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CHRIST IS RISEN! INDEED HE IS RISEN!

*******HAPPY MOTHER'S DAY!!!*******

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Archbishop Jovan, Bishop Robert, Father Jakiw Norton, Father Dragan Filipović, Father Stevo Rocknage, Father Paul Stoll, Father Igor Soroka, Father Joseph Kopchak, Father Cuthbert Jack, Father Elias Warnke, Father Nestor Kowal, Father Paul Bigelow, Father Emilian Balan, Father John Nakonachny, Deacon Dennis Lapushanski, Protopresbyter Peter Hotrovich, Protodeacon Joseph Hotrovich, Pani-Dobrodijka Sonia Diakiw, Joshua Agosto and his family, Mike Holupka, Eva Malesnick, Stella Peanoske, Joe Nezolyk, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, 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, Ethel Thomas, Donna, Erin, Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, Michelle Corba Kapeluck, Linda Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, George & Mika Rocknage, Robert McKivitz, Liz Obradovich, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Andrew Mark Olynnyk, Deborah Finley, Claire Senita, Eleanor Kelly, Bryan, Doris Artman, Nancy Barylak, Patrick Keenan, Khrystyna Chorniy, Anthony Cormier, 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, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, 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, Theresa Ditto, Mary Ann Musial, Mary Pelino, Yvonne Christy, Myron & Barbara Spak, Pete Niederberger, Julia Duda, Lisa Pandle, Kris & Julie Hanczar, John Kennedy, Diane McDaniel, Loretta, Nancy, Carol, & Michael Sheliga, Gaelle Kelly, Irma McDivitt, Robin Young, Mckayla, Rachel, Carl & Margaret Reed, Theodore Demopoulos, Jillian Bowman, Lydia Wilson, Robert Pointon, Walter Cecelia, John Persico, Jeff Miller, Mary Kernick, Glenn Miller, Jean Marie, Donna & Walter McCrackin, Doug Smith [Millie Kerr's son-in-law], Bonnie & Eugene Blair [Pani Gina's parents], Mel & Charlotte Malik, Paula Pasquinelli, David Hoenshell, Barbara Macino, Shelley Hill, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Helen Bozo, Corey Guich, Robert Vangrin, Juliana Leis, Susan "Billie" Mason, Pauline Witkowsky, Sera White, LuAnne [Mike Horvath's daughter], Donald Griffey, Deborah Smith, Nancy & Eric Dunik, Julian Stroz [child with cerebral palsy], Thomas Stutzman, Dr. Kirsten Ream, Patricia Corey, Michelle, Katie Swarm, Richard Dunst, Michelle, Jamie Gardner, Patrick, Linda Morris, Howard Simpson, Ronald Graham [Evelyn's nephew], Chris, Pastor Ed Bowen, David Hiles, Karen Johnson, Jennifer, Ann Quinn—knee surgery, Cher Mount, Frank & Janet Horrell, Jim Wandling, Susan Bertram, Rita McConnell, Millie Kerr, Stancy Popichak [Fr. Bob's mom], Gail, Pete Special, 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 PENTECOST!

PRAYER LIST: Please help update our prayer list. If you or someone you know no longer needs to be on the prayer list or if there is someone who needs to be on the list please let Father Bob know. Remember—Prayers are ALWAYS FREE! Thank you!

Please remember 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 ask 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 12 **Divine Liturgy of Saint John Chrysostom 10:30 AM**
ANTIPASCHA; SECOND SUNDAY OF PASCHA; SAINT THOMAS SUNDAY; NINE
MARTYRS AT CYZICUS: THEOGNES, RUFUS, ANTIPATER, THEOSTICHUS,
ARTEMAS, MAGNUS, THEODOTUS, THAUMASIUS, & PHILEMON; SAINT MEMNON
THE WONDERWORKER OF CORFU

*******HAPPY MOTHER'S DAY!!!*******

Tone 1

Acts 5:12-20

John 20:19-31

Litany in Blessed Memory of His Beatitude, Metropolitan Constantine, Charles Cherepko, Anna Metrick, Bogdan Mural, Khouria Joanne Abdalah, Katherine Tomson, Walter Golofski, Jr., Joseph Baloga, Anna Vangrin, Anthony Notaro, Esther Tylavsky, Evdokia Josephine Repa, & Daniel J. Pysh, Jr., all deceased mothers, grandmothers, great-grandmothers

Parastas in Blessed Memory of Floarea, Dumitru, & Family; Sofia, Alin, & Family; Giorgiana, Elionora, Gaai Goodrich & Family—Father Emilian

SUNDAY, MAY 19 **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 AND
MARTHA-SISTERS OF SAINT LAZARUS; RIGHTEOUS JOB THE LONG-SUFFERING;
MARTYRS BARBARUS THE SOLDIER, BACCHUS, CALLIMACHUS, & DIONYSIUS IN
MOREA; MARTYR BARBARUS THE FORMER ROBBER IN EPIRUS; SAINT JOB-
ABBOT & WONDERWORKER OF POCHIAV

Tone 2

Acts 6:1-7

Mark 15:43-16:8

Litany in Blessed Memory of All Deceased Veterans—for Memorial Day
Parastas in Blessed Memory of His Beatitude, Metropolitan Constantine—1 year anniversary

SUNDAY, MAY 26 **NO SERVICES IN SLICKVILLE**
FOURTH SUNDAY OF PASCHA; SYNAXIS OF THE CARPATHO-RUSYN SAINTS;
RIGHTEOUS TABITHA; TRANSLATION OF THE RELICS OF MARTYR ABRAMIUS OF
BULGARIA; VIRGIN-MARTYR GLYCERIA AT HERACLES AND WITH HER MARTYR
LAODICIUS HER JAILER; MARTYR ALEXANDER OF ROME; SAINT PAUSICACIUS-
BISHOP OF SYNNAHA; SAINT GEORGE THE CONFESSOR OF CONSTANTINOPLE

WITH HIS WIFE AND CHILDREN; TRANSLATION OF THE RELICS OF SAINT
MACARIUS-ARCHIMANDRITE OF OVRUCH & KANIV

Tone 3

Acts 9:32-42

John 5:1-15

BULLETIN INSERT FOR 12 MAY 2013

ANTIPASCHA; SECOND SUNDAY OF PASCHA; SAINT
THOMAS SUNDAY; NINE MARTYRS AT CYZICUS: THEOGNES,
RUFUS, ANTIPATER, THEOSTICHUS, ARTEMAS, MAGNUS,
THEODOTUS, THAUMASIUS, & PHILEMON; SAINT MEMNON
THE WONDERWORKER OF CORFU

*******HAPPY MOTHER'S DAY!!!*******

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! (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!

ХРИСТОС ВОСКРЕС! CHRIST IS RISEN!



"Christ is risen from dead, trampling down death by death and upon those in the tombs bestowing life."

My dear brothers in sisters in Christ!

May the light of Divine truth that shines in our hearts be ever brighter on this great and glorious Feast of Pascha. May our joy be so immense and the love that we share so complete that each and every person and all of creation will hear our hymn and know that *Christ is Risen! Truly He is Risen!*

У цей світлий день, "Його ж створив Господь" (Пс. 117: 24), дорогі брати і сестри, нехай наша великодня радість буде подякою Богу за Його любов до нас, Його багаті милості й щедроти! Нехай цю радість відчують усі, хто почують слова, великоднього вітання: *«Христос Воскрес!» — «Воістину Воскрес»!*

May each and every one of you, especially upon this Feast of Feasts, be filled with the light of the Resurrection of Christ. I pray that you will experience His light in your lives and that you will go forth into the world and shine His Light upon all of God's children, your brothers and sisters in His Name.

With prayers and words of the most joyous Paschal greeting:

CHRIST IS RISEN! INDEED HE IS RISEN!

His Grace Bishop Daniel

Consistory President

E-mail: VladykaDaniel@aol.com; Web: www.uocofusa.org; Facebook: www.facebook.com/uocofusa; Twitter: www.twitter.com/uocofusa

To the Reverend Clergy, the Monastics, the Parish Councils, the Distinguished Archons of the Ecumenical Patriarchate, the Day, Afternoon, and Church Schools, the Philoptochos Sisterhoods, the Youth, the Hellenic Organizations, and the entire Greek Orthodox Family Of the Holy God-Preserved Metropolis of Pittsburgh

PASCHAL MESSAGE 2013

Dearly beloved in the Lord,

Christ is Risen!

After His Resurrection from the dead, our Lord Jesus Christ's first greeting to the myrrh-bearing women was: "Rejoice!" Soon afterward, when He appeared to the Apostles, His first words were: "Peace be unto you!"

Peace and joy are the most immediate and profound results of the Resurrection. The Lord had died and His faithful followers were in a state of great confusion. It was as though all hope had perished for God's triumph over human wickedness, for the victory of good over evil. Life itself appeared hopeless and fear seemed to prevail. All that they could now expect was persecution at the hands of those who had crucified Christ.

Yet, the Resurrection was the clearest proclamation and strongest affirmation that nothing could ever separate or deprive the disciples—and us—from divine love and eternal life. In His rising from the tomb, Christ confirmed what He told His disciples on the eve of His Passion: "Take

courage. I have overcome the world.” (John 16.33) And, having convinced them of His Resurrection, having restored their security of peace and certainty of faith, He would command them: “As the Father has sent me, so I send you.” (John 20.21) What may previously have been inconceivable was now both feasible and imperative. It was faith alone, the overwhelming conviction that “Christ had risen from the dead, trampling down death by death and bestowing life to those in the tombs,” that empowered His disciples – and now empowers us - to become an invincible force capable of transforming a world of suffering and terror, a humanity of poverty and hunger, into a reality of hope and joy.

That is how the disciples went out to preach; nothing could stop them. And that is precisely how we are called to live; nothing can stop us. We are no longer defenseless or powerless. As St. John the Evangelist writes: “This is the message that we have heard and proclaim, that God is light and in Him there is no darkness” (1 John 1.5); and, “whoever is born of God overcomes the world.” (1 John 5.5)

The Resurrection changes our attitude toward humanity and the world. People’s lives become more precious and the world’s destiny becomes more profound. Thus, those of us who believe in the Resurrection become the ones to whom God entrusts the care of the whole world, to the least of our brothers and sisters, for God places His hope and love in us so that we can bear witness to the victory of life over death and of love over hatred.

May the light of our Risen Lord shine brightly inside and around all of you, for “Truly, Christ is Risen!”

Paternally yours in the Risen Lord,

/signed/ + **S A V A S**
Metropolitan of Pittsburgh



*Paschal Epistle of His Eminence, Hilarion,
Metropolitan of Eastern America and New York,
First Hierarch of the Russian Orthodox Church Outside of Russia*



Your Eminences, Fellow Hierarchs, God-loving monks and nuns, priests and deacons,
beloved in the Lord brothers and sisters!

Christ is Risen!

A wondrous energy lies hidden in these words and penetrates the whole soul: *Christ is Risen!* How joyous are these words for the soul of a Christian! Can more festive words than these be found in the entire human language? These joyous words were first uttered by the Angel to the Myrrh-bearers who had come to the life-bearing Tomb. With our mind's eye we see Christ Resurrected and hear His sweetest words to the Myrrh-bearers: *Rejoice!* (Matt. 23:9). The Resurrected Lover of Mankind directs the same joyful greeting to us: *Rejoice!*

With Paschal jubilation I greet all of you with this radiant world-saving triumph of Christ's Resurrection! Rejoice, and again I say, rejoice! May each one of you, partaking of the joy today of Christ's Church, overcome the sorrows and crosses you bear in life; overcome the despondency due to personal sinfulness, and the temptations and scandals which surround us. With a breath of festive compunction let us and those around us partake of the many faceted mercies and blessings of this all-good and radiant celebration. For the Feast of Pascha is not just another ordinary festival or proclamation of resurrection; it is not a mere promise of life eternal for people; it is the triumph and victory over all grief and anguish, over all sorrow and sadness of this earthly life.

May this Paschal joy, this triumph of life reign throughout our Russian Church Abroad, in each parish, in each monastery, in each family, so that "*the unity of the Spirit in the bond of peace*" (Eph. 4:3), spoken of by the Apostle, may be visible within our church life. And may whatever transpires among us be peaceful, amicable, cordial, and according to the precepts of the Church!

As St. John of Kronstadt expresses in his writings: "*May our joy of the Resurrection be rational, deep, holy, and dynamic. May it move us to greater love of the Resurrected One, to a life of holiness and mutual love.*" Amen.

With Paschal joy in the Resurrected Christ and a request for your prayers,

+Hilarion, Metropolitan of Eastern America and New York,

First Hierarch of the Russian Orthodox Church Outside of Russia, Pascha 2013



*Paschal Epistle of His Grace, Thomas,
Auxiliary Bishop of the Antiochian Diocese of Charleston, Oakland and the Mid-Atlantic*



Beloved brother Hierarchs, Reverend Clergy, God-fearing Monastics, and all my
Brothers and Sisters in Jesus Christ our True God:

Christ is risen! Indeed, He is risen!

When Christ had risen from the dead on the third day and had shown Himself alive to His disciples, He ascended into heaven. He remained immortal and bestowed on us, with complete assurance, resurrection, immortality and truly blessed, eternal, incorruptible life in heaven. By means of the one death and resurrection of His flesh, He healed our twofold death and freed us from the double captivity of soul and body. (St. Gregory Palamas, “On Holy and Great Saturday”)

The feast of Christ’s glorious resurrection is now finally here, and we experience the greatest of joy possible for human persons not only because the Founder of our faith has risen from the dead, but because of what the resurrection means in terms of His incarnation. Because He is man, He was able to die. And because He is God, He rises from the dead. But our joy comes not only from a contemplation of the mystery of His identity as the God-man, but from what the death and resurrection of the God-man mean for us and do for us who are dying not only physically but also spiritually. Because He is a man rising from the dead, if we partake of His resurrection, we also will finally overcome the death of the body. And because His resurrection is from the power of His divinity, the spiritual death that we suffer is also trampled down by the conquering Christ.

Thus, as St. Gregory Palamas says, “By means of the one death and resurrection of His flesh, He healed our twofold death and freed us from the double captivity of soul and body.” How great is the mystery of the death and rising of the Son of God Who is the Son of Man!

Yours in the Risen Christ,

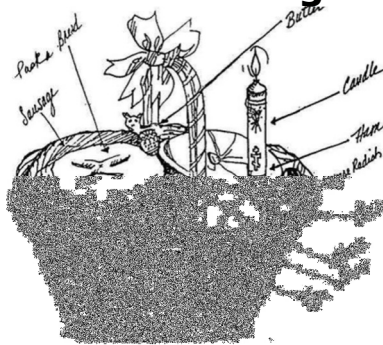
Rt. Rev. Bishop THOMAS (Joseph)

Auxiliary Bishop, Diocese of Charleston, Oakland, and the Mid-Atlantic

Besides loving each other, we must bear with each other and pardon, 'forgive them that trespass against us,' in order that our Heavenly Father may 'forgive us our trespasses,' (Matthew 6:14). Thus, with all your soul honor and love in every man the image of God, not regarding his sins, for God alone is Holy and without sin; and see how He loves us, how much He has created and still creates for us, punishing us mercifully and forgiving us bounteously and graciously. Honor the man also, in spite of his sins, for he can always amend. *St. John of Kronstadt, My Life in Christ*

Out of labor comes health, out of sweat salvation. Beware lest, from your wish to keep certain obligations, you break your obligation to God. Do not sink back. There is salvation; there is amendment. The doors are not yet shut; the Bridegroom hears. Make the effort. Jesus is merciful, the Kingdom is at hand. *St. Basil the Great*

A Visual Guide to Assembling a Paschal Basket



This Month's Orthodox Christian Fellowship Discussion Topic Hey OCF Chapter Presidents! Here is a great idea for a discussion topic for your OCF meetings this month!

Understanding Economia

When examining the Traditional Practice of the Orthodox Christian life in Jesus Christ, some people might simply describe it as very strict in comparison to other forms of Christianity. However, the Traditional rule of faith and the guidelines often associated with the practice of this life are not to be considered completely absolute for every individual person regardless of circumstance, and there are some parts that, at various parts of a person's life, might make the traditional or typical practice of the faith unnecessarily difficult or impossible to comply with, be it due to health issues, age concerns, environment, etc. In situations such as these, some "handling" or "managing" of those rules and guidelines may become necessary through the guidance of the church and our Spiritual Father. This is where "economia" comes into play. Under the guidance of a person's Spiritual Father, he or she may receive a blessing to gently alter a certain practice or behavior within the Orthodox Christian process of salvation

where such compliance might normally be unbearably difficult, if not impossible.

The members of your discussion group may have a varied background in economia. Some may have family members (or have personally) experienced the disposition of economia, while others may have never heard of the term before. Start off by coming up with a definition, and then start looking at situations where it may apply. More straightforward examples may include people eating meat during a fast after having surgery to keep up protein, eating before Divine Liturgy because of certain medications, or others. Work your way from the "simple" examples to more subtle ones. Also take some time to discuss what parts of church doctrine are not flexible, and what makes these parts different from those that are. Clergy will be particularly valuable assets to the discussion, as they likely are quite familiar with the subject and can also help to guide the group.

Orthodox faithful celebrate the Resurrection of Christ

BY JOHN E. USALIS (STAFF WRITER JUSALIS@REPUBLICANHERALD.COM)

Published: May 6, 2013



john e. usalis/staff photo—The Rev. Michael Danczak, pastor of St. George Ukrainian Orthodox Church, Minersville, blesses food brought to the church hall by parishioners after the Holy Pascha Divine Liturgy on Sunday. He blessed meats and dairy products that were not eaten during the Great Fast (Lent), but are allowed now after the Divine Liturgy.

MINERSVILLE - The faithful of St. George Ukrainian Orthodox Church and other Orthodox Christians in the region and around the world celebrated the Great and Holy Pascha - Easter - on Sunday, praising and commemorating the Resurrection of Jesus Christ.

The Rev. Michael Danczak, pastor, began the day by celebrating Resurrection Matins at 8 a.m., followed immediately by the Divine Liturgy about 45 minutes later.

The traditional Orthodox greeting of "Christ is Risen!" is offered from Holy Pascha through Pentecost, with the response being, "Indeed He is Risen!" Throughout the Divine Liturgy, the words "Christ is risen from the dead, trampling down death by death, and to those in the tombs bestowing life," were sung repeatedly to show the importance of the resurrection to mankind. The sung prayers during Matins and the Divine Liturgy were led by cantor Sharon Hopko, the parish's choir director.

The praying of the Resurrection Matins included the removal by Danczak of the Holy Shroud, a large cloth that depicts Jesus in the tomb

and is venerated by the faithful beginning on Good Friday. Its removal signifies that Jesus has risen and is no longer in the tomb.

The Matins service moved outside, with Danczak and church members processing three times around the church as the bells pealed loudly. The procession was led by U.S. Army Capt. Chase Kochkodin, who is home on leave. He carried a large cross around the church and was followed by altar server Jake Sekellick, who held a crucifix; Andrew Kuzio, carrying the Book of Gospels, and John Olenick Jr., who held the Icon of the Resurrection.

After that, Danczak and others went to the closed doors. He prayed briefly and knocked on the doors three times with the crucifix, after which everyone entered to complete Matins and begin the Divine Liturgy. The two Royal Doors at the center of the icon wall, or iconostasis, and the two deacon doors were opened and remained so throughout the service.

Danczak read the pastoral homily of St. John Chrysostom, one of the early church fathers, explaining, "This is the homily that properly sums up the Paschal season most effectively."

The final paragraph of St. John's homily read by Father was, "O Death, where is thy sting? O Hades, 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, has become the first-fruits of those who have fallen asleep. To Him be glory and might unto the ages. Amen."

Danczak also read the Gospel of St. John the Evangelist, with Sekellick standing before him with a large lighted candle. Behind him, three others stood - Kochkodin and Kuzio holding large candles and Olenick holding the trikiri, three candles connected to each other.

After the Gospel reading, Danczak spoke of the theological importance of the Gospel according to St. John, the first chapter of which was read at the Divine Liturgy.

"The prologue of the Gospel of St. John is probably the most concise statement of theology you'll ever see," he said. "It defines Jesus Christ. I couldn't do any better. I teach theology. I will fall back on this all the time. You can't say it any better. Today is the most beautiful day in the world. Every year we celebrate it. We're commemorating that action (by Jesus) which gave us the ability to enter Heaven."

Following the Divine Liturgy, a time of fellowship was held in the church hall with coffee and food brought in by parishioners. Danczak blessed the food - meats and dairy items - on which the faithful fasted during the Great Fast or Lent.

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Date: May 4, 2013

PRESIDENT OBAMA ISSUES STATEMENT FOR ORTHODOX CHRISTIANS AROUND THE WORLD

NEW YORK – The Greek Orthodox Archdiocese of America is pleased to announce the receipt of a very significant message and greeting from the President of the United States, Barack Obama, and the First Lady Michelle Obama, on the occasion of Orthodox Pascha (Easter). In his message, the President makes reference to the ordeals facing Orthodox Christians in the Middle East and North Africa and reaffirms his commitment to religious freedom as a universal human right.

The Statement of the President follows:

**THE WHITE HOUSE
Office of the Press Secretary
FOR IMMEDIATE RELEASE
May 4, 2013**

Statement by the President on the Occasion of Orthodox Easter

This weekend, Michelle and I extend our best wishes to members of the Orthodox Christian community here in America and around the world as they observe Holy Friday and the Feast of the Resurrection.

For millions of Orthodox Christians, this is a joyful time. But it's also a reminder of the sacrifice Christ made so that we might have eternal life. His decision to choose love in the face of hate; hope in the face of despair is an example we should always strive to follow. But it's especially important to remember this year, as members of the Orthodox community have been confronted with persecution and violence, particularly in the Middle East and North Africa. For centuries, the region and the world has been enriched by the contributions of Orthodox communities in countries like Egypt, Lebanon, Syria, and Iraq. As a nation, we reaffirm our commitment to protecting universal human rights including the freedom of religion. And in this season of hope and restoration, we celebrate the transformational power of sacrificial love.

Even when your body does nothing, sin can be active in your mind. When your soul inwardly repulses the evil one's attack by means of prayer, attention, remembrance of death, godly sorrow and mourning, the body, too, takes its

share of holiness, having acquired freedom from evil actions. This is what the Lord meant by saying that someone who cleans the outside of the cup has not cleansed it inside, but clean the inside and the whole cup will be clean (ct. Matt 23:25-26). *St. Gregory Palamas*, The Homilies, Vol. 1, St. Tikhon's Seminary Press

The People's Pascha

At the end of October in 1840, the celebrated author Hans Christian Andersen (famous for his fairy tales) left his native Denmark for an extended trip in the east. He wrote about his travels in his book *A Poet's Bazaar: a Journey to Greece, Turkey and Up the Danube*. Andersen was an experienced traveler, who had visited Italy some years before. In his latest memoir, he compared his experiences of Easter in both Rome and Greece in the following words: "The Catholic Easter in Italy, especially in Rome, is wonderful, fascinating! It is an uplifting sight on the vast square of St. Peter's to see the whole throng of people sink to their knees and receive the Blessing. The Easter Festival in poor Greece cannot be celebrated with such splendor. But having seen both, one comes to the conclusion that in Rome it is a festival which, in its splendor and glory, comes out of the Church to the people; whereas in Greece it is a festival which flows out from the hearts and minds of the people—from their whole way of life—and the Church is only one link, one strand."

Sometimes "outsiders" can see with greater clarity and objectivity than "insiders" can, and I think that in this case the non-Catholic and non-Orthodox Christian Andersen was onto the something. Andersen appreciated both the Catholic and the Orthodox Paschal celebrations, but he thought that the Catholic one "came out of the Church to the people", whereas the Orthodox one "flowed out from the hearts and minds of the people". In other words, both Easter festivals were like the churches which celebrated them, the Catholic Easter manifesting the clericalism which characterized the Catholic Church, and the Orthodox Pascha manifesting the popular spirit which characterizes Orthodoxy. In the Orthodox Church, Pascha "flows out from the hearts of the people." Clergy are involved, of course, since they too are part of the "People of God," the holy laos; hence, Pascha is primarily "the people's Pascha."

This popular spirit of Pascha reveals something fundamental about the Church's life, namely the reality that Saint Paul calls "the koinonia of the Spirit" (2 Corinthians 13:14, Philippians 2:1). The Greek term *koinonia* eludes easy translation. It is sharing, fellowship, joint participation, communion, an experience of the Spirit which is shared by all the faithful and which binds all of them together. In Philippians 2:1, Saint Paul groups it together with "encouragement in Christ", "incentive of love", and

“affection and sympathy” as inspirations and reasons for maintaining unity within the local church.

This is why it is so important for a community to travel together, with a sense of mutual belonging. We define ourselves not just in terms of our relationship to Christ, but also in terms of our relationship with one another; we serve Christ as our Lord, but as members of a particular community, as fellow-communicants with Sam and Suzy and Vladimir and Antonios whom we see at the chalice every Sunday. It is as a community that we journey through Lent; it is as a community that we experience the power and intensity of Holy Week. It is as this same community that we finally arrive together at our Paschal goal. Our weekly Sunday attendance at Liturgy and our annual experience of Great Lent and Holy Week all combine to meld us into one body, allowing us to experience the koinonia of the Spirit, and it is as this united body that we experience Pascha. Pascha “flows out from the hearts of the people” as Andersen noted because the koinonia of the Spirit has knit our hearts into one. The priest prays for this at the conclusion of every Anaphora: “Grant that with one mouth and one heart we may praise Thine all-honourable and majestic Name....” After Holy Week has reaches its climactic conclusion on the following Sunday, this prayer is abundantly answered, as the people’s Pascha flows out from this one heart. Andersen saw this when he visited “poor Greece” well over a century ago. It can be seen even today in Orthodox Christian parishes throughout the world.

When we are compelled by our conscience to accomplish all the commandments of God, then we shall understand that the law of the Lord is faultless (cf Ps 19:8 LXX). It is performed through our good actions, but cannot be perfected by men without God’s mercy. *St. Mark the Ascetic, The Philokalia, Vol 1*, Faber and Faber pg. 112

Poltava Ukrainian Dance Company Inc. invites all its friends and patrons to the 50th anniversary celebration on Sunday May 26, 2013, with a Concert at the Carnegie Free Library Music Hall at 2:30 in the afternoon, in Carnegie, PA. Tickets are \$10.00 for adults and \$5.00 for senior citizens, children under twelve are free.

We have enjoyed a 50-year collaboration with many churches in the tri state area, and with the League of Ukrainian Catholics at the Pittsburgh Folk Festival, we are proud of our accomplishments and would like to share our Joy with our hometown community and our Ukrainian friends. Please come to our concert and help us celebrate, Sunday May 26, at the Carnegie Free Library Music Hall.

Tickets are available from any Poltava Member, and will be sold at the door at no extra cost.

Next week we will give you more information about our 50th Banquet, so please listen to the Ukrainian Radio Program and our friends Michael Komichak, in English, and Oksana Lernatovych in Ukrainian, for further information

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.