



## Holy Ghost Orthodox Church

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## HOLY MOTHER MARY OF EGYPT AND SAINT ZOSIMOS

**ON THE MEND:** Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Theodosius [OCA], Archbishop Jovan, Bishop Robert, Father George & Pani Lillian Hnatko, Father John Harvey, Father Jakiw Norton, Father Dragan Filipović, Father Paul Stoll, Father Igor Soroka, Father Joseph Kopchak, Father Elias Warnke, Father Nestor Kowal, Father George Yatsko, Father Paul Bigelow, Father Emilian Balan, Father John Nakonachny, Father Steve Repa, Protopresbyter William Diakiw, Archpriest Dionysi Vitali, Protodeacon Joseph Hotrovich, Father Adam Yonitch, Pani-Dobrodijka Sonia Diakiw, Father Paisius McGrath, Father Michael Smolynec, Joshua Agosto and his family, Eva Malesnick, Stella Peanoske, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Gary & Linda Mechtly, Mary Mochnick, Evelyn Misko, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Sam Wadrose, Isabella Olivia Lindgren, Ethel Thomas, Donna, Erin, Michael Miller, Grace & Owen Ostrasky, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Liz Stumpf, Theodore Nixon, Michelle Corba Kapeluck, Linda Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, George Rocknage, Robert McKivitz, Liz Obradovich, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Eleanor Kelly, Bryan, Nancy Barylak, Patrick Keenan, Khrystyna Chorniy, Anthony Cormier, Nathan Forbeck, Sarah Doyle, Samuel Peters, Esther Holupka, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Dorothy Lednovich, Bob C., Allie—young girl with leukemia, Heather Kramer, Jane Wartinbee, Matthew—21-year-old with cancer, Nicholas Orlando, Mary Ann Kuznik, Michael Woloschak, Michael Pryhodzenko, Sonia Luciw, Theresa Ditto, Mary Ann Musial, Mary Pelino, Yvonne Christy, Myron & Barbara Spak, Julia Duda, Lisa Pandle, Kris & Julie Hanczar, John Kennedy, Loretta, Nancy, Carol, & Michael Sheliga, Gaelle Kelly, Irma McDivitt, Robin Young, Mckayla,

Rachel, Carl & Margaret Reed, Lydia Wilson, Robert Pointon, Walter Cecelia, John Persico, Jeff Miller, Mary Kernick, Glenn Miller, Jean Marie, Donna & Walter McCrackin, Bonnie & Eugene Blair [Pani Gina's parents], Mel & Charlotte Malik, David Hoenshell, Barbara Macino, Shelley Hill, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Helen Bozo, Corey Guich, Robert Vangrin, Pauline Witkowsky, Sera White, Donald Griffey, Deborah Smith, Nancy & Eric Dunik, Julian Stroz [child with cerebral palsy], Dr. Kirsten Ream, Patricia Corey, Michelle, Katie Swarm, Richard Dunst, Michelle, Patrick, Linda Morris, Howard Simpson, Chris, David Hiles, Karen Johnson, Jennifer, Jerry Quinn, Cher Mount, Frank & Janet Horrell, Jim Wandling, Gail, Sirena Sharp, Ron Paulovich, Fred DeNorscia, Sandi Anderson, Donald Uebing, Sabrina, Shirley, Denny Mader, Ella Campbell, Tom Hyatt, Bill Janiro, Jean Symanko-Andy's sister, William Lemonakis, Barbara McDougall, Alma Wyke, Lindsay Romanczak & family, Virginia Catherine Pynch, Susan Lucas, Neil Carter & family, James Paluh, Mickie Weikel, Evelyn Krempasky, Tammy Strunk, Loida Esbry, Darlene Chicka Deskins, Drew, Alice & Keith Philipa, Kateryna Kocelko, Nancy Heinbaugh, Mira Filipović, Lynn, Jacqueline, Sharon, Zan Cheng, Jeff Jones, Kristy, Elaine Ellenberger, Brandon, Anna Tranchine, Demetra, Blase Urban, Catherine Hogel & children, Jennifer & Dylan, Ron Schwartz, Lydia Wilson, Flora Tomlin, Stella Rossi, Howell Swarm, Jane Bielewicz Allred, Manny "Lazarus" Lopez, Glenn & Lucas Burlack, Katie Elizabeth, Mileva, & Michael, Deirdré Straughan, Terri Paluh, Lori & Steve Lucier, Kyranna Cherpas, Pastor Bruce Nordeen, Millie Koss Good, Heather Ried, Carla Perry, Linda Elliot, Dennis McDaniel, Mike Mangan, Luke Tinsley, Brent, Tricia, Katherine Gorman, Pamela Jaquette, Michael Pawlyshyn, Sherri Walewski, Marika Zeliszcuk, Donna Davis, Jackie Crimbchin, Marta Charron, Mary [Corba], Stella McKeag, Margie Sekelsky, Gary Howell, Fran Fulton, Gina Catanese, Bill Vizza, Jamie Swarm, Kevin Allen (from Ancient Faith Radio), Kathy Flaherty, Tori Reade-Henry's niece, Derick-Glen Burlack's neighbor, Michael, Nichole & Christopher, Cheryl Pomeroy, Ben Douglas, Dianne Donahue, Zachary, Natasha, Noah Willard, Jodi Hanczar, and Ian Brick. ARNOLD: Homer Paul Kline. We pray that God will grant them all a speedy recovery.

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

**PLEASE REMEMBER IN YOUR PRAYERS: All Christians and the others in the Middle East who are suffering during this time of great tragedy and unrest. May God watch over and keep them safe! Lord have mercy!**

Please remember ALL American service men and women in your prayers. May God watch over them and all American service men and women—and bring them all home safely!

**REMEMBER—PRAYERS ARE ALWAYS FREE!**

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

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

#### SCHEDULE OF SERVICES

**SUNDAY, APRIL 02 DIVINE LITURGY OF SAINT BASIL THE GREAT 10:30 AM  
5<sup>TH</sup> SUNDAY OF GREAT LENT; VENERABLE MARY OF EGYPT; HOLY FATHERS  
SLAIN AT MONASTERY OF SAINT SABBAS-SAINTS JOHN, SERGIUS, PATRICK, &  
OTHERS; MARTYR PHOTINA THE SAMARITAN WOMAN & SONS-MARTYRS  
VICTOR/PHOTINOS & JOSIAH WITH ANATOLIA, PHOTO, POTIDA, PARASKEVA,  
KYRIAKIA, DOMNINA, & SEBASTIAN; VIRGIN-MARTYRS OF AMISUS-  
ALEXANDRIA, CLAUDIA, EUPHRASIA, MATRONA, JULIANA, EUPHEMIA, &  
THEODOSIA; SAINT NICETAS THE CONFESSOR-BISHOP OF APOLLONIAS IN  
BITHYNIA**

*Tone 8*

Hebrews 9:11-14

Mark 10:32-45

***Litany in Blessed Memory of Frank & Ollie Pendlyshok, John Cherepko, Rose  
Lopushanski, Mary Haluszczak, Vladimir Hanczar, Michael Brittan, Deacon  
Dennis Lapushansky, & Lynne Giglione—Fr. Bob***

**SUNDAY, APRIL 09 DIVINE LITURGY OF JOHN CHRYSOSTOM 10:30 AM  
PALM SUNDAY—ENTRANCE OF OUR LORD INTO JERUSALEM; SAINT MATRONA  
OF THESSALONICA; MARTYRS MANUEL & THEODOSIUS; SAINT JOHN THE  
CLAIRVOYANT OF LYCOPOLIS-ANCHORITE OF EGYPT**

*Tone 1*

Philippians 4:4-9

John 12:1-18

**WEDNESDAY, APRIL 12      GREAT AND HOLY WEDNESDAY—HOLY UNCTION  
6:30 PM**

**THURSDAY, APRIL 13      GREAT AND HOLY THURSDAY—12 PASSION GOSPELS  
6:30 PM**

**FRIDAY, APRIL 14      GREAT AND HOLY FRIDAY—PLASCHENYTSIA      7:00 PM**

**SUNDAY, APRIL 16      PASCHAL DIVINE LITURGY—SAINT JOHN CHRYSOSTOM      10:30 AM  
PASCHA—RESURRECTION OF OUR LORD AND SAVIOR JESUS CHRIST  
Acts 1:1-8  
John 1:1-17**

## **BULLETIN INSERT FOR 02 APRIL 2017**

**5<sup>TH</sup> SUNDAY OF GREAT LENT; VENERABLE MARY OF EGYPT; HOLY FATHERS SLAIN AT MONASTERY OF SAINT SABBAS-SAINTS JOHN, SERGIUS, PATRICK, & OTHERS; MARTYR PHOTINA THE SAMARITAN WOMAN & SONS-MARTYRS VICTOR/PHOTINOS & JOSIAH WITH ANATOLIA, PHOTO, POTIDA, PARASKEVA, KYRIAKIA, DOMNINA, & SEBASTIAN; VIRGIN-MARTYRS OF AMISUS-ALEXANDRIA, CLAUDIA, EUPHRASIA, MATRONA, JULIANA, EUPHEMIA, & THEODOSIA; SAINT NICETAS THE CONFESSOR-BISHOP OF APOLLONIAS IN BITHYNIA**  
**TROPARION—TONE 8**

The image of God was truly preserved in you, O Mother,  
For you took up the Cross and followed Christ.  
By so doing, you taught us to disregard the flesh, for it passes away;  
But to care instead for the soul, since it is immortal.  
Therefore, your spirit, O holy Mother Mary, rejoices with the angels.

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

### **KONTAKION—TONE 3**

Having been a sinful woman, you became through repentance a Bride of Christ.  
Having attained angelic life, you defeated demons with the weapon of the Cross!  
Therefore, O most glorious Mary, you are a Bride of the Kingdom!

## **PROKEIMENON—TONE 4**

**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:** God is wonderful in His saints, the God of Israel!

**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—TONE 1**

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!

### **The Proper Understanding and Use of Antidoron**

Catalog of St Elisabeth Convent 3/23/2017



*Please help me to understand the significance of antidoron. How should one receive it and handle it? If one takes it home during the week for daily "communion" is this wrong? Is there a proper way of doing it—before a prayer, before a meal, etc.? When can you or should you take propsofphora to Church? Should you also take wine and oil? Do you bring the names of people to be commemorated with these gifts?*



**Answer:** This is a subject of great importance which we have several times addressed in the pages of Orthodox Tradition. When we do not commune at Liturgy, we receive antidoron (an-dee-tho-ron, with a hard "d" and a soft "d," as in "the") at the end of Liturgy (that is, blessed bread which substitutes for the Gifts; thus, antidoron, "instead of the Gifts"). Those who commune during the Liturgy receive antidoron or antidoron and wine immediately after communing and should not take it again at the end of Liturgy. Since it is blessed, the antidoron should be carefully handled and no particles of it should be allowed to fall on the ground. This means that children must be carefully watched while consuming antidoron and taught to treat it with pious reverence. It should be received from the Priest at the end of Liturgy and immediately consumed. Since antidoron is given in place of the Gifts, it is also received on an empty stomach, for which reason Orthodox Christians do not eat or drink anything from the midnight before the Divine Liturgy, whether communing or not.

Antidoron may also be taken home for use during the week. It is a pious custom for Orthodox Christians to begin the day, after their morning prayers and before eating, by consuming a particle of antidoron and drinking agiasmos, or blessed water.



Prosforo(n), the word for the bread which we offer at the Divine Liturgy, comes from the Greek word for an offering, prosfora. It is customarily baked in the home with prayers and taken to Church, where it is offered for the Divine Liturgy. (Incidentally, women, out of piety, should not prepare prosforon during their monthly periods.) One may also give oil and wine along with prosforon—other "offerings"—so as to provide for the oil lamps and the remaining element of the Eucharist, though this is not mandatory. This can be done for any Liturgy. It is also customary to offer the names of Orthodox Christian family members, of friends, and of relatives with the prosforon, so that the Priest may commemorate them at the Service of Preparation (Proskomide). From Orthodox Tradition, Vol. IX, No. 4, p. 18.

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*My brother and I visited your monastery. The services were beautiful. But you gave antidoron [the blessed bread distributed at the end of the Divine Liturgy —Editor] to my brother, who, as I told you, is not Orthodox. You also gave him a blessing. Father [name deleted] said that you cannot give antidoron and blessings to heretics...Can you help me through this? I trust your views. (J. F., CA)*



Answer: Non-Orthodox should be called "non-Orthodox" or "heterodox," not heretics. Gentlemanly behavior and the success of Orthodox missions within a religiously pluralistic society dictate this.

Your Priest is correct in his opinion that antidoron should not be given to non-Orthodox. It represents the Holy Gifts. (Thus the custom—now sadly ignored in most Churches—of fasting from the midnight before Liturgy, even when not communing.) So as not to embarrass non-Orthodox visiting our services, we place portions of an unblessed loaf of bread at one side of the antidoron tray and give these to non-Orthodox with the customary blessing: "May the blessing of the Lord...."

With regard to blessing non-Orthodox, how can we not bless other Christians, or even non-Christians? Not to do so is to violate the Christian commandment of love. Moreover, in the Divine Liturgy we pray for all men and women, Orthodox or not, blessing them and hoping to bring them to the truth of Orthodoxy.

If, in maintaining fidelity to the true Faith and avoiding the betrayals of ecumenism, we fail to pray for those in error, then we cannot possibly belong to the Church of Christ. Love is the most dominant feature of Christ's Church, and in that love we are brothers even of our enemies. From Orthodox Tradition, Vol. V, No. 3, p. 62.

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Most Orthodox Christians are aware that one should keep a strict and complete fast from midnight before receiving the Holy Mysteries, but one should also receive holy water and the antidoron (the blessed bread given out at the end of the Liturgy) fasting. If, as many do, you keep a supply at home, use a little



each day to break your fast, when you have said your morning prayers and before eating anything else. If you are attending the Divine Liturgy, then keep a fast until the service is over (as in any case one should) and you receive your antidoron from the priest. If for some reason, you have eaten when you attend the Liturgy, then take the antidoron home as a blessing and consume it on another day, thus showing reverence for the things of God and the blessing which this bread has received. From *The Shepherd*.

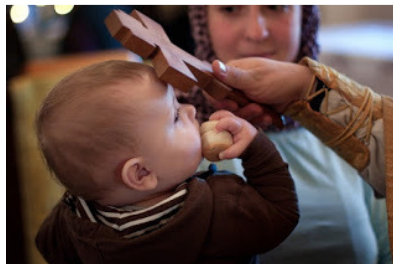
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It is a pious custom to keep some holy bread and holy water in one's icon corner—to consume, breaking the night's fast, with one's morning prayers.

“O Lord my God, may Thy holy gift and Thy Holy Water be unto forgiveness of my sins, unto enlightenment of my mind, unto strengthening of my spiritual and bodily powers, unto health of my soul and body, unto vanquishing of my passions and weaknesses, by Thy boundless merciful kindness, through the prayers of Thy Most-pure Mother and all Thy Saints. Amen.”

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**Special note on antidoron:** We are always growing in our Orthodox understanding of what we are doing in worship. Before the Divine Liturgy begins there is a service of preparation, the Proskomide, in which the priest prepares the gifts for the Eucharist. The prosphora, or loaf of bread from which the Lamb is taken, is called the Antidoron which means "instead of the gift (Holy Communion)". According to Tradition this is received after the dismissal by those who were not prepared for or could not receive Holy Communion. It is a symbol of the Theotokos from which Christ (the Lamb) came and is reserved for Orthodox Christians. This Antidoron will be set by the Holy Water near the solea. It should only be received by Orthodox Christians while fasting. It can also be taken home for use after morning prayer before eating or drinking anything. After the dismissal, everyone may venerate the Cross and receive the blessed bread



that will be held by Acolytes or others on each side. (From the parish newsletter of Holy Cross Antiochian Orthodox Church, Yakima, WA)

### **Examples of the Pastoral Application of Oikonomia**



A few words from the OCIC Editor: In our times most Priests think it's enough merely to guard the Chalice, i.e., not to give Holy Communion accidentally to non-Orthodox. For this and other pastoral reasons, free distribution of Antidoron to all who come up to venerate the Cross after the Divine Liturgy appears to be common practice today in most parishes. This is (hopefully) done by oikonomia, out of love and respect for non-Orthodox visitors, so as not to embarrass them, and with the hope of attracting them to the Orthodox Faith.

Orthodox Christians should, however, keep in mind the traditional teaching concerning Antidoron, treating the blessed bread with respect, partaking only after fasting, etc.

For those who still think it's wrong freely to give out Antidoron, some examples follow that support the use of oikonomia. It's also worth keeping in mind that there are other traditions (e.g., that catechumens should depart at the end of the Liturgy of the Word, i.e., before the Cherubic Hymn) that one could defend using copious quotes from the Holy Fathers. Yet I have never heard of a Priest telling his catechumens to depart. The pastoral reasons why this tradition is no longer practiced are likely similar to those justifying oikonomia in the distribution of Antidoron.

Clinging rigidly to the practice of traditions that do not touch on dogma (e.g., the Baptism of converts is not in view because the reasons given today for reception by Chrismation alone touch on dogmatic issues related to ecclesiology, and are heavily influenced by Ecumenism) can lead one down the path of the Old Believers, who could not accept (among other things) a change in the way that Russian Orthodox make the Sign of the Cross. We must endeavor to "hold fast to the traditions," as St. Paul wrote, but also not to fall into the error of "super-correctness".

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I remember when a novice from Monastery Josanice, as a soldier from Valjevo, came to Monastery Celijske for Liturgy and brought with him a soldier, a Roman Catholic seminarian from Slovenia, who was in awe of the Orthodox service of Fr. Justin and the sisters and the people, and so this Serb, the novice, asked the Abba: Should the Slovenian approach for the antidoron?, and Fr. Justin allowed him and personally gave it to him, saying: "He's a child." *Bishop Atanasije Jevtic*

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The Patriarchs of Constantinople Gennadios Scholarios, Dositheos of Jerusalem and the Archbishop of Ochrid (Bulgaria) Demetrios Chomatianos when referring to those heretics who come respectfully to attend our Orthodox Worship and ask for our blessing, all recommend that we do not send them away, but on the contrary even offer them antidoron\*\*\* and our holy water. It is characteristic that while Gennadios allows the Orthodox to bless the heretics, he discourages them from asking for the blessing and holy water of the heretics! "It is therefore enough, that you do not ask for their blessing, for they are heterodox, and separate". Demetrios of Ochrid feels the need to justify this suggestion of his, saying that "this custom has the power to gradually attract them fully towards our holy ethos and dogmas".

Source: <http://orthodoxinfo.com/praxis/antidoron.aspx>

We would like to remind our visitors of the following:

All people are encouraged to participate in the sacred services of our Church. We hope that you will be able to worship as well as have fellowship with us. Should you wish any information about the Orthodox Faith, or this parish in particular, please see the rector or any member of the church. We are able to place you on our mailing list.

Only Orthodox Christians may receive the Eucharist (Holy Communion) in the Orthodox Church. In like manner, Orthodox Christians may not receive the sacraments in a non-Orthodox Church. While we hope that one day all Christians will find unity and be able to approach the chalice of our Lord together, we observe the teachings of the Church that **the Eucharist is a gift of unity and not a means of unity.**

We remind our faithful and visitors of the following guidelines concerning the Holy Sacraments in the Orthodox Church:

Orthodox Christians are urged to receive Holy Communion frequently.

Communicants should be at peace with others before approaching the chalice (Mt 5:23-24)

Realize the importance of making a thorough examination of sins and transgressions against God, ourselves and others and having prayed for forgiveness before coming to Holy Communion.

Frequent communicants should come to Holy Confession at least four times a year (during the four fasting periods of the year). and additionally when an examination of conscience reveals the necessity to do so in order to heal any sinful behavior.

Communicants should fast from all foods and liquids from the evening before receiving Holy Communion.

Communicants should read prayers in preparation for receiving Holy Communion.

All Orthodox Christians must receive the sacraments at least once a year.

Those who are late for Divine Liturgy ( after the reading of the Epistle and Gospel) should not approach the chalice.

Those who are ill or who have special physical needs are exempt from the above guidelines.

Infants and children (up to the age of seven) who are Orthodox Christians may receive Holy Communion and are exempt from the above guidelines.

Thank you for gathering to worship with us today. Together we have glorified the One God, Father, Son we be brought closer to one another and closer to God by following the eternal teachings of our Lord.

The secret of happiness is very simple. To be happy yourself, you need to be able to make others happy. And only those who know how to give a part of themselves - their time, attention, care - can make their neighbor happy. Taking part in the afflictions of others, we cease to notice our own misfortunes and sorrows, they seem to no longer exist for us. Making our troubles secondary, and in the first place supplying love to our neighbors, we really are on the path of personal happiness. - *Priest Valery Dukhanin*

**UPDATE ON SLICKVILLE TICKET WINNERS:**

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

Check your tickets and contact Bill Kuznik if you have a winning ticket!

Remember, the tickets are the main way to finance the fireworks display for the Slickville Centennial Celebration next August. Any left over money will be divided among the three churches and the volunteer fire department!

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

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