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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 Antony, Metropolitan Yuriy, Anastasia [Metropolitan Yuriy's mom], 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 & Pani Mary Anne 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 Lawrence & Matushka Sophia Daniels, Father John Harrold [Saint Sylvester], Joshua Agosto and his family, Eva Malesnick, Stella Peanoske, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Gary & Linda Mechtly, 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, 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, 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 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 Strozh [child with cerebral palsy], Dr. Kirsten Ream, Patricia Corey, Michelle, Katie Swarm, Richard Dunst, Michelle, Patrick, Linda Morris, Howard Simpson, Chris, David Hiles, Jennifer, Jerry Quinn, Cher Mount, Frank & Janet Horrell, Jim Wandling, Gail, Sirena Sharp, Ron Paulovich, Sandi Anderson, Lina, 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, Kristy, Elaine Ellenberger, Brandon, Anna Tranchine, Demetra, Blase Urban, Catherine Hogel & children, Jennifer & Dylan, Ron Schwartz, Lydia Wilson, Flora Tomlin, 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, 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, Ben Douglas, Dianne Donahue, Zachary, Natasha, Noah Willard, Jodi Hanczar, Gregory Cervo, Lisa Bruce, Martha Nezolyk, Kathy Cvetkovich, Judy, Will, Emma, Ginny, Ye-Jin, Maria, John & JoAnn, Jim & Kitty, Phil Bouse, Ralph & Beverly Stoker, Noah Willard, Nikola, Natalie, Nikola, & Nevenka Jovonovich, Julia Collier, Amy Kemerer, Thomas Smith, Tracy Slausenhaupt, Louis & Teresa Bercelli, Tom Nolan, Silvia Martin, Sarah Dorning, Evelyn Burlack, Dena & George, Georgia, Lawanda [Evelyn's niece], Maureen Sams, John Kendall, Judi Danser, Darcy, Denis

Strittmatter, Nancy, Ian Brick, Cecilia Barnhart, Logan Magorien, and Susan Pulcini—Father Ted Pulcini’s mom. ARNOLD: Homer Paul Kline. We pray that God will grant them all a speedy recovery.

HAPPY BIRTHDAY to our September babies: Liz Obradovich on the 5th, Stella Peanoske on the 5th, Nickolas Andrew Davis on the 12th, Mark Brunermer on the 13th, and Troy Scott on the 22nd. May God grant them all Many Happy, Healthy, Prosperous, and Blessed Years! M’nohaya Lita! God Bless!

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, SEPTEMBER 02 OBEDNITZA UPSTAIRS IN THE CHURCH 10:30 AM
14TH SUNDAY AFTER PENTECOST; AFTERFEAST OF THE DORMITION; PROPHET
SAMUEL; MARTYRS SEVERUS, MEMNON, & 37 SOLDIERS AT PLOVDIV IN
THRACE**

Tone 5

2 Corinthians 1:21-2:4

Matthew 22:1-14

***Litany in Blessed Memory of Josephine Roman, Frank Gazella, Sr., & Suzie
Pelczar—Fr. Bob***

SUNDAY, SEPTEMBER 09 OBEDNITZA UPSTAIRS IN THE CHURCH 10:30 AM
15TH SUNDAY AFTER PENTECOST; VENERABLE POEMEN THE GREAT; SAINT
HOSIUS THE CONFESSOR-BISHOP OF CORDOVA; SAINT LIBERIUS-POPE OF
ROME; VENERABLE POEMEN OF PALESTINE; MARTYR ANTHUSA;
HIEROMARTYRS PIMEN & KUSHA OF PERCHEVSKY LAVRA

Tone 6

2 Corinthians 4:6-15

Matthew 22:35-46

SUNDAY, SEPTEMBER 16 OBEDNITZA UPSTAIRS IN THE CHURCH 10:30 AM
16TH SUNDAY AFTER PENTECOST; HIEROMARTYR ANTHIMUS-BISHOP OF
NICOMEDIA; MARTYRS THEOPHILUS-DEACON, DOROTHEOS, MARDONIUS,
MIGDONIUS, PETER, INDES, GORGONIUS, ZENO, THE VIRGIN DOMNA, &
EUTHYMIUS; SAINT THEOCTISTUS-FELLOW-FASTER WITH SAINT EUTHYMIUS
THE GREAT; SAINT PHOEBE-DEACONESS AT CENCHREAE NEAR CORINTH;
MARTYR BASILISSA OF NICOMEDIA; HIEROMARTYR ARISION-BISHOP OF
ALEXANDRIA

Tone 7

2 Corinthians 6:1-10

Matthew 25:14-30

BULLETIN INSERT FOR 02 SEPTEMBER 2018

14TH SUNDAY AFTER PENTECOST; AFTERFEAST OF THE DORMITION;
PROPHET SAMUEL; MARTYRS SEVERUS, MEMNON, & 37 SOLDIERS
AT PLOVDIV IN THRACE

TROPARION—TONE 5

Let the faithful praise and worship the Word,
Coeternal with the Father and the Spirit;
Born for our salvation from the Virgin;
For He willed to be lifted up on the Cross in the flesh,
To endure death,
And to raise the dead by His glorious Resurrection!

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

KONTAKION—TONE 5

Thou didst descend into Hell, O my Savior,
Shattering its gates as almighty;
Resurrecting the dead as Creator,

And destroying the sting of death.
Thou hast delivered Adam from the curse,
O Lover of Man,
And we all cry to Thee: O Lord, save us!

PROKEIMENON—TONE 5

READER: Thou, O Lord, shalt protect us and preserve us from this generation forever.

PEOPLE: Thou, O Lord, shalt protect us and preserve us from this generation forever.

READER: Save me, O Lord, for there is no longer any that is godly.

PEOPLE: Thou, O Lord, shalt protect us and preserve us from this generation forever.

READER: Thou, O Lord, shalt protect us and preserve us...

PEOPLE: From this generation forever.

ALLELUIA VERSES—TONE 5

I will sing of Thy mercies, O Lord, forever; with my mouth I will proclaim Thy truth from generation to generation.

Thou hast said: Mercy will be established forever, and my truth will be prepared in the heavens.

ECUMENICAL PATRIARCH'S MESSAGE FOR THE DAY OF PROTECTION FOR
THE ENVIRONMENT



✠ **BARTHOLOMEW**

By God's Mercy Archbishop of Constantinople-New Rome and Ecumenical Patriarch

*To the Plenitude of the Church: Grace, peace and mercy
From the Creator of All, our Lord God and Savior Jesus Christ*

Beloved brothers and sisters in the Lord,

Twenty-nine years have now passed since the Mother Church established the Feast of Indiction as the "Day of Protection of the Environment." Throughout this time, the Ecumenical Patriarchate has inspired and pioneered various activities, which have borne much fruit and highlighted the spiritual and ecological resources of our Orthodox tradition.

The Ecumenical Patriarchate's ecological initiatives provided a stimulus for theology to showcase the environmentally-friendly principles of Christian anthropology and cosmology as well as to promote the truth that no vision for humanity's journey through history has any value if it does not also include the expectation of a world that functions as a real "home" (*oikos*) for humanity, particularly at a time when the ongoing and increasing threat against the natural environment is fraught with the possibility of worldwide ecological destruction. This evolution is a consequence of a specific choice of economic, technological, and social development that respects neither the value of the human being nor the sanctity of nature. It is impossible to truly care for human beings while at the same time destroying the natural environment as the very foundation of life, essentially undermining the future of humanity.

Although we do not consider it appropriate to judge modern civilization on the grounds of criteria related to sin, we wish to underscore that the destruction of the natural environment in our age is associated with human arrogance against nature and our domineering relationship toward the environment, as well as with the model of eudemonism or disposition of greed as a general attitude in life. As incorrect as it is to believe that things were better in the past, it is equally unfitting to shut eyes to what is happening today. The future does not belong to humanity, when it persistently pursues artificial pleasure and novel satisfaction—living in selfish and provocative wastefulness while ignoring others, or unjustly exploiting the vulnerable. The future belongs to righteous justice and compassionate love, to a culture of solidarity and respect for the integrity of creation.

This ethos and culture are preserved in Orthodoxy's divine and human ecclesial tradition. The sacramental and devotional life of the Church experiences and expresses a Eucharistic vision, approach and use of creation. Such a relationship with the world is incompatible with every form of introversion and indifference to creation—with every form of dualism that separates matter from spirit and undermines material creation. On the contrary, the Eucharistic experience sensitizes and mobilizes the believer toward environmentally-friendly action in the world. In this spirit, the Holy and Great Council of the Orthodox Church emphasized that "in the sacraments of the Church, creation is affirmed and human beings are encouraged to act as stewards, protectors and 'priests' of creation, offering it in doxology to the Creator" (Encyclical, par. 14). Every form of abuse and destruction of creation, along with its transformation into an object of exploitation, constitutes a distortion of the spirit of the Christian gospel. It is hardly coincidental that the Orthodox Church has been characterized as the ecological expression of Christianity inasmuch as it is the Church that has preserved the Holy Eucharist at the core of its being.

Consequently, the Ecumenical Patriarchate's ecological initiatives were not simply developed in response or in reaction to the modern unprecedented ecological crisis, but as an expression of the Church's life, an extension of the Eucharistic ethos in the believer's relationship to nature. This innate ecological conscience of the Church was boldly and successfully declared in the face of the contemporary threat to the natural environment. The life of the Orthodox Church is applied ecology, a tangible and inviolable respect for the natural environment. The Church is an event of communion, a victory over sin and death, as well as over self-righteousness

and self-centeredness—all of which constitute the very cause of ecological devastation. The Orthodox believer cannot remain indifferent to the ecological crisis. Creation care and environmental protection are the ramification and articulation of our Orthodox faith and Eucharistic ethos.

It is clear, then, that in order to contribute and respond effectively to the ecological challenge that we face, the Church recognize and research the relevant issues. We all know that the greatest threat to our world today is climate change and its destructive consequences even for our survival on the planet. This topic was paramount in the 9th Ecological Symposium, entitled "Toward a Greener Attica: Preserving the planet and protecting its people," organized by the Ecumenical Patriarchate last June on the Saronic Islands of Spetses and Hydra. Unfortunately, the recent devastating fires in Attica and the impending consequences of this immense environmental destruction constitute tragic proof of the views shared by the symposium participants on the severity of the ecological threat.

Venerable hierarchs and beloved children in the Lord,

The ecological culture of the Orthodox faith is the realization of its Eucharistic vision of creation, summarized and expressed in its church life and practice. This is the Orthodox Church's eternal message on the issue of ecology. The Church preaches and proclaims "the same things" "at all times" in accordance with the unassailable words of its Founder and Leader, that "heaven and earth will pass away, but my words will not pass away" (Lk. 21:33). Adhering to this tradition, the Mother Church calls upon its Archdioceses and Metropolises, as well as its parishes and monasteries throughout the world, to develop initiatives, coordinate projects, organize conferences and activities that foster environmental awareness and sensitivity, so that our faithful may realize that the protection of the natural environment is the spiritual responsibility of each and every one of us. The burning issue of climate change, along with its causes and consequences for our planet and everyday life, offer an opportunity to engage in dialogue based on principles of theological ecology, but also an occasion for specific practical endeavors. It is vitally important that you emphasize action at the local level. The parish constitutes the cell of church life as the place of personal presence and witness, communication, and collaboration—a living community of worship and service.

Special attention must also be directed to the organization of Christ-centered educational programs for our youth in order to cultivate an ecological ethos. Ecclesiastical instruction must instill in their souls a respect for creation as "very good" (Gen. 1:26), encouraging them to

advocate and advance creation care and protection, the liberating truth of simplicity and frugality, as well as the Eucharistic and ascetic ethos of sharing and sacrifice. It is imperative that young men and women recognize their responsibility for the practical implementation of the ecological consequences of our faith, while at the same time becoming acquainted with and promulgating the definitive contribution of the Ecumenical Throne in the preservation of the natural environment.

In conclusion, we wish you all a blessed ecclesiastical year and abundant benefit in your spiritual struggles, invoking upon you the life-giving grace and boundless mercy of the Giver of all good things, our Lord, God and Savior Jesus Christ, the Pioneer and Perfecter of our faith, through the intercessions of Panaghia Pammakaristos, whose honorable icon, the sacred heirloom of all Orthodox people, we reverently and humbly venerate today.

✠ **Bartholomew of Constantinople**

July 14, 2018 By Abbot Tryphon

Should we be concerned about infections or germs when receiving from a common spoon?

A recent poll among Orthodox Christians reported that many voiced concern regarding the safety of receiving the Holy Gifts from a common spoon, worried it might expose them to germs, infections, or some disease. They were worried that another person's saliva or lipstick might come off the spoon when receiving Holy Communion.

It is important to note that from a purely microbiological perspective, the sweet red wine used in Communion is typically high in alcoholic content, meaning that the chances of bacteria or germs surviving in it are virtually non-existent. The invisible microbes that may enter our mouths from the previous communicant are harmless. Furthermore, the contents of every chalice are consumed at the end of the Divine Liturgy, and no priest has ever become ill or incapacitated after consuming the Holy Gifts.

More importantly, the Holy Gifts are sacred, in that they have become imbued with the fullness of God's presence and grace, and they are divine (not human) gifts, "for every good and perfect gift is from above, coming from [You] the Father of lights" (Prayer behind the Amvon in the Divine Liturgy). If we truly believe in God, we know quite well that God would never allow harm to come to us, most especially in the reception of Holy Communion.

While there is no fear then of disease, it is important for us to wipe our mouths well after receiving Holy Communion, in order to prevent the elements from accidentally dripping onto the ground. It is also important for women who wear lipstick to wipe it off before receiving Communion or not to wear any lipstick at all when attending church. This not only shows respect to the Body and Blood of Christ, but it also shows respect to other communicants who wish to commune the Holy Bread and Cup. It also spares the priest from the taste of the residue of lipstick, when consuming the remains of the Holy Mysteries at the end of the Divine Liturgy. Finally, some individuals may wish to simply open their mouths wide and allow the priest to 'drop' the Communion into their mouths, thus not allowing the spoon to make contact with their mouths.

The practice of distributing the Eucharist to the laity with a spoon became the norm because of the practical issue of laity accidentally dropping particles of the Eucharist when communing. At the end of the service, when people come up to kiss the cross at the end of the liturgy, and receive the antidoron, it is common for crumbs to drop on the floor. It is therefore important that we make every effort to avoid antidoron falling on the floor, but when it comes to the Eucharist, this is an infinitely more serious problem.

When the bishops and priests receive Communion in the hand, and drink directly from the chalice, they have the benefit of having the Holy Table to do this over, so if something falls, it falls on the Holy Table, and can easily be consumed. However, even in the Altar, and despite the usual care that is exercised, accidents sometimes happen. All the more chance this can happen outside the altar.

Finally, it is imperative that we never forget that the Holy Mysteries are for the healing of both body and soul. As a priest, I have never worried about taking the holy spoon into my mouth following the last communicant, even if the person receiving is suffering from a disease such as AIDS. The Holy Gifts are truly the Body and Blood of Christ, and it is therefore impossible for some germs or infections to be passed on to me from either the holy spoon, or from the chalice.

With love in Christ, Abbot Tryphon

HOW TO BEHAVE IN CHURCH

"I was glad when they said to me, "Let us go into the house of the Lord." I will enter Thy house by Thy grace, O Lord, teach me Thy truth and straighten my path before Thee, for

my enemies' sake that I may glorify without obstruction the One God the Father, Son and Holy Spirit, now and ever and unto ages of ages. Amen. (Ps. 122:1)

The Holy Catholic and apostolic church gathers all of us around our Lord Jesus Christ by its holy liturgical unity. It is here and only here, that all are equal: the rich and the poor, the simple and the learned, male and female, young and old. Here we stand as one soul, unified by faith and prayer in Christ's gospel. "For where two or three are gathered together in My name, I am there in the midst of them.... Anything that they ask, it will be done for them by my father in Heaven." (Mat. 18:19-20) Let us learn well, brothers and sisters, the honorable examples of church behavior and by worthy bearing let us give thanks to the Lord who strengthens our souls by His presence, and who by His man-loving mercy forgives repented and confessed sins.

1. Man is an icon of God, therefore let our relationships towards one another be loving and kind, let us hate sin, but love men, for sin comes from the devil, but man is the work of God. Sin is not only the doing of evil, but also the absence of good deeds, as the apostle Paul teaches us: "Abhor what is evil. Cling to what is good." (Rom. 12:9).
2. When we enter the Church, we must leave all worldly thoughts behind us. Crossing ourselves with piety, let us go forth and reverence the icon (Cross, Gospel or holy relics...), saying to ourselves: "O God, cleanse me, a sinner." Then quietly and with attention, so as not to disturb others, find a place to stand.
3. Men should stand on the right side of the church and women on the left. There should always be space down the middle of the church so as to make it easier for the priest to hold the service
4. Holding fast to the rules set by the apostle Paul (1 Cor. 11:4-15), Christian men pray with their heads uncovered, thus expressing their piety, while Christian women should be decently clad, with no make up on, giving an example of meekness and purity in serving God. No one should enter the church wearing shorts or sleeveless blouses or shirts.
5. Candles should be bought and offered exclusively before the service, therefore we should make sure to always be on time for holy liturgy, so as not to disturb the prayerful peace and quiet. Greeting friends and handshaking in church is a sign of disrespect for God, besides disturbing others in their prayer.
6. It is unseemly to reverence the icons on the iconostasis while the service is in progress. Beware of talking and laughing in church, for by this one shows disrespect of God and disturbs others. Chewing gum, eating or drinking in church, before, after or during services, is impermissible and blasphemous. If our thoughts stray from prayer, we should strive to bring them back and concentrate on the services. We

should try to participate in the liturgy with pious singing (without artificial or emotional trills), each one according to the possibilities of his/her voice.

7. "Let us stand well, let us stand in awe, let us be attentive to offer the holy oblation in peace..." Do not turn around and watch others pray, for it is not for us to judge, lest we be judged, as the Pharisee was; but repeat to yourself, as the repenting Publican, "Lord, be merciful to me, a sinner!"
8. "Let us bow our heads to the Lord..." during the reading of the Apostle, the Gospel, the Great Entrance, as well as during censuring, when we do not make the sign of the cross.
9. "Approach with fear of God, with faith ..." we approach the Holy Chalice with our hands crossed on our breast (without making the sign of the Cross, so as not to spill the Holy Communion with a careless move), we piously bow our heads to the Holy Sacrament of the Body and Blood of the Saviour, and after receiving the Holy Sacraments, we slowly and carefully step to the side and wait for the prayer of thanksgiving and the end of holy liturgy.
10. No one should leave the church before the end of the divine service, especially during the holiest moments of the liturgy: the Little and Great Entrance, the reading from the Epistle and the Gospel, the Cherubim Hymn, the reading of the Creed and the Lord's Prayer - "Oce Nas" (Our Father), as well as during the singing of "Tebe Pojem" ("We praise Thee") when the Holy Gifts are consecrated and transformed into the Body and Blood of Christ, and after Holy Communion. Brothers and sisters, let us prepare for holy Communion in a worthy manner through fasting, prayer and individual confession (for this one should make arrangements with the priest the day before), let us purify our hearts and minds, asking forgiveness of all and for all, let us receive the body of Christ, the immortal fountain, praising the Divine Incorporation - may the grace of our Lord Jesus Christ and the love of God the Father and the fellowship of the Holy Spirit be upon us all. Amen.
11. With the blessing of Sava, Bishop of Shumadia