

ST. JOHN THE BAPTIST ORTHODOX CHURCH

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“THE WEEKLY FORERUNNER” *Our Parish Weekly Bulletin*
O Holy John, Prophet, Forerunner, and Baptizer of the Lord, pray to God for us!

A WARM WELCOME TO OUR VISITORS! Christ is risen! (*responded with: Indeed He is risen!*) Christos voskrese! (*Voistinu voskrese!*) We are happy that you have joined us today! It is our pleasure to have you in our presence this morning. We wish God’s Blessings to all who visit with us today and hope you stop again soon! Please see Fr. Dave if you have any questions in regards to our worship or Orthodoxy.

UPCOMING SERVICES

SUNDAY, APRIL 30

3rd Sunday of Pascha; Sunday of the Myrrhbearing Women; Joseph of Arimathea, & Nicodemus

FRIDAY, MAY 5

6:30 pm Akathist to the Inexhaustible Cup
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SUNDAY, MAY 7

4th Sunday of Pascha; Sunday of the Paralytic
9:20 am Paschal Canon; 9:30 am Divine Liturgy
Epistle: Acts 9:32-42; Gospel: John 5:1-15
Liturgical Color: **White**

Special Meeting to vote on our new roof
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There is no kneeling in prayer for 50 days (until Pentecost) and replace the prayer “O Heavenly King” with “Christ is risen” as we anticipate the Holy Spirit
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***Mystery of Confession** – Father is available to hear Confessions after every service or by appointment.
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***Calendar** - Future Services are updated online at: www.orthodoxpittsburgh.com/parish-calendar (Please see Fr. Dave if you want a printed copy)
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***Live-Broadcast** – If you are unable to attend church services, please pray along with our Cathedral online: www.acrod.org/directories/cathedral/live/

BULLETIN BOARD ANNOUNCEMENTS

(Please have submissions to Fr. Dave by Wednesday)

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**** Akathist to the Inexhaustible Cup** – The Orthodox Clergy Brotherhood has organized to have four parishes simultaneously have the Akathist to the Inexhaustible Cup – a prayer service for all those suffering from addiction of any kind. On **Friday, May 5** at 6:30 pm we will host for the North of Pittsburgh. (The other locations are St. Nicholas in Monroeville, Sts. Peter and Paul in Carnegie, and St. John the Baptist in Beaver Falls.) Come and pray for your afflicted loved ones and friends!

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*** Special Meeting about New Roof** – We are going to have a Special Meeting on **Sunday, May 7** during the Coffee Social to discuss the roof bids that we have received and vote on which one we will be going with. *This is the third official announcement.*

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**** Onion Dome** – The idea of adding an onion dome to the roof is being explored before our Special Meeting on May 7

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*** Upstairs** – We will temporarily be upstairs in the nave of the church probably until **Mother’s Day, May 14** (and when the contractor is ready to start on lowering the sanctuary floor).

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*** Calling All Graduates** – Please notify Fr. Dave of your graduation information by **May 15**.
High School Students: *your High School, any academic and/or athletic awards, and where you will attend in the Fall with your intended major in college (or undecided at this time).* Trade School, College, Graduate and Post-Graduate Students: *where you went, your field of study, and degree you will earn.*



CHRIST IS RISEN!
Christ is Risen From The Dead, Trampling Down Death By Death and To Those In The Tombs Bestowing Life!
INDEED HE IS RISEN!

PASCHAL GREETING:

(use instead of ‘hello’, before ‘good morning’, etc.)

Christ is risen!

(responded with: **Indeed He is risen!**)

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*** Sr. ACRY Reorganization** – Many changes have occurred over the past months – the ACRY is included in this. A reorganization meeting will be scheduled soon! In the meantime, please pay dues to Kathy Schrmack ASAP.

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*** Senior Retreat at Camp Nazareth** – Did you notice that the “senior” retreat actually starts at age 55! From **May 1-3** plan to relax for a few days in among the mountains! Contact Fr. Dave for more info

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*** “The “Rusyns” who founded a “Russian” Church** – On **Tuesday, May 9**, as part of the “Light From The Church On The Hill Lecture Series”, St. John the Baptist (601 Boone Ave., Canonsburg, PA) will offer Vespers at 6pm and a Presentation led by John Righetti (National President of the Carpatho-Rusyn Society) at 7pm. For more information, see the flyer on the bulletin board or contact Fr. Dave.

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*** Family Camp at Camp Nazareth** – Cabins are still available for this year’s Family Camp from **Friday, June 9 to Sunday, June 11** (prior to Family Day). For more information, please contact Fr. Dave.

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*** Family Day at Camp Nazareth** will be on **Sunday, June 11**. Divine Liturgy will be at 10am. There will be great food, music entertainment, swimming, craft activities, games, and more! The pricing for lunch is as follows: Adults: \$10; Children 5-13: \$6; Children Under 5: Free; Family Price: \$30 (Includes 2 Parents & All Children Under Age 13)

This Bulletin Is Sponsored
In Memory Of +Helen Kailyar
(*birthday remembrance*)
May her memory be eternal!

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*** Pittsburgh Deanery Week at Camp Nazareth is July 23-29.** Registration for all campers, ages 8-18 begins soon. Information is available on the Camp’s Website: www.campnazareth.org.

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VISIT OUR DIOCESE ON-LINE

Diocesan Website: www.acrod.org
Camp Nazareth: www.campnazareth.org
FB: www.facebook.com/acroddioocese
Twitter: twitter.com/acrodnews
YouTube: youtube.com/acroddioocese

Paschal Greeting in Church Slavonic:
Christos voskrese! (*Voistinu voskrese!*)
If greeted in a language you are unfamiliar with, translate, respond in English, then learn the response

STEWARDSHIP SNIPPET

PARISH STEWARDSHIP OPPORTUNITIES:

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**** Curators Needed** – *What does a curator do?* A curator is in the vestibule to collect people’s donations and to log them to make sure they are used as intended (that is, a Community Outreach offering vs. a Capital Improvement Fund donation). As our curator list is down to 6 people, please consider observing what happens one morning to see if you would be interested in being a part of this ministry of the church. Please see Larry with any questions.

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**** Cleaning Committee Volunteers** – *How shall we keep the church clean?* The idea is being bounced around that families would take turns cleaning the vestibule, bathrooms, classrooms, hall, and kitchen 0 maybe on a monthly basis? What are your thoughts? Please share your ideas with Larry or Fr. Dave.

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**** Coffee Social Hosts Needed** – We are going to return to having a sign up sheet for hosting the coffee social. This is a ministry of the church so we can join in fellowship following the Divine Banquet! The idea is to have a family (or pair up with another one to) bring in some food to share, set up the coffee when you get there, and clean up afterwards. (*The church will supply the coffee, cups, plates, plasticware, and napkins.*) If you have questions about this, please see a Parish Council Member or Fr. Dave.

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***** Security System** – Do you use a SimpliSafe Security system at home? If so – Fr. Dave has a few questions... please contact him.

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***** Road Sign** – Adding a “monument sign” along Duncan Avenue is being explored. The cost is still being determined.

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***** Grants** – Are you familiar with writing grants or researching them to see what is available? If so, please contact Mary Jane, Larry, or Fr. Dave.

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**** Electrician** – If anyone is an electrician or has a good connection with someone who is, please let Larry or Fr. Dave know. Thank you!

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**** Garbage and Recycling** – Did you ever notice that we do not have a dumpster at the church? Being non-residential without pick up in Allison Park, all of our garbage and recycling heads to stewards’ houses. If you would be willing to stick around at the end of coffee social and take a bag, please let Larry know.

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**** Grass Cutting** – Spring is in the air and it is becoming grass cutting season. If you would like to be in the rotation for this, please let Fr. Dave know. You can sign up for a week on the calendar in the Parish Council Office.

OUR STEWARDSHIP GIFTS TO GOD

Stewardship Offerings:	\$ 1767
Candle Stewardship:	\$ 160
Envelope Stewardship:	\$ 235
Total Collections:	\$ 2162

Weekly Candle Intentions / Memorials were offered last week by Nelson Family; Kathy Schrmack; Brian Gogal; Lawrence Martin; Tim Martin; Carol and Tom Lorenzi; Rich and Renee Mirilovich; Mary Jane Hudak; Cindy Pavilonis

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The **Eternal Lamp** was offered last week by Cindy Pavilonis in memory of her father, +Joseph Pavilonis. May His Memory Be Eternal! Vičnaya Pamyat!

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***** Capital Improvement Savings Fund** – As per the decision made at a recent Parish Council Meeting, any donations that are made earmarked for the “relocation fund” will be placed in the “Capital Improvement Savings Fund”. Glory to God, thank you for your generosity and support of our parish!

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***** Stained Glass Windows** – The removal of the stained glass windows from the North Side occurred last week. The cost of this was over \$14,000. If you wish to make a donate specific to this, please

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*** Giving at the Church** – The “flow of traffic” is a little different in Allison Park, but the ways to give your stewardship treasures has not changed. One can:

- ✘ hand their offering to the curator who sits at the desk in the vestibule (to the right after you enter from the parking lot),
- ✘ there are multiple baskets around the church for you to drop your offering in, or
- ✘ when lighting your candles, put your donation in the box in the candle stand.

We will continue to not “*pass the basket*” which interrupts our focus on our prayers.



On-Line Giving is available from our parish website to donate to the: *General Stewardship Fund, Capital Improvement Fund, and/or Relocation Fund.* The best option is to come to church and give your offering to God in His Temple (2nd best is to mail it in to Tim Martin, 2225 McAleer Rd., Sewickley, PA

15143). If you miss coming to church for a week, online giving allows you another option to “catch up” on your weekly stewardship. You can also set up a recurring donation online. For our parish to continue it’s ministries, outreach, and general bill paying, your generosity and stewardship is needed.

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Bulletin Sponsor – If you wish to sponsor a bulletin In Honor of (nameday, birthday, anniversary, etc.) or In Memory of someone, please sign up on the sheet in the vestibule or by contacting Fr. Dave (email, text, or call). An additional stewardship offering to the Church is requested. *Remember, sponsoring a bulletin in memory of someone does not replace having a Panachida (short Memorial Service) for them.*

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SUNDAY’S SCRIPTURE READINGS

Epistle: Acts 6:1–7

Seven Chosen to Serve

6 Now in these days when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution. ²And the twelve summoned the body of the disciples and said, “It is not right that we should give up preaching the word of God to serve tables. ³Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. ⁴But we will devote ourselves to prayer and to the ministry of the word.” ⁵And what they said pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Proch’orus, and Nica’nor, and Timon, and Par’menas, and Nicola’us, a proselyte of Antioch. ⁶These they set before the apostles, and they prayed and laid their hands upon them.

⁷And the word of God increased; and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

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Gospel: Mark 15:43–16:8

⁴³ Joseph of Arimathe’a, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. ⁴⁴And Pilate wondered if he were already dead; and summoning the centurion,

he asked him whether he was already dead. ⁴⁵And when he learned from the centurion that he was dead, he granted the body to Joseph. ⁴⁶And he bought a linen shroud, and taking him down, wrapped him in the linen shroud, and laid him in a tomb which had been hewn out of the rock; and he rolled a stone against the door of the tomb. ⁴⁷Mary Mag’dalene and Mary the mother of Joses saw where he was laid.

The Resurrection of Jesus

16 And when the sabbath was past, Mary Mag’dalene, and Mary the mother of James, and Salo’me, bought spices, so that they might go and anoint him. ²And very early on the first day of the week they went to the tomb when the sun had risen. ³And they were saying to one another, “Who will roll away the stone for us from the door of the tomb?” ⁴And looking up, they saw that the stone was rolled back—it was very large. ⁵And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. ⁶And he said to them, “Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him. ⁷But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you.” ⁸And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one, for they were afraid.

PRAYER CORNER

For the Health of... Floyd, Nicole, Kellie, Carlene, Karen, David, Donna, George, Beverly, Kelly, Marie, Barbara, Brian, Sean, Julia, Susan, Juliana, Fredrick, Kenneth, and Michael *...through the prayers of St. Nectarios the Wonderworker; St. Luke, the Surgeon; and St. Panteleimon, the Healer.*

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For the souls of the newly departed...
Archon +Robert “Dal” Cosgrove (4/14)
...May the Lord God grant them blessed repose where there is no pain sorrow or mourning. May they be Eternal in God’s Memory.

Paschal Greeting in Greek:
Khristós anésti! (*Alithós anésti!*)

Paschal Greeting in Swahili:
Kristo amefufukka! (*Kweli amefufukka!*)

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Paschal Greeting in Arabic:
El Messieh kahm! (*Hakken kahm!*)

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LIVES OF THE SAINTS

The Holy Nobleborn Empress Of Gruzia (Georgia) Tamara The Great

*Commemorated on the Sunday of Myrrh-Bearing
Women and May 1*



St. Tamara is commemorated on the Sunday of the Myrrh-bearing Women in addition to her regular commemoration on May 1. In 1166 a daughter, Tamar, was born to King George III (1155–1184) and Queen Burdukhan of Georgia. The king proclaimed that he would share the throne with his daughter from the day she turned twelve years of age. The royal court unanimously vowed its allegiance and service to Tamar, and father and daughter ruled the country together for five years. After King George's death in 1184, the nobility recognized the young Tamar as the sole ruler of all Georgia. Queen Tamar was enthroned as ruler of all Georgia at the age of eighteen. She is called "King" in the Georgian language because her father had no male heir and so she ruled as a monarch and not as a consort.

At the beginning of her reign, Tamar convened a Church council and addressed the clergy with wisdom and humility: "Judge according to righteousness, affirming good and condemning evil," she advised. "Begin with me—if I sin I should be censured, for the

royal crown is sent down from above as a sign of divine service. Allow neither the wealth of the nobles nor the poverty of the masses to hinder your work. You by word and I by deed, you by preaching and I by the law, you by upbringing and I by education will care for those souls whom God has entrusted to us, and together we will abide by the law of God, in order to escape eternal condemnation... You as priests and I as ruler, you as stewards of good and I as the watchman of that good."

The Church and the royal court chose a suitor for Tamar: Yuri, the son of Prince Andrei Bogoliubsky of Vladimir-Suzdal (in Georgia Yuri was known as "George the Russian"). The handsome George Rusi was a valiant soldier, and under his command the Georgians returned victorious from many battles. His marriage to Tamar, however, exposed many of the coarser sides of his character. He was often drunk and inclined toward immoral deeds. In the end, Tamar's court sent him away from Georgia to Constantinople, armed with a generous recompense. Many Middle Eastern rulers were drawn to Queen Tamar's beauty and desired to marry her, but she rejected them all. Finally at the insistence of her court, she agreed to wed a second time to ensure the preservation of the dynasty. This time, however, she asked her aunt and nurse Rusudan (the sister of King George III) to find her a suitor. The man she chose, Davit-Soslan Bagrationi, was the son of the Ossetian ruler and a descendant of King George I (1014–1027).

In 1195 a joint Muslim military campaign against Georgia was planned under the leadership of Atabeg (a military commander) Abu Bakr of Persian Azerbaijan. At Queen Tamar's command, a call to arms was issued. The faithful were instructed by Metropolitan Anton of Chqondidi to celebrate All-night Vigils and Liturgies and to generously distribute alms so that the poor could rest from their labors in order to pray. In ten days the army was prepared, and Queen Tamar addressed the Georgian soldiers for the last time before the battle began. "My brothers! Do not allow your hearts to tremble before the multitude of enemies, for God is with us... Trust God alone, turn your hearts to Him in righteousness, and place your every hope in the Cross of Christ and in the Most Holy Theotokos!" she exhorted them.

Having taken off her shoes, Queen Tamar climbed the hill to the Metekhi Church of the Theotokos (in Tbilisi) and knelt before the icon of the Most Holy Theotokos. She prayed without ceasing until the good news arrived: the battle near Shamkori had ended in the unquestionable victory of the Orthodox Georgian army.

After this initial victory the Georgian army launched into a series of triumphs over the Turks, and neighboring countries began to regard Georgia as the protector of the entire Transcaucasus. By the beginning the 13th century, Georgia was commanding a political authority recognized by both the Christian West and the Muslim East.

Georgia's military successes alarmed the Islamic world. Sultan Rukn al-Din was certain that a united Muslim force could definitively decide the issue of power in the region, and he marched on Georgia around the year 1203, commanding an enormous army.

Having encamped near Basiani, Rukn al-Din sent a messenger to Queen Tamar with an audacious demand: to surrender without a fight. In reward for her obedience, the sultan promised to marry her on the condition that she embrace Islam; if Tamar were to cleave to Christianity, he would number her among the other unfortunate concubines in his harem. When the messenger relayed the sultan's demand, a certain nobleman, Zakaria Mkhargrdzelidze, was so outraged that he slapped him on the face, knocking him unconscious.

At Queen Tamar's command, the court generously bestowed gifts upon the ambassador and sent him away with a Georgian envoy and a letter of reply. "Your proposal takes into consideration your wealth and the vastness of your armies, but fails to account for divine judgment," Tamar wrote, "while I place my trust not in any army or worldly thing but in the right hand of the Almighty God and the infinite aid of the Cross, which you curse. The will of God—and not your own—shall be fulfilled, and the judgment of God—and not your judgment—shall reign!"

The Georgian soldiers were summoned without delay. Queen Tamar prayed for victory before the Vardzia Icon of the Theotokos, then, barefoot, led her

army to the gates of the city.

Hoping in the Lord and the fervent prayers of Queen Tamar, the Georgian army marched toward Basiani. The enemy was routed. The victory at Basiani was an enormous event not only for Georgia, but for the entire Christian world.

The military victories increased Queen Tamar's faith. In the daytime she shone in all her royal finery and wisely administered the affairs of the government; during the night, on bended knees, she beseeched the Lord tearfully to strengthen the Georgian Church. She busied herself with needlework and distributed her embroidery to the poor.

Once, exhausted from her prayers and needlework, Tamar dozed off and saw a vision. Entering a luxuriously furnished home, she saw a gold throne studded with jewels, and she turned to approach it, but was suddenly stopped by an old man crowned with a halo. "Who is more worthy than I to receive such a glorious throne?" Queen Tamar asked him.

He answered her, saying, "This throne is intended for your maidservant, who sewed vestments for twelve priests with her own hands. You are already the possessor of great treasure in this world." And he pointed her in a different direction.

Having awakened, Holy Queen Tamar immediately took to her work and with her own hands sewed vestments for twelve priests.

History has preserved another poignant episode from Queen Tamar's life: Once she was preparing to attend a festal Liturgy in Gelati, and she fastened precious rubies to the belt around her waist. Soon after she was told that a beggar outside the monastery tower was asking for alms, and she ordered her entourage to wait. Having finished dressing, she went out to the tower but found no one there. Terribly distressed, she reproached herself for having denied the poor and thus denying Christ Himself. Immediately she removed her belt, the cause of her temptation, and presented it as an offering to the Gelati Icon of the Theotokos.

During Queen Tamar's reign a veritable monastic city was carved in the rocks of Vardzia, and the God-fearing Georgian ruler would labor there during the Great Fast. The churches of Pitareti, Kvabtakhevi,

Betania, and many others were also built at that time. Holy Queen Tamar generously endowed the churches and monasteries not only on Georgian territory but also outside her borders: in Palestine, Cyprus, Mt. Sinai, the Black Mountains, Greece, Mt. Athos, Petritsoni (Bulgaria), Macedonia, Thrace, Romania, Isauria and Constantinople. The divinely guided Queen Tamar abolished the death penalty and all forms of bodily torture.

A regular, secret observance of a strict ascetic regime—fasting, a stone bed, and litanies chanted in bare feet—finally took its toll on Queen Tamar’s health. For a long time she refrained from speaking to anyone about her condition, but when the pain became unbearable she finally sought help. The best physicians of the time were unable to diagnose her illness, and all of Georgia was seized with fear of disaster. Everyone from the small to the great prayed fervently for Georgia’s ruler and defender. The people were prepared to offer not only their own lives, but even the lives of their children, for the sake of their beloved ruler.

God sent Tamar a sign when He was ready to receive her into His Kingdom. Then the pious ruler bade farewell to her court and turned in prayer to an icon of Christ and the Life-giving Cross: “Lord Jesus Christ! Omnipotent Master of heaven and earth! To Thee I deliver the nation and people that were entrusted to my care and purchased by Thy Precious Blood, the children whom Thou didst bestow upon me, and to Thee I surrender my soul, O Lord!”

The burial place of Queen Tamar has remained a mystery to this day. Some sources claim that her tomb is in Gelati, in a branch of burial vaults belonging to the Bagrationi dynasty, while others argue that her holy relics are preserved in a vault at the Holy Cross Monastery in Jerusalem.

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Paschal Greeting in Romanian:
Hristos a înviat! (*Adevărat a înviat!*)

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Paschal Greeting in Italian:
Cristo è risorto! (*È veramente risorto!*)

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**CHRIST IS RISEN FROM THE DEAD, TRAMPLING
DOWN DEATH BY DEATH AND UPON THOSE IN
THE TOMBS BESTOWING LIFE!**

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**THE ANGEL EXCLAIMED TO HER, “FULL OF
GRACE, REJOICE O PURE VIRGIN. AGAIN I SAY
REJOICE, YOUR SON IS RISEN FROM HIS THREE
DAYS IN THE TOMB, AND HE HAS RAISED ALL
THE DEAD. LET ALL PEOPLE REJOICE!”**

**O SHINE, O SHINE, O NEW JERUSALEM: FOR THE
GLORY OF THE LORD IS RISEN UPON YOU. O
ZION, SING WITH JOY AND REJOICE. AND YOU,
PURE MOTHER OF GOD, REJOICE IN THE
RESURRECTION OF YOUR SON.**

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Paschal Greeting in Spanish:
¡Cristo ha resucitado!
(*¡En verdad ha resucitado!*)

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ONLINE BULLETIN BONUSES

Some Instructions On Holy Confession

(From the Diocesan Come To Me Prayerbook)

Holy Confession (Penance) is a Mystery (Sacrament) which our Lord Jesus Christ gave us. Through it, we sinners are able to meet the Lord in faith, receive His forgiveness and begin our lives anew in His peace.

In Holy Confession, the sins we commit after our Baptism are forgiven. Through Penance, our souls are restored to the grace of God. We are born anew as children of our Father in heaven.

The power to forgive sins belongs to God. As the Son of God, Jesus Christ has that power. One day Jesus gave the power to forgive sins to His Apostles. He told them, “if you forgive the sins of any, they are forgiven.” The Apostles passed on this power to the bishops and priests of the Church.

Thus, when we are sorry for our sins and confess them to God in the *presence* of the priest, they are forgiven by Christ *through* the priest.

The Mystery (Sacrament) of Holy Confession is a “second baptism”. It washes away our sins. It gives us God’s grace. It enables our souls to become pure and holy as He wants them to be.

The Word of God About Forgiveness

The Bible is filled with stories and teachings about God’s great mercy, love, and forgiveness. Before coming to Holy Confession, we should read one or a few of these stories and think for several moments about them.

Jesus’ love for Sinners

As Jesus passed on from there, He saw a man called Matthew sitting at the tax office; and He said to him, “Follow Me.” And he rose and followed Him.

And as He sat at table in the house, behold, many tax collectors and sinners came and sat down with Jesus and His Disciples. And when the Pharisees saw this, they said to His Disciples, “Why does your Teacher eat with tax collectors and sinners?” But when He heard it, He said, “Those who are well have no need of a physician, but those who are sick. Go and learn what this means, ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners.” (Matthew 9:9-13)

If you or someone else has need of one, there are copies of the Diocesan “Come To Me” prayerbook available at the gift case in the hall. Aspire to use them daily - wear out the binding - fade the pages. Remember that a book on the brink of falling apart is evidence of a loved book; a book untouched and left in perfect condition is not.

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Paschal Greetings from Around the World

The **Paschal greeting** is a custom among Orthodox Christians, consisting of a greeting and response. Instead of "hello" or its equivalent, one is to greet another person with "Christ is Risen!". The response is "Truly, He is risen!" (or "Indeed, He is risen!"). This greeting is used during liturgical services and informally at other times, starting with the [feast of Pascha](#) and lasting until [Ascension](#) – the period known as the *Paschal season* or *Paschaltide*.

In practice, this greeting is typically used only with people that one already knows are Orthodox. In some cultures (for example in Russia), it was also customary to exchange a triple kiss after the greeting. Orthodox Christians often compile lists of the greeting in various languages, as it is used around the world, and these are sometimes recited in church or in other formal settings as an act of Orthodox unity across languages and cultures.

Language	Greeting	Response
Aleut:	Khristus anahgrecum!	Alhecum anahgrecum!
Aleut:	Khristus aglagikux!	Agangu-lakan aglagikux!
Albanian:	Krishti U Ngjall!	Vertet U Ngjall!
Alutuq:	Khristus ung-uixtuq!	Pijii-nuq ung-uixtuq!
Amharic:	Kristos tenestwal!	Bergit tenestwal!
Anglo-Saxon:	Crist aras!	Crist sodhlice aras!
Arabic:	El Messieh kahn!	Hakken kahn!
Armenian:	Kristos haryav ee merelotz!	Orhnial eh harootyunuh kristosee!
Athabascan:	Xristosi banuytashtch'ey!	Gheli banuytashtch'ey!

Language	Greeting	Response
Bulgarian:	Hristos voskrese!	Vo istina voskrese!
Byelorussian:	Khrystos uvaskros!	Saprawdy uvaskros!
Chinese:	Helisituosi fuhuole!	Queshi fuhuole!
Coptic:	Pchristos aftooun!	Alethos aftooun!
Czech:	Vstal z mrtvých Kristus!	Vpravdě vstal z mrtvých!
Danish:	Kristus er opstanden!	Ja, sandelig opstanden!
Dutch:	Christus is opgestaan!	Ja, hij is waarlijk opgestaan!
English:	Christ is risen!	Indeed He is risen!
Eritrean-Tigre:	Christos tensiou!	Bahake tensiou!
Esperanto:	Kristo levigis!	Vere levigis!
Estonian:	Kristus on üles tõusnud!	Ta on tõesti üles tõusnud!
Ethiopian:	Christos t'ensah em' muhtan!	Exai' ab-her eokala!
Finnish:	Kristus nousi kuolleista!	Totisesti nousi!
French:	Le Christ est réssuscité!	En verite il est réssuscité!
Gaelic:	Taw creest ereen!	Taw shay ereen guhdyne!
Georgian:	Kriste aghsdga!	Cheshmaritad aghsdga!
German:	Christus ist auferstanden!	Wahrlich Er ist auferstanden!
Greek:	Christos anesti!	Alithos anesti!
Hawaiian:	Ua ala hou 'o Kristo!	Ua ala 'I 'o no 'oia!
Hebrew:	Ha Masheeha houh quam!	Be emet quam!
Hungarian:	Krisztus feltamadt!	Valoban feltamadt!
Ibo (Nigeria):	Jesu Kristi ebiliwo!	Ezia o' biliwo!
Indian (Malayalam):	Christu uyirthezhunnettu!	Theerchayayum uyirthezhunnettu!
Indonesian:	Kristus telah	Benar dia telah

Language	Greeting	Response
Italian:	Cristo e' risorto!	Veramente e' risorto!
Japanese:	Harisutos Fukkatsu!	Jitsu ni Fukkatsu!
Javanese:	Kristus sampun wungu!	Tuhu sampun wungu!
Korean:	Kristo gesso!	Buhar ha sho nay!
Latin:	Christus resurrexit!	Vere resurrexit!
Latvian:	Kristus ir augsham sales!	Teyasham ir augsham sales vinsch!
Lugandan:	Kristo ajukkide!	Amajim ajukkide!
Norwegian:	Christus er oppstanden!	Sandelig han er oppstanden!
Polish:	Khristus zmartyckwstal!	Zprawde zmartyckwstal!
Portuguese:	Cristo ressuscitou!	Em verdade ressuscitou!
Romanian:	Hristos a inviat!	Adevărat a înviat!
Russian:	Khristos voskrese!	Voistinu voskrese!
Sanskrit:	Kristo'pastitaha!	Satvam upastitaha!
Serbian:	Hristos vaskrse!	Vaistunu vaskrse!
Slovak:	Christos vstal z mrtvych!	Vpravde vstal z mrtvych!
Spanish:	Cristo ha resucitado!	En verdad ha resucitado!
Swahili:	Kristo amefufukka!	Kweli amefufukka!
Swedish:	Kristus är uppstånden!	Han är sannerligen uppstånden!
Syriac:	M'shee ho dkom!	Ha koo qam!
Tlingit:	Krisdos kuḡ wudigút!	X'éiga kuḡ wudigút!
Turkish:	Hristos diril - di!	Hakikaten diril - di!
Ugandan:	Kristo ajukkide!	Kweli ajukkide!
Ukrainian:	Khristos voskres!	Voistinu voskres!
Welsh:	Atgyfododd Crist!	Atgyfododd yn wir!
Yupik:	Xris-tusaq Ung-uixtuq!	Iluumun Ung-uixtuq!

Language	Greeting	Response
Zulu:	UKristu uvukile!	Ngempela uvukile!

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2022-23 SJB PARISH COUNCIL OFFICERS

President: Lawrence Martin
 Vice-President: Subdeacon Ryan Ferko
 Treasurer: Timothy Martin, Reader
 Financial Secretary: Rich Mirilovich
 Recording Secretary: Elizabeth Radomsky
 Chief Auditor: Robert Fall
 Auditors: Gina Fall, Mary Jane Hudak, Kathy Schrmack, (the 4th and 5th positions are vacant)

Stewardship of Treasure Guide

Weekly offering to God through the Sunday Offertory - Will you take a step up?

Weekly Income	Beyond a Tithe	Tithe	Upper Range Giving	Middle Range Giving	Lower Range Giving
\$200	\$30	\$24	\$20	\$18	\$14
\$300	\$45	\$36	\$30	\$27	\$24
\$400	\$60	\$48	\$40	\$36	\$32
\$500	\$75	\$60	\$50	\$45	\$40
\$600	\$90	\$72	\$60	\$54	\$48
\$700	\$105	\$84	\$70	\$63	\$56
\$800	\$120	\$96	\$80	\$72	\$64
\$900	\$135	\$108	\$90	\$81	\$72
\$1,000	\$150	\$120	\$100	\$90	\$80
\$1,100	\$165	\$132	\$110	\$99	\$88
\$2,000	\$300	\$240	\$200	\$180	\$160
\$3,000	\$450	\$360	\$300	\$270	\$240

1. Find where YOU are on the chart (your weekly income/giving).
 2. Move one block to the left to determine what GROW ONE% would be.

SPIRITUAL VITAMINS

Paschal Notes – For 40 days from Pascha (Easter) until Ascension, we greet each other by saying, “Christ is risen!” and respond with “Indeed, He is risen!”. Some translations use “Truly, He is risen!”. We can also adjust our before and after meal prayers.

The prayer to the Holy Spirit, “O Heavenly King”, is **not said** at home or in church during this season until the Feast of the Decent of the Holy Spirit: Pentecost. Instead we say or sing the Paschal Tropar, “Christ is risen from the dead, trampling down...” (*three times*) until the Feast of Ascension.

During the 50 days from Pascha to Pentecost, we **do not kneel or make prostrations** in church in keeping with the joyful and festal character of the season. We begin to kneel and do prostrations again with the Kneeling Prayers of Pentecost that Sunday evening.

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MAY SCHEDULE OF SERVICES

FRIDAY, MAY 5

6:30 pm Akathist to the Inexhaustible Cup

SUNDAY, MAY 7

9:20 am Paschal Canon
 9:30 am Divine Liturgy
 Church School

TUESDAY, MAY 9

6:30 pm Feast Day Vespers

WEDNESDAY, MAY 10

FEAST OF MIDPENTECOST
 9:30am Festal Divine Liturgy

SUNDAY, MAY 14

MOTHER'S DAY

9:20 am Paschal Canon
 9:30 am Divine Liturgy

SUNDAY, MAY 21

TEMPORARILY GOING FORWARD

SERVICES WILL BE EITHER IN THE HALL OR OUTSIDE

Youth Sunday
 9:20 am Paschal Canon
 9:30 am Divine Liturgy
 Church School

WEDNESDAY, MAY 24

6:30 pm Feast Day Vespers

THURSDAY, MAY 25

FEAST OF THE ASCENSION OF OUR LORD
 9:30am Festal Divine Liturgy

FRIDAY THROUGH MONDAY, MAY 26-29

ACRY Bowling Tournament in Phoenixville

SUNDAY, MAY 28

9:15 am Third Hour
 9:30 am Divine Liturgy

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FEAST DAY FEATURES OF THE MONTH

Saint George the Great-Martyr & Trophy-bearer

Commemorated on May 6 / April 23, and the translation of his relics on November 16/3

The holy, glorious and right-victorious Great-martyr and Trophy-bearer George was a Christian Roman soldier killed under Diocletian at the beginning of the 4th century. Though he was born in Cappadocia, his mother was from Palestine, and thus he is a particular favorite of many Palestinian Christians. He is also the patron saint of Moscow, Georgia, and England, amongst other places.

St. George is often depicted with a dragon or some other serpentine creature under his feet. This comes from a legend whose details may vary according to local tradition. The tale begins with a dragon making its nest at the spring (or lake) that provided a town (either near Beirut or Silena, Libya, often) with water. Consequently, the citizens had to temporarily remove the dragon from its nest in order to collect water. To do so, they offered the dragon a daily human sacrifice.

The victim of the day was chosen by drawing lots. Eventually, the "winner" of this lottery happened to be the local princess. The local monarch is occasionally depicted begging for her life with no result. She is offered to the dragon, but at this point a traveling George arrives. He faces the dragon, and, after invoking the name of the Holy Trinity, slays it and saves the princess. The grateful citizens then abandon their ancestral paganism and convert to Christianity.

The story may or may not be taken entirely literally. For example, the battle between George and the dragon may represent the battle between Christianity and Satan or between St. Michael, the archangel, and Lucifer. Dragon-slaying does appear to be a common religious theme; it may be the case that George has served as a Christianized version of older Indo-European deities and their folklore.

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Mid-feast of Pentecost

Wednesday of the Fourth Week after Pascha

The 25th day of Pascha, is called the feast of Mid-

Pentecost, at which Christ, "in the middle of the feast" teaches men of his saving mission and offers to all "the waters of immortality", from the Gospel of St. John (7:14). Again the faithful are reminded of the Master's presence and his saving promise: "If anyone is thirsty let him come to me and drink" (John 7:37). The icon of the feast depicts the young Jesus in the Temple in Jerusalem speaking with the Elders (Luke 2:46-47), the first biblical example of Jesus as teacher (rabbi). In traditional Orthodox icons of this subject, the figure of Jesus is depicted larger than those of the Elders, showing his superior spiritual status.

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Saints Cyril and Methodius

Commemorated on May 24/11

Our fathers among the saints Cyril and Methodius were brothers who brought Orthodoxy to the Slavic peoples of central Europe in the 9th century. In preparation for their mission to the Slavs they devised the Glagolitic alphabet to translate the Holy Scriptures and other Christian writings into what is now called Old Church Slavonic. Glagolitic later developed into the Cyrillic alphabet, which is now used in a number of Slavic languages. The two brothers have been recognized as saints, equals to the apostles, for their missionary work. Many details of their lives have been obscured by the legends that have arisen about them.

The work of the brothers in translating the Holy Scriptures, the services, and other Christian literature into Slavonic has been the greatest example of Orthodox missionaries bringing Christianity to the peoples of the world. While events only a few decades after the death of Methodius seemed to destroy their work in Moravia, their work became the foundation of Slavic civilization in eastern and southeastern Europe and provided the language footings for the missionary efforts in the coming centuries. It is for this continuation of the practice of the Holy Apostles of speaking of Christianity in the languages of all the nations that Ss Cyril and Methodius are remembered as equal to the apostles. It is to this heritage that the revived Orthodox Church in the Czech Lands (Moravia) look as their origins.

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The Ascension of our Lord: The Meaning and the Fullness of Christ's Resurrection

Commemorated 40 days after Pascha

"I ascend unto My Father, and your Father, and to my God, and Your God" (John 20:17).

On the 40th day after the glorious Resurrection of Christ—Ascension Thursday. The Risen Lord is also the Ascended Lord and, therefore, in the words of Father Georges Florovsky, "in the Ascension resides the meaning and the fullness of Christ's Resurrection." Though the visible presence of the Risen Lord ended forty days after His Resurrection, that did not mean that His actual presence was withdrawn. For Christ solemnly taught His disciples – and us through them – "Behold, I am with you always, to the close of the age" (Matthew 28:20). The risen, ascended and glorified Lord is the Head of His body, the Church. The Lord remains present in the Mysteries/Sacraments of the Church. This reinforces our need to participate in the sacramental life of the Church, especially the Eucharist, through which we receive the deified flesh and blood of the Son of God, "unto life everlasting."

Christ ascended to be seated at "the right hand of the Father" in glory, thus lifting up the humanity He assumed in the Incarnation into the very inner life of God. For all eternity, Christ is God and man. The deified humanity of the Lord is the sign of our future destiny "in Christ." For this reason, the Apostle Paul could write "your life is hidden with Christ in God" (Colossians 3:3). In his homily on the Ascension, Saint Gregory Palamas (+1359) draws out some of the implications of this further:

"In the same way as He came down, without changing place but condescending to us, so He returns once more, without moving as God, but enthroning on high our human nature which He had assumed. It was truly right that the first begotten human nature from the dead (Revelations 1:5) should be presented to God, as first fruits from the first crop offered for the whole race of men. On account of our sins He was led to death, and for us He rose and ascended, preparing our own resurrection and ascension for unending eternity. For all the heirs of everlasting life follow as far as possible the pattern of His saving work on earth. Those who live according to Christ

imitate what He did in the flesh. Just as He died physically, so in time everyone dies, but we shall also rise again in the flesh as He did, glorified and immortal, not now but in due course, when we shall also ascend, as Paul says, for 'we shall be caught up,' he says, 'in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord' (1 Thess. 4:17)"

The words of the "two men ... in white robes," (clearly angels) who stood by the disciples as they gazed at Christ being "lifted up," and recorded by Saint Luke in Acts 1:11, point toward something very clear and essential for us to grasp as members of the Church that exists within the historical time of the world: "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven." The disciples will remain in the world, and must fulfill their vocation as the chosen apostles who will proclaim the Word of God to the world of the crucified and risen Messiah, Jesus of Nazareth. They cannot spend their time gazing into heaven awaiting the return of the Lord. That hour has not been revealed: "It is not for you to know times or seasons that the Father has fixed by His own authority" (Acts 1:7). The "work" of the Church is the task set before them, and they must do this until their very last breath. They will carry out this work once they receive the power of the Holy Spirit – the "promise of my Father"—as Christ said to them (Luke 24:49). Whatever our vocation may be, we too witness to Christ and the work of the Church as we await the fullness of God's Kingdom according to the times or seasons of the Father.

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SPIRITUAL CONSIDERATIONS

Father is available to meet Monday thru Friday from 8:30am to 3:00pm or by appointment.

Online Community: Please email Fr. Dave to receive the weekly bulletin via email.

Parish Phone Tree - Please call Fr. Dave to be added.

Emergency Sick Calls – Please notify Fr Dave when you or a family member are going into the hospital or having a procedure. He will pray with you and you will receive the Mystery of Holy Anointing (Unction) to be fully prepared.

Mystery of Confession – Opportunities are available after every service, most Saturdays during fasting periods from 11am to 1pm, OR by appointment.

Holy Communion/Eucharist – The reception of the Holy Eucharist is encouraged for all Orthodox Christians who have properly prepared themselves, with fasting from midnight on, regular Confession, and forgiveness for all people. Those who are not Orthodox may receive a blessing from the chalice.

Lapsed Members – You are always welcome home and we want you back! Generally speaking, sincere participation in the Mysteries of Confession, Communion, and regular attendance at the divine services are all that is required to begin parish life anew! See Fr. Dave for specific details.

Parishioners in “good standing” are those Orthodox Christians who, as members of Saint John’s Orthodox Church, strive to live according to the teachings of the Orthodox Church; participate in the life of the parish through regular attendance of services, regular reception of Holy Communion and periodic Holy Confession (and receive these Mysteries no less than once a year); if married, having been married in the Orthodox Church; and share their stewardship of their time, talents, and treasures which includes financially supporting the parish.

Baptisms – Two God-parents are required, at least one of whom must be Orthodox by faith (and the other a practicing Christian). In the case of infants, the newly-baptized must have one name that is Christian in origin. Parents/grandparents/guardians must also promise to bring the child up in an Orthodox Christian way of life. Please consult Fr. Dave for more details.

Adult Chrismation – New parishioners are always welcome! In the case of adults seeking entrance into the Church, a period of prescribed catechism will be established with Fr. Dave before administration of the Mysteries. An Orthodox Christian sponsor is also required.

Marriages – are only solemnized on Saturdays or Sundays in the church. They are not performed during fasting periods and certain Feast Days. Please consult Fr. Dave ASAP for more details (before arrangements are made for the hall). It is critical that marriages are blessed in the church.

Church Funerals – are provided for practicing Orthodox Christians who are current in their spiritual responsibilities and their stewardship. Otherwise, burial is from the funeral home. The Church does not permit cremation.

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“The cremation of bodies is not a Christian act. It is a custom of modern times. The body of a Christian has been sanctified with the Grace of the Holy Spirit, and as such may not be burned. God did not create our bodies for burning.” - Elder Thaddeus of Vitovnica

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PRAYER CORNER #2

*Our Parish Prayer List for Special Intentions and Other Needs**

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A Prayer For The Sick:

O Christ, You alone are prompt to defend us; quickly visit Your suffering servant **name(s)**. Through the prayers of the Theotokos, deliver **him/her/them** from sickness and bitter pain. Heal **him/her/them** so that **he/she/they** may sing to You and always praise You for You alone love us. Amen.

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For the Special Intentions of... His All Holiness Patriarch Bartholomew, Metropolitan Gregory, Fr. David S., Fr. Myron, Dcn. Dean, Michael L., Laura & family, Carlene, Georgia, Eleanora, Mark, Michaleana, Dorell, Donald, Susan, Stephen, David, Anastasia, Nicholas, Cassandra, Alexander, Andrea, Jason, Tyrone, Sarah, Ameer, Joshua, John, Kathryn, Rose, Charles, Justin *our diocesan seminarians:* Nicholas, Dylan, Thomas, Samuel, Timothy,

Nicholas, Aydin, Subdeacon Seamus, Nicholas, and our Church Council, Curators, and Relocation Committee: Lawrence, Matthew, Timothy, Theresa, Rich, Gina, Robert, Jane, Mary Jane, Katherine, Kenneth, John, Wendy, Margaret, John, Patricia, John, Todd and for those who labor towards our Community Outreaches ...through the prayers of St. Nicholas the Wonderworker; St. John the Baptist; the Archangels Michael & Gabriel; and the Theotokos and Ever-Virgin Mary.

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April Namedays:

Pañi’s brother Florin Popescu and *Pañi’s mother* Liliana Popescu – Palm (Flowery) Sunday
Subdeacon Ryan Ferko and Thomas Lorenzi – St. Thomas Sunday

...May God grant them many and blessed years!

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April Birthdays:

Sonia Kretchek (4/1), Tristan Bowser (4/5), Milena Petrovich (4/5), Bryce James Blobner (4/10), Jenelle Christine Specca (Petrovich) (4/10), Rich Mirilovich (4/13), Melanie Paieski (4/14), *Father’s Uncle* Dan Urban (4/15), *Father’s Father* Dave Urban (4/15), John Kirish (4/18), *Father’s Brother-In-Law* Christopher Ditmore (4/19), Susan Waugh (4/19), Dr. Lawrence Martin (4/20), Max Anton (4/22), Donald J. Gavulich (4/23), Fred Anton (4/24), Fr Peter Paproski (4/24), Donna Tongel (4/24), Jaxson Maruscak (4/25), Fr Jonathan Bannon (4/29), Maryhelen Hoffman (4/29), Sharon Peifer (4/29) ...May God allow them to grow in peace and love all the days of their lives and may He grant them many and blessed years!

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For our Catechumens & Inquirers... Tyler, Susan ...through the prayers of St. Paul the Apostle, St. Mary Magdalene, & St. John Maximovitch.

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For those preparing for Marriage... Francis & Alexandra...through the prayers of Sts. Adrian & Natalia and all Holy Martyrs.

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April Anniversaries:

John & Theresa Sharpless (4/21)
...through the prayers of St. Nicholas Planas

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For Pregnant Mothers... Nicole (due in June) Hailey (September)...through the prayers of St. Anna, the mother of the Virgin Mary, and St. Irene Chrysovalantou.

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For those serving in the Armed Forces & Civil Authorities... Thomas R. Dzadovsky ...through the prayers of St. George, the Great-Martyr & Wonderworker.

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* This is to be used for the special intentions of our brothers and sisters in Christ and can be inserted as a prayer itself into our daily prayers. Please let Fr. Dave know if you wish to make additions or subtractions (in the case of answered prayers) to our Parish List. The words of the Gospel are true: **it is good to pray for one another.** Let this be a place where we lay out our concerns and beg the help of our brothers & sisters in Christ. *This prayer list is NOT limited to only Orthodox Christians.*

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A Prayer for our Diocesan Clergy

O Lord Jesus Christ, Good Shepherd of Your sheep, light the fire of ardent love in the hearts of all Your priests, that they may ever and in all things seek only Your glory. Remember especially, Lord, our Bishop (**name**), and our spiritual father (**name**), and all our diocesan clergy, who are laboring in Your vineyard for the salvation of all those whom You have entrusted to them. Make their lives as holy as the word they preach. Keep them from being discouraged. Hear their prayers for our salvation. Give them wisdom and courage to proclaim Your truth. Make them priests after Your own heart. For You are a merciful God Who loves us and to You we give glory, together with Your eternal Father and Your all-holy, good and life-giving- Spirit, now and ever and forever. Amen.

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A Prayer for Peace

Almighty God and Creator, You are the Father of all people on the earth. Guide, I pray, all the nations and their leaders in the ways of justice and peace. Protect us from the evils of injustice, prejudice, exploitation, conflict and war. Help us to put away mistrust, bitterness and hatred. Teach us to cease the storing and using of implements of war. Lead us to find peace, respect and freedom. Unite us in the making and sharing of tools of peace against ignorance, poverty, disease and oppression. Grant that we may grow in harmony and friendship as brothers and sisters created in Your image, to Your honor and praise. Amen.

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A prayer for our Neighborhoods

by Archbishop Demetrios of America

I pray to you, God, for the families of my neighborhood. Visit them. Throw their troubles out of them and bring hope. Make the daily cares that devour the heart disappear. Present solutions to life's problems. Settle the disturbed relationships among members of different families whom I know or do not know. O Lord, remind the people of our area that You exist, that You are a strong and loving Protector. Keep away, Lord, anything that causes the disappearance of peace from souls, and the escape of sleep from our eyes. Stay a little while more tonight in our neighborhood. Spread peace along with the night. Let the harshness of the day and its struggles not spread over the night. Amen.

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The Jesus Prayer

(Inhale) O Lord, Jesus Christ, Son of God,
(Exhale) have mercy on me, a sinner!

(Repeat until your heart is calm...)

An Orthodox Prayer for Mental Health

O Master, Lord my God, in Whose hands is my destiny: Help me according to Your mercy, and leave me not to perish in my transgressions, nor allow me to follow them who place desires of the flesh over those of the spirit. I am Your creation; disdain not the work of Your hands. Turn not away; be compassionate and humiliate me not, neither scorn me, O Lord, as I am weak. I have fled unto You as my Protector and God. Heal my soul, for I have sinned against You. Save me for Your mercy's sake, for I have cleaved unto You from my youth; let me who seeks You not be put to shame by being rejected by You for my unclean actions, unseemly thoughts, and unprofitable remembrances. Drive away from me every filthy thing and excess of evil. For You alone are holy, alone mighty, and alone immortal, in all things having unexcelled might, which, through You, is given to all that strive against the devil and the might of his armies. For unto You is due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.