



## **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, 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, Father Frank Estocin, 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, 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, Bob C., Allie—young girl with leukemia, 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 AND POT-LUCK DINNER WILL BE NEXT SUNDAY, MAY 23, AFTER THE OBEDNITZA! See John Paouncic or Father Bob if you have any questions—or John if you want to run for an office! *Please note the date change!!!***

**REMINDERS: NO KNEELING until the Kneeling Prayers of Pentecost Sunday—May 23rd. 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, May 16                      Divine Liturgy of Saint John Chrysostom                      10:30 AM  
HOLY FATHERS OF THE FIRST ECUMENICAL COUNCIL—SEVENTH SUNDAY AFTER PASCHA; MARTYRS TIMOTHY THE READER & WIFE MAURA OF ANTINOE IN EGYPT; VENERABLE PETER THE WONDERWORKER-BISHOP OF ARGOLIS; VENERABLE THEODOSIUS-ABBOT OF PERCHEVSKY LAVRA; FEAST OF THE KYIVO-PECHERSK ICONS OF THE THEOTOKOS—SVINSKA, PERCHERSKA, YASKINSKA, & VLAKHERNSKA

*Tone 6*

*Acts 20:16-18, 28-36 & Hebrews 13:7-16*

*John 17:1-13 & Matthew 11:27-30*

Sunday, May 23

Obednitza

10:30 AM

**PENTECOST—TRINITY SUNDAY—OUR PARISH NAME'S DAY**

**APOSTLE SIMON THE ZEALOT; MARTYRS PHILADELPHUS, CYPRIAN, ALPHIUS, ONESIMUS, ERASMUS, & 14 OTHERS IN SICILY; MARTYR HESYCHIUS OF ANTIOCH; VENERABLE ISIDORE THE FOOL OF TABENNA IN EGYPT; BLESSED THIAS OF EGYPT; VENERABLE SIMON-BISHOP OF VLADIMIR & SUZDAL OF PERCHEVSKY LAVRA; VENERABLE LAWRENCE-MONK OF EGYPT; BLESSED SIMON OF YURIEVITS-FOOL-FOR-CHRIST; TRANSLATION OF THE RELICS OF BLESSED MARTYR BASIL OF MANGAZEA IN SIBERIA; FEAST OF THE KIEVAN FRATERNAL ICON OF THE THEOTOKOS**  
**ANNUAL PARISH MEETING AND POT-LUCK DINNER**

*Tone 7*

Acts 2:1-11

John 7:37-52, 8:12

**Sunday, May 30**

**Divine Liturgy of Saint John Chrysostom 10:30 AM**

**FIRST SUNDAY AFTER PENTECOST—SUNDAY OF ALL SAINTS**

**APOSTLE ANDRONICUS OF THE 70 & FELLOW LABORER JUNIA; MARTYRS SOLOCHON, PAMPHAMER, AND PAMPHALON-SOLDIERS; SAINT STEPHEN-PATRIARCH OF CONSTANTINOPLE**

*Tone 8*

Hebrews 11:33-12:2

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

**LITANY IN BLESSED MEMORY OF ALL DECEASED VETERANS**

## **BULLETIN INSERT FOR 16 MAY 2010**

**HOLY FATHERS OF THE FIRST ECUMENICAL COUNCIL**

**SEVENTH SUNDAY AFTER PASCHA**

**MARTYRS TIMOTHY THE READER & WIFE MAURA OF ANTINOE IN EGYPT; VENERABLE PETER THE WONDERWORKER-BISHOP OF ARGOLIS; VENERABLE THEODOSIUS-ABBOT OF PERCHEVSKY LAVRA; FEAST OF THE KYIVO-PECHERSK ICONS OF THE THEOTOKOS—SVINSKA, PERCHERSKA, YASKINSKA, & VLAKHERNSKA**

### **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.

### **PROKIEMENON—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—PSALM 50**

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.

**HYMN TO THE THEOTOKOS—REPLACES “IT IS TRULY MEET...”**

**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 [PSALM 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.**

**AND GOD CREATED PENNSYLVANIA...**

God was missing for six days. Eventually, Michael, the archangel, found him, resting on the seventh day.

He inquired, "Where have you been?"

God smiled deeply and proudly pointed downwards through the clouds, "Look, Michael. Look what I've made."

Archangel Michael looked puzzled, and said, "What is it?"

"It's a planet," replied God, "and I've put life on it. I'm going to call it Earth and it's going to be a place to test Balance."

"Balance?" inquired Michael, "I'm still confused."

God explained, pointing to different parts of Earth. "For example, northern Europe will be a place of great opportunity and wealth, while southern Europe is going to be poor. Over here I've placed a continent of white people, and over there is a continent of black people. Balance in all things."

God continued pointing to different countries. "This one will be extremely hot, while this one will be very cold and covered in ice."

The Archangel, impressed by God's work, then pointed to a land area and said, "What's that one?"

"That's Pennsylvania, the most glorious place on earth. There are beautiful mountains, rivers, and streams, lakes, forests, hills, and plains. The people from Pennsylvania are going to be handsome, modest, intelligent, and humorous, and they are going to travel the world. They will be extremely sociable, hardworking, high achieving, carriers of peace, and producers of good things."

Michael gasped in wonder and admiration, but then asked, "But what about balance, God? You said there would be balance."

God smiled, "On the eastern end of the state is Philadelphia and in the middle is Harrisburg. Wait till you see the idiots I put there."

### **The Jesus Prayer**

"Rejoice always, pray constantly, give thanks in all circumstances" (I Thess 5:17)

Have you ever wondered what St. Paul was talking about? How can a person pray constantly? Yet this wasn't the only time St. Paul urged his hearers to constant prayer.

"Rejoice in your hope, be patient in tribulation, be constant in prayer" (Romans 12:12).

"Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance" (Eph 6:18).

"Continue steadfastly in prayer, being watchful in it with thanksgiving" Col 4:2.

If he took the trouble to say this to four different communities, he must have thought it was important. And he must have thought it was *possible*. He wouldn't have kept urging his hearers to do something that was completely beyond their capability.

In the 2<sup>nd</sup> through 5<sup>th</sup> century, men and women began going out into the deserts of Palestine and Egypt to devote themselves wholly to prayer. They are known as the Desert Fathers and Mothers. They wanted to find a way to be in constant communion with God, as St. Paul had urged.

They soon discerned that the reason it's hard to be in such communion is the ceaseless inner flow of wandering thoughts: old memories, desires, fears, criticism of others, any number of aimless thoughts that disrupt the mind and keep it unsettled. These are not the constructive thoughts used in problem-solving, but the wandering thoughts of a mind seeking something to "chew on." Since the impediment came in the form of thoughts, the cure was a substitute thought—a single, simple thought of prayer. After experimenting with various short scriptures and petitions, this is the form that emerged: "Lord Jesus Christ, Son of God, have mercy on me." It called the Jesus Prayer.

The prayer is drawn from Gospels, from passages where people called on Jesus for mercy: the ten lepers who cried, "Jesus, Master, have mercy on us" (Luke 17:13), the Canaanite woman who said, "have mercy on me, O Lord, son of David." (Mt 15:22), and blind Bartimaeus, who said, "Jesus, Son of David, have mercy on me!" (Mk 10:47). In Jesus' parable, the publican "would not even lift his eyes to heaven but beat his breast, saying, 'God be merciful to me a sinner!'" (Luke 18:13). These requests for mercy aren't like a criminal begging a judge for lenience, but are stories of people in need asking for the Lord's tender mercy.

I've been saying the Jesus Prayer for fifteen years now, and have found that it has greatly increased my ability to sense the presence and voice of the Lord. Mostly, it gets rid of the clutter. Instead of being blindsided by thoughts that carry me away into the past or future, I am able to size up the thought and decide whether or not I want to give it my time. The Jesus Prayer strengthens the part of your mind that observes your mind, building an entryway, as it were, where thoughts must prove their validity before being invited in. At all times, the inner you rests in the presence of our Lord, the light that drives away all darkness.

As we said, the goal is to pray constantly, but you can't begin by doing anything all of the time; you have to begin by doing it *some* of the time, and gradually build up. The advice about acquiring the habit of this Prayer hasn't

changed for 1500 years. Set aside a bit of time each day when you will do nothing but say the Prayer—even just ten minutes a day. Sit quietly, close your eyes, and begin repeating the prayer inside. The ancient sources speak of “bringing the mind into the heart,” but you must keep in mind that “mind” and “heart” don’t mean “reason” and “emotion” in the ancient texts. (As best I can tell, the notion that we are divided into “head” and “heart” arose in the West in the Middle Ages. It’s not biblical and, I’ve become convinced, not true.) In the ancient writings about the Jesus Prayer, the “mind” is the receptive intelligence, the understanding or comprehension. It is always hungry for something to take in, and restless. During prayer practice, discipline that hungry mind to keep returning to gaze at the Lord. Deny it anything other than the words of the Prayer to think about. As St. Paul said, “Take every thought captive to obey Christ” (2 Cor 10:5). You will find this impossible at first, but very gradually you will make headway. Those who stick with it report that, over time, there is a nearly physical sensation of the prayer activity move from buzzing around the top of your head, to being lodged securely at your physical center, the chest or heart. (This has nothing to do with emotions; the Prayer is a mental exercise, but it does, of course, produce better control over negative emotions.)

I wondered at first how it was possible to be praying all the time when I had so many other things to think about and accomplish. I found that it works by utilizing a layer of your awareness, not your entire awareness. It is like having a friend along as you go through your day. The presence of your silent friend wouldn’t limit your ability to concentrate and handle the demands of daily life, but it would give them a different color or flavor. In this case, the best of Friends provides tranquility, perspective, love for the unlovely, patience, and good humor.

But the purpose of the Jesus Prayer is not tranquility or inner healing; the purpose is to bring you into the presence of Christ. He is all our joy. I think it is wise that the Prayer asks for mercy, to remind us of the necessity of humility, rather than the narcissism that can accompany the self-designation “spiritual.” So the Jesus Prayer is not an end in itself, but a way of training the mind to remain always in his presence, no matter what else life brings. As the anonymous pilgrim says, in the 19<sup>th</sup> century Russian text *The Way of a Pilgrim*, “Sometimes my heart would feel as if it were bursting with joy, so light was it and full of freedom and consolation. Sometimes I would feel a burning love towards Jesus Christ and all of God’s creatures...Sometimes, by invoking the name of Jesus, I was overcome with happiness, and from then on I knew the meaning of these words, ‘The Kingdom of God is within you.’”

**KIDS IN CHURCH**—*via e-mail from Shelley Hill in Alaska*

3-year-old Reese: 'Our Father,  
Who does art in heaven,  
Harold is His name.  
Amen.'

A little boy was overheard praying:  
'Lord, if you can't make me a better boy, don't worry about it.  
I'm having a real good time like I am.'

After the christening of his baby brother in church, Jason sobbed all the way home in the back seat of the car.

His father asked him three times what was wrong.  
Finally, the boy replied, 'That preacher said he wanted us brought up in a Christian home, and I wanted to stay with you guys.'

One particular four-year-old prayed, 'And forgive us our trash baskets as we forgive those who put trash in our baskets.'

A Sunday school teacher asked her children as they were on the way to church service, 'And why is it necessary to be quiet in church?'  
One bright little girl replied, 'Because people are sleeping.'

A mother was preparing pancakes for her sons, Kevin 5, and Ryan 3.  
The boys began to argue over who would get the first pancake.  
Their mother saw the opportunity for a moral lesson. 'If Jesus were sitting here, He would say, 'Let my brother have the first pancake, I can wait.'  
Kevin turned to his younger brother and said, ' Ryan, you be Jesus!'

A father was at the beach with his children when the four-year-old son ran up to him, grabbed his hand, and led him to the shore where a seagull lay dead in the sand.

'Daddy, what happened to him?' the son asked.  
'He died and went to Heaven,' the Dad replied.  
The boy thought a moment and then said, 'Did God throw him back down?'

A wife invited some people to dinner.  
At the table, she turned to their six-year-old daughter and said, 'Would you like to say the blessing?'  
'I wouldn't know what to say,' the girl replied.  
'Just say what you hear Mommy say,' the wife answered.



The daughter bowed her head and said, 'Lord, why on earth did I invite all these people to dinner?'

## **SHROUD OF TURIN: AN ICON OF THE MYSTERY OF EASTER SATURDAY**

*VATICAN CITY, 2 MAY 2010 (VIS)* - At the end of his meeting with some 20,000 young people, the Holy Father travelled by car to the cathedral of Turin where he venerated the Holy Shroud which is on public display from 10 April to 23 May.

The Pope was received by the pastor and the canons of the metropolitan chapter. He paused in adoration before the Eucharist in the chapel of the Blessed Sacrament before moving on to the high altar where he venerated the Holy Shroud.

The Holy Father then read out a special mediation entitled "The Mystery of the Holy Shroud", which is the subtitle of the main theme of the exposition: "Passio Christi - Passio hominis".

"The Holy Shroud", said the Pope, "is the icon of this mystery. ... It is, in fact, a burial cloth which covered the body of crucified man, corresponding in every detail to what the Gospels tell us about Jesus. ... Easter Saturday is the day in which God is hidden. ... In our time, and especially having traversed the last century, humankind has become particularly receptive to the mystery of Easter Saturday. The concealment of God is part of the spirituality of modern man, essentially, almost unconsciously, like an ever-expanding emptiness in the heart. ... Following the two world Wars, the concentration camps, the gulags, Hiroshima and Nagasaki, our age has increasingly become an Easter Saturday. The darkness of that day is a call to everyone who questions themselves about life, particularly to us as believers. We too are involved in this darkness.

"Yet nonetheless the death of the Son of God, of Jesus of Nazareth, has an opposing aspect, one that is completely positive, a source of consolation and of hope", the Holy Father added. "And this leads me to think that the Holy Shroud is like a photograph, which has both a 'positive' and a 'negative'. This is, in fact, true: the darkest mystery of the faith is at the same time the brightest sign of a limitless hope. Easter Saturday is the 'no-man's-land' between death and resurrection, but then the One entered this 'no-man's-land', and crossed it with the signs of His Passion for mankind".

"In that 'time-beyond-time' Jesus Christ 'descended to Hades'. ... God-made-man reached the point of entering into the extreme and absolute solitude of

man, where no ray of love reaches, where total abandonment reigns, where there is no word of comfort: 'Hades'. Jesus Christ, by dwelling in death, crossed the threshold of this ultimate solitude in order to lead us to cross it with Him. ... Human beings live because they are loved and can love. And if love has penetrated even into the place of death, then life has arrived there too. In the hour of extreme solitude we will never be alone: 'Passio Christi - Passio hominis'.

"This is the mystery of the Holy Shroud! It was from there, from the darkness of the death of the Son of God, that the light of a new hope shone forth: the light of the Resurrection. And I feel that, looking at this sacred cloth with the eyes of faith, something of this light is perceptible. ... The power of the Shroud is this: from the face of this 'Man of suffering' who bears on himself the passion of men of all times and places, including our passions, sufferings, difficulties and sins, ... there emerges a solemn majesty, a paradoxical lordship".

"How does the Holy Shroud speak?" Pope Benedict asked. "It speaks with blood, and blood is life. The Shroud is an icon written in blood; the blood of man who has been whipped, crowned with thorns, crucified and wounded in the right side. The image on the Shroud is that of a dead man, but the blood speaks of his life. Each trace of blood speaks of love and of life. ... It is like a spring murmuring in silence, and we can perceive it, hear it, in the silence of Easter Saturday".

Having concluded his meditation, Benedict XVI greeted cloistered nuns from various orders present in the diocese, and members of the committee of the Holy Shroud. He then moved on to the Little House of Divine Providence where, at 6.30 p.m. in the church of Cottolengo, he met with sick people.

PV-ITALY/

VIS 20100503 (740)

A comment reported in today's [03 May 2010] "daily devotion" on the Portland, Maine, TV station, Channel 6: **"We could take a cue from Orthodoxy, whose priests stand with their backs to their congregation, leading a liturgy that is neither clever nor impassioned, but simply beautiful, like stone smoothed by centuries of rhythmic tides. It's an austere ritual, in the sense of—there's nothing new here; it's sublime, in the sense of - creating a clearer view into Heaven. The priest can be any priest. Who he is, what he looks like, how he speaks, and what he thinks matter little. He hasn't written the service that he**

**officiates. It isn't about him or his prowess. He's an interchangeable functionary draped in brocaded robes, obscured by incense, and, as such, never points to himself, a flawed human, pointing ever and only to the Perfection of the Mysterious Divine. That is the role of every priest or preacher—invisibility, while making God seen."**

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**REMINDERS: NO KNEELING until the Kneeling Prayers of Pentecost Sunday. We can now sing “Vechnaya Pam’yat” at the end of a Parastas or during a funeral service. However, we do not say the prayer to the Holy Spirit “O Heavenly King” until Pentecost Sunday.**