

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, JULY 2 #APOSTLESFAST

4th Sunday after Pentecost

St. John The Wonderworker Of Shanghai And San Francisco

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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SUNDAY, JULY 9 #APOSTLESFAST

5th Sunday after Pentecost

Venerable David of Solunea (Thessalonika) (540)

9:15 am Third Hour

9:30 am Reader’s Service

Epistle: Romans10:1-10; Gospel: Matthew 8:28-9:1

Tone 4; Liturgical Color: **Green**

TUESDAY, JULY 11 #APOSTLESFAST

6:30 pm Feast Day Vespers

WEDNESDAY, JULY 12

FEAST OF SAINTS PETER AND PAUL

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/

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SUNDAY’S SCRIPTURE READINGS

Epistle: Romans 6:18-23

¹⁸and, having been set free from sin, have become slaves of righteousness. ¹⁹I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification.

²⁰When you were slaves of sin, you were free in regard to righteousness. ²¹But then what return did you get from the things of which you are now ashamed? The end of those things is death. ²²But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. ²³For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

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Gospel: Matthew 8:5-13

Jesus Heals a Centurion’s Servant

⁵As he entered Caper’na-um, a centurion came forward to him, beseeching him ⁶and saying, “Lord, my servant is lying paralyzed at home, in terrible distress.” ⁷And he said to him, “I will come and heal him.” ⁸But the centurion answered him, “Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. ⁹For I am a man under authority, with soldiers under me; and I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my slave, ‘Do this,’ and he does it.” ¹⁰When Jesus heard him, he marveled, and said to those who followed him, “Truly, I say to you, not even in Israel have I found such faith. ¹¹I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, ¹²while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth.” ¹³And to the centurion Jesus said, “Go; be it done for you as you have believed.” And the servant was healed at that very moment.

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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!

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

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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.

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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:

July 9 – Ambridge July 16 – Allison Park

July 23 –Rankin

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***** Thank You!** to everyone who brought in or gave donations last month for **Holy Transfiguration Monastery in Ellwood City**, our Community Outreach for the month of June. If anyone would like to deliver the donations, please let Fr Dave or Larry know. Glory to God for all things!

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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.

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OUR STEWARDSHIP GIFTS TO GOD

Stewardship Offerings:	\$ 84
Candle Stewardship:	\$ 40
Envelope Stewardship:	\$ 170
Community Outreach:	\$ 105
Total Collections:	\$ 399

Weekly Candle Intentions / Memorials were offered last week by Nelson Family; Tim Martin; Mary Jane Hudak; Cindy Pavilonis

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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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**** 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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***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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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!

LIVES OF THE SAINTS

ST. JOHN OF SHANGHAI AND SAN FRANCISCO THE WONDERWORKER

Commemorated July 2 / June 19

Archbishop John was born on June 4, 1896 in Kharkov province, to the pious aristocrats Boris and Glafira Maximovitch; at baptism he was given the name Michael. Even in childhood Michael displayed a certain striving toward holiness, similar to that displayed by his distant relative, the renowned Siberian missionary Holy Hierarch John of Tobolsk, who was glorified by God through his working of miracles and the witness of his incorrupt relics. Michael was a sickly child with a poor appetite. He would take his toy soldiers and make them into monks, and the fortresses into monasteries. The Sviatogorsk Monastery, not far from the Maximovitch estate, provided the impetus for young Michael to take a seriously contemplative attitude toward life. Under the influence of the youth Michael, his governess converted to Orthodoxy.

In 1914, Michael completed the Poltava Military Academy, and entered the Kharkov Imperial University school of law. He was an excellent student, although he devoted part of his time to studying saints' lives and other religious literature.

In the religious life of Kharkov, the young Michael was provided with the first step along the path of piety. In the crypt under the Kharkov cathedral church lay the relics of the Miracle-Worker Archbishop Melety Leontovitch, who spent his nights standing, with arms uplifted in prayer. Michael came to love this saint, and began to emulate his podvig [spiritual struggle] by staying awake all night. Thus, gradually, young Michael began to develop the desire to dedicate himself fully to God, and as a concomitant, began to manifest exalted spiritual qualities: abstinence and strictness toward himself, profound humility, and compassion for the suffering.

Even before his departure from Russia, young Michael made the acquaintance of the Most-blessed Metropolitan Anthony (Khrapovistky), founder of the Russian Church Abroad. At the close of the civil war, Michael and his entire family emigrated to Yugoslavia, where he enrolled in the Department of

Theology of Belgrade University, from which he graduated in 1925. Metropolitan Anthony came to greatly love Michael, and kept the youth near him. In 1926, Metropolitan Anthony tonsured Michael to the monastic rank with the name John (after St. John, Metropolitan of Tobolsk), and soon thereafter ordained him a hierodeacon. On the Feast of the Entry of the Most-holy Theotokos into the Temple, monk John became a hieromonk. In 1929 he began to teach at the Serbian high school, and soon, with his capacity for inspiring lofty Christian ideals in his students, won their love.

As a hieromonk, John continued to practice the podvig of strict asceticism, to which he joined a podvig of all-night prayer, a podvig beyond the capacity of most people. It was during this time that, at the request of local Greeks and Macedonians, he began to serve in Greek for them. Like Holy Righteous John of Kronstadt, Vladyka served the Liturgy daily, acquiring thereby great spiritual strength, and having fanned within him the flame of love for God and for men. Hieromonk John began to visit hospitals and to search out the sick, those in need of prayer, consolation, and Communion. Inasmuch as Hieromonk John's renown was constantly growing, the bishops abroad resolved to elevate him to the episcopate. Wishing to decline such a lofty calling, Hieromonk John emphasized the fact that he had a speech impediment; the bishops remained unmoved, pointing out to him that the Prophet Moses had also had a speech impediment.

Hieromonk John's consecration, and his assignment to the Diocese of Shanghai, China, took place in May 1934. The newly-consecrated Vladyka arrived in Shanghai at the end of November, and immediately made efforts to restore church unity. He established ties with the local Orthodox Serbs, Greeks, and Ukrainians. At the same time, he began the work of erecting a huge cathedral church dedicated to Surety of Sinners Icon of the Mother of God, as well as a three-storey parish house and bell tower. Gifted with boundless energy, Vladyka John served as the inspiration for the building of churches, hospitals, and orphanages, and played an active part in many benevolent undertakings in Russian Shanghai.

But despite such frenetic activities, Vladyka John continued to live as if in another world. In order to avoid secular glory and human praise, he from time to time pretended to act the fool. He remained in constant prayer, and if he did not serve in the church, then he would read the daily cycle of services himself. Often Vladyka would walk barefoot, even on the coldest of days. He would eat once a day, and during the fasts of the church would eat nothing but prosphoras. Each morning, to quicken his spirit, he would pour cold water over himself. He did not make social visits, but those in need of help he would visit, at unpredictable times and in bad weather. He would visit those he knew to be sick on a daily basis, taking with him the Holy Gifts. He possessed the gift of clairvoyance, and the gift of powerful prayer. There is documented a multitude of instances in which miraculous help came through the prayers of Vladyka John.

In 1939, a certain parishioner, beset by a number of tribulations, began to lose her faith. Once, upon entering the Church while Vladyka was serving, she witnessed a flame, shaped like a large tulip, descend into the Chalice during the consecration of the Holy Gifts. After seeing this miracle, her faith returned to her, and she repented of her faint-heartedness.

It once happened that as the result of constantly being on his feet, Vladyka's leg became very swollen, and the physicians, fearing the possibility of gangrene, prescribed that he be hospitalized. After much pleading with him, they succeeded in talking Vladyka into entering the Russian Hospital. But he did not remain there long. The same evening, he secretly left and went to the cathedral, where he served the All-night vigil. By the next day, the swelling had completely gone.

Vladyka used to visit prisons, and he served the Liturgy for those under St. John of Shanghai and San Francisco, Mural, NW side of our cathedral arrest. Often, upon seeing Vladyka, the spiritually ill would become calm, and would piously receive Communion. Once, Vladyka John was asked to commune a dying patient at the Russian Hospital in Shanghai. On that occasion, Vladyka took a priest along with him. Upon their arrival, he noticed a gregarious young man of about 20, playing a

harmonica. The lad was to be discharged the following day. Vladyka John called to him and said: "I want to give you Communion right now." The young man immediately confessed his sins and received Communion. The astonished priest asked Vladyka why he had tarried with an apparently healthy young man instead of going to the one who was dying. Vladyka answered: "He will die tonight, and the other one, who is seriously ill, will live for many years." And so it came to pass.

An enormous feat of charity was Vladyka's building in Shanghai of an orphanage to serve orphans and needy children. At first, there were only 8 orphans living there, but over the years, the orphanage gave shelter to hundreds of children, with an overall total of 1,500. Vladyka himself gathered up ailing and starving children from the streets of the Shanghai slums.

It once happened that during the war, there was not enough food in the orphanage to feed the children. Vladyka prayed all night, and in the morning, the doorbell rang. The representative of some charitable organization had brought a substantial donation to the orphanage. During the Japanese occupation, Vladyka declared himself to be the temporary head of the Russian colony, and showed great courage in defending Russians before the occupying Japanese powers.

In Shanghai, there was a voice teacher named Anna Petrovna Lushnikova who taught Vladyka proper breathing and enunciation, thereby improving his diction. At the end of each lesson, Vladyka paid her \$20.00. During the war, in 1945, she was gravely wounded, and happened to be in a French hospital. Sensing that she might die during the night, Anna Petrovna begged the nurses to call Vladyka John, so that he might give her Communion. Because, as the result of war-time conditions the hospital was locked up at night, the nurses refused. On that stormy night, Anna Petrovna was beside herself, and kept calling upon Vladyka. Suddenly, about 11:00 PM, Vladyka appeared in the ward. Unable to believe her eyes, Anna Petrovna asked Vladyka whether she was dreaming or whether he had actually come to her. Vladyka smiled, prayed, and administered Holy Communion. Afterwards, she calmed down and slept.

The next morning she felt healed. As the hospital had been tightly secured, no one believed Anna Petrovna's report that Vladyka had visited her during the night. However, a patient in a neighboring bed confirmed that she had also seen Vladyka. The greatest surprise was the discovery of a \$20 bill under Anna Petrovna's pillow. In this way, Vladyka left material evidence of his visit.

Archpriest George Larin, who had been an altar boy of Vladyka's in Shanghai, relates: "Despite Vladyka's strictness, all of the altar boys loved him very much. To me, Vladyka was an ideal, one which I wanted to emulate in every way. Thus, during Great Lent, I would not sleep in bed, and instead lay on the floor. I would not eat my usual meals with the family, but instead would partake of bread and water in solitude...My parents became worried and took me to Vladyka. Hearing them out, the prelate asked the guard to go to the store and bring a sausage. In response to my tearful cries that I did not wish to violate Lent, the wise prelate admonished me to eat the sausage and to always remember that obedience to parents is more important than personal accomplishment. "How then should I proceed, Vladyka?" I asked, hoping nonetheless to "especially" apply myself. "Go to church as you always did, and at home, do what your mother and father ask." I remember how grieved I was that Vladyka did not assign to me some "special" deeds to accomplish."

With the coming of the Communists to power, the Russians in China were once again forced to flee, most through the Philippine Islands. In 1949, approximately 15,000 refugees from the Chinese mainland were living in a camp on the island of Tubabao. Every night, he made a circuit of the island, and by his prayers and the sign of the Cross, protected the island from the seasonal typhoons, something acknowledged by the Filipinos themselves. By the lobbying efforts of Vladyka in Washington, a law regarding Russian refugees was amended, with the result that many Russians were permitted to enter the United States. It was during this trip to Washington in 1949, that on September 11th, the Feastday of the Beheading of St. John the Forerunner, Vladyka founded our parish.

In 1951, Vladyka was appointed to head the

Diocese of Western Europe, with his cathedra in Paris. Vladyka expended great efforts to unite to the Church Abroad parishes of the French Orthodox Church, and he helped establish the Orthodox Church of Holland. Vladyka turned his attention to the existence of local saints who had lived in antiquity but who were heretofore unknown to the Orthodox Church. At his initiative, the Synod passed a resolution with respect to veneration of a host of saints who had lived in the West prior to the schism of 1054. Vladyka was constantly travelling across Europe, and he sometimes would celebrate the Divine Liturgy in Dutch, in French; later he also served in English. Many revered him as an unmercenary-healer.

E.G. Tchhertkoff reminisces about the time during which Vladyka was in Western Europe: "On several occasions, I visited Vladyka while he was living in the Cadet Corps building near Parish. He occupied a small cell on the top floor. In the cell, there was a table, an armchair and several chairs, and in the corner, icons and a lectern with books upon it. There was no bed in the cell, as Vladyka did not lie down to sleep, but rather prayed while leaning on a staff topped with a cross-bar. Sometimes he prayed on his knees. It was likely that when he prostrated himself, he would fall asleep for a little while in that position on the floor. That is how he brought himself to exhaustion! Sometimes during our conversation, he appeared to doze. But whenever I stopped talking, he would immediately say, "Continue, I hear you!"

"Whenever he did not serve, but remained home, he usually walked barefoot (to mortify the flesh) even on during the hardest frosts. He would be walking barefoot in the cold, along the rocky road from the military school, which was on a hill inside a park, to the church at the gate. Once he happened to injure his foot. The doctors were unable to heal it, and they feared the possibility of sepsis. They were forced to hospitalize Vladyka, but he refused to lie down in the bed. However, at the urging of the administration, Vladyka finally acceded, and lay down in the bed, but only after placing a boot under himself to make himself uncomfortable. The French hospital nurses said "You have brought us a saint!" Each morning, a priest would come to serve a Liturgy, and Vladyka would receive Communion."

"Since for a long time our church did not have a permanent priest, once a priest from another parish came to us to celebrate Vespers. The whole service lasted only 45 minutes (usually it takes 2 and a half hours)! We were horrified! So many parts of Vespers were skipped that we decided to tell about this to Vladika. We hopped that he will influence the priest to follow the established order of Orthodox services. But Vladika pleasantly smiling said to us: 'How difficult is to please you people. I celebrate too long and he too short!' With such kindness and meekness he taught us not to judge."

Vladika's reputation for holiness, too, spread among the non-Orthodox as well as the Orthodox population. In one of the Catholic churches of Paris, a priest strove to inspire his young people with these words: "You demand proofs, you say that now there are neither miracles nor saints. Why should I give you theoretical proofs, when today there walks in the streets of Paris a Saint - Saint Jean Nus Pieds (Saint John the Barefoot)." Many people testify to the miracles worked by the prayers of Archbishop John in Western Europe.

V. D. recounts: "Many were aware that it was not necessary to ask Vladika to visit someone. The Lord Himself inspired him where and to whom to go. Vladika John was known to many in the French hospitals and was admitted therein at any time. Besides, Vladika unerringly directed himself where he was needed. My brother, when wounded in the head, was taken to the hospital. The x-ray revealed a large fracture of the skull. His eyes swelled and became sanguinous; he was in critical condition. Vladika, who did not know my brother, somehow found him in the hospital, prayed over him and gave him communion. When my brother underwent a follow up of head x-rays, there was no fracture to be found. My brother recuperated very fast. The doctor was dumbfounded!"

Vladyka John's Final Years

The Beatitudes contained in the Gospel are sequentially linked to one another, and conclude with a reward for enduring abuse and persecution for the sake of the Truth. Toward the end of his days, the time came for Vladyka John to endure many sorrows. These reached him while he was yet in Brussels.

From his spiritual children in San Francisco, he heard the sad news that dissension had appeared in their cathedral. At this time, Vladyka John's long-time friend Archbishop Tikhon of San Francisco, had retired. In his absence, the building of the cathedral was brought to a halt, and bickering paralyzed the community. In response to persistent requests by thousands of Russian parishioners in San Francisco, the Synod appointed Archbishop John to the San Francisco cathedra, so that peace might be restored and the construction of the cathedral completed.

Vladyka arrived in San Francisco, that eternally foggy city of the far West, in the Fall of 1962. Under Vladyka's direction, peace was restored, the majestic cathedral in honor of the "Joy to all Who Sorrow" Mother of God was erected and decorated with gold cupolas.

But things were not easy for Vladyka. He was forced to meekly and silently endure a great deal. He even had to appear in public court to answer absurd charges of financial irregularities by the Parish Council. All the truth triumphed, Vladyka's last years were filled with the bitterness of slander and persecution. Accounts of several instances of Vladyka's miraculous assistance during this final period have come down to us. We will cite just a few stories.

Anna Hodyriva recounts: "My sister Xenia Yarovoy, who lived in Los Angeles, suffered for a long time with a painful hand. She sought physicians, tried home remedies, yet nothing helped. She finally decided to turn to Vladika John and wrote to him in San Francisco. Some time went by and the hand was healed. Xenia began to forget about the previous pain in her hand. On one occasion, when she visited San Francisco, she went to the Cathedral for services. At the end of the service Vladika John held the cross to be kissed. On seeing my sister he asked: 'How is your hand?' Vladika saw my sister for the first time! How then did he recognize her and know that it was she who had a painful hand?"

Anna S. recalls: "My sister Musia and I got into an accident. A drunken young man was traveling towards us. He struck with great force the door on the side where my sister was sitting. The ambulance was called and she was taken to the hospital. Her

condition was very serious — a lung was punctured and a rib broken, which caused her great pain. Her eyes were invisible in her swollen face. When Vladika visited her, she lifted her eyelid with her finger and upon seeing him took his hand and kissed it. She could not speak since she had a tracheotomy, but tears of joy flowed from her eyes. After that Vladika visited her several times and she began to get better. Once Vladika entered the ward and announced: 'Musia is feeling very poorly now.' He then went to her and, closing the drape around her bed, he prayed for a long time. During his prayer we were approached by two physicians and I asked them how serious was my sister's condition and if I should summon her daughter from Canada? (we kept from the daughter the fact that her mother was in an accident). The physicians answered: 'To call or not to call the family is your problem — we cannot guarantee that she will survive until the morning.' Thank God that she not only survived that night, but was completely cured and returned to Canada ... My family and I believe that Musia was saved by the prayers of Vladika John."

Vladika's life was governed by the standards of the spiritual life, and if this upset the routine order of things it was in order to jolt people out of their spiritual inertia and remind them that there is a higher judgment than the world's. A remarkable incident from Vladika's years in San Francisco (1963) illustrates several aspects of his holiness: his spiritual boldness based on absolute faith; his ability to see the future and to overcome by his spiritual sight the bounds of space; and the power of his prayer, which beyond all doubt worked miracles.

Our parishioner, Mr. L.A. Liu recalls, "In San Francisco, my husband, who had been in an automobile accident, was extremely ill. He had lost his equilibrium, and suffered greatly. At that time Vladika was enduring a multitude of troubles. Knowing the power of Vladika's prayers, I thought to myself: If I ask Vladika to visit my husband, he will recover. However, knowing that Vladika was so busy, I was hesitant to invite him. Two days passed, and suddenly in came Vladika, accompanied by his driver, Mr. B.M. Troyan. Vladika was with us for only 5 minutes, but I began to believe that my

husband would recover. After Vladika's visit, he endured a crisis, then began to improve. I later saw Mr. Troyan at a Church gathering. He told me that as he was driving Vladika to the airport, suddenly Vladika said to him "Let's go now to the Liu's." He had protested that they would be late for the plane. Vladika said, "Can you take a man's life upon yourself?" He had no choice, and drove Vladika to our home. As it turned out, Vladika did not miss his flight, for it was delayed."

Several people have asserted that Vladika John know of the time and place of his death. On June 19, 1966 (old style calendar), Vladika accompanied the Miraculous Kursk-Root Icon to Seattle, there celebrated the Divine Liturgy, and then spent 3 hours alone in the altar with the Icon. With the Icon, he visited his spiritual children who lived near the cathedral, and, then, proceeded to the room in the parish house where he was staying. Acolytes sat Vladika down in the chair, and saw that he was already dying. Thus did Vladika give up his soul to God before the Miraculous Icon of the Mother of God of the Sign.

Metropolitan Philaret was the principal celebrant of Vladika's funeral service. For six days, Vladika lay in his coffin, and despite the heat, no smell of corruption was evident, and his hand remained soft. Vladika rests in a crypt chapel of the San Francisco Cathedral. In 1994, a special commission for the glorification of Vladika John discovered that his relics were incorrupt. On July 2 (new style calendar) of that same year, the blessed founder of our parish was glorified as one of the Holy Worthy Ones of God.

Soon after his repose, a new chapter began in the story of this holy man. Just as St. Seraphim of Sarov told his spiritual children to regard him as living after his death, and to come to his grave and tell him what was in their hearts, so our Vladika also has proved to be hearing those who revere his memory. Soon after his death a one-time student of his, Fr. Amvrosy P., saw one night a dream or a vision: Vladika, clad in Easter vestments, full of light and shining, was censuring the cathedral and joyfully uttered to him just one word while blessing him: "happy."

As during his life time, Vladika continues to be very active in helping those who need him. Here are

just two of the thousands of cases of Vladika's miracles. Victor Boyton, who witnessed the healing of his friend by Vladika John, recounts: "The miracle occurred after I had received the copyright to the English publication of Orthodox Life from Jordanville, N.Y., which included photos of Vladika John. I had a friend, a Moslem from Russia, who was suffering from cancer of the blood and was losing his sight. The doctors concurred that in three months time he would be blind. Placing the picture of Vladika John by my vigil light, I began to pray daily for my friend. After a short period of time my friend was healed from the blood cancer and began to see normally. The eye doctors were amazed at this occurrence. From then on, my friend has lead a normal life and reads without impediment."

The archpriest Stephan Pavlenko recollects: "My brother Paul, although not in the military, lived for some years in Vietnam. There he sought children who were wounded or orphaned due to the then continuing war. He placed them either in orphanages or hospitals. Thus he became close with his future wife, a certain Vietnamese Kim En who was also involved with helping the unfortunate children. My brother introduced Kim to the Christian faith and to the lives of many of God's Saints. She told my brother that during her very difficult times there appeared to her in her dreams a certain monk who consoled her and told her what to do. Once, towards Easter time, I sent my brother some cassettes of monastic songs as well as some books and journals of a spiritual context. Having received my parcel and having shown the spiritual literature to Kim he was surprised, when upon seeing the cover of a certain journal she exclaimed: 'This is the monk who appears to me in my sleep!' She pointed to a well known picture of Vladika John, taken among the graves of the Novo Diveevo monastery in Spring-Valley. In suit, Kim was baptized in the Orthodox Church with the name Kyra."

By prayers before his incorrupt relics, people are strengthened in faith, and Mosaic over the NW entrance to the Cathedral. receive healing, consolation, and spiritual powers. After the many struggles, cares, sorrows which he endured for the sake of Christ and His Truth, Holy Hierarch John has

arrived at the peaceful heavenly harbor, where rejoicing together with the angels, he glorifies the Father and the Son and the Holy Spirit, God One in Trinity, to Whom from us as well may there be glory, honor and worship, now and ever and unto ages of ages. Amen.

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ONLINE BULLETIN BONUS

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

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COFFEE SOCIAL STEWARDS

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

* July 9: _____
 July 16: _____
 July 23: _____
 * *no meat within the Apostles' Fast*

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THIRD HOUR READER

July 9: _____
 July 16: _____
 July 23: _____

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BULLETIN IS OFFERED:

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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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% 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 (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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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 4th and 5th positions are vacant)*

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JULY SCHEDULE OF SERVICES

SUNDAY, JULY 2 #APOSTLESFAST

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

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

SUNDAY, JULY 9 #APOSTLESFAST

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

TUESDAY, JULY 11 #APOSTLESFAST

6:30 pm Feast Day Vespers

WEDNESDAY, JULY 12

FEAST OF SAINTS PETER AND PAUL
 9:30am Festal Divine Liturgy

SUNDAY, JULY 16

9:15 am Third Hour;
 9:30 am Divine Liturgy with Fr. Michael Zak
 Youth Sunday

SUNDAY, JULY 23

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

SUNDAY, JULY 30

9:15 am Third Hour;
 9:30 am Divine Liturgy
 Blessing of Chariots (Vehicles)

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FEAST DAY FEATURES OF THE MONTH

The Nativity Of The Holy Forerunner And Baptist Of The Lord, John:

Commemorated on July 7 / June 24

The Nativity of the Holy Forerunner and Baptist of the Lord, John: The Gospel (Lk. 1: 57-80) relates that the righteous parents of Saint John the Baptist – the Priest Zachariah and Elizabeth, lived in the ancient city of Hebron, and reached old age being childless, since Elizabeth was barren. One time, Saint Zachariah was making Divine services at the Jerusalem Temple and saw the Archangel Gabriel, standing on the right side of the incense offertory. He predicted, that Saint Zachariah would father a son, who would announce the Saviour – the Messiah, awaited by the Old Testament Church. Zachariah was troubled, and fear fell upon him. He had doubts that in old age it was possible to have a son, and he asked for a sign. And it was given to him – it appeared at the same time as a chastisement for his unbelief: Zachariah was struck speechless until the time of the fulfillment of the archangel's words.

Saint Elizabeth came to be with child, and fearing derision over the lateness of her pregnancy, she kept it secret for five months, until there came visiting her distant relative the All-Blessed Virgin Mary, to share with her Her own joy. Elizabeth, at the prompting of the Holy Spirit, was the first to greet the Virgin Mary as the Mother of God. And together with her Saint John also – in the womb of his mother Righteous Elizabeth – did greet "with leaps as in song" the MostHoly Virgin Mary and the Son of God incarnated within Her.

It became time, and Saint Elizabeth gave birth to a son, and all the relatives and acquaintances rejoiced together with her. On the eighth day, in accord with the law of Moses, was made the circumcision. His mother named him John. Everyone was amazed, since no one in their family had been named such. When they asked

Saint Zachariah about this, he motioned for a tablet and wrote on it: "John is his name" – and immediately the binding of his tongue at the prediction of the archangel was unbound, and Saint Zachariah, at the prompting of the Holy Spirit, glorified God and pronounced the words of prophecy about the Advent-Coming into the world of the Messiah, and about his own son John – the Forerunner of the Lord.

After the Nativity of our Lord Jesus Christ and the worship of the shepherds and the Magi, wicked king Herod gave orders to kill all the infants. Hearing about this, Saint Elizabeth fled into the wilderness and hid in a cave. Saint Zachariah as a priest was at Jerusalem and was doing his priestly service in the Temple. Herod sent soldiers to him to find out the abode of the infant John and his mother. Zachariah answered, that their whereabouts were unknown to him, and he was killed right there in the Temple. Righteous Elizabeth continued to live in the wilderness with her son and she died there. The lad John, protected by an Angel, dwelt in the wilderness until such time, when he came preaching about repentance and was himself vouchsafed worthy to baptise the Lord Who was come into the world.

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The Holy, Glorious And All-Praised Leaders Of The Apostles, Peter And Paul

Commemorated on July 12 / June 29

Sermon of Blessed Augustine, Bishop of Hippo (Ipponesia)

On this present day Holy Church piously remembers the suffering of the Holy Glorious and All-Praiseworthy Apostles Peter and Paul.

Saint Peter, the fervent follower of Jesus Christ, for the profound confession of His Divinity: "Thou art the Christ, the Son of the Living God", – was deemed worthy by the Saviour to hear in answer: "Blessed art thou, Simon... I tell thee, that thou art Peter (Petrus), and on this stone (petra) I build My Church" (Mt. 16: 16-18). On "this stone" (petra), is on that which thou sayest: "Thou art the Christ, the Son of the Living God", – it is on this thy confession I build My Church. Wherefore the "thou art Peter": it is from the "stone" (petra) that Peter (Petrus) is, and not from Peter (Petrus) that the "stone" (petra) is – just as how the christian is from Christ, and not Christ from the christian. Do you want to know, from what sort of

"rock" (petra) the Apostle Peter (Petrus) was named? – Hear ye the Apostle Paul: "I do not want ye not to know, brethren, – says the Apostle of Christ, – how our fathers were all under a cloud, and all passed through the sea: and all in Moses were baptised in the cloud and in the sea. And all thus eating spiritual food, and all thus drinking spiritual drink: for they did drink from the spiritual accompanying rock: for the rock indeed was Christ" (1 Cor. 10: 1-4). Here is the from whence the "Rock" is Peter.

Our Lord Jesus Christ, in the final days of His earthly life, in the days of His mission to the race of man, chose from among the disciples His twelve Apostles for preaching the Word of God. Among them, the Apostle Peter for his fiery ardour was vouchsafed to occupy the first place (Mt. 10: 2) and to be as it were the representative person for all the Church. And therefore it is said to him, preferentially, after the confession: "And I give thee the keys of the Kingdom of Heaven: and if thou bindest upon the earth, it will be bound in the Heavens: and if thou loosenest upon the earth, it will be loosened in the Heavens (Mt.16; 19). Wherefore it was not one man, but rather the One Universal Church, that received these "keys" and the right "to bind and loosen". And that actually it was the Church that received this right, and not exclusively a single person, turn your attention to another place of the Scriptures, where the same Lord says to also all His Apostles: "Receive ye the Holy Spirit", – and further after this: "Whoso sins ye remit, are remitted them: and whoso sins ye retain, are retained" (Jn. 20: 22-23); or: "with what ye bind upon the earth, will be bound in Heaven: and with what ye loosen upon the earth, will be loosened in the Heavens" (Mt. 18: 18). Thus, it is the Church that binds, the Church that loosens; the Church, built upon the foundational corner-stone – Jesus Christ Himself (Eph. 2: 20) doth bind and loosen. Let both the binding and the loosening be feared: the loosening, in order not to fall under this again; the binding, in order not to remain forever in this condition. Wherefore "by the passions of his own sins, – says Wisdom, – is each ensnared" (Prov. 5: 22); and except for Holy Church nowhere is it possible to receive the loosening.

And after His Resurrection the Lord entrusted the Apostle Peter to shepherd His spiritual flock not

because, that among the disciples only Peter alone was pre-deserved to shepherd the flock of Christ, but Christ addresses Himself chiefly to Peter because, that Peter was first among the Apostles and as such the representative of the Church; besides which, having turned in this instance to Peter alone, as to the top Apostle, Christ by this confirms the unity of the Church. "Simon of John, – says the Lord to Peter, – lovest thou Me? – and the Apostle answered: "Yea, Lord, Thou knowest that I love Thee"; and a second time it was thus asked, and a second time he thus answered; being asked a third time, seeing that as it were not believed, he was saddened. But how is it possible for him not to believe That One, Who knew his heart? And wherefore then Peter answered: "Lord, Thou knowest all; Thou knowest that I love Thee". "And sayeth Jesus to him" all three times "Feed My sheep" (Jn. 20: 15-17). Besides this, the thrice appealing of the Saviour to Peter and the thrice confession of Peter before the Lord had a particular beneficial purpose for the Apostle. That one, to whom was given "the keys of the kingdom" and the right "to bind and to loosen", himself thrice bound himself by fear and cowardice (Mt. 26: 69-75), and the Lord thrice loosens him by His appeal and in turn by his confession of strong love. And to shepherd literally the flock of Christ was acquired by all the Apostles and their successors. "Attend yourself to all the flock, – urges the Apostle Paul to church presbyters, – in which the Holy Spirit hath established ye as bishops, to shepherd the Church of the Lord God, acquired by His Blood" (Acts 20: 28); and the Apostle Peter to the elders: "Feed among you the flock of Christ, attending to it not by need, but by will and according to God: not for unrighteous profit, but zealously: not as commanding parables, but be an image to the flock. And when is appeared the Prince of pastors, ye will receive unfading crowns of glory" (1 Pet. 5: 2-4).

It is remarkable that Christ, having said to Peter: "Feed My sheep", – did not say: "Feed thy sheep", – but rather to feed, good servant, the sheep of the Lord. "For was Christ divided, or is Paul crucified according to you, or are ye baptised in the name of Peter or of Paul?" (1 Cor. 1: 13). "Feed My sheep". Wherefore "wolfish robbers, wolfish oppressors, deceitful teachers and mercenaries, not being concerned about the flock"

(Mt. 7: 15; Acts 20: 29; 2 Pet. 2: 1; Jn. 10: 12), having plundered a strange flock and making of the spoils as though it be of their own particular gain, they think that they feed their flock. Such are not good pastors, as pastors of the Lord. "The good pastor lays down his life for the sheep" (Jn. 10: 11), entrusted to Him by the Prince of pastors Himself (1 Pet. 5: 4). And the Apostle Peter, true to his calling, gave his soul for the very flock of Christ, having sealed his apostleship by a martyr's death, now glorified throughout all the world.

And the Apostle Paul, being formerly Saul, was changed from a robbing wolf into a meek lamb; formerly he was an enemy of the Church, then is manifest as an Apostle; formerly he stalked it, then preached it. Having received from the high-priests the authority at large to throw all christians in chains for execution, he was already on the way, "he breathed with rage and murder against the disciples of the Lord" (Acts 9: 1), he thirsted for blood, but – "the Living One in the Heavens mocked him" (Ps. 2: 4). When he, "having persecuted and vexed" in such manner "the Church of God" (1 Cor. 15: 9; Acts 8: 5), he came nigh to Damascus, and the Lord from Heaven called to him: "Saul, Saul, wherefore persecutest thou Me?" – and I am here, and I am there, I am everywhere: here is My head; there is My body. There becomes nothing of a surprise in this; we ourselves – are members of the Body of Christ. "Saul, Saul, wherefore persecutest thou Me; it is terrible to thee to kick against the goad" (Acts 9: 4-5). Saul, however, "trembling and frightened", cried out: "Who art Thou, Lord?" I am Jesus, – answered the Lord to him, – Whom thou persecutest". And Saul suddenly undergoes a change: "What wantest Thou me to do?" – he cries out. And suddenly for him there is the Voice: "Rise up and go to the city, and it will be told thee, what thou ought to do" (Acts 9: 6). Here the Lord sends Ananias: "Rise up go upon the street" to a man, "by the name of Saul", and baptise him, "for this one is a vessel chosen by Me, to bear My Name before pagans and rulers and the sons of Israel" (Acts 9: 11, 15, 18). This vessel mustneeds be filled with My Grace. "Ananias however answered: Lord, I have heard from many about this man, how much evil he hath done to Thine saints in Jerusalem: and to be here to have the authority from the high-priests to seize

all calling upon Thy Name" (Acts 9: 13-14). But the Lord urgently commands Ananias: "Search for and fetch him, for this vessel is chosen by Me: for I shalt tell him, how much mustneeds be for him to suffer about My Name" (Acts 9: 11, 15-16).

And actually the Lord did direct the Apostle Paul, what things he had to suffer for His Name. He instructed him the deeds; He did not stop at the chains, the fetters, the prisons and shipwrecks; He Himself felt for him in his sufferings, He Himself guided him towards this day. On a single day is done the memory of the sufferings of both these Apostles, though they suffered on separate days, but by the spirit and the closeness of their suffering they constitute one. Peter went first, Paul followed soon after him, – formerly called Saul, and then Paul, having transformed in himself his pride into humility, as means also his very name (Paulus), meaning "small, little, less", – demonstrates this. What is the Apostle Paul after this? Ask him, and he himself gives answer to this: "I am, – says he, – the least of the Apostles: but moreso than all I have laboured, yet not I, but the grace of God, which is with me" (1 Cor. 15: 9-10).

And so, brethren, celebrating now the memory of the holy Apostles Peter and Paul, remembering their venerable sufferings, we esteem their true faith and holy life, we esteem the innocence of their sufferings and pure confession. Loving in them the sublime quality and imitating them by great exploits, "in which to be likened to them" (2 Thess. 3: 5-9), and we shall attain to that eternal bliss which is prepared for all the saints. The path of our life before was more grievous, thornier, harder, but "how great the cloud of witnesses enveloping us" (Hebr. 12: 1), having passed by along it, made now for us easier, and lighter, and more readily-passable. First there passed along it "the Founder and Fulfiler of faith" our Lord Jesus Christ Himself (Hebr. 12: 2); His daring Apostles followed after Him; then the martyrs, children, women, virgins and a great multitude of witnesses. Who acted in them and helped them on this path? – He that said: "Without Me ye are able to do nothing" (Jn. 15: 5).

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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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July Namedays:

Rich Mirilovich - St. John the Baptist (7/7)
Craig Bowser - Holy and All-glorious Apostle Peter (7/12)
Margaret (Peggy) Rusnak - Great Martyr Marina of Antioch (7/30)
Mareena Shuster - Great Martyr Marina of Antioch (7/30)
...May God grant them many and blessed years!

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July Birthdays:

Joanna Delaney (7/2), Pañi Stacey Mihaly (7/5), Felix Matolyak-Ferraz (7/6), Allyssa Yakemawiz (7/7), Charles Deluca (7/8), Jessica Winkler (7/8), *Father’s Godfather*, Richard Babbie (7/9), *Pañi’s Grandmother*, Maria Alexa (7/11), Emilia Zak (7/11), Jean Zak (7/12), Ben Scherer, Sr. (7/14), Pañi Joanna Ferencz (7/17), Rebecca Horbal (7/17), Katie Jesko (7/17), Mark Tongel (7/17), Alaina Anton (7/18), Fr Michael Chendorain (7/18), Fr Luke Mihaly (7/18), *Father’s Godson*, Nathaniel Salio (7/21), Jennifer Brancho (7/22), Robert Fall (7/22), Lynn Mainolfi (7/23), Glenn Labas (7/25), Carol Fucsko – (7/27), Barbara Gedid (7/27), Ryan Gogal (7/27), Demetrie Ernest Pido (7/27), Samuel Schrmack (7/27), Doug Delaney (7/28), Fr Stephen Lopusky (7/28), Luke Tongel (7/30), *Pañi’s brother*, Florin Popescu (7/30), Fr. George Ellis (7/31)

...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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July Anniversaries:

Fred & Juliana Anton (7/20/63)
Alexei & Patrick Wertz (7/24/21)
...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. 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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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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