



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 Constantine, Patriarch Pavle, Archimandrite Raphael, Father Peter Natishan, Father Gerald Olszewski, Father Jakiw Norton, Father Dragan Filipović, Father Elias Katras, Father Stevo Rocknage, Father Paul Stoll, Father Igor Soroka, Father Deacon Joseph Bulkanowa, Ollie Pendylshok, Walt & Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike and Hilda Holupka, Eva Malesnick, Helen Likar, Angela Wesolosky, Stella Peanoske, Joe Nezolyk, Nick Behun, Terry Reinhart, Bernie O'Masta, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, Mary Pekich, Mildred Manolovich, Evelyn Misko, Amy, Nigel Daniel, & Daniel Pocura, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Sandy Gamble, Glen Lucas Burlack, Bernie Vangrin, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Stella Cherepko, Sam Wadrose, Khoruia Joanne Abdalah, Cameron [a boy in Matt's class], Faith—a 5-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 2-year-old with a brain tumor, Dillon, Ethel Thomas, Donna, Jeff, Nick Malec [Maxine's brother], Bill, Erin, Jimmy Fennel [7th Grader], Jim Markovich, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Peter Paul & Louise May Sprock, Grace & Owen Ostrasky, Claudia [Horvath] Gradicheck, Alberta, Margaret Mueller, Gary Zurasky, Michael Horvath, Tony Notaro, Patti Sinecki, David Genshi, Pete Special, Rita Very & family, Sue Segeleon, Mike Gallagher, Mildred Walters, Michael Miller, Betsy Mallison, Mike Pelchar [Liz's brother], Jim Logue—throat cancer, Michael, Amy, Luke Brunermer—broken arm, Liz Stumpf, Aubrie—3-month-old with Cystic Fibrosis, Kathy Ciranni, Ester Tylavsky, Ed Jamison, Sarah Wilson, Theodore Nixon [neonatal ICU], and Daria Masur. **ARNOLD:** Stefania Lucci, Kay Tomson, Ann Ostaffy, Steve Sakal, Elisabeth Arasin, Homer Paul Kline, and Steve Ostaffy. We pray that God will grant them all a speedy recovery.

Our Deepest Sympathies and Prayers go out to Donna Karas and her family on the falling asleep in the Lord of her father, Joe, on Friday, 29 June. May God grant her

BULLETIN INSERT FOR 08 JULY 2007

6TH SUNDAY AFTER PENTECOST—VIRGIN-MARTYR FEBRONIA OF NISIBIS, PRINCE PETER & PRINCESS FEBRONIA-WONDERWORKERS OF MUROM, VIRGIN-MARTYRS LEONIS, LIBYE, & EUTROPIA OF SYRIA, VENERABLE SYMEON OF SINAI, VENERABLE DIONYSIUS & DOMETIUS OF THE MONASTERY OF THE FORERUNNER ON MOUNT ATHOS, NEW MARTYRS PROCOPIUS OF MOUNT ATHOS & GEORGE OF ATTALIA

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 descent 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.

ATHANASIUS: PASSIONATE THEOLOGIAN OF THE INCARNATE WORD

VATICAN CITY, JUN 20, 2007 (VIS) - Benedict XVI dedicated his catechesis during this morning's general audience to the figure of St. Athanasius of Alexandria (circa 300-373), calling him a "column of the Church," and a "model of orthodoxy in both East and West." Before the audience, which was held in the Paul VI Hall, the Pope visited the Vatican Basilica where he greeted faithful gathered there.

After noting how St. Athanasius' statue was placed by Bernini, alongside statues of other doctors of the Church (St. John Chrysostom, St. Ambrose and St. Augustine), around the cathedra of St. Peter in the apse of the Vatican Basilica, the Pope described the Alexandrian saint as a "passionate theologian of the incarnation of the 'Logos,' the Word of God," and "the most important and tenacious adversary of the Arian heresy which then threatened faith in Christ by minimizing His divinity, in keeping with a recurring historical tendency which is also evident in various ways today."

Athanasius participated in the Council of Nicaea, when bishops established "the symbol of faith ... which has remained in the tradition of the various Christian confessions and in the liturgy as the Nicene-Constantinopolitan Creed." There it is affirmed that "the Son is 'of one substance' with the Father, precisely in order to highlight His full divinity which was denied by the Arians. ... The fundamental idea behind St. Athanasius' theological labors was precisely that God is accessible, ... and that though our communion with Christ we can truly unite ourselves to God."

Nonetheless, the Arian crisis did not end with the Council of Nicaea "and on five occasions over a period of 30 years, ... Athanasius [bishop of Alexandria from 328] was forced to abandon his city, spending 17 years in exile." In this way, however, "he was able to support and defend in the West ... the Nicene faith and the ideals of monasticism."

This saint's most famous work "is his treatise 'On the Incarnation of the Word'," in which he affirms that the Word of God "was made man that we might be made God; and He manifested Himself by a body that we might receive the idea of the unseen Father; and He endured the insolence of men that we might inherit immortality."

Athanasius is also the author of meditations upon the Psalms and, above all, of one of the most popular works of ancient Christian literature, "the 'Life of St. Anthony,' the biography of St. Anthony Abbot which ... made a great contribution to the spread of monasticism in East and West."

The life of Athanasius, like that of St. Anthony, the Pope concluded, "shows us that 'those who draw near to God do not withdraw from men, but rather become truly close to them'."

AG/ATHANASIUS/...

VIS 070620 (470)

Automated harassment

By M. E. Kabay

Over the last few weeks, my wife and I have noticed about half-dozen phone calls at various times of day that had no identification and simply went dead after a few seconds.

Shortly before writing this article, I dialed *69 to find out the number of the latest hang-up call and called it. To my astonishment, it was my own phone company, Verizon!

I explained the situation to the pleasant young lady on the line and she explained that the calls were part of a marketing campaign. She offered to put me on Verizon's do-not-call list. I said that was not the point: it seemed to me that there was something wrong with their auto-dialer programming, so the solution was to fix the problem rather than patch one complainant's number at a time. She repeated the same explanation and I repeated my objection more slowly. Finally she switched to a different tack that was more informative.

The system does indeed call customers automatically. However, if no one on the Verizon staff is free to respond to the victim - er, excuse me, customer - on the line within three seconds, the system automatically hangs up. This is apparently a design feature.

I went to the Federal Communications Commission (FCC) Web site and found a little one-page announcement entitled, "Predictive Dialing: Silence on the Other End of the Line." The consumer alert provides the following information: "The Federal Communications Commission (FCC) receives complaints about 'dead air' or hang up calls. Here's what happens: the phone rings and when the person receiving the call picks up the phone, he or she is met with silence or the 'click' of the calling party disconnecting the call. This can be caused by predictive dialing, a technology that allows a telemarketer to simultaneously dial many more numbers than the telemarketer can handle if all of the called parties pick up at the same time. The first to pick up is connected to the telemarketer while the rest are disconnected.

"The practice of predictive dialing, and the resulting abandoned calls, often do not allow you to identify the company calling and, therefore, do not afford you the opportunity to make a 'do-not-call' request under FCC rules.

"In 2003, the FCC adopted rules that prohibit telemarketers from abandoning more than three percent of all calls placed by the telemarketer and answered by a person. A call will be considered 'abandoned' if it is not transferred to a live sales agent within two seconds of the recipient's greeting. If you wish to avoid telemarketing calls, you may want to register your number with the National Do-Not-Call Registry by calling 1-888-382-1222 (1-866-290-4236 (TTY)) from the telephone number you wish to register, or you can register on line at www.donotcall.gov. You may also want to contact your state to find out if it has a broad 'do-not-call' law that restricts telemarketing calls to individuals registered on its state list."

Going beyond FCC rules, I think it is unacceptable for a company to hang up without identifying itself on an automated marketing call. The victim of such a hang up may not realize that *69 can identify the caller - and some hang-up calls I have received have the originating number blocked against identification. The victim is thus impeded in responding to what can become repeated interruptions of no benefit to the recipient. Without identification of the caller, there is little or no pressure on the perpetrators to stop their abusive practice.

You might want to write to the FCC with your opinion of their ruling allowing 3% of predictive dialing calls to be abandoned and suggest that all automated marketing calls be required to identify the caller and explicitly provide a mechanism for opting out of such calls. "Press 1 to opt out of all future automated marketing calls from Verizon" would be an excellent substitute for the rudeness of a silently terminated anonymous call.

ANOTHER IN A SERIES OF BAD PUNS...

A famous Viking explorer returned home from a voyage and found his name missing from the town register. His wife insisted on complaining to the local civic official who apologized profusely saying, "I must have taken Leif off my census."

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Protocol Number 74/07
July 4, 2007
Independence Day

To the Most Reverend Hierarchs, the Reverend Priests and Deacons, the Monks and Nuns, the Presidents and Members of the Parish Councils of the Greek Orthodox

Communities, the Distinguished Archons of the Ecumenical Patriarchate, the Day, Afternoon, and Church Schools, the Philoptochos Sisterhoods, the Youth, the Hellenic Organizations, and the entire Greek Orthodox Family in America

Beloved Brothers and Sisters in Christ,

This day, July 4, is one that we share each year with millions of others who live in the United States of America and who continue to celebrate the preservation of independence and freedom. Throughout this land people will participate in ceremonies, prayers, parades, and family gatherings that will embody the life, liberty and happiness this nation has offered to so many.

It is also a day of commemoration, when we reflect on the ideals and principles that have fostered a free society and promoted human dignity. Intrinsic to the function and progress of this nation has been the recognition of the ability and potential of the human person. Each individual should have the freedom to grow, to achieve, and most importantly, to live in a peaceful and beneficial way. Certainly, our history shows that this has not been easy to attain or uphold. It has been a struggle to understand the implications of equality and freedom for all persons. However, we have had in this nation an intellectual and social environment that promotes dialogue, creates forums for the sharing of ideas, and allows people to speak freely from their experiences, beliefs, and knowledge.

The founders of this country cherished both freedom of thought and speech as they deliberated over the nature and shape of a new government. They examined the history of nations, both ancient and new, to determine what would endure. They engaged in serious debate over political ideas that would prevent tyranny, balance power, and rest the purpose of governance in the wellbeing of the people; and through intense and challenging dialogue, they were able to establish a unique and new nation, "conceived in liberty." Many of the founders knew that the task of shaping this nation would continue. New challenges would come, crises would arise, and the "more perfect union" would be tested. However, the nation would be preserved and grow stronger if ideas and perspectives could be shared freely.

As Orthodox Christians we know the importance of this freedom. First, we are thankful to live in a society where we are free to practice and share our faith. We gather in worship of the Triune God without fear of persecution. We offer ministry, build churches, and speak openly of our Orthodox faith with no thought of reprisal or violence against us. We are able to be witnesses of the truth, which through love, not force or violence, has a transforming and saving power. Second, we know that our faith is a commitment to a lifetime of spiritual growth, and that freedom to grow, to ask, to seek is essential. Yes, we look to our faith and the Church to give us guidance

in a very challenging world. Yet as persons, we have the God-given ability to examine, reflect, and discern. Within the body of Christ, we have the potential to "all come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ." (Ephesians 4:13) Here, in this country, we are free to do this—free to live in Christ, free to engage and challenge ideas and issues with the fullness of our faith, and free to extend to all the invitation of our Lord to find perfect life, freedom, and joy in Him.

On this Independence Day may we join with our fellow-Americans and with all who share our love for freedom in a commemoration of what this nation has given to us.

May we also commit ourselves through our faith in Christ, our love for our Church and our lives in this country to the preservation and challenges of a political and social environment that upholds freedom.

With paternal love in Christ,

+DEMETRIOS

Archbishop of America

Priest goes Muslim, but remains Christian

SEATTLE – A veteran Episcopal priest says she became a Muslim just over a year ago and now worships at a mosque Fridays – but that hasn't stopped her from donning her white collar Sunday mornings.

"I am both Muslim and Christian, just like I'm both an American of African descent and a woman. I'm 100 percent both," Rev. Ann Holmes Redding told the Seattle Times.

Redding, a priest for more than 20 years, until recently was director of faith formation at St. Mark's Episcopal Cathedral in Seattle, the paper reported. Now, she's telling the world about her adherence to Islam, provoking bewilderment from Christians and Muslims.

Kurt Fredrickson, director of the doctor of ministry program at Fuller Theological Seminary in Pasadena, Calif., told the Times there are "tenets of the faiths that are very, very different."

"The most basic would be: What do you do with Jesus?"

Fredrickson explained that while Christians consider Jesus Christ to be God, Muslims regard him as only a prophet.

Redding, 55, doesn't think it's necessary to resolve all of the contradictions, arguing

even people within Christianity can't agree on all the details.

"So why would I spend time to try to reconcile all of Christian belief with all of Islam?" she asked. "At the most basic level, I understand the two religions to be compatible. That's all I need."

The Seattle paper said Redding plans to begin teaching the New Testament this fall as a visiting assistant professor at Seattle University, a Catholic school.

She told the Times she felt a call to Islam that she could not explain.

"It wasn't about intellect," Redding said. "All I know is the calling of my heart to Islam was very much something about my identity and who I am supposed to be.

"I could not not be a Muslim."

Redding's embrace of Islam has been affirmed by her bishop, Rt. Rev. Vincent Warner, who thinks the interfaith possibilities are exciting.

She has been accepted by the mosque she regularly attends, the Al-Islam Center of Seattle. But Hisham Farajallah, president of the Islamic Center of Washington, is among the Muslim leaders who don't understand how she can remain an Episcopalian.

Being both Muslim and Christian—"I don't know how that works," he told the Times.

Redding says she wants to tell her story to help ease religious tensions and hopes some day to create an institute to study Judaism, Christianity and Islam.

"I think this thing that's happened to me can be a sign of hope," she said.

A graduate of Brown University, she earned master's degrees from two seminaries and received her Ph.D. in New Testament from Union Theological Seminary in New York City.

She was ordained an Episcopal priest in 1984 but has always challenged her church, calling Christianity the "world religion of privilege."

She has never believed in the Christian doctrine of original sin, and for years she struggled with the nature of Jesus' divinity, the Times said, concluding Jesus is the son of God insofar as all humans are the children of God, and that Jesus is divine, just as all humans are divine — because God dwells in all humans.

At St. Mark's, which proved to be a good fit for her, she was in charge of programs to deepen faith until she was laid off with two others in March, for budgetary reasons. The church insists the dismissal had nothing to do with her embrace of Islam.

Her Muslim journey actually began at St. Mark's when in fall 2005 an Islamic leader gave a talk then prayed. Redding was moved as the imam seemed to surrender his whole body to God.

The next spring, another Muslim leader taught a chanted prayer in an interfaith class, which she began saying daily.

Her mother died at that time, the Seattle paper said, and "I was in a situation that I could not handle by any other means, other than a total surrender to God."

She can't explain why that led her to become a Muslim, but says "when God gives you an invitation, you don't turn it down."

She read up on Islam and made her profession of faith—the shahada—in March 2006, testifying there is only one god, Allah, and that Mohammad is his messenger.

The Muslim requirement of praying five times daily has given her the deep connection to God she yearned for, she says.

When she prays on other occasions, her prayers are neither uniquely Islamic nor Christian but private talks with Allah or God, names she uses interchangeably.

"It's the same person, praying to the same God," she contends.

[Source](#)

[Fr Constantin Alecse](#)

[Biserica.org](#)