



## **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, 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, 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], Jeaneen McCartney Thomson, Bill Janiro, Jean Symanko-Andy's sister, William Lemonakis, Barbara McDougall, Alma Wyke, Lindsay Romanczak & family, Virginia Catherine Pyrch, 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, 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.

**Kindness softens and opens up the heart, as oil opens a rusty lock.**  
*Elder Paisios of the Holy Mountain, Athos*

**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, 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 All Deceased Mothers, Grandmothers, Aunts,  
Sisters, etc.—Fr. Bob*

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

**SUNDAY, MAY 18 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM  
5<sup>TH</sup> SUNDAY OF PASCHA; SUNDAY OF THE SAMARITAN WOMAN; MARTYR IRENE  
OF THESSALONICA**

*Tone 4*

Acts 11:19-26, 29-30

John 4:5-42

**SUNDAY, MAY 25 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM  
6<sup>TH</sup> SUNDAY OF PASCHA; SUNDAY OF THE BLIND MAN; SAINT EPIPHANIUS-  
BISHOP OF CYPRUS; SAINT GERMANUS-PATRIARCH OF CONSTANTINOPLE;  
SAINT SAMINUS-ARCHBISHOP OF CYPRUS; SAINT POLYBIUS OF CYPRUS-  
BISHOP OF RINOKYR IN EGYPT**

*Tone 5*  
Acts 16:16-34  
John 9:1-38

*Litany in Blessed Memory of All Deceased Veterans—Fr. Bob*

## **BULLETIN INSERT FOR 11 MAY 2014**

**4TH 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**

**Christ is Risen! Indeed He is Risen!**  
**Христос воскрес! Воистину воскрес!**  
**Χριστός ανέστη! Ἀληθῶς ανέστη! (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 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!**

**Christ is Risen! Well, so what?**

*By Archpriest John Moses 30 April 2011*

*It's the greatest message that humanity has ever heard.*

It's also the most ignored message in the world.

I look out in the post-Pascha world and little has changed. The war goes on, gas prices continue to rise, and the rats are still running the race. A poor woman was just found in a basement with her children, and she had been a prisoner there for 25 years. Christ is risen. You might think it impious of me, but I must ask: Well, so what?

It's one of the most amazing and perplexing passages of Scripture. "Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. When they saw Him, they worshiped Him; but some doubted." (Matthew 28:16-17, NKJV)

"Some doubted." Doubted? How in the world could this be possible? It's like some of them are actually looking at the Resurrected Lord and asking, "Well, so what?" I am absolutely sure that if I saw the Resurrected Lord with my own eyes, I would believe. After all, I've heard that "seeing is believing." I'm sure that I would believe and I would change. I would be faithful. Wouldn't I?

Maybe not.

After all, despite the glory of Pascha, I am still an unrepentant sinner. I am worse than St. Thomas because he touched the Lord's flesh once and proclaimed, "My Lord and my God." Eventually, Thomas made it all the way to India. I touch the Lord's Body and Blood every Sunday and have done so for over 12 years, and I've hardly made it out of my house.

So, maybe the world ignores the greatest message of all time because the witness of my life is that He is still dead and I remain a slave to sin. Why does the stone remain over the tomb for me? What power keeps the stone from rolling away?

In Hebrews, chapter 2, it says, "...through death He (Jesus) might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage." Now, this is interesting. So, it is the fear of death that binds me and blinds me and makes me a slave to sin. Well, I don't spend most of my day worrying about my physical death, but I do worry about a lot of things. Yet, I thought it was the fact that sin was fun or pleasurable that bound me to it. No, to be honest, beneath it all is fear. As I think about the Lord's life, how many times did the angels say, "don't be afraid?" How many times did the Lord Himself say, "Be not afraid?" Am I afraid, really?

Yes, I am.

For example, I live to eat, not eat to live. Why do I eat so much? Am I afraid that I won't get enough to eat? Perhaps, its because deep in my heart I am afraid-maybe I'm not really loved; maybe I'm ugly; maybe I really am a failure. I find I can eat and kill the this hunger and pain in a

carbohydrate haze. After all, a bag of Oreo cookies and a tall glass of cold milk can make me feel real good.

Another example is that I judge others because it makes me feel superior to them. I need to feel superior because I am afraid that people will see what an utter fool I really am. I know exactly why the Pharisee was glad that he was not "like that man." I'm glad too because it eases the fear that I am a fool and hypocrite. After all, I can't be too bad when there are so many people who are obviously more sinful and more foolish than I.

I could go on and on, but I think you get the point. Fear permeates every aspect of life and it lies at the foundation of every habitual sin that plagues us. It was that way for our Parents. When Adam and Eve broke God's commandment, they hid in the bushes because they were afraid. When you think that previously they had "walked with God in the cool of the evening", how sad that they hid themselves from their Father. In the Icon of the Resurrection, Adam and Eve come from the shadows with great joy. Yet, some still hide in the semi-darkness.

Like Adam and Eve, I'm hiding because of fear, and it's fear that binds me. Even though I proclaim with my lips, Christ is Risen, my heart is wrapped in chains. Is there no help?

Orthodoxy proclaims that Christ "trampled down death by death and upon those in the tombs, He bestowed life." By trampling down death, he destroys the binding power of death, which is fear. He defeated the one who wields this power, the devil. This means that my fears, though real to me, have no real power. To know this, I have to be willing to open the dark corners of my soul to the light of the Resurrection. One way that I begin to do this is by confession which allows me to begin to come out from my hiding place in the bushes.

I remember hearing this story when I was young. Apparently, almost 10 years after World War II had ended, a lone Japanese soldier was found on a small island in the Pacific Ocean. He had spent a decade believing that the war was still going on, and so he stood his post and every day watched for the enemy.

I'm just like that poor soldier. Christ has won the war and the enemy has been defeated. The problem is, I haven't heard the good news yet. Well, I've heard it, but I just don't believe it. Lord, I believe, help my unbelief.

Maybe next Pascha, I will truly hear the Good News. The grave will open for me and the Risen Lord will stand before me and I will worship Him and not doubt. Maybe then I will know the glorious freedom of Christ. Maybe I will take the same hand that he extends to Adam and Eve and to the whole world. Then, I will proclaim the great message "Christ is Risen",

and those who hear it will believe because they will see that the message has transformed the messenger from a slave to fear into a slave of God. The President was right- "There is nothing to fear but fear itself." John the Revelator heard it from the Lord- "Be not afraid...I hold the keys of Death and Hell." **Truly He is Risen!** *Source: [Ramblings of a Redneck Priest](#)*

### [Ye Are the Light of the World](#) by [Father Alexis](#)

Light a match in a darkened room and the brain of an observer becomes ablaze with activity: complex shapes, angles, movements, color and depth all register in a moment and if another human being is present, the face of that person is immediately recognizable in all its uniqueness. The human brain seems to be especially and wondrously fashioned to respond to light in a myriad of ways, conscious and unconscious. When light and the human mind meet, we suddenly know where we are, what is around us, and who is with us. Of all the senses, light distinctly enables us to make sense of our world. And in the Gospel, the Lord Christ tells His Holy Apostles that they are to be the Light of the world enabling those who would believe to see that they are in God's creation, moving towards Jerusalem on High, and in the presence of Christ Jesus our Lord.

We encounter light as abundantly in Scripture as the stars cloak the heavens on a cloudless night. In the beginning, "Let there be light: and there was light" (Genesis 1:3). In the Psalms, "in Thy light shall we see light" (Psalm 36:9). In the Prophets, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isaiah 60:1). And above all in the Gospels, "And the light shineth in darkness; and the darkness comprehended it not" (John 1:5). Just as light enlivens the mind, it brightens all of Sacred Scripture, and according to Christ's words in Matthew (5:14), His followers are to likewise illumine the entire world, meaning all the peoples from every age and place, including our own. Christians are to be the light of the world by conveying through thought, word, and deed the presence of the One Who is the source of all light and Who also said with the same voice as the one heard in the opening pages Genesis: "I am the Light of the world" (John 8:12).

This light that Christians are to convey is at once like light as a metaphor and yet unlike it in terms of transcending it. What is this light that we are supposed to be? The Saints provide us glimpses of what our eyes are still too weak to see. Saint Symeon the New Theologian would



pray, "Come, true light. Come, eternal life. Come, hidden mystery. Come, nameless treasure. Come, ineffable reality. Come, incomprehensible face. Come, everlasting exultation. Come, unfading light. Come, trusty expectation of all who are going to be saved" ("Mystical Prayer", Divine Eros, Hymns of Saint Symeon the New Theologian). That light beyond light is the very God beyond all that is divine, yet for our sakes incarnate of the Virgin Mary and risen from the dead.

To be the light of the world, the disciples needed to be purified of all that is dark and sinful in this earthly life in order to be illumined with all that is bright and holy in the life of heaven. And then as our Lord was transfigured on Mount Tabor, they were to be transfigured shining with the same light of the transfiguration enlightening those that lay in darkness and the shadow of death with the brilliance of the Sun of Righteousness, the King of Glory, the Son and Lamb of God. Being the Light of the world means being immersed in Christ, the true Light.

In his *The Life of Moses*, Saint Gregory of Nyssa describes this state of being in God as follows: "The goal of the sublime way of life is being called a servant of God. Along with this honor is contemplated an end that is not covered by a tomb; it refers to a life lived simply and free from bad attachments. Scripture describes another characteristic of this service to God: the eye is not dimmed nor the person aged. For how can an eye which is always in the light be dimmed by the darkness from which it is always separated? And the person who by every means achieves incorruption in his whole life admits no corruption in himself. For he who has truly come to be in the image of God and who has in no way turned aside from the divine character bears in himself its distinguishing marks and shows in all things his conformity to the archetype; he beautifies his own soul with what is incorruptible, unchangeable, and shares in no evil at all."

Being the Light of the world is at once an aim of the Christian life and a gift from Christ to those who seek Him with all their hearts. Saint Symeon the New Theologian in his *Letter on Confession* put it this way: "When Christ, the true light, had come and met with those who seek Him, in a way that He alone knows, He gave them grace to see Himself. This is what it means to find one's own soul: to see God, and in His light to become oneself higher than all the visible creation, and to have Him inside oneself as shepherd and teacher." In becoming light, Christians come to know themselves, to know their God, to know their purpose in life, and to know their salvation and the salvation of the world. The light that shone in the

beginning, the light in which we shall see light, and the very glory of the Lord reveals their hearts to be spacious palaces of the King. They become as their Master, incomprehensible, ineffable, unfading, and everlasting. To be the light of the world is to be by grace what our Lord is my nature, "a light to lighten the Gentiles and the glory of His people Israel"(Luke 2:32). May we all purify our hearts through repentance, virtue, and love, may we live simply, single-mindedly, and wholeheartedly for Christ, then a glorious miracle can take place: we who were once in darkness might become lights bearing witness to the one Light our God in this often darkened world.

**+ The Heavenly Condition of Paschal Joy +**



"Looking unto Jesus the author and finisher of our faith; Who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2)

Pascha is the true Passover from Death to Life. It is the Passover from the narrow and merely earthly life to the full and completely Heavenly. It is the Resurrection of all who truly desire blessedness into a new life in a new Heaven and a new earth. Everything is renewed, completed, and sanctified. It is the life of all those who now live and will live in Heaven.

For our limited minds and senses it is hard to even imagine something so grand, so full, and so elevated as the fullness and joy of a Heavenly life. We can taste a crumb falling from this table on the night that we celebrate Christ's Resurrection from the dead. There is a silent, joyous, ineffable light, full of life, glory, and gratefulness of heart that permeates everything. All is filled with this bright glory and Resurrection, and this is a foretaste of the fullness that awaits all those who follow Him faithfully. If we will now renew our minds and hearts to seek Him earnestly, confess freely our sins, and humble our proud thoughts, then this Light will begin to grow within us until we become more and more like Him. O Lord Jesus Christ, our hope, our life, and our breath, Glory be to Thee!

**Christ is Risen! Truly He is Risen! Amen.**

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.

Whoever has faith in God and a sacrificial spirit does not consider himself. When someone does not cultivate the spirit of sacrifice, he thinks only of himself and

wants everybody to sacrifice themselves for him. But whoever thinks only of himself is isolated from others as well as God—a double isolation—in which case he cannot receive divine Grace. He becomes a useless person. One can readily see that he who thinks constantly of himself, his difficulties and troubles, and so on, will not find even some human assistance when a need arises.... On the contrary, someone who does not think of himself but thinks constantly of others, in the good sense, will be thought of constantly by God, and then others will also think of him. Elder Paisios of the Holy Mountain, Athos

Why is it, you ask, that one can pray for so many years with a prayer book, and still not have prayer in his heart? I think the reason is that people only spend a little time lifting themselves up to God when they complete their prayer rule, and in other times, they do not remember God. For example, they finish their morning prayers, and think that their relation to God is fulfilled by them; then the whole day passes in work, and such a person does not attend to God. Then in the evening, the thought returns to him that he must quickly stand at prayer and complete his evening rule. In this case, it happens that even if the Lord grants a person spiritual feelings at the time of the morning prayer, the bustle and business of the day drowns them out. As a result, it happens that one does not often feel like praying, and cannot get control of himself even to soften his heart a little bit. In such an atmosphere, prayer develops and ripens poorly. This problem (is it not ubiquitous?) needs to be corrected, that is, one must ensure that the soul does not only make petition to God when standing in prayer, but during the whole day, as much as possible, one must unceasingly ascend to Him and remain with Him.

In order to begin this task, one must first, during the course of the day, cry out to God more often, even if only with a few words, according to need and the work of the day. Beginning anything, for example, say 'Bless, O Lord!' When you finish something, say, 'Glory to Thee, O Lord', and not only with your lips, but with feeling in your heart. If passions arise, say, 'Save me, O Lord, I am perishing.' If the darkness of disturbing thoughts comes up, cry out: 'Lead my soul out of prison.' If dishonest deeds present themselves and sin leads you to them, pray, 'Set me, O Lord, in the way', or 'do not give up my feet to stumbling.' If sin takes hold of you and leads you to despair, cry out with the voice of the publican, 'God, be merciful to me, a sinner.' Do this in every circumstance, or simply say often, 'Lord, have mercy', 'Most Holy Theotokos save us', 'Holy Angel, my guardian, protect me', or other such words. Say such prayers as often as possible, always making the effort for them come from your heart, as if squeezed out of it. When we do this, we will frequently ascend to God in our hearts, making frequent petitions and prayers. Such increased frequency will bring about the habit of mental conversation with God. *St. Theophan the Recluse, On prayer, Homily 2, delivered 22 November, 1864*

**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.**