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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, 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.

We welcome Hieromonk Father Andony [Callozzo] to our parish today. He recently moved from Iowa to the Brookline section of Pittsburgh, and kindly accepted the invitation to fill in for Father Bob, who is on vacation with his family. We hope he will feel the famous "Slickville Hospitality" and know he is welcomed as part of our parish family. Thank you, Father Andony!

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, July 26

Divine Liturgy

10:30 AM

7TH SUNDAY AFTER PENTECOST

COMMEMORATION OF THE HOLY FATHERS OF THE SIX ECUMENICAL COUNCILS, SYNAXIS OF THE HOLY ARCHANGEL GABRIEL, VENERABLE STEPHEN OF SAINT SABBAS MONASTERY, MARTYR SERAPION, MARTYR MARCIAN OF ICONIUM, SAINT JULIAN-BISHOP OF LE MANS-GAUL, VIRGIN ABBESS SARAH OF SCETE IN LIBYA, ICON OF THE MOST HOLY THEOTOKOS "AXION ESTIN"—"IT IS TRULY MEET"

Tone 6

Romans 15:1-7

Matthew 9:27-35

Sunday, August 02 Divine Liturgy 10:30 AM
8TH SUNDAY AFTER PENTECOST
HOLY AND GLORIOUS PROPHET ELIAS
VENERABLE ABRAMIUS OF CALICH/CHUKHLOMA LAKE-DISCIPLE OF
SAINT SERGIUS OF RADONEZH, UNCOVERING OF THE RELICS OF SAINT
ATHANASIU-ABBOT OF BREST-LITVOSK

Tone 7

James 5:10-20

Luke 4:22-30

*Litany in Blessed Memory of Samuel Mrvos, M. Denise Lawrence, Rudy
Obradovich, Anna Harte, Agnes Rossi, Mary Milanovich, Millie Kitch,
and Michael Cherepko—Fr. Bob*

Sunday, August 09 Divine Liturgy 10:30 AM
9TH SUNDAY AFTER PENTECOST
HOLY GREAT-MARTYR & HEALER PANTELEIMON, VENERABLE
ANTHUSA-ABESS OF MANTINEA IN ASIA MINOR, HOLY EQUAL-TO-THE-
APOSTLES CLEMENT OF OCHRID & SAINTS ANGELAR, GORAZD, NAHUM,
& SABBAS-DISCIPLES OF SAINTS CYRIL & METHODIUS, BLESSED
NICHOLAS OF KOCHANOV-FOOL-FOR-CHRIST

Tone 8

I Corinthians 3:9-17

Matthew 14:22-34

BULLETIN INSERT FOR 26 JULY 2009

SEVENTH SUNDAY AFTER PENTECOST
COMMEMORATION OF THE HOLY FATHERS OF THE SIX
ECUMENICAL COUNCILS

SYNAXIS OF THE HOLY ARCHANGEL GABRIEL, VENERABLE
STEPHEN OF SAINT SABBAS MONASTERY, MARTYR SERAPION,
MARTYR MARCIAN OF ICONIUM, SAINT JULIAN-BISHOP OF LE
MANS-GAUL, VIRGIN ABBESS SARAH OF SCETE IN LIBYA, ICON
OF THE MOST HOLY THEOTOKOS “AXION ESTIN”—“IT IS
TRULY MEET”

TROPARION—TONE 6

The angelic powers were at Thy tomb; the guards became as dead men.
Mary stood by Thy grave, Seeking Thy most pure body.
Thou didst capture hell, not being tempted by it.
Thou didst come to the Virgin, granting life.

O Lord who didst rise from the dead: 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 6

When Christ God, the Giver of Life,
Raised all of the dead from the valleys of misery with His might hand,
He bestowed resurrection on the human race.
He is the Savior of all,
The Resurrection, the Life, and the God of all!

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 6

He who dwells in the shelter of the Most High will abide in the shadow of the heavenly God.

He will say to the Lord: My Protector and my Refuge; my God, in whom I trust.

Today's Zaman reports on 'Is the Ecumenical Patriarchate in Turkey waiting for Godot?' 7/13/2009

The article published below appeared in Today's Zaman by Orhan Kemal Cengiz July 10, 2009

Since the Justice and Development Party (AK Party) came to power in 2002, the reopening of the Halki Seminary has repeatedly returned to the political agenda in Turkey.

There is almost a pattern. Some government officials say, "There is no harm in reopening the school [which was closed down in 1971], and there are some preparations taking place to that effect." If you read these

statements you can get the (wrong) impression that there is only technical work needing to be done, and the government is working on it. For the last seven years, we have heard exactly the same story. But, in the end, nothing comes out. Why?

Because the Halki Seminary is only a part of a much more complex question that may not be well appreciated even by the government itself. The question is namely the existence of the ecumenical patriarchate in Turkey. There is a deep-rooted state policy that has brought the patriarchate to the verge of total extinction. This policy was shaped during the late Ottoman and early republican era and has been applied vigorously since then. This is a policy of taking gradual steps to push this historical institution into a corner to force it to choose one of the two options: Either it will stay in Turkey and will lose everything slowly and painfully, or it will leave Turkey once and for all.

The lesser of two evils

The name of the street in front of the patriarchate is Sadrazam Ali Pasa (Sadrazam means grand vizier). Ali Pasa was the state official who hanged Patriarch Gregorios over the front door of the patriarchate in 1821. His name was given to the very street to which the patriarchate opens its doors every day. It is a constant reminder of the "past," of course. (I suggest the EU Commission get this onto their agenda and encourage the government to change this name showing some respect to this historical institution.) Neither was it a coincidence that a so-called "Turkish Orthodox Church" was established in the early years of the Turkish Republic. The Turkish Orthodox Church was designed to fight against the ecumenical patriarchate and was established with financial aid provided by the state. Papa Eftim, so-called patriarch of the Turkish Orthodox Church, had spent his entire life in war with the ecumenical patriarchate. We now know that the Ergenekon (deep state) gang held some of its strategic meetings on the premises of the Turkish Orthodox Church. Sevgi Erenol, press spokesperson of this church, is now in prison for being one of the high-ranking members of this gang.

During all these years, the Turkish state not only fought against the patriarchate with these kinds of puppet "institutions," but also pursued a very active policy to create an atmosphere in which the patriarchate could not breathe. Thousands of acres of land and buildings that belonged to the patriarchate and its associated institutions have been taken one by one through legal trickery (the biggest one was carried out by the Court of Cassation in 1974, making property ownership by minority foundations legally invalid after 1936), expropriations and so on. Turkey has never

recognized the legal identity of the ecumenical patriarchate, even though it has to recognize these kinds of structures under the Treaty of Lausanne. The question of the legal status of the patriarchate has never been solved. This "legal gap" of course was created to add to the uncertainty from which the patriarchate has suffered deeply.

Impossibility of choosing new patriarch

One of the biggest constraints, though, has been applied through excessive control over the election process of the ecumenical patriarch. According to Turkish official policy, the patriarch only represents Turkish citizens of Greek descent in Turkey. Therefore, the patriarchate and the Holy Council that will elect him should only be composed of Turkish citizens. Just to remind you, we have only 3,000-4,000 Orthodox citizens remaining in Istanbul, and most of them are elderly people. Look at the closure of the Halki Seminary from this perspective as well; most of the patriarchs were educated in this institution. We seem to have reached this formula: The new patriarchate has to be elected from a handful of citizens of Greek descent, and the very school that will raise the new patriarch has been closed for almost four decades. How can an eligible, qualified patriarch possibly be chosen?

I honestly believe in the goodwill of this government. If they were alone, they would open the Halki Seminary. However, as soon as they make a real attempt to this effect, they will have a sharp confrontation with the nationalist front. Even if they overcome the opposition coming from the nationalist front (political parties and bureaucracy), the "formula" (there are some different legal avenues through which the government could choose to open the school) the government has created will somehow come before one of the high courts. If the government makes legal changes, they will be reviewed by the Constitutional Court; if they open the school with administrative directions, their actions will be evaluated by the Council of State and so on. These high courts' approach to minority-related issues are very well known, and they have played an important role in the creation of the current situation that minority groups find themselves in.

The dance

I have tried to provide a brief historical perspective to show you the state policy concerning the ecumenical patriarchate. The application of this state policy would not have been possible without having the active contribution of the ecumenical patriarchate. This is a dance that has been going on for many decades. This is a dance of the "deep state" and the ecumenical patriarchate -- a dance of aggression and submission. It is hard to believe,

but we know that the patriarchate has never tried to take recourse to legal remedies, except for property-related issues. During these long years, Turkey has signed and ratified many different human rights conventions. Turkey's Constitution has been changed, these international legal instruments have gained precedence over domestic laws and many other laws have been replaced with new ones. But again, the patriarchate has never tried any legal instruments to gain new rights, hoping that this "loyalty" will be appreciated one day. The patriarchate, in maintaining its passive role, has missed some crucial points. Taking recourse to legal instruments may also be read as a sign of being well integrated in the country in which you exist. Citizens use legal action, right? And using legal action shows that you feel you are a citizen of the country concerned, you have confidence in the legal system to a certain degree. In addition, obtaining a positive judgment from a national or international court would have provided a good excuse and an acceptable pretext for this government to make some legal reforms in favor of the patriarchate. No one, for example, could have ever stopped Abdullah Ocalan's execution when he was captured and brought to Turkey. However, the decision of the European Court of Human Rights brought huge relief to the nationalist government coalition in power in 1999; they attributed all "responsibility" to the European court, and later on the "death penalty" was lifted altogether. And finally, pursuing an active litigation policy never meant that you are close to fruitful cooperation with state authorities. On the contrary, active litigation means that you will always be at the negotiation table as a quiet, powerful party that is backed by the power of judgments from international courts and public opinion.

If you ask me, the patriarchate could have obtained and deeply benefited from a favorable judgment of the European court on the question of the Halki Seminary a long time ago. They could also have done the same thing for their legal identity problems and for the constraints surrounding the election process of a new patriarch. Instead they preferred to maintain their old policies, which allowed this historical institution to be brought to the verge of total extinction.

Will Godot come? We will see...

A special welcome today to **Hieromonk Father Andony** [Calozzo] who has graciously served Divine Liturgy today

in Father Bob's absence. We hope that he feels that "special Slickville welcome" that our parish is known far and wide for. Please stay after Divine Liturgy and share coffee, goodies, and warm fellowship with Father Andony!

Ecumenical Patriarch Bartholomew receives Patriarch Kirill of Moscow and All Russia

07/13/2009

Istanbul, Turkey - His All Holiness Ecumenical Patriarch Bartholomew welcomed His Beatitude Patriarch Kirill of Moscow and All Russia to the Phanar on July 4-6, 2009. This was the first official visit of Patriarch Kirill to the Mother Church of Constantinople as Patriarch. Shortly after his election as Primate of the Russian Church, he had announced his intention to follow the traditional ecclesiastical protocol for Heads of Churches, that is, to make a visit to the other Heads (Greek, Prokathemenoi) in the proper order, beginning with the Ecumenical Patriarch, the Archbishop of Constantinople and New Rome. His entourage included, among other clergymen, His Eminence Archbishop Hilarion of Volokolamsk.

After being received at the airport by the delegation of the Ecumenical Patriarchate, including His Eminence Metropolitan John of Pergamon, His Eminence Metropolitan Gennadios of Sassima, and V. Rev. Archimandrite Elpidoforos, Patriarch Kirill attended a Doxology at the Patriarchal Church of St. George, presided over by His Eminence Metropolitan Evangelos of Perge, Chairman of the Synodal Committee for Inter-Orthodox Affairs at the Ecumenical Patriarchate. That afternoon, the two Patriarchs also jointly chaired a special session of the same Synodal Committee.

During a formal reception in the Hall of the Throne, His All Holiness referred to the long acquaintance, friendship, and cooperation with Patriarch Kirill over many years and on many levels, congratulating the Russian prelate on his deserved election and assuring him of the support of the Ecumenical Patriarchate:

"Your Beatitude! You were born into a priestly family, you were nurtured by the piety of your priestly father, so that the Pauline words also hold true for you: "You have known the sacred letters from childhood, and these are able to enlighten you for salvation through faith in Christ Jesus." (2 Tim. 3.15) When you were born, there was still "deep night"; and while you were a

child, you experienced the horrible persecution that broke out exactly fifty years ago against the Church. You matured in difficult days, being molded as iron in the fire. All this was divine dispensation in order that you may be well prepared and qualified in ecclesiastical matters, gaining training and invaluable experience for the struggle that you have assumed upon your shoulders with the great burden of Patriarchal responsibility for the difficult and critical times that lie ahead. Your qualifications, together with your broad education, your spiritual cultivation, the open horizons of your thought, your manifold virtue, your numerous acquaintances throughout the world, as well as the confidence and love of your Hierarchy, clergy and laity, bode brightly for a fruitful Patriarchal tenure. We assure you that we are beside you. We extend to you a hand of sincere love and unfeigned cooperation. We are ready to work with you, in the context of canonical order and the ages-old and sacred ecclesiastical traditions, in directness of heart before God, for the benefit not only of our two Churches, but of the entire Orthodox and Christian world."

The spiritual leaders of the Churches of Constantinople and Moscow concelebrated the Divine Liturgy in the Patriarchal Cathedral of St. George, manifesting the unity of the Church in the Mystery of the Divine Liturgy. The Ecumenical Patriarch stressed the historic role of coordinating between the various Orthodox branches, as well as the respectful relationship of the Russian Orthodox Church with the Ecumenical Patriarchate through the centuries -- from the Christianization of the Slavs in the tenth century to the transmission of Orthodox monasticism and spirituality in the lives of the Saints. Addressing Patriarch Kirill, Ecumenical Patriarch Bartholomew spoke of times of certain difficulties in the past, "From time to time clouds have temporarily overshadowed ties between the sister churches. These ... must immediately be sent to their places in the pages of history."

Patriarch Kirill underlined the significance of his visit to Constantinople as "the glorious land of Orthodoxy ... where the most formative events of Orthodoxy -- and indeed of the world -- took place," adding that "we recall the events that led to the Baptism of Russia."

As a way forward, the Ecumenical Patriarch proposed that all Orthodox Churches should look to Pan-Orthodox unity and cooperation, which will be manifested in the preparations for and process toward the Great Council. Moreover, the Ecumenical Patriarchal underlined the successful deliberations and exemplary collaboration at the recent Pre-Conciliar meeting in Geneva: "Still fresh in our memory as an example of this strong will among our Churches, for the sake of securing at any cost the unity of

our holy Orthodox Church, is the wonderful unanimity realized during the recent 4th Pre-Conciliar Pan-Orthodox Conference, which took place at our Patriarchal Center on Chambésy-Geneva, where important decisions were taken to resolve the question of the Orthodox Diaspora, thereby removing one of the more serious hurdles in the journey of our Orthodox Church for the realization of the Holy and Great Council, which was decided with Pan-Orthodox consent."

In response, Patriarch Kirill emphasized the pioneering role and contribution of Ecumenical Patriarch Bartholomew:

"Yesterday, we had the opportunity to discuss the importance of Pan-Orthodox unity. I would like to emphasize your personal role in coordinating this dialogue at a very difficult time. ... It is very clear that our two Churches have the potential to permit us to preserve our inter-Orthodox relations for the benefit of all Orthodoxy. ... Such relations are not a modern issue for the ecclesiastical hierarchy; they arise out of the very nature our hierarchy, of the church and of the Episcopal ministry."

In addition, His All Holiness observed that the plight of our planet and the suffering of humanity should constitute the center of attention and common pastoral concern: "A spiritual crisis, a moral crisis, a financial crisis and indeed a crisis with many names characterizes our world from one end to another. It is true that militant atheism has retreated almost everywhere; yet the practical atheism of self-sufficiency, insensitivity and material pleasure are alive and strong. Supposedly in the name of God, the sounds of war are still heard, the blood of people is still shed, and numerous populations are uprooted and rendered refugees. Religious and nationalistic fanaticism is increasing, human beings are humiliated by evil "trafficking," women and children are abused, drugs are pushed. At the same time, Christians -- instead of remaining unified and working together in one spirit and one heart so that the hope that is within us may prove a convincing word -- are troubled by divisions, disagreements and trivialities both on a pan-Christian level as well as (which is worse) on the inter-Orthodox level. Yet, this renders us greatly responsible before the Arch-Shepherd Christ, who demands us to have love, peace and unity among us in order that our light may shine before the world and that all people may be directed to the Father of Lights by means of our good deeds and example."

Later, His All Holiness also remarked to reporters, "There has been progress within a good framework. We discussed all the issues openly and very

sincerely. Our intention is to debate and resolve the remaining problems in the future with good will and with sincerity."

During his homily at the Patriarchal concelebration of the Divine Liturgy, His All Holiness stated, "Your Beatitude and Holy Brother, everyone has their eyes focused upon us, expecting us to lead them by word, but especially by our example, in the way of reconciliation and love that is so imperative today. This is why it is crucial that we demonstrate an unswerving readiness above all to promote in every way our Pan-Orthodox unity. We already share the same faith, articulated and proclaimed by the Holy Synods. We have the same worship, as this was formulated in this City and then transplanted to the other Orthodox Churches. We have the same canonical order, unalterably defined by the order and regulations of the holy Ecumenical Councils. Our unity is based on these foundations. The structure of our Church into Patriarchates and Autocephalous Churches in no way implies that we constitute Churches and not a Church. Of course, the Orthodox Church does not have at its disposal a primacy of authority; however, it also does not lack a coordinating body, which does not impose but rather expresses the unanimity of our local Churches. This ministry is realized humbly -- out of a long and sacred tradition -- by this martyric Throne in absolute faithfulness to the prescriptions of Orthodox ecclesiology."

Together with His All Holiness the Ecumenical Patriarch, Patriarch Kirill consecrated the church of the Russian Consulate General in Istanbul. Patriarch Kirill also met with Turkish Prime Minister Recep Tayyip Erdogan in Ankara, as well as with Ali Bardakoglu, Head of the Religious Affairs Department in Turkey. In his meeting with Bardakoglu, Patriarch Kirill made reference to the reopening of the Theological School of Halki, stating -- according to the Turkish Daily News -- that plans for its reopening are a positive step and an important contribution to inter-religious dialogue and the promotion of religious freedom, especially since there are some 20 million Moslems in Russia.

Patriarch Kirill stated: "The unity of the Ecumenical Church is revealed in the communion of the local Churches. All of them are linked in the bond of love. Yet, at the same time, we must not ignore the fact that the Church of Russia is especially connected with the First -- in the canonical order of the sacred Diptychs -- Patriarchal Throne of Constantinople. It is from here that we received the illumination of the light of faith and the principles of theological wisdom, architecture and iconography, as well as liturgy and all the diversity of the church's structure."