

# “THE WEEKLY FORERUNNER” *Our Parish Bulletin*

*O Holy John, Prophet, Forerunner, and Baptizer of the Lord, pray to God for us!*

## A WARM WELCOME TO OUR GUESTS!

Glory be 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 are with us today and hope you come again soon! Please see Fr. Dave if you have any questions in regards to our worship or Orthodoxy.

## UPCOMING SERVICES

**SUNDAY, JULY 28, 2024** vol. X  
5<sup>th</sup> Sunday after Pentecost  
Commemoration of the Holy Fathers of the First Six Ecumenical Councils  
+Holy Equal to the Apostles Prince Vladimir (1015)  
Orthodox Christian Prison Ministry (OCPM) Sunday

**FRIDAY, AUGUST 2**  
FEAST OF THE HOLY GLORIOUS PROPHET ELIAS  
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**SUNDAY, AUGUST 4**  
6<sup>th</sup> Sunday after Pentecost  
+Holy Myrrh-bearer and Equal-to-the-Apostles Mary Magdalen (1<sup>st</sup> c.)  
9:15 am Third Hour  
9:30 am Divine Liturgy  
Epistle: Romans 12:6-14  
Gospel: Matthew 9:1-8  
Tone 5; Liturgical Color: **Gold**  
Annual Blessing of Chariots (*Cars, Trucks, Boats, Bicycles, and other modes of transportation*)

**WEDNESDAY, AUGUST 7**  
9:30 – 11:30 am Church open for private prayer  
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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/)

## MONTHLY SCHEDULE

**FRIDAY, AUGUST 2**  
FEAST OF THE HOLY GLORIOUS PROPHET ELIAS  
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**SUNDAY, AUGUST 4**  
9:15 am Third Hour  
9:30 am Divine Liturgy  
Annual Blessing of Chariots (*Cars, Trucks, Boats, Bicycles, and other modes of transportation*)  
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**SUNDAY, AUGUST 11**  
9:15 am Third Hour  
9:30 am Divine Liturgy  
Monthly Memorial Panachida  
Lesser Blessing of Water and of Honey

**WEDNESDAY, AUGUST 14 #DormitionFast**  
FEAST OF THE PROCESSION OF THE CROSS (in 1164)  
Dormition Fast begins  
Home Blessings begin

**FRIDAY, AUGUST 16 #DormitionFast**  
6:30 pm Akathist in Honor of the Dormition

**SATURDAY, AUGUST 17 #DormitionFast**  
11 am – 1 pm Confessions Offered  
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**SUNDAY, AUGUST 18 #DormitionFast**  
9:15 am Third Hour  
9:30 am Divine Liturgy  
Youth Sunday  
Blessing of Students and Teachers  
12-noon Feast Day Vespers & Blessing of Grapes and First-Fruits (and vegetables)

**MONDAY, AUGUST 19 #DormitionFast**  
FEAST OF THE TRANSFIGURATION  
9:30 am Festal Divine Liturgy & Blessing of Grapes and First-Fruits (and vegetables)

**FRIDAY, AUGUST 23 #DormitionFast**  
6:30 pm Paraklis to the Mother of God

**SATURDAY, AUGUST 17 #DormitionFast**  
11:00 am Baptism  
12-noon – 2 pm Confessions Offered

## ST. JOHN THE BAPTIST ORTHODOX CHURCH

Father Dave Urban, *Pastor* +++ 2201 Duncan Avenue, Allison Park, Pa 15101  
[www.OrthodoxPittsburgh.com](http://www.OrthodoxPittsburgh.com) +++ 412-748-0148 (*Talk or Text*) +++ [OrthodoxPittsburgh1932@gmail.com](mailto:OrthodoxPittsburgh1932@gmail.com)

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**SUNDAY, AUGUST 25 #DormitionFast**  
9:15 am Third Hour  
9:30 am Divine Liturgy  
Blessing of Grapes and First-Fruits (and vegetables)  
12-noon Moleben to the Theotokos

**TUESDAY, AUGUST 27 #DormitionFast**  
9:30 am Divine Liturgy  
6:30 pm Feast Day Vespers & Blessing of Flowers and Herbs

**WEDNESDAY, AUGUST 28**  
FEAST OF THE DORMITION  
9:30 am Divine Liturgy  
Blessing of Flowers & Herbs

**FRIDAY, AUGUST 30**  
12-Noon Overdose Awareness Prayer Service at Trinity Episcopal Cathedral (325 Oliver Ave, Pittsburgh, PA 15222)

**SATURDAY, AUGUST 31**  
International Overdose Awareness Day

## BULLETIN BOARD ANNOUNCEMENTS

(*Please have submissions to Fr. Dave by Wednesday*)  
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**\*\*\* Fr Dave at Camp Nazareth** – Pittsburgh week at Camp Nazareth is upon us! Fr. Dave will be one of the clergy there for the week. If an emergency occurs, please contact Fr Bob Teklinski: 412-694-2822 or Fr. Dave at camp: 724-662-4840  
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**\*\*\* August: A Month of Special Blessings!** – Live the Orthodox Faith and plan ahead for the many special blessings that are offered in August:  
**August 4:** Blessing of Chariots (Vehicles)  
**August 11:** Lesser Blessing of Water and of Honey  
**August 18:** Blessing of Students & Teachers  
**August 18, 19 & 25:** Blessing of the First-Fruits (and vegetables)  
**Aug. 27, 28 & Sep. 1:** Blessing of Flowers & Herbs  
*Life is full of blessings! Orthodoxy is awesome!  
Let’s focus on the blessings in our lives!*



**\*\*\* Annual Blessing of Chariots** – Fr Dave will bless vehicles (*cars, boats, bicycles...*) in our parking lot after the Divine Liturgy next week, **Sunday, August 4**. We bless vehicles in honor of the Feast of the Holy Prophet Elias (*celebrated August 2*) who was carried to heaven in a fiery chariot (*see 2 Kings chapter 2 in the Old Testament*).  
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**\*\*\* Diaper Drive** - St. John’s in Ambridge is sponsoring a diaper drive for Adoption Connection, PA, which is a Beaver Co. non-profit adoption and fostering agency. Here are the details:

- The Adoption Connection’s community closet, which supplies needed items to foster families and local residents in need, is in great need of diapers and wipes. All sizes are needed, but especially larger sizes (4-6).
- **Please drop off donations to our church in Allison Park by August 17**
- Call Mary Gido with any questions: 412-496-1121  
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**\*\*\* McKeesport’s International Village** will be on **August 13-15** from 3 to 9 pm at Renziehausen Park (3580 Tulip Dr., McKeesport, PA 15132). Admission is \$2 at the gate with numerous food booths and performances each night. More information can be found on their website: [www.internationalvillage.info/](http://www.internationalvillage.info/)  
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**\*\*\* New School Year Blessing** – We will have additional prayers on Sunday, **August 18** for students and teachers who are heading back to school. *If you are leaving for college prior to 8/18, please let Fr. Dave know.*  
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**\*\*\* Fall Retreat** – On Saturday, **September 7** Frederica Mathewes-Green will lead a retreat entitled “The Church’s Unborn Witness to Life” at St. Alexander Nevsky (8290 Thompson Run Road) from 9:30 to 3:00. The 2 sessions will be: *Pro-Life Orthodoxy Through the Centuries* and *Post-Abortion Women Speak*. Registratoin Deadline is September 1.

### OUR STEWARDSHIP GIFTS TO GOD

Stewardship Offerings:	\$ 1142
Candle Stewardship:	\$ 78
Envelope Stewardship:	\$ 1683
<b>Total Collections:</b>	<b>\$ 2903</b>
<b>Capital Improvement Fund:</b>	<b>\$ 0</b>

*Participating Souls: 36*

**Weekly Candle Intentions / Memorials** were offered last week by the Nelson Family; John and Barbara Kirish; Tim Martin; Fred and Juliana Anton; Lawrence Martin; Rich and Renee Mirilovich; Melanie Paieski; Cindy Pavidonis

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\* **2024 Camp Nazareth Wishlist** – Please sponsor one of the items on the list (or even part of one) and help Camp fulfill its Wishlist goal for 2024. Some of the items are related to the Campers, or Staff, or the Kitchen, or the Camp Church, or for Programming and New Internship Positions. The Camp Wishlist is a great way for you to support the Camp in its mission. You can access the Wishlist by clicking this link: [2024 Camp Nazareth Wishlist](#). Once you sponsor/reserve an item (or part of an item), you will be sent an email with instructions about how to give towards the item. You will be directed to the "Donate" Tab or the "Support Camp Nazareth" Button on the Camp Website ([campnazareth.org](http://campnazareth.org)) to make your contribution. Please put in the Memo line the name of the item you are sponsoring. Again, please help us make it to our goal of having each item sponsored by visiting the Wishlist link above.

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\* **ACRY Convention 2024** – St Michael's ACRY Chapter #40, Binghamton, NY, is delighted to be your hosts for the 79<sup>th</sup> National ACRY Convention & 40<sup>th</sup> Anniversary of the Jr. ACRY this Labor Day weekend from **Aug 30 to Sep 2**. All information is online at: <https://bit.ly/24ACRYRegistration> Please contact [BinghamtonACRY@gmail.com](mailto:BinghamtonACRY@gmail.com) with any questions. Key Deadlines include:

*July 30th* - DoubleTree Hotel Reservations

*August 9th* - Booklet ads, Patrons, and Boosters

*August 16th* – Meals and Golf Registration

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### COFFEE SOCIAL STEWARDS

*Please sign up by the kitchen or by contacting Fr. Dave*

August 4: \_\_\_\_\_?

August 11: \_\_\_\_\_?

\* August 18: \_\_\_\_\_?

*\* meatless during the Dormition Fast*

\* **Congratulations!** to Carly (Anton) and Kyle Jozwiakowski and their families on the birth of Wade Thomas born on June 20th (8 lb 3 oz).

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\* **New Refrigerator** – We are exploring the idea of upgrading our refrigerator. If you are interested in donating one or donating towards one – please contact someone on the Building Committee (Fr. Dave, Larry, Kathy, or Bob).

### SUNDAY'S SCRIPTURE READINGS

*Epistle: Romans 10:1-10*

Brethren, my heart's desire and prayer to God for them is that they may be saved. <sup>2</sup>I bear them witness that they have a zeal for God, but it is not enlightened. <sup>3</sup>For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. <sup>4</sup>For Christ is the end of the law, that every one who has faith may be justified.

**Salvation Is for All**

<sup>5</sup>Moses writes that the man who practices the righteousness which is based on the law shall live by it. <sup>6</sup>But the righteousness based on faith says, Do not say in your heart, "Who will ascend into heaven?" (that is, to bring Christ down) <sup>7</sup>or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). <sup>8</sup>But what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach); <sup>9</sup>because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. <sup>10</sup>For man believes with his heart and so is justified, and he confesses with his lips and so is saved.

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*Gospel: Matthew 8:28-9:1*

**Jesus Heals the Gadarene Demoniacs**

<sup>28</sup>And when he came to the other side, to the country of the Gadarenes, two demoniacs met him, coming out of the tombs, so fierce that no one could pass that way.

<sup>29</sup>And behold, they cried out, "What have you to do with us, O Son of God? Have you come here to torment us before the time?" <sup>30</sup>Now a herd of many swine was feeding at some distance from them. <sup>31</sup>And the demons begged him, "If you cast us out, send us away into the herd of swine." <sup>32</sup>And he said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. <sup>33</sup>The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. <sup>34</sup>And behold, all the city came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood. <sup>9</sup>And getting into a boat he crossed over and came to his own city.

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*Epistle: Hebrews 13:7-16 (for Holy Fathers)*

<sup>7</sup>Remember your leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith. <sup>8</sup>Jesus Christ is the same yesterday and today and for ever. <sup>9</sup>Do not be led away by diverse and strange teachings; for it is well that the heart be strengthened by grace, not by foods, which have not benefited their adherents. <sup>10</sup>We have an altar from which those who serve the tent have no right to eat. <sup>11</sup>For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. <sup>12</sup>So Jesus also suffered outside the gate in order to sanctify the people through his own blood. <sup>13</sup>Therefore let us go forth to him outside the camp, and bear the abuse he endured. <sup>14</sup>For here we have no lasting city, but we seek the city which is to come. <sup>15</sup>Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. <sup>16</sup>Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

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*Gospel: John 17:1-13 (for Holy Fathers)*

**Jesus Prays for His Disciples**

<sup>17</sup>When Jesus had spoken these words, he lifted up his eyes to heaven and said, "Father, the hour has come; glorify thy Son that the Son may glorify thee, <sup>2</sup>since thou hast given him power over all flesh, to give eternal life to all whom thou hast given him. <sup>3</sup>And this is eternal life, that they know thee the only true God,

and Jesus Christ whom thou hast sent. <sup>4</sup>I glorified thee on earth, having accomplished the work which thou gave me to do; <sup>5</sup>and now, Father, glorify thou me in thy own presence with the glory which I had with thee before the world was made.

<sup>6</sup>"I have manifested thy name to the men whom thou gave me out of the world; thine they were, and thou gave them to me, and they have kept thy word. <sup>7</sup>Now they know that everything that thou hast given me is from thee; <sup>8</sup>for I have given them the words which thou gave me, and they have received them and know in truth that I came from thee; and they have believed that thou didst send me. <sup>9</sup>I am praying for them; I am not praying for the world but for those whom thou hast given me, for they are thine; <sup>10</sup>all mine are thine, and thine are mine, and I am glorified in them. <sup>11</sup>And now I am no more in the world, but they are in the world, and I am coming to thee. Holy Father, keep them in thy name, which thou hast given me, that they may be one, even as we are one. <sup>12</sup>While I was with them, I kept them in thy name, which thou hast given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. <sup>13</sup>But now I am coming to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves

### PRAYER CORNER

*For the Health of...* Petra, Robert, Helen, Cynthia, Barbara, Patrick, Thomas, Paul, Mary, Cheryl, Christopher, Robert, Joanne, Jason, Carlene, Kelly, Marie, Juliana, Fredrick, Kenneth, and Michael *...through the prayers of St. Nectarios the Wonderworker; St. Luke, the Surgeon; and St. Panteleimon, the Healer*

### An Orthodox Prayer Before A Journey

Lord Jesus Christ my God, be my Companion, guide and protector during my/our journey. Keep me/us from all danger, misfortune and temptation. By Your divine power grant me/us a peaceful and successful journey and safe arrival. In You I/we place my/our hope and trust and You I/we praise, honor and glorify, together with Your Father and Holy Spirit now and forever and unto ages of ages. Amen.

### The Commemoration Of The Holy Fathers Of The First Six Ecumenical Councils

*Commemorated on the Sunday closest to July 29/16*

In the Ninth Section of the Nicea-Constantinople Symbol-Creed of Faith – worked out by the holy fathers of the First and Second Ecumenical Councils, we confess our faith in "One, Holy, Catholico-Conciliar ("Soborny") and Apostolic Church". By virtue of the Catholico-Conciliar ("Soborny") nature of the Church, the All-Churchly or Ecumenical Council is the Church's supreme facility, and possessing the plenitude, to resolve the major questions of religious life. An Ecumenical Council is comprised of archpastors and pastors of the Church, and representatives of all the Local Churches, from every land of the "oikumene" (i.e. from all the whole inhabited world, the Ecumenical/ecumenical basis of the "Universality" ("Vseleinnost") of the Church is implied in the Greek word "kath'olon", from whence the word "catholic", which encompasses the evangelisation of the whole world).

[Trans. note: The Church Slavonic word "Soborny" – in English usually translated merely as "Catholic", has actually a deeper and more profound meaning than commonly understood in the West, and it reflects linguistically the Greek word "katholikos" as interpreted by Holy Tradition for Saints Cyril and Methodios. The adjective form "Soborny" has its word-root in "Sobor" – meaning an "assembly" or "council". The erudite might also recognise similarity with the word "Sobornost" – a term emphasised in ecclesiology by the Russian religious-philosopher A. S. Khomyakov in the 1800's. "Sobornost" is translated sometimes as "Catholico-Conciliarity", but often also as "Communality". This latter nuance signifies the "Catholicity" of the Church, not as a formal external quality regarding the Church as worldly institution and outward authority, but rather existing as a spiritually inward and dynamic quality within each believer. It is the Gospel that defines the locus of the Church saying: "The Kingdom of God is within you". This however does not mean the fragmenting individualism of belief often seen in

Protestantism. The Church as "ekklesia" (assembly of believers) is "One" in Christ in the Apostolicity and Holiness of its faith in Christ – our own oneness is with the one authentic faith of the Holy Apostles in the teachings of our Lord Jesus Christ, preserved as Holy Tradition throughout all the generations of believers. The "Communality" or "Communion in Christ Jesus" is not merely with our fellow believers in the Church in the present time, but with all the generations of the "faithful" that have gone before us. All the Four Marks of the Church – One, Holy, Catholic, Apostolic – are inter-connected. The Catholicity of the Church extends universally not merely through spatiality, but also back through time – it is the "Church Triumphant" as well as the "Church Militant".]

The Orthodox Church acknowledges Seven Holy Ecumenical Councils: The First Ecumenical Council (Nicea I) (Comm. 29 May, and also movably, on 7th Sunday after Pascha) was convened in the year 325 against the heresy of Arius, in the city of Nicea in Bithynia under the holy Equal-to-the-Apostles Constantine the Great.

The Second Ecumenical Council (Constantinople I) (Comm. 22 May) was convened in the year 381 against the heresy of Macedonias, by the emperor Theodosius the Great.

The Third Ecumenical Council (Ephesus) (Comm. 9 September) – was convened in the year 431 against the heresy of Nestorius, in the city of Ephesus by the emperor Theodosius the Younger.

The Fourth Ecumenical Council (Chalcedon) (Comm. 16 July) – was convened in the year 451, against the Monophysite heresy, in the city of Chalcedon under the emperor Marcian.

The Fifth Ecumenical Council (Constantinople II) (Comm. 25 July) – "Concerning the Three Chapters", was convened in the year 553, under the emperor Justinian the Great.

The Sixth Ecumenical Council (Constantinople III) (Comm. 23 January) – during the years 680-681, was against the Monothelite heresy, under the emperor Constantine Pogonatos.

The Seventh Ecumenical Council (Nicea II) (Comm. as moveable feastday on Sunday nearest 11 October) – was convened just like the First Council,

at Nicea, but in the year 787 against the Iconoclast heresy, under the emperor Constantine and his mother Irene. (Accounts about the Councils are likewise located under the days of commemoration).

The significance of a special Church veneration of the Holy Fathers of the Ecumenical Councils consists in this, that the Ecumenical Councils, and only they, are of themselves in entirety expressive of the faith, will and mind of the Ecumenical Catholic Church – of an Orthodox Plenitude, by virtue of the immutable promises of our Lord Jesus Christ, and by the grace of the Holy Spirit, and by the Apostolicity inhering in the hierarchy, – they possess the wherewithal to bring forth infallible and "of benefit to all" definitions in the areas of Christian faith and Church piety.

The dogmatic conciliar definitions – "orosoi" in Greek, are employed in the Orthodox Church as having an inalienable and constant authority, and such definitions always begin with the Apostolic formula: "It hath pleased the Holy Spirit and us" (Acts 15: 28).

The Ecumenical Councils were convened in the Church each time regarding a special need, in connection with the appearance of divergent opinions and heresies, so as to seek out the Orthodox Church teaching of faith and tradition. But the Holy Spirit has thus seen fit, that the dogmas – the truths of faith, immutable in their content and scope, constantly and consequently are revealed by the conciliar mind-set of the Church, and are given precision by the holy fathers within theological concepts and terms in exactly such measure, as is needed by the Church itself for its economy of salvation. The Church, in expounding its dogmas, is dealing with the concerns of a given historical moment, "not revealing everything in haste and thoughtlessly, nor indeed, ultimately hiding something" (Saint Gregory the Theologian).

A brief summary of the dogmatic theology of the First Six Ecumenical Councils is formulated and contained in the First Canon-rule of the Council of Trullo (also known as Quinisext), held in the year 692. The 318 Holy Fathers of the First Ecumenical Council are spoken of in this Canon I of Trullo as having: "with one-mindedness of faith revealed and declared to us the oneness of essence in the three Hypstaseis-Persons of the God-original nature and, ...

instructing to be worshipped – with one worship – the Father, and Son, and Holy Spirit, they cast down and dispelled the false-teaching about unequal degrees of Divinity". The 150 Holy Fathers of the Second Ecumenical Council left their mark on the theology of the Church as regards the Holy Spirit, "repudiating the teaching of Macedonias, who wanted to chop apart the Undivided Unity, such that there should not perfectly be the mystery of our hope". The 200 God-bearing Fathers of the Third Ecumenical Council expounded the teaching about "the One Christ, the Son of God Incarnate" and they confessed that "truly the God-begetter [Theotokos, Bogoroditsa, i.e. Mother of God] without seed hath given birth to Him, whilst being the Immaculate and Ever-Virgin". The point of faith of the 630 God-chosen Holy Fathers of the Fourth Ecumenical Council promulgated "One Christ, the Son of God... glorified in two natures". The 165 God-bearing Holy Fathers of the Fifth Ecumenical Council "collectively gave anathema and repudiated Theodore of Mopsuetia, the teacher of Nestorius, and Origen, and Didymas, and Euagrius, renovators of the Hellenic teaching about the transmigration of souls and the transmutation of bodies and the impieties raised against the resurrection of the dead". The faith-confession of the 170 Holy Fathers of the Sixth Ecumenical Council "explained, that we ought to confess two natural volitions, or two wills [trans. note: the one Divine, and the other human], and two natural operations (energies) in He That hath been incarnated for the sake of our salvation, our One Lord Jesus Christ, True God".

In decisive moments of Church history, the holy Ecumenical Councils promulgated their dogmatic definitions, as trustworthy delimitations in the spiritual militancy for the purity of Orthodoxy, which will last until such time, as "all shalt come into the oneness of faith in the knowledge of the Son of God" (Eph. 4: 13). In the struggle with new heresies, the Church does not abandon its former dogmatic concepts nor replace them with some sort of new formulations. The dogmatic formulae of the Holy Ecumenical Councils need never to be superseded, they remain always contemporary to the living Tradition of the Church. Wherefore the Church

proclaims:

"The faith of all in the Church of God hath been glorified by men, which were luminaries in the world, cleaving to the Word of Life, so that it be observed firmly, and that it dwell unshakably until the end of the ages, conjointly with their God-bestown writings and dogmas. We reject and we anathematise all, whom they have rejected and anathematised, as being enemies of Truth. And if anyone doth not cleave to nor admit the aforementioned pious dogmas, and doth not so think nor preach, let that one be anathema" (from Canon I of the Council of Trullo, ascribed to the Sixth Ecumenical Council).

Besides the dogmatic activity, the Holy Fathers of the Ecumenical Councils exerted great efforts towards the strengthening of churchly discipline. Local Councils promulgated their disciplinary canon-rules, as is obvious, according to the circumstances of the times and place, frequently differing among themselves in various particulars. The universal unity of the Orthodox Church required unity also in canonical practise, i.e. a conciliar deliberation and affirmation of the most important canonical norms by the fathers of the Ecumenical Councils. Thus, according to conciliar judgement, there have been accepted by the Church: 20 Canons from the First, 7 Canons from the Second, 8 Canons from the Third, and 30 Canons from the Forth, Ecumenical Councils. The Fifth and the Sixth Ecumenical Councils concerned themselves with the resolving of exclusively dogmatic questions and did not leave behind any disciplinary canon-rules. The need to establish in codified form in the Church of the customary practises over the years 451-680, and ultimately to affirm the aggregate of a canonical codex for the Orthodox Church, occasioned the convening of a special Council, the activity of which was wholly devoted to the general application of churchly rules. This was convened in the year 692. The Council "in the Imperial Palace" or "Under the Arches" (in Greek "en trullo"), came to be called the Trullo Council. They also called it the "Qunisext" [meaning the "fifth and sixth"], considering it to have completed in canonical matters the activities of the Fifth and Sixth Councils, or rather moreso – that it was simply of the Sixth Council itself, i.e. a direct

continuation of the Sixth Ecumenical Council, separated by but a few years.

The Trullo Council, with its 102 Canon-rules (more than of all the Ecumenical Councils combined), had a tremendous significance in the history of the canonical theology of the Orthodox Church. It might be said, that by the fathers of this Council there was a complete compilation of the basic codex from the relevant sources for the Orthodox Church's canons. Listing through in chronological order, and having been accepted by the Church – the Canons of the Holy Apostles, and the Canons of the Holy Ecumenical and the Local Councils and the holy fathers, the Trullo Council declared: "Let no one be permitted to alter or to annul the aforementioned canons, nor in place of these put forth, or to accept others, made of spurious inscription" (2nd Canon of Trullo Council, ascribed to the Sixth Ecumenical Council).

Church canons, sanctified by the authority of the first Six Ecumenical Councils (including the rules of the Seventh Ecumenical Council in 787, and likewise the Constantinople Councils of 861 and 879, which were added on later under holy Patriarch Photios), form the basis of the books of "The Rudder" or "Kormchaya Kniga" (a law-canon codex known as "Syntagma" or "Nomokanon" of 14 titles). In its repository of grace is expressed a canonical norm, a connection to every time-period for guidance in churchly practise for all the Local Orthodox Churches.

New historical conditions can lead to the change of this or that particular external aspect of the life of the Church, which causes for it the necessity of creative canonical activity in the conciliar reasoning of the Church, as regards the inclusion of external norms of churchly life in conformity with historical circumstances. The details of canonical regulation are not at all once fleshed out into life for the various eras of churchly organisation. But amidst every push to either forsake the literal-letter of a canon or fulfill and develop it, the Church again and again turns for reasoning and guidance to the eternal legacy of the Holy Ecumenical Councils – to the impoverishable treasury of dogmatic and canonical truths.

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### SPIRITUAL VITAMINS

"Be sobered, O my soul, and pray with tears. Cry out from all your heart that before the end comes you might be converted and make a good start."

+Venerable Ephraim the Syrian

*A Spiritual Psalter or Reflections on God p.215*

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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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### FEAST DAY FEATURES OF THE MONTH

#### The Holy Prophet Elias (Ilias or Elijah)

*Commemorated on August 2 / July 20*

We bless vehicles in honor of the Feast of the Holy Prophet Elias who was carried to heaven in a fiery chariot (*see 2 Kings chapter 2 in the Old Testament*).



#### Annual Blessing of Chariots –

Fr Dave will bless vehicles after the Divine Liturgy on **Sunday, August 4**

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#### The Procession (Carrying-forth) of the Venerable Wood of the Life-Creating Cross of the Lord

*Commemorated on August 14/1*

"By reason of the sicknesses, often everywhere occurring in August, from of old (~1164), customarily

it was done at Constantinople to carry out the Venerable Wood of the Cross along the roads and streets for the sanctifying of places and for the driving away of sicknesses. On the eve of the Feast, carrying it out from the imperial treasury, they placed it upon the Holy Table [Altar] of the Great Church (Hagia Sophia – the Wisdom of God). From this feastday up to the Dormition of the Most Holy Mother of God, making litija throughout all the city, they then placed it forth for all the people to venerate." (*1897 Greek Orologion*)

In the Russian Church this feast is combined also with a remembrance of **the Baptism of Rus'**, on August 1, 988. In the "Account about the making of services in the holy catholic and apostolic great church of the Dormition", compiled in 1627 by order of the Patriarch of Moscow and All Rus' Philaret, there is provided suchlike an explanation of the feast: "*And on the day of the procession of the Venerable Cross there occurs a church-procession for the Lesser Sanctification of Water and for the enlightenment of the people, throughout all the towns and places*".



Together with the Blessing of Waters, there is made a **Blessing of Honey** (i.e. first-honey for the Saviour: "Saviour of the Water", "Saviour Moisture"). And from this day the newly harvested honey is blessed and tasted. *The origin is that in some climates, such as in Ukraine, the hives are ready to be "robbed" at this time of the year. Bring your honey to be blessed on Sunday, August 11*

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#### The Transfiguration Of Our Lord God And Saviour Jesus Christ

*Commemorated on August 19/6*

"The Christian practice to bless the fruits in church can be traced back to Apostolic times. There is a Prayer of Thanksgiving for the new fruits in the work of St. Hyppolytus, *the Apostolic Tradition*, composed in about 220. St. Hippolytus mentions the following fruits usually blessed: grapes, figs, pomegranates, pears, mulberries, peaches, and almonds. The sixth Ecumenical Council, celebrated in Constantinople

(680-681), prescribed that the new “wheat and grapes” were to be blessed in church on the feast of the Holy Transfiguration (canon 28).” **We will bless our grapes and ‘first fruits’ from our gardens** (or purchased from the grocery store) **after Vespers on August 18, after Liturgy on August 19, and after the Liturgy the Sunday after the Feast Day.** Everyone is encouraged to bring in a bowl, basket, or bushel of fruits and/or vegetables!

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**The "Falling-Asleep" ("Dormition", "Uspenie", "Koimesis") Of The Theotokos, Our Most-Holy Lady Mother Of God And Ever-Virgin Mary**  
*Commemorated on August 28/15*

Holy Tradition tells us that all the Apostles, with the exception of St. Thomas, were transported mystically to Jerusalem in order to be with the Mother of God – the Theotokos – as she reposed, and to be present at her burial. When the Apostle Thomas arrived the next day, the Apostles opened the tomb so that he could kiss her farewell. As the tomb was opened, the body of the Most Pure Virgin was missing, and the cave was filled with flowers and the sweet fragrance of Paradise. This was a sure sign of her great purity and holiness to the faithful.

Therefore as part of our celebration of the Dormition, we will **bleed flowers and fragrant herbs** after **Vespers on August 27, after Liturgy on August 28, and after the Liturgy the Sunday after the Feast Day.** – and the faithful traditionally keep them in their homes. The herbs, used as natural medicine, are blessed in commemoration of the numerous healings and the extraordinary grace bestowed on the pilgrims at the blessed tomb of the Mother of God. **Everyone is encouraged to bring in a bouquet or basket of flowers and/or herbs from your garden or the store to be blessed!**

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**ADDITIONAL BULLETIN BOARD ANNOUNCEMENTS**

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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)*



**\*\*\* Joining the ACRY** – If you would like to become a part of our philanthropic organization of the ACRY (American Carpatho-Russian Youth), which is open to all ages, please contact Subdeacon Ryan Ferko at 484-744-2771 or [rferko85@yahoo.com](mailto:rferko85@yahoo.com).

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**\*\*\* Trek4Missions** - Please join us for the annual OCMC Trek4Missions held from **August 10 to September 14!** This event is the Orthodox Christian Mission Center's largest virtual fundraiser that challenges participants to be physically active while raising awareness and financial support for our mission work to unite the world to Jesus Christ and His Church. If anyone is interested in spearheading and leading a local team (our previous team's name was **Pittsburgh Forerunners**), please contact Fr. Dave so that we can begin together on August 10<sup>th</sup>.

*The Trek4Missions is an opportunity for individuals and parish communities to unite and demonstrate our commitment to Christ's Great Commission "to make disciples of all nations" (Matthew 28:19).* Plan to walk, run, ride your bike, and more to show your support for Christ's call to each of us. Everyone who registers will receive a free Trek4Missions t-shirt! There are no fees to register.

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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 (Memorial Service) for them.*

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**“Code” for reading the bulletin:**

- \*\*\* = new news
- \*\* = 2<sup>nd</sup> time in the bulletin
- \* = at least the 3<sup>rd</sup> time in the bulletin

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**CHURCH BUILDING UPDATE**

*Here is a brief update from the past few weeks:*

- ✘ **\*\*\*** The Construction Committee will be starting various little projects around the church in the upcoming weeks (around vacations and summer schedules). Please contact Fr. Dave if you have an idea of an improvement that we should look into.
- ✘ upcoming contractor projects include an outdoor sign, new doors, and possibly putting drywall on the ceiling in the nave of the church

**Glory to God for All Things!**

Through your generosity and dedication, all of this is coming together – one thing at a time!  
**Thank you!** Many stewards keep coming to the church and working very hard to make improvements. May God grant you many years!

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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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**2023-24 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, John Kirish, Mary Jane Hudak, Kathy Schrmack (5<sup>th</sup> position open)

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**STEWARDSHIP SNIPPET**

**TIME, TALENT, AND TREASURES  
PARISH STEWARDSHIP OPPORTUNITIES:**

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**Summer Travels** – As we are in the midst of 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 our stewardship!

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**\*\* Ride Share** – We have received a couple requests from people who are interested in getting a ride to the church. Please contact Fr. Dave or Larry if you would be willing to bring someone to the church.

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

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**Additional Church Curators Needed** – A synonym for *curator* is *steward*. Please see Larry Martin if you are interested in being a *steward of their time* and be “on-the-door”. Our curator list needs expanded!

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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 your offering to the curator who sits at the desk in the vestibule (to the right after you enter),
- ✘ there are multiple baskets around the church for you to drop your offering in, or
- ✘ when saying your prayers and lighting 2 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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**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 its ministries, outreach, and general bill paying, your generosity and stewardship is needed.

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**THIRD HOUR**

Please let Fr. Dave know if you are interested in reading or chanting the Third Hour at 9:15 am

July 21: \_\_\_\_\_ ?  
 July 28: \_\_\_\_\_ ?  
 August 4: \_\_\_\_\_ ?

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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 Tithel			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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**A Prayer of Stewardship**

Lord Jesus Christ, You are the good steward, who redeemed Adam and Eve of their failed stewardship by offering Yourself for the life of the world. You did teach us in the feeding of the multitudes that whatever we give to God is returned to us multiplied. You did praise those good and faithful servants in the parable of the talents who returned to the Master their gifts. So help us to learn the joy of stewardship, remembering that everything we have comes from You and belongs to You. We know, Lord, that we often live in fear of the future and insecurity. Help us to remember the lilies of the field and so to trust in Your providence. Grant to us a cheerful and generous spirit. Enkindle in the hearts of all Your people a zealous love for You. For You are the Good Steward, and to You we give thanks, praise and glory, together with Your Father and Your all holy good and life-giving Spirit now and ever and onto the ages of ages. Amen.

**AUG. COMMUNITY OUTREACH MINISTRY**



This month, through the efforts of our Sr. ACRY, we will be collecting donations for the **Distinguished Diocesan Donors (DDD) Program**. "The Distinguished Diocesan Donors program strives to provide the American Carpatho-Russian Orthodox Diocese with the necessary resources to bring a resurgence of life and an abundance of growth to its apostolates and ministries." For more information, visit [www.acrod.org/ministries/dddprogram/](http://www.acrod.org/ministries/dddprogram/). We ask that you make an additional offering by the end of the month for this outreach effort. *Thank you in advance for your prayers and offerings this month!*

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**\*\*\* Distinguished Diocesan Donors (DDD) –** We invite you to join with other St John’s faithful in giving individually to the annual DDD program. This program greatly supports our ministry at Camp Nazareth and other programs in our diocese. For more information, please get a brochure in the vestibule, see Larry Martin (*our local ambassador*) or Fr. Dave, or visit [www.acrod.org/ministries/dddprogram/](http://www.acrod.org/ministries/dddprogram/). Checks payable to: Distinguished Diocesan Donors can be mailed to: Diocesan Chancery, 312 Garfield St., Johnstown, PA 15906.

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**COAT DRIVE** \*\*\* Do you have a clean coat or two that you have not worn since before our last coat drive but it is still in good condition? We are now collecting clean coats and jackets to donate to the Neighborhood Resilience Project (NRP) [Formerly FOCUS Pittsburgh (who provide Food, Occupation, Clothing, Understanding, and Shelter to those who are in need)]. Please place your clean coat(s) on the coat rack in the hall during the month of August.

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**LIVES OF THE SAINTS**

**HOLY EQUAL-TO-THE-APOSTLES GREAT PRINCE VLADIMIR**

*Commemorated on July 15*

Few names in the annals of history can compare in significance with the name of holy Equal-to-the-Apostles Vladimir, the Baptiser of Rus', who stands forever at the onset of the foreordained spiritual destiny of the Russian Church and the Russian Orthodox people. Vladimir was the grandson of holy Equal-to-the-Apostles Olga, and he was the son of Svyatoslav (+ 972). His mother, Malusha (+ 1001) – was the daughter of Malk Liubechanin, whom historians identify with Mal, prince of the Drevlyani. Having subdued an uprising of the Drevlyani and conquered their cities, Princess Olga gave orders to execute prince Mal, for his attempt to marry her after his murder of her husband Igor, and she took to herself the children of Mal, Dobrynya and Malusha. Dobrynya grew up to be a valiant brave warrior, endowed with a mind for state affairs, and he was later on an excellent help to his nephew Vladimir in matters of military and state administration.

The "capable girl" Malusha became a Christian (together with GreatPrincess Olga at Tsar'grad), but she preserved in herself a bit of the mysterious darkness of the pagan Drevlyani forests. And thus she fell in love with the austere warrior Svyatoslav, who against the will of his mother Olga made her his wife. The enraged Olga, reckoning as unseemly the marriage of her "housekeeper" and captive servant with her son Svyatoslav, heir to the Great Kiev principality, sent Malusha away to her own native region not far off from Vybut'. And there in about the year 960 was born the boy, called with the Russian pagan name – Volodimir, meaning peaceful ruler, ruling with a special talent for peace.

In the year 970 Svyatoslav set out on a campaign from which he was fated not to return. He had divided the Russian Land amongst his three sons. At Kiev Yaropolk was prince; at Ovrucha, the centre of the Drevlyani lands, there was Oleg; at Novgorod there was Vladimir. His first years as prince we see Vladimir as a fierce pagan. He heads a campaign, in which the whole of pagan Rus' is sympathetic to him,

against Yaropolk the Christian, or in any case, according to the chronicles, "having given great freedom to the Christians", on 11 July 978 he enters into Kiev, having become the "sole ruler" of the Kiev realm, "having subdued the surrounding lands, some – by peaceful means, and the unsubmissive ones – by the sword".

Young Vladimir indulged himself in a wild sensuous life, though far from being the libertine that they sometimes portray him. He "shepherded his land with truth, valour and reason", as a good and diligent master, of necessity he extended and defended its boundaries by force of arms, and in returning from military campaign, he made for his companions and for all Kiev liberal and merry feastings.

But the Lord prepared him for another task. Where sin increases, there – in the words of the Apostle, – grace abounds. "And upon him did come visitation of the MostHigh, and the All-Merciful eye of the Good God didst gaze upon him, and shine forth the thought in his heart, of understanding the vanity of idolous delusion, and of appealing to the One God, Creator of all things both visible and invisible". The matter of the acceptance of Baptism was facilitated through external circumstances. The Byzantine empire was in upheaval under the blows of the mutinous regiments of Bardas Skliros and Bardas Phokas, each of which sought to gain the imperial throne. In these difficult circumstances the emperors – the co-regent brothers Basil the Bulgar-Slayer and Constantine, turned for help to Vladimir.

Events unfolded quickly. In August 987 Bardas Phokas proclaimed himself emperor and moved against Constantinople, and in Autumn of that same year the emissaries of emperor Basil were at Kiev. "And having exhausted his (Basil's) wealth, it compelled him to enter into an alliance with the emperor of the Russes. They were his enemies, but he besought their help, – writes one of the Arab chronicles of events in the 980's. – And the emperor of the Russes did consent to this, and did make common cause with him".

In reward for his military help, Vladimir besought the hand of the emperors' sister Anna, which for the Byzantines was an unheard of audacity. Princesses of the imperial lineage did not go off to marry

"barbarian" rulers, even though they be Christian. At this same time the emperor Otto the Great was seeking the hand of this Anna for his son, and he was refused, but herein regarding Vladimir Constantinople was obliged to consent.

An agreement was concluded, according to which Vladimir had to send in aid to the emperors six thousand Varangians, to accept holy Baptism, and under these conditions he would receive the hand of the imperial daughter Anna. Thus in the strife of human events the will of God directed the entering of Rus' into the graced bosom of the OEcumenical Church. Great Prince Vladimir accepted Baptism and dispatched the military assistance to Byzantium. With the aid of the Russians, the mutineers were destroyed and Bardas Phokas killed. But the Greeks, gladdened by their unexpected deliverance, were in no hurry to fulfill their part of the agreement.

Vexed at the Greek duplicity, Prince Vladimir "hastened to collect his forces" and he moved "against Korsun, the Greek city", the ancient Chersonessus. The "impenetrable" rampart of the Byzantine realm on the Black Sea fell, and it was one of the vitally important hubs of the economic and mercantile links of the empire. This blow was so much felt, that its echo resounded throughout all the regions of Byzantium.

Vladimir again had the upper hand. His emissaries, the vovoda-commanders Oleg and Sjbern soon arrived in Tsar'grad for the imperial daughter. Eight days passed in Anna's preparation, during which time her brothers consoled her, stressing the significance of the opportunity before her: to enable the enlightening of the Russian realm and its lands, and to make them forever friends of the Romano-Byzantine realm. At Taurida Saint Vladimir awaited her, and to his titles there was added a new one – Caesar (tsar', emperor). It required the haughty rulers of Constantinople to accede also in this – to bestow upon their new brother-in-law the Caesar (i.e. imperial) insignia. In certain of the Greek historians, Saint Vladimir is termed from these times as a "mighty basileios-king", he coins money in the Byzantine style and is depicted on it with the symbols of imperial might: in imperial attire, and on his head – the imperial crown, and in his right hand – the sceptre

with cross.

Together with the empress Anna, there arrived for the Russian cathedra-seat metropolitan Michael – ordained by holy Patriarch Nicholas II Chrysobergos, and he came with his retinue and clergy, and many holy relics and other holy things. In ancient Chersonessus, where each stone brings to mind Saint Andrew the First-Called, there took place the marriage-crowning of Saint Vladimir and Blessed Anna, both reminiscent and likewise affirming the oneness of the Gospel good-news of Christ in Rus' and in Byzantium. Korsun, the "empress dowry", was returned to Byzantium. In the Spring of 988 the great prince with his spouse set out through the Crimea, Taman' and the Azov lands, which had come into the complex of his vast realm, on the trip of return to Kiev. Leading the great princely cortege with frequent moliebens and incessant priestly singing they carried crosses, icons and holy relics. It seemed, that the OEcumenical Holy Church was moving into the spacious Russian land, and renewed in the font of Baptism, Holy Rus' came forth to meet Christ and His Church.

There ensued the unforgettable and quite singular event in Russian history: the morning of the Baptism of the Kievans in the waters of the River Dneipr. On the evening beforehand, Saint Vladimir declared throughout the city: "If anyone on the morrow goeth not into the river – be they rich or poor, beggar or slave – that one be mine enemy". The sacred wish of the holy prince was fulfilled without a murmur: "all our land all at the same time did glorify Christ with the Father and the Holy Spirit".

It is difficult to overestimate the deep spiritual transformation – effected by the prayers of Saint Vladimir, effected within the Russian people, in all the entirety of its life and world-outlook. In the pure Kievan waters, as in a "bath of regeneration", there was realised a mystiered transfiguration of the Russian spiritual element, the spiritual birth of the nation, called by God to yet unforeseen deeds of Christian service to mankind. – "Then did the darkness of the idols begin to lift from us, and the dawn of Orthodoxy appear, and the Sun of the Gospel didst illumine our land". In memory of this sacred event, the renewal of Rus' by water and the Spirit,

there was established within the Russian Church the custom of an annual church procession "to the water" on 1 August, combined afterwards with the feastday of the Bring-Forth of the Venerable Wood of the Life-Creating Cross of the Lord, in common with the Greek Church, and likewise the Russian Church feastday of the All-Merciful Saviour and the Most Holy Mother of God (established by Saint Andrei Bogoliubsky in the year 1164). In this combination of feasts there is found a precise expression of the Russian theological consciousness, for which both Baptism and the Cross are inseparable.

Everywhere throughout Holy Rus', from the ancient cities to the far outposts, Saint Vladimir gave orders to tumble down the pagan sanctuaries, to flog the idols, and in their place to chop along the hilly woods for churches, in which to consecrate altars for the Bloodless Sacrifice. Churches of God grew up along the face of the earth, at high elevated places, and at the bends of the rivers, along the ancient trail "from the Variangians to the Greeks" – figuratively as road signs, and lamps of national holiness. As regards the famed church-building activity of holy Equal-to-the-Apostles Vladimir, the Kiev Metropolitan Saint Ilarion (author of the "Word about the Law and Grace") exclaimed: "They demolished the pagan temples, and built up churches, they destroyed the idols and produced holy icons, the demons are fled, and the Cross hath sanctified the cities". From the early centuries of Christianity it was the custom to raise up churches upon the ruins of pagan sanctuaries or upon the blood of the holy martyrs. Following this practise, Saint Vladimir built the church of Saint Basil the Great upon an hill, where a sanctuary of Perun had been located, and he situated the stone church of the Uspenie-Dormition of the Most Holy Mother of God (Desyatinnaya) on the place of the martyrdom of the holy Varangian-Martyrs (Comm. 12 July). The magnificent temple intended to become the place of serving for the Metropolitan of Kiev and All Rus' – and hence the primal-altar of the Russian Church, was built in five years: it was richly adorned with wall-fresco painting, crosses, icons and sacred vessels, brought from Korsun. The day of the consecration of the church of the Most Holy Mother of God, 12 May (in some manuscripts 11 May), was ordered by Saint

Vladimir to be inserted as an annual celebration in the Church-kalendar lists. This event was tied in with other previous happenings for the celebration of 11 May, and it provided the new Church a twofold sense of succession. Under this day in the Saints is noted the churchly "renewal of Tsar'grad" – dedicated by the holy emperor Saint Constantine as the new capital of the Roman Empire, the Constantine-city Constantinople, dedicated to the Most Holy Mother of God (330). And on this same day of 11 May, under holy Equal-to-the-Apostles Olga, there had been consecrated at Kiev the church of Sophia – the Wisdom of God (in the year 960). Saint Vladimir, having had the cathedral church consecrated to the Most Holy Mother of God, followed the example of Saint Constantine in dedicating the capital city of the Russian Land, Kiev, to the Queen of Heaven.

And then there was bestowed on the Church a tithe or tenth; and since this church had become the centre of the All-Russian gathering of churchly tithes, they called it the Desyatinnaya (Tithe) church. The most ancient text of the deed-grant document, or churchly ustav-rule by holy Prince Vladimir spoke thusly: "For I do bestow this church of the Holy Mother of God a tenth of all mine principality, and likewise throughout all the Russian Land from all the princely jurisdiction a tithe of squirrel-pelts, and from the merchant – a tithe of the week, and from households each year – a tenth of every herd and every livelihood, to the wondrous Mother of God and the wondrous Saviour". The ustav likewise specified "church people" as being free from the jurisdictional power of the prince and his "tiuni"-officials, and placed them under the jurisdiction of the metropolitan.

The chronicle has preserved a prayer of Saint Vladimir, with which he turned to the Almighty at the consecration of the Uspensky Desyatin-Tithe church: "O Lord God, look Thou down from Heaven and behold, and visit Thine vineyard, which Thy right-hand hath planted. And make this new people, whom Thou hast converted in heart and mind – to know Thee, the True God. And look down upon this Thine church, which Thy unworthy servant hath built in the name of the Mother Who hath given birth to Thee, She the Ever-Virgin Mother of God. And whosoever doth pray in this church, let his prayer then be heard,

on account of the prayers to the All-Pure Mother of God".

With the Desyatin-Tithe church and bishop Anastasii, certain historians have made a connection with the beginnings of Russian chronicle writing. At it were compiled the Vita-Life of Saint Ol'ga and the account of the Varangian-Martyrs in their original form, and likewise the "Account, How in the Taking of Korsun, Vladimir came to be Baptised". Here also there originated the early Greek redaction of the Vitae-Lives of the holy Martyrs Boris and Gleb.

The Kiev Metropolitan cathedral-seat during the time of Saint Vladimir was occupied successively by the Metropolitan Saint Michael (+ 15 June 991, Comm. 30 September), Metropolitan Theophylakt – transferred to Kiev from the see of Armenian Sebasteia (991-997), Metropolitan Leontii (997-1008), and Metropolitan John I (1008-1037). Through their efforts the first dioceses of the Russian Church were opened: at Novgorod (its first representative was Sainted Joakim the Korsunite – + 1030, compiler of the Joakimov Chronicle), Vladimir-Volyn (opened 11 May 992), Chernigov, Pereslavl', Belgorod, and Rostov. "And thus throughout all the cities and villages there were set up churches and monasteries, and the clergy did increase, and the Orthodox Faith did blossom forth and shine like the sun". To advance the faith amongst the newly enlightened people, learned people and schools were needed for their preparation. Saint Vladimir therefore with holy Metropolitan Michael "did command fathers and mothers to take their young children and send them to schools to learn reading and writing". Saint Joakim the Korsunite (+ 1030) set up such a school at Novgorod, and they did likewise in other cities. "And there were a multitude of schools of scholars, and of these were there a multitude of wisdom-loving philosophers".

With a firm hand Saint Vladimir held in check enemies at the frontiers, and he built cities with fortifications. He was the first in Russian history to set up a "notched boundary" – a line of defensive points against nomadic peoples. "Volodimir did begin to set up cities along the Desna, along the Vystra, along the Trubezha, along the Sula and along the Stugna. And he did settle them with the

Novgorodians, the Smol'vani, the Chuds and the Vyatichi. And he did war against the Pechenegs and defeated them". But the actual means was often the peaceful Christian preaching amongst the steppe pagans. In the Nikol'sk Chronicles under the year 990 was written: "And in that same year there came to Volodimir at Kiev four princes from the Bulgars and they were illumined with Divine Baptism". In the following year " there came the Pecheneg prince Kuchug and accepted the Greek faith, and he was baptised in the Father and the Son and the Holy Spirit, and did service to Vladimir with a pure heart". Under the influence of the holy prince there were baptised also several apparent foreigners, as for example, the Norwegian "koenig" (king") Olaf Trueggvason (+ 1000) who lived several years at Kiev, and also the reknown Torval'd the Wanderer – founder of a monastery of Saint John the Precursor along the Dneipr near Polotsk, among others. In faraway Iceland the poet-skalds called God the "Protector of the Greeks and Russians".

Amidst the Christian preaching was also the reknown feastings of Saint Vladimir: after Liturgy on Sundays and Church Great-Feasts there were put out abundant feasting tables for the Kievans, they rang the bells, choirs sang praise, the "transported infirm" sang bylini-ballads and spiritual verses. On 12 May 996, for example, on the occasion of the consecration of the Desyatin-Tithe church, the prince "made a bright feast", "distributing goods to many of the poor, and destitute and wanderers, and through the churches and the monasteries. To the sick and the needy he delivered through the streets casks and barrels of mead, and bread, and meat, and fish, and cheese, desiring that all might come and eat, glorifying God". Feasts were likewise arrayed in honour of the victories of Kievan bogatyr-warriors, and the regiments of Vladimir's retinue – of Dobrynya, Aleksandr Popovich, Rogda the Bold.

In the year 1007 Saint Vladimir transferred the relics of holy Equal-to-the-Apostles Ol'ga to the Desyatin-Tithe church. And four years later, in 1011, there was also buried there his spouse and companion in many of his undertakings, the Blessed Empress Anna. After her death the prince entered into a new marriage – with the young daughter of the German

Graf Kuno von Enningen, grand-daughter of the emperor Otto the Great.

The era of Saint Vladimir was a crucial initial period for the state formation of Orthodox Rus'. The unification of the Slavic lands and the formation of state boundaries under the domain of the Riurikovichi resulted from a strenuous spiritual and political struggle with neighbouring tribes and states. The Baptism of Rus' by Orthodox Byzantium was a most important step in its state self-definition. The chief enemy of Vladimir became Boleslav the Brave, whose plans included the extensive unification of the West-Slavic and East-Slavic tribes under the aegis of Catholic Poland. This rivalry arose still back in the times, when Vladimir was still a pagan: "In the year 6489 (981). Volodimir went against the Lakhs and took their cities, Peremyshl', Cherven', and other cities, which be under Rus'". The final years of the X Century are likewise filled with the wars of Vladimir and Boleslav.

After a short lull (the first decade of the XI Century), the "great stand-off" enters into a new phase: in the year 1013 at Kiev a conspiracy against Saint Vladimir is discovered: Svyatopolk the Accursed, who is married to a daughter of Boleslav, yearns for power. The instigator of the conspiracy is the clergyman of Boleslav – the Kolobzheg Catholic bishop Reibern.

The conspiracy of Svyatopolk and Reibern was an all-out threat to the historical existence of the Russian state and the Russian Church. Saint Vladimir took decisive measures. All the three involved were arrested, and Reibern soon died in prison.

Saint Vladimir did not take revenge on those that "opposed and hated" him. Under the pretense of feigned repentance, Svyatopolk was set free.

A new misfortune erupted in the North, at Novgorod. Yaroslav, still not so very much "the Wise" – as he was later to go down in Russian history, in the year 1010 having become ruler of Novgorod, decided to defect from his father the greatprince of Kiev, and he formed his own separate army, moving on Kiev to demand the customary tribute and tithe. The unity of the Russian land, for which Saint Vladimir had struggled all his life, was threatened with ruin. In both anger and in sorrow

Saint Vladimir gave orders to "secure the dams and set the bridges", and to prepare for a campaign against Novgorod. His powers were on the decline. In the preparations for his final campaign, happily not undertaken, the Baptiser of Rus' fell grievously ill and gave up his spirit to the Lord in the village of Spas-Berestov, on 15 July 1015. He had ruled the Russian realm for thirty-seven years (978-1015), and twenty-eight of these years had been spent since holy Baptism.

Preparing for a new struggle for power and hoping for Polish help in it, and to play for time, Svyatopolk attempted to conceal the death of his father. But patriotically inclined Kievan boyar-nobles, secretly by night, removed the body of the deceased sovereign from the Berestov court, where Svyatopolk's people were guarding it, and they conveyed the body to Kiev. At the Desyatin-Tithe church the coffin with the relics of Saint Vladimir was met by Kievan clergy with Metropolitan John at the head. The holy relics were placed in a marble crypt, set within the Clement chapel of the Desyatin Uspenie church alongside the marble crypt of Empress Anna...

The name and deeds of holy Equal-to-the-Apostles Vladimir, whom the people called the Splendid Sun, is interwoven with all the successive history of the Russian Church. "Through him we too have come to worship and to know Christ, the True Life, – testified Saint Ilarion. His deeds were continued by his sons, and grandsons and descendants – rulers of the Russian land over the course of almost six centuries: from Yaroslav the Wise with the taking of the first steps towards the independent existence of the Russian Church – down to the last of the Riurikovichi, tsar Feodor Ioannovich, under whom (in 1589) the Russian Orthodox Church became the fifth independent Patriarchate in the dyptich-lists of Orthodox Autocephalous Churches.

The feastday celebration to holy Equal-to-the-Apostles Vladimir was established under Saint Alexander Nevsky, in memory of the intercession of Saint Vladimir on 15 May 1240, for his help in gaining the reknown victory by Nevsky over Swedish crusaders.

But the first reverencing of the holy prince began in Rus' rather earlier. The Metropolitan of Kiev Saint



Iarion (+ 1053), in his "Word on Law and Grace", spoken on the day of memory of Saint Vladimir at the saint's crypt in the Desyatin-Tithe church, calls him "an apostolic sovereign", "like" Saint Constantine, and he compares his apostolic evangelisation of the Russian Land to that of the evangelisation by the holy Apostles.

## SPIRITUAL CONSIDERATIONS

*Father is available to meet Monday thru Friday from 8:30am to 2:30pm 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 prepared or not of the Orthodox Faith may receive a *blessing* from the chalice.

**How to receive** - Please remember the following helpful hints aimed at helping to preserve the solemnity and safety of the Holy Mystery. Anyone wearing lipstick should remove it before receiving. Be sure to offer your baptismal name to the priest before receiving. Please take great care that the red cloth held by the acolytes (servers) is fully under your chin (*you should not hold it*), then use the centuries-old practice of receiving: please fully open your mouth, tilt your head back, receive the Holy Gifts, wait until they are securely in your mouth and so that none of the holy and precious Body and Blood of Christ is accidentally spilled. Thank you for your cooperation, and may God have mercy on us all!

**Lapsed Members** – You are always welcome home and we want you to come back! Generally speaking, sincere and regular participation in the Sunday Divine Liturgy and in the Mysteries of Confession and Communion 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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### 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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## ONLINE PRAYER CORNER

Our Parish Prayer List for Special Intentions & 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. Stephen B., Fr. Thomas B., Protodeacon Gregory B., Michael L., Laura & family, Carlene, Georgia, Stephen, David, Anastasia, Nicholas, Cassandra, Alexander, Andrea, Jason, Tyrone, Sarah, Amee, Joshua, John, Kathryn, Rose, Charles, Justin, David, Donna, George, *our diocesan seminarians:* Dcn Peter S, Nicolas W., Seamus M., Samuel L., Timothy P., Nicholas L., Alexander H., *and our Parish Council and Curators:* Lawrence, Subdeacon Ryan, Timothy, Rich, Elizabeth, Robert, Gina, John, Mary Jane, Katherine, Kenneth 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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**\*\*\* NAMEDAY, BIRTHDAY, and ANNIVERSARY PRAYER LIST IS BEING RESET** – Our parish prayer list of key dates and special occasions in our lives will be reset going forward (starting 3/1/24). If one of your special days is missing – please let Fr Dave know ASAP. See Fr. Dave with any questions.

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### July NAMEDAYS:

Rich Mirilovich - St. John the Baptist (7/7)  
Craig Bowser - Holy & All-glorious Apostle Peter (7/12)  
Margaret (Peggy) Rusnak - 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), Charles Deluca (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), 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), 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 ...*through the prayers of St. Paul the Apostle, St. Mary Magdalene, & St. John Maximovitch.*

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**For those preparing for Marriage...**

Alexandra & Maxwell Anton, Allison & Michael, 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...** Lexi (*due in October*) ...*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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**For the souls of the newly departed...**

...*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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\* 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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**Special Intentions** – Did you ever wonder for what reasons would a person's name go under "For the Special Intentions of..." on our Prayer Page? A special intention request is very diversified! It could be when one is under extreme job stress, struggling with spiritual issues, infertility, dealing with the loss of a loved one... the list goes on. As with the other lists on our page, one does not have to be Orthodox to be added.

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**Prayer requests** – During the Great Entrance of the Divine Liturgy, prayers are said for the sick and those celebrating special occasions listed in the bulletin. If silent prayers are requested, they will be offered quietly at the Altar at all services. All those listed in the "Prayer Corner" are prayed for during the Proskomedia (*Preparation of the Bread and Wine for Communion*). Prayer requests will remain for (about) 40 days unless requested otherwise. Please let Fr. Dave know if you wish to make additions or subtractions (*in the case of answered prayers*) to our prayer list.

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**A Prayer for Peace**

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

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**A prayer for our Neighborhoods**

*by Archbishop Demetrios of America*

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

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**A Prayer for our Diocesan Clergy**

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

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