



## **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 inuiat! Adeverat a inuiat!**

**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, 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 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, Nancy Heinbaugh, Harry Bohichik, Judi Danser, Mira Filipovic, Vicki Rathbun, Lynn, Jacqueline, Irma Opacic, Sharon, Zan Cheng, 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, 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

***Parastas in Blessed Memory of His Beatitude, Metropolitan Constantine—Fr. Bob***

**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***

**THURSDAY, MAY 28 ASCENSION OF OUR LORD AND SAVIOR JESUS CHRIST**

**SUNDAY, JUNE 1 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM  
7<sup>TH</sup> SUNDAY OF PASCHA; AFTERFEAST OF THE ASCENSION; HOLY FATHERS OF  
THE FIRST ECUMENICAL COUNCIL; HIEROMARTYR PATRICK-BISHOP OF PRUSA  
& COMPANIONS PRESBYTERS ACADIUS, MENANDER, & POLYENUS; MARTYR  
ACOLUTHUS; SAINT JOHN-BISHOP OF THE GOTHs IN CRIMEA**

*Tone 6*

Acts 20:16-18, 28-36

John 17:1-13

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

## **BULLETIN INSERT FOR 18 MAY 2014**

**5<sup>TH</sup> SUNDAY OF PASCHA; SUNDAY OF THE SAMARITAN WOMAN;  
MARTYR IRENE OF THESSALONICA; MOTHER'S DAY!!!**

**Christ is Risen! Indeed He is Risen!**

**Христос воскрес! Воистину воскрес!**

**Χριστός ἀνέστη! Ἀληθῶς ἀνέστη! (Khristós Anésti! Alithós Anésti!)**

**Hristos a înviat! Adevărat a înviat!**

**!قام حقًا إقام المسيح! (al-Masīḥ qām! Ḥaqqan qām!)**

**Kristo Amefufukka! Kweli Amefufukka**

### **TROPARION—TONE 4**

When the women disciples of the Lord  
Learned from the angel the joyous message of Thy Resurrection;  
They cast away the ancestral curse and elatedly told the apostles:  
Death is overthrown! Christ God is risen,  
Granting the world great mercy.

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

### **KONTAKION—TONE 8**

The Samaritan Woman came to the well in faith;  
She saw Thee, the Water of Wisdom, and drank abundantly!  
She inherited the Kingdom on high, and is ever glorified.

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

### **KONTAKION—TONE 4**

My Savior and Redeemer,  
As God rose from the tomb  
And delivered the earthborn from their chains.  
He has shattered the gates of Hell,  
And as Master, He has risen on the third day!

### **PROKEIMENON—TONE 3**

**READER:** Sing praises to our God, sing praises! Sing praises to our King,  
sing praises!

**PEOPLE: Sing praises to our God, sing praises! Sing praises to our King, sing praises!**

**READER:** Clap your hands, all peoples! Shout to God with loud songs of joy!

**PEOPLE: Sing praises to our God, sing praises! Sing praises to our King, sing praises!**

**READER:** Sing praises to our God, sing praises!

**PEOPLE: Sing praises to our King, sing praises!**

### **ALLELUIA VERSES—TONE 3**

Go forth and prosper and reign, because of truth and meekness and righteousness.

You love righteousness and hate iniquity.

### **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!**

### **Lent Day 5—Truly Risen from the Dead—by *Father Robert Barron***

When we recite the Creed, we don't say a word about Jesus' teaching, but we do profess that Jesus was "crucified under Pontius Pilate." He did not simply die; he was put to death, precisely as a political criminal. He was killed on a Roman instrument of torture--overwhelmed, it seemed, by the hatred, violence, and dysfunction of the sinful world.

In that case, why don't we see Jesus simply as another in a long line of tragic heroes, raging in vain against the powers of the world? Because, as the Creed puts it, "on the third day he rose again in fulfillment of the scriptures."

Throughout much of the period after the Second Vatican Council, too many theologians, teachers, and preachers have tended to downplay the reality of the Resurrection, turning it into a vague symbol or an expression of the faith of the disciples. But if this is all the Resurrection means, then forget it!

Anglican bishop and New Testament scholar N.T. Wright has commented incisively that if Jesus had not been raised bodily from the dead, Christianity would never have survived as a messianic movement. Wright says that the clearest indication, to a first-century Jew, that someone was not the Messiah would be his death at the hands of the enemies of Israel. That the church of Christ endured as a messianic religion is possible only on the assumption that the crucified one was, nevertheless, objectively alive. Claims that the disciples were inspired by a dead man would never have stood up against the early critics of Christianity.

Truly risen from the dead, victorious over sin and violence, Jesus is now the Lord--the one to whom we owe total allegiance, the one who should become the dominant force in every aspect of our lives.



*May 6, 2014—Holy Great-Martyr George*

Beloved clergy and members of the parish boards of administration:

**CHRIST IS RISEN!**

**On May 21, 2014** – the Ukrainian Orthodox Church of the USA will mark the two year observance of the falling asleep in the Lord of Metropolitan Constantine of blessed memory – the third metropolitan of our Holy Church in the United States of America.

With the blessing of His Eminence Metropolitan Antony, **on Sunday May 18th**, I prayerfully direct all parishes and the entire flock of the

Ukrainian Orthodox Church of the USA to join in prayer and in memory of our spiritual father and archpastor of blessed memory, while holding a Memorial service following the Divine Liturgy. I encourage you to share the wonderful memories and stories that each of you hold in your hearts with each other, and with the generation that did not know him well.

**May his memory be eternal!**

With love and heartfelt consolations in Christ,

**+Daniel,**

*By the Grace of God, bishop and President of Consistory of the UOC of the USA*

### **Archbishop Lazar [Puhalo]: THEOLOGY MADE SIMPLE: FASTING**

We seldom think of fasting as being a theological act, and perhaps this is because we do not understand the full meaning of "theology," or of the word "asceticism." Orthodox theology is an ascetic theology; this means that we try to actually live what we teach.

Fasting is an ascetic act, but what does "ascetic" mean? "Ascesis" in Greek indicates the kind of training and preparation that athletes undergo in order to compete. As Orthodox Christians, we are called upon to be spiritual athletes. This means that we should train and prepare to actually live the theology of the faith. We should strive to have a living faith in the living Christ, but we cannot do this without active effort. Keeping the fast periods prescribed by the Church is a significant part of training ourselves for the moral struggles before us. What we mean by this is "putting our faith into practice in our daily lives."

We are not talking about "moralism." Moralism is not true morality. In fact moralism usually defeats our moral struggle by leading us into being judgmental, self-righteous and condescending. We become like the Pharisees whom Christ exposed. They performed all the outward ceremonial correctly and they wanted people to see that they did this. We want to train our hearts and our consciences so that whatever we do, we "do it joyfully as unto the Lord".

Where does fasting enter into this? How does it help to train us? No one can force you to keep the fast. You must exercise yourself in self-discipline and self-control in order to fulfill the fasts appointed by the Church. This means also that you exercise your will to strengthen it. At the

same time you practice humility by following the fasting rules given by the Church. While strengthening your own will, you control it by not following a self-willed rule of fasting. Moreover, since the whole parish community is working at the fast period together, this can strengthen the sense of community which is so much a part of the Orthodox Christian ethos.

The Orthodox Christian fast periods are not simply about certain foods. They are about much more. We must also fast from arrogance, judgement of others, pridefulness, gossip, evil thoughts about others, etc. This is why we continually pray the prayer of Saint Ephraim the Syrian during Great Lent:

***Lord and Master of my life, give me not a spirit of idleness, despondency, ambition or vain talking.***

***But rather a spirit of purity, humility, patience and love, bestow upon me Thy servant.***

***Yea, O Lord and king, grant me to see my own faults and not to judge my brother, for blessed art Thou unto ages of ages. Amen.***

We can say these words easily, but it is not so easy to fulfill them; and yet they are concepts which are at the heart of the theological life.

Exercising ourselves in self-control, self-discipline and exercising our will in a disciplined manner through following the fasting rules of the Church help us to have the will and self-control to better fulfill the words of this prayer.

It is also important for us to see what kind of a fast is truly God-pleasing. Here is what the holy prophet teaches us:

Is it sort of a fast that I have chosen? a day for a man to afflict his soul? Is it for him to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Would you call this a fast, and an acceptable day to the LORD?

Rather, is this not the fast that I have chosen: to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that you break every yoke? Isn't it you share your bread with the hungry, and that you bring the poor that are outcast into your house and when you see the naked, that you cover him; and that you hide not thyself from your own flesh? Then shall your light break forth as the morning, and your health shall quickly spring forth: and your righteousness shall go before you and the glory of the LORD shall be your reward. (Is.58:5-11).

and:



Thus says the Lord of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful, therefore love the truth and peace. (Zach.8:19).

Thus, while fasting is a time for true self-reflection and repentance, it is not a morbid exercise in self denigration as some teach, but a time of self-examination. The fasts are periods of special struggle to acquire the true spirit of the Gospels, the true heart of our theology.

**New post on Ancient Christian Wisdom: “Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house” by *Father Alexis***

When it comes to the most basic activities of daily life, no one needs to give us instructions about what tools are for or how to use them. Without thinking, we use utensils for eating. Without a moment's thought, we turn on a light switch in a dark room. Without the least bit of reflection, we make sure the light shines on what we may be reading. And yet, when it comes to the life of the Spirit, we seem to need additional instructions, we seem to need to be told to do the obvious. As foolish as it may seem, we really need to be reminded that no one lights a candle and puts it under a bushel, because we might be ashamed to speak before others or worry about what others will say when we speak openly about The Lord Jesus. In psychological terms, the ability to take a skill and use it in another situation is known as generalization. It's something we do nearly instinctively from childhood on. The saints never tired of turning to this process in order to set believers on the path that leads to light and life. Thus, Saint Seraphim of Sarov would use the example of merchants, so that people would trade wisely in matters of the spirit. Thus, Saint John Chrysostom would talk about the Christian life as the work of a captain trying to direct his ship to port. And thus, the Teacher of all teachers, the Lord of all Lords, the perfect Wisdom of God and man, would turn to such examples, so that Christians might become as He was a light shining for enlightenment and salvation.

In last Sunday's post, I wrote about Christ's words in which He proclaimed that His disciples were the light of the world, because they had been enlightened by the abundant life, the unfathomable love, and

uncreated light of the Savior of their souls. Now, the same Lord instructs them concerning the purpose of that light that they received through a simple, yet powerful metaphor: a candle and a bushel. Just imagine the effect of a candle lit after nightfall in a darkened village without a single ray of light and then placed on a candle stand. Wouldn't the villagers move towards the beckoning light that enables those formerly in darkness to see? And wouldn't it be foolish, selfish, and somehow sad to put it under a bushel. And so, the light of Christ is to be put on a candle stand. The light of Christ, however, does more than beckon and illumine. It transforms and transfigures the person who truly sees it. It is a light that makes the presence of God transparent, that enables believers to feel the life of Christ coursing through their veins, and that makes grateful love warm every thought in the heart as the noonday sun warms all of creation.

Saint Porphyrios is a shining example of a someone who received the light of Christ and did not put it under a bushel, but let it shine with childlike simplicity and Godlike power. In a tape-recorded conversation in July 1988, the Saint said, "With Christ it's like that. One is not downcast, has no sadness, no internalizing of problems, which man thinks about or is tormented by the different idle thoughts and afflictions, that have wounded him from time to time in his life. Christ is new life. How can I say it? Christ is everything. He is joy; He is life; He is light. He is the true light who makes man joyful, makes him soar with happiness; makes him see everything, everybody; makes him feel for everyone, to want everyone with him, everyone with Christ. When we find some treasure or whatever else, we don't want to tell anybody. The Christian, on the other hand, when he finds Christ, when he knows Christ, when Christ dwells within his own little soul and he feels Him, he wants to shout and tell it everywhere; he wants to talk about Christ, to say what Christ is, he wants to say- love Christ and put nothing before His Love. Christ is Everything, He is the source of life, the ultimate desire, He is everything. Everything beautiful is in Christ. And afar from Christ: sadness, sorrow, worry, nervous tension, recollections of life's wounds, its pressures, its anxieties. When we are far away from Christ, we live through all these things. We wander around, going from here to there, for nothing, we stand still nowhere. Wherever we find Christ, even if it is in a cave, we stay there and are afraid to leave, afraid of losing Christ. Read about it and see. Ascetics, who knew Christ, didn't want to

leave their caves, not even for a little fresh air. They wanted to be there, where they felt Christ was with them. Christ is Everything. Christ is the fountain of life, of joy. He is Everything.”

This is the natural, spontaneous, joyful response of someone who has been illumined by the light of Christ. The natural response is to shine, so that others can see what they see and rejoice in the beauty of vision that makes us beautiful as well. It's not about morality or moral superiority, it's about finding a treasure that can be shared without ever being diminished, even as light can be shared by passing from one candle to the next until a crowd of people become like a cluster of stars shining in the heavens. Those who have been illumined by the light of Christ desire to share their treasure. They want to share Christ because of their overflowing, abundant joy which they have experienced. They have experienced in a real way that Christ is everything and that in comparison nothing else compares.

This light doesn't compel by condemning the worst in us, but rather it attracts by virtue of the very best in us. And so it is with the spiritual life. The Lord Christ doesn't compel us to love Him. He loves us unreservedly, wholeheartedly, and joyfully from the very foundation of the world. Like a candle on a candle stand, He beckons gently inviting us to receive the Light of life. If we receive that Light, our lives are forever changed. We become light-bearers and likewise beckon others. We become Christ-bearers and offer Christ to others. And we recognize the veracity of the Elder's words- Christ is everything, there is nothing else. Christ is indeed all and is in all. (Col 3:11) Father Alexis | May 4, 2014 at 1:35 am | URL: <http://wp.me/p2vytf-lz>

**Kindness softens and opens up the heart, as oil opens a rusty lock.**

*Elder Paisios of the Holy Mountain, Athos*

**REMINDERS: NO KNEELING until the Kneeling Prayers of Pentecost Sunday, June 08. Instead of "Vechnaya Pam'yat" at the end of a Parastas or during a funeral service *until Ascension Thursday [May 29]*, we sing "Christ is Risen!" Also, we do not say the prayer to the Holy Spirit "O Heavenly King" until Pentecost Sunday.**