



## Holy Ghost Orthodox Church

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## APOSTLES' FAST—SAINTS PETER AND 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, Metropolitan Theodosius, Bishop Robert, 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 Michael Mihalick [MS], Ollie Pendylshok, Walt & Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike and Hilda Holupka, Eva Malesnick, Helen Likar, Stella Peanoske, Joe Nezolyk, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, Mary Pekich, Mildred Manolovich, Evelyn Misko, 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, Cameron [a boy in Matt's class], Faith—a 6-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 2-year-old with a brain tumor, Dillon, Ethel Thomas, Donna, Nick Malec [Maxine's brother], Erin, Jimmy Fennel [7<sup>th</sup> Grader], Jim Markovich, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Margaret Mueller, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Rita Very & family, Sue Segeleon, Mike Gallagher, Mildred Walters, Michael Miller, Mike Pelchar [Liz's brother], Jim Logue—throat cancer, Liz Stumpf, Ester Tylavsky, Ed Jamison, Theodore Nixon, Charles Johnson, Amy Forbeck, Michelle Corba Kapeluck, Gloria Prymak [Liz's niece], Robert Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, Sabrina, George & Mika Rocknage, Elizabeth Mitchell, Robert McKivitz, Cliff Dow, Marjorie Pershing, Robert Paouncic, Tim Monta, Amy Kemerer, Tom Marriott, Joe Farkas, Liz Obradovich, Liz, Adam, Helen Pytlak, and Daria Masur. **ARNOLD:** Stefania Lucci, Ann Ostaffy, Steve Sakal, Homer Paul Kline, and Steve Ostaffy. We pray that God will grant them all a speedy recovery.



*Tone 3*  
Romans 6:18-23  
Matthew 8:5-13

*Parastas in Blessed Memory of Mike Shayka—John & Debbie Paouncic*

**Sunday, July 20**

**Divine Liturgy**

**10:30 AM**

**5<sup>TH</sup> SUNDAY AFTER PENTECOST, VENERABLE THOMAS OF MALEON, VENERABLE ACACIUS OF SINAI, MARTYR EPICETUS-PRESBYTER & ASTION-MONK IN SCYTHIA, MARTYR CYRIACA OF NICOMEDIA, MARTYRS PEREGRINUS, LUCIAN, POMPEIUS, HESYCHIUS, PAPPIAS, SATRUNIUS, & GERMANUS OF DYRRACHIUM IN MACEDONIA, MARTYR EVANGELUS OF TOMI IN ROMANIA, VENERABLE EUDOCIA-IN-MONASTICISM EUPHROSYNE—GRAND-DUCHESS OF MOSCOW**

*Tone 4*  
Romans 10:1-10  
Matthew 8:28-9:1

*Parastas in Blessed Memory of Mary Torick—40 Days—Andy's Mother*

## **BULLETIN INSERT FOR 06 JULY 2008**

### **THIRD SUNDAY AFTER PENTECOST**

**MARTYR AGRIPPINA OF ROME, MARTYRS EUSTOCHIUS, GAIUS, PROBUS, LOLLIUS, URBAN, & COMPANIONS OF ANCYRA, RIGHTEOUS YOUTH ARTEMIUS OF VERKOLSK, VENERABLE JOSEPH, ANTHONY, & IOANNICIUS-ABBOTS OF VOLGDA, TRANSLATION OF THE RELICS OF SAINT HERMAN-ARCHBISHOP OF KAZAN, MEETING OF THE VLADIMIR ICON OF THE THEOTOKOS, TRANSLATION OF THE RELICS OF SAINT MICHAEL OF KLOPS MONASTERY-FOOL-FOR-CHRIST**

### **TROPARION—TONE 2**

When Thou didst descend to death, O Life Immortal,  
Thou didst slay hell with the splendor of Thy Godhead!  
And when from the depths Thou didst raise the dead,  
All the powers of heaven cried out:  
O Giver of Life! Christ our God! 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 2**

**Hell became afraid, O Almighty Savior,  
Seeing the miracle of Thy Resurrection from the tomb!  
The dead arose! Creation, with Adam,  
Beheld this and rejoiced with Thee!  
And the world, O my Savior, praises Thee forever!**

## PROKEIMENON—TONE 2

**READER:** The Lord is my strength and my song. He has become my salvation.

**PEOPLE:** **The Lord is my strength and my song. He has become my salvation.**

**READER:** The Lord has chastened me sorely, but he has not given me over to death.

**PEOPLE:** **The Lord is my strength and my song. He has become my salvation.**

**READER:** The Lord is my strength and my song.

**PEOPLE:** **He has become my salvation.**

## ALLELUIA VERSES—TONE 2

The Lord answer you in the day of trouble! The name of the God of Jacob protect you!

Save the king, O Lord, and hear us on the day we call!



*"At first we were confused. The East thought that we were West, while the West considered us to be East. Some of us misunderstood our place in the clash of currents, so they cried that we belong to neither side, and others that we belong exclusively to one side or the other. But I tell you, Ireneus, we are doomed by fate to be the East in the West and the West in the East, to acknowledge only heavenly Jerusalem beyond us, and here on earth--no one"*

St. Sava to Ireneus, 13th century.

Abba Anthony said:

"Why do we not voluntarily abandon what must be destroyed when this life comes to an end, so that we might gain the kingdom of Heaven? Let Christians care for nothing that they cannot take away with them. We ought rather to seek after that which will lead us to Heaven; namely wisdom, chastity, justice, virtue, an ever watchful mind, care for the poor, firm faith in Christ, a mind that can control anger, hospitality. Striving after these things, we shall prepare for ourselves a dwelling in the land of the peaceful, as it says in the Gospel."

Athanasius, Life of St. Anthony, 17

It was said of Abba Paphnutius that he did not readily drink wine. One day he found himself on the road facing a band of robbers who were drinking wine. The captain of the band was acquainted with him and knew that he did not drink wine. Seeing how weary he was, he filled him a cup of wine and holding his sword in his hand he said to him, "If you do not drink this, I will kill you." So the old man, knowing that he was fulfilling the commandment of God in order to win the confidence of the robber, took the cup and drank it. Then the captain asked his forgiveness, saying, "Forgive me, abba, for I have made you unhappy." But the old man said, "I believe that, thanks to his cup, God will have mercy on you now and in the age to come." Then the robber captain said, "Have confidence in God that from now on I shall not harm anyone." So the old man converted the whole band by giving up his own will for the Lord's sake.

A distinguished Egyptian elder at the Lavra of Octokaidekaton (18 miles west of Alexandria) said to my lord Sophronius and to me: This is the way the demons work; after causing a soul to fall into sin, then they cast us into despair to destroy us completely. The demons are always saying to the soul, "When will his name die and be destroyed?" (Ps. 40:6) If the soul is one of sobriety, it will answer them and say, "I shall not die but live, and declare the works of the Lord." (Ps. 117:17) Yet, since the demons are very impudent, they will turn back on you, saying, "Flee as a sparrow unto the hill." (Ps. 10:2) We must answer them, "God Himself is my savior and my helper. I shall not be removed." (Ps. 61:7)

Again he said: Do you be the door-keeper of your heart. And so that no alien may enter therein, say, "Are you on our side or the adversary's?"

John Moschos, Leimonarion (The Spiritual Meadow) 110

Abba Nilus said, "Do not be always wanting everything to turn out as you think it should, but rather as God pleases; then you will be undisturbed and thankful in your prayer."

### **Religious Jokes--Bob Graham, Crafton H.S. '59, Winter Springs, FL**

A minister was opening his mail one morning. Drawing a single sheet of paper from an envelope he found written on it only one word: "FOOL."

The next Sunday he announced, "I have known many people who have written letters and forgot to sign their name. But this week I received a letter from someone who signed his name and had forgotten to write a letter."

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A young girl, dressed in her Sunday best, was running as fast as she could to Sunday school.

As she ran, she prayed, "Dear Lord, please don't let me be late! Dear Lord, please don't let me be late!" at which moment she tripped on a curb and fell, getting her clothes dirty and tearing her dress.

She got up, brushed herself off, and started running again, praying, "Dear Lord, please don't let me be late! Dear Lord, please don't let me be late! But don't SHOVE me."

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"I hope you didn't take it personally, Reverend," an embarrassed woman said after a church service, "when my husband walked out during your sermon."

"I did find it rather disconcerting, " the preacher replied.

"It's not a reflection on you, sir," insisted the church goer. "Ralph has been walking in his sleep ever since he was a child."

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A Sunday school teacher asked her little children, as they were on the way to church service, "And why is it necessary to be quiet in church?"

One bright little girl replied, "Because people are sleeping."

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There was this lady who was visiting a church one Sunday. The sermon seemed to go on forever, and many in the congregation fell asleep.

After the service, to be social, she walked up to a very sleepy looking gentleman, extended her hand in greeting, and said, "Hello, I'm Gladys Dunn."

And the gentleman replied, "You're not the only one ma'am, I'm glad it's done too!"

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An elderly woman had just returned to her home from an evening of religious service when she was startled by an intruder. As she caught the man in the act of robbing her home of its valuables, she yelled, "Stop! Acts 2:38!" (...turn from your sin...)

The burglar stopped dead in his tracks. Then the woman calmly called the police and explained what she had done.

As the officer cuffed the man to take him in, he asked the burglar, "Why did you just stand there? All the old lady did was yell a scripture at you."

"Scripture?" replied the burglar, "She said she had an AXE and two 38s!"

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The preacher came to call on me the other day. He said that at my age I should be thinking about the hereafter. I told him I do - all the time. No matter where I am - in the parlor, upstairs in the kitchen, or down in the basement - I ask myself, "Now, what am I here after?"

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## **Survey: More have dropped dogma for spirituality in U.S.**

**By Cathy Lynn Grossman, USA TODAY**

Religion today in the USA is a salad bar where people heap on upbeat beliefs they like and often leave the veggies — like strict doctrines — behind.

There are so many ways of seeing God, public policy expert Barry Kosmin says, that "the highest authority is now the lowest common denominator."

And the wide-ranging ways people construct their spiritual lives could make the so-called religious vote unpredictable in the 2008 elections.

Such are the key findings in latest data from the Pew Forum on Religion & Public Life's U.S. Religious Landscape Survey of 35,000 Americans. Pew released demographic data in February from the survey, conducted May through August 2007. This new installment focuses on 60 questions about participants' religious beliefs and social and political views.

The survey finds U.S. adults believe overwhelmingly (92%) in God, and 58% say they pray at least once a day. But the study's authors say there's a "stunning" lack of alignment between people's beliefs or practices and their professed faiths.

Likewise, the long-standing links between highly religious people, conservative ideology and the Republican Party are starting to fray, says a co-author of the study, John Green, a Pew Forum senior research fellow.

"There are votes to be had for both Democrat and Republican candidates," Green says. "Evangelical Protestants' votes may be more in flux than in 2004 ... more open to persuasion."

The survey has a margin of error of plus or minus 0.6 percentage points for overall findings. The margin is a bit larger for subgroups such as "evangelicals" (26.3% of adults, who share strict ideas on salvation and common historic origins), mainline Protestants (18.1%, who share "a less exclusionary view of salvation and a strong

emphasis on social reform") and historically black churches (6.9%, "shaped by experiences of slavery and segregation"). Among the highlights:

- 78% overall say there are "absolute standards of right and wrong," but only 29% rely on their religion to delineate these standards. The majority (52%) turn to "practical experience and common sense," with 9% relying on philosophy and reason, and 5% on scientific information.
- 74% say "there is a heaven, where people who have led good lives are eternally rewarded," but far fewer (59%) say there's a "hell, where people who have led bad lives and die without being sorry are eternally punished."
- 70%, including a majority of all major Christian and non-Christian religious groups except Mormons, say "many religions can lead to eternal life."
- 68% say "there's more than one true way to interpret the teachings of my religion."
- 44% want to preserve their religion's traditional beliefs and practices. But most Catholics (67%), Jews (65%), mainline Christians (56%) and Muslims (51%) say their religion should either "adjust to new circumstances" or "adopt modern beliefs and practices."

Green observes, "Americans are deeply suspicious of institutional religion. ... (Some see religion) as about money, rules and power. That's not a positive connotation for everyone."

- 50% say "homosexuality is a way of life that should be accepted by society," but the most consistently traditional religious groups say society should discourage it — 76% of Jehovah's Witnesses, 68% of Mormons, 61% of Muslims and 64% of evangelicals.
- 51% have a certain belief in a personal God, but 27% are less certain of this, 14% call God "an impersonal force," and 5% reject any kind of God. "People say 'God,' and no one knows who they mean," says Kosmin, director of the Institute for the Study of Secularism in Society and Culture at Trinity College in Hartford, Conn.
- 14% of all surveyed, including 28% of evangelicals, say religion is the "main influence in their political thinking."

Many who label themselves "conservative" also turn up in agreement with liberals and moderates on issues such as the environment, the economy and the role of government.

"Politics doesn't occur in a vacuum," says Green, pointing out a tendency by broadcast and print journalists to "focus on the most outspoken believers, who often tend to be



the most conservative" and miss the tilt toward middle ground. Church attendance is the best predictor of political activity — whether people vote — but beliefs predict how they vote, he says.

Pew Forum director Luis Lugo attributes the decline of dogmatism to living in a pluralistic society, in which friends, co-workers, even family members come from myriad faiths. The survey found 37% of couples with children were married to or living with someone from another religion or faith tradition, bringing diversity "right down to the kitchen table," Lugo says.

"Americans believe in everything. It's a spiritual salad bar," says Rice University sociologist Michael Lindsay. Rather than religious leaders setting the cultural agenda, today, it's Oprah Winfrey, he says.

"After the attack on Pearl Harbor, the national memorial service was at Washington's National Cathedral, conducted by Episcopal clergy. After the 9/11 attack, Oprah organized the official memorial service at Yankee Stadium, and while clergy participated, she was the master of ceremonies.

"The impact of Oprah is seen throughout this survey. She uses the language of Bible and Christian traditions and yet includes other traditions to create a hodgepodge personalized faith. Exclusivism (one religion has the absolute and exclusive truth) has gotten a bad name in America today," he says.

Political science professor Alan Wolfe, director of the Boise Center for American and Public Life at Boston University, says many people, despite their religious claims, "have no command of theology, doctrine or history, so it's an empty religiosity." Still, he finds "a very forgiving quality" to this non-sectarian, no-mention-of-sin view. "No one wants to think their spouse, friends or co-workers are mad or bad."

Duke University sociologist Mark Chaves, like Lugo, attributes the shifts to long-term changes in family with rising divorce, increased cohabitation, smaller families and steady increases in religiously mixed marriages. "Don't look at the church, look at home," he says.

Among couples (married or living together) with children, 63% say they read the Bible or pray with their children, and 60% say they send kids for religious education.

The numbers drop significantly for the 37% in religiously mixed marriages: 48% say they pray or read Scripture with their children, and 44% say they send their children for religious education, says Greg Smith, a Pew research fellow and co-author of the survey.

Adults under 30 are further from strict religious adherence than their parents. Although other studies show they cycle back to religion at key moments such as marriage or rearing children, those spirals are getting smaller and smaller, says Tom Smith, director of the Center for the Study of Politics and Society at the University of Chicago, which has measured religion and society for decades through the General Social Survey.

"Every religious group has a major challenge on its hands from all directions," says Lugo. When he factors in Pew's February findings that 44% of adults say they've switched to another religion or none at all, Lugo says, "You have to wonder: How do you guarantee the integrity of a religious tradition when so many people are coming or going or following ideas that don't match up?"

Cardinal Francis George, Archbishop of Chicago and president of the U.S. Conference of Catholic Bishops, sees in the numbers that Catholics, like everyone else, are shaped by an individualistic culture where "people are trained to trust only their own spiritual experience" rather than in the historic message of the church. "Religion is about conversion, self-surrender as opposed to self-righteousness," he says. "That's hard in any culture but particularly in our own."

The Rev. Frank Page of Taylors, S.C., past president of the Southern Baptist Convention, the nation's largest Protestant denomination, is not surprised by the Pew findings. "The number (of churches that) teach a clear doctrinal Christianity are a minority today. How would people know it when they never hear about how to be saved?"

Still, Page is undaunted. "Jesus predicted all this," he says, quoting from the Bible (Matthew 15:8): "People honor me with their lips but their hearts are far from me."

"We still work as hard as we can to share the good news," he says, "even though we know most will reject the way."

'Strive for peace with all men, and for the holiness without which no one will see the Lord' (Heb. 12:14), Why did he say 'strive'? Because it is not possible for us to become holy and to be saints in an hour! We must therefore progress from modest beginnings toward holiness and purity. Even were we to spend a thousand years in this life we should never perfectly attain it. Rather we must always struggle for it every day, as if mere beginners.

St Symeon the New Theologian

The kind and charismatic barefoot elder Avvakoum, a few weeks before his death (1978), received two lay pilgrims in his hut. He always smiled when he received visitors, for he saw Christ Himself in their faces, according to the Gospel's word: "I was a stranger and you took Me in..." (Matthew 25:35)

from An Athonite Gerontikon