



Holy Ghost Orthodox Church

714 Westmoreland Avenue

PO Box 3

Slickville, PA 15684-0003

[724] 468-5581

www.holyghostorthodoxchurch.org

Rev. Father Robert Popichak, Pastor

23 Station Street

Carnegie, PA 15106-3014

[412] 279-5640 home

[412] 956-6626 cell

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: 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 Olynyk, 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, Donald Griffey, Deborah Smith, Nancy & Eric Dunik, Julian Stroz [child with cerebral palsy], 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, 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 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 SYNNADE; 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

SUNDAY, JUNE 2 **Divine Liturgy of Saint John Chrysostom 10:30 AM**
FIFTH SUNDAY OF PASCHA; SUNDAY OF THE SAMARITAN WOMAN; MARTYR
THALELAEUS AT AEGAE IN CILICIA & COMPANIONS MARTYRS ALEXANDER &
ASTERIUS; MARTYR ASCAIAS OF EGYPT

Tone 4

Acts 11:19-26, 29-30

John 4:5-42

Litany in Blessed Memory of Ann Roman, Mary Maoli, Joe Karas, Walter Burlack,
Diane Waryanka, & Maxine Kitch—Fr. Bob

BULLETIN INSERT FOR 19 MAY 2013

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**

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!
!قام المسیح! قام حقًا! (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!

Dachau 1945: The Souls of All Are Aflame

By Douglas Cramer

In 1945, a Paschal Liturgy like no other was performed. Just days after their liberation by the US military on April 29, 1945, hundreds of Orthodox Christian prisoners at the Dachau concentration camp gathered to celebrate the Resurrection service and to give thanks.

The Dachau concentration camp was opened in 1933 in a former gunpowder factory. The first prisoners interred there were political opponents of Adolf Hitler, who had become German chancellor that same year. During the twelve years of the camp's existence, over 200,000 prisoners were brought there. The majority of prisoners at Dachau were Christians, including Protestant, Roman Catholic, and Orthodox clergy and

lay people. Countless prisoners died at Dachau, and hundreds were forced to participate in the cruel medical experiments conducted by Dr. Sigmund Rascher. When prisoners arrived at the camp they were beaten, insulted, shorn of their hair, and had all their belongings taken from them. The SS guards could kill whenever they thought it was appropriate. Punishments included being hung on hooks for hours, high enough that heels did not touch the ground; being stretched on trestles; being whipped with soaked leather whips; and being placed in solitary confinement for days on end in rooms too small to lie down in.

The abuse of the prisoners reached its end in the spring of 1945. The events of that Holy Week were later recorded by one of the prisoners, Gleb Rahr. Rahr grew up in Latvia and fled with his family to Nazi Germany when the Russians invaded. He was arrested by the Gestapo because of his membership in an organization that opposed both fascism and communism.

Originally imprisoned in Buchenwald, he was transported to Dachau near the end of the war. In fact, Rahr was one of the survivors of the infamous "death trains," as they were called by the American G.I.'s who discovered them. Thousands of prisoners from different camps had been sent to Dachau in open rail cars. The vast majority of them died horrific deaths from starvation, dehydration, exposure, sickness, and execution.

In a letter to his parents the day after the liberation, G.I. William Cowling wrote, "As we crossed the track and looked back into the cars the most horrible sight I have ever seen met my eyes. The cars were loaded with dead bodies. Most of them were naked and all of them skin and bones. Honest, their legs and arms were only a couple of inches around and they had no buttocks at all. Many of the bodies had bullet holes in the back of their heads."

Marcus Smith, one of the US Army personnel assigned to Dachau, also described the scene in his 1972 book, *The Harrowing of Hell*. Refuse and excrement are spread over the cars and grounds. More of the dead lie near piles of clothing, shoes, and trash. Apparently some had crawled or fallen out of the cars when the doors were opened, and died on the grounds. One of our men counts the boxcars and says that there are thirty-nine. Later I hear that there were fifty, that the train had arrived at the camp during the evening of April 27, by which time all of the passengers were supposed to be dead so that the bodies could be disposed of in the camp crematorium. But this could not be done because there was no more coal to stoke the furnaces. Mutilated bodies of German soldiers are also on the ground, and occasionally we see an inmate scream at the body of his former tormentor and kick it. Retribution!

Rahr was one of the over 4,000 Russian prisoners at Dachau at the time of the liberation. The liberated prisoners also included over 1,200

Christian clergymen. After the war, Rahr immigrated to the United States, where he taught Russian History at the University of Maryland. He later worked for Radio Free Europe. His account of the events at Dachau in 1945 begins with his arrival at the camp:

April 27th: The last transport of prisoners arrives from Buchenwald. Of the 5,000 originally destined for Dachau, I was among the 1,300 who had survived the trip. Many were shot, some starved to death, while others died of typhus...

April 28th: I and my fellow prisoners can hear the bombardment of Munich taking place some 30 km from our concentration camp. As the sound of artillery approaches ever nearer from the west and the north, orders are given proscribing prisoners from leaving their barracks under any circumstances. SS-soldiers patrol the camp on motorcycles as machine guns are directed at us from the watch-towers, which surround the camp.

April 29th: The booming sound of artillery has been joined by the staccato bursts of machine gun fire. Shells whistle over the camp from all directions. Suddenly white flags appear on the towers—a sign of hope that the SS would surrender rather than shoot all prisoners and fight to the last man. Then, at about 6:00 p.m., a strange sound can be detected emanating from somewhere near the camp gate which swiftly increases in volume... The sound came from the dawning recognition of freedom.

Lt. Col. Walter Fellenz of the US Seventh Army described the greeting from his point of view:

Several hundred yards inside the main gate, we encountered the concentration enclosure, itself. There before us, behind an electrically charged, barbed wire fence, stood a mass of cheering, half-mad men, women and children, waving and shouting with happiness—their liberators had come! The noise was beyond comprehension! Every individual (over 32,000) who could utter a sound, was cheering. Our hearts wept as we saw the tears of happiness fall from their cheeks.

Rahr's account continues:

Finally all 32,600 prisoners join in the cry as the first American soldiers appear just behind the wire fence of the camp. After a short while electric power is turned off, the gates open and the American G.I.'s make their entrance. As they stare wide-eyed at our lot, half-starved as we are and suffering from typhus and dysentery, they appear more like fifteen-year-old boys than battle-weary soldiers...

An international committee of prisoners is formed to take over the administration of the camp. Food from SS stores is put at the disposal of the camp kitchen. A US military unit also contributes some provision, thereby providing me with my first opportunity to taste American corn. By order of an American officer radio-receivers are confiscated from prominent

Nazis in the town of Dachau and distributed to the various national groups of prisoners. The news comes in: Hitler has committed suicide, the Russians have taken Berlin, and German troops have surrendered in the South and in the North. But the fighting still rages in Austria and Czechoslovakia...

Naturally, I was ever cognizant of the fact that these momentous events were unfolding during Holy Week. But how could we mark it, other than through our silent, individual prayers? A fellow-prisoner and chief interpreter of the International Prisoner's Committee, Boris F., paid a visit to my typhus-infested barrack—"Block 27"—to inform me that efforts were underway in conjunction with the Yugoslav and Greek National Prisoner's Committees to arrange an Orthodox service for Easter day, May 6th.. There were Orthodox priests, deacons, and a group of monks from Mount Athos among the prisoners.

But there were no vestments, no books whatsoever, no icons, no candles, no prosphoras, no wine... Efforts to acquire all these items from the Russian church in Munich failed, as the Americans just could not locate anyone from that parish in the devastated city. Nevertheless, some of the problems could be solved. The approximately four hundred Catholic priests detained in Dachau had been allowed to remain together in one barrack and recite mass every morning before going to work.

They offered us Orthodox the use of their prayer room in "Block 26," which was just across the road from my own "block."

The chapel was bare, save for a wooden table and a Czenstochowa icon of the Theotokos hanging on the wall above the table—an icon which had originated in Constantinople and was later brought to Belz in Galicia, where it was subsequently taken from the Orthodox by a Polish king. When the Russian Army drove Napoleon's troops from Czenstochowa, however, the abbot of the Czenstochowa Monastery gave a copy of the icon to czar Alexander I, who placed it in the Kazan Cathedral in Saint-Petersburg where it was venerated until the Bolshevik seizure of power. A creative solution to the problem of the vestments was also found. New linen towels were taken from the hospital of our former SS-guards. When sewn together lengthwise, two towels formed an epitrichilion and when sewn together at the ends they became an orarion. Red crosses, originally intended to be worn by the medical personnel of the SS guards, were put on the towel vestments.

On Easter Sunday, May 6th (April 23rd according to the Church calendar)—which ominously fell that year on Saint George the Victory-Bearer's Day—Serbs, Greeks and Russians gathered at the Catholic priests' barracks. Although Russians comprised about 40 percent of the Dachau inmates, only a few managed to attend the service. By that time "repatriation officers" of the special Smersh units had arrived in Dachau by

American military planes, and begun the process of erecting new lines of barbed wire for the purpose of isolating Soviet citizens from the rest of the prisoners, which was the first step in preparing them for their eventual forced repatriation.

In the entire history of the Orthodox Church there has probably never been an Easter service like the one at Dachau in 1945.

Greek and Serbian priests together with a Serbian deacon wore the make-shift "vestments" over their blue and gray-striped prisoner's uniforms. Then they began to chant, changing from Greek to Slavonic, and then back again to Greek. The Easter Canon, the Easter Sticheras—everything was recited from memory. The Gospel—"In the beginning was the Word"—also from memory.

And finally, the Homily of Saint John Chrysostom—also from memory. A young Greek monk from the Holy Mountain stood up in front of us and recited it with such infectious enthusiasm that we shall never forget him as long as we live. Saint John Chrysostomos himself seemed to speak through him to us and to the rest of the world as well! Eighteen Orthodox priests and one deacon—most of whom were Serbs—participated in this unforgettable service. Like the sick man who had been lowered through the roof of a house and placed in front of the feet of Christ the Savior, the Greek Archimandrite Meletios was carried on a stretcher into the chapel, where he remained prostrate for the duration of the service.

Other prisoners at Dachau included the recently canonized Bishop Nikolai Velimirovich, who later became the first administrator of the Serbian Orthodox Church in the US and Canada; and the Very Reverend Archimandrite Dionysios, who after the war was made Metropolitan of Trikkis and Stagnon in Greece. Fr. Dionysios had been arrested in 1942 for giving asylum to an English officer fleeing the Nazis. He was tortured for not revealing the names of others involved in aiding Allied soldiers and was then imprisoned for eighteen months in Thessalonica before being transferred to Dachau. During his two years at Dachau, he witnessed Nazi atrocities and suffered greatly himself. He recorded many harrowing experiences in his book *Ieroi Palmoi*. Among these were regular marches to the firing squad, where he would be spared at the last moment, ridiculed, and then returned to the destitution of the prisoners' block.

After the liberation, Fr. Dionysios helped the Allies to relocate former Dachau inmates and to bring some normalcy to their disrupted lives. Before his death, Metropolitan Dionysios returned to Dachau from Greece and celebrated the first peacetime Orthodox Liturgy there. Writing in 1949, Fr. Dionysios remembered Pascha 1945 in these words:

In the open air, behind the shanty, the Orthodox gather together, Greeks and Serbs. In the center, both priests, the Serb and the Greek. They

aren't wearing golden vestments. They don't even have cassocks. No tapers, no service books in their hands. But now they don't need external, material lights to hymn the joy. The souls of all are aflame, swimming in light. Blessed is our God. My little paper-bound New Testament has come into its glory. We chant "Christ is Risen" many times, and its echo reverberates everywhere and sanctifies this place.

Hitler's Germany, the tragic symbol of the world without Christ, no longer exists. And the hymn of the life of faith was going up from all the souls; the life that proceeds buoyantly toward the Crucified One of the verdant hill of Stein.

On April 29, 1995—the fiftieth anniversary of the liberation of Dachau—the Russian Orthodox Memorial Chapel of Dachau was consecrated. Dedicated to the Resurrection of Christ, the chapel holds an icon depicting angels opening the gates of the concentration camp and Christ Himself leading the prisoners to freedom. The simple wooden block conical architecture of the chapel is representative of the traditional funeral chapels of the Russian North. The sections of the chapel were constructed by experienced craftsmen in the Vladimir region of Russia, and assembled in Dachau by veterans of the Western Group of Russian Forces just before their departure from Germany in 1994. The priests who participated in the 1945 Paschal Liturgy are commemorated at every service held in the chapel, along with all Orthodox Christians who lost their lives "at this place, or at another place of torture."

This article originally appeared in AGAIN Magazine Vol. 26 No. 1, Spring 2004, published by Conciliar Press.

If we love Christ, all things will change in our lives. We do not love Him in order to receive some reward such as health. Rather we love Him out of gratitude, without thinking of anything, only of the love of God. Nor should we pray with any ulterior motive and say to God, 'Make such and such a person well, so that he may come close to You.' It is not right to point out ways and means to God. How can we presume to say to God, 'make me well'? What can we tell to Him who knows everything? Elder Porphyrios, Wounded by Love, pg. 229

You should continually and unceasingly call to mind all the blessings which God in His love has bestowed on you in the past, and still bestows for the salvation of your soul. You must not let forgetfulness of evil or laziness make you grow unmindful of these many and great blessings, and so pass the rest of your life uselessly and ungratefully. For this kind of continual recollection, pricking the heart like a spur, moves it constantly to confession and humility, to thanksgiving with a contrite soul, and to all forms of

sincere effort, repaying God through its virtue and holiness. In this way the heart meditates constantly and conscientiously on the words from the Psalms: 'What shall I give to the Lord in return for all His benefits towards me?' (Psalm 116:12)." From *St. Mark the Ascetic*, The Philokalia Vol. 1, Faber and Faber pg. 148

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.