



Holy Ghost Orthodox Church

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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 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 Paul Bigelow, Father Emilian Balan, Father John Nakonachny, Deacon Dennis Lapushanski, Protopresbyter Peter Hotrovich, Protodeacon Joseph Hotrovich, Pani-Dobrodijka Sonia Diakiw, Joshua Agosto and his family, Mike Holupka, 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, Dave May, Grace & Owen Ostrasky, Alverta, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, Michelle Corba Kapeluck, Linda Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, George & Mika Rocknage, Robert McKivitz, Liz Obradovich, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Eleanor Kelly, Bryan, Doris Artman, Nancy Barylak, Patrick Keenan, Khrystyna Chorniy, Anthony Cormier, Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Vince Ferro, Michael Pawlyshyn, 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, Theodore Demopoulos, Jillian Bowman, Lydia Wilson, Robert Pointon, Walter Cecelia, John Persico, Jeff Miller, Mary Kernick,

Glenn Miller, Jean Marie, Donna & Walter McCrackin, Doug Smith [Millie Kerr's son-in-law], Bonnie & Eugene Blair [Pani Gina's parents], Mel & Charlotte Malik, Paula Pasquinelli, David Hoenshell, Barbara Macino, Shelley Hill, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Helen Bozo, Corey Guich, Robert Vangrin, Juliana Leis, 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, Jamie Gardner, Patrick, Linda Morris, Howard Simpson, Ronald Graham [Evelyn's nephew], Chris, Pastor Ed Bowen, David Hiles, Karen Johnson, Jennifer, Ann Quinn, Cher Mount, Frank & Janet Horrell, Jim Wandling, Susan Bertram, Rita McConnell, Gail, Pete Special, Sirena Sharp, Ron Paulovich, Patty Sinicki, Fred DeNorscia, Sandi Anderson, and Daria Masur ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

In the measure that we pay attention and take care to carry out what we hear, God will always enlighten and make us understand His will. *St. Dorotheos of Gaza*, **Discourses and Sayings**

Prayer affords an experience of spiritual liberty of which most people are ignorant. The first sign of emancipation is a disinclination to impose one's will on others. The second—an inner release from the hold of others on oneself. *Archimandrite Sophrony*

Our life and our death is with our neighbor. If we gain our brother, we have gained God, but if we scandalize our brother, we have sinned against Christ. *St. Anthony the Great*, **The Sayings of the Desert Fathers**, Cistercian Publications, pg. 3

PRAYER LIST: Please help update our prayer list. If you or someone you know no longer needs to be on the prayer list or if there is someone who needs to be on the list please let Father Bob know. Remember—Prayers are ALWAYS FREE! Thank you!

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, JULY 7 **Divine Liturgy of Saint John Chrysostom 10:30 AM**
SUNDAY OF ALL SAINTS OF NORTH AMERICA AND ALL SAINTS OF UKRAINE;
SECOND SUNDAY AFTER PENTECOST; ALL VENERABLE AND HOLY FATHERS OF
THE HOLY MOUNTAIN-ATHOS; NATIVITY OF SAINT JOHN THE BAPTIST;
MARTYRS ORENTIUS, PHARNACIUS, EROS, FIRMUS, FIRMINUS, CYRIACUS, &
LONGINUS IN GEORGIA

Tone 1

Romans 2:10-16; Romans 13:11-14:4

Matthew 4:18-23; Luke 1:5-25, 57-68, 76, 80

Litany in Blessed Memory of Olga Stock, Anna Kitch, Sophie Carrera, Susan Justina Sredich, Stella E. Cherepko, Joseph Paouncic, Igumen George [Owen], & Claudia Horvath—Fr. Bob

Parastas in Blessed Memory of Stella [40 days] & Charles Cherepko—Yasnowsky Family

SUNDAY, JULY 14 **Divine Liturgy of Saint John Chrysostom 10:30 AM**
SUNDAY OF ALL SAINTS OF GALICIA, HALYCH, & ODESSA; THIRD SUNDAY
AFTER PENTECOST; HOLY AND WONDERWORKING UNMERCENARIES COSMAS &
DAMIAN-MARTYRS AT ROME; MARTYR POTITUS AT NAPLES; PETER THE
PATRICIAN-MONK OF CONSTANTINOPLE; SAINT ANGELINA-DESPOTINA OF
SERBIA

Tone 2

Romans 5:1-10

Matthew 6:22-33

Litany in Blessed Memory of Helen Pytlak—Bob & Rene Pytlak

SUNDAY, JULY 21 **Divine Liturgy of Saint John Chrysostom 10:30 AM**
FOURTH SUNDAY AFTER PENTECOST; HOLY GREAT-MARTYR PROCOPIUS OF
CAESAREA IN PALESTINE

Tone 3

Romans 6:18-23

Matthew 8:5-13

Parastas in Blessed Memory of Emil Paouncic—Debbie & John Paouncic

BULLETIN INSERT FOR 07 JULY 2013
SUNDAY OF ALL SAINTS OF UKRAINE; SECOND SUNDAY
AFTER PENTECOST; ALL VENERABLE AND HOLY FATHERS
OF THE HOLY MOUNTAIN-ATHOS; NATIVITY OF SAINT
JOHN THE BAPTIST; MARTYRS ORENTIUS, PHARNACIUS,
EROS, FIRMUS, FIRMINUS, CYRIACUS, & LONGINUS IN
GEORGIA

TROPARION—TONE 1

When the stone had been sealed by the Jews;
While the soldiers were guarding Thy most pure Body;
Thou didst rise on the third day, O Savior,
Granting life to the world.
The powers of heaven therefore cried to Thee, O Giver of life:
Glory to Thy Resurrection, O Christ!
Glory to Thy Kingdom!
Glory to Thy Dispensation, O Thou who lovest mankind.

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

KONTAKION—TONE 1

As God, Thou didst rise from the tomb in glory, raising the world with
Thyself.
Human nature praises Thee as God, for death has vanished!
Adam exults, O Master!
Eve rejoices, for she is freed from bondage and cries to Thee:
Thou are the Giver of Resurrection to all, O Christ!

PROKEIMENON—TONE 1

READER: Let Thy mercy, O Lord, be upon us as we have set our hope on
Thee.

**PEOPLE: Let Thy mercy, O Lord, be upon us as we have set our
hope on Thee.**

READER: Rejoice in the Lord, O you righteous! Praise befits the just!

**PEOPLE: Let Thy mercy, O Lord, be upon us as we have set our
hope on Thee.**

READER: Let Thy mercy, O Lord, be upon us.

PEOPLE: As we have set our hope on Thee.

ALLELUIA VERSES

God gives vengeance to me, and subdues people under me.

He magnifies the salvation of the king, and deals mercifully with His Christ, with David and his seed forever!

Two Good Reasons to Stay an Orthodox Christian

Wednesday, 12 June 2013 5:39 Written by: [Gabe Martini](#)



When I was a young boy, our Protestant church's worship was marked by traditional hymns, a booming organ, and a large, fully-robed choir. The preaching was largely expositional, and the emphasis on right belief along with right action was pronounced.

Enter the same church today, and the entire ethos has changed. Not only the music and design of the building, but also the message, the method of proclaiming that message, and the interests of those who have attended the same church for practically their entire lives. With each new pastor — or each new cultural shift or popular Christian trend — the atmosphere of that particular Christian community was altered in a number of different (and substantial) ways.

Being an Orthodox Christian is not always easy. In fact, it is rarely easy, and occasionally tiring. The liturgy never changes, the hymns are always the same, the Saints' days are fixed, and the Gospel readings steadfast. For many people, this makes the Church "grow old," and they find themselves looking for something new. For us converts, the temptation is obviously there to abandon ship when the going gets tough, and the new car smell begins to wear off (after all, nothing really changes). However, these supposed vices can rightly be seen as virtues, if one has the proper state of mind.

Prosper of Aquitaine (AD 390-455), a disciple of St Augustine of Hippo, once wrote: Let us consider the sacraments of priestly prayers, which having been handed down by the apostles are celebrated uniformly throughout the whole world and in every catholic Church so that the law of praying might establish the law of believing.

Patrologia Latina, 51:209-210

This Latin maxim—*lex orandi, lex credendi*—is one that has been with the Church for a very long time. It teaches us that the way we pray speaks to our way of belief (or even determines it). This is important because it helps one to understand the way the liturgical life of the Church both speaks to and determines Her dogmatic beliefs.

One of the things that many people complain about with regards to Orthodoxy is that there is no “master list” of dogmas anywhere for one to reference. We have no infallible list of Scriptural interpretations, our canon is somewhat open-ended, our list of Saints fluctuates locally, our canons are interpreted bishop-by-bishop (or synod-by-synod), and we have no dogmatic catechism or confession of faith. What we do have, however, is our eternal Divine Liturgy and other services. It is in these services — in our “law” of prayer — that one is given a true picture of Orthodox, dogmatic belief. This not only helps explain why so many outside of the Church misunderstand it, but also why those within it should do everything in their power to attend all of the major services and festal celebrations of the Church year. Our catechism is largely our worship; it is more experiential and noetic than it is rational.

One of the main reasons an Orthodox Christian should remain Orthodox, therefore, is the consistent and largely changeless nature of our worship. Open your nearest copy of St Cyril of Jerusalem’s *Catechetical Lectures* (ca. ~AD 348-350) and you will experience a liturgy line-by-line that is almost entirely indistinguishable from the Divine Liturgy in an Orthodox Church today. The fact that our worship is a copy of the heavenly reality ensures that it is not subject to fashions, trends, or culture (although it can be adapted to the latter quite nicely), but is rather the eternal Liturgy of the Saints and angelic hosts of heaven. If the way of prayer or worship informs one’s way of belief, what better place could one be than in the Church that continues to preserve the prayer and worship of heaven? Secondly, and closely related to my first thought, is the fact that the Orthodox Church is truly the ancient, Catholic Church one reads about in both the writings of the Fathers and in the deliberations of the Ecumenical Councils.

Although half of my family is Roman Catholic—and I seriously considered her during my time of inquiry as a transitioning, post-Protestant—the greatest hindrance to the Tiber journey for me is the discontinuity between the Roman church in theory and the Roman church in reality (especially as experienced in parts of the United States). When a sanctuary has a drumset and guitar amps adjacent to the altar where the mystery of the Holy Eucharist is to be celebrated with reverence, I find it hard to take such a church seriously.

This is also frustrating because so much of the Roman church's apologetics and traditional writings paint a beautiful picture of this ancient and traditional communion of the West, but one can rarely find that same church in practice. When the rubber meets the road, the reality of the typical Roman church contradicts the distant theories of her defenders. A Church that would allow such divergence in the essentials of faith is in no way stable, and this is all in spite of having a supposed locus of unity in the Papacy (or perhaps *because* of it?).

What's great is that the Church of our early Fathers, the Church of the Councils, and the Church of the Ottoman occupation, is still the same Orthodox Church of today. I don't read older Orthodox writings and find myself feeling nostalgic and wishing that the ways of the past could somehow gain a footing in the present. I don't find myself frustrated over the constant, new dogmas of the Church, such as Papal Infallibility or the Immaculate Conception in the Roman church. I don't have a Vatican II to make me lose sleep at night, pondering everything from a clown Eucharist to dancing down the aisles of an auditorium as the Gospel is carelessly carried about.

Instead, we have a Church that has trudged through the pages of history, enduring every kind of attack or malady, only to endure and remain largely unchanged by the passage of time.

Now again, one's "state of mind" has to be attuned to such preferences — our culture is largely prone to embrace the dialectic or an evolutionary model of progress, even in matters of truth or faith — but when we see the beauty of both heavenly worship and the stability of the life of the Church, there is no better home than the Orthodox Church.

If one enters into Orthodoxy looking for the one holy, catholic, and apostolic Church, I personally think that they are doing well. Any other reasons, including "pretty" worship or good doctrine, will only leave one disappointed and eventually bored. There is nothing wrong with pretty worship and good doctrine, but if our main purpose is not to be united to the Body of Christ, all other reasons will be but a stumbling block. One will find themselves ever looking for the greener grass.

But our true hope is in the person of Jesus Christ, who is the same yesterday, today, and unto ages of ages ([Heb. 13:8-9](#)). One would imagine his Body should be the same.

Getting married in Heaven via Ed Bates

On their way to get married, a young couple was involved in a fatal car accident. They found themselves sitting outside the Pearly Gates waiting for St. Peter to process them into Heaven.

While waiting they began to wonder; could they possibly get married in Heaven? When St. Peter arrived they asked him if they could get married in Heaven.

St. Peter said, "I don't know. This is the first time anyone has asked. Let me go find out," and he left.

The couple sat and waited for an answer...For a couple of months.

While they waited, they discussed the pros and cons. If they were allowed to get married in Heaven, should they get married, what with the eternal aspect of it all? What if it doesn't work? Will we be stuck in Heaven together forever?"

Another month passed St. Peter finally returned, looking somewhat bedraggled. Yes," he informed the couple, "You can get married in Heaven."

Great!" said the couple. "But we were just wondering; what if things don't work out? Could we also get a divorce in Heaven?"

St. Peter, red-faced with anger, slammed his clipboard on the ground. What's wrong?" asked the frightened couple.

"OH, COME ON!!!" St. Peter shouted. **"It took me 3 months to find a priest up here! Do you have ANY idea how long it'll take to find a lawyer?"**



The period between Ascension and Pentecost provides us with a glimpse of how we are to deal with the transitory nature of this life with its daily pressures, unavoidable disappointments, and prolonged suffering. The Feast of the Ascension is one of the twelve great feasts of the year in the Orthodox Church. It is an important feast not so much in the commemoration of the Lord's bodily departure from this earth, for He Himself promised us that He would not leave us orphaned and that He would send us His Holy Spirit, the Comforter, the Spirit of Truth Who is everywhere present and fills all things. Rather, the Feast of the Ascension is so very important, because it is a revelation of what is in store for us if we remain faithful to Him. No other feast reveals so clearly the inner thought of our heavenly Father concerning us as does the feast of the Ascension of our

Lord. As Saint Justin Popovich writes, "human nature was created in order to live eternally beyond the heavens at the right hand of God the Father in hypostatic union with the eternal Son of the Father. The eternal divine significance of human nature is fully revealed and perfectly realized in the ascension of the Savior into heaven. By the ascension of his human nature into heaven, the Lord has proved in a most obvious way his immense love for man: he has demonstrated that all the theanthropic economy of salvation of the human race had no other goal than making it possible for human nature to be eternally united with God and for this very reason was created in the image of God."

The Gospel of Saint John recounts for us that the disciples were filled with "great joy" upon His ascension for they had been illumined by their faithful obedience and devotion to Christ in the greatest of trials and the greatest of joys. They were no longer blind to the spiritual realities that lie hidden to mere physical sight. I alluded to this in the last blog post concerning the man born blind, "In cognitive therapy, there is much talk about modifying thought patterns as well as reconstructing thought patterns, but in the case of our relationship with God, we need not modified or reconstructed ways of thinking, but entirely new ways of thinking, new eyes with which to see, a new mind with which to perceive. For this new creation to be effected, we need to be open to Christ's action upon our spirit and to be willing to obey whatever He asks of us, even if it doesn't make a lot of sense, such as putting mud on our eyes and going to wash in a pool. Obedience creates new eyes. And new eyes can enable us to see Christ."

This isn't a mere modification of thought patterns, but a new way of seeing, a new way of being, and an entirely new life in Christ made possible by the assurance of a love greater than the universe that surrounds us and closer to us than our heart of hearts. The new way of seeing and being that the love of Christ opens to us also places before us a destination more exalted than anything we could dare to imagine, a place close to God forevermore. This new and exalted goal that Christ sets before us and this impossible love that makes it all possible provides us with a new way of looking down the path of painful and difficult moments of life.

With new vision, with a sense of eternity in the presence of the ephemeral, with a sense of the Resurrection and Ascension in the presence of every Cross, we see life's problems in another light that is hopeful, redemptive, and full of God's love. This new way of seeing is what enabled Saint Paul to proclaim, "I can do all things through Christ which strengtheneth me." (Phil. 4:13) This is our inheritance. Let us not squander it by fixing our gaze solely upon earthly things and earthly problems, but like the disciples, let us lift up our eyes to behold the glorious Resurrected, Ascended Lord of Glory, the conqueror of death, Who leads us

even now, even in the midst of our many struggles in life, to our ultimate homeland with Him forever.

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Protocol Number 82/13

July 4, 2013

Independence Day

To the Most Reverend Hierarchs, the Reverend Priests and Deacons, the Monks and Nuns, the Presidents and Members of the Parish Councils of the Greek Orthodox Communities, the Distinguished Archons of the Ecumenical Patriarchate, the Day, Afternoon, and Church Schools, the Philoptochos Sisterhoods, the Youth, the Hellenic Organizations, and the entire Greek Orthodox Family in America

Beloved Brothers and Sisters in Christ,

As we commemorate Independence Day and its significance for this nation, for our American heritage, and for the quality of our lives, we must also affirm and share the truth our Orthodox faith offers concerning freedom. In our contemporary world, many people understand freedom in a very individualistic way. For example, some emphasize freedom as an individual right in terms of speech, movement, belief, or behavior. Others speak of freedom from the arbitrary use of the power of government. Many affirm the liberty to have or to pursue a wide range of economic and social opportunities.

Certainly, these are aspects of the classical understanding of liberty in a free society in which government is of and for the people and their freedom is protected through various limitations on political authority. However, as Orthodox Christians, we understand that freedom is much more than this. We know that the blessing of a free society is that we are free to live and experience freedom in the fullest possible way. This is freedom that is not limited to our individual rights and opportunities, but freedom to move beyond ourselves to what we can do for and offer to others.

Yes, we are free to say, do, move, and believe; but in the context of our faith and our communion with God, we are free to share a Gospel of love and hope. We are free to give and serve so that others might find healing and peace. We are free to respond to the needs of those around

us. We are free to act on our beliefs and offer a witness of the power and grace of God.

On this Independence Day, may we join with our fellow citizens of the United States of America in a celebration of our freedom. May we continue to be champions of freedom for all people throughout the world. May we also offer a witness of how true and enduring freedom is much more than the rights, equality and opportunities that we have individually. Let us show that the experience of freedom is much greater when we use it as an opportunity to bring life and hope to others and honor and glory to God.

With paternal love in Him,

†DEMETRIOS

Archbishop of America

Lord, my God, I stand condemned before Your holy face, and I confess my unworthiness, my weakness and my great poverty. Therefore I pray to You, the sweet fountain and depth of compassion: Open the gates of heaven and rain the abundance of Your loving kindness upon me that I may thus pour forth tears and weep, cleansing and washing my soul of the stain of sin with true and deep repentance. I offer as my intercessor for this great gift, O Lord, the forerunner John, and I cry to him, O teacher of repentance and great prophet who are greater than all the prophets, as the Son of God Himself said in the holy Gospel. You showed the Master Christ to the people; you baptized Him in the Jordan and beheld the heavens opening; you heard the voice of the heavenly father and beheld the Holy Spirit as a dove descending upon Him. I pray to you to help me by your intercessions as you stand in heaven before the eternal Judge. Turn Him to have compassion upon me, for you have great boldness before His love. Stretch forth your hand, with which you baptized Him, and destroy my evil thoughts, and strengthen me to spend my life on the good path of God. O Prophet, illumine my mind with the commandments of the Lord so that I may remember them and preserve them to the end of my life. Stand near me at the hour of my death, and lead me before God, my Master. Intercede also for the whole world, that God may grant help to Christians. May He grant the living and the departed rest from their many labors, bestowing upon them all which is needful and making them worthy of His kingdom. Amen. **Orthodox Prayer Book**, pp 18-19, New Varatic Publishing, Lake George, Colorado



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