



Holy Ghost Orthodox Church

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APOSTLES' FAST—SAINTS PETER & PAUL FAST

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 Smolynech, Father Bazyl Zawierucha, 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

Luciow, 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 Strozh [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, Luke Tinsley, Brent, Tricia, Katherine Gorman, Pamela Jaquette, Michael Pawlyshyn, Sherri Walewski, Marika Zeliszczuk, 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, Gregory Cervo, Lisa Bruce, Martha Nezolyk, Kathy Cvetkovich, Frances Gebet, Sheryl Smith Haraczy, Judy Will,

Emma, Ginny, Ye-Jin, Maria, John & JoAnn, Jim & Kitty, Bill Baronie, 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 in August, 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 have questions. We have had several winners!

HAPPY BIRTHDAY to our July babies: Harry Batch on the 1st, Natasha Sudol on the 2nd, Zach Sudol on the 2nd, Andy Torick on the 13th, Matthew Brunermer on the 15th, Sabrina Sudol on the 19th, and Katrina Scott on the 25th. May God grant them all Many Happy, Healthy, Prosperous, and Blessed Years! M'nohaya Lita! God Bless them all!

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, JULY 02

BAPTISM UPSTAIRS AND OUTSIDE

10:30 AM

**4TH SUNDAY AFTER PENTECOST; HOLY APOSTLE JUDE-BROTHER OF THE LORD;
MARTYR ZOSIMAS THE SOLDIER AT ANTIOCH IN PISIDIA; VENERABLE PAISIUS
THE GREAT OF EGYPT; VENERABLE JOHN THE SOLITARY OF JERUSALEM
*****BAPTISM OF ROSE VICTORIA CHICKA*****

Tone 3

Romans 6:18-23; Jude 1:1-10
Matthew 8:5-13; John 14:21-24

**SUNDAY, JULY 09 OBEDNITZA DOWNSTAIRS IN THE CHURCH HALL 10:30 AM
5TH SUNDAY AFTER PENTECOST; SAINT DAVID OF THESSALONICA; SAINT
JOHN-BISHOP OF THE GOTHES IN CRIMEA**

Tone 4

Romans 10:1-10
Matthew 8:28-9:1

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

**SUNDAY, JULY 16 OBEDNITZA DOWNSTAIRS IN THE CHURCH HALL 10:30 AM
6TH SUNDAY AFTER PENTECOST; MARTYR HYACINTH, MARTYRS DIOMEDES,
EULAMPIUS, ASCIEPIODOTUS, AND GOLINDUC OF CAESAREA IN CAPPADOCIA;
MARTYRS MOCIUS & MARK, VENERABLE ALEXANDER-FOUNDER OF THE
MONASTERY OF THE UNSLEEPING ONES; SAINT ANTATOLIUS-PATRIARCH OF
CONSTANTINOPLE; VENERABLE ANATOLIUS OF THE NEAR CAVES & VENERABLE
ANATOLIUS OF THE FAR CAVES IN PERCHEVSKY LAVRA**

Tone 5

Romans 12:6-14
Matthew 9:1-8

BULLETIN INSERT FOR 02 JULY 2017

**4TH SUNDAY AFTER PENTECOST; HOLY APOSTLE JUDE-BROTHER OF
THE LORD; MARTYR ZOSIMAS THE SOLDIER AT ANTIOCH IN
PISIDIA; VENERABLE PAISIUS THE GREAT OF EGYPT; VENERABLE
JOHN THE SOLITARY OF JERUSALEM**

*******BAPTISM OF ROSE VICTORIA CHICKA*******

TROPARION—TONE 3

Let the Heavens rejoice! Let the earth be glad!
For the Lord has shown strength with His arm!
He has trampled down death by death!
He has delivered us from the depths of hell,
And has granted 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 3

On this day Thou didst rise from the tomb, O Merciful One!
Leading us from the gates of death.
On this day Adam exults as Eve rejoices;
With the prophets and patriarchs
They unceasingly praise the divine majesty of Thy power!

PROKEIMENON—TONE 3

READER: Sing praises to our God, sing praises! Sing praises to our King,
sing praises!

PEOPLE: **Sing praises to our God, sing praises! Sing praises to our King, sing praises!**

READER: Clap your hands, all peoples! Shout to God with loud songs of joy!

PEOPLE: **Sing praises to our God, sing praises! Sing praises to our King, sing praises!**

READER: Sing praises to our God, sing praises!

PEOPLE: **Sing praises to our King, sing praises!**

ALLELUIA VERSES—TONE 3

In Thee, O Lord, have I hoped; let me never be put to shame!

Be Thou a God of protection for me, a house of refuge, in order to save me!

The paradox of our time in history is that we have taller buildings but shorter tempers, wider Freeways, but narrower viewpoints. We spend more, but have less, we buy more, but enjoy less. We have bigger houses and smaller families, more conveniences, but less time. We have more degrees but less sense, more knowledge, but less judgment, more experts, yet more problems, more medicine, but less wellness.

We drink too much, smoke too much, spend too recklessly, laugh too little, drive too fast, get too angry, stay up too late, get up too tired, read too little, watch TV too much, and pray too seldom.

We have multiplied our possessions, but reduced our values. We talk too much, love too seldom, and hate too often.

We've learned how to make a living, but not a life. We've added years to life not life to years. We've been all the way to the moon and back, but have trouble crossing the street to meet a new neighbor. We conquered

outer space but not inner space. We've done larger things, but not better things.

We've cleaned up the air, but polluted the soul. We've conquered the atom, but not our prejudice. We write more, but learn less. We plan more, but accomplish less. We've learned to rush, but not to wait. We build more computers to hold more information, to produce more copies than ever, but we communicate less and less.

These are the times of fast foods and slow digestion, big men and small character, steep profits and shallow relationships. These are the days of two incomes but more divorce, fancier houses, but broken homes. These are days of quick trips, disposable diapers, throwaway morality, one night stands, overweight bodies, and pills that do everything from cheer, to quiet, to kill. It is a time when there is much in the showroom window and nothing in the stockroom. A time when technology can bring this letter to you, and a time when you can choose either to share this insight, or to just hit delete.

Remember to spend some time with your loved ones, because they are not going to be around forever.

Remember, say a kind word to someone who looks up to you in awe, because that little person soon will grow up and leave your side.

Remember, to give a warm hug to the one next to you, because that is the only treasure you can give with your heart and it doesn't cost a cent. Remember, to say, 'I love you' to your partner and your loved ones, but most of all mean it. A kiss and an embrace will mend hurt when it comes from deep inside of you.

Remember to hold hands and cherish the moment for someday that person will not be there again.

Give time to love, give time to speak! And give time to share the precious thoughts in your mind.

And always remember, life is not measured by the number of breaths we take, but by those moments that take our breath away.

George Carlin



by Fr. Moses Samaan

One of the most disturbing ideas I've heard in the recent push to "modernize" the Coptic Orthodox Church and make it more "attractive" to people in today's society is the idea of priests putting aside their priestly cassocks in favor of pants, shirts, and collars, like other western clergy. The general arguments in favor of abandoning the priestly cassock essentially argue that it is too traditional to the point of alienating people in modern society. "It was okay for times past when everyone dressed like that," they argue, "but not for modern society." I have even heard a priest say it reminds people of ISIS and Al-Qaeda! For the well-intentioned people who hold these views, the priestly cassock is a stumbling block that prevents clergy from fulfilling their calling and ministry in modern society. How surprising it is, therefore, when a writer for *Esquire*, a popular worldly men's magazine, proves their arguments wrong.

In his August 24, 2015 article entitled, "[What Happened When I Dressed Like a Priest](#)," Tom Chiarella describes an experiment he conducted by going out into the streets of Chicago dressed like a traditional Catholic priest. His experience is valuable in understanding whether the arguments in favor of abandoning the priestly cassock are correct.

What did he find out?

In his experience, the priestly cassock *attracted* people; it did not alienate them, as some people believe. Mr. Chiarella wrote,

On a bright summer's day, in a sprawling city, a priest in a cassock is a thing to behold. People draw out their eye contact with a priest. They give nods or bow just a smidge. Or they stare. Openly. Respectfully. Distantly...Twenty-three blocks and the world could not take its eyes off me. A priest, striding north.

Of course, priests do not seek attention for attention's sake, but clearly, this kind of attention can help a priest in his ministry to the world.

When a priest is out and about in the city or town, some of the attention he receives undoubtedly comes from the curious or the condescending, but a great deal of it comes from sincere people who seek God.

In my own experience wearing the priestly cassock in common places like gas stations, restaurants, subway stations, and shops, I have been blessed to interact with countless people who come to ask for prayers,

understand the Orthodox faith, and discuss the sad state of the world or even common topics, like the weather. Some of the most touching comments I've heard were the simple ones: "Good for you, father! I'm glad you're out and about in your cross. God bless you!" These words come from people who are thirsty for the visible presence of Christ and His Church in an increasingly secular world. They've had their share of secularism and have realized that it didn't make them happy, but on the contrary, it plunged them deeper into emptiness and despair.

A man in a priestly cassock, armed with the Cross of our Savior and a message of hope, can make a world of difference.

Not only does the priestly cassock attract people, it establishes an intimate connection between them and the priest. Mr. Chiarella wrote,

Generally, when you wear a uniform, no one will touch you. Except the priest. People will touch a priest. On the wrist mostly. It happened to me twelve times, just a tap in the middle of a conversation. An assertion of connection, an acknowledgment of some commonality I could not fathom...Weirdly, the priest's outfit was the most physically demanding uniform to wear. All day with the hugging, and the kneeling to speak to children, and the leaning in for the selfies.

This, too, has been my experience. How often have I been blessed to pass a little child who looks at me and tells his parents, "He works for the Church!" Oftentimes, it will result in a hug from the boy and a smile from the parents. There have been other times when complete strangers approached me with a special closeness in order to ask for prayers or tell me their sins. I don't remember a single similar experience in my life before the priesthood. Of course, every single Christian has the God-given responsibility of witnessing in society, being the light of the world, the salt of the earth, and the yeast that leavens the world. These are not responsibilities only for priests. Nonetheless, the priestly cassock greatly helps these things, as Mr. Chiarella experienced:

Especially people in need. All day long, I was faced with homeless men, homeless families, crouched in the street. Sometimes they reached up to me, touched my wrist. Twice I was asked for a blessing that I could not give. Not in the way they wanted. I started wishing that I were capable of performing a service for the world. And I found I could not do nothing...The uniform comes with some responsibility; otherwise, it is just a party

costume. I started kneeling down, holding out a ten-dollar bill, and saying, "I'm not a priest. But I feel you." And I couldn't do it once without doing it a couple dozen times. Chicago is a big city, with a lot of souls stuck in its doorways. It still makes me sadder than I could have imagined.

What made homeless families comfortable to ask him for blessings and help? It was undoubtedly his priestly cassock, as they knew nothing else about him.

Sometimes, people argue that a priest is a priest no matter what he's wearing, which is absolutely true. It is the grace of the Holy Spirit in the Mystery of the Laying of Hands that makes a priest, not just a costume. Nonetheless, in the minds of many people in society, the costume is important. It is the first step in leading a person to benefit from the grace of the Holy Spirit in the priest.

A Roman Catholic archbishop once narrated the story of a nun who lived in America after the Second Vatican Council. Like many other sisters in her time, she turned in her silver cross and monastic habit in favor of worldly clothes to be "like everyone else." One evening, as she got into her car, two men entered with a knife and demanded she drive them to a deserted drive-in theater.

"We're going to rape you," they said.

"Please, you can't... I'm a nun."

"You don't look like a nun. Where is your habit? Where is your cross?", they replied.

"Please look at my identification. See? I'm dressed as a nun in the photo."

They answered, "How do we know you didn't get that photo taken at a costume party?"

"Please, call the college at which I teach. They will tell you I am a nun."

One of the men went to the nearest payphone and did just that. When he returned, he told his partner in the would-be crime, "It looks like she's a nun."

The men left her without carrying out their malicious intent, but not before one of them took his knife and carved a Cross on her back.

"There! So the next man will know that you belong to Christ."

Similarly, the priestly cassock is an external symbol to society that the wearer belongs to Christ and is authorized to act in His Name in order to bestow His many blessings upon others through the Mysteries and life of the Church. How can that alienate people? This is what people today need more than ever.

So, what about those well-intentioned people who seek to "modernize" the Church and abandon the priestly cassock? What about those who argue that the priestly cassock is too traditional and will alienate society?

It seems that very society does not agree with them.

One day, Father Gabriel was asked: "Father, here you say a prayer for the government. And if I say I do not like the president, is my prayer not sincere?"

He smiled: "Who is the smallest and most beloved in your house?" - "My son Nikolai." - "Do you pray for your Nicholas?" - "Yes" - "And besides Nikolai, who else is your favorite at home?" - "Parents" - "Do you also pray for them?" - "Yes." "There are neighbors around you, probably? And for them we ask God?" - "Yes." "Are there people in the city who are kind and not good? We must ask that the bad become good?" - "Yes." - "Well, are not you ashamed?! For the whole country you pray, and you do not want to pray for one president? It will always be sincere prayer: "May God fill his heart with good, and the head with wisdom."

So pray, and your president will be wise and kind...what kind of birds are we - this is our cage! Sincerely pray to God, and He will give you all the best!" *Elder Gabriel (Urgebade)*

THE PRIEST'S APPROACH TO THE THRONE

Saturday, June 24, 2017



(As the people/choir complete the singing of the Trisagion-Hymn, the priest and deacon proceed, from the front of the altar-table to the space behind it,

where there is a "kathedra," throne or "High Place," along with a seat or seats next to it. In current Russian Orthodox practice, only a bishop may sit in the central "High Place," while a priest sits in a seat next to that. As they approach, they say the following):

Priest: *"Blessed is he who comes in the name of the Lord."*

Deacon: *"Master, bless the throne on high."*

Priest: *"Blessed are You upon the throne of the glory of Your kingdom, enthroned upon the Cherubim always, now and forever and unto the ages of ages. Amen."*

Most of us will not be able to see this small detail of Divine Liturgy, just before the Epistle-reading, but really we should be aware of it, as it is the completion of the "movement" that began with the Small Entrance. Because it is this "throne" or seat behind the altar-table that is the ultimate destination of the Small Entrance. And, while most of us do not participate physically in the "approach to the throne," as we continue to stand in place in the nave of the church, we can "participate" in the significance of this movement and "follow" where it leads, in our hearts. I know, that sounds like a tall order, seeing as we are standing in place. But really, it is helpful for us to "move" with the "movements" of the celebrating clergy, as best we can, so we can better participate in what we call Liturgy.

Where, exactly, does this movement of the celebrating clergy lead us? To a throne or seat (either the "High Place," or a seat next to it), which signifies the "seat" or presence of God. It is from this "place," in the presence of God and "the throne of the glory of His kingdom," that we are to hear the upcoming readings of Scripture. So let me come, and approach, handing myself over to God's "kingdom," that is to say, His presence, authority and leadership-style in my life, as I prepare to hear His word. And that means, I distance myself from the pressures of merely-human "authorities," including myself and the voices of various ambitions in my head, as well as the ever-changing, oft-divisive voices of our politics today. Blessed is he, or she, who "comes" in the name of the Lord!

The thoughts that we choose are like paint, which we write on the canvas of life. Think beautiful.

TODAY we welcome Rose Victoria Chicka into the Holy Orthodox Church through the Sacraments of **Baptism, Chrismation,** and the **Holy Eucharist.** Please remember our newest member as well as her parents, Bob and Allison, in your prayers that God will watch over them all the days of their lives! **May God grant His Newly-Illuminated Child, Rose Victoria, Many Happy, Healthy, Prosperous, and Blessed Years! M'nohaya I Blahaya Lita! God Bless them all!**

UPDATE ON SLICKVILLE TICKET WINNERS:

We have had several winners this year—you may be next! Our latest winners are Bob Pytlak and Harry Batch! Congratulations to both of them!

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!