



Holy Ghost Orthodox Church

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GREAT AND HOLY WEEK

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 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, Archimandrite Lev, Father Taras Naumenko, Father Nestor Kowal, Father Gabriel Rochell, Father Bill & Pani-Matka Sonia Diakiw, Pani-Matka Linda Oryhon, Father Paul Bigelow, Father Tim Tomson, Protodeacon Mykola Dilendorf, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, 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, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Jeff Walewski [thyroid cancer], Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, 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, Doris Artman, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch

Vaughn, Bob C., Allie—young girl with leukemia, Heather Kramer, Jane Wartinbee, Carmen Talmonti, Matthew—20-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof, David Buchholz, Yvonne Christy, Myron & Barbara Spak, Pete Niederberger, Jasmine Walker, Julia Duda, Lisa Pandle, Fred DeNorscia, Kris & Julie Hanczar, John Kennedy, Lloyd Sheakley [Pani Gina's uncle], Diane McDaniel, Loretta, Nancy, Carol, & Michael Sheliga, Gaelle Kelly Irma McDivitt, Sandy Gardner, Richard Trinclisti, Robin Young, and Daria Masur. ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

Please remember James John Logue, George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and 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!

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 Eighth Grade and Matt’s Sixth 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 17 Divine Liturgy of Saint John Chrysostom 10:30 AM
PALM SUNDAY—ENTRANCE OF OUR LORD INTO JERUSALEM
SAINT JOSEPH THE HYMNOGRAPHER OF SICILY; SAINT GEORGE-MONK OF MOUNT MALEON IN PELOPONNESUS; SAINT ZOSIMAS-MONK OF PALESTINE; VIRGIN-MARTYR PHERBUTHA OF PERSIA, HER SISTER, AND SERVANTS; SAINT JOSEPH THE MUCH-AILING OF THE PERCHEVSKY LAVRA

*******Page 171 in the Black Divine Liturgy Books*******

Tone 6

Philippians 4:4-9

John 12:1-18

Wednesday, April 20	Holy Unction	6:30 PM
Thursday, April 21	12 Passion Gospels	6:30 PM
Friday, April 22	Plaschenytsia	7:00 PM
Saturday, April 23	Anticipation Obedntiza	10:30 AM
	Paschal Nocturnes & Matins	7:00 PM
Sunday, April 24	PASCHAL DIVINE LITURGY	10:30 AM
PASCHA—THE RESURRECTION OF OUR LORD AND GOD AND SAVIOR JESUS CHRIST		
*****Page 179 in the Black Divine Liturgy Books*****		
<i>Paschal Tone</i>		
Acts 1:1-8		
John 1:1-17		
Sunday, May 1	Divine Liturgy of Saint John Chrysostom	10:30 AM
ANTIPASCHA—SAINT THOMAS SUNDAY		
SAINT JOHN-DISCIPLE OF SAINT GREGORY OF DECAPOLIS; MARTYRS VICTOR, ZOTICUS, ZENO, ACINDYNUS, & SEVERIAN OF NICOMEDIA; SAINT COSMAS-BISHOP OF CHALCEDON & HIS FELLOW-ASCETIC SAINT AUXENTIUS; NEW-MARTYR JOHN YANITSKY		
<i>Tone 1</i>		
Acts 5:12-20		
John 20:19-31		
<i>Litany in Blessed Memory of Catherine & Nicholas Behun—Behun Family</i>		
<i>Parastas in Blessed Memory of Maxine Kitch—Tom & Joyce Hinchman & Family</i>		

BULLETIN INSERT FOR 17 APRIL 2011

PALM SUNDAY

ENTRANCE OF OUR LORD INTO JERUSALEM

SAINT JOSEPH THE HYMNOGRAPHER OF SICILY; SAINT GEORGE-MONK OF MOUNT MALEON IN PELOPONNESUS; SAINT ZOSIMAS-MONK OF PALESTINE; VIRGIN-MARTYR PHERBUTHA OF PERSIA, HER SISTER, AND SERVANTS; SAINT JOSEPH THE MUCH-AILING OF THE PERCHEVSKY LAVRA

*******PAGE 170 IN THE BLACK LITURGY BOOKS*******

A brother said to Abba Serapion, "Give me a word." The old man said to him, "What shall I say to you? You have taken the livelihood of widows and orphans and put it on your shelves." For he saw that they were full of books.

Easter in the Liturgical Year

Protopresbyter Alexander Schmemmann

In the center of our liturgical life, in the very center of that time which we measure as year, we find the feast of Christ's Resurrection. What is Resurrection? Resurrection is the appearance in this world, completely dominated by time and therefore by death, of a life that will have no end. The one who rose again from the dead does not die anymore. In this world of ours, not somewhere else, not in a world that we do not know at all, but in our world, there appeared one morning Someone who is beyond death and yet in our time. This meaning of Christ's Resurrection, this great joy, is the central theme of Christianity and it has been preserved in its purity by the Orthodox Church. There is much truth expressed by those who say that the real central theme of Orthodoxy, the center of all its experience, the frame of reference of everything else, is the Resurrection of Christ.

The center, the day, that gives meaning to all days and therefore to all time, is that yearly commemoration of Christ's Resurrection at Easter. This is always the end and the beginning. We are always living after Easter, and we are always going toward Easter. Easter is the earliest Christian feast. The whole tone and meaning of the liturgical life of the Church is contained in Easter, together with the subsequent fifty-day period, which culminates in the feast of the Pentecost, the coming down of Holy Spirit upon the Apostles. This unique Easter celebration is reflected every week in the Christian Sunday, which we call in Russian "Voskresenie" (Resurrection Day). If only you would take some time to read the texts of Sunday Matins you would realize, though it may seem strange to you, that every Sunday we have a little Easter. I say "Little Easter," but it is really "Great Easter." Every week the Church comes to the same central experience: "Having seen Thy Resurrection..." Every Saturday night when the priest carries the Gospel from the altar to the center of the church, after he has read the Gospel of the Resurrection, the same fundamental fact of our Christian faith is proclaimed: Christ is risen! St. Paul says: "If Christ is not risen, then your faith is in vain." There is nothing else to believe. This is the real center, and it is only in reference to Easter as the end of all natural time and the beginning of the new time in which we as Christians have to live that we can understand the whole liturgical year. If you open a calendar, you will find all our Sundays are called Sundays after Pentecost, and Pentecost itself is fifty days after Easter. Pentecost is the fulfillment of Easter. Christ ascended into heaven and sent down His Holy Spirit. When He sent down His Holy Spirit into the world, a new society was instituted, a body of people, whose life, though it remained of this world and was shared in its

life, took on a new meaning. This new meaning comes directly from Christ's Resurrection. We are no longer people who are living in time as in a meaningless process, which makes us first old and then ends in our disappearance. We are given not only a new meaning in life, but even death itself has acquired a new significance. In the Troparion at Easter we say, "He trampled down death by death." We do not say that He trampled down death by the Resurrection, but by death. A Christian still faces death as a decomposition of the body, as an end; yet in Christ, in the Church, because of Easter, because of Pentecost, death is no longer just the end but it is the beginning also. It is not something meaningless which therefore gives a meaningless taste to all of life. Death means entering into the Easter of the Lord. This is the basic tone, the basic melody of the liturgical year of the Christian Church. Christianity is, first of all, the proclamation in this world of Christ's Resurrection. Orthodox spirituality is paschal in its inner content, and the real content of the Church life is joy. We speak of feasts; the feast is the expression of joyfulness of Christianity.

The only real thing, especially in the child's world, which the child accepts easily, is precisely joy. We have made our Christianity so adult, so serious, so sad, so solemn that we have almost emptied it of that joy. Yet Christ Himself said, "Unless you become like children, you will not enter the Kingdom of God." To become as a child in Christ's terms means to be capable of that spiritual joy of which an adult is almost completely incapable. To enter into that communion with things, with nature, with other people without suspicion of fear or frustration. We often use the term "grace." But what is grace? Charisma in Greek means not only grace but also joy. "And I will give you the joy that no one will take away from you..." If I stress this point so much, it is because I am sure that, if we have a message to our own people, it is that message of Easter joy which finds its climax on Easter night. When we stand at the door of the church and the priest has said, "Christ Is Risen," then the night becomes in the terms of St. Gregory of Nyssa, "lighter than the day." This is the secret strength, the real root of Christian experience. Only within the framework of this joy can we understand everything else.

A brother questioned Abba Poemen in these words, "What does the Scripture mean: 'See that none of you repays evil for evil?'" The old man said to him, "Passions work in four stages: first, in the heart; secondly, in the face; thirdly, in words; and fourthly, it is essential not to render evil for evil in deeds. If you can purify your heart, passion will not come into your expression; but if it comes into your face, take care not to speak; but if you do speak, cut the conversation short in case you render evil for evil."

Many years ago the hieromonk Matheos lived in a small room where he prayed unceasingly, near the place where the bones of the deceased fathers of St. Anne's (Skete, on Mt. Athos) were kept. One day he heard a noise coming from the charnel-house. He opened the door and what did he see but a group of handsome young men, some of whom were carrying away bones from that place and taking them elsewhere. Others were bringing bones from elsewhere and placing them in the ossuary. Father Matheos wondered in amazement, but his wonderment was resolved by one of the glorious youths.

"Why are you amazed, Father Matheos?" he asked. "We are God's angels and have been ordered by the Theotokos to do what you see us doing."

Then he continued, "We are transferring here the bones of those people whose minds were constantly on Mount Athos and their wish was to end their days here, but they did not manage it. We are placing their bones here so that they will be resurrected in this place on the Day of the Second Coming of Christ. And the other bones which you see us transferring away from here are to be placed in the world. These are the relics of those monks who were here only in body while their minds were with the world. They wanted to be in contact with relatives and other worldly people. So they will not be resurrected on the Holy Mountain on Judgment Day, but the world instead. *from An Athonite Gerontikon*

When our soul has no love for Christ, we are like ships that have no fuel, no gas in their engines. We must always remember Christ with love. Then our soul will leap for joy. *Elder Amphilochios of Patmos, +1970*

It was said of Abba Agathon that he forced himself to fulfill all the commandments. When he sailed in a vessel he was the first to handle the oars and when the brethren came to see him he laid the table with his own hands, as soon as they had prayed, because he was full of the love of God. When he was at the point of death he remained three days with his eyes fixed, wide-open. The brethren roused him saying, "Abba Agathon, where are you?" He replied, "I am standing before the judgment seat of God." They said, "Are you not afraid, Father?" He replied, "Until this moment, I have done my utmost to keep the commandments of God; but I am a man; how should I know if my deeds are acceptable to God?" The brethren said to him, "Do you not have confidence in all that you have done according the law of God?" The old man replied, "I shall have no confidence until I meet God. Truly the judgment of God is not that of man." When they wanted to question him further, he said to them, "Of your charity, do not talk to me

any more, for I have no more time." And so he died with joy. They saw him depart like one greeting his dearest friends. He preserved the strictest vigilance in all things, saying, "Without great vigilance a man does not advance in even a single virtue."

archived as a blog at: <http://wordfromthedesert.squarespace.com/>

HOLY WEEK SCHEDULE

Wednesday, April 20	Holy Unction	6:30 PM
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Friday, April 22	Plaschenytsia	7:00 PM
Saturday, April 23	Anticipation Obednitza	10:30 AM
	Paschal Nocturnes & Matins	7:00 PM
Sunday, April 24	PASCHAL DIVINE LITURGY	10:30 AM

PASCHA

**THE RESURRECTION OF OUR LORD AND GOD
AND SAVIOR JESUS CHRIST**

*****BLESSING OF BASKETS AFTER DIVINE LITURGY*****