



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 Philipa, 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, Deirdre Straughan, Terri Paluh, Lori & Steve Lucier, Billy Sinclair, Pat, and Evelyn Felouzis. 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—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 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

THURSDAY, MAY 21 ASCENSION OF OUR LORD AND SAVIOR JESUS CHRIST

**SUNDAY, MAY 24 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM
7TH SUNDAY OF PASCHA; AFTERFEAST OF THE ASCENSION; HIEROMARTYR
MOCIUS; HOLY EQUAL-TO-THE-APOSTLES CYRIL & METHODIUS-TEACHERS OF
THE SLAVS; VENERABLE SOPHRONIUS-RECLUSE OF PERCHEVSKY LAVRA**

Tone 6

Acts 20:16-18, 28-36; Hebrews 7:26-8:2

John 17:1-13; Matthew 5:14-19

***Litany in Blessed Memory of Mary Haluszczak—40 days—Fr. Bob
Parastas in Blessed Memory of Joe & Mary Behun—Panchison Family, John &
Rose Lopushanski, & Mrs. Mike Puzak***

SUNDAY, MAY 31 OBEDNITZA with Communion—DOWNSTAIRS 10:30 AM

8TH SUNDAY OF PASCHA; PENTECOST-TRINITY SUNDAY-OUR PARISH NAME'S DAY; HOLY FATHERS OF THE 7 ECUMENICAL COUNCILS; MARTYR THEODOTUS OF ANCYRA & 7 VIRGIN-MARTYRS: ALEXANDRA, TECUSA, CLAUDIA, PHAINE, EUPHRAISA, MATRONA & JULIA; MARYTRS PETER, DIONYSISUS, ANDREW, PAUL, & CHRISTINA

Tone 7

Acts 2:1-11

John 7:37-52-8:12

Litany in Blessed Memory of All Deceased Veterans

MONDAY JUNE 01—SATURDAY JUNE 06—FAST FREE WEEK

BULLETIN INSERT FOR 17 MAY 2015

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

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

Kristo Amefufukka! Kweli Amefufukka

TROPARION—TONE 5

Let the faithful praise and worship the Word,
Coeternal with the Father and the Spirit;
Born for our salvation from the Virgin;
For He willed to be lifted up on the Cross in the flesh,
To endure death,
And to raise the dead by His glorious Resurrection!

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

KONTAKION—TONE 4

I come to Thee, O Christ,
Blind from birth in my spiritual eyes,
And call to Thee in repentance:
Thou art the most radiant Light of those in darkness!

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

KONTAKION—TONE 5

Thou didst descend into Hell, O my Savior,
Shattering its gates as almighty;
Resurrecting the dead as Creator,
And destroying the sting of death.
Thou hast delivered Adam from the curse,
O Lover of Man,
And we all cry to Thee: O Lord, save us!

PROKEIMENON—TONE 8

READER: Pray and make your vows before the Lord our God.

PEOPLE: **Pray and make your vows before the Lord our God.**

READER: In Judah God is known; His name is great in Israel.

PEOPLE: **Pray and make your vows before the Lord our God.**

READER: Pray and make your vows...

PEOPLE: **Before the Lord our God.**

ALLELUIA VERSES—TONE 8

Look upon me and have mercy on me.

Lead my steps according to Thy word.

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!

The Great Church of the Holy Wisdom, or Hagia Sophia, built by Emperor Justinian in the 6th century, was dedicated to the Wisdom of God, the Second Person of the Holy Trinity, and celebrated its feast on Mid-Pentecost, which falls on the Wednesday after the Sunday of the Paralytic, 25 days after Pascha. It was by far the largest and most splendid temple in all of Christendom. Its beauty and splendor was so magnificent, that it even had the power to inspire the Russian envoys which led to the conversion of the Slavic people.

According to The Russian Primary Chronicle, the envoys of the Kievan prince Vladimir, after investigating the Jews, Muslims and the Germans with disappointment, visited Hagia Sophia in 987, and reported:

"We knew not whether we were on heaven or earth. For on earth there is no such splendor or such beauty, and we are at a loss to describe it. We only know that God dwells there among men, and their service is fairer than the ceremonies of other nations. For we cannot forget that beauty. Every man, after tasting something sweet, is afterward unwilling to accept that which is bitter, and therefore we cannot dwell longer here."

Because Hagia Sophia was dedicated to the Second Person of the Holy Trinity, Jesus Christ, the Word and Wisdom of God, initially its celebration took place on Christmas, which was also near the day of its initial consecration (December 27, 537) and then the consecration of the dome (December 24, 563). The consecration of Hagia Sophia was annually celebrated on December 23rd, according to the Synaxarion. However, recent studies have shown that the proper feast day for all churches dedicated to the Wisdom of God should be Mid-Pentecost, and the hymnography of the Church for this feast seems to indicate this was the case many centuries ago.

One need only read chapter 26 of the book titled On the Administration of the Empire by Emperor Constantine Porphyrogennetos to read a detailed description how the feast of Mid-Pentecost was gloriously celebrated with Roman splendor until the year 903 in Constantinople. On the morning of the feast the emperor wore his special imperial garments and processed with his escorts from the sacred palace to the Church of Saint Mokios, where he was met by the Patriarch and the Divine Liturgy was celebrated. The former greatness of this feast can be clearly seen in the brilliant hymns still chanted for this feast, which lasted eight days in Roman times.

On 11 May 903, the anniversary of the founding of Constantinople (A.D. 324) and Wednesday of Mid-Pentecost, Emperor Leo VI the Wise

(867-912) took part in the procession to the Church of Saint Mokios. En route, Leo was seriously attacked although a candle-bearer cushioned the direct blow to the head. Despite the narrow escape, he decided that in the future the Emperor would no longer go to Saint Mokios for Mid-Pentecost. This meant a decrease in the prestige of the church and a blow to its financial resources. The monk Mark, oikonomos of Saint Mokios, asked for an audience with Leo to convince him that the attack and its fortunate outcome were the fulfillment of a prophecy announced in Psalm 73:3-4 ("Lift up Thine hands against their pride continually; because of all that the enemy has done wickedly in Thy holy places. And they that hate Thee have boasted in the midst of Thy feast.").

It is assumed that after this assassination attempt, the ceremony began to take place in the Church of Hagia Sophia. The mosaic of Leo VI the Wise in Hagia Sophia seems to indicate this, where it depicts the emperor bowing before Christ, the Word and Wisdom of God, and on either side of Christ enthroned are two icons, one of the Theotokos and the other of the Angel of Great Counsel from the Old Testament. This Angel of Great Counsel is none other than the Wisdom of God, the pre-incarnate Christ. "Give me the wisdom that sits by Thy throne, and do not reject me from among Thy servants" (Wisdom of Solomon 9:4).

Dear Brothers-in-Christ: Слава Ісусу Христу!

In researching the Sixth Commandment I came across an interesting article. I trust that you will find it informative. Fr Raphael



Springtime at St Mary Dormition Ukrainian Orthodox Church in Jones, Oklahoma

In the Septuagint Old Testament Translation of Exodus, Chapter 20, Verse 15, the Sixth Commandment is written "οὐ φονεύσεις." Thou shalt not kill *or* thou shalt not murder???

Father Raphael

The Ten Commandments, Killing, and Murder: A Detailed Commentary

by Rabbi Dovid Bendory, Rabbinic Director, Jews for the Preservation of Firearms Ownership. Copyright 2012 JPFO

This is a detailed commentary, intended to give valuable reference to Jews and Christians who find themselves facing unfounded pacifist dogma.



It is an event that forever changed the course of all human history: the Sinai Revelation. (Exodus 18:1-20:23). Soon after their liberation from Egyptian slavery, the Jewish People encamp at Mt. Sinai where G-d speaks to the entire nation and gives the Ten Commandments.

But one of those ten is among the most commonly mis-translated verses of all of Hebrew Scripture -- and its mis-translation has resulted in deadly mis-interpretation.

Says the Torah (Exodus 20:13): *Lo tirtzach!* The Hebrew word used has a clear and unequivocal meaning: "Do not *murder*."

Unfortunately, this verse is generally mistranslated as "Do not kill." But the Hebrew could not be more clear, and there is a world of difference between killing and murder.

This is the Sixth Commandment. How many times have you heard "Thou shalt not kill"? This mistranslation is etched upon the hearts and minds of both Jewish and Christian children and adults with pernicious results. Can we possibly estimate the numbers of lives that have been lost by foolish pacifism rather than righteous defense in the face of evil?

Here's a bit of detail on the "mechanics" of this translation error. If you are ever challenged regarding your corrected understanding, JPFO, once again, gives you the "intellectual ammunition" to hold your ground.

We begin by exploring the English vocabulary and variations on "killing" and "murder", and we will then explore the nuances of the parallel Hebrew words in order to understand the Biblical text.

In English, there are different ways of stating that "Ploni killed Almoni" depending on the culpability and guilt involved. (The names "Ploni" and "Almoni" are traditionally used in rabbinic commentaries as the Jewish equivalent of "John Doe." See Ruth 4:1.) Consider the different possible ways of describing the killing:

- First-degree, or pre-meditated murder.
- Second-degree murder; an intentional murder in the spur-of-the-moment, albeit not pre-meditated or planned.
- Voluntary homicide, a form of manslaughter.
- Involuntary homicide, a less culpable form of manslaughter, such as if a driver accidentally hit a jay-walking pedestrian.

Note that "killing" itself need not have a moral context -- a soldier kills in battle, an intended murder victim kills in self-defense, a drug dealer kills his competition, a doctor kills a patient. Whether "killing" carries criminal culpability (the drug dealer), civil culpability (the doctor), or is righteous (the intended murder victim) depends on the context and circumstances.

To understand the Biblical words for "killing" requires first understanding a grammatical point. Hebrew words all contain three-letter roots that provide the core meaning of a word; these three consonants are then vocalized by adding in vowels and attaching prefixes, suffixes, or infixes.



David did not *murder* Goliath

The vowels and attachments are added in specific patterns that determine part of speech, declension, tense, gender, and often specific meaning as well.

One such Hebrew root is *R-Tz-Ch*; it appears in twenty one passages in the Hebrew Scripture. Two of these are in the Ten Commandments (here in Exodus 20:13 and again in Deuteronomy 5) where no context is given. We are twice told that *R-Tz-Ch* is something we are not to do, but without any context, it is impossible to discern the precise meaning of the term.

However, the root *R-Tz-Ch* appears multiple times in reference to Cities of Refuge to which an “accidental murderer” can flee. (Numbers 35; Deuteronomy 5, 19; Joshua 20, 21) In each of these passages, the “accidental murderer” has definitely killed someone; the question concerns whether the person killed out of innocence or out of negligence. To use the English terms described above, there has been an involuntary homicide, but whether or not the perpetrator carries culpability or is punishable has not been determined. Such a person is called in Hebrew an “accidental murderer” until s/he stands trial -- and the text explicitly uses the word “accidental” (or “negligent”) in conjunction with the root *R-Tz-Ch* to make this clear. The requirement to clarify that this *R-Tz-Ch* was accidental demonstrates that without this clarification, *R-Tz-Ch* is by definition either willful or negligent.

Indeed, we find that by far the most common use of *R-Tz-Ch* is to describe a murderer who kills pre-meditated or with malice. (Deuteronomy 22; Judges 20; 1 Kings 21; 2 Kings 6; Isaiah 1; Jeremiah 7; Ezekiel 21; Hoshea 4, 6; Psalms 42, 62, 94; Proverbs 22; Job 24) When used in this way, the root *R-Tz-Ch* need not be modified with an adjective or adverb to clarify willful intent; the principle meaning of the word *R-Tz-Ch* is murder of at least the second degree, possibly first degree. The word implies criminal culpability and guilt, and thus the Sixth Commandment is clearly rendered into English as “do not MURDER.”

As in English—where we have “murder”, “kill”, “homicide”, and other words—Hebrew provides other roots to describe “killing.” The other Hebrew words used in connection with taking human life are *M-O-T* and *H-R-G*. However, these words were not chosen for the Decalogue. Let’s explore their meanings and how they differ from *R-Tz-Ch*.

H-R-G is in fact used to describe the first murder in history, Cain’s killing of Abel (Genesis 4:8). As that story makes clear, Cain is responsible for Abel’s death -- but was it willful and intentional?



Did Cain merely *kill* Abel?

We are told that “Cain rose up against Abel”, but we are not told if his intention was to kill. Indeed, the *Midrash Tanchuma (Bereishit 9)* points out that no one had ever died before and that Cain not only did not know how to kill Abel, he didn’t know that killing someone was possible. Cain beat Abel in anger, but in the end was surprised to

find that Abel was dead. This is hardly the willful murder of *R-Tz-Ch*; it is rather *H-R-G*—killing, even with criminal culpability, but not even murder of the second degree. Indeed, the word *H-R-G* is also used to describe the taking of life, whether willful or accidental, in a non-criminal context. It is used by Cain (Genesis 4:14) in his lament, “May whoever finds me take my life.” While *H-R-G* perhaps describes a willful killing in this usage, it is hardly criminal. For other examples of *H-R-G* meaning “murder”, see Genesis 20, 27, 37; and especially Exodus 21:14. *H-R-G* can also refer to righteous killing, such as in self-defense or defense of the innocent; see Exodus 2:14, 4:23, 15:15. But note in these various usages that *H-R-G*, when it refers to murder, is modified with a word like “intentional” to make it clear that it means “murder” as opposed to “killing.” (e.g., Exodus 21:14) (There are tens of other uses of this word, too numerous to survey in this brief essay.)

Thus, were the Ten Commandments to command us “Don’t *H-R-G*”, the meaning would be ambivalent -- it could mean murder or killing and would require further descriptive terms like “willful” or “accidental” to make the meaning clear.

The third Hebrew word for death is *M-O-T*. This word appears in two forms: as an intransitive verb and as a causative verb. In the intransitive, it means “to die” (Genesis 3:3-4); in the causative, it means “to kill” (Genesis 18:25). In the causative form, it is modified (like *H-R-G*) to indicate whether the killing is a murder (Genesis 37:18) or an appropriate and righteous punishment (Genesis 18:25). In fact, we are told that the murderer (*RoTzeaCh*) is to be killed (*MOT yuMaT*) in punishment. (Numbers 35:16-18) The taking of life as a punishment for a capital offense is clearly a morally positive act. Killing is thus obviously permissible—making it impossible to render the Sixth Commandment as “do not kill.”

The Torah chooses its language very carefully, and indeed, every dot and tittle is parsed to understand the full meaning. G-d chose the root *R-Tz-Ch* for the Ten Commandments to make it clear and explicit: murder is an evil, heinous crime, a crime that—like the others in the Ten Commandments—is destructive of civilization itself. But killing, while a grave action that must be seriously evaluated, is at times a necessary action—one that is a sanctioned last recourse under prescribed circumstances and one that is occasionally morally appropriate as in the taking of life as penalty for a capital offense.

In fact, killing—righteous, justified killing—is the Torah’s Divine punishment for the convicted murderer. This is clear from Numbers 35:16-18 (cited above) as well as Genesis 9:6: “If the blood of one man is spilled by another, his blood shall be spilled.” (In context, this is a clear reference to murder, not merely physical harm.)

Thus while murder—killing with criminal intent and malice—is clearly prohibited at all times and in all circumstances, killing itself is not. In a previous commentary, we saw that Moses killed an Egyptian taskmaster who was beating an innocent Hebrew slave. In Hebrew scripture G-d Himself kills in punishment many times—Noah’s generation, the people of Sodom, and the Egyptian firstborn are a few examples. The courts are commanded to take the life of the convicted murderer as punishment. We are even told that killing to prevent a rape is permissible (Deuteronomy 22:26 as understood in Yoma 82a, Sanhedrin 74a, Pesachim 24b).

While it may be true that Torah and Hebrew Scripture is a vast enough corpus that one can find or read in at least perfunctory support for any idea, there is no question that a proper understanding of Torah Law does not advocate pacifism but rather righteous defense of the innocent. May we never need to rely on such law.

“THOU SHALT NOT MURDER.” the Sixth Commandment

Shalom,

Rabbi Dovid Bendory

Rabbi Dovid Bendory, Rabbinic Director, Jews for the Preservation of Firearms Ownership (<http://jpfo.org>)

Rabbi Bendory is an NRA Certified Firearms Instructor. The Rabbi's [Archive page](#).

Fr. Rafael Rafaelovych, St. Mary Dormition Ukrainian Orthodox Church

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"Prayer of a Lemko Woman" by the late Kateryna Rusyn, a cultural icon of Lemkos in Ukraine, a respected teacher and intellectual, and an accomplished poet/writer. So glad we got the honor of meeting Pani Kateryna and getting to know her. When she was a young child, Kateryna Lazoryshyn and her family were deported by Soviets/communist Poles from the Lemko village of Strubowiska in the Lesko Powiat (county) of the eastern Lemko region, which was a hotbed of Ukrainian-Polish internecine warfare in the years following World War II. Her words are still timely as many Lemko descendants in Ukraine suffer under the Russian occupation in eastern and southern Ukraine.

"Prayer of a Lemko Woman" by Kateryna Lazoryshyn Rusyn

O God, give me the strength to live through this day and help me to survive in this foreign land where they have brought me and my children.

O Lord, I pray and beseech Thee, let me not perish, nor my family, nor my people, who were late to sow the holy grain; for the corn will ripen in the summer and they know not when or how it will be gathered.

O Merciful God, may the sun rise and set each day, so that it brings light to all people and me, in the same way as it set each evening, there, far away, in the Beskyd Mountains, in my native hills and valleys; and may rye and every kind of seed grow for us, so that by winter we all have bread and hay and every grain to feed the people, the birds and the cattle.

O All-Highest Lord, let us not forget—neither today, nor tomorrow, nor ever—and help us to keep alive in our memory all the beauty of our land, of the mountains, and of the rich, healing and pure waters in our rivers: the Bystry, the Poprad, and the Syan (San); and let us also remember the fair and lovely country of the high pastures, and the woodland paths through the hills; let us not forget the places of plenty in the forest where the mushrooms grow, and the fragrant strawberries, blackberries, blueberries and raspberries, and the woodland clearings where the cattle graze.

O God, let us not forget our customs, the lilt of our mother tongue, our stories and our songs, our dances and our evenings together on holy days and workdays.

O Lord, give my children the wisdom to find their way back to the native land of their grandfathers and great-grandfathers to honour their graves, their churches and their faith.

O God, grant unto my children, grandchildren, and great-grandchildren all the gifts of the Holy Spirit: wisdom, understanding, reason, courage, knowledge, piety, and also give them the most important of all human virtues – Faith, Hope and Love.

O Lord, bestow upon me and my children the knowledge to tell the difference between good and evil, happiness and unhappiness, and give me the wisdom to value goodness and be grateful for good!

Grant me to know how to influence an enemy, give me the generosity to help the poor, and also give me the understanding to convince the wrongdoer of the evil of his ways, and to teach those who do not know. Amen.

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.