



Holy Ghost Orthodox Church

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APOSTLES' / SAINTS PETER AND PAUL FAST

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Constantine, Patriarch Pavle, Bishop Robert, Father Peter Natishan, Father Gerald Olszewski, Father Jakiw Norton, Father Dragan Filipović, Father Elias Katras, Father Stevo Rocknage, Father Paul Stoll, Father Igor Soroka, Father Michael Mihalick [MS], Father Joseph Kopchak, Father Charles Mezzomo, Father Anthony Dimitri, Father Cuthbert Jack, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike and Hilda Holupka, Eva Malesnick, Helen Likar, Stella Peanoske, Joe Nezolyk, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, Mildred Manolovich, Evelyn Misko, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Glen Lucas Burlack, Bernie Vangrin, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Stella Cherepko, Sam Wadrose, Cameron [a boy in Matt's class], Faith—a 7-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 3-year-old with a brain tumor, Dillon, Ethel Thomas, Donna, Nick Malec [Maxine's brother], Erin, Jim Markovich, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Jim Logue—throat cancer, Liz Stumpf, Ester Tylavsky, Ed Jamison, Theodore Nixon, Charles Johnson, Amy Forbeck, Michelle Corba Kapeluck, Gloria Prymak [Liz's niece], Robert Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, Sabrina, George & Mika Rocknage, Elizabeth Mitchell, Robert McKivitz, Marjorie Pershing, Tom Marriott, Joe Farkas, Liz Obradovich, Liz, Halyna Zelinska [Bishop Daniel's mother], Mary Ann, Charlotte, Peter Natishan, Michael Spak, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Brandi Thomas, Eleanor Kelly, Bryan, Peter Special, Amy Boe, Doris Artman, Maureen Sams, Nancy Barylak, Shirley Tkacik, Carol Kowalcheck, Martin Golofski, Joe Paouncic, Anthony Yerace, Joanne Brodrick, Khrystyna Chorniy, Anthony Cormier [2-year-old with cancer], Diane

Waryanka, Nathan Forbeck, Joseph Baloga, Andy Torick, Sarah Doyle, Sophie Carrera, Carmella Berardesca, Samuel Peters, Jean Stutchell, Pearl Hanczar, and Daria Masur. ARNOLD: Stefania Lucci, Steve Sakal, Homer Paul Kline, and Steve Ostaffy. We pray that God will grant them all a speedy recovery.

CONGRATULATIONS: to Robert and Allison [Thiel] Chicka who were joined in Holy Matrimony yesterday in our parish. May God grant them Many Happy, Healthy, Prosperous, and Blessed Years!

Please remember James John Logue George Senita, & John Kirkowski assigned to Iraq, Matthew Machak, Tonia Dec, Michael Repasky, and ALL American servicemen and women in the Middle East in your prayers. May God watch over them and all American servicemen 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 Alex’s Seventh Grade and Matt’s Fifth Grade collections.
THANK YOU ALL FOR YOUR HELP! Love, ALEX AND MATT

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 call 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, June 28

Divine Liturgy

10:30 AM

3RD SUNDAY AFTER PENTECOST

PROPHET AMOS, MARTYRS VITUS, MODESTUS, & CRESCENTIA AT LUCANIA, MARTYR DULAS OF CILICIA, BLESSED JEROME OF STRIDONIUM, VENERABLE DULAS THE PASSION-BEARER OF EGYPT, BLESSED AUGUSTINE OF HIPPO, TRANSLATION OF THE RELICS OF SAINT THEODORE THE SYKEOTE, SAINT MICHAEL-FIRST METROPOLITAN OF KIEV, SAINT LAZARUS-PRINCE OF SERBIA, SAINTS GREGORY & CASSIAN-ABBOTS OF AVANEZHK-VOLOGDA, SAINT EPHRAIM II-PATRIARCH OF SERBIA, SAINT ORSISIUS-DISCIPLE OF SAINT PACHOMIUS THE GREAT, SAINT SYMEON-BISHOP OF NOVGOROD, MARTYR LEONIS OF SYRIA, SAINT ABRAHAM-ABBOT OF AUVERGNE-GAUL

Tone 2

Romans 5:1-10

Matthew 6:22-33

Parastas in Blessed Memory of Joe Karas—Debbie & John Paouncic

Sunday, July 5

NO SERVICE IN SLICKVILLE

4TH SUNDAY AFTER PENTECOST

**HIEROMARTYR EUSEBIUS-BISHOP OF SAMOSATA, MARTYRS ZENO & SERVANT ZENAS OF PHILADELPHIA,
MARTYRS GALACTEON, JULIANA, & SATURNINUS OF CONSTANTINOPLE, SAINT ALBAN-PROTOMARTYR OF
BRITAIN, SAINT ANASTASIA THE SERBIAN**

Tone 3

Romans 6:18-23

Matthew 8:5-13

Sunday, July 12

Divine Liturgy

10:30 AM

5TH SUNDAY AFTER PENTECOST

**FEAST OF THE HOLY, GLORIOUS, AND ALL-LAUDABLE APOSTLES—PETER AND PAUL
SAINT PETER-PRINCE OF THE TARTAR HORDE-WONDERWORKER OF ROSTOV, UNCOVERING OF THE RELICS OF
SAINT NICANDER-MONK OF PSKOV**

Tone 4

Romans 10:1-10, 2 Corinthians 11:21-12:9

Matthew 8:28-9:1, Matthew 16:13-19

*Litany in Blessed Memory of Anna Kitch, Olga Stock, Susan Justina Sredich, Igumen George [Owen], & Claudia
Horvath—Fr. Bob*

Parastas in Blessed Memory of Helen Pytlak—Darlene Santia

BULLETIN INSERT FOR 28 JUNE 2009

PROPHET AMOS, MARTYRS VITUS, MODESTUS, & CRESCENTIA
AT LUCANIA, MARTYR DULAS OF CILICIA, BLESSED JEROME OF
STRIDONIUM, VENERABLE DULAS THE PASSION-BEARER OF
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SERBIA, SAINTS GREGORY & CASSIAN-ABBOTS OF AVANEZHK-
VOLOGDA, SAINT EPHRAIM II-PATRIARCH OF SERBIA, SAINT
ORSIESIUS-DISCIPLE OF SAINT PACHOMIUS THE GREAT, SAINT
SYMEON-BISHOP OF NOVGOROD, MARTYR LEONIS OF SYRIA,
SAINT ABRAHAM-ABBOT OF AUVERGNE-GAUL

TROPARION—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!

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and
unto ages of ages. Amen.

KONTAKION—TONE 2

Hell became afraid, O Almighty Savior,
Seeing the miracle of Thy Resurrection from the tomb!

The dead arose! Creation, with Adam,
Beheld this and rejoiced with Thee!
And the world, O my Savior, praises Thee forever!

PROKEIMENON—TONE 2

READER: The Lord is my strength and my song. He has become my salvation.

PEOPLE: The Lord is my strength and my song. He has become my salvation.

READER: The Lord has chastened me sorely, but he has not given me over to death.

PEOPLE: The Lord is my strength and my song. He has become my salvation.

READER: The Lord is my strength and my song.

PEOPLE: He has become my salvation.

ALLELUIA VERSES—TONE 2

The Lord answer you in the day of trouble! The name of the God of Jacob protect you!

Save the king, O Lord, and hear us on the day we call!

CYRIL AND METHIDIUS: PERENNIAL EXAMPLE OF INCULTURATION

VATICAN CITY, 17 JUN 2009 (VIS) - Sts. Cyril and Methodius, apostles of the Slavs and co-patrons of Europe, were the subject of the Holy Father's catechesis during his general audience, which was held this morning in St. Peter's Square.

The Pope sketched a brief biography of the saints explaining how Cyril, born in Salonika around the year 826, received a careful education and was ordained a priest at an early age. Soon afterwards his older brother Methodius, born about the year 815, abandoned his own administrative career and retired to a monastery on Mount Olympus in Bithynia where he was subsequently joined by Cyril.

Some years later the imperial government entrusted Cyril with a mission to the peoples living around the Sea of Azov who had asked to be sent "a man of letters capable of discussing with Jews and Saracens". On his return to Constantinople, the emperor Michael III, who had been a school friend of

Cyril, sent the two brothers to Moravia where Prince Ratislav had requested "a teacher capable of explaining the true faith to us in our own language.

"Their mission", the Pope added, "soon met with unexpected success. By translating the liturgy into Slavic the two brothers earned great affection among the people. This, however, also aroused the hostility of the Frankish clergy who had arrived in Moravia earlier and considered the territory as part of their own ecclesial jurisdiction". Travelling to Rome to justify their actions, the brothers stopped in Venice where they opposed the "so-called trilingual heresy, ... which sustained that there were only three languages in which God could legitimately be praised: Hebrew, Greek and Latin".

The brothers eventually reached Rome to request the support of Pope Hadrian II. That Pontiff "understood the great importance of their exceptional mission" because he thought "the Slavic peoples could act as a bridge between East and West, helping to maintain the unity of Christians on both sides of the empire. Thus he did not hesitate to approve the brothers' mission in Great Moravia, accepting the use of the Slavic Language in the liturgy".

While in Rome Cyril fell seriously ill and died on 14 February 869. Methodius returned to Moravia and Pannonia in 870 "where he worked actively in organising the Church and in forming a group of disciples". He died on 6 April 885.

"To give a brief spiritual profile of the two brothers", the Holy Father continued, "we must first note the passion with which Cyril studied the writings of St. Gregory of Nazianzus from whom he learnt the importance of language in transmitting the Revelation". In this context, Benedict XVI recalled how, even before their mission to Moravia, Cyril and Methodius "were working on a plan to gather Christian dogmas into books written in Slavic. This entailed the need for new graphic symbols, closer to the spoken language, and from here arose the Glagolitic alphabet which, subsequently modified, became known as 'Cyrillic' in honour of the person who inspired it".

"Cyril and Methodius were convinced that individual peoples could not claim to have fully received the Revelation until they had heard it in their own language and read it in the letters of their own alphabet". Thus they are, he went on, "a classic example of what today we call 'inculturation': each people must integrate the revealed message into their own culture and express the truths of salvation with their own language".

In this context, the Pope concluded, "the brother saints have left a testimony ... from which the Church today continues to draw inspiration and guidance".

AG/CYRIL AND METHODIUS/...

VIS 090617 (610)

From the sayings of St. Basil the Great: "Young people must be made to distinguish between helpful and injurious knowledge, keeping clearly in mind the Christian's purpose in life. So, like the athlete or the musician, they must bend every energy to one task, the winning of the heavenly crown."

From the wise sayings of His Holiness Pope Shenouda III: "Prayers of people (whether departed or striving) for others is a proof of the mutual love that exists between them. It is a proof of the faith of those living that those departed are alive and that their prayers are acceptable before God. It is a proof of the honor that God bestows upon His saints."

Cartoon from 1934 *Chicago Tribune*

**Has anyone seen this cartoon from the 1934 Chicago Tribune?
Could anyone come up with a more fitting description of what is going on now?**



Those who cannot remember the past are condemned to repeat it.

George Santayana, *The Life of Reason, Volume 1, 1905*

HOW OFTEN SHOULD ORTHODOX CHRISTIANS RECEIVE HOLY COMMUNION?

Archbishop Lazar Puhalo

If we search the canons which the Holy Spirit has given us through the Holy Church, and the teachings of our Holy and God-bearing fathers, then we will find that with one accord and as if with a single voice, they direct us to partake of the Holy Mystery not merely frequently, but constantly.

The practice of infrequent Communion, whatever its precise origin, became concrete in some of the local churches as a result of Latin influence (primarily, of course, through the Uniate occupation of Western Russia and the Ukraine - prior to this century, Latins were deprived of frequent communion and were taught to commune only four times a year).

Many of the legalistic arguments of the Latins have been employed by some of our own people in trying to maintain the non-Orthodox practice of infrequent Communion. No one, however, has been able to justify it by Orthodox Christian means. "O, the power of custom and prejudice," laments St. John Chrysostom.

The canons of God's Church answer our question in this manner:

The Holy Apostles have decreed that, "All those faithful who enter and listen to the Scripture, but do not remain for prayer and [partaking of] the Holy Mysteries must be excommunicated. ... " (c.9 of the Apostles).

According to the explication of the canon in the Rudder, this means that all who are not penitents and who thus remain for the prayers, not departing when the proclamation "Depart!" is heard, must without fail receive Holy Communion. Our Holy and Godbearing fathers gathered in the Holy Spirit at Antioch directed us:

"And those persons who enter the church and listen to the sacred Scriptures, but shun the participation in the Eucharist, ... we decree that these people be outcasts from the Church until they confess and exhibit the fruits of repentance. " (c.2 of Antioch).

The explication of the canon explains that this refers precisely to people who excuse themselves for abstaining from Holy Communion "on account of humility or reverence." Such humility would be feigned since it is contradictory to obedience and such reverence would be false since the greatest act of reverence to the Eucharist is partaking of it.

Again, our Holy and God-bearing father Timothy of Alexandria (ca 370) expresses the universal consensus of the Holy Church when he is asked:

"If anyone who is a believer be possessed of a demon, ought he to partake of the Holy Mysteries or not?"

and replies:

"If he does not repudiate the Mystery, nor otherwise in anyway blaspheme, let him commune, but not every day in the week; for it is sufficient for him on the Lord's Day only. "

In other words, even a person possessed of a demon is to partake of the Holy Mystery every Sunday, while, it is quite clear, the rest of the faithful are to partake every day, where possible.

St John Chrysostom seems to synthesize the thoughts of the fathers and give expression to the concept of the Church conscience on partaking of the Holy Mysteries, in his Homily 3 on Ephesians. Here, he instructs both those who would take communion too lightly and without preparation and those who fail to take Communion at each Divine Liturgy:

"I observe how many partake of Christ's Body lightly and just as it happens, and rather from custom and form than from consideration and understanding.."

The Saint makes this charge not against those who commune regularly, but against those who commune only on a few feast days. He continues:

"When, says one, the holy season of Lent sets in, whatever a man may be, he partakes of the Mysteries, or when the day of the Lord's Theophany comes. And yet it is not the Theophany nor is it Lent that makes a fit time for approaching, but it is sincerity and purity of soul. With this, approach at all times; without it, never. 'For as often, he [Paul] says, 'as you do this, you proclaim the Lord's death,' that is, you make remembrance of the salvation that has been wrought for you, and the benefits which I have bestowed. '.... And do you, when you draw nigh to a sacrifice at which the very angels tremble, do you measure the matter by the revolution of season? Observe the vast inconsistency of the thing. At the other times, you do not come ... ; but at Pascha, no matter how flagrant an act you may have committed, you come. Oh, the power of custom and prejudice! In vain is the daily Sacrifice [offered], in vain do we stand before the altar! There is no one to partake. I am not saying these things to induce you to partake under any circumstances, but that you should render yourselves worthy to partake. Are you not worthy of the Sacrifice nor of the participation [in Communion]? If so, then neither are you worthy] of the prayer. You hear the herald say, 'Depart!' As many as do not partake are in penitence. If you are one of those you ought not to partake; ... Why then does he say depart you that are not qualified to pray, while you have the effrontery to stand still? You are not of the number of those who are qualified to partake and yet you are indifferent about it and regard the matter as nothing. "

And here is the point. It is not those who partake constantly of the Holy Mysteries who take them for granted, but it is those who do not partake who count it as insignificant, for, if they did not take the Holy Mystery merely for granted, then they would either prepare themselves to partake, or else depart weeping that they were unworthy to do so, when the deacon proclaims, "Depart!" Those who partake constantly, on the other hand, do not take the Eucharist for granted, but rather count it as the greatest necessity for their lives.

"Look, I entreat you, "Chrysostom continues: "A royal table is set before you, angels minister at the table, the King Himself is there, and do you stand gaping? Are your garments defiled and yet you take no account of it? Or are they clean? Then partake For everyone that does not partake of the Mysteries is standing here in shameless effrontery. It is for this reason that they which are in sins are first of all sent out You [who are not partaking] are no more allowed to be here than the catechumen is.

"One might go on to other points, and those more awful still; but in order not to burden your understanding, these will suffice. They who are not brought to their senses with these certainly will not be with more. That I may not then be the means of increasing your condemnation, I entreat you not to forbear coming to church, but to render yourselves worthy of being present and of approaching Our Communion]."

Finally, our Holy and God-bearing fathers of the Sixth Ecumenical Council, calling upon us to come forth for Holy Communion have taught us:

"The divine Apostle loudly proclaims that man created in the image of God is to be a body of Christ and a temple. Standing, therefore, far above all sensible creation and having attained to a heavenly dignity by virtue of the saving Passion, by eating and drinking Christ as a source of life, he readjusts both his eternal soul and his body and by partaking of the divine Grace he is continually sanctified" (c.101 of 6; cf I Cor.12:27; 2 Cor.6:16).

Wisdom from Paradise of the Desert Fathers: "From Palestine, Abba Hilarion went to the mountain to Abba Anthony. Abba Anthony said to him, 'You are welcome, torch which awakens the day.' Abba Hilarion said, 'Peace to you, pillar of light, giving light to the world.'"

Decani Monastery Relief Fund, Inc. USA
My fifth pilgrimage to Kosovo/Metohija

Beloved in Christ our Lord,

May our Gracious God always bless you and ever shine His Luminous Face upon you!

I will make my fifth pilgrimage to Kosovo/Metohija during the last week in June and the first week of July, 2009.

The Decani Monastery Relief Fund must continue to offer assistance because so many people there are still greatly in need. For this reason I once again appeal to you, my beloved brothers and sisters in Christ, and beseech you to continue to support these worthy souls through our fund. Our first and foremost duty as Christians is to obey Christ's command to love our neighbors as we love ourselves. This is how we show our love for God Who has so richly blessed us. We now have this great opportunity to demonstrate our love for God and our willingness to walk in the way of His Son, Jesus, by providing ongoing aid and support to our long suffering brothers and sisters in Kosovo/Metohija.

Despite recent economic woes, America remains richly blessed. Even in these relatively difficult economic times, we continue to enjoy advantages that are the envy of much of the rest of the world. Americans who are poor, who have lost their jobs or their homes, can tap into a social "safety net" that provides them with the basic essentials for survival. Few other societies routinely provide such assistance for their citizens. As a last resort for our destitute and most needy, we have soup kitchens and homeless shelters established in

nearly every city and town. We have welfare programs that retrain the jobless for new occupational opportunities. We have headstart programs to assist the children of the poorest Americans so they can catch up educationally with their more fortunate peers. Americans can know hard times but we are always shielded from the extremes of destitution and desperation by the system of assistance programs we have created.

This is not the situation in Kosovo/Metohija. Many, many people in the region remain unable to provide themselves and their families with even one adequate meal per day. For this reason His Grace, Bishop Artemije and Bishop Teodosije have supported three soup kitchens in the region. The Decani Fund offers continuing assistance to these.

Further, a growing number of Serbians remain displaced from their former homes. These persons are now living in “containers” (the small housing units provided to the homeless by KFOR). The Fund provides additional aid to these dispossessed souls.

While in the region this year, I expect to visit at least a dozen villages. I hope to be able to offer Christian love to many people on behalf of all who continue to offer support through their generous donations to the Fund. These needy individuals and families have no one else but us to alleviate the ongoing hardship into which their lives have fallen. They have none of the social safety net programs we Americans take for granted. We are, quite literally, their “last, best hope.”

Please send whatever donation you are able to make at this time to:

Decani Monastery Relief Fund
+Very Rev. Archimandrite Nektarios Serfes
2618 West Bannock Street
Boise, ID 83702, USA

As always, we shall remember you in prayer. We ask also that you pray for us.

Thank you!

Your brothers and sisters in Christ our Lord,
+Very Rev. Archimandrite Nektarios Serfes, President
His Grace, Bishop Teodosije, First Vice President
Hieromonk (Father) Sava, Second Vice President
Lois Fletcher, Secretary
Gioia Maria Frahm, Treasurer