



## **Holy Ghost Orthodox Church**

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**Christ IS Risen! Indeed He IS Risen! Christos Voskres!  
Voistinu Voskres! Christos Anesti! Alithos Anesti! Christos  
a inviat! Adeverat a inviat!**

**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 John Harvey, 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 George Yatsko, Father Paul Bigelow, Father Emilian Balan, Father John Nakonachny, Father Steve Repa, Deacon Dennis Lapushanski, Protopresbyter William Diakiw, Protodeacon Joseph Hotrovich, Father Adam Yonitch, 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, Sam Wadrose, Isabella Olivia Lindgren, Ethel Thomas, Donna, Erin, Michael Miller, Grace & Owen Ostrasky, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Liz Stumpf, Theodore Nixon, Michelle Corba Kapeluck, Linda Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, George Rocknage, Robert McKivitz, Liz Obradovich, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Eleanor Kelly, Bryan, Nancy Barylak, Patrick Keenan, Khrystyna Chorniy, Anthony Cormier, Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Esther Holupka, Wanda Mefford, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Vince Ferro, 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, Bonnie & Eugene Blair [Pani Gina's parents], Mel & Charlotte Malik, David Hoenshell, Barbara Macino, Shelley Hill, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Helen Bozo, Corey Guich, Robert Vangrin, 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, Jerry Quinn, Cher Mount, Frank & Janet Horrell, Jim Wandling, Susan Bertram, Rita McConnell, Gail, Pete Special, Sirena Sharp, Ron Paulovich, Fred DeNorscia, Sandi Anderson, Donald Uebing, Sabrina, Shirley, Denny Mader, Kareen Milcic, Ella Campbell, Kurt Smith, Tom Hyatt, Kenneth Miller [double-lung transplant], Jeanneen McCartney Thomson, Peggy Uhring [Eddie Behun's girlfriend], Bill Janiro, Jean Symanko-Andy's sister, William Lemonakis, Barbara McDougall, Alma Wyke, Lindsay Romanczak & family, Virginia Catherine Pynch, Susan Lucas, Manny Lopez, Neil Carter & family, James Paluh, Mickie Weikel, Evelyn Krempasky, Tammy Strunk, Loida Esbry, Darlene Chicka Deskins, Drew, Alice & Keith Philipa, Kateryna Kocelko, Joe Matts, Nancy Heinbaugh, Harry Bohichik, Judi Danser, Mira Filipovic, Vicki Rathbun, Lynn, Jacqueline, Irma Opacic, Sharon, and Daria Masur ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

**PLEASE REMEMBER IN YOUR PRAYERS: All Christians and the others in the Middle East who are suffering during this time of great tragedy and unrest. May God watch over and keep them safe! Lord have mercy!**

**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, APRIL 27 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM  
ANTIPASCHA; 2<sup>ND</sup> SUNDAY OF PASCHA; SAINT THOMAS SUNDAY  
SAINT MARTIN THE CONFESSOR-POPE OF ROME; MARTYR ARDALION THE  
ACTOR; MARTYR AZAT THE EUNUCH & 1000 MARTYRS IN PERSIA; MARTYRS  
ANTHONY, JOHN, & EUSTATHIUS OF VILNIUS**

*Tone 1*

Acts 5:12-20

John 20:19-31

***Litany in Blessed Memory of Martha Batch—Harry Batch & Family  
Luncheon courtesy of Tony & Arla***

**SUNDAY, MAY 04 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM  
3<sup>RD</sup> SUNDAY OF PASCHA; SUNDAY OF THE MYRRH-BEARING WOMEN;  
RIGHTEOUS JOSEPH OF ARIMATHEA & NICODEMUS; SAINTS MARY & MARTHA-  
SISTERS OF SAINT LAZARUS; HIEROMARTYR JANUARIUS-BISHOP OF  
BENVENTO & COMPANIONS-FESTUS, PROCLUS, & SOSIUS-DEACONS,  
DESIDERIUS-READER, & EUTYCHIUS & ACUTIUS-LAYMEN—AT POZZUOLI**

*Tone 2*

Acts 6:1-7

Mark 15:43-16:8

***Litany in Blessed Memory of +Metropolitan Constantine, Charles Cherepko,  
Anna Metrick, Bogdan Mural, Khouria Joanne Abdalla, Katherine Tomson,  
Walter Golofski, Jr., Joseph Baloga, Anna Vangrin, Anthony Notaro, Esther***

*Tylavsky, Evdokia Josephine Repa, Daniel J. Pysh, Jr., Metro Warholak, & Stella Cherepko—Fr. Bob*

*Parastas in Blessed Memory of Nicholas & Catherine Behun—Behun Family*

**SUNDAY, MAY 11 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM  
4<sup>TH</sup> SUNDAY OF PASCHA; SUNDAY OF THE PARALYZED MAN; RIGHTEOUS  
TABITHA, TRANSLATION OF THE RELICS OF MARTYR ABRAMIUS OF BULGARIA;  
APOSTLES JASON & SOSIPATER OF THE 70 & COMPANIONS; SAINT CYRIL-  
BISHOP OF TURIV**

*Tone 3*

Acts 9:32-42

John 5:1-15

*Litany in Blessed Memory of John Batch—Harry Batch & Family*

## **BULLETIN INSERT FOR 27 APRIL 2014**

**ANTIPASCHA; 2<sup>ND</sup> SUNDAY OF PASCHA; SAINT THOMAS SUNDAY  
SAINT MARTIN THE CONFESSOR-POPE OF ROME; MARTYR  
ARDALION THE ACTOR; MARTYR AZAT THE EUNUCH & 1000  
MARTYRS IN PERSIA; MARTYRS ANTHONY, JOHN, & EUSTATHIUS  
OF VILNIUS**

**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 حقا! (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!

## **It is Pascha, not Easter**

Via Presbytera Candace Schefe <[doxa141@GMAIL.COM](mailto:doxa141@GMAIL.COM)>

By Archpriest Michael Harper 21 April 2009

I hear occasionally from someone who sometimes accuses the Orthodox Church of being "foreign", and so unsuitable for the British. A few days ago he sent me a card saying "the word in English is Easter". My reply was "the word in Greek (and, therefore, English), is Pascha."

This is a much more important subject than a mere dispute about words. If the word in English is Easter, then one is bound to ask "what word?" Was there some word which, when translated into English, became "Easter"? The plain answer is "no". There is one simple reason for this, Jesus Christ in the days of his flesh never visited these shores, and his words were not written in English. He spoke Aramaic, and his sayings were recorded in Greek, as were the words of the other NT writers like Paul and Peter. An example of the desire to replace the word "Pascha" with "Easter" is the King James version translation of Acts 12:4 which describes the arrest of Peter by Herod and his intention "after *Easter* to bring him forth to the people." The Greek word here is *pascha*, and all modern translations rightly now translate the word "passover."

We need to realise also that there is no equivalent word for "Easter" in the Greek language, for one simple but important reason, *the word is an Anglo-Saxon word for a pagan festival*. The word in its original use is entirely pagan. According to the English Church historian Bede, it derives from a pagan spring festival in honour of *Eastra* or *Ostara* a Teutonic goddess. It has no associations whatsoever with Christ, His death and Resurrection, or indeed anything Christian. Is it not, therefore, unsuitable to be used to describe the greatest day in the life of the Church? The French, Italians and Spanish do not make the same mistake. Their words come from the proper source – Passover, which in Greek is the word "Pascha".

*Pascha* is derived from the Jewish word *Pesah* which means "Passover." And here there is a direct link with the New Testament. In 1 Corinthians 5:7 we read, "for our *paschal* lamb, Christ, has been sacrificed". According to St John, Christ was crucified at the very time that the paschal lambs were being killed. There is another link with the Old Testament because of the importance to the Jews of the Feast of the Passover. The verbal form means to protect and to have compassion as well as "Passover." The experience of the Israelites was literally a "passover," but it

was also an experience of both God's compassion for his people, and a great act of protection, as for example, the passage through the Red Sea. The crucifixion and later Resurrection of Christ took place during the Passover Feast. So for Christians Christ was clearly the *Paschal Lamb*, the fulfilment of all that the Passover had foreshadowed since the first Passover which celebrated the liberation of the Israelites from slavery in Egypt. Let us remember that because the word "Pascha" is in its origin a Hebrew word, by using it we are a witness to the Jewish community, for whom the Passover is still one of the most important words in their religious faith.

Orthodox believers living in the West have always been under pressure in all directions to conform to western ways, ideas and practices. There is nothing new in this. The Crusades were the worst and most blatant attempt by the West to bring the East to heel. But the pressures continue, albeit in more subtle ways. And one example of this is our constant temptation to drop the word "Pascha" and for clarity (and sometimes charity) use the western word "Easter." But perhaps the time has come for us to make a stand against this. In our increasingly secular and pagan society the use of a pagan word, of which no one knows the meaning, is hardly suitable to describe the greatest day in the Christian year. When most people knew the Christian meaning of the word "Easter" one could perhaps make out a case for using the word. But not today!

### **To be practical**

There are still some for whom the word "Easter" has all the right resonances. Let us not want for a moment to deprive them of that blessing. Easter for them does not mean hats, chocolate eggs, parades or watching football; it means the Cross of Christ and his glorious Resurrection. But let the Orthodox stick to the right word, which is "Pascha". Let us use it in our own circles, and discard the pagan word "Easter". We should do this – not to be different, but to be truthful.

However, when we are in mixed company, for the sake of clarity (and charity) let us use both words, if possible with a simple and humbly presented explanation. For example – "We shall soon be celebrating Pascha – or as you call it "Easter." Or, "we shall soon be celebrating Easter, or as we call it "Pascha."

We should encourage the West to unite with us in using the right word, which is Pascha.

And finally, let us not get dragged down with a dispute about mere words. St Paul warned believers in his day "to avoid wrangling about words, which does no good but only ruins those who are listening" (2 Timothy 2:14). The important matter here is not what the Festival is called, but the reality of the Death and Resurrection of Christ. *Yes, Christ is Risen!* If we can agree there, then what we call it, important though that is, can be seen in its proper perspective. *Pascha 2001*

Source: <http://www.pravmir.com/it-is-pascha-not-easter/#ixzz2zXICy5Iq>

### **Pascha 2014**

***In the beginning was the Word, and the Word was with God, and the Word was God.***

***The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.***

***That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto his own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of Him, and cried, saying, This was He of whom I spake, He that cometh after me is preferred before me: for He was before me. And of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.(KJV)***

Christ is Risen! Indeed He is Risen! Declaring Christ is Risen is the most powerful of declarations. The world changed forever when Christ rose from the dead. The world continues to change as a result.

Christ exposed the limits of death. Christ's divinity convincingly shines forth. Christ raises hopes for all persons. Christ establishes light penetrating darkness of human thought.



The Risen Christ changes hearts and minds. The Risen Christ brightens lives. The Risen Christ lifts the human spirit. The Risen Christ brings newness of life.

Joy resounds in God's holy churches throughout the world. Believers everywhere greet each other with the news of the Resurrection. Christ's Resurrection is forever new.

The Resurrected Christ gives strength to believers in time of weakness. The Resurrected Christ gives hope in time of doubt. The Resurrected Christ gives light when darkness enters human life.

The Resurrection is the joy of all joys. The Resurrection is the Feast of Feasts. The Resurrection elevates human thoughts. The Resurrection inspires believers to look beyond human limits to Christ.

Hope for departed loved ones is found in Christ's Resurrection. Christ's Resurrection turns thoughts to departed family members and friends. Belief in the resurrection of the dead expressed in The Creed comes to the forefront of thought.

God's holy churches and monasteries are filled with believers on Pascha. The joy of the Resurrection fills the air in the places established for the worship and glory of God.

Gloom and despair are pushed aside. The good news of the Resurrection is dominating. The triumphant Christ changes everything and everyone.

The triumphant Christ shows that hope is greater than despair.

Light is greater than darkness. Love is greater than evil. Love of God and love of neighbor make a difference. Sharing the news of the Resurrection makes a difference. Experiencing the power of the Resurrection makes a difference.

Christians share the life changing power of the Resurrection in the way they live. Christians share the life changing power of the Resurrection in the way they love and treat others.

Individuals invest wisely in thinking carefully about the Resurrection of Christ. Individuals invest wisely when preparing seriously for the celebration of the Resurrection each year.

The Resurrected Christ welcomes and loves each person. Each person attentive to Christ experiences His love. Each person reaching out to Christ in prayer and hope experiences His presence.

Christ's Holy Church is renewed on Pascha. Believers find in God's Holy Church the love and joy that make life worth living. Christ's Body and Blood bring the joy of the Resurrection to each believer.

The celebration of the Resurrection continues and affects each ensuing day of life. Believers change and change others in their celebration of the Resurrection.

The celebration of the Resurrection has a cumulative effect upon the world. The world is better due to the celebration of the Resurrection. The celebration of the Resurrection is an experience beyond time.

Believers gathering in God's Holy Church experience God in ways known only on Pascha. The celebration of the Resurrection stands alone among all feasts. The celebration on Pascha is the Feast of Feasts.

Great preparation is expected for Pascha. All people coming in faith share in the joy of the celebration. The joy of the Resurrection multiplies in the celebration.

The joy of the Resurrection is intended to be shared.

The Resurrected Christ embraces the whole world. The celebration of the Resurrection occurs wherever believers gather in faith. Hearts and minds open to Christ are joined with Him.

**HristosVoskrese! Vaistinu Voskrese! Christ is Risen! Indeed He is Risen!**

*St. George Serbian Orthodox Church, Carmichaels, Pennsylvania*

*Pascha 2014. April 7/20, 2014. Father Rodney Torbic*

### **Easter Sunday - Why Easter Matters**

Father Robert Barron

Easter is significant because it reveals that love is more powerful than death. Death is what frightens us most. It hems us in and it sets the ultimate limit to everything. If death has the final word, then all the evil in the world wins and there's no hope because there's nothing after death. That's the end.

But Easter is the declaration that God's love, the love that made the world and sustains it, is more powerful than death. That's a moment of liberation. It means death no longer enslaves us. The first Christians saw that the bursting forth of Christ from the tomb is the shattering of death's bonds.

Even more, the Resurrection is God's great salvation of the world he has made. The God of the Bible doesn't despise matter--just the opposite.

God makes everything good. And through the Resurrection, God ratifies, sums up, and valorizes his material creation. Therefore, Jesus' resurrection from the dead is not just about him. It's about all those who will participate in his Mystical Body, the Church, and it's about all of matter. In raising Jesus bodily from the dead, the Father is raising all of matter to new life.

We see this as the Bible comes to its climax in the Book of Revelation. There we discover a New Heaven and a New Earth. Heaven is not just some purely spiritual space that our souls go to after we die. It's a new creation, God ratifying and elevating his whole work. That's the climax of the biblical revelation.

The God who made the world good has now, out of a passion to set it right, saved that world by raising it up to a higher pitch.

The Christian Church gives witness to that great fact. And that's what Easter is about.

### **Old Dogs**

An old German Shepherd starts chasing rabbits and before long, discovers that he's lost. Wandering about, he notices a panther heading rapidly in his direction with the intention of having lunch.

The old German Shepherd thinks, "Oh, oh! I'm in trouble now!"

Noticing some bones on the ground close by, he immediately settles down to chew on the bones with his back to the approaching cat.

Just as the panther is about to leap, the old German Shepherd exclaims loudly, "Boy, that was one delicious panther! I wonder if there are any more around here?"

Hearing this, the young panther halts his attack in mid-strike, a look of terror comes over him and he slinks away into the trees.

"Whew!" says the panther, "That was close! That old German Shepherd nearly had me!"

Meanwhile, a squirrel that had been watching the whole scene from a nearby tree, figures he can put this knowledge to good use and trade it for protection from the panther. So, off he goes.

The squirrel soon catches up with the panther, spills the beans, and strikes a deal for himself with the panther.

The young panther is furious at being made a fool of and says, "Here, squirrel, hop on my back and see what's going to happen to that conniving canine!"

Now, the old German Shepherd sees the panther coming with the squirrel on his back and thinks, "What am I going to do now?"

But instead of running, the dog sits down with his back to his attackers, pretending he hasn't seen them yet, and just when they get close enough to hear, the old German Shepherd says..."Where's that squirrel? I sent him off an hour ago to bring me another panther!"

**Moral of this story...**Don't mess with the old dogs...

***Age and skill will always overcome youth and treachery!***

**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.**