE: Blessed art Thou, O Lord God of our Fathers and
praised and glorified is Thy name forever!**

READER: Blessed art Thou, O Lord God of our Fathers!

PEOPLE: And praised and glorified is Thy name forever!

ALLELUIA VERSES—TONE 1

The Lord, the God of gods, speaks and summons the earth from the rising of the sun to its
setting.

Gather to me my venerable ones, who made a covenant with me by sacrifice.

THE HYMN TO THE THEOTOKOS—Replaces “It is Truly Meet and Right”

Magnify, O my soul, Christ the giver of Life, who has ascended from earth to heaven!

We magnify you, the Mother of God, who beyond reason and understanding gave birth in time to the Timeless One!

COMMUNION HYMNS—PSALMS 148 AND 32

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

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

Metropolitan Anthony of Sourozh: Carry one another's burdens

Saint Paul's Epistle to the Romans XV: 1-7



How beautiful and seemingly simple are the last words of to-day's Epistle: 'Carry one another's burdens, and so you will fulfil the Law of Christ'. But how much they claim from us! Linking it with Christ means that we must be prepared to carry the burden of each person, of everyone, whether it is a friend or a foe, whether the burden seems to be great and honourable, or whether it is humiliating to us as it is defiling to the other person.

Christ became man and took upon Himself all the weight not only of our creaturely condition, but of the condition of the fallen world. He took upon Himself the weight, the crushing weight of the lives of everyone who came to Him; not only of the sick and

the needy, not only of those who were clean and persecuted, but of those who were wallowing in filth, those who were evil, as it seemed to others, at the very core of their being. But through the darkness that blinded people He saw the light at the core, He saw that the divine image was imprinted at the very heart of every person, and it was to this image He addressed Himself; it was this life eternal that was dormant in each that He awoke through a touch, through a word, by His presence.

And so, when we hear the words of Paul that we should carry one another's burdens, it is against this background of Christ's readiness never to reject anyone, never to see in anyone a person for whom there was no hope left, that we must turn to our neighbour. When the burdens we have to carry are noble and tragic it seems to us easy to do so; it is easy to be full of compassion, of sympathy for the persecuted, to be full of sympathy and compassion for those who are in desperate material need, for those who are in agony of mind, who suffer in all possible ways. It is easy to have a moment of compassion for those who are sick in body; but how difficult it is to have a steady sense of compassion for those who are sick for a very long time and who claim our attention week after week, year after year, at times for decades. And even more so for people who are mentally disturbed and who need our attention still more, who need us to stand by them, carry them indeed on our shoulders; how many of us are capable of this?

But there is another way in which we have to carry one another's burdens; the examples which I gave were burdens that afflicted others and burdens we were only to share, and to share for moments. It is only for a few hours that we visit the sick; it is only for a short while that we carry the burdens of those who are in agony of mind and in distress, because having been with them, stood by them, expressed all the genuine concern which was ours, we will walk out and put down this burden while the other will continue to carry it.

How much more difficult it is when the burden is laid upon ourselves, and this burden is not one that ennobles us in our own eyes or in the eyes of others, but is simply pure ugly suffering and distress: the dislike of others for us, the hatred of others, slander and calumny, and the various many, many ways in which our neighbour can make our lives almost unbearable. How difficult it is then to think of them not just as the cause of all that destroys our lives, but as people who are blind, who are unaware of what they are doing. We pray in the litanies by saying that we ask God to be merciful to those who hate and wrong us, who devise and do evil against us!

How often it is that people devise nothing, mean nothing, but are totally thoughtless. At that moment how difficult it becomes to see this person as someone whom we must take upon ourselves, with all the consequences of it and bring this person before God; to bring before God ugliness, meanness, thoughtlessness, unintentional cruelty - bring

it before God and say: 'Forgive, Lord! They do not know what they are doing'... These words that are so beautiful and so inspiring. Carry one another's burdens aid so you will have fulfilled the Law of Christ, claim from us a generosity, a steadiness and courage and a likeness to Christ which is far beyond what we are prepared to offer most of the time to most of the people, even to the people whom we love, whose burdens we are prepared to carry for a moment and then leave the burden on them.

Let us reflect on every person who is of our acquaintance, beginning with the closest ones, who have claims on us, or who burden us by their very existence, or the way they behave. And then, let us look farther and learn to accept the burden and carry it as Christ did - up to death upon the Cross. Amen.

CHRISTIAN ONE LINERS

The good Lord didn't create anything without a purpose, but mosquitoes come close.

When you get to your wit's end, you'll find God lives there.

People are funny. They want the front of the bus, the middle the road, and the back of the church.

Opportunity may knock once, but temptation bangs on your door for years.

Quit griping about your church; if it was perfect, you couldn't belong.

The phrase that is guaranteed to wake up an audience: "And in conclusion."

If the church wants a better pastor, it only needs to pray for the one it has. Not only are the sins of the fathers visited upon the children, but nowadays the sins of the children are visited upon the fathers.

God Himself does not propose to judge a man till he is dead. So why should you?

To make a long story short, don't tell it.

If your left hand doesn't know what your right one is doing, you should consider running for a job in Washington.

Some minds are like concrete, thoroughly mixed up and permanently set.

Traditions of Orthodox Bell Ringing



From ancient times church bells were perceived as living beings in Russia. Each of them was given a special name. Before raising a bell up to the chapel it was consecrated, the ritual corresponding to the sacrament of christening.

From the times of the Old Rus' and the epoch of princes the most fateful events in the history of Russian land and church were marked with bell ringing. The sound of bells attending a person throughout the whole life was just as natural for everyone as sunshine or wind blowing.

Initially, before the bells appeared in Rus', the believers were convened to divine service with the help of iron or brass plates (called "klepala") bent in half-circles and struck with special wooden sticks (called "bila"). It was not before the late 10th century that bells appeared in Russia and became one of the most important instruments of an Orthodox temple. Bell ringing is used to call the faithful to public worship, express the triumph of church and divine service and announce the time of administering the most important rites to those absent from the church at the moment.

Traditions of Orthodox Bell Ringing Russian Orthodox bell ringing considerably differs from the way of ringing typical of other confessions. While Western European peals include melodic and harmonic basis (like that with carillon), Russian ringing has nothing of the kind; it is based on rhythm and character. A bell ringer following his inner flair, feeling for rhythm, using perfect knowledge of scale and performing mastery, as well as basing on prayer and his personal outlook can express joy and peace, deep grief and triumph of spirit with his ringing.

Church bell ringing evokes peaceful, joyful and bright spirits in the souls of those looking for unity with God. Thus a person can define one's state of mind by the impression one is getting from bell ringing. The sound of bells has wonderful power penetrating deeply into people's hearts.

When the Russian people grew fond of church bell ringing they linked it to all their festive and sorrowful events. So, the ringing serves not only to point the time of

worship, but also to convey happiness, sadness or glory. Hence is a variety of ringing types, each of them having their own name and meaning.

Types of Bell Ringing

- 1) Tolling is peculiar for measured strikes into one big bell. With this ringing the believers are heralded about the start of divine service in church. Blagovest (toll) can be festive, everyday, and for fasting days.
- 2) Change-ringing is running over the bells from biggest to the smallest one or vice versa with various numbers of strikes into every bell.
- 3) Chiming is the typical rhythmical ringing using all the major groups of the bell scale. This type includes festive and everyday peals, as well as chimes made up by the bell-ringer himself and prompted by his creativity and self-expression.

Names of Church Bells

Church peals are directly dependant on the status of service, and thus the names of bells correspond to the days of church calendar.

Traditions of Orthodox Bell Ringing

Festive bell is the heaviest bell used during great holidays and on special festive occasions.

Sunday bell is a smaller one, ringing on Sundays.

Polyelaion bell is for days of Polyeleos.

Regular bell is for everyday ringing.

Fast bell is used during the Lent.

Hourly bell chimes before reading of Lenten hours.

In addition to the names related to the type of service, bells can have their personal names, such as Broad, Swan, or Ram (probably springing from their peculiar sound timbre), or Korsunsky, Nemchin, or Rostovsky (the names deriving from the bells' locations).

Church bells remain a great spiritual relic and bell ringing traditions are being revived nowadays all around Russia.

Sources:

bells.orthodoxy.ru

zvon.ru

bellstream.ru

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1) **Blagovest** is peculiar for measured strikes into one big bell. With this ringing the believers are heralded about the start of divine service in church. Blagovest can be festive, everyday, and for fasting days.

2) **Perezvon** is running over the bells from biggest to the smallest one or vice versa with various numbers of strikes into every bell.

3) **Zvon** is the typical rhythmical ringing using all the major groups of the bell scale. This type includes festive (trezvon, dvuzvon) and everyday peals, as well as chimes made up by the bell-ringer himself and prompted by his creativity and self-expression.

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Compiled and translated by Mikhail Manykin and Vera Ivanova May 4, 2007