



## **Holy Ghost Orthodox Church**

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**CHRIST IS RISEN! INDEED HE IS RISEN!  
CHRISTOS VOSKRES! VOISTINU VOSKRES!  
CHRISTOS ANESTI! ALITHOS ANESTI!**

**ON THE MEND:** Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Theodosius [OCA], Archbishop Jovan, Bishop Robert, Father George & Pani Lillian Hnatko, Father John Harvey, Father Jakiw Norton, Father Dragan Filipović, Father Paul Stoll, Father Igor Soroka, Father Joseph Kopchak, Father Elias Warnke, Father Nestor Kowal, Father George Yatsko, Father Paul Bigelow, Father Emilian Balan, Father John Nakonachny, Father Steve Repa, Protopresbyter William Diakiw, Archpriest Dionysi Vitali, Protodeacon Joseph Hotrovich, Father Adam Yonitch, Pani-Dobrodijka Sonia Diakiw, Father Paisius McGrath, Father Michael Smolynech, Father Bazyl Zawierucha, Joshua Agosto and his family, Eva Malesnick, Stella Peanoske, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Gary & 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,

Esther Holupka, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, 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, Julia Duda, Lisa Pandle, Kris & Julie Hanczar, John Kennedy, Loretta, Nancy, Carol, & Michael Sheliga, Gaelle Kelly, Irma McDivitt, Robin Young, Mckayla, Rachel, Carl & Margaret Reed, 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, 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, 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, Neil Carter & family, James Paluh, Mickie Weikel, Evelyn Krempasky, Tammy Strunk, Loida Esbry, Darlene Chicka Deskins, Drew, Alice & Keith Philipa, Kateryna Kocelko, Nancy Heinbaugh, Mira Filipović, Lynn, Jacqueline, Sharon, Zan Cheng, Jeff Jones, Kristy, Elaine Ellenberger, Brandon, Anna Tranchine, Demetra, Blase Urban, Catherine Hogel & children, Jennifer & Dylan, Ron Schwartz, Lydia Wilson, Flora Tomlin, Stella Rossi, Howell Swarm, Jane Bielewicz Allred, Manny "Lazarus" Lopez, Glenn & Lucas Burlack, Katie Elizabeth, Mileva, & Michael, Deirdré Straughan, Terri Paluh, Lori & Steve Lucier, Kyranna Cherpas, Pastor Bruce Nordeen, Millie Koss Good, Heather Ried, Carla Perry, Linda Elliot, Dennis McDaniel, Mike Mangan, Luke Tinsley, Brent, Tricia, Katherine Gorman, Pamela Jaquette, Michael Pawlyshyn, Sherri Walewski, Marika Zeliszczyk, Donna Davis, Jackie Crimbchin, Marta Charron, Mary [Corba], Stella McKeag, Margie Sekelsky, Gary Howell, Fran Fulton, Gina Catanese, Bill Vizza, Jamie Swarm, Kevin Allen (from Ancient Faith Radio), Kathy

Flaherty, Tori Reade-Henry's niece, Derick-Glen Burlack's neighbor, Michael, Nichole & Christopher, Cheryl Pomeroy, Ben Douglas, Dianne Donahue, Zachary, Natasha, Noah Willard, Jodi Hanczar, Gregory Cervo, Lisa Bruce, Martha Nezolyk, and Ian Brick. ARNOLD: Homer Paul Kline. We pray that God will grant them all a speedy recovery.

**In conjunction with Slickville's Centennial Celebration next year, the Centennial Committee is selling tear-off raffle tickets to help finance the celebration and fireworks. Bill Kuznik is the keeper of the tickets which cost \$2 and are sold every week. Please see Bill if you are interested or with any questions. We have a list of winning numbers in the bulletin insert! 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!

**REMEMBER—PRAYERS ARE ALWAYS FREE!**

Communion Fasting: nothing to eat or drink after midnight, EXCEPT in cases where your doctor tells you to eat or drink something for medical reasons: medication, diabetes, etc. If you have a question, please ask Father Bob.

**AT ANY TIME—if there is an emergency, if you have questions, or if you just need to talk, please CALL FATHER BOB at [412] 279-5640.**

#### **SCHEDULE OF SERVICES**

**SUNDAY, APRIL 30 OBEDNITZA—DOWNSTAIRS IN CHURCH HALL 10:30 AM  
3<sup>RD</sup> SUNDAY OF PASCHA; SUNDAY OF THE MYRRH-BEARING WOMEN;  
RIGHTEOUS JOSEPH OF ARIMATHEA & NICODEMUS; MARTYR ADRIAN OF  
CORINTH; HIEROMARTYR SIMEON-BISHOP IN PERSIA & THOSE WITH HIM:  
MARTYRS ABDECHALAS & ANANIAS-PRESBYTERS, USTHAZANES, FUSICUS,  
ASCITREA & AZAT THE EUNUCH; VENERABLE ACACIUS-BISHOP OF MELITENE;  
SAINT AGAPITUS-POPE OF ROME**

Tone 2  
Acts 6:1-7  
Mark 15:43-16:8

**SUNDAY, MAY 07 DIVINE LITURGY OF JOHN CHRYSOSTOM 10:30 AM**  
**4<sup>TH</sup> SUNDAY OF PASCHA; SUNDAY OF THE PARALYTIC; RIGHTEOUS TABITHA;  
TRANSLATION OF THE RELICS OF MARTYR ABRAMIUS OF BULGARIA; MARTYR  
SABBAS STRATELATES [THE GENERAL] OF ROME & 70 SOLDIERS WITH HIM;  
MARTYRS PASICRATES, VALENTINE, & JULIUS IN MOESIA [BULGARIA];  
MARTYRS EUSEBIUS, NEON, LEONTIUS, LONGINUS, & OTHERS AT NICOMEDIA;  
VENERABLE THOMAS THE FOOL OF SYRIA; VENERABLE ELIZABETH THE  
WONDERWORKER OF CONSTANTINOPLE; VENERABLE SABBAS & ALEXIUS THE  
HERMIT OF PERCHEVSKY LAVRA**

Tone 3  
Acts 9:32-42  
John 5:1-15

*Litany in Blessed Memory of Metropolitan Constantine, Charles Cherepko,  
Joseph Baloga, Daniel J. Pysh, Jr., Nick Homyrda, Anna Metrick, Bogdan Mural,  
Ester Tylavsky, Evdokia Josephine Repa, Metro Warholak, Khouria Joanne  
Abdalla, Katherine Tomson, Walter Golofski, Jr., Michael Yarmeak, Anna  
Vangrin, Stella Cherepko, & Anthony Notaro—Fr. Bob*

**SUNDAY, MAY 14 DIVINE LITURGY OF JOHN CHRYSOSTOM 10:30 AM**  
**5<sup>TH</sup> SUNDAY OF PASCHA; SUNDAY OF THE SAMARITAN WOMAN—PHOTINI;  
PROPHET JEREMIAH; MARTYR BALAS OF NISIBIS; HIEROMARTYR MACARIUS-  
METROPOLITAN OF KIEV**

Tone 4  
Acts 11:19-26, 29-30; Hebrews 12:7-16  
John 4:5-42; John 10:9-16

*Litany in Blessed Memory of All Deceased Mothers, Grandmothers, etc.*

## **BULLETIN INSERT FOR 30 APRIL 2017**

**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!**

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

**3<sup>RD</sup> SUNDAY OF PASCHA; SUNDAY OF THE MYRRH-BEARING  
WOMEN; RIGHTEOUS JOSEPH OF ARIMATHEA & NICODEMUS;  
MARTYR ADRIAN OF CORINTH; HIEROMARTYR SIMEON-BISHOP IN**

**PERSIA & THOSE WITH HIM: MARTYRS ABDECHALAS & ANANIAS-  
PRESBYTERS, USTHAZANES, FUSICUS, ASCITREA & AZAT THE  
EUNUCH; VENERABLE ACACIUS-BISHOP OF MELITENE; SAINT  
AGAPITUS-POPE OF ROME**

**TROPARION OF THE RESURRECTION—TONE 2**

When Thou didst descend to death, O Life Immortal,  
Thou didst slay hell with the splendor of Thy Godhead!  
And when from the depths Thou didst raise the dead,  
All the powers of heaven cried out:  
O Giver of Life! Christ our God! Glory to Thee!

**TROPARION OF THE RIGHTEOUS JOSEPH—TONE 2**

The noble Joseph, when he had taken down Thy most pure body from the  
tree; Wrapped it in fine linens and anointed it with spices, And placed it in a  
new tomb. But Thou didst rise on the third day, O Lord, Granting the world  
great mercy.

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

**TROPARION OF THE MYRRH-BEARING WOMEN—TONE 2**

The angel came to the myrrh-bearing women at the tomb and said:  
Myrrh is meet for the dead; but Christ has shown Himself a stranger to  
corruption! So proclaim: The Lord is risen, granting the world great mercy.

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

**KONTAKION—TONE 2**

Thou didst command the Myrrhbearers to rejoice, O Christ!  
By Thy Resurrection, Thou didst stop the lamentation of Eve, O God!  
Thou didst command Thy apostles to preach: The Savior is Risen!

**PROKEIMENON—TONE 6**

**READER:** O Lord, save Thy people and bless Thine inheritance.

**PEOPLE:** O Lord, save Thy people and bless Thine inheritance.

**READER:** To Thee, O Lord, will I call. O my God, be not silent to me.

**PEOPLE:** O Lord, save Thy people and bless Thine inheritance.

**READER:** O Lord, save Thy people.

**PEOPLE:** And bless Thine inheritance.

**ALLELUIA VERSES—TONE 8**

Lord, Thou wast favorable to Thy land; Thou didst restore the fortune of Jacob.

Mercy and truth have met; righteousness and peace have kissed each other.

### **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!**



<http://www.johnsanidopoulos.com/2017/04/why-did-lord-forbid-mary-magdalene-from.html?m=1>

Why Did The Lord Forbid Mary Magdalene From Touching Him After His Resurrection?



By St. John Chrysostom—(Homily 86 on the Gospel of John) **John 20:17**  
*"Jesus said to her, 'Touch Me not, for I am not yet ascended unto My Father.'"*

Some assert, that she asked for spiritual grace, because she had heard Him when with the disciples say, "If I go to the Father, I will ask Him, and He shall give you another Comforter." But how could she who was not present with the disciples have heard this? Besides, such an imagination is far from the meaning here. And how should she ask, when He had not yet gone to the Father? What then is the sense? I think that she wished still to converse with Him as before, and that in her joy she perceived nothing great in Him, although He had become far more excellent in the Flesh. To lead her therefore from this idea, and that she might speak to Him with much awe, (for neither with the disciples does He henceforth appear so familiar as before,) He raises her thoughts, that she should give more reverent heed to Him.

To have said, "Approach Me not as you did before, for matters are not in the same state, nor shall I henceforth be with you in the same way," would have been harsh and high-sounding; but the saying, "I am not yet ascended to the Father," though not painful to hear, was the saying of One declaring the same thing. For by saying, "I am not yet ascended," He shows that He hastes and presses there; and that it was not meet that One about to depart there, and no longer to converse with men, should be looked on with the same feelings as before. And the sequel shows that this is the case. "Go and say unto the brethren, that I go unto My Father, and your Father, unto My God and your God."



By St. Cyril of Alexandria—(Commentary on the Gospel of John) **John 20:17** - *"Jesus said to her, 'Touch Me not, for I am not yet ascended unto My Father.'"*

The meaning of this saying is not easily understood by the vulgar, for a mystery underlies it; but we must probe it for our advantage. For the Lord will vouchsafe unto us the knowledge of His own words. For He repulses the woman as she was running up to Him, and though she longed to embrace His Feet, He suffered her not; and, in explanation of His reason for so doing, said: "For I am not yet ascended unto My Father." We must inquire into the meaning of this saying. For what if He were not yet ascended to His Father? How could this reason suffice to render it improper for those that loved Him to touch His holy Body? Would it not be blameworthy for any one to imagine that the Lord shrank from the pollution of the touch, and thus spake that He might be pure when He ascended to the Father in heaven? Would not such a man stand convicted of great folly and madness? For the Nature of God can never be polluted. For just as the light of the sun's ray, when it strikes upon a dunghill or any other earthly impurities, suffers no stain -- for it remains as it is, that is, undefiled, and partakes in no degree of the ill odor of the objects that it encounters -- even so the all-holy Nature of God can never admit of the blemish of defilement. What, then, is the reason why Mary was prevented from touching Him, when she drew near and yearned so to do? What can the Lord mean when He says: "For I am not yet ascended unto My Father?" We must investigate this according to the best of our ability. We say, therefore, that the reasons for our Savior's sojourn amongst us were manifold and diverse, but this one the principal of all, which is indicated in His own words: "For I came not to call the righteous, but sinners to repentance."

Therefore, before the saving Cross and the Resurrection from the dead, while as yet His providential scheme had not received its appropriate fulfillment, He mingled both with the just and the unjust, and ate with



publicans and sinners, and allowed any that so willed to come to Him and touch His holy Body, that He might sanctify all men and call them to a knowledge of the truth, and might bring back to health those who were diseased and enfeebled by the constant practice of sin. Therefore also, in another place, He said unto them: "They that are whole have no need of a physician; but they that are sick." Therefore, before His Resurrection from the dead, He had intercourse indiscriminately with the righteous and with sinners, and never frightened away any that came unto Him. Moreover, when He was once reclining at the house of a Pharisee, a woman came in unto Him weeping, who was a sinner in the city, as is written, and let down her wanton locks, scarcely released from the service of her past sins, and wiped His feet therewith; and we see that He did not stop her. Again, when He was on His way to bring back to life the daughter of the leader of the Synagogue, once more a woman came near unto Him, who had an issue of blood, and touched the border of His garment; and we find that He was in nowise offended, but rather vouchsafed unto her the comforting assurance: "Daughter, your faith has made you whole; go in peace." But at that time, by His Providence, men who were still unclean, and who were polluted both in mind and body, were allowed without hindrance to touch the holy flesh itself of our Savior Christ, and to gain every blessing thereby; but when, after having completed the scheme of our redemption, He had both suffered the Cross itself, and death thereon, and had risen again to life, and shown that His Nature was superior to death, henceforward, instead of granting them a ready permission, He hinders those who come to Him from touching the very flesh of His holy body; thereby giving us a type of the holy Churches, and the mystery concerning Himself, just as also the Law given by the all-wise Moses itself did, when it represented the slaughter of the lamb as a figure of Christ; for no uncircumcised person, said the Law, shall eat thereof, meaning by uncircumcised impure -- and humanity may justly be deemed impure in its own nature. For what is the nature of man, as compared with God's inherent purity? We may not, therefore, while we remain uncircumcised, that is, impure, touch the holy Body, but only when we have been made pure by the true circumcision of the Spirit. For circumcision is that of the heart, in the Spirit, as Paul says. And we cannot be spiritually circumcised if the Holy Spirit has not taken up His abode in us by faith and Holy Baptism. Surely, therefore, it was meet that Mary should

for a while be restrained from touching His sacred Body, as she had not yet received the Spirit. For even though Christ was risen from the dead, still the Spirit had not yet been given to humanity by the Father through Him. For when He ascended to God the Father, He sent the Spirit down to us; wherefore also He said: "It is expedient for you that I go away, for if I go not away, the Comforter cannot come unto you; but if I depart, I will send Him unto you." As, therefore, the Holy Spirit had not yet been sent down unto us, for He had not yet ascended to the Father, He repulses Mary as not yet having received the Spirit, saying: Touch Me not, for I am not yet ascended unto the Father; that is to say, I have not yet sent down unto you the Holy Spirit. Hence the type is applicable to the Churches. Therefore, also, we drive away from the Holy Table those who are indeed convinced of the Godhead of Christ, and have already made profession of faith, that is, those who are already catechumens, when they have not as yet been enriched with the Holy Spirit. For He does not dwell in those who have not received Baptism. But when they have been made partakers of the Holy Spirit, then indeed there is nothing to hinder them from touching our Savior Christ. Therefore, also, to those who wish to partake of the blessed Eucharist, the ministers of Divine mysteries say, "Holy things to the holy," teaching that participation in holy things is the due reward of those who are sanctified in the Spirit.



In Christ, Fr. George Livanos

For great is the dignity of the priests. ... And hold them very exceedingly in honor; for you indeed care about your own affairs, and if you order them well, you give no account for others;...**St. John Chrysostom Homily 86, 4th Century**

...but the priest even if he rightly order his own life, if he have not an anxious care for yours and that of all those around him, will depart with the wicked into hell; and often when not betrayed by his own conduct, he perishes by yours, if he have not rightly performed all his part. **St. John Chrysostom Homily 86, 4th Century**

Faith is the substance of things hoped for, the evidence of things not seen. (Heb. 11:1) And here He pronounces blessed not the disciples only, but those also who after them should believe. **St. John Chrysostom Homily 87 on John 20, 4th Century**

## **Thomas Sunday**—John 20:19-31

The present Gospel is filled with beneficial content. Jesus gave the disciples authority to remit sins. This has had a lasting impact. Believers to the present seek forgiveness of sins through Holy Confession.

The present Gospel verifies Christ's Resurrection. Jesus' appearances to the disciples are recorded in the present Gospel. The Apostle Thomas' revealing words are recorded for all generations.

The Holy Apostle and Evangelist John said the words in the present Gospel were written to foster belief "Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (Jn.20:31)

Christ's Resurrection changed the world forever. Learning from the Resurrection of Christ is a life-long experience. Serious believers will never exhaust the learning possible from studying Christ's Resurrection.

Learning from the Resurrection is joyful. Proclaiming the Resurrection shares the joy. Celebrating the Resurrection touches the depths of the soul. **The Paschal celebration involves the whole Church.**

Each celebration of Pascha is in unity with earlier celebrations. The Church is in continuous joy when experiencing the Resurrection. All hearts and minds are touched by the Resurrection.

From the smallest child to the oldest adult among believers, the Risen Christ has a life-changing impact. Believers affected by the Resurrection impact other people met in daily life.

Darkness in the world does not overshadow the Light of the Resurrection. Dark thoughts can be taken away by the Resurrected Christ. Wards deep within mental hospitals and prison cell blocks are illumined by the Risen Christ.

The message of the Resurrection is fervently proclaimed to the far reaches of the earth. Present technology give believers access to information from around the world.

The Church continues to celebrate the Resurrection of Christ. Divine services until the arrival of the Feast of the Ascension will reference Christ's Resurrection. Sundays throughout the year proclaim Christ's Resurrection.

Serious believers continue to think about the immeasurable depth of the meaning of the Resurrection. Christ's Resurrection changes believers' lives forever.

Serious believers draw life-changing meaning from the Resurrection. Daily life changes as the meaning of the Resurrection is incorporated into the mind, the heart and the soul.

Each day is viewed differently when Christ's Resurrection is taken into account. Christ's Resurrection established a hope to surmount all obstacles in life.

**Death was defeated by Christ.**

The deaths of family members and friends are viewed differently when Christ's Resurrection is considered. The Paschal Greeting, "Christ is Risen!" and Paschal Troparion lifts mourners' spirits.

God's Holy Church is full of joy during the Paschal period. Much preparation goes into preparing for Great Lent and observing Great Lent. Each day of Holy Week is intense.

Believers investing seriously in Great Lent and Holy Week experience the benefits of the investment. The joy of the Paschal period increases when the investment in Great Lent and Holy Week is great.

Gratefulness to God is appropriate and due every day. Christ ascending the Cross, suffering and dying summon within serious believers feelings of thanksgiving.

Every believer reaps the benefits of the Resurrection. Every believer is indebted to the Crucified and Resurrected Christ. Let us be abundantly grateful to the Crucified and Resurrected Christ during this period of Paschal joy.

St. George Serbian Orthodox Church, Carmichaels, Pennsylvania. April 10/23, 2017.

Thomas Sunday. Holy Hieromartyr Terence. Father Rodney Torbic

**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.**

**UPDATE ON SLICKVILLE TICKET WINNERS:**

We have had several winners last year—AND this year—you may be next!

Check your tickets and contact Bill Kuznik if you have a winning ticket! Remember, the tickets are the main way to finance the fireworks display for the Slickville Centennial Celebration next August. Any left over money will be divided among the three churches and the volunteer fire department!

More details on the Centennial will be forthcoming—please check the Centennial website for more information: <http://slickville100.com>

**Slickville Centennial hats and clothing are now available—see Bill for order forms for hats, t-shirts, polo shirts, and sweatshirts!!! Show your Slickville pride to everyone!**