



Holy Ghost Orthodox Church

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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 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, Father George Livanos, Joshua Agosto and his family, 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, 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, Patrick, Linda Morris, Howard Simpson, Chris, Pastor Ed Bowen, David Hiles, Karen Johnson, Jennifer, Jerry Quinn, Cher Mount, Frank & Janet Horrell, Jim Wandling, Gail, Sirena Sharp, Ron Paulovich, Fred DeNorscia, Sandi Anderson, Donald Uebing, Sabrina, Shirley, Denny Mader, Ella Campbell, Tom Hyatt, 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 Philpa, Kateryna Kocelko, Nancy Heinbaugh, Judi Danser, Mira Filipovic, Lynn, Jacqueline, Irma Opacic, Sharon, Zan Cheng, Debby Novak, Jeff Jones, Kristy, Elaine Ellenberger, Donna Cacioppo [Evelyn's niece], Brandon, Anna Tranchine, Demetra, Blase Urban, Catherine Hogel & children, Jennifer & Dylan, Ron Schwartz, Lydia Wilson, Flora Tomlin, Stella Rossi, Howell Swarm, Jane Bielewicz Allred, Carol Mensing's Family, Manny "Lazarus" Lopez, Lucas Burlack, Katie Elizabeth, Mileva, & Michael, Deirdré Straughan, Terri Paluh, Lori & Steve Lucier, Billy Sinclair, and Evelyn Felouzis. ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

HAPPY BIRTHDAY TO OUR MAY BABIES: Pani Gina on the 9th, Nathaniel Scott on the 16th, Martha Persico on the 19th, Christine Shirley on the 26th, and Jim Weiser on the 24th. May God grant them Many Happy, Healthy, Prosperous, and Blessed Years! M'nohaya Lita! God Bless!

Please remember in your prayers—our dear 'Little Father' Emilian, who returned to Romania to undergo surgery for back pain. This particular procedure is not offered here in the United States. He asked for our prayers and expressed his thanks for the love and fellowship he has shared with the Holy Ghost Parish Family. He said he looks forward to returning to us pain-free in the springtime...may God watch over him and heal him...Fr. Bob

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!

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 3 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
4TH SUNDAY OF PASCHA; SUNDAY OF THE PARALYTIC; RIGHTEOUS TABITHA;
TRANSLATION OF THE RELICS OF MARTYR ABRAMIUS OF BULGARIA; SAINT
THEODORE TRICHINAS-HERMIT NEAR CONSTANTINOPLE; SAINTS GREGORY &
ANASTASIUS-PATRIARCHS OF ANTIOCH; SAINT ANASTASIUS-ABBOT OF SINAI;
CHILD-MARTYR GABRIEL OF BILOSTOK**

Tone 3

Acts 9:32-42

John 5:1-15

***Litany in Blessed Memory of Metropolitan Constantine, Charles Cherepko, Anna Metrick, Bogdan Mural, Khouria Joanne Abdalla, Katherine Tomson, Walter Golofsky, Jr., Joseph Baloga, Anna Vangrin, Anthony Notaro, Esther Tylavsky, Evdokia Josephine Repa, Daniel J. Pysh, Jr., & Michael Yarmeak—Fr. Bob
Parastas in Blessed Memory of Mike Holupka—40 days—Fr. Bob***

**SUNDAY, MAY 10 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
5TH SUNDAY OF PASCHA; SUNDAY OF THE SAMARITAN WOMAN; HOLY APOSTLE
& HIEROMARTYR SYMEON-KINSMAN OF THE LORD; SAINT EULOGIUS THE
HOSPITABLE; VENERABLE STEPHEN-ABBOT OF THE KYIV CAVES & BISHOP OF
VOLODYMYR IN VOLYNA**

Tone 4

Acts 11:19-26, 29-30; 1 Corinthians 4:9-16

John 4:5-42; Matthew 13:54-58

Litany in Blessed Memory of All Deceased Mothers, Grandmothers, etc.—Fr. Bob Parastas in Blessed Memory of Joe & Mary Behun--Julie Russell Family, Melvin Stanko Family, & Margaret & Veronic Durco

**SUNDAY, MAY 17 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
6TH SUNDAY OF PASCHA; SUNDAY OF THE BLIND MAN; VIRGIN-MARTYR
PELAGIA OF TARSUS IN ASIA MINOR; HIEROMARTYR ERASMUS-BISHOP OF
FORMIA IN CAMPANIA; HIEROMARTYR ALBIAN-BISHOP OF ANAEA IN ASIA
MINOR; HIEROMARTYR SILVANUS OF GAZA**

Tone 5

Acts 16:15-34

John 9:1-38

BULLETIN INSERT FOR 03 MAY 2015

**4TH SUNDAY OF PASCHA; SUNDAY OF THE PARALYTIC; RIGHTEOUS
TABITHA; TRANSLATION OF THE RELICS OF MARTYR ABRAMIUS OF
BULGARIA; SAINT THEODORE TRICHINAS-HERMIT NEAR
CONSTANTINOPLE; SAINTS GREGORY & ANASTASIUS-PATRIARCHS
OF ANTIOCH; SAINT ANASTASIUS-ABBOT OF SINAI; CHILD-MARTYR
GABRIEL OF BILOSTOK**

Christ is Risen! Indeed He is Risen!

Христос воскрес! Воистину воскрес!

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

Hristos a înviat! Adevărat a înviat!

!قام المسیح! قام 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!



Resurrection - F101

++ Two Fears and Two Loves ++

The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding” (Proverbs 9:10)

In this world we are often faced with many fears: fear of the unknown, fear of loss, fear of others, and fear of ourselves. There are truly healthy fears and there are also truly unhealthy fears, and we can choose to learn to fear what is truly harmful for us here and in eternity, or we can just fear what does not really promote our future well-being. When Jesus Christ was on earth, He told His Disciples not to fear what others can do to us or to be in distress about material things, saying “... *seek ye not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind...But rather seek ye the Kingdom of God and all these things shall be added unto you.*”

There are two loves in this world, the love of God and the love of the fallen world and the things in it. Likewise, there are two fears of God, one Godly and one worldly. The first—wholesome—is the awesome awareness of both God’s love and truth which can lead us to love and reverence Him, and then desire to worship Him Who is the very source of our being and gladness. This is a true and healthy fear and leads us to wisdom and to a lively faith. Yet, there is another fear of God—distorted—which is what Adam and Eve experienced in Eden after they had fallen into disobedience and a perverted awareness of themselves. When God came to walk with them as He had many times before in the cool of the afternoon, Adam and Eve hid themselves because of their shame and their lack of repentance. They were afraid of being exposed when they didn’t want to change, but when pressed, chose to blame someone else instead. This is unhealthy fear. If we learn to love God above all else, we will fear nothing but our own selfish thoughts and actions, for they estrange us from Him. If we fear the truth of exposure instead, we will try to cover our shame with blame and so never change to put on the vesture of grace which is the foundation of God’s New Creation. Let us choose to love God and fear Him in a good and Godly way, so we may lovingly live with Him forever.

*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.*

Apostles To The Apostles – Feminism As It Should Be Understood

By Fr. Vasile Tudora in The Sounding--Jun 30, 2014

Generally speaking, there is discomfort about the feminist movement in the Orthodox Church. Here is what His Beatitude Patriarch Kirill of the Russian Orthodox Church affirmed, speaking to a meeting of the Union of Orthodox Ukrainian Women in Moscow: “I consider this phenomenon called feminism very dangerous, because feminist organizations proclaim the pseudo-freedom of

women, which, in the first place, must appear outside of marriage and outside of the family..."

On the other hand, some feminist organizations don't hold the Church in high regard because of the false perception that men hold all positions of "power" in the Church, from deacon to patriarch; they consider, therefore, the role of women in the church to be marginalized and insignificant.

Is it possible, however, for these two apparently immiscible positions to reach a certain compatibility? Not a compromise, since a lot is lost in compromises of any kind, but maybe a better understanding of the perceptions and real problems from both perspectives?

First, let us be clear about one thing: not all the feminist ideas are in conflict with the teachings of the Church. On the contrary, the equality between man and woman was and continues to be affirmed by the Church. Here is what St. Basil the Great has to say about it: "The virtue of man and woman is one, since also the creation is of equal honor for both, and so the reward for both is the same. Listen to Genesis. 'God,' it says, 'created the human; in the image of God he created him; male and female he created them' (Gen. 1:27). And since their nature is one, their activities also are the same; and since their work is equal, their reward also is the same."

Where life in Christ and salvation are concerned, man and woman have the same work, the same struggle, the same opportunity, the same goal: union with Christ, in which all gender differences disappear because they lose their meaning. Jesus Christ explained this Himself: "And Jesus answering said unto them, the children of this world marry, and are given in marriage, but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection." (Luke 20:34-36)

Seems to me that part of the problem is the confusion between the age we live in and the age to come about which Jesus speaks. The age we live in is an imperfect one where gender differences exist with a good and God-determined purpose. These differences, imperative now, as necessities of the fallen world, will lose their utility in the age to come because our lives, for man or woman alike, will ultimately fulfill their potential through union with Christ. Our current reality, however, happens here, in this imperfect and fallen age where differences do exist, and they have to be properly understood.

By assuming their natural roles, as determined by the Creator, men and women complete each other in a wonderful harmony. These roles are different, but not antagonistic, enriching the couple as a whole and helping them fulfill their potential in God that was lost through the fall but regained through Resurrection.

We cannot confuse these two stages of our lives: the fallen and the risen one. In the fallen one, we are bound to the laws of the fallen nature, and through our spiritual and physical struggle, we climb toward the risen one. The struggle for salvation, however, does not involve the negation of the gender roles through a misunderstood and politically forced egalitarianism, but it should be a wonderful

symphony between the roles of men and women, in perfect harmony and mutual understanding.

The Orthodox Church does not push the women to the sidelines. It is true that sacramental priesthood is reserved for men, but this does not mean that women have no active role in the Church. The royal priesthood mentioned by the Holy Apostle Peter (1Peter 2:9) is open to everyone, not in a sacerdotal meaning, but as the general understanding that all people, including women, are witnesses of the Resurrection to the world.

This idea is very well expressed in the Sunday of the Myrrh-Bearing Women, where the women, not the men, are chosen to be the first witnesses of the resurrection. "O Women, hearken to the voice that echoes with exultant joy.

Trampling on Hades, that tyrant, I raised up all from corruption. Run now with haste and tell my friends good tidings as evangelists. For I will that my creature see joy distinctly arising from woman, from whom came sorrow." (Exapostilarion of the feast) They become nothing else but apostles to the apostles, bearers of the Gospel of good news of the Resurrection of Christ. The old Eve is redeemed through a new breed of virtuous followers of Christ.

In this new and virtuous tradition, we can remember all the women inscribed in the synaxaria as "equal to the apostles": The Holy Great Martyr Photini the Samaritan, The Holy Great Martyr Thecla, The Holy Empress Helen, Saint Nina the Enlightener of Georgia, Saint Olga The Holy Empress of Russia, and so forth. We can add to this list all the women martyrs and other righteous women saints, all of them holy women who, through their dedication to the life in Christ, have spread the Gospel to the peoples in the four corners of the world. We also shouldn't forget that we refer to The Church as a "She", nor that above every Orthodox Altar we have the Mother of God enthroned as the Queen of all.

Any woman can reach this: daughters, mothers, nuns, they all can be apostles if they try to become living examples of faith, love, and self-sacrifice. Over the history of Christianity, the women have shown their apostolic role by upbringing into faith generations upon generations of Christians. Although their position may seem inside-oriented, the fruits of their works are catholic, universal. We cannot forget that behind (or maybe we should say in front of) every Father of the Church, there was a pious mother: St. Emilia for St. Basil the Great and St. Gregory of Nyssa, St. Nona for St. Gregory the Theologian, St. Anthusa for St. John Chrysostom, and many others. They were not ashamed to fulfill their role as women and mothers; on the contrary, they assumed it with full responsibility as a holy mission, fulfilling the natural order as intended by God.

The equality of women is not fulfilled leaving behind the role of a mother, by abandoning traditional family values, or avoiding marriage in pursuit of careers. Equality is the opportunity that both men and women have to rise from the fallen nature through works of synergy, in order to enter, together, into the Kingdom of God. Here, all the differences of the fallen world will fall like worn-out garments, and the splendor of the union with Christ-God will be fully revealed.

Come ALL the faithful, let us worship the holy Resurrection of Christ; for behold through the Cross, joy has come in all the world.

What is an Armenian Christian?

On April 24, 1915, Ottoman authorities arrested 250 Armenian intellectuals and community leaders in Constantinople. They were sent to Chankri and Ayash (cities in central Anatolia), where they were later slain. For this reason, April 24 marks the beginning of the Armenian Genocide, where it is estimated between 1 and 1.5 million people were killed (<http://www.armenian-genocide.org/>). Many American cities, especially those with sizeable Armenian populations such as Boston, will be marking the 100th anniversary with prayer and vigil, but also the continued effort to have these mass killings recognized around the world as the first genocide of the 20th century (<http://www.bostonglobe.com/metro/2015/04/22/centennial-genocide-sharpens-grief-for-local-armenians/wDHsRDW0LPfGJco5vBBPiO/story.html>). Today in Yerevan, Armenia, the Armenian Church canonized the victims as saints.

The Ottomans also singled out other minority communities at this time, including the Greek Orthodox and Assyrian Christian. Many Greek Orthodox readers of this article may trace their roots to Anatolia and the population exchanges in the 1920s between Greece and Turkey.

Armenia was the first nation to adopt Christianity, in 301 AD, but Tradition holds that St. Thaddeus, one of the twelve Apostles of Christ, preached there in the first century. The Armenian Church did not accept the decisions of the Council of Chalcedon, 451, (the Fourth Ecumenical Council) and subsequent councils. This early schism in Christianity has yet to be reconciled, although great progress has been made in the last fifty years.

What do Armenian Christians believe? Space prohibits a detailed examination, but some brief statements (From Welcome to the Armenian Church, published by St. Vartan Press of the Diocese of the Armenian Church of America, Eastern), we find the following:

The faith, doctrine, and dogma of the Armenian Church are based on the Apostolic teachings, Holy Tradition, and the written Word of God.

The prime doctrinal dogma of the Holy Trinity defines God as One in three persons.

The Nicene Creed is the main statement of faith.

Only three church councils are accepted as ecumenical (Nicaea 325, Constantinople, 381, and Ephesus 431).

There are seven sacraments: Baptism; Chrismation; Eucharist; Confession; Marriage; Holy Orders; and Anointing of the Sick.

The Virgin Mary is venerated as the Mother of God.

Armenian and non-Armenian saints are commemorated throughout the year.

In the liturgical year, there are five major feasts: Nativity and Theophany (Jan 6), Easter, Transfiguration, Assumption of Mary, and Exaltation of the Holy Cross. These are the oldest of Christian liturgical feasts. For example, celebrating Nativity in December did not emerge in Christianity until the late fourth century in the Roman Empire. The Armenians, not being part of the Roman Empire, had no reason to adopt the holiday.

In the Divine Liturgy (the Badarak), the Church believes that the bread and wine truly become the Body and Blood of Christ. People receiving Holy Communion will fast before. The liturgy itself traces its origins to the 4th century and is attributed to St. Gregory Nazianzus.

As can be seen from these statements, there is a very close affinity between the Eastern (Greek, Russian, Antiochian, etc.) Orthodox and the Armenian Church (which is considered one of the Oriental Orthodox Churches, along with Coptic, Ethiopian and others). Since the 1960s, representatives of the two families of Orthodox Churches have been meeting regularly to heal the schism from the fifth century. In 1997, His All-Holiness Ecumenical Patriarch Bartholomew said about this relationship, "So often, we have seen that we hold the greater part of the theological tradition of our two Churches in common. That which unites us, is greater than that which divides us. Indeed, those things that divide us can be said to be external historical and human factors, which have hindered the rapprochement of our Churches. Certainly, difference of faith over even one teaching makes union impossible, but we hope that the correct and true acceptance of all the teachings of the undivided Church will be one day established."

Anton C. Vrame, Ph.D.

Director, Department of Religious Education, Greek Orthodox Archdiocese of America

The Sunday of the Myrrbearers Mark 15:43-16:8

God's Holy Church continues to celebrate the Resurrection of the Lord Jesus Christ. The joy of Christ's Resurrection endures through the centuries. The message that "Christ is Risen!" will not be stifled.

Joseph of Aramathaea demonstrated his great love for Christ. He took the initiative to ask for Christ's Body. He exerted the effort to place Christ in the Tomb.

The women demonstrated their love for Christ. Their names are recorded in the Holy Gospel. Mary Magdalene, Mary the mother of James, and Salome, desiring to anoint Christ's body, came to where He was entombed.

Centuries later, believers continue to learn about the love for Christ by Joseph of Aramathaea and the myrrbearing women. Their actions are a basis to assess our own love for Christ

Do we have the love and boldness of Joseph of Aramathaea to risk our personal well-being in behalf of Christ? Do we demonstrate daily the degree of love the myrrbearing women had for Christ?

Christ's Crucifixion and Resurrection are the primary basis for daily Christian life. We find our meaning, direction and healing in Christ's Crucifixion and Resurrection.

We find our purpose, strength and our hope in Christ's Crucifixion and Resurrection. Turning to the Crucified and Resurrected Christ in prayer, we will find the answers to the hardest and most difficult of life's questions.

Turning to the Crucified and Resurrected Christ in prayer, believers are able to follow the ray of hope emanating from the empty Tomb. The light of the Risen Christ enables any darkness occurring in our lives to be overcome.

Orthodox Christians profess belief in the resurrection of the dead with each recitation of the Nicene-Constantinopolitan Creed. Christ's Resurrection celebrated at Pascha proclaims Christ's power over death.

Orthodox Christians look beyond the limits of earthly death. Eternal life is the Christian goal and message. Christ's power to give life to those in the tombs is recorded in the Paschal troparion.

The Sunday of the Myrrhbearers is a Sunday of great joy. The message of "Christ is Risen!" goes forth from the Holy Gospel of St. Mark. The fresco of the White Angel at Monastery Mileseva is synonymous with this message.

The days following Pascha are very important days of life. Each day is a gift from God. Each day is an opportunity for believers to embrace the Risen Christ and follow Him.

Each day is a day to seek guidance from the Risen Christ. Daily life changes for the better with greater understanding of the Crucified and Risen Christ. Turn to the Risen Christ when thinking about the soul.

The Holy Gospel is the golden treasure with the life and teachings of Christ. Hearing the Gospel each week in Church serves as nourishment for the heart, the mind and the soul.

Reading the Gospel at home with regularity adds additional nourishment. Daily life is full of unexpected events. Staying united with Christ prepares the believer to meet the challenges of daily life in ways beneficial for the soul.

The soul is most precious for each person. In the days following Pascha, when Pascha continues to be celebrated, the Risen Christ is a source of radiance for the soul.

Believers benefit immeasurably from looking to the Risen Christ with great hope and expectation. Life always changes for the better with the Risen Christ. Looking to and listening carefully to the Risen Christ is immensely rewarding.

Rewards in Christ are measured in peace of mind, clearness of conscience and joy in the heart. Rewards in Christ are not material but are of greater value. The highest quality of life exists in unity with the Risen Christ.

St. George Serbian Orthodox Church, Carmichaels, Pennsylvania. Sunday of the Myrrhbearers. St. Artemon of Laodicea, Hieromartyr. Father Rodney Torbic

Please remember that at our annual meeting last Sunday the monthly dues were raised to \$10 in order to cover our financial obligation to the Consistory. This was passed by a unanimous voice vote, and is effective on May 1st.

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.