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*******PENTECOST—OUR PARISH NAME'S DAY*******

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Archbishop Daniel, Metropolitan Antony, Metropolitan Yurij, Anastasia [Metropolitan Yurij's mom], Metropolitan Theodosius [OCA], Archbishop Jovan, Bishop Robert, Father George & Pani Lillian Hnatko, Father Jakiw Norton, 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 Joe Cervo, Father John Harrold [Saint Sylvester], Joshua Agosto and his family, Eva Malesnick, Nick Behun, Grace Holupka, 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 [Archbishop 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—young man with cancer, Nicholas Orlando, Mary Ann Kuznik, 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], David Hoenshell, Barbara Macino, Shelley Hill, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Helen Bozo, Corey Guich, Robert Vangrin, Pauline Witkowsky, Sera White, Deborah Smith, Nancy & Eric Dunik, Julian Strozh [young lady 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, 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, 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 Slaugenhaupt, Louis & Teresa Bercelli, Tom Nolan, Silvia Martin, Sarah Dorning, Dena & George, Georgia, Lawanda [Evelyn's niece], Maureen Sams, John Kendall, Judi Danser, Darcy, Denis Strittmatter, Nancy, Ian Brick, Cecilia Barnhart, Logan Magorien, Pam Grant, Debbie & Jerry Novosel, Noah Willard, Sandra Dillard, Danielle McCann, Barry [Father Jim Orr's cousin], Tim Joyce, Mike Pawlyshyn-Jeannie Stutchell's brother, Marianne Mulroy, Joe Samchuck—vocations, Albert Heckman, Brianna Stumpf, Stanley Porembka, David & Terry Coyne Hartnett, and Susan Pulcini—Father Ted Pulcini's mom. ARNOLD: Homer

Paul Kline and Walter Sakol. We pray that God will grant them all a speedy recovery.

...because our relationship with Christ defines with mathematical precision, all our other relationships, with everyone and with all...St. Nikolai (Velimirovic)

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, JUNE 16 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM UPSTAIRS 10:30 AM
8TH SUNDAY OF PASCHA; PENTECOST; TRINITY SUNDAY; DESCENT OF THE HOLY SPIRIT; SAINT METROPHANES-FIRST PATRIARCH OF CONSTANTINOPLE; MARTYRS FRONTASIUS, SEVERINUS, SEVERIAN, & SILANUS OF GAUL; MARTYR CONCORDIUS; HIEROMARTYR ASTIUS-BISHOP OF DYRRACHIUM; VENERABLE ZOSIMAS OF CILICIA-BISHOP OF NEW BABYLON**

*******OUR PARISH NAME'S DAY*******

Ephesians 5:8-19

Matthew 18:10-20

Litany in Blessed Memory of All Deceased Fathers, Grandfathers, Uncles, Brothers, Sons, and Nephews—Fr. Bob

SUNDAY, JUNE 23 OBEDNITZA DOWNSTAIRS IN THE CHURCH HALL 10:30 AM

**1ST SUNDAY AFTER PENTECOST; SUNDAY OF ALL SAINTS; HIEROMARTYR
TIMOTHY-BISHOP OF PRUSA; MARTYR ALEXANDER & VIRGIN-MARTYR
ANTONIA AT CONSTANTINOPLE; VENERABLE THEOPHANES-MONK & SAINT
PANSEMNE-FORMER HARLOT OF ANTIOCH; SAINT BASSIAN-BISHOP OF LODI
IN LOMBARDY**

Tone 8

Hebrews 11:33-12:2

Matthew 10:32-33, 37-38-19:27-30

**SUNDAY, JUNE 30 OBEDNITZA DOWNSTAIRS IN THE CHURCH HALL 10:30 AM
2ND SUNDAY AFTER PENTECOST; SUNDAY OF ALL SAINTS OF MOUNT ATHOS,
ALL SAINTS OF UKRAINE; MARTYRS MANUEL, SABEL & ISMAEL OF PERSIA**

Tone 1

Romans 2:10-16; Hebrews 11:33-12:2

Matthew 14:18-23; Matthew 4:25-5:12

BULLETIN INSERT FOR 16 JUNE 2019

**8TH SUNDAY OF PASCHA; PENTECOST; TRINITY SUNDAY; DESCENT
OF THE HOLY SPIRIT; SAINT METROPHANES-FIRST PATRIARCH OF
CONSTANTINOPLE; MARTYRS FRONTASIUS, SEVERINUS, SEVERIAN,
& SILANUS OF GAUL; MARTYR CONCORDIUS; HIEROMARTYR
ASTIUS-BISHOP OF DYRRACHIUM; VENERABLE ZOSIMAS OF
CILICIA-BISHOP OF NEW BABYLON**

*******OUR PARISH NAME'S DAY*******

*****PAGE 203 IN THE BLACK DIVINE LITURGY BOOKS*****

Posted originally on 05-16-2009



I have a pet saying that I like to tell to my parishioners: "The priest prays for the people, and with the people, but not instead of the people."

I usually admonish them with this saying when I am announcing one of the very rare occasions when I will be gone on a weekend, to teach them that they are responsible for prayer in the church; this is not something that is the sole responsibility of the clergy. I am trying to minimize any of the mice "playing" when the cat is away!

My little aphorism is not just an admonishment; it is also shows the equality of the clergy and the people when we are addressing our prayers to God.

With rare exceptions, the priest (and deacon and bishop), with the people face toward the East when they pray. "East" is, liturgically, in the direction of the altar, whether it faces true East or not. In a traditional church, "built from scratch" the altar always is to the East; in our modern world, where there are many buildings that are modified to use in worship, sometimes it is not possible for the altar to face true East. If there is no altar present (such as when we have molebens in front of the cross on our land in McKinney, where God willing, we will have a new temple built by late summer 2009), everybody still faces in the same direction.

Facing East is an ancient tradition, grounded in sure knowledge about the Second Coming, first told us by the Lord, and then repeated by an angel after the disciples had just seen the Lord ascend into heaven:

"For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man" (Matthew 24:27)

"...Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11)

We believe that our Lord ascended on the Mount of Olives, and when He comes back, He will come on a cloud from the East. Therefore, we face East when we pray.

There are other important biblical references to the East. The following is a NON-comprehensive list.

The wise men saw signs of the imminent birth of Christ from the East: "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, (2) Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Mat 2:1-2)

Ezekiel saw the "glory of the Lord" when facing East: "And the glory of the Lord came into the house, by the way of the gate looking eastward." (Eze 43:4 Brenton)

The Jews faced Eastward during their worship: "And if the prince should prepare as a thanksgiving a whole-burnt-peace-offering to the Lord, and should open for himself the gate looking eastward, and offer his whole-burnt-offering, and his peace-offerings, as he does on the sabbath-day; then shall he go out, and shall shut the doors after he has gone out." (Eze 46:12 Brenton)

There are lots of references in the Fathers to prayer facing East (see the end of this essay for an excerpt from St John of Damascus concerning this.) It has been a uniform part of our tradition since BEFORE Apostolic times.

When the people pray, they all pray together. We are all God's children.

Does it make any sense for the people to face God, and the celebrant to turn his back to God during prayer? He cannot lead prayer when facing the people; he becomes a focal point for prayer; the people are facing him!

One can see how dangerous this practice of having the celebrant face the people by observing the excesses that have occurred in the sectarian churches. Just driving down the road and looking at billboards shows that the "mega churches" do not share our "mind". Their billboards feature prominently the picture of the pastor, usually with his pretty wife and 2 pretty children, a boy and a girl, all smiling beatifically at the masses, or perhaps some other "beautiful person" gushing about how they have finally found a church they can believe in. So much of, (what shall we call it? "mainstream" or "sectarian" or "Protestant") worship has become about personality. At look at the "mega" and even small country churches shows a wholly different way of worship than the ancient Jewish/Orthodox way. The "altar" area is a stage, flanked with large TV screens, which show flattering close-ups of the pastor as he preaches, or the music minister as he performs.

This way of "worship" is really a form of entertainment. What can it teach the people? And what are all these ministers doing smiling so much at their audience, as if they are entertainers or salesmen? This type of worship is without significant substance, and often is directed to a passive audience, rooted in their theater chairs. Ironically, some of these churches which consider themselves to be "Apostolic" do not realize that their way of worship is far removed from that of the Apostles! And don't even get me started about the theological content of the songs being sung today! As the music minister smiles and performs, a stream of pablum, to catchy melodies, with drum rolls and guitar riffs, is being fed to the seated masses

(to be fair, not all "Protestant" worship is like this, (some is quite sober and dignified) but the TV stuff is very common in many local churches.)

Contrast this with true, traditional Orthodox worship. The celebrant stands, usually in front of the altar, with a serious and sober demeanor, and the people stand with him, all symbolically facing God, to the East. The people much about piety from the way the celebrant and deacons serve. All is done carefully, soberly, with thought and good order.

Even the Roman Catholics have begun to realize the excesses that can happen when the priest faces the people when he liturgizes. The current Pope (Benedict) is a strong advocate of ending this innovation and he celebrates the liturgy facing, with the people, in the direction of the altar.

When the pastor teaches, he faces the people. This was the Jewish way as well; Christian worship is inherently Jewish. For everything, there is a time and a season, and when the pastor teaches, he faces the people, so they can hear his exhortations. It makes no sense (and is rude) to speak to people with our back to them; in the same way, it makes no sense, and is rude, for us to pray to God while turning our back to Him.

Concerning Worship towards the East

by St. John of Damascus, Book IV, Chapter 12



It is not without reason or by chance that we worship towards the East. But seeing that we are composed of a visible and an invisible nature, that is to say, of a nature partly of spirit and partly of sense, we render also a twofold worship to the Creator; just as we sing both with our spirit and our bodily lips, and are baptized with both water and Spirit, and are united with the Lord in a twofold manner, being sharers in the Mysteries and in the grace of the Spirit.

Since, therefore, God is spiritual light, and Christ is called in the Scriptures Sun of Righteousness and Dayspring, the East is the direction that must be assigned to His worship. For everything good must be assigned to Him from Whom every good thing arises. Indeed the divine

David also says, Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord: to Him that rideth upon the Heavens of heavens towards the East. Moreover the Scripture also says, And God planted a garden eastward in Eden; and there He put the man whom He had formed: and when he had transgressed His command He expelled him and made him to dwell over against the delights of Paradise, which clearly is the West.

So, then, we worship God seeking and striving after our old fatherland. Moreover the tent of Moses had its veil and mercy seat towards the East.

Also the tribe of Judah as the most precious pitched their camp on the East.

Also in the celebrated temple of Solomon, the Gate of the Lord was placed eastward.

Moreover Christ, when He hung on the Cross, had His face turned towards the West, and so we worship, striving after Him.

And when He was received again into Heaven He was borne towards the East, and thus His apostles worship Him, and thus He will come again in the way in which they beheld Him going towards Heaven; as the Lord Himself said, As the lightning cometh out of the East and shineth even unto the West, so also shall the coming of the Son of Man be.

So, then, in expectation of His coming we worship towards the East. But this tradition of the apostles is unwritten. For much that has been handed down to us by tradition is unwritten.

St. Anthony, being once in the wilderness, fell into despondency and into a great clouding of thoughts and said to God: "Lord! I want to be saved, but thoughts do not allow me. What should I do in my affliction? How will I be saved?" And soon after he got up, Anthony went out, and saw someone who looked like himself, who sat and worked, then got up from work and prayed; after that he sat down again and took the prayer rope; then again he began to pray. It was the Angel of the Lord sent to instruct and strengthen Anthony. And the angel said to Anthony: "And you do the same, and you will be saved!" Hearing this, Anthony had great joy and boldness, and by doing so, he was saved.

The Ascension: a Beginning, Not an Ending

June 5, 2019 · [Fr. Lawrence Farley](#)

If one read the four Gospels as if they were four separate biographies of Jesus, one might be forgiven for thinking that the Ascension narrated the end of the story. We have read narratives of Christ's birth, His baptism, His temptation in the wilderness, His ministry, His crucifixion, His resurrection, and now at the last we come the narrative of His ascension, concluding the story of His life with a heavenly happy ending. Everyone loves a happy ending, and this one rounds out the story of Jesus by saying in effect, "And He lived happily ever after at the right hand of God". In this way of thinking, the story is not finished without the Ascension.

It might therefore come as a surprise to learn that three out of the four canonical Gospels do not end with the Ascension or even narrate it at all. Matthew's Gospel ends not with Christ ascending from us, but with His remaining with us, uttering the words, "Behold, I am with you always, even to the close of the age" (Matthew 28:20). The authentic ending of Mark's Gospel ends with the discovery of the empty tomb (the last part of Christ's public ministry, just as His baptism was the first part), and with the words that the women "fled from the tomb, for trembling and astonishment had seized them; and they said nothing to anyone, for they were afraid" (Mark 16:8). John's Gospel ends with a third appearance of the risen Christ to His disciples by the Sea of Tiberias (scholars debate about whether or not it first ended with the earlier appearance to Thomas) and with John's observation that if everything Jesus had done were to be written up, the world itself could not contain those books. John clearly knew about the ascension, for he records Christ's words to Mary Magdalene, "Do not hold me, for I have not yet ascended to My Father" (John 20:17), but he does not narrate that ascension any more than Matthew does or Mark does. Only Luke narrates the ascension, adding almost as an afterthought that "while He was blessing them, He went away from them and was carried up into heaven" (Luke 24:51), the ascension event itself expressed in a mere five words in the Greek. Luke narrates it at somewhat greater length in his second volume, The Acts of the Apostles, saying with a similar economy of words, "while they were looking, He was taken up and a cloud received Him from their eyes" (Acts 1:9)—the event expressed in nine Greek words. What does all this mean?

For one thing it means that the Gospels are not biographies as we understand the term. But more importantly it reveals that the Ascension was not the *ending* of a story, but the *beginning* of one, not the conclusion of Christ's life so much as the beginning of the life of the Church. It is no coincidence that the Evangelist who narrated the Ascension also narrated at

great length and repeatedly the coming of the Holy Spirit on the Day of Pentecost, so that Luke is the Evangelist of the Holy Spirit as well as the Evangelist of the Ascension. The two events are connected, for one is the cause of the other. Christ foretold it during His last night with His disciples prior to His arrest: "It is to your advantage that I go away, for if I do not go away, the Comforter will not come to you; but if I go, I will send Him to you" (John 16:7). Luke narrated the fulfillment in the words of Peter's Pentecostal sermon: "Being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured out this which you both see and hear" (Acts 2:33).

The temptation is to regard the Holy Ascension as if it were the Holy Absence, as if Christ has gone away and we now have less of His presence than was available when He walked the earth. It is not so. While He walked the earth, the apostles could be with Him, but this nearness was conditioned by time and space, and there were times when they were not with Him. When He was not physically in Judea, for example, Mary and Martha could not be with Him. Now that He has been exalted to the Father's right hand and has sent His Spirit, we can be near Him always, for His presence is no longer conditioned by time and space. Everyone can now be close to Jesus and by the power of the Spirit can be with Him every waking hour and even every sleeping hour. The Ascension and the sending of the Spirit means that we now have *more* of Jesus, not less of Him. That is why the Lord said at the end of Matthew's Gospel that He would be with us until the close of age. These words were not a denial of a future ascension, but a promise of it. The challenge for us now is to live as children of the Ascension, and as children of the Spirit. Our Lord's presence and power are always available to us. The question is: how often do we avail ourselves of them?



About Fr. Lawrence Farley

Fr. Lawrence serves as pastor of [St. Herman's Orthodox Church](#) in Langley, BC. He is also author of the [Orthodox Bible Companion Series](#) along with a number of other publications.

In the past, when people got sick, they would take a little oil from the vigil oil-lamp, rub it on their bodies and they would get well. Now the vigil lamp is kept only as a formality, just to provide some light. And the oil, when they clean the vessel, is poured into the sink. Once I went to a home, and saw the lady of the house washing the vigil lamp, and I asked her "Where does the water from the sink go?" "Into the sewage system," she answered. And I had to ask her, "How is it that you take oil from the vigil lamp to bless your child when it is sick, and now you pour the remains of oil into the sewage system in order to clean the lamp?" In today's home there is no place to put a sacred object, even the little piece of paper in which you may have wrapped the antidoron.

I remember in our home even the water used to wash the dishes did not go into the sewage system; it was disposed of elsewhere, because even the leftover crumbs were considered sacred, since we prayed before and after the meal to bless everything. All of these customs have disappeared today, and for this reason divine Grace is also missing and people are susceptible to demonic influence.

As much as we can, we must be careful in all things. After Holy Communion or the antidoron or Holy Unction, it is good to wipe our hands with some cotton wet with alcohol and to burn the cotton. When we sweep the Sanctuary what is gathered should be burned in a clean place or thrown into the sea, because some pieces of antidoron or even of Holy Communion may have fallen there. Naturally, if the Body and Blood of Holy Communion is dropped on the floor, Christ does not remain there to be stepped upon, but Grace leaves us. *St. Paisios the Athonite, Struggle and Devoutness*

The wrath of God is repeatedly spoken of in the Scriptures. The Holy Apostle Paul writes: "Do not avenge yourselves, beloved, but give place to the wrath of God" (Romans 12:19). ...Divine wrath is passionless.

In our democratic times, we often hear that God is a loving Father, He does not punish, but forgives. All these opinions smell Protestant liberalism. The modern consciousness cannot perceive the truth about wrathful God: how can God avenge if He is Love?! And they draw an image that is convenient to a person, pleasant to him. However, over time,

a thinking person sooner or later begins to understand that the idea of God must be extracted not from his own mind, but from the Holy Scripture. God can punish, can avenge, and we must fear the wrath of God. First gain fear of God and then love. *Archpriest George Krylov, Rector of the New Martyrs and Confessors*

The consumption of the Body of Christ becomes beneficial when in spirit we strive towards Him and unite ourselves with Him. Receiving the Body of Christ, while turning away from Him in spirit, is like the contact with Christ which they had who struck Him and mocked and crucified Him. Their contact with Him served not for their salvation and healing, but for their condemnation. *St. John of Shanghai and San Francisco*