

## About Us

Our parish church originated almost 100 years ago in Lake County, Indiana, with a handful of families searching for a place to worship in the Orthodox faith. Our original church was built in East Chicago, Indiana in 1917. We worshiped at Holy Ghost Orthodox Church for 80 years until 1997 when we built and moved into our current church. We are part of the American Carpatho-Russian Orthodox Diocese of the USA under our Bishop, His Grace, Rt. Rev. Bishop Gregory Tatsis, under the Ecumenical Patriarchate of Constantinople, Patriarch Bartholomew. Our parish is a strong knit, family centered community where we all feel like family and would love to meet you and discuss our faith with you. Our popular church fish fries are run with the help of our parishioners volunteering their time and efforts to make it a success. Along with the fish fries that run in the fall and during lent, we also make homemade stuffed cabbages and pirogi.



Thank you for your interest in our church and our faith. If you would like more information, please contact Fr. Lev Holowaty and he would be glad to give you any information you need. We hope to see you and be able to share our faith with you!

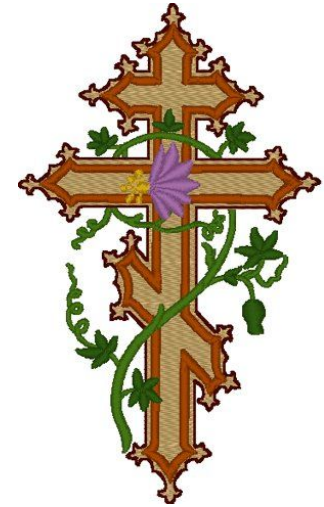
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# *Descent of the Holy Spirit Orthodox Church*



545 East 77<sup>th</sup> Avenue  
Schererville, IN 46375  
219-864-1529

Divine Liturgy every Sunday  
9:30 a.m.  
All services in English

Rev. Fr. Lev Holowaty

[www.holyspiritschererville.com](http://www.holyspiritschererville.com)

## **An Introduction to Orthodox Christianity**

The Orthodox Christian Church was born on Pentecost in AD 33 with the outpouring of the Holy Spirit upon the apostles (see Acts 2:2-4). Through the missionary labors and martyric witness of countless men and women, and through the unbroken handing-down of the pure apostolic faith, it spread to every corner of the world: first the Near East, then Europe, Africa, and Asia. Each national Church (Russian, Greek, Serbian, etc.) is independent and self-administering, but is united in faith and sacraments with all the others. Some five million Orthodox from diverse ethnic backgrounds now live in the United States and Canada.

The word "Orthodox," from the Greek word *orthodoxia*, means both "right belief" and "right glory" or "worship." In Orthodoxy, faith and worship are intimately linked. The eternal truth of God's revelation in Jesus Christ is preserved in its full integrity in the living tradition of the Church, under the guidance and inspiration of the Holy Spirit. For Orthodoxy, the touchstone of this life and faith is her liturgy, her corporate and public

worship. Her worship has never lost its direct continuity with the worship of the ancient Church. Orthodoxy experiences this liturgical faithfulness as a gift of the Holy Spirit. The liturgy binds together the whole people of God, living and departed, present, past and future, into the communion of love which is the very life of the Holy Trinity. This hallowed world of prayer is a world of depth and beauty, a world within which countless Orthodox have found "the one thing needful," and have reached the heights of spiritual life. Orthodox Christians recognize that other Christian groups have maintained many elements of the apostolic faith, but often in attenuated and distorted forms. Orthodoxy believes and proclaims that the complete and integral faith delivered to the saints by Jesus Christ has been preserved without alteration only within the communion of the Orthodox Church. Through the turbulent early centuries of the Church's life, this faith was articulated and defended by councils of bishops. When false gospels were in circulation, the bishops of the Church compiled and proclaimed the true canon of Scripture, giving us the Bible read by all Christians to this day.

Whether they know it or not, all Christians today are the inheritors of this tradition whenever they acknowledge Christ as the incarnate Son of God, or offer praise to the Holy Trinity. The Scriptures and the faith alike are the gift of Orthodoxy to the world, and Orthodoxy prays fervently that all who bear Christ's name may return again to the bosom of the one, true, and unchanging apostolic faith.

