



## **Holy Ghost Orthodox Church**

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**CHRIST IS RISEN! INDEED HE IS RISEN!**

**\*\*\*\*\*No Kneeling until Pentecost!\*\*\*\*\***

**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, Josephine Repa, Mckayla, Rachel, Tony Butecoff, Carl Reed, and Daria Masur. ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

**NOTICE: WE WILL HOLD OUR ANNUAL PARISH MEETING AFTER THE OBEDNITZA NEXT SUNDAY, MAY 15. PLEASE PLAN TO ATTEND, BRING YOUR IDEAS, AND SUPPORT OUR PARISH FAMILY!**

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, May 8**                      **Divine Liturgy of Saint John Chrysostom**                      **10:30 AM**  
**THIRD SUNDAY OF PASCHA—SUNDAY OF THE MYRRH-BEARING WOMEN**

**SAINTED MYRRH-BEARING WOMEN; JOSEPH OF ARIMETHEA & NICODEMUS; SAINTS  
MARY & MARTHA-SISTERS OF SAINT LAZARUS; HOLY APOSTLE AND EVANGELIST  
MARK**

**MOTHERS' DAY**

*Tone 2*

Acts 6:1-7

Gospel Mark 15:43-16:8

*Litany in Blessed Memory of all deceased Mothers, Grandmothers, etc.—Fr. Bob  
Parastas in Blessed Memory of John Batch—Harry Batch*

**Sunday, May 15**

**OBEDNITZA**

**10:30 AM**

**FOURTH SUNDAY OF PASCHA—SUNDAY OF THE PARALYTIC  
RIGHTEOUS TABITHA; TRANSLATION OF THE RELICS OF MARTYR ABRAMIUS OF  
BULGARIA; SAINT ATHANASIUS THE GREAT-ARCHBISHOP OF ALEXANDRIA;  
MARTYRS HESPERUS, ZOE, AND THEIR SONS CYRIACUS & THEODULUS AT  
ATTALIA; SAINT BORIS/MICHAEL-PRINCE OF BULGARIA**

**\*\*\*\*\*ANNUAL PARISH MEETING\*\*\*\*\***

*Tone 3*

Acts 9:32-42

John 5:1-15

*Litany in Blessed Memory of Charles Cherepko, Anna Metrick, Bogdan Mural,  
Khouria Joanne Abdalla, Katherine Thomson, Walter Golofski, Jr., Joseph Baloga,  
Anna Vangrin, Anthony Notaro, & Esther Tylavsky—Fr. Bob*

**Sunday, May 22**

**Divine Liturgy of Saint John Chrysostom**

**10:30 AM**

**FIFTH SUNDAY OF PASCHA—SUNDAY OF THE SAMARITAN WOMAN  
PROPHET ISAIAH; MARTYR CHRISTOPHER OF LYCIA & WITH HIM MARTYRS  
CALLINICA & AQUILINA; TRANSLATION OF THE RELICS OF SAINT NICHOLAS THE  
WONDERWORKER FROM MYRA TO BARI**

*Tone 4*

Acts 11:19-26, 29-30

John 4:5-42

**BULLETIN INSERT FOR 08 MAY 2011  
SUNDAY OF THE MYRRH-BEARING WOMEN  
THIRD SUNDAY AFTER PASCHA  
SAINTED MYRRH-BEARING WOMEN; JOSEPH OF  
ARIMETHEA & NICODEMUS; SAINTS MARY & MARTHA-  
SISTERS OF SAINT LAZARUS; HOLY APOSTLE AND  
EVANGELIST MARK  
MOTHERS' DAY**

**Christ is Risen! Indeed He is Risen!  
Христос воскрес! Воистину воскрес!**

**Χριστός ανέστη! Ἀληθῶς ανέστη! (Khristós Anésti! Alithós Anésti!)**

***Hristos a înviat! Adevărat a înviat!***

**!قام المسیح! قام حقا (al-Masīḥ qām! Ḥaqqan qām!)**

**Kristo Amefufukka! Kweli Amefufukka**

**TROPARION OF THE RESURRECTION—TONE 2**

When Thou didst descend to death, O Life Immortal,  
Thou didst slay hell with the splendor of Thy Godhead!  
And when from the depths Thou didst raise the dead,  
All the powers of heaven cried out:  
O Giver of Life! Christ our God! Glory to Thee!

**TROPARION OF THE RIGHTEOUS JOSEPH—TONE 2**

The noble Joseph, when he had taken down Thy most pure body from the tree  
Wrapped it in fine linens and anointed it with spices,  
And placed it in a new tomb.  
But Thou didst rise on the third day, O Lord,  
Granting the world great mercy.

Glory to the Father, and to the Son, and to the Holy Spirit.

**TROPARION OF THE MYRRH-BEARING WOMEN—TONE 2**

The angel came to the myrrh-bearing women at the tomb and said:  
Myrrh is meet for the dead; but Christ has shown Himself a stranger to corruption!  
So proclaim: The Lord is risen, granting the world great mercy.

Now and ever, and unto ages of ages. Amen.

**KONTAKION—TONE 2**

Thou didst command the Myrrhbearers to rejoice, O Christ!  
By Thy Resurrection, Thou didst stop the lamentation of Eve, O God!  
Thou didst command Thy apostles to preach: The Savior is Risen!

**PROKEIMENON—TONE 6**

**READER:** O Lord, save Thy people and bless Thine inheritance.

**PEOPLE:** O Lord, save Thy people and bless Thine inheritance.

**READER:** To Thee, O Lord, will I call. O my God, be not silent to me.

**PEOPLE:** O Lord, save Thy people and bless Thine inheritance.

**READER:** O Lord, save Thy people.

**PEOPLE: And bless Thine inheritance.**

**ALLELUIA VERSES—TONE 8**

Lord, Thou wast favorable to Thy land; Thou didst restore the fortune of Jacob.

Mercy and truth have met; righteousness and peace have kissed each other.

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

**The angel cried unto Mary, who was full of Grace  
Hail, oh pure virgin, oh pure virgin  
once again I hail Thee  
Thy Son has risen from His three days in the grave,  
and He has raised the dead with Him,  
Oh rejoice, all ye people.**

**Oh shine with clear radiance, shine on new Jerusalem  
For the glory of the Lord is shining up on you.  
Rejoice! Rejoice! now and be joyful--oh Zion, and though  
oh pure one and adorable birthgiver of God,  
in the rising again of HIM who was born of Thee.**

**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!**

It is the Pascha; the Pascha of the Lord...O You, Who are truly all in all! The joy, the honor, the food and the delight of every creature; through You the shadows of death have fled away, and life is given to all, the gates of heaven are flung open. God becomes man and man is raised up to the likeness of God.

O divine Pascha! O Pascha, light of new splendor, the lamps of our souls will no more burn out. The flame of grace, divine and spiritual, burns in body and soul, nourished by the resurrection of Christ.

We beg You, O Christ, Lord God, eternal king of the spiritual world, stretch out Your protecting hands over Your holy Church and over your holy people; defend them, keep them, preserve them.

Raise up Your standard over us and grant that we may sing with Moses the song of victory, for Yours is the glory and the power for all eternity!  
Amen.  
*Hippolytus of Rome, 3rd century*

## **Protopresbyter Alexander Schmemmann Easter in the Liturgical Year**

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.

It is appropriate and necessary that at the time the "mystery" (the Creed) is handed over (to catechumens), the "resurrection of the dead" is included.

For at the time we make the confession of faith at holy baptism, we say that we expect the resurrection of the flesh. And so we believe. Death overcame our forefather Adam on account of his transgressions and like a fierce wild animal it pounced on him and carried him off amid lamentation and loud wailing. Men wept and grieved because death ruled over all the earth. But all this came to an end with Christ. Striking down death, he rose up on the third day and became the way by which human nature would rid itself of corruption. He became the first born of the dead, and the first fruits of those who have fallen asleep. We who came afterward will certainly follow the first fruits. He turned suffering into joy, and we cast off our sackcloth. We put on the joy given by God so that we can rejoice and say, "where is your victory, O death?"

*St. Cyril of Alexandria—Commentary on Isaiah 3.1.25*

Peaceful, night-time prayer is of great assistance with its calmness and is also more efficacious for our spiritual development, just as the silent, night-time rain is of great benefit to growing plants. *Elder Paisios of the Holy Mountain*

Joseph was amazed as he saw what was supernatural. He understood, O Virgin, the rain upon the fleece in thy conception without seed. And he understood the bush that burned without fire and was unconsumed, And Aaron's rod, which blossomed. Indeed, thy betrothed and guardian cried out to the priests: "A virgin gives birth, and after the birth remains a virgin." *St. Romanos the Melodist, 6th century from the kontakion, On the Annunciation*

The life which we live in this world has its attractiveness because of a certain measure in its beauty and its harmony with all these inferior objects that are beautiful. Human friendship is also a nest of love and gentleness because of the unity it brings about between many souls. Yet sin is committed for the sake of all these things and others of this kind when, in consequence of an immoderate urge towards those things which are at the bottom end of the scale of good, we abandon the higher and supreme goods, that is You, Lord God, and Your truth and Your law. These inferior goods have their delights, but are not comparable to my God who has made them all. It is in Him that the just person takes delight. He is the joy of those who are true of heart. *Blessed Augustine of Hippo, Confessions 2.10 commemorated 15 June (commemorated in the west, 28 August)*



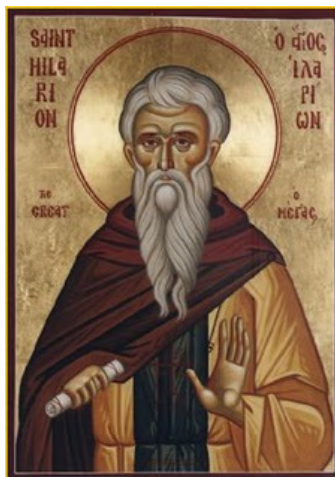
Give thanks in this manner. First, over the cup: 'We give thanks to thee, (eucharistoumen soi) our Father, for the holy vine of thy son David, which thou hast made known to us through Jesus thy Son: thine be the glory forever.' Then over the broken bread: 'We give thanks to thee, our Father, for the life and knowledge which thou didst make known to us through Jesus thy Son: thine be the glory forever. As this broken bread was scattered upon the mountains and was gathered together and became one (loaf), so let thy Church be gathered together from the ends of the earth into thy Kingdom: for thine is the glory and the power through Jesus Christ forever and ever.' *The Didache 9.1-4 (c. 90-100 AD)*

Surely it is quite obvious and unmistakable, that the Only-begotten became like us, became, that is, a complete man, that he might free our earthly body from the alien corruptions which had been brought into it. He descended to become identical with us, in respect of the conditions of life, accommodating himself through the unity of Word and flesh: he made the human soul his own, thus making it victorious over sin, coloring it, as it were, with the dye of his steadfastness and immutability of his own nature. By becoming the flesh of the Word, who gives life to all things, this flesh triumphs over the power of death and destruction... He is, so to speak, the root and the first fruits of those who are restored in the Spirit to newness of life, to immortality of the body, to certainty and security of divinity, so that he may transmit this condition to the whole of humanity by participation, and as an act of grace.

*St. Cyril of Alexandria, de incarnatione unigeniti dialogus (PG 75) St. Cyril of Alexandria, commemorated 9 June troparion and icon at:*

<http://www.comeandseeicons.com/c/cap25.htm>

## **To Forgive Is More Admirable Than To Fast**



By St. Nikolai Velimirovich

There is heroism above heroism and asceticism above asceticism. St. Epiphanius of Cyprus invited Hilarion the Great to dinner and in order to show the greatest hospitality to his distinguished guest, placed fried chicken on the table and offered it to him. Hilarion said to him: "Forgive me, but ever since I was tonsured a monk, I have eaten nothing butchered." To that Epiphanius replied: "And I, ever since I was tonsured a monk, have never lay down in bed until I first forgave my enemy." Amazed, Hilarion said: "Your virtue is greater than mine, O holy master!" This is a great lesson for all of us. Fasting is an admirable thing but it is more admirable to forgive insults. Through fasting, man is preparing for charity but, by forgiving insults, man shows charity. Fasting precedes forgiveness but fasting alone, does not save without forgiveness.

*Via Fr. George L. Livanos, Ekonomos Presbyter  
All Saints Greek Orthodox Church, Canonsburg, PA*

Spiritual Counsels of the Blessed Elder Paisios the Athonite +1994  
*That Spiritual Bravery removes all fear of any danger or crisis*

[Part 1 of 4]

"We mustn't lose our cool at critical times...No matter what is happening, we must pray, think and act. The best way is to try to face a difficult situation by spiritual means. But today, unfortunately, we lack both types of bravery—both the spiritual and the natural. Spiritual bravery is born out of sanctity, and a boldness towards God, that enables us to overcome a difficulty by spiritual means. Natural bravery helps us maintain our composure and avoid cowardice in time of danger."

Once St. Silouanos met an ascetic who had the gift of compassion and shed many tears every day when he thought of the Lord's Passion and Crucifixion.

"Is it good to pray for the dead?" the saint asked him.

He sighed and replied, "If I could only bring everyone out of hell! Then I would be very happy." He made a motion as if to gather wheat, and began to weep. *from An Athonite Gerontikon*

Abba Poemen said to Abba Joseph, "Tell me how to become a monk." He said, "If you want to find rest here below, and hereafter, in all circumstances say, 'Who am I?' and do not judge anyone."

Amma Syncretica said, "Just as a treasure that is exposed tarnishes and loses its value, so a virtue which is known vanishes; just as wax melts when it is near fire, so the soul is destroyed by praise and loses all the results of its labor."

### **Happy Mother's Day**

"A mother is the truest friend we have, when trials heavy and sudden, fall upon us; when adversity takes the place of prosperity; when friends who rejoice with us in our sunshine desert us; when trouble thickens around us, still will she cling to us, and endeavor by her kind precepts and counsels to dissipate the clouds of darkness, and cause peace to return to our hearts."

Lord Robert Baden-Powell

**Happy Mother's Day... May God bless all our Mothers!**

**THANK YOU!** Between the Lenten Ecumenical Service and the "kissing the cross collections" we gathered \$244 in donations for the Westmoreland County Red Cross for the tornado victim relief fund. In addition, we collected \$33 last week to donate to the southern US tornado victims, and will continue this for the next two weeks. May God reward you a thousand-fold for your kindness to those in need.

**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.**