



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: 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 Smoly nec, Father Bazyl Zawierucha, Father Lawrence & Matushka Sophia Daniels, 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, Gaele 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], 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, Luke Tinsley, Brent, Tricia, Katherine Gorman, Pamela Jaquette, Michael Pawlyshyn, Sherri Walewski, Marika Zeliszczyk, 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, Phil Bouse, 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 week, 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 today is the last day for sales! Please see Bill if you are interested...

HAPPY BIRTHDAY to our August Babies: John Brunermer on the 1st; Janet Brunermer on the 12th; Loretta Sheliga on the 19th; and Nicholas Behun on the 29th. 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, AUGUST 6 OBEDNITZA DOWNSTAIRS IN THE CHURCH HALL 10:30 AM
9TH SUNDAY AFTER PENTECOST; MARTYR CHRISTINA OF TYRE; HOLY MARTYRS
AND PASSION-BEARERS BORYS & HLIB OF RUS-IN HOLY BAPTISM ROMANUS &
DAVID; VENERABLE POLYCARP-ARCHIMANDRITE OF PERCHEVSKY LAVRA**

Tone 8

1 Corinthians 3:9-17; Romans 8:29-39

Matthew 14:22-34; John 15:17:16:2

***Litany in Blessed Memory of Father Peter Natishan; Samuel Mrvos; David Yenni;
M. Denise Lawrence; Rudy Obradovich; Mike Horvath; Anna Harte; Millie Kitch;
Agnes Rossi; Mary Milanovich; Michael Cherepko; & Mary Vigani—Fr. Bob***

**SUNDAY, AUGUST 13 OBEDNITZA DOWNSTAIRS IN THE CHURCH HALL 09:30 AM
10TH SUNDAY AFTER PENTECOST; FOREFEAST OF THE PROCESSION OF THE
PRECIOUS AND LIFE-GIVING CROSS OF THE LORD; RIGHTEOUS EUDOCIMUS OF
CAPPADOCIA; MARTYR JULITTA AT CAESAREA**

Tone 1

1 Corinthians 4:9-16

Matthew 17:14-23

MONDAY, AUGUST 14 BEGINNING OF THE DORMITION FAST

SATURDAY, AUGUST 19 TRANSFIGURATION OF OUR LORD, GOD, AND SAVIOR JESUS CHRIST

**SUNDAY, AUGUST 20 OBEDNITZA DOWNSTAIRS IN THE CHURCH HALL 10:30 AM
11TH SUNDAY AFTER PENTECOST; AFTERFEAST OF THE TRANSFIGURATION;
MARTYR DOMETIUS OF PERSIA & 2 DISCIPLES-MARTYRS MARINUS THE
SOLDIER & ASTERIUS THE SENATOR AT CAESAREA IN PALESTINE; VENERABLE
HORUS OF THE THEBAID; VIRGIN POTAMIA OF ALEXANDRIA; VENERABLE
POEMEN THE MUCH-AILING OF PERCHEVSKY LAVRA; VENERABLE PIMEN THE
FASTER OF PERCHEVSKY LAVRA; VENERABLE MERCURIUS-BISHOP OF
SMOLENSK**

Tone 2

1 Corinthians 9:2-12

Matthew 18:23-35

Litany in Blessed Memory of Joseph Yarmeak, Sr.—40 days—Fr. Bob

BULLETIN INSERT FOR 06 AUGUST 2017

**9TH SUNDAY AFTER PENTECOST; MARTYR CHRISTINA OF TYRE;
HOLY MARTYRS AND PASSION-BEARERS BORYS & HLIB OF RUS-IN
HOLY BAPTISM ROMANUS & DAVID; VENERABLE POLYCARP-
ARCHIMANDRITE OF PERCHEVSKY LAVRA**

TROPARION—TONE 8

Thou didst descent from on high, O Merciful One!
Thou didst accept the three-day burial to free us from our sufferings!
Our Lord, our Life and Resurrection, Glory to Thee!

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

KONTAKION—TONE 8

By rising from the tomb,
Thou didst raise the dead and resurrect Adam.
Eve exults in Thy Resurrection,
And the world celebrates Thy Rising from the dead,
O greatly Merciful One!

PROKEIMENON—TONE 8

READER: Pray and make your vows before the Lord our God!

PEOPLE: Pray and make your vows before the Lord our God!

READER: In Judah, God is known; His name is great in Israel!

PEOPLE: Pray and make your vows before the Lord our God!

READER: Pray and make your vows.

PEOPLE: Before the Lord our God!

ALLELUIA VERSES—TONE 8

Come let us rejoice in the Lord! Let us make a joyful noise to God our Savior!

Let us come before His face with thanksgiving; let us make a joyful noise to Him with psalms.

Today our church commemorates the Holy Fathers of the first six Ecumenical Councils, so it would be beneficial to consider why they are considered so important. On the great day of Pentecost the Holy Spirit fell upon the timid apostles, who then went forth throughout the whole known world preaching the Gospel boldly. Although uneducated, being mostly fishermen, it was the Holy Spirit who overshadowed and prompted them and gave them the eloquence to spread salvation across many lands. St. Paul warned us though that there will be wolves in sheep's clothing, who will pervert and twist Christ's true teaching. In every generation there have arisen both false pastors and people with ears itching for different and novel doctrines.

So that Christians everywhere would always be taught the same thing and believe the whole truth without picking and choosing what they like or adding faddist interpretations the councils were called as a protection and confirmation of what the Church had always held and believed. Arius, Nestorius, Eutyches and a host of others taught new and different things, much of which was a reflection of their own egotistical reasonings. The councils were called to clarify in succinct terminology what we have always held and to point out contemporary deviations and having done that to condemn false doctrine and anathematize their perpetrators. As an example, Nestorius taught that Mary was the mother of Christ and rejected that she was the mother of God. Out of this council the term Theotokos,

birthgiver of God was coined to describe the exact role of Mary. It may sound like a subtle distinction, but if Nestorius' teaching would be accepted then some might question is Jesus truly God and man at the same time. Who is Christ and who is the Holy Spirit are some of the things that the church had to delineate and define so that there would be no confusion. The Nicene-Constantinopolitan creed which we solemnly chant in church is a short catalogue of what we hold which was devised so that all Christians would affirm the selfsame list of beliefs.

Do not think that the holy fathers, gathered from throughout the worlds churches for such a council, were going to vote solely considering their own whims and reasoning. True they had different thoughts and approaches, but in voting they depended on the Holy Spirit to so influence and overshadow them that the true teaching would become manifest. This was not some human debating society that is making it up as they go along and can change belief again when the next council is called. Some of our Protestant denominations change beliefs and morals back and forth at their Synods radically from year to year, The Orthodox church is not that sort of democracy and certainly we do not hold with the concept of development of doctrine, which both Catholics and Protestants most certainly do. Suffice it to say, that over the early centuries when heresies and challenges arose seeking to divide the church and its faithful members, that the councils were called to address the issues and protect the church from grievous assault. The result of these actions is that the Orthodox Church teaches the selfsame doctrine everywhere and is not going to change from generation to generation. Just look at our Protestant friends by comparison. Often, even within a single denomination, belief and practice will differ from one congregation to another and I contend what that church held to in 1800 or 1920 differs from what it holds today. One can then truly ask, are they making it up as they go along and are these beliefs and practices solely man made and concocted?

Led by the Holy Spirit, the fathers at the six ecumenical councils sought not their own human reasoning when considering clarification of teaching. Prayerfully, seeking the Holy Spirits guidance, they considered first what had always been taught and in every place using the scripture and the tradition coming down from the apostles as a guide. They did not seek their own will or to devise anything totally new. Being Orthodox, you

have the assurance that what you are being taught is what the apostles taught down through all the ages and that what you believe here is the same as taught and held in Ukraine, Japan, Greece, Bosnia, Brazil or anywhere where the Orthodox Church exists.

As an adjunct to this, out of these ecumenical councils also arose the basis of our Orthodox Canon law. Do not think that these fell from heaven and are a monument to the positive outreach of the Gospel. In truth, regulatory canons and laws arose because the holy fathers had to deal with nasty practices and misdemeanors of bishops, priests, monks and laymen who should already know better. In New Testament times the 600 some Old Testament regulations and even the enumeration of the ten commandments should not be on our mind. Why? If we are truly ruled by the law of love then we never will sin or break commandments. If I truly love you, I will not cheat or harm you, or steal from you and so forth.

The holy fathers had to attack and advise upon ingrown problems that were out of control in the church. The church had to identify and rectify problems and deal strongly with perpetrators. For example, abortion was revealed simply as murder and those guilty were those not only who had it done on them, but those who did it or gave herbs or whatever to perform it. A grave social problem had to be identified and its seriousness underlined. Bishops encroaching on others territory, ordaining clergy wrongfully and every sort of ecclesiastical corruption had to be dealt with decisively. Again canon law arose because many hierarchs and lay people alike chose to go against the New Testament law of love and do their own sinful thing. Canon law then is a monument to the failure of many in the church to live up to its high calling.

In summation this celebrating of the holy fathers at the six ecumenical councils is a tribute that the Holy Spirit continues to overshadow and dwell in our church. The fathers gathered together did not seek or serve their own will, but it is the Holy Spirit that guides and protects our church. Amen.

Fr. John Harvey

People will close their eyes to 1000 of your blessings because of one mistake. The Lord will forgive you 1000 mistakes for one good deed.

Icon of the Mother of God the "Milk-Giver" of the Hilandar Monastery on Mt. Athos



One of the earliest extant of this subject matter is found in the church of the Karyes hermitage, belonging to the Hilandar Monastery on Mt. Athos. According to oral tradition, this icon was originally in the Lavra of Saint Savvas, 18 versts from Jerusalem. On his deathbed Saint Savvas the Sanctified (d. 513) foretold that a royal son of the same name would come to the monastery and that at the moment of his praying tribute to the tomb the tied up episcopal staff of Saint Savvas would fall to the ground. He bequeathed the wonder-working icon of the

Mother of God Galaktotrophousa and the staff to the future monk with the name Savvas, as his blessing.

Five centuries later the prophecy of Saint Savvas the Sanctified came true. The Serbian monk Sava Nemanja (d. 1236) came to the Lavra in Palestine. While he was paying tribute to the saint's tomb, the episcopal staff fell down. When the miracle repeated the next day all doubts of the monks were gone. They knew for sure then that the Serb Sava was the one they had waited for. Returning to Serbia, Sava transferred possession of the icon to the Hilandar Monastery.

It is interesting, that, contrary to common practice in the Eastern Church, this sacred icon was placed, and remains till now, in the local row of the iconostasis, not on the left side of the Beautiful Gate, but on the right side where ordinarily the icon of Holy Trinity or the Savior is installed. The image of the Lord Almighty occupies the place on the left side where ordinarily there should be the icon of the Mother of God.

The icon's miraculous power has been known in Russia since 19th century. In 1860, in the Kursk Gubernia a sick man who had been bedridden and unable to move for at least a year suddenly recovered when he kissed a copy of the holy image sent over from Athos. In 1862 the house of a certain believer was twice delivered from a fire due to his prayers before the icon. <http://amphilochios.blogspot.com/2016/08/the-icon-of-mother-of-god-milk-giver.html>

Milk-Giver Icon | Not Scandalized by the Incarnation

On July 16, the Icon of the Virgin "Galaktotrophousa" (Γαλακτοτροφουσα, meaning "the Milk-Giver") is celebrated. The Icon shows the Mother of God breast-feeding Christ. Not many modern icons use this composition, which may hide just how ancient and widespread this icon really is. The specific Icon celebrated on July 16 (and January 25) dates from the 6th century A.D. and resided in St. Sabbas' lavra (a type of monastic community). Before his death, St Sabbas prophetically stated that in time a pilgrim sharing the saint's name, of royal lineage from Serbia, would visit, and to him the Icon of the Mother of God, the "Milk-Giver", should be given as a blessing from the Monastery. God's time is not like our time, and so it was not until 500 years later that the prophecy was fulfilled. The pilgrim was the Serbian prince Rastko Nemanjić, who had taken the monastic name "Sava" (i.e. Sabbas) when a youth. Coming to venerate the relics of St Sabbas, the elder's episcopal staff fell at the young Sava's feet. The monks inquired into the pilgrim's identity, and hearing his name (and remembering the centuries-old prophecy) gave the Milk-Giver Icon along with another icon of the Theotokos, and St Sabbas' staff. All three items ended up in the Hilandar Monastery on Mt Athos, which was founded by the Serbian Sava. The Milk-Giver Icon is still there to this day, in the Iconostasis of Hilandar's church.



Like the dogmas of the Church, icons often arise as a response to heresy. In this light, it is not difficult to see why and how an icon of Mary breast-feeding the Christ-child would appear in the 6th century, and be associated with St Sabbas in particular. Sabbas was a strenuous opponent of the Monophysites, a group who believed Christ's divine nature absorbed His human nature. The icon is a rebuttal of this position, as it shows Jesus Christ, truly God, suckling at His mother's breast.

Monophysitism is just one flower of an all-pervasive weed that has its root in one overriding feeling: **scandal at the Incarnation**. In other words, shock and revulsion at the idea that the All-Powerful Creator would take on corruptible human flesh, spend nine months in the womb of a woman, pass through her vagina, and then spend the next few years a physically weak and helpless baby, totally dependent upon her. People have come up with a multitude of ways to deny this dogma of the Church.

Another example is the Julian Heresy, which flourished in Egypt during the time of St Sabbas. Supported by the patriarch of the time, the belief was that Christ's body was incorruptible (before His crucifixion). Again, the influence of being scandalized at the Son of God taking on human flesh is seen in this belief. A number of right-believing monks separated from the heretics and set up their own monasteries, which they named after the Theotokos, i.e. God's **human** mother. One of these monasteries, the Syrian Monastery, still survives and it shouldn't be surprising to see an ancient fresco of Christ suckling His mother there. Again, reacting against the misguided scandal of the Incarnation, the Milk-Giver Icon proclaims the Orthodox belief.



From the 6th century onwards the image of the Mother of God "Nourisher of Life" is always found without ever being common. Whenever it is found, both Mother and Child are stylized, with Mary's exposed breast depicted proportionally smaller than is natural. This is because the icon is not painted to dwell upon the sensuality of Mary breastfeeding Jesus Christ, merely to

proclaim it happened.

Copies of the Hilandar Milk-Giver Icon aside, today icons of this type are not very common, especially in Western Orthodox iconography. Is it because "scandal at the Incarnation" is no longer a problem among Christians? Don't believe it. Even while openly proclaiming Christ's two natures, the tendency to downplay or practically deny the humanity of Jesus is still something that lurks in the shadows. The Mother of God "Milk-Giver" Icon is still a powerful rebuttal to these beliefs, and a reminder that God's love for us is not abstract but physical.

<https://iconreader.wordpress.com/2011/07/03/milk-giver-icon-notscandalized-by-the-incarnation/>

WOMEN DIDN'T COUNT—From Coffee with Sister Vassa (Sunday, July 30)

"... Then he ordered the crowds to sit down on the grass; and taking the five loaves and the two fish he looked up to heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children (χωρίς γυναικῶν και παιδιῶν)." (Mt 14: 17-21)

Just a curious thought. As far as the disciples are concerned, including Matthew, the holy Evangelist, the “women” (and children) in this scene don’t “count.” And in our traditional texts, for example, in the text of our Byzantine prayer of the Blessing of the Breads at the Litya (Litany) at the end of Vespers, we mention the “five thousand fed by five loaves,” by Christ. But there were, actually, women, in this scene, and today we would expect them to be “counted,” as adult human beings (distinct from the men and “children”) present at this event.

Now, let me ask: Am I “offended” by the “not-counting” of women in this Gospel-account? No, I’m not. Because I know, from my study of history, that in the first century, whence this text originates, women were not “counted” as members of the public arena, which was reserved, at that time, exclusively for men.

But glory be to God for the church-experience I have in my today, in which I contextualize the many texts we have received in Tradition. I know that the cultural reality of the first century is informative, but not re-formative, of our reality in the 21st century, even when it is reflected in Holy Scripture. We, in our different cultural context, do “count” women, who, in our today, have an education, and responsibilities, which they did not have in previous generations. I realize that what I’m saying here is a truism, but today’s reading led me to think about it, that in the present-day “women count.” So let me thank God for that, and embrace my responsibilities once again today, as a cross-carrying woman, who can stand up and be counted in the “crowds” of our Lord’s followers.

BASKET RAFFLE REMINDER! Pani Gina is putting together several baskets to be raffled off at the Slickville Centennial next week. If you are interested in donating some items—or even an entire basket—please touch base with her to be sure we are not duplicating our efforts. With only about a dozen parishioners, we must work together and effectively! Thank you all for your support and cooperation in keeping our parish a shining star in Slickville for over 90 years! God Bless you all!

REMINDER: Because the Centennial Closing Ceremonies will begin at 11 AM next Sunday, we are moving our service to 9:30 AM! Please plan to attend, then go over to the

**Slickville Civic Center for the sealing of the time capsule
and festivity conclusion! Hope to see you there! God Bless!**

UPDATE ON SLICKVILLE TICKET WINNERS:

The weekly ticket sales are winding down and your LAST CHANCE to get tickets is TODAY! We have had several winners 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!

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!