



Holy Ghost Orthodox Church

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DORMITION FAST

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 George Yatsko, Father Paul Bigelow, Father Emilian Balan, Father John Nakonachny, Father Steve Repa, Deacon Dennis Lapushanski, Protopresbyter Peter Hotrovich, Protodeacon Joseph Hotrovich, Father Adam Yonitch, 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, Grace & Owen Ostrasky, 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, Nancy Barylak, Patrick Keenan, Khrystyna Chorniy, Anthony Cormier, Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Charles & Esther Holupka, Wanda Mefford, 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, Bonnie & Eugene Blair [Pani Gina's parents], Mel & Charlotte Malik, David Hoenshell, Barbara Macino, Shelley Hill, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Helen Bozo, Corey Guich, Robert Vangrin, Susan "Billie" Mason, Pauline Witkowsky, Sera White, Donald Griffey, Deborah Smith, Nancy & Eric Dunik, Julian Stroz [child with cerebral palsy], Dr. Kirsten Ream, Patricia Corey, Michelle, Katie Swarm, Richard Dunst, Michelle, Jamie Gardner, Patrick, Linda Morris, Howard Simpson, Ronald Graham [Evelyn's nephew], Chris, Pastor Ed Bowen, David Hiles, Karen Johnson, Jennifer, Jerry 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, Donald Uebing, and Daria Masur ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

Father Bob and his family will be out of town for a short vacation—there will be no services on Sunday, August 18th...please plan on visiting a neighboring Orthodox parish—see Fr. Bob if you would like a list of parishes. In addition, if you need the services of an Orthodox priest, please contact President John Paouncic, who has contact information for neighboring clergy. See you all on Sunday, August 25th! God Bless!

We are called to do good deeds, but it is not through good deeds that we are saved. If we were to be saved by our deeds, then it would not have been necessary for the Lord to come down and save us. We are saved only by the mercy of God. It is the Grace of God that saves. The Lord saves. We can get a reward for our good deeds, but salvation is from God. *Elder Thaddeus of Serbia, Our Thoughts Determine our Lives*, pg. 151

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, AUGUST 18 NO SERVICE IN SLICKVILLE!!!
EIGHTH SUNDAY AFTER PENTECOST; FOREFEAST OF THE TRANSFIGURATION OF OUR LORD; MARTYR EUSIGNIUS OF ANTIOCH; HIEROMARTYRS FABIAN & ANTHERUS-POPES OF ROME; MARTYRS CANTIDIUS, CANTIDIAN, & SIBELIUS OF EGYPT**

Tone 7

1 Corinthians 1:10-18

Matthew 14:14-22

MONDAY, AUGUST 19 HOLY TRANSFIGURATION OF OUR LORD AND SAVIOR JESUS CHRIST

**SUNDAY, AUGUST 25 Divine Liturgy of Saint John Chrysostom 10:30 AM
NINTH SUNDAY AFTER PENTECOST; AFTERFEAST OF THE TRANSFIGURATION; MARTYRS ANICDTUS & PHOTIUS OF NICOMEDIA; HIEROMARTYR ALEXANDER-BISHOP OF COMANA; MARTYRS PAMPILIUS & CAPITO**

Tone 8

1 Corinthians 3:9-17

Matthew 14:22-34

WEDNESDAY, AUGUST 28 DORMITION OF THE MOST HOLY THEOTOKOS

SUNDAY, SEPTEMBER 01 Divine Liturgy of Saint John Chrysostom 10:30 AM

TENTH SUNDAY AFTER PENTECOST; AFTERFEAST OF THE DORMITION; MARTYR ANDREW STRATELATES & 2593 SOLDIERS WITH HIM IN CILICIA; MARTYR TIMOTHY, AGAPIUS, & THECLA OF PALESTINE

Tone 1

1 Corinthians 4:9-16

Matthew 17:14-23

Litany in Blessed Memory of Josephine Roman & Suzie Pelczar—Fr. Bob

BULLETIN INSERT FOR 18 AUGUST 2013

EIGHTH SUNDAY AFTER PENTECOST; FOREFEAST OF THE TRANSFIGURATION OF OUR LORD; MARTYR EUSIGNIUS OF ANTIOCH; HIEROMARTYRS FABIAN & ANTHERUS-POPES OF ROME; MARTYRS CANTIDIUS, CANTIDIAN, & SIBELIUS OF EGYPT

TROPARION—TONE 7

By Thy Cross, Thou didst destroy death!
To the thief, Thou didst open Paradise!
For the Myrrhbearers, Thou didst change weeping into joy.
And Thou didst command Thy disciples, O Christ God,
To proclaim that Thou art risen, granting the world great mercy!

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

KONTAKION—TONE 7

The dominion of death can no longer hold men captive,
For Christ descended, shattering and destroying its powers!
Hell is bound, while the prophets rejoice and cry:
The Savior has come to those in faith!
Enter, you faithful, into the Resurrection!

PROKEIMENON—TONE 7

READER: The Lord shall give strength to His people! The Lord shall bless His people with peace!

PEOPLE: **The Lord shall give strength to His people! The Lord shall bless His people with peace!**

READER: Offer to the Lord, O you sons of God! Offer young rams to the Lord!

PEOPLE: **The Lord shall give strength to His people! The Lord shall bless His people with peace!**

READER: The Lord shall give strength to His people!

PEOPLE: **The Lord shall bless His people with peace!**

ALLELUIA VERSES—TONE 7

It is good to give thanks to the Lord, to sing praises to Thy name, O Most High!

To declare Thy mercy in the morning, and Thy truth by night!

Should Priests Drive Fancy Cars?

August 5, 2013

William Doyno Jr.



Of all the challenging things Francis has said since becoming pope, none has been more quoted than [this line](#): “How I would like a Church which is poor, and for the poor!”

Simple and direct, it perfectly captures the spirit of Francis’ new pontificate. And what gives it such power and meaning is the personal witness behind it.

Francis’ sparse and austere lifestyle is well-known: As archbishop of Buenos Aires, he shunned limousines and chauffeurs, opting instead for public transportation. Rather than live in the bishop’s residence, he chose a modest apartment. After becoming cardinal, he continued his own grocery shopping and even cooked his own meals.

Elevated to the Chair of St. Peter, many expected him to change habits, but Francis declined. He insisted on paying his own hotel bill, carrying his luggage, and [living in a Vatican guesthouse](#) rather than the Apostolic Palace.

Had he left it at that, many would have noted the new pope’s frugal lifestyle and commended his humility. But Francis has done something more: He challenged others to live more modestly themselves.

In a speech last month, Francis warned religious that following the latest fashions, in technology or dress, was [not the route to happiness](#), much less suitable for their state in life:

It hurts me when I see a priest or a nun with the latest model car. . . . A car is necessary to do a lot of work, but please choose a more humble one. If you like the fancy one, just think about how many children are dying of hunger in the world.

Familiar as these comments should be—who hasn't been told by their parents not to be wasteful, with so many people starving in the world?—they sparked a mini-uproar. Francis was [rebuked by defenders of the auto industry](#), who pointed out that he himself recently received the keys to the expensive popemobile; was [accused of bad economics](#), since inexpensive cars often break down and harm the economy; and certain traditionalists asked how he could be raising such trivial concerns when there was so much dissent going on in the Church.

Never mind that Francis has already [cut his use of the popemobile](#) (developed for the pope's safety, not comfort), or that he never said one should buy a cheap, unworkable car (only a modest one), or that he has already indicated he will [brook no dissent](#) on [essentials of the faith](#). Francis clearly touched a nerve, and his critics, both in and outside the Church, felt it.

In fairness to those who respectfully question Francis, the Church has never forbidden all examples of splendor, especially those which pay homage to God: Jesus graciously accepted the alabaster jar of very expensive perfume, even as those around him objected; and when it comes to the liturgy, sometimes more *is* more. As one commentator wrote in a [spirited exchange](#) with back-to-simplicity campaigners:

I agree that clerics should be humble and have a poverty of spirit in their everyday lives. I do not understand, however, why progressive Catholics are so bothered by formal liturgical dress. . . . Human beings are physical creatures who perceive through their senses. The Church has always had a physical sacramentality to reflect this fact. Liturgical 'pomp' . . . serves to elevate the mind of the worshipper to God, to beauty and the sacred. If the priest and the congregation wear shabby clothes and vestments to mass there will be no elevation of the spirit via the senses, no

physical reminders that the mass is different than going to a ball game, that the Eucharist is the source and summit of our Faith.

One trusts that Francis appreciates this fact, even if he himself prefers more low-key, reverent Masses.

That said, the Pope deserves praise for speaking out against conspicuous consumption and urging religious to adopt a more humble way of life. Following the example of Our Lord, the saints and doctors of the church have always stressed [the Beatitudes](#), the first of which is "Blessed are the poor in spirit, for theirs is the kingdom of Heaven." The need for personal sacrifice and discipline, in order to serve others, is at the very heart of the Gospel and should inspire every Christian, especially priests.

Historically, and continuing in our day, great harm has been done to the Church by an association with wealth and privilege. No one identified the problem better than St. Catherine of Siena, who, in a passionate letter to Pope Gregory XI on the reform of the clergy, wrote these [searing words](#):

Alas, what confusion is this, to see those who ought to be a mirror of voluntary poverty, meek as lambs, distributing the possessions of Holy Church to the poor: and they appear in such luxury and state and pomp and worldly vanity, more than if they had turned them to the world a thousand times! Nay, many seculars put them to shame who live a good and holy life. . . . Holy Church should return to her first condition, poor, humble, and meek as she was in that holy time when men took note of nothing but the honor of God and the salvation of souls, caring for spiritual things and not for temporal. For ever since she has aimed at more temporal than at spiritual, things have gone from bad to worse.

Many of Francis' predecessors have also made sacrifices and eschewed comfort. Among the most memorable examples is what Pius XII did during the Second World War. Sr. Margherita Marchione [writes](#):

Out of solidarity with the miserable conditions of the people, he did not drink even a single cup of coffee, knowing the people had no coffee. He knew that heating fuel was in short supply, and he ordered the papal apartment to be kept without heat, even during the winter. During the war he did not take any vacations and did not go to Castelgandolfo.

Instead, Pius opened up the large papal residence for thousands of poor and persecuted people, who [subsequently thanked him](#) for saving their lives.

The outpouring of love and affection that has greeted Francis' pontificate has a great deal to do with his modesty and commitment to the poor, and already prompted one priest to [sell his luxury car](#). Leading churchmen have said that Francis has caused them to [rethink their own elegant lifestyles](#), and at *Commonweal*, Michael Garvey [argues persuasively](#) that Francis' words shouldn't be restricted to the clergy, but should motivate everyone:

When the newly elected Pope Francis said that he longs for a Church that is poor and for the poor, he undoubtedly had overdressed and bejeweled cardinals, careerists bishops, and cufflink priests in mind, but he was addressing all the rest of us, too. Just because I don't sit on a Bernini throne, keep a limo driver on hold or have a staff of vowed religious waiting on me at dinnertime doesn't mean that I have no ballast to throw out, no occluded lifestyles to simplify, open up and focus.

To those who fear Francis' approach is diminishing the papacy and forgoing things necessary to protect Christianity, one need only consult the [Gospel of St. Matthew](#):

Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. But store up for yourselves treasures in Heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. For where your treasure is, there will your heart will be also.

Pope Francis knows where our true riches lie, and by humbling himself and renouncing so many pleasures in this world, he is in fact elevating the papacy and attracting souls to Christ in ways that truly befit his leading representative on earth.

William Doyno Jr. is a contributor to [Inside the Vatican](#) magazine, among many other publications, and writes often about religion, history and politics. He contributed an extensive bibliography of works on Pius XII to [The Pius War: Responses to the Critics of Pius XII](#). His previous "On the Square" articles can be [found here](#).

"It would be a great lie to tell searching souls: 'Go to church, because there you will find peace.' The opposite is true. The Church tells those who are at peace and asleep: 'Go to church, because there you will feel real anguish for your sins, for your perdition, for the world's sins and perdition. There

you will feel an unappeasable hunger for Christ's truth. There, instead of becoming lukewarm, you will be set on fire; instead of pacified, you will become alarmed; instead of learning the wisdom of this world you will become fools for Christ." Saint Mother Maria Skobtsova

Top Ten Things Every Protestant Should Know About Eastern Orthodoxy



Photo by Jürg Vollmer (via Wikimedia Commons)

The other day a pastor-friend asked me to help him prep for a Sunday School lesson by writing a list of the top ten things every Protestant should know about Eastern Orthodoxy. I thought I would share the list here:

1. We are not "basically Catholic." We do not have a pope, and our theology is rather different from both Catholicism and Protestantism.
2. We are quasi-democratic. The bishops make decisions, but the people have to agree to those decisions. We call that conciliarity. It can be messy, but it more or less works.
3. Our various archdiocese are independent from each other, aligned with historic sees, but we all basically get along (except when we sometimes break communion with each other over various theological or jurisdictional differences; see #2).
4. The Eucharist? We call that Jesus. We believe it is actually the body and blood of Christ in the form of bread and wine, but we do not believe in transubstantiation. That is a Catholic thing. We believe it is a mystery. In other words, "It's the body of Christ. Now stop asking so many stupid questions, and open your mouth!" (see below).
5. We take communion from a common cup with squishy bread – I mean Jesus – thrown into it. The priest puts it on our tongue with a special spoon. I know, "gross," but the priests have to eat the leftovers, and they are not dead.

6. We kiss icons – images of the saints – to honor them as exemplars in the faith. This seems to some people like idolatry, but imagine a widower kissing a picture of his deceased wife. Is that idolatry? All are alive in Christ Jesus.

7. We pray to the Mother of God, the *Theotokos*, who died and was taken bodily into heaven (incidentally, we are in the Dormition fast right now). We honor her. We do not worship her. After all, how would you want your mother to be treated?

8. We fast a lot, probably about half the year: Every Wednesday and Friday (to commemorate the betrayal and crucifixion of Jesus), two Lents (one before Christmas and one before Easter), the Apostles Fast after Pentecost, the Dormition Fast (now), and probably a couple of others I'm forgetting about. We avoid meat products and alcohol during fasts, but we try not to be legalistic about it.

9. It is very easy to be legalistic about stuff if you are Orthodox.

10. Our services appeal to the whole body. We stand, bow, cross ourselves, chant, smell incense, and taste communion because we are to love God with all our heart, soul, mind, and strength. Our worship is long, but if you think it's boring, you're doing it wrong.

This list went through a few editions. What would you add/take away?

Advice from Gerontissa Gavrilia (Papayanni +1992)

The Ascetic of Love, pg 158

Quite often, patients with a painful arm would come to me for treatment. The moment I started massaging the arm*, the patient stiffened and I would say, 'Relax. Let your arm loose so I can do my work,' but he couldn't and would keep his arm stiff. Then I would tell him again, 'In spite of all my good will, my experience and the love I have for my job and people, I will not be able to help you if you don't let your arm free.'

I have watched how the patient's attitude works and have realized that this is also what happens with us. If we **abandon** ourselves in God's hands, He will fashion us **as He wants us to be**. He will give us so many opportunities! He will make us meet people that are His own! We shall progress in life! And finally we shall flourish in Christ, in God. But, when we want things to be according to our own petty will and tell Him, 'No, I do not want that,' then God says to us, *Let yourself free*, 'No, I will have it my way,' *Let yourself free*. 'No! This is what I want.' And because He made us free, He tells us, *Well since his is your wish, go*

ahead and break your little head! Then you will come and say, 'Forgive me, Lord. Have mercy on me, my Lord.' Let us hope that this may be so, to make us turn to God and tell Him, 'Lord have mercy upon me.' For even then, even with a broken head, if He opens our eyes, all we be well.

*Gerontissa Gavrilia was a trained physiotherapist

From **The Ascetic of Love**, pp 179-80

Gerontissa Gavrilia on causing change in others:

It is a great fallacy to believe that by trying you can change a person. This never happens. It can be done through the example of your own life. It can never, or very seldom, be achieved through effort, talk, contradiction and the like.

The change will occur when the time of God comes. If you change your own self and become a living example to the person you wish to change, if you become his ideal and are seen to be happy, then it will happen. To pray for somebody is quite right---but we must not try to change him. This is only in the Hand of God.

God has a plan for everyone's life. For all human beings. We are free, but what we don't know is that He knows what we shall do. For He knows all. God knows every single step of our life, to the last moment. We do not. And dear M., if we tried more to unite our self with God, then we wouldn't need to do anything. Because we would automatically become an example to those we wished to see walking His way.

It is natural, though, for you, so young and with all this love God has put into your heart, to fail to understand, at least in the beginning, to feel disappointed and to say, *What a situation! All this effort and no results yet?* But did it ever cross your mind that God says the same thing about us? *I pardoned so many times, I showed forbearance so many times...And still...*

The next step should be prayer. Just as the beginning was prayer. Without judging the other person. Once after I had understood that prayer is everything, I saw two very angry boys fighting in the street. I refrained from intervening, as I would have done in days past. Instead, I put at once into practice what I believed in. I turned aside and said, *Lord, put Thy peace between these two.* By the time I turned to look at them again, they were laughing and playing. That was an answer from God. Know that, dear M. Our peace and serenity, our own way of living, indicate how much we believe. That is why a person may teach us the best lesson, but if we see that he is troubled, restless and faltering, we cannot have faith in what he tells us. If therefore, we wish to help our fellow men, the purpose of our life should be to get as close as we possibly can to the Example—the Lord.

Let us be convinced that nothing can happen to us apart from the providence of God. *St. Dorotheos of Gaza*, **Discourses and Sayings**, pg 143