

**ST. JOHN THE BAPTIST ORTHODOX CHURCH**

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**A WARM WELCOME TO OUR VISITORS!**  
**Glory to Jesus Christ!** (*responded with: Glory forever!*) Slava Isusu Christu! (*Slava na viki!*)  
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, JUNE 25 #APOSTLESFAST**  
3<sup>rd</sup> Sunday after Pentecost  
Venerable Arsenii of Konevsk (1447)  
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**SUNDAY, JULY 2 #APOSTLESFAST**  
4<sup>th</sup> Sunday after Pentecost  
St. John Of Shanghai And San Francisco, The Wonderworker  
9:15 am Third Hour  
9:30 am Divine Liturgy  
Epistle: Romans 6:18-23  
Gospel: Matthew 8:5-13  
Tone 3; Liturgical Color: **Green**  
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**THURSDAY, JULY 6 #APOSTLESFAST**  
6:30 pm Feast Day Vespers

**FRIDAY, JULY 7**  
FEAST OF THE NATIVITY OF ST. JOHN THE BAPTIST  
9:30am Festal Divine Liturgy  
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**\*Mystery of Confession** – Father is available to hear Confessions after every service or by appointment.  
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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/](http://www.acrod.org/directories/cathedral/live/)  
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**\*Calendar** - Future Services are updated online at:  
[www.orthodoxpittsburgh.com/parish-calendar](http://www.orthodoxpittsburgh.com/parish-calendar)  
(Please see Fr. Dave if you want a printed copy)

**BULLETIN BOARD ANNOUNCEMENTS**

(Please have submissions to Fr. Dave by Wednesday)  
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**\*\*\* The Bob Pervuznik Sr. Memorial Golf Outing** will be hosted by St. John’s East Pittsburgh will be on **August 5**. For more information, please email [rpvuznik@gmail.com](mailto:rpvuznik@gmail.com)  
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**\*\*\* The Holy Apostles’ Fast (Peter and Paul Fast)**  
This is one of the four fasting seasons of the Orthodox Christian year that culminates with our celebration of Saints Peter & Paul on July 12th.

**Apostles Fast** by Fr. Ed Pehanich  
We are now in the middle of the Apostles’ Fast. While many ignore this fast it has a very important purpose for us. St. Leo the Great in the 5<sup>th</sup> century wrote:

*After the Feast of Pentecost, fasting is especially necessary to purify our thoughts to render us worthy to receive the gifts of the Holy Spirit.*

We engage in increased prayer and fasting in order to receive the gifts of the Holy Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, humility, self-control. Need these in your life? Work at increased prayer and fasting during these weeks.  
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**\*\*\* Holy Mystery of Confession** – A common practice in Orthodoxy is to go to Confession during each of the fasting periods. Fr Dave is available for Confession after every service or contact him to set up another time.  
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**\*\*\* Clergy “Swap”** – Over the summer, the Dean of Pittsburgh, Fr. Michael Zak, will visit the parishes in the Pittsburgh area. When he visits a parish, the “home” priest will serve that Sunday in Homestead. Here is the tentative schedule:  
June 25 – Monongahela July 16 – Allison Park  
July 2 – East Pittsburgh July 23 – Rankin  
July 9 – Ambridge

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

**\* Annual Parish Picnic** – The date for our Church Picnic HAS BEEN CHANGED due to a couple of conflicts that were realized. “The Cabin” in North Park is now booked for **Sunday, October 8** for our annual picnic. If you are in town, come on over!  
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**\*\*\* Congratulations!** to Nicole (Martellotti) and Dustin Hartman and their families on the birth of Kyah Mae born on June 14 (7 lb 8 oz and 19 in).  
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**\* Garden Blessing** – The time of year has come for getting your garden blessed. (*The format of the blessing is similar to our annual home blessing.*) Please contact Fr. Dave if you are interested.  
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**\*\* Summer Travels** – As we prepare for summer vacations and time away, please do not forget about our parish. We continue to function even when you are away. If possible, mail your regular offering in or ‘catch up’ when you return. It is all a part of stewardship!  
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**\* Church School Reorganization** – It seems early to think about our fall Church School program (as schools have just left out), but we are in the planning season! Please let Fr. Dave know if you would be willing to teach Church School this coming fall.  
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**\* Farmer's Market** – The Township of Hampton hosts a weekly Farmer’s Market each year in the Community Park at 3101 McCully Rd., Hampton, PA 15101 on **Wednesdays** from 3 - 7 pm beginning the first week of June and ends in mid October. *The Farmers Market is in search of local, acoustic musicians to perform at our family friendly market. If interested, please contact Bill Ryder at 412-486-0400.*  
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**\* Christmas in July Craft Market** - St. Nicholas (903 Ann Street, Homestead, PA 15120) will host a vendor and craft event on **Saturday, July 22** from 10 am to 2 pm. Café Nikoli will be open along with a bake sale, 50/50, and basket raffles.

**BULLETIN IS OFFERED:**  
In memory of +John Kailyar’s Birthday  
May his memory be eternal!  
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**\*\*\* Holy Transfiguration Monastery in Ellwood City** is our Community Outreach this month. Along with a monetary donation that we will collect throughout the month, they can use the items below. The deadline to bring things in is **Sunday, July 2**.

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|--|----------------------------|
| AA and AAA Batteries                               | Zip lock bags              |
| Match Books  | Canned fuzzy water         |
| Toilet paper                                       | Facial Tissues             |
| Paper towels                                       | Napkins                    |
| Tall kitchen trash bags                            | Black trash bags           |
| White plastic knives                               | White plastic spoons       |
| 10 or 12 oz. paper cups for cold drinks            |                            |
| Chlorox bathroom cleaner                           | 409 type cleaner           |
| Chlorox bleach cleaner                             | Simple green (gallon size) |
| Windex   | Dawn dish soap             |
| Tuna in water                                      | Salted mixed nuts          |
| Raisins  | Canola oil                 |
| Honey  | Cooking spray              |
| Coffee mate non dairy creamer powder (small sizes) |                            |
| HE Laundry detergent                               | Fabric softener            |
- Let Fr Dave know if you wish to deliver our items.  
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**\* 2023 Hampton Community Day Celebration** will be held on **Monday, July 3**. Festivities begin at 1:00 pm. This year's attractions will once again be held on the soccer fields at 3101 McCully Rd., Hampton, PA 15101. Some of the fun you have to look forward to is the return of the inflatable attractions and food vendors. The outdoor pool will also be open from 11:00 am - 4:00 pm (Community Day Pool Fees \$5 / \$8). This year’s band schedule is:  
1:30 - 2:30 - Pine Creek Community Band  
3:30 - 5:30 - No Bad JuJu  
7:30 - 9:30 - Brass Metropolis (A *Chicago* Tribute Band)  
The day will conclude with a spectacular fireworks display! Additional information is available at [www.hampton-pa.org](http://www.hampton-pa.org)

### COFFEE SOCIAL STEWARDS

Please sign up in the multi-purpose room or by contacting Fr. Dave

- \* July 1: Carol Lorenzi
- \* July 8: \_\_\_\_\_
- July 15: \_\_\_\_\_
- \* no meat within the Apostles' Fast

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### OUR STEWARDSHIP GIFTS TO GOD

Stewardship Offerings:	\$ 178
Candle Stewardship:	\$ 180
Envelope Stewardship:	\$ 545
<b>Total Collections:</b>	<b>\$ 903</b>
<b>Capital Improvement Fund:</b>	<b>\$ 40</b>

**Weekly Candle Intentions / Memorials** were offered last week by Nelson Family; Carol and Tom Lorenzi; Cindy Pavilonis; Kathy Schrmack; Tim Martin; Eleanor Sanger.

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The **Eternal Lamp** was offered last week by Tim Martin In Memory Of his father, +Lawrence and Godfather, +Clifford Enslin; by Cindy Pavilonis IMO her father, +Joseph Pavilonis; and by Carol Fuscko IMO departed from her family. May Their Memory Be Eternal! Vičnaya Pamyat!

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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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### THIRD HOUR READER

- July 1: \_\_\_\_\_
- July 8: \_\_\_\_\_
- July 15: \_\_\_\_\_

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### SUNDAY'S SCRIPTURE READINGS

*Epistle: Romans 5:1-10*

#### Results of Justification

**5** Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ. **2** Through him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God. **3** More than that, we rejoice in our sufferings, knowing that suffering produces endurance, **4** and endurance produces character, and character produces hope, **5** and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us.

**6** While we were still weak, at the right time Christ died for the ungodly. **7** Why, one will hardly die for a righteous man—though perhaps for a good man one will dare even to die. **8** But God shows his love for us in that while we were yet sinners Christ died for us. **9** Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God. **10** For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

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*Gospel: Matthew 6:22-33*

#### The Sound Eye

**22** "The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; **23** but if your eye is not sound, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

#### Serving Two Masters

**24** "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon.

#### Do Not Worry

**25** "Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? **26** Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly

Father feeds them. Are you not of more value than they? **27** And which of you by being anxious can add one cubit to his span of life? **28** And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; **29** yet I tell you, even Solomon in all his glory was not arrayed like one of these. **30** But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith? **31** Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' **32** For the Gentiles seek all these things; and your heavenly Father knows that you need them all. **33** But seek first his kingdom and his righteousness, and all these things shall be yours as well.

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### LIVING THE ORTHODOX FAITH

#### Genuine Piety: How to be a Pious Orthodox Christian Without Stoking the Flames of Pride

Many years ago I remember attending a Liturgy at a parish church and noticing a young man standing in the front of the temple, making profound bows, together with frequent, almost exaggerated signs of the cross. My first thought was that he must be a newly baptized Orthodox Christian. After embracing Orthodoxy, many people fall into the trap of exaggerated piety, having first become attracted to the externals of the faith. Coming out of religious traditions that have little in the way of externals, is it any wonder some among us would gravitate towards such outward piety?

Some converts become experts in canon law and liturgical rubrics, and number themselves among the super correct. Archbishop Averky of Jordanville (of blessed memory) said of converts, "they are like envelopes and have a tendency to come unglued." None of this is meant to diminish the importance of external piety, nor making the cross properly. Liturgical correctness has its place, and we should always avoid sloppiness in the way we make the sign of the cross. Nor is it necessary to stand in the back of the temple during services. What is important is that we be careful that our piety is not meant to be seen by others.

I once knew a monk who always stood in the back of his monastery's katholikon, avoiding any public display whatsoever. He told me the temptation to be seen as a pious and holy monk was too strong, so he made a decision to give others no opportunity to witness him in worship.

It should not be construed that I am suggesting everyone stand in the back of the church, less everyone be battling for those few spots on a crowded Sunday morning. What I am suggesting is that we remember that we are there for worship. If you become aware that your motives for standing in front of others during worship is an occasion for pride, by all means move to the back. It is the Lord Who should see us, and for Whom our pious external acts of worship should give honor. Externals are meant to be an aid to worship, bringing our bodies into conformity with the heart. For this to happen, we must guard the heart, making sure the externals are not temptations for pride.

The way to make sure our piety takes us deeply into true worship is to express these external acts of worship without great fanfare. Orthodox worship, expressed by standing before the icons, making the sign of the cross with care, and doing prostrations, instructs the heart in true worship. If we've established a true relationship with the Lord, and approach worship with a humble heart, that which is expressed in the temple, publicly, will be authentic.

Love in Christ, Abbot Tryphon

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### PRAYER CORNER

**For the Health of...** Kyah, Mary Jane, Jolin, Marianne, Melissa, Kellie, Carlene, David, Donna, George, Beverly, Kelly, Marie, 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...**  
Barbara Vasko (6/18), John Gaydos, Sr. (6/14)  
...May the Lord God grant them blessed repose where there is no pain sorrow or mourning. May they be Eternal in God's Memory!

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**VISIT OUR DIOCESE ON-LINE**  
Diocesan Website: [www.acrod.org](http://www.acrod.org)  
Camp Nazareth: [www.campnazareth.org](http://www.campnazareth.org)  
FB: [www.facebook.com/acroddioocese](https://www.facebook.com/acroddioocese)  
Twitter: [twitter.com/acrodnews](https://twitter.com/acrodnews)  
YouTube: [youtube.com/acroddioocese](https://youtube.com/acroddioocese)

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## LIVES OF THE SAINTS

### **THE VITAE/LIVES OF THE MONK ONUPHRIOS THE GREAT**

*Commemorated on June 25/12*

The Vitae/Lives of the Monk Onuphrios the Great and of other hermits of the IV Century, asceticising in the inner Thebaid wilderness in Egypt (among them were the Monk Timothy the Wilderness-Dweller, and the Monks John, Andrew, Herakleimon (Heraklamonos), Theophilos and others) – was written down by their contemporary and fellow monk of the Thebaid, the Monk Paphnutios.

One time the thought occurred to Saint Paphnutios to go off into the depths of the wilderness, in order to see for himself the fathers asceticising there and to hear from them, as to how they sought after salvation. He set out from his monastery and went into the wilderness. Over the span of four days the monk reached a cave and found in it the body of a long since dead elder. Having buried the hermit, the Monk Paphnutios went on further. After another four days he came across yet another cave and from the marks in the sand he realised, that the cave was inhabited. At sundown he saw an herd of buffalo and walking amidst them a man. This man was naked, but covered over literally as though by clothing by long hair. This was the Monk Timothy the Wilderness-Dweller. Catching sight of a fellow man, the Monk Timothy thought that he was seeing an apparition, and he began to pray. Saint Paphnutios finally convinced the hermit, that he was actually a live man and a fellow Christian. The Monk Timothy readied him a guest-place and related, that he had been already asceticising in the wilderness for 30 years, and this was the first he had seen of another man. In his youth, the Monk Timothy had lived in a common-life

monastery, but he was troubled by thoughts of being saved alone. The Monk Timothy left his monastery and went to live nearby a city, sustaining himself by the work of his own hands (he was a weaver). One time a woman came to him with an order and he fell into sin with her. Having come to his senses, the fallen monk went far off into the wilderness, where with patience he underwent tribulation and sickness as a merited chastisement from God. And when he was already at the point of dying from hunger, just then in a miraculous manner he received healing.

From that time the Monk Timothy had lived peacefully in complete solitude, eating dates from the trees, and quenching his thirst with water from a spring. The Monk Paphnutios besought the elder that he might remain with him in the wilderness. But he was told, that he would be unable to bear the demonic temptations which beset wilderness-dwellers, and instead he blessed him and supplied him on his way with dates and water.

Having rested up at the wilderness monastery, the Monk Paphnutios undertook a second journey into the depths of the wilderness. He went on for 17 days. His supply of bread and water was exhausted, and the Monk Paphnutios twice collapsed from weakness. An Angel strengthened him. On the 17th day the Monk Paphnutios reached an hilly place and sat down to rest. Here he caught sight of a man approaching him, from head to foot covered with white hair and with a belt of leaves about the loins. The sight of the elder frightened Saint Paphnutios, and he jumped up and fled off towards the hill. The elder sat down at the foot of the hill. And when, lifting his head, he caught sight of the Monk Paphnutios, he called out to him to come over. This was the great wilderness-dweller – the Monk Onuphrios. At the request of Saint Paphnutios, he told him about himself.

The Monk Onuphrios had lived in complete isolation in the wilds of the wilderness for 60 years. In his youth he had been raised at the Erita Thebaid monastery. Having learned from the elders about the hardships and lofty life of the wilderness-dwellers, to whom the Lord dispatched help through His Angels, the Monk Onuphrios blazed up in his spirit to copy their exploits. By night he secretly left the monastery and saw before himself a ray of light. Saint Onuphrios

became frightened and decided to go back, but the voice of his Guardian Angel urged him on upon his utmost path. In the depths of the wilderness the Monk Onuphrios came upon a wilderness dweller and he stayed with him to learn of the wilderness manner of life and the struggle with demonic temptations. When the elder was convinced, that Saint Onuphrios was strong enough in this terrible struggle, he then led him off to this bidden place of exploits and left him alone. Once a year the elder was wont to come to him, and after several years, having finally come to the Monk Onuphrios, he then died.

At the request of the Monk Paphnutios, the Monk Onuphrios told about his exploits and efforts and about how the Lord had cared for him: roundabout the cave where he lived, there grew a date-palm tree and a spring of pure water issued forth. Twelve different branches of the palm tree in succession bore fruit, and so the monk endured neither hunger nor thirst. The shade of the palm tree sheltered him from the noonday heat. An Angel brought the saint bread and each Saturday and Sunday communed him, as also with the other wilderness dwellers, with the Holy Mysteries.

The monks conversed until evening. At evening there appeared amidst the saints white bread, and they partook of it with water. The elders spent the night at prayer. After the singing of matins the Monk Paphnutios saw, that the face of the Monk Onuphrios had become transformed, which frightened him. Saint Onuphrios was saying: "God, Merciful to all, hath sent thee to me, so that thou might give burial to my body. On this present day I shalt finish my earthly course and pass over to life unending, in rest eternal, going to my Christ". The Monk Onuphrios bid Saint Paphnutios, that he should tell the account about him to his brother ascetics and to all Christians, for the sake of their salvation.

The Monk Paphnutios besought blessing to remain in the wilderness, but Saint Onuphrios said, that this was not the will of God, and he ordered him to return to the monastery and relate to everyone about the lives of the Thebaid Wilderness-Dwellers. Having then blessed the Monk Paphnutios and made farewell, Saint Onuphrios prayed long with tears, and then he lay down upon the earth, uttering his final

words: "Into Thine hands, my God, I commend my spirit", – and he died.

The Monk Paphnutios with weeping tore off a portion of his garb and with it wrapped the body of the great wilderness dweller, which he placed in the crevice of a large rock, and in the semblance of a grave, he covered it over with a multitude of small stones. Then he began to pray, whether it was that the Lord had decided he should stay til his life's end at the place of the exploits of the Monk Onuphrios. Suddenly the cave fell in, the palm tree withered, and the water spring dried up.

Realising that he had not been given the blessing to remain, the Monk Paphnutios set out on his return journey.

After 4 days the Monk Paphnutios reached a cave, where he met a wilderness dweller, who was there in the wilderness for more than 60 years. Except for the two other elders, with whom he asceticised, this wilderness dweller had seen no one in that time. Each week these three had gone on their solitary paths into the wilderness, and on Saturday and Sunday they gathered for psalmody. They ate the bread, which an Angel brought them. And since it was Saturday, they had gathered together. Having partaken of the bread from the Angel, they spent the whole night at prayer. In leaving, the Monk Paphnutios asked the names of the elders, but they said: "God, Who knoweth all, knoweth also our names. Remember us, that we be vouchsafed to see one another in God's habitations on high".

Continuing on his way, the Monk Paphnutios came upon an oasis, which impressed him with its beauty and abundance of fruit-bearing trees. And then the four youths inhabiting this place came to him from out of the wilderness. The youths told the Monk Paphnutios, that in their childhood they had lived in the city of Oxyrhynchus (Upper Thebaid) and they had studied together. They had been ardent with the desire to devote their lives to God. Making their plans to go off into the wilderness, the youths left the city and after several days journey they reached this wilderness area. A man radiant with light met them and led them to a wilderness elder. "We are living here six years already, – said the youths, – Our elder dwelt here one year and then he died. We live here at

present alone, we eat of the fruit of the trees, and we have water from a spring". The youths gave him their names: they were Saints John, Andrew, Heraklambonos (Herakleimon) and Theophilos. The youths asceticised separately from one another the whole week long, but on Saturday and Sunday they gathered at the oasis and offered up common prayer. On these days an Angel would appear and commune them with the Holy Mysteries. This time however, because of the Monk Paphnutios, they did not go off into the wilderness, but spent the whole week together at prayer. On the following Saturday and Sunday Saint Paphnutios together with the youths was granted to commune the Holy Mysteries from the hands of the Angel and to hear the words of utterance of the Angel: "Receive ye the Food Imperishable, the Bliss Unending and Life Eternal, the Body and Blood of the Lord Jesus Christ, our God".

The Monk Paphnutios made bold to ask of the Angel the permission to remain to the end of his days in the wilderness. The Angel answered, that God had decreed for him another path – to return to Egypt and to make report to all Christians about the life of the wilderness dwellers.

Having made his farewell of the youths, the Monk Paphnutios after three days journey reached the edge of the wilderness. Here he found a small skete monastery, and the brethren received him fondly. The Monk Paphnutios related everything, that he had learned about the holy fathers, whom he had encountered in the depths of the wilderness. The brethren wrote down in detail the account of the Monk Paphnutios and spread it about through other sketes and monasteries. The Monk Paphnutios gave thanks to God, Who had granted him to learn about the lofty lives of the hermits of the Thebaid wilderness, and he returned to his own monastery.

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**ONLINE BULLETIN BONUS**

**How to Properly Prepare for the Apostles Fast, and Whether a Modern Person Needs to Fast**  
[Metropolitan Onuphry \(Berezovsky\)](#)

*In this brief interview, His Beatitude Metropolitan Onuphry of Kiev and All Ukraine speaks on fasting, modern man, and role models.*

**—Your Beatitude, Pentecost ends the Paschal cycle. We start counting anew from this week. How does this period differ from the other cycles of the year?**

—The holy Church was born on [Pentecost](#), and after the feast it began to actively work and preach; similarly, after Pentecost, a new enumeration of every following Sunday begins in the Church’s liturgical year, in which are recalled, besides the mystery of the Resurrection, notable Gospel events or events from Christian history. For example, on the first Sunday, the [Synaxis of All Saints](#) is remembered, and on the second, [All Saints Who Shone Forth in the Russian Land](#), and so on.

**—The Apostles Fast begins today. Concerning fasting, you often hear that in our nervous age, fasting is just an additional stress. How is fasting useful for modern man?**

—After the universal flood, due to man’s infirmity, the Lord blessed meat; that is, people began to eat the flesh of animals and birds. But the former life expectancy of man was already gone. This shows us that fasting is not some kind of cruelty on the Lord’s part towards His creation. The Lord wants us to return, through fasting, to the former order of this beautiful dispensation that man had in Paradise. In other words, fasting is not a stress for man, but a means that relieves stress.

**—What is the proper way to prepare for a fast? What can we do during a fast, and what can we not do?**

—In the fasts we limit ourselves, firstly from non-fasting food. Vegetation is natural for man and the most beneficial to his health. When people are seriously ill, or when old age sets in, even doctors don’t recommend eating heavy meats. They’re better for young people, for those who have strong bodies, and for those doing hard physical labor. And the holy Church, knowing what is good for man, advises to abstain from meat products during Great Lent to restore harmony to our body and that natural order that God established in every man. When we fast, our bodies restructure themselves. If someone always eats meat, it might be hard for him to live just on vegetation at first. But this is a positive reaction, and after a while, everything is restored, and he will feel

fine. If someone who has smoked for a long time is forced to quit, he starts to have psychoses and some unpleasant changes in his body. But that doesn’t mean he needs to smoke in such a malaise—it’s just a positive reaction to his healing.

**—What can happen to someone who doesn’t fast?**

—Someone who fasts has personal experience of overcoming various difficulties and temptations in life, but someone who doesn’t fast is deprived of such experience. I wish that we would all be enriched by the experience of spiritual struggle, through which we travel to spiritual perfection. This is what the holy Church calls us to today through the blessing of the Apostles Fast. It should also be remembered that when a person joins in the bodily and spiritual fast, then an especially intensive spiritual development begins, ascending from degree to degree, or, as the holy Church says, spiritual perfection, which begins on Earth and continues eternally in the Heavenly life.

**—And a final, personal question. Do you have a role model?**

—All of us Christians try to emulate our Savior and Creator; after all, everyone has God within Himself: As soon as a man is born, the Godhead already sanctifies and fills him. Some saints had the opportunity to see God even with their own eyes; they were filled inside with Divine light, which expanded their hearts and souls until they could see God Himself. However, there were few such people to whom the Lord Himself appeared. Among them was [St. Silouan the Athonite](#). When the Lord was somewhat distant from him, St. Silouan suffered greatly because he no longer saw Christ during prayer, which was infinitely more difficult for him then. St. Silouan is a role model, for he shows us how we must draw nearer to Christ even in this earthly life through labors and prayer. Another example of holiness, very beneficial for modern man, is [St. Mary of Egypt](#), who through labors and prayer turned from a great sinner into a great saint. We are not capable of such *podvigs*, but we must know that when a person gradually, from fast to fast, from fasting day to fasting day, tries to abstain, to keep himself within the bounds of the Divine law, he also comes to his own measure of perfection, and is granted mercy from God

both here, on Earth, and in Heaven—in the eternal Kingdom.

[Metropolitan Onuphry \(Berezovsky\)](#)

Translated by Jesse Dominick

[Pravlife.org](#)

6/4/2018

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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								
	15%	12%	10%	9%	8%	7%	6%	5%	4%	3%	2%	1%	
\$200	\$30	\$24	\$20	\$18	\$16	\$14	\$12	\$10	\$8	\$6	\$4	\$2	
\$300	\$45	\$36	\$30	\$27	\$24	\$21	\$18	\$15	\$12	\$9	\$6	\$3	
\$400	\$60	\$48	\$40	\$36	\$32	\$28	\$24	\$20	\$16	\$12	\$8	\$4	
\$500	\$75	\$60	\$50	\$45	\$40	\$35	\$30	\$25	\$20	\$15	\$10	\$5	
\$600	\$90	\$72	\$60	\$54	\$48	\$42	\$36	\$30	\$24	\$18	\$12	\$6	
\$700	\$105	\$84	\$70	\$63	\$56	\$49	\$42	\$35	\$28	\$21	\$14	\$7	
\$800	\$120	\$96	\$80	\$72	\$64	\$56	\$48	\$40	\$32	\$24	\$16	\$8	
\$900	\$135	\$108	\$90	\$81	\$72	\$63	\$54	\$45	\$36	\$27	\$18	\$9	
\$1,000	\$150	\$120	\$100	\$90	\$80	\$70	\$60	\$50	\$40	\$30	\$20	\$10	
\$1,100	\$165	\$132	\$110	\$99	\$88	\$77	\$66	\$55	\$44	\$33	\$22	\$11	
\$2,000	\$300	\$240	\$200	\$180	\$160	\$140	\$120	\$100	\$80	\$60	\$40	\$20	
\$3,000	\$450	\$360	\$300	\$270	\$240	\$210	\$180	\$150	\$120	\$90	\$60	\$30	

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

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**Speaking With Your Priest** - Please know you can call me anytime if there is something troubling you. It is not a sign of weakness to share something that may be heavy on your heart or mind. As a priest and Father to our parish, I am here for you. Please call if you need someone to listen or to pray with you. Every heart has a cross and you do not need to carry it alone. Please also call if you have an idea for the growth of our parish. I am praying for you and am grateful for your prayers. With love in Christ, Fr. Dave

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**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 (2<sup>nd</sup> 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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**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.

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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 Schmack, (the 4<sup>th</sup> and 5<sup>th</sup> positions are vacant)

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### MONTHLY COMMUNITY OUTREACH

#### Holy Transfiguration Monastery in Ellwood City

is our Community Outreach this month. Along with a monetary donation that we will collect throughout the month, this is last year’s list that they requested assistance with:

- ✓ AA and AAA Batteries
- ✓ Match Books
- ✓ Zip lock bags
- ✓ Canned fuzzy water
- ✓ Tuna in water
- ✓ Toilet paper
- ✓ Facial Tissues
- ✓ Paper towels
- ✓ Napkins
- ✓ Tall white kitchen trash bags
- ✓ Black trash bags
- ✓ White plastic knives
- ✓ White plastic spoons
- ✓ 10 or 12 oz. paper cups for cold drinks
- ✓ Chlorox bathroom cleaner
- ✓ 409 type cleaner
- ✓ Chlorox bleach cleaner
- ✓ Simple green (gallon size)
- ✓ Windex
- ✓ Dawn dish soap
- ✓ Salted mixed nuts
- ✓ Raisins
- ✓ Coffee mate non dairy creamer powder (small sizes)
- ✓ HE Laundry detergent
- ✓ Fabric softener
- ✓ Canola oil
- ✓ Honey
- ✓ Cooking spray

Fr. Dave will update this list if changes are requested

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### JUNE SCHEDULE OF SERVICES

**SATURDAY, JUNE 3 ALL-SOULS (Zadušna Subota)**

9:30am Divine Liturgy & Panachida (4<sup>th</sup> of 5)

**SUNDAY, JUNE 4 FEAST OF PENTECOST, THE DESCENT OF THE HOLY SPIRIT; “RUSALJA”**

9:15 – Icon procession and Litiya Prayers

9:30 am Divine Liturgy

Kneeling Prayers of Pentecost following Liturgy

*A FAST FREE WEEK*

**MONDAY, JUNE 5**

DAY OF THE HOLY SPIRIT

9:30 am Divine Liturgy with Gospel Procession

**WEDNESDAY, JUNE 7**

FEAST OF THE 3<sup>RD</sup> FINDING OF THE HEAD OF ST JOHN

6:30 pm Akathist to St John

**SUNDAY, JUNE 11**

Sunday of All Saints

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

**MONDAY, JUNE 12 #APOSTLESFAST**

APOSTLES’ (PETER AND PAUL) FAST BEGINS

**WEDNESDAY, JUNE 14 #APOSTLESFAST**

6:30 pm Akathist to Saints Peter and Paul

**SATURDAY, JUNE 17 ALL-SOULS (Zadušna Subota)**

9:30am Divine Liturgy & Panachida (5<sup>th</sup> of 5)

11 am – 1 pm Confessions Heard

**SUNDAY, JUNE 18 #APOSTLESFAST**

Sunday of Regional Saints (American and Rusyn)

FATHER’S DAY

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

Youth Sunday

Panachida for departed Fathers and Godfathers

**DATE CHANGE TUESDAY, JUNE 20 #APOSTLESFAST**

6:30 pm Akathist to Saints Peter and Paul

**SUNDAY, JUNE 25 #APOSTLESFAST**

9:15 am Third Hour; 9:30 am Reader’s Service

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### FEAST DAY FEATURES OF THE MONTH

**Pentecost (also called Trinity Day or Descent of the Holy Spirit)**

The Orthodox Church sees Pentecost as the final fulfillment of the mission of Jesus Christ and the first beginning of the messianic age of the Kingdom of God, mystically present in His Church. It is traditionally called the beginning of the One Holy Catholic and Apostolic Church.

Besides celebrating the coming of the Holy Spirit, the feast also celebrates the full revelation of the divine Trinity, Father, Son, and Holy Spirit. Hymns of the Church, celebrate the sign of the final act of God's self-disclosure to the world of His creation.

To Orthodox Christians, the feast of Pentecost is not just a celebration of an event in history. It also is a celebration of their membership in the Church. They have lived Pentecost and received "the seal of the gift of the Holy Spirit" in the sacrament of chrismation.

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**The Third Discovery Of The Venerable Head Of The Holy Prophet, Fore-Runner And Baptist Of The Lord John**

Commemorated on June 7 / May 25

The Third Discovery of the Venerable Head of the Holy Prophet, Fore-Runner and Baptist of the Lord John occurred in about the year 850 (the account about the First and Second Discoveries is located under 24 February). During the time of unrest at Constantinople connected with the exile of Sainted John Chrysostom (Comm. 13 November), the head of Saint John the Fore-Runner was found in the city of Emesia. It was transferred from there during the time of Saracen raids (about 820-820) to Komana and there – during a period of iconoclast persecution, it was hidden in the ground. When the veneration of icons was restored, Patriarch Ignatios (847-857) during the time of prayer at night was shown in a vision the place, where the head of Saint John the Fore-Runner was concealed. The hierarch communicated this to the emperor, who dispatched a delegation to Komana, and there the head was found a third time at the place decreed by the patriarch in about the year 850. Afterwards the head was again transferred to Constantinople, and here on 25 May it was placed in a church at the court. Part of the head is located at Athos. In memory of the Third Discovery of the Head of the Baptist of the Lord John, the celebration is on 25 May.



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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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**Return to Kneeling in Prayer** – At the Vespers service Sunday evening on Pentecost, the kneeling prayers are recited. (*We started them this morning after the Divine Liturgy.*) The Orthodox community now returns to kneeling in prayer (*except on Sundays*) and reciting *O Heavenly King*.

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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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**June Namedays:**

Tristan Bowser - St. Dunstan (6/1)

Dustin Brozell – St. Dunstan (6/1)

Eleanor Sanger – St. Helen (6/3)

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

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**June Birthdays:**

June Sefscik (6/1), Penelope Maruscak (6/5), Pañi Eleni Stagon (6/5), Lindsay (Winkler) Sikora (6/6), Maverick Torchia (6/6), Justin Winkler (6/7), Gina Fall (6/8), Christina (Brancho) Chow (6/12), Makaela Kirish (6/12), Fr. Nicholas Mihaly (6/13), Kylee Winkler (6/14), John Fucsko (6/15), Rebecca Zak (6/15), Julia Lanick (6/16), Aaron Zak (6/16), Katherine Chow (6/20), Donna (Lanick) Staub (6/20), Pañi Melissa Chendorain (6/20), Mary Jane Hudak (6/23), Margaret Spirnak (6/24), Pañi Marianna Bannon (6/25), Nicole Maruscak (6/27), Ryan Dzacony (6/28), *Father’s niece*, Aislinn Verbanick (6/28), Fr. Paul Abernathy (6/29), Colton Gavulich (6/29), John Radick (6/29), Elizabeth Radomsky (6/29), Fr Miles Zdinak (6/29) *...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...** Andrew and Maria, Francis & Alexandra...*through the prayers of Sts. Adrian & Natalia and all Holy Martyrs.*

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**June Anniversaries:**

Adam & Jean Zak (6/2/12)

Stephen & Jennifer Brancho (6/6/09)

*Father’s Parents*, Dave & Andrea Urban (6/16/68)

John & Sarah Fucsko (6/18/11)

Danielle & Shane Yakemawiz (6/26/12)

*...through the prayers of St. Nicholas Planas*

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**For Pregnant Mothers...** Hailey (*due in September*), Lauren (*December*)...*through the prayers of St. Anna, the mother of the Theotokos, and St. Irene Chrysovalantou.*

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**For those serving in the Armed Forces & Civil Authorities...** Thomas R. Dzacovsky *...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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## The Jesus Prayer

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

*(Repeat until your heart is calm...)*

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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.

### **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.



### **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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