



Holy Ghost Orthodox Church

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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, Archbishop Antony, Bishop Robert, Father Jakiw Norton, Father Dragan Filipović, Father Stevo Rocknage, Father Paul Stoll, Father Igor Soroka, Father Michael Mihalick [MS], Father Joseph Kopchak, Father Cuthbert Jack, Father Elias Warnke, Archimandrite Lev, Father Nestor Kowal, Father Paul Bigelow, Father Emilian Balan, Father Silouan Rolando, Hieromonk Vasyl (Janick), Father Stephen Ivanoff, Deacon Dennis Lapushanski, Joshua Agosto and his family, Mike Holupka, Eva Malesnick, Stella Peanoske, Joe Nezolyk, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, Evelyn Misko, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, 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, 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, Robert Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, George & Mika Rocknage, Robert McKivitz, Liz Obradovich, Liz, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Peter Natishan, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Brandi Thomas, Eleanor Kelly, Bryan, Doris Artman, Nancy Barylak, Khrystyna Chorniy, Anthony Cormier [4-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, Matthew—21-year-old with cancer, Nicholas Orlando, Mary Ann Kuznik, Michael Woloschak, Michael Pryhodzenko, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Yvonne Christy, Myron & Barbara Spak, Pete Niederberger, Julia

Duda, Lisa Pandle, Kris & Julie Hanczar, John Kennedy, Lloyd Sheakley [Pani Gina's uncle], Diane McDaniel, Loretta, Nancy, Carol, & Michael Sheliga, Gaelle Kelly Irma McDivitt, Robin Young, Mckayla, Rachel, Carl & Margaret Reed, Theodore Demopoulos, Jillian Bowman [10-year old with cancer], Lydia Wilson, Robert Pointon, Walter Cecelia, John Persico, Jeff Miller, Mary Kernick, Glenn Miller, Jean Marie, Evan Elliott, Donna & Walter McCrackin, Shirley Tkacik, Sabrina Sudol, Doug Smith [Millie Kerr's son-in-law], Bonnie Blair [Pani Gina's mother], Mel & Charlotte Malik, Paula Pasquinelli, David Hoenshell, Barbara Macino, Shelley Hill, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Helen Bozo, June Miller, Corey Guich, Monica Salvatore, Glenda Tickerhoof, Eugene Blair, Robert Vangrin, Juliana Leis, and Daria Masur. ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

REMINDER: NO KNEELING until the Kneeling Prayers of Pentecost!

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 Debbie Paouncic’s class. THANK YOU ALL FOR YOUR HELP!

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 22 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
SECOND SUNDAY OF PASCHA, ANTIPASCHA-SUNDAY OF SAINT THOMAS; MARTYR EUPSYCHIOUS OF CAESAREA IN CAPPADOCIA; MARTYRS DESH-BISHOP, MIARIABUS-PRESBYTER, AND 270 MARTYRS WITH THEM IN PERSIA; HIEROMARTYR BADEMUS/VADIM-ARCHIMANDRITE OF PERSIA

Tone 1

Acts 5:12-20

John 20:19-31

Litany in Blessed Memory of Martha Batch—Harry Batch & Family

Sunday, April 29 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
THIRD SUNDAY OF PASCHA, SUNDAY OF THE MYRRH-BEARING WOMEN, RIGHTEOUS JOSEPH OF ARIMATHEA, & NICODEMUS; SAINTS MARY & MARTHA-SISTERS OF SAINT LAZARUS; VIRGIN-MARTYRS AGAPE, IRENE, & CHIONIA IN ILLYRIA; MARTYRS LEONIDAS, CHARISSA, NICE, GALINA, CALLISTA, NUNECHIA, BASILISSA, THEODORA, & IRENE OF CORINTH

Tone 2

Acts 6:1-7

Mark 15:43-16:8

Litany in Blessed Memory of Nicholas & Catherine Behun—Behun Family

Sunday, May 6 **Divine Liturgy of Saint John Chrysostom** **10:30 AM**
FOURTH SUNDAY OF PASCHA, SUNDAY OF THE PARALYTIC; RIGHTEOUS TABITHA; TRANSLATION OF THE RELICS OF MARTYR ABRAMIUS OF BULGARIA; HOLY GLORIOUS GREAT-MARTYR, VICTORY-BEARER, AND WONDERWORKER GEORGE; MARTYR ALEXANDRIA THE EMPRESS-WIFE OF EMPEROR DIOCLETIAN; MARTYRS ANATOLIUS & PROTOLEON-SOLDIERS CONVERTED BY WITNESSING THE MARTYRDOM OF SAINT GEORGE

Tone 3

Acts 9:32-42, Acts 12:1-11

John 5:1-15, John 15:17-16:2

Litany in Blessed Memory of Charles Cherepko, Anna Metrick, Bogdan Mural, Khorja Joanne Abdalla, Katherine Tomson, Walter Golofski, Jr., Joseph Baloga, Anna Vangrin, Anthony Notaro, Esther Tylavsky, Evdokia “Josephine” Repa—Fr. Bob Parastas in Blessed Memory of John Batch—Harry Batch

BULLETIN INSERT FOR 22 APRIL 2012
SECOND SUNDAY OF PASCHA, ANTIPASCHA-SUNDAY OF SAINT THOMAS; MARTYR EUPSYCHIOUS OF CAESAREA IN CAPPADOCIA; MARTYRS DESH-BISHOP, MIARIABUS-PRESBYTER, AND 270 MARTYRS WITH THEM IN PERSIA; HIEROMARTYR BADEMUS/VADIM-ARCHIMANDRITE OF PERSIA

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 احيى سمل! ماق اق ح (al-Masīḥ qām! Ḥaqqan qām!)
Kristo Amefufukka! Kweli Amefufukka

TROPARION—TONE 7

From the sealed tomb, Thou didst shine forth, O Life!
Through closed doors Thou didst come to Thy disciples, O Christ God!
Renew in us, through them, an upright spirit,
By the greatness of Thy mercy, O Resurrection of all!

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

Thomas touched Thy life-giving side with an eager hand, O Christ God,
When Thou didst come to Thy apostles through closed doors.
He cried out with all: Thou art my Lord and my God!

PROKEIMENON—TONE 3

READER: Great is our Lord and abundant in power. His understanding is beyond measure.

PEOPLE: Great is our Lord and abundant in power. His understanding is beyond measure.

READER: Praise the Lord! For it is good to sing praises to our God!

PEOPLE: Great is our Lord and abundant in power. His understanding is beyond measure.

READER: Great is our Lord and abundant in power.

PEOPLE: His understanding is beyond measure.

ALLELUIA VERSES

Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior!

For the Lord is a great God, and a great King above all the earth.

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 HYMN

Praise the Lord, O Jerusalem! Praise your God, O Zion!



The Hermitage of the Holy Cross is a men's monastery in the Russian Orthodox Church Abroad. Our growing community is located in the hills of West Virginia, near the town of Wayne. Glory to God for all things!

Christ is Risen!

Христос Воскресе!

Χριστός Ανέστη!

!ماق حي سمل!

O Death, where is thy sting?

O Hell, where is thy victory?

Christ is risen, and thou art overthrown!

Christ is risen, and the demons are fallen!

Christ is risen, and the angels rejoice!

Christ is risen, and life reigns!

Christ is risen, and not one dead remains in the grave.

For Christ, being risen from the dead, is become the first-fruits of those who have fallen asleep.

To Him be glory and dominion unto ages of ages.

Amen.

- from the Paschal Homily of St. John Chrysostom

Pascha of Incorruption



Above Icon: The Anastasis fresco in the parekklesion of the Church of the Holy Saviour in Chora

Now I am no longer frightened by death, for I have seen the victory over corruption. I also see a different law other than the law of life working in me—I see the law of death and corruption. I see how sin reigns over me at times. But I know that this reign has been shaken, that my situation is not hopeless. I can now hope for victory, I can hope to overcome sin, I can hope for freedom from slavery to corruption. Now I can look with joy upon the *podvig* of struggle with sin and passions, for the enemy has been conquered many times by ascetical strugglers. The saints of God shine in the heavens of the Church like stars—those who lived on the earth, conquered sin, attained purity and chastity, which is incorruption, and therefore departed rejoicing upon the way of all the earthly. Incorruption, that is, purity and chastity, gives joy.

Blessedness is not an external reward... Blessedness is the inner consequence of virtue. Virtue is a healthy soul, and a healthy person is always happier than a sick one. My sinful illness is curable—the resurrection of Christ convinces me of this. To me is opened the blessedness of paradise. Let no one lament his poverty when entering the Kingdom of all! Joy has come to all, because hope for incorruption, for redemption from sinful corruption, has also come. Christ God has brought us out of death into life. Egypt is left behind, Pharaoh has perished, and the Promised Land and incorrupt Kingdom lay ahead—where there are many abodes, and where the rejoicing is endless! Pascha of incorruption! Salvation of the world!

Christ is Risen!

From [*Pascha of Incorruption*](#) by New Hieromartyr Hilarion (Troitsky),
Archbishop of Verey

Bright Week



Resurrection of Christ

Bright Week or **Renewal Week** (in Greek: *Διακαινήσιμος εβδομάδα*, *Diakainisimos*) is the first week following the Resurrection of Our Lord and Savior Jesus Christ, which is celebrated each year at Pascha. It ends the following Sunday, the Sunday of St. Thomas. For Orthodox Christians Bright Week begins a period of celebration that continues for fifty days until Pentecost.

This celebration includes the practice of the faithful joyously greeting each other with the salutation of *Christ is Risen*, followed by the response *Indeed He is Risen* or *Truly He is Risen*, as the whole of creation is renewed by Our Lord and Savior. The services of Bright Week are done with the Royal Doors fully open. This unblocked view of the altar symbolizes the open door of Christ's empty tomb as well as the rent veil of the Jewish Temple, which was torn apart at the moment Christ died.

The entire week is considered to be one continuous day and the main reason why fasting is completely prohibited to all Orthodox during the week.

Funeral services

If it is necessary to conduct a funeral during Bright Week, this service follows the format for Paschal Matins, with only a few funeral hymns being chanted. It is held that those Orthodox Christians who die in penitence during this time are released from the bonds of their sins and are accepted into the Kingdom of Heaven.



Church of the Holy Savior, Constantinople

In John Damascene we find lines which sum up the development of the theme of the descent of Christ into Hades in Eastern patristic writings of the 2nd - 8th centuries:

The soul [of Christ] when it is deified descended into Hades, in order that, just as the Sun of Righteousness rose for those upon the earth, so likewise He might bring light[28] to those who sit under the earth in darkness and the shadow of death: in order that just as he brought the message of peace to those upon the earth, and of release to the prisoners, and of sight to the blind[29], and became to those who believed the Author of everlasting salvation and to those who did not believe, a denunciation of their unbelief, so He might become the same to those in Hades: That every knee should bow to Him, of things in heaven, and things in earth and things under the earth[30]. And thus after He had freed those who has been bound for ages, straightway He rose again from the dead, showing us the way of resurrection[31].

According to John Damascene, Christ preached to all those who were in hell, but His preaching did not prove salutary for all, as not all were capable of responding to it. For some it could become only 'a denunciation of their disbelief', not the cause of salvation. In this judgement, Damascene actually repeats the teaching on salvation articulated not long before him by Maximus the Confessor. According to Maximus, human history will be accomplished when all without exception will unite with God and God will become 'all in all'[32]. For some, however, this unity will mean eternal bliss, while for others it will become the source of suffering and torment, as each will be united with God 'according to the quality of his disposition' towards God[33]. In other words, all will be united with God, but each will have his own, subjective, feeling of this unity, according to the measure of the closeness to God he has achieved. Along a similar line, John Damascene understands also the teaching on the descent to Hades: Christ opens the way to paradise to all and calls all to salvation, but the response to Christ's call may lie in either consent to follow Him or voluntary rejection of salvation. Ultimately it depends on a person, on his free choice. God does not save anybody by force, but calls everybody to salvation: 'Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him'[34]. God knocks at the door of the human heart rather than breaks into it.

In the history of Christianity an idea has repeatedly arisen that God predestines some people for salvation and others to perdition. This idea, based as it is on the literary understanding of the words of St. Paul about predestination, calling and justification[35], became the corner-stone of the theological system of the Reformation, preached with particular consistency by John Calvin[36]. Eleven centuries before Calvin, the Eastern Christian tradition in the person of John Chrysostom expressed its view of predestination and calling. 'Why are not all saved?' Chrysostom asks. 'Because... not only the call [of God] but also the will of those called is the cause of their salvation. This call is not coercive or forcible. Every one was called, but not all followed the call'[37]. Later Fathers, including Maximus and John Damascene, spoke in the same spirit. According to their teaching, it is not God who saves some while ruining others, but some people follow the call of God to salvation while others do not. It is not God who leads some from hell while leaving others behind, but some people wish while others do not wish to believe in Him.

The teaching of the Eastern Church Fathers on the descent of Christ into Hades can be summed up in the following points:

- 1) the doctrine of the descent of Christ into Hades was commonly accepted and indisputable;
- 2) the descent into Hades was perceived as an event of universal significance, though some authors limited the range of those saved by Christ to a particular category of the dead;
- 3) the descent of Christ into Hades and His resurrection were viewed as the accomplishment of the 'economy' of Christ the Saviour, as the crown and outcome of the feat He performed for the salvation of people;
- 4) the teaching on the victory of Christ over the devil, hell and death was finally articulated and asserted;
- 5) the theme of the descent into Hades began to be viewed in its mystical dimension, as the prototype of the resurrection of the human soul.

Excerpted from: Christ the Conqueror of Hell, The Descent of Christ into Hades in Eastern and Western Theological Traditions by Bishop Hilarion Alfeyev. Entire article appears here: <http://orthodoxeurope.org/page/11/1/5.aspx>

Dates for Easter In Gregorian dates

| Year | <u>Western</u> | <u>Eastern</u> | Year | <u>Western</u> | <u>Eastern</u> |
|-------------|-----------------------|-----------------------|-------------|-----------------------|-----------------------|
| 2012 | April 8 | April 15 | 2018 | April 1 | April 8 |
| 2013 | March 31 | May 5 | 2019 | April 21 | April 28 |
| 2014 | April 20 | | 2020 | April 12 | April 19 |
| 2015 | April 5 | April 12 | 2021 | April 4 | May 2 |
| 2016 | March 27 | May 1 | 2022 | April 17 | April 24 |
| 2017 | April 16 | | | | |

Easter and the holidays that are related to it are *moveable feasts*, in that they do not fall on a fixed date in the Gregorian or Julian calendars (both of which follow the cycle of the sun and the seasons). Instead, the date for

Easter is determined on a lunisolar calendar similar to the Hebrew calendar. The First Council of Nicaea (325) established the date of Easter as the first Sunday after the full moon (the Paschal Full Moon) following the northern hemisphere's vernal equinox. Ecclesiastically, the equinox is reckoned to be on 21 March (even though the equinox occurs, astronomically speaking, on 20 March in most years), and the "Full Moon" is not necessarily the astronomically correct date.

In Western Christianity, using the Gregorian calendar, Easter always falls on a Sunday between 22 March and 25 April, inclusively. The following day, Easter Monday, is a legal holiday in many countries with predominantly Christian traditions.

Eastern Christianity bases its calculations on the Julian Calendar. Due to the 13 day difference between the calendars between 1900 and 2099, 21 March corresponds, during the 21st century, to 3 April in the Gregorian Calendar. Easter therefore varies between 4 April and 8 May on the Gregorian calendar (the Julian calendar is no longer used as the civil calendar of the countries where Eastern Christian traditions predominate). Among the Oriental Orthodox some churches have changed from the Julian to the Gregorian calendar and the date for Easter as for other fixed and moveable feasts is the same as in the Western church.

The precise date of Easter has at times been a matter for contention. At the First Council of Nicaea in 325 it was decided that all Christian churches would celebrate Easter on the same day, which would be computed independently of any Jewish calculations to determine the date of Passover. It is however probable (though no contemporary account of the Council's decisions has survived) that no method of determining the date was specified by the Council. Epiphanius of Salamis wrote in the mid-4th century: *...the emperor...convened a council of 318 bishops...in the city of Nicea...They passed certain ecclesiastical canons at the council besides, and at the same time decreed in regard to the Passover that there must be one unanimous concord on the celebration of God's holy and supremely excellent day. For it was variously observed by people...*

In the years following the council, the computational system that was worked out by the church of Alexandria came to be normative. It took a while for the Alexandrian rules to be adopted throughout Christian Europe, however. The Church of Rome continued to use an 84-year lunisolar calendar cycle from the late 3rd century until 457. It then switched to an adaptation by Victorius of Aquitaine of the Alexandrian rules. Because this Victorian cycle differed from the Alexandrian cycle in the dates of some of the Paschal Full Moons, and because it tried to respect the Roman custom of fixing Easter to the Sunday in the week of the 16th to the 22nd of the lunar month (rather than the 15th to the 21st as at Alexandria), by

providing alternative "Latin" and "Greek" dates in some years, occasional disagreements from the date of Easter as fixed by Alexandrian rules continued. The Alexandrian rules were adopted in their entirety in the 6th century. From this time, therefore, all disputes between Alexandria and Rome as to the correct date for Easter cease, as both churches were using identical tables.

Early Christians in Britain and Ireland also used an 84-year cycle. From the 5th century onward this cycle set its equinox to March 25th and fixed Easter to the Sunday falling in the 14th to the 20th of the lunar month inclusive. This 84-year cycle was replaced by the Alexandrian method in the course of the 7th and 8th centuries. Churches in western continental Europe used a late Roman method until the late 8th century during the reign of Charlemagne, when they finally adopted the Alexandrian method. Since 1582, when the Catholic Church adopted the Gregorian calendar while the Eastern Orthodox and most Oriental Orthodox Churches retained the Julian calendar, the date on which Easter is celebrated has again differed.

How precious the gift of the Cross, how splendid to contemplate! In the Cross there is no mingling of good and evil, as in the tree of paradise: it is wholly beautiful to behold and good to taste. The fruit of this tree is not death but life, not darkness but light. This tree does not cast us out of Paradise, but opens the way for our return.

This was the tree on which Christ, like a king on a chariot, destroyed the devil, the Lord of death, and freed the human race from his tyranny.

This was the tree upon which the Lord, like a brave warrior wounded in his hands, feet and side, healed the wounds of sin that the evil serpent had inflicted on our nature. A tree once caused our death, but now a tree brings life. Once deceived by a tree, we have now repelled the cunning serpent by a tree. What an astonishing transformation! That death should become life; that decay should become immortality; that shame should become glory! Well might the holy Apostle exclaim: "Far be it from me to glory except in the Cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world!" The supreme wisdom that flowered on the Cross has shown the folly of worldly wisdom's pride. The knowledge of all good, which is the fruit of the Cross, has cut away the shoots of wickedness. ***St Theodore the Studite (759–826)***

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.