



Holy Ghost Orthodox Church

714 Westmoreland Avenue

PO Box 3

Slickville, PA 15684-0003

[724] 468-5581

www.holyghostorthodoxchurch.org

Rev. Father Robert Popichak, Pastor

23 Station Street

Carnegie, PA 15106-3014

[412] 279-5640 home

[412] 956-6626 cell

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, Bishop Robert, 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 Michael Mihalick [MS], Father Joseph Kopchak, Father Anthony Dimitri, Father Cuthbert Jack, Father Elias Warnke, Father Robert Holet, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, Helen Likar, Stella Peanoske, Joe Nezolyk, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, Mildred Manolovich, Evelyn Misko, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Glen Lucas Burlack, Bernie Vangrin, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Stella Cherepko, Sam Wadrose, Cameron [a boy in Matt's class], Faith—an 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Dillon, Ethel Thomas, Donna, Nick Malec [Maxine's brother], Erin, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Jim Logue—throat cancer, Liz Stumpf, Ester Tylavsky, Theodore Nixon, Charles Johnson, Amy Forbeck, Michelle Corba Kapeluck, Gloria Prymak [Liz's niece], Robert Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, George & Mika Rocknage, Robert McKivitz, Tom Marriott, Joe Farkas, Liz Obradovich, Liz, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Peter Natishan, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Brandi Thomas, Eleanor Kelly, Bryan, Peter & Karen Special, Amy Boe, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Carol Kowalcheck, Martin Golofski, Joe Paouncic, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Diane Waryanka, Nathan Forbeck, Joseph Baloga, Andy Torick, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David

Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Debbie Talapasso—Slickville Postmistress, Vince Ferro, Gregory Repa, Michael Pawlyshyn, Dorothy Lednovich, Wally Burlack, Kristin Batch Vaughn, and Daria Masur. ARNOLD: Stefania Lucci, Steve Sakal, Homer Paul Kline, and Steve Ostaffy. We pray that God will grant them all a speedy recovery.

MARK YOUR CALENDARS: OUR ANNUAL MEETING WILL BE ON SUNDAY, MAY 16, AFTER THE OBEDNITZA! See John Paouncic or Father Bob if you have any questions—or want to run for an office!

REMINDERS: NO KNEELING until the Kneeling Prayers of Pentecost Sunday. Instead of “Vechnaya Pam’yat” at the end of a Parastas or during a funeral service *until Ascension Thursday*, we sing “Christ is Risen!” Also, we do not say the prayer to the Holy Spirit “O Heavenly King” until Pentecost Sunday.

Please remember James John Logue George Senita, John Kirkowski, & Steve Brittian assigned to Iraq, Matthew Machak, Tonia Dec, Michael Repasky, and 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 Seventh Grade and Matt’s Fifth Grade collections. THANK YOU ALL FOR YOUR HELP! Love, 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 25 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
SUNDAY OF THE PARALYTIC—FOURTH SUNDAY AFTER PASCHA; VENERABLE BASIL THE CONFESSOR-BISHOP OF PARIUM; HIEROMARTYR ZENON OF VERONA; VENERABLE ISAAC THE SYRIAN-ABBOT OF SPOLETO, ITALY; MARTYRS MENAS, DAVID, AND JOHN OF PALESTINE; VIRGIN ANTHUSA OF CONSTANTINOPLE; VENERABLE ATHANASIA-ABBESS

Tone 3
Acts 9:32-44
John 5:1-15

Parastas in Blessed Memory of Hilda Holupka—Mike Holupka

Sunday, May 02 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
SUNDAY OF THE SAMARITAN WOMAN—FIFTH SUNDAY AFTER PASCHA; VENERABLE JOHN OF THE ANCIENT CAVES IN PALESTINE; MARTYRS CHRISTOPHER, THEONAS, AND ANTONINUS AT ROME; HIEROMARTYR PAPHNUTIUS OF JERUSALEM; SAINT GEORGE THE CONFESSOR-BISHOP OF ANTIOCH IN PISIDIA; SAINT TRYPHON-PATRIARCH OF

CONSTANTINOPLE; VENERABLE NICEPHORUS-ABBOT OF KATABAD; VENERABLE SIMEON THE BAREFOOT OF
PHILOTHEU MONASTERY ON MOUNT ATHOS

Tone 4

Acts 11:19-26, 29-30

John 4:5-42

Litany in Blessed Memory of Charles Cherepko, Anna Metrick, Bogdan Mural, Khouria Joanne Abdalla, Katherine Tomson, Walter Golofski, Jr., Joseph Baloga, Anna Vangrin, & Anthony Notaro—Fr. Bob Parastas in Blessed Memory of Ed & Helen Pytlak—Pytlak Family

Sunday, May 09

Divine Liturgy of Saint John Chrysostom

10:30 AM

SUNDAY OF THE BLIND MAN—SIXTH SUNDAY AFTER PASCHA; HIEROMARTYR BASIL-BISHOP OF AMASEA; VIRGIN GLAPHYRA; VENERABLE IOANICCIUS OF DEVIC IN SERBIA; SAINT STEPHEN-BISHOP OF PERM; SAINT JUSTA; SAINT NESTOR THE SILENT; SAINTS ANDREW & ANATOLE-DISCIPLES OF SAINT EUTHYMIUS THE GREAT

Tone 5

Acts 16:16-34

John 9:1-38

Litany in Blessed Memory of all Deceased Mothers, Grandmothers, etc.—Fr. Bob Parastas in Blessed Memory of Hilda Holupka—Mike Holupka

BULLETIN INSERT FOR 25 APRIL 2010

SUNDAY OF THE PARALYTIC—FOURTH SUNDAY AFTER PASCHA; VENERABLE BASIL THE CONFESSOR-BISHOP OF PARIUM; HIEROMARTYR ZENON OF VERONA; VENERABLE ISAAC THE SYRIAN-ABBOT OF SPOLETO, ITALY; MARTYRS MENAS, DAVID, AND JOHN OF PALESTINE; VIRGIN ANTHUSA OF CONSTANTINOPLE; VENERABLE ATHANASIA-ABBESS

Christ is Risen! Indeed He is Risen!

Христос воскрес! Воистину воскрес!

Χριστός ἀνέστη! Ἀληθῶς ἀνέστη! (Khristós Anésti! Alithós Anésti!)

Hristos a înviat! Adevărat a înviat!

!ماق حي سمل! اماق اق ح (al-Masīh qām! Ḥaqqan qām!)

Kristo Amefufukka! Kweli Amefufukka

TROPARION—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

On this day Thou didst rise from the tomb, O Merciful One!
Leading us from the gates of death.
On this day Adam exults as Eve rejoices;
With the prophets and patriarchs
They unceasingly praise the divine majesty of Thy power!

PROKEIMENON—TONE 3

READER: Sing praises to our God, sing praises! Sing praises to our King,
sing praises!

PEOPLE: **Sing praises to our God, sing praises! Sing praises to our King,
sing praises!**

READER: Clap your hands, all peoples! Shout to God with loud songs of joy!

PEOPLE: **Sing praises to our God, sing praises! Sing praises to our King,
sing praises!**

READER: Sing praises to our God, sing praises!

PEOPLE: **Sing praises to our King, sing praises!**

ALLELUIA VERSES—TONE 3

In Thee, O Lord, have I hoped; let me never be put to shame!

Be Thou a God of protection for me, a house of refuge, in order to save me!

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!**

[Confession and Communion](#)

Posted: 17 Mar 2010 08:39 PM PDT



From a discussion with the students of the Moscow Theological Academy at the Lavra of Saint Serge with the Metropolitan of Nafpaktos and Saint Vlassios, Hierotheos Vlachos.

Question: How many times a year must one receive Holy Communion?

Is the Sacrament of Confession necessarily tied to Holy Communion?

Answer: Holy Communion is not absolutely linked to Confession. In the ancient Church, people had the Grace of God in them; they were in a state of enlightenment of the nous* and they of course prayed and received Holy Communion frequently. When someone committed a sin, it meant that they had forfeited the Grace of God, in which case, they would remain outside the Temple, together with the catechumens. This is because one cannot have the Grace of God and yet deny Christ. When one sins, and especially in the flesh – and I am not referring to the carnal relations within a marriage in Christ – it shows that they are preferring carnal pleasure more than Christ and as such, are denying Christ in practice. This reduces them to the ranks of the repentants, and they will need to re-attain the state of enlightenment of the nous, following a specific procedure.

In Basil the Great and other Fathers, we notice that there were four ranks of Christians.

Firstly, there were the “forgiveness-seekers”, who sat outside the Holy Temple and asked for forgiveness from the Christians that went into the Temple.

Secondly, there were the “beseechers”, who remained in the Temple only up to the recitings of the Divine Liturgy and would depart along with the catechumens.

Thirdly there were the “aligned”, who remained in place until the end of the Divine Liturgy, but without receiving Holy Communion. And fourthly, there were the partakers of Holy Communion.

In other words, when someone committed a sin, they would have to go through a period of repentance and repentance meant that the person had to reach the enlightenment of the nous through catharsis – he would have to alter his nous, and from a darkened state make it light again.

The Bishop would then read a blessing and that person could afterwards receive Holy Communion.

That is why I mentioned that Confession is not absolutely tied to Holy Communion. If someone sins and he needs to confess, then he must confess. If there are certain sins – the so-called “excusable” ones – they are forgiven with the Service of Communion and with the prayer: “...and forgive us our trespasses...” which is included in the “Lord’s Prayer”.

As to how many times a year one can receive Holy Communion – well, that is determined by one's Spiritual Father.

That is, we go to our Spiritual Father and we open up our heart completely; we tell him all of the problems that we have, we report on the condition we are in, and he will give us the appropriate instructions. The same thing takes place here, as it does with doctors. We visit the doctor, we inform him of our ailment and the doctor will make the appropriate diagnosis and prescribe suitable medication and treatment. For example, he might tell us to abstain from certain foods because our organism can't tolerate them, and that we will be free to consume those foods only after we are cured.

It is in this context that we should also look upon Holy Communion, because to some, Holy Communion can be Light, while to others it can be fire.

The Holy Fathers say that when we place two objects – that is, mud and wax – under the sun, then the sun's rays will harden the mud and melt the wax. Although the sun's energies are the same, however, the substance of the objects is different, which is why the results are different. In the same way, God and Holy Communion become [are experienced as] Light to some, and to others, fire.

In the churches of Monasteries they depict the scene of the Second Coming. At the top of the icon is the Throne, and from the Throne emanates the Light which illuminates the saints, while from the Throne flows the river of fire that consumes the sinners.

Saint Isaac the Syrian says that "hell" is God's "whip of love" – a love that mankind cannot comprehend, because their hearts are unclean and incurable. God loves both the righteous AND the sinner, but not everyone can experience God in the same manner.

Basil the Great wrote that the Light has two energies: the illuminating and the caustic, and as such, it illuminates and it burns. Whoever has eyes will avoid its caustic energy and will enjoy the illuminating energy of the Light. Those who have no eyes to see, will accept the caustic characteristic of the light. That is what will happen during the Second Coming: the righteous will perceive God's light and sinners will perceive His fire.

The exact same thing takes place during the Divine Liturgy. Some receive Holy Communion and are illuminated, while others receive Holy Communion and are condemned. The Apostle Paul says in his Epistle to Corinthians:

"For this, there are among you many who are weak and sick, and a great many are reposed" (1 Cor.11:30).

That is why the work of a priest is not to distribute tickets so that people might enter Paradise; he must heal people, so that when they encounter God, God will become Light and not fire to them.

We must clarify at this point the question of how frequently a healthy person and a sick person can receive Holy Communion; for example, a paralytic person. It appears that a healthy person has many more sins and a paralytic does not have as many. But that is not correct. It does not mean that a healthy person sins and a paralytic doesn't.

Sins are committed with one's thoughts and one's desires as well as with the body. One can be healthy and spend all day glorifying God and live an angelic life, and the other – a sick person – can live with faithlessness and indignation. What is important, is for one to glorify God – whether in health or in sickness.

Notes

**Nous = The human nous in Eastern Orthodox Christianity is the "eye of the heart or soul" or the "mind of the heart". The soul of man is created by God in His image; man's soul is intelligent and noetic. St Thalassios wrote that God created beings "with a capacity to receive the Spirit and to attain knowledge of Himself; He has brought into existence the senses and sensory perception to serve such beings". Eastern Orthodox Christians hold that God did this by creating mankind with intelligence and noetic faculties. Angels have intelligence and nous, whereas men have reason – both logos and dianoia – nous and sensory perception. This follows the idea that man is a microcosm and an expression of the whole creation or macrocosmos. The human nous was darkened after the Fall of Man (which was the result of the rebellion of reason against the nous), but after the purification (healing or correction) of the nous (achieved through ascetic practices like hesychasm), the human nous (the "eye of the heart") will see God's uncreated Light (and feel God's uncreated love and beauty, at which point the nous will start the unceasing prayer of the heart) and become illuminated, allowing the person to become an orthodox theologian.*

Key Elements in Confession

Fr. Alexander Schmemmann provided this summary of the three key areas of confession:

Relationship to God: Questions on faith itself, possible doubts or deviations, inattention to prayer, neglect of liturgical life, fasting, etc.

Relationship to one's neighbor: Basic attitudes of selfishness and self-centeredness, indifference to others, lack of attention, interest, love. All acts of actual offense—envy, gossip, cruelty, etc.—must be mentioned and, if needed, their sinfulness shown to the penitent.

Relationship to one's self: Sins of the flesh with, as their counterpart, the Christian vision of purity and wholesomeness, respect for the body as an icon of Christ, etc. Abuse of one's life and resources; absence of any real effort to deepen life; abuse of alcohol or other drugs; cheap idea of "fun," a life centered on amusement, irresponsibility, neglect of family relations, etc.

Spiritual Counsels of the Blessed Elder Paisios the Athonite + 1994
That the Grace of God is attracted by Humility [Part 1 of 5]

"Do you ask for help from Jesus, or are you struggling alone? Have you told Christ of your weakness? You don't humble yourself, you don't ask Christ for help; and then you say, '*I have difficulties in my struggle.*' When one is humble and asks for help from Christ, He helps."

From the sayings of St. John Climacus: "The path of fasting leads to the path of purity. Fasting is the cutting off of lust and evil thoughts, the purity of prayer, the illumination of the soul, the guarding of the mind, the deliverance from hardness of the heart, the door to contrition, the occasion for silence, the health of the body, freedom from the passions, the remission of sins."

There was a monk from Rome (probably Abba Arsenius) who lived at Scetis near the church. He had a slave to serve him. The priest, knowing his bad health and the comfort in which he used to live, sent him what he needed of whatever anyone brought to the church. Having lived twenty five years at Scetis, he had acquired the gift of insight and became famous.

One of the great Egyptians heard about him and came to see him, thinking he would find him leading a life of great corporal austerity. He entered and greeted him. They said the prayer and sat down. Now the Egyptian saw he was wearing fine clothing, and that he possessed a bed with a coverlet and a small pillow. He saw that his feet were clean and shod in sandals. Noticing all this, he was shocked, because such a way of life is not usual in that district; much greater austerity is required.

Now the old man had the gift of insight, and he understood that he was shocked, and so he said to him who served him, "We will celebrate a feast today for the abba's sake." There were a few vegetables, and he cooked them and at the appointed hour, they rose and ate. The old man had a little wine also, because of his illness; so they drank some.

When evening came, they recited the twelve psalms and went to sleep. They did the same during the night. On rising at dawn, the Egyptian said to him, "Pray for me," and he went away without being edified.

When he had gone a short distance, the old man, wishing to edify him, sent someone to bring him back. On his arrival he received him once again with joy and asked him, "Of what country are you?" He said, "Egypt." "And of what city?" "I am not a city dweller at all." "And what was your work in the village?" "I was a herdsman." "Where did you sleep?" He replied, "In the field." "Did you have anything to lie upon?" He said, "Would I go and put a bed under myself in a field?" "But how did you sleep?" He said, "On the bare ground." The old man said next, "What was your food in the

fields, and what wine did you drink?" He replied, "Is there food and drink in the fields?" "But how did you live?" "I ate dry bread, and, if I found any, green herbs and water." The old man replied, "Great hardship! Was there a bath house for washing in the village?" He replied, "No, only the river, when we wanted it."

After the old man had learnt all this and knew of the hardness of his former life, he told him his own former way of life when he was in the world, with the intention of helping him. "I, the poor man whom you see, am of the great city of Rome and I was a great man in the palace of the emperor." When the Egyptian heard the beginning of these words, he was filled with compunction and listened attentively to what the other was saying. He continued, "Then I left the city and came to this desert. I whom you see had great houses and many riches and having despised them I have come to this little cell. I whom you see had beds all of gold with coverings of silk, and in exchange for that, God has given me this little bed and this skin. Moreover, my clothes were the most expensive kind and in their stead I wear these garments of no value. Again, at my table there was much gold and abundance, and instead of that, God has given me this little dish of vegetables and a cup of wine. There were many slaves to serve me, and see how in exchange for that, God troubles this old man to serve me.

Instead of the bath house, I throw a little water over my feet and wear sandals because of my weakness. Instead of music and lyres, I say the twelve psalms and the same at night. Instead of the sins I used to commit, I now say my little rule prayer. So then, I beg you Abba, do not be shocked at my weakness."

Hearing this, the Egyptian came to his senses and said, "Woe to me, for after so much hardship in the world, I have found ease; and what I did not have before, that I now possess. While after so great ease, you have come to humility and poverty." Greatly edified, he withdrew, and he became his friend and often went to him for help. For he was a man full of discernment and the good odour of the Holy Spirit.

a word from the desert:

A brother whom another brother had wronged came to see Abba Sisoës and said to him, "My brother has hurt me and I want to avenge myself." The old man pleaded with him saying, "No, my child, leave vengeance to God." He said to him, "I shall not rest until I have avenged myself." The old man said, "Brother, let us pray." Then the old man stood up and said, "God, we no longer need you to care for us, since we do justice for ourselves." Hearing these words, the brothers fell at the old man's feet, saying, "I will no longer seek justice from my brother; forgive me, abba."

Abba Sisoes expressed himself freely one day, saying, "Have confidence: for thirty years I have not prayed to God about my faults, but I have made this prayer to him: "Lord Jesus, save me from my tongue," and until now every day, I fall because of it, and commit sin."

Abba Joseph asked Abba Sisoes, "For how long must a man cut away the passions?" The old man said to him, "Do you want to know how long?" Abba Joseph answered, "Yes." Then the old man said to him, "So long as a passion attacks you, cut it away at once."

Abba Sisoes the Great, commemorated 6 July

"If we are to teach real peace in this world, and if we are to carry on a real war against war, we shall have to begin with the children." M. Ghandi

"And now abideth faith, hope, love, these three things ..." (I Cor. 13:13)

On Love: by St. Basil the Great

[Concerning the love of God – Part 3 of 9]

"So then, whatever is rightly done of free choice, is also in us naturally; at least, in the case of those who have not perverted their rational faculty by iniquity. The love of God is, therefore, demanded of us as a strict obligation, and for a soul to fail in this is the most unendurable of all evils. Separation and estrangement from God are more unbearable than the punishment reserved for hell, and more oppressive to the sufferer than the being deprived of light is to the eye ..."

a word from the desert: **Have the heart of a son towards God, the mind of judge toward yourself, and toward your neighbor the heart of a mother.** *Elder Cleopa of Romania (+1998)*

MARK YOUR CALENDARS: OUR ANNUAL MEETING WILL BE ON SUNDAY, MAY 16, AFTER THE OBEDNITZA! See John Paouncic or Father Bob if you have any questions—or want to run for an office!

THANK YOU to everyone for making our birthday celebration last Sunday extra special! You are all our

extended family—thank you for the cards and gifts—we love you all! Kristo Amafufuka! *Love, Alex and Matt*

REMINDERS: NO KNEELING until the Kneeling Prayers of Pentecost Sunday. Instead of “Vechnaya Pam’yat” at the end of a Parastas or during a funeral service *until Ascension Thursday*, we sing “Christ is Risen!” Also, we do not say the prayer to the Holy Spirit “O Heavenly King” until Pentecost Sunday.