



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 Strozh [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.

These three things God requires of all the baptized: right faith in the heart, truth on the tongue, temperance in the body. *St. Gregory the Theologian, Sayings of the Desert Fathers*

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 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

SUNDAY, JUNE 9 **Divine Liturgy of Saint John Chrysostom 10:30 AM**
SIXTH SUNDAY OF PASCHA; SUNDAY OF THE MAN BORN BLIND; HIEROMARTYR THERAPON-BISHOP OF SARDIS; VIRGIN-MARTYR THEODORA & MARTYR DIDYMUS THE SOLDIER OF ALEXANDRIA

Tone 5

Acts 17:1-15

John 11:47-57

THURSDAY, JUNE 13 ASCENSION OF OUR LORD AND SAVIOR JESUS CHRIST

BULLETIN INSERT FOR 26 MAY 2013

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

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 المسيح! قام حقاً (al-Masīḥ qām! Ḥaqqan qām!)

Kristo Amefufukka! Kweli Amefufukka

TROPARION—TONE 3

Let the Heavens rejoice! Let the earth be glad!
For the Lord has shown strength with His arm!
He has trampled down death by death!
He has delivered us from the depths of hell,
And has granted the world great mercy!

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

KONTAKION—TONE 3

By Thy Divine intercession, O Lord,
As Thou didst raise up the paralytic of old,
So raise up my soul, paralyzed by sins and thoughtless acts:
So that being saved I may sing to Thee:
Glory to Thy majesty, O Bountiful Christ!

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

KONTAKION—TONE 3

On this day Thou didst rise from the tomb, O Merciful One!
Leading us from the gates of death.

On this day Adam exults as Eve rejoices;
With the prophets and patriarchs
They unceasingly praise the divine majesty of Thy power!

PROKEIMENON—TONE 1

READER: Let Thy mercy, O Lord, be upon us as we have set our hope on Thee.

PEOPLE: Let Thy mercy, O Lord, be upon us as we have set our hope on Thee.

READER: Rejoice in the Lord, O you righteous! Praise befits the just.

PEOPLE: Let Thy mercy, O Lord, be upon us as we have set our hope on Thee.

READER: Let Thy mercy, O Lord, be upon us...

PEOPLE: As we have set our hope on Thee.

ALLELUIA VERSES—TONE 5

I will sing of Thy mercies, O Lord, forever; with my mouth I will proclaim Thy truth from generation to generation.

Thou hast said: Mercy will be established forever, and my truth will be prepared in the heavens.

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!

From Pascha to Pentecost

- The Church structures the journey from Pascha to Pentecost.
- The Church provides a continuous series of daily services intended to nourish the souls of believers and affect the world at large.
- Believers do well to be united with the Church from Pascha to Pentecost.
- Believers benefit from seeking nourishment daily from God's Holy Church.
- The Pentecostarion gives order to the journey from Pascha to Pentecost.
- Order is essential for the life in Christ.
- Believers need discipline to say "no" to sin and "yes" to Christ.
- Nourishment from Christ is necessary during times of temptation, frustration and when facing barriers to growth.
- Strength from Christ enables problems and difficulties to be overcome.
- Christ gives hope and light for the journey toward the Kingdom of God.
- The Resurrected Christ is the enduring source for hope and light.
- A consistent series of Sundays serve as guideposts from Pascha to Pentecost.
- Thomas Sunday and the following Sundays of the Myrrhbearers, the Paralytic, the Samaritan Woman, the Blind Man and the Fathers of the First Ecumenical Council provide consistency and reassurance each year.
- The Feast of the Ascension gives punctuation to Christ's earthly life.
- The Feast of Pentecost summons thoughts of the Holy Trinity and fullness.
- Great Lent is a time of spiritual attentiveness and purification of the soul.
- Holy Week compels intense focus on Christ.
- The journey from Pascha to Pentecost is filled with daily joy in the Lord.
- Wise believers heed the richness of Church from Pascha to Pentecost.
- Christ's joy is radiant in the period from Pascha to Pentecost.
- Joy is a gift of the Holy Spirit.
- Christians united with Christ always experience the joy in that unity.
- Christ's joy is well-documented in Church writings and hymnography.
- In the Matins' Canon on Mid-Pentecost, Ode Three, the Heirmos states: "Thy Church rejoiceth in Thee, O Christ as she crieth: Thou art my strength, and refuge and foundation, O Lord."

Prepared for Adult Class, St. George Serbian Orthodox Church, Carmichaels, Pennsylvania. May 2/15, Wednesday of Thomas Week. St. Athanasius. Father Rodney Torbic

The Elder Porphyrios on Paschal Hymns and Victory over Sorrows and Setbacks by orthodoxtampabay

In this post, I would like to translate in full a conversation in Greek that a pilgrim had with the Elder Porphyrios. A psychologist of the cognitive ilk will no doubt recognize in the following conversation an example of how meaning assignment can influence

mood. The believer, however, will see testimony to the transformative power of Christ's Resurrection.

The Elder Porphyrios once asked a pilgrim visiting him:

— Do you know the troparion that begins, "We celebrate the slaying of death ..."?

— Yes, elder, I know it.

— Then say it.

—"We celebrate the slaying of death, the destroying of hell, the beginning of another way of life that is eternal. And leaping for joy, we sing a hymn to the Cause, the only blessed and most glorious God of our fathers."

—Do you understand it?

—Certainly I understand it.

I thought that he was asking me for a translation into modern Greek.

The Elder then waved his hand dismissively saying,

— Little George, you didn't understand anything at all! You said it quickly like a chanter in a hurry. Listen to what awesome things are said in this hymn: Through Christ and His resurrection, we do not get across a river, a gorge, a canal, a lake, or even the Red Sea. We have moved across an abyss that no human being could cross on his own. Ages came and went with the world waiting for this Pascha, for this passage. Our Christ passed from death to life! That's why today "we celebrate the slaying of death, the destroying of hell." Death is no more. We celebrate today "the beginning of another way of life that is eternal," a life with Him.

Speaking with enthusiasm and conviction, the Elder was clearly moved. The elder paused and continued more energetically:

— Now there is no more chaos, no more death, no more slaying, no more Hell. Now everything is joy, thanks to the resurrection of our Christ. Human nature is resurrected with Him. Now we too can rise again that we might live with Him eternally ... What bliss is contained in Resurrection! "And leaping for joy, we sing a hymn to the Cause." Have you seen how young goats now in the spring frolic on the green grass? They drink some of their mother's milk and then prance about leaping for joy, and so do we celebrating the ineffable joy of the resurrection of our Lord.

He then stopped speaking. Pure joy was now in the air. And the elder continued, —Can I give you some advice? In every sorrow, with every failure, in anything that causes you pain, collect yourself for half a minute and slowly say this hymn. Then, you will see that the most important thing in your life and in the life of the entire universe has already been accomplished with the resurrection of Christ. It is our salvation. And then, you realize that all our setbacks are so insignificant, that you don't need to allow them to spoil your mood.

This conversation with the Elder Porphyrios contains precious advice on how we can make the Church's experience of Christ's resurrection our own and how doing so can enable us to look at all things through the resurrection of Christ and hence be victorious over the gloom, the sadness, the failure, and the death that seem to surround us. The Church's hymns have great power, but we must focus on them, internalize them, and let them fill the horizon of our mind like the blazing sun fills morning sky. Saying the words slowly, we try to understand the universe of thought

and feeling contained in each phrase, which ultimately means to live each phrase with body and soul, to experience a shift in emotion and a change of heart, so that we find ourselves translated from our little world with its petty problems to the world of Christ's radiant resurrection where we will be forever with Him.

In *Ancient Christian Wisdom*, I mention that "the fathers were well aware that meaning assignment directly influences mood. St. John Chrysostom observes that irrational fears can spring from incorrect meaning assignment. For example, someone in the dark night might be afraid of a dangling rope if he mistakes it for a live serpent. Saint Theodore the Studite characteristically notes, 'We feel radiant when we think about something good, and then we become dark and gloomy when we entertain somber thoughts. . . The change is volitional and within our own power.' In summary, the fathers were quite mindful of the overall importance and etiological significance of meaning assignment for successful human functioning and the virtuous life. They recognized that our perceptions are channeled through our interpretations of our situation, interpretations that are often influenced more by imagination than by objectively measurable external reality. Interpretations in the form of thoughts and images shape our views of others and ourselves. Good thoughts bring us joy, increased insight, and wisdom, whereas bad thoughts can throw us into a state of melancholy, confusion, or even folly. According to the fathers, thoughts not only give rise to emotional reactions, but also coalesce over time into character traits."

Yes, the Elder Porphyrios was well aware of this patristic teaching. I think it is also worth mentioning that on the Holy Mountain of Athos, the Paschal Canon is sung on fourteen, which means each troparion like the one the Elder Porphyrios referred to is repeated about seven times. There is a purpose to that repetition. These powerful words written by Saint John of Damascus can reorder the soul and give it the strength to face any adversary and certainly any assault by gloomy, dark thoughts. They enable us to put our thoughts, the things that happen to us, even our entire lives into the proper perspective, being that Christ, our Christ has triumphed over death and changed everything forever. He invites us to enter "another way of life that is eternal." And one simple way to begin is to just slowly say the following words as though we mean them: "We celebrate the slaying of death, the destroying of hell, the beginning of another way of life that is eternal. And leaping for joy, we sing a hymn to the Cause, the only blessed and most glorious God of our fathers." And then to live in accordance with what we have just said.

Let Us Purify our Senses that We Might See Christ

by orthodoxtampabay

Seeing is believing. But what does it mean to see? Most of the work of seeing takes place not through the eyes, but throughout the mind that conjures up distance and difference from light reflecting and refracting in thousands of ways. And to make sense out of light's perpetual dance, the human brain needs to allocate immense resources to the visual cortex. And yet, the light pouring forth from the tomb of Christ and renewing the vision of the faithful is of another order, beyond sense and beyond thought, and hence, as radical as it may sound to all of us under the sway of physical reductionism, beyond the human brain. And yet, it is more real than any

thing we could possibly perceive or conceive. To the rationalist, it doesn't make a lot of sense, just like the equation $3=1$ doesn't seem quite right except in the presence of the Triune God where the created laws of logic come to an end. For those who have beheld the resurrection of Christ, however, everything changes, for all things are filled with light, heaven, and earth, and the places beneath the earth. Such souls believe, for they have seen. How many, though, have beheld the Resurrection of Christ?

Saint Symeon the Theologian in a beautiful homily on this subject writes the following, "Most people believe in the Resurrection of Christ, but very few are they that have a clear vision thereof. Those who do not behold it cannot even worship Christ Jesus as Holy and Lord. As Scripture says, 'No one can say the Lord Jesus except by the Holy Spirit,' and, elsewhere, 'God is Spirit, and those who worship Him must worship Him in spirit and in truth.'" A vision or understanding of Resurrection is attained through worshiping Christ in His truth with one's entire spirit and through the Holy Spirit saying the prayer Lord Jesus Christ have mercy on me from the depths of the soul. This prayer, when said with humility, when said with love, when said with desire, and when the Spirit so wills, creates new vision, new perception, new thought, which are beyond all vision, perception and thought, and through which and in which the believer is to behold the Resurrection of Christ.

Saint Symeon continues, "That most sacred phrase which is daily on our lips does not say, 'Having believed in the Resurrection of Christ,' but, 'Having beheld the Resurrection of Christ, let us worship the Holy Lord Jesus, the only sinless One.' How then, does the Holy Spirit exhort us to say, 'Having beheld the Resurrection of Christ,' which we have not seen, as though we had seen it, when Christ has risen once for all a thousand years ago, and even then without anyone seeing it? ...The Resurrection of Christ takes place in each of us who believes, and that not once, but every hour, so to speak, when Christ the Master arises in us, in splendid raiment and flashing forth rays of incorruption and Divinity. For the light-bearing Advent of the Spirit reveals to us, as in early morning, the Master's Resurrection, or, rather, it grants us to see the Risen Lord Himself... Those to whom the Risen Christ has revealed Himself, to them has He assuredly become manifest spiritually; He has shown Himself to their spiritual eyes. When this happens to us through the Spirit, He raises us from the dead and gives us life. He grants us to see Him, Who is immortal and indestructible, and not only that, He grants us clearly to know Him who raises and glorifies us with Himself, as all of Divine Scripture attests."

Saint Symeon here is speaking about the fruits of unceasing prayer, of always calling out on the Lord Jesus. Ever invoking His name, ever humbling oneself, ever fulfilling the Lord's commandments of selfless love,

the Risen Lord appears to the soul in all His glory, a glory whose brilliance no human eye can bear and whose splendor no human mind can grasp. The loving Lord knows this, so He provides new eyes, He provides a new mind, like a new heaven and a new earth, all we need to provide is our heart, all we need to offer is our will, then we too together with all those who have pleased God will chant, "Having beheld the Resurrection of Christ" and our words, like theirs, will be true.

The greater miracle is to root out the tinder of luxury from one's flesh rather than to drive unclean spirits from the bodies of others. A more resplendent wonder is restraint exercised over the wild stirrings of anger by the virtue of patience, rather than the capacity to hold sway over the creatures of the air. Much more important is the exclusion of ravening gloom from one's heart than the ability to drive out the sicknesses and the bodily fevers of someone else. Lastly, it is in many ways more remarkable and more sublime virtue to be able to heal the weaknesses of one's own soul rather than the failings of another's body. The more exalted the soul is by comparison with the body, the more its salvation is to be preferred; the more valuable and excellent its substance, the graver and more deadly its ruin. This is what is said to the most blessed apostles concerning bodily cures, 'Do not rejoice because demons submit to you,' (Luke 10:20). It was the invoked name which achieved this and not the power of the apostles. Therefore they are warned not to dare to lay claim to blessedness or glory because of what is done through the power and the virtue of God, but rather to make such a claim because the deep purity of their lives and hearts has earned them the right to have their names written in heaven.
*St. John Cassian **Conferences**; Paulist Press pgs. 180-181*

The man who has found love eats and drinks Christ every day and hour and so is made immortal. *Whoever eats of this bread, He says, which I will give him, will never taste death.* Blessed is he who consumes the bread of love, which is Jesus! He who eats of love eats Christ, the God over all, as John bears witness, saying, *God is love.* St. Isaac of Syria

Greetings From St. Isaacs's

++ Remembrance and Thanksgiving ++

"...after the same manner also He took the cup, when He had supped, saying, 'This cup is the New Testament in My Blood: this do ye, as oft as ye drink It, in remembrance of Me.'" (I Cor. 11:24)

When we really love someone, we think of them with a warmth that brightens and stretches our hearts and minds to an abundant and living

fullness. This is quite wonderful and very fulfilling. Thus our awareness from the past with all of its care, compassion, and warmth towards the beloved is brought to the present through vibrant remembrance. In the life of a Christian man or woman, this conscious awareness should grow and grow in our love and relationship with Jesus Christ and the Holy Trinity, until our life is filled to overflowing with much Godly gladness and joy.

The Church, as the Body of Christ, expresses this warmth of love through the prayers and faithfulness of its members, which naturally extends to worship, especially in the celebration of the Divine Liturgy where we remember and commemorate the events in Christ's Life that bring us life, and His Sacrifice of Love made for us eternally. We also remember all of the "cloud of witnesses" of the Holy Ones who have come before us to live an attentive and loving life with Christ here on earth. In this remembrance and commemoration we too become a present and living part of that entire Body of the Faithful who choose to live with God in love forever. With this love at its basis, we naturally will feel much ardent thanksgiving. In fact, one of our words for the Divine Liturgy is Eucharist, which comes from the Greek word for thanksgiving, eucharistos,

Love, remembrance, commemoration, and thanksgiving—these are the foundations of our life with Christ, and then towards others too who are made in His Image and Likeness. May the Lord Jesus Christ, Who died in love and rose in love for us, give us holy remembrance, abundant thanksgiving, and fervent love in this time after His Resurrection, and today let the Springtime of Godly joy begin to blossom in our hearts forever! Amen.

"These things I have spoken unto you, that My joy might remain in you, and that your joy may be full." (John 15:11)

*The Monks of St. Isaac of Syria Skete
and the Nuns of the Convent of St. Silouan
and the Faithful of St. Nicholas Church
and the Staff of Orthodox Byzantine Icons and St. Isaac's Bookstore*

Do not be surprised if you fall every day and do not surrender. Stand your ground bravely and you may be sure that your guardian angel will respect your endurance. *St. John Climacus, The Ladder of Divine Ascent*

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.