

St. John the Baptist Orthodox Church

A Parish of the American Carpatho-Russian Orthodox Diocese, Ecumenical Patriarchate of Constantinople

Rev. Fr. Dave Urban, Pastor

Very Rev. Fr. John Branco, Pastor Emeritus

Timothy Martin, Reader

Matthew Peifer, Stephen Branco, & John Radick, Cantors

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July 30, 2017

Volume III

8th Sunday after Pentecost /

Commemoration of the Holy Fathers of the First Six Ecumenical Councils

9:30 am – Typika Reader’s Service

Tone 7

Liturgical Color: **Green**

Epistle: Hebrews 13:7-16; Gospel: John 17:1-13

Add’l collection for our Community Outreach (Nativity of the Theotokos Monastery)

SERVICES AND READINGS FOR THE WEEK

Wednesday, August 2 – 9:30am Divine Liturgy for the Feast of the Prophet Elias

Monday	1 Corinthians 11:31-12:6	<i>All Scripture is inspired by God and is profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work. – 1 Tim.3:16-17</i>	Matthew 18:1-11
Tuesday	1 Corinthians 12:12-26		Mt 18:18-22,19:1-2,13-15
* Wednesday	1 Corinthians 13:4-14:5		Matthew 20:1-16
Thursday	1 Corinthians 14:6-19		Matthew 20:17-28
* Friday	1 Corinthians 14:26-40		Matthew 21:12-14,17-20
Saturday	Romans 14:6-9		Matthew 15:32-39

* Let us imitate Christ and the Saints and fast as they did.

Sunday, August 6 – 9th Sunday after Pentecost / Saint Hilarion of Tvali

9:30 am – Divine Liturgy

Tone 8

Liturgical Color: **Gold**

Epistle: 1 Corinthians 3:9-17; Gospel: Matthew 14:22-34

Annual Blessing of Vehicles and Bicycles following the Divine Liturgy

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A Warm Welcome To Our Visitors!

Glory Be To Jesus Christ! (Glory Be Forever!)

Slava Isusu Christu! (Slava na v’iki!)

We are happy that you have joined us today! Please join us downstairs for coffee and a bite to eat. It is our pleasure to have you in our presence this morning and we wish God’s Blessings to all who visit with us today and hope you stop in again soon! If you have any questions in regards to our worship or Orthodoxy, please see Fr. Dave and he will gladly answer any of your questions to the best of his ability. He looks forward to meeting you!

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This Bulletin is offered:

If you wish to sponsor a Sunday Bulletin, for specific prayers for someone or for their memory, please do so by signing up on the sheet on the table in the Vestibule of the Church or by contacting Fr. Dave. An additional stewardship offering is requested.

LOOKING AHEAD LOCALLY



Monday, August 7 – 9:30am Moleben to St Nectarios with holy anointing

Wednesday, August 9 – 7pm Akathist to St Panteleimon, Holy Great-Martyr and Healer

Sunday, August 13 – Additional Collection for our Capital Improvement Fund

Monday, August 14 – Dormition Fast Begins

9:30am Divine Liturgy for the 25th Anniversary of the passing of +Fr. Peter E. Molchany

7pm Akathist for the Dormition Fast

Wednesday, August 16 – 9:30am Paraklis to the Theotokos

Friday, August 18 – 9:30am Akathist to the Icon of the Inexhaustible Cup with holy anointing

Saturday, August 19 – 9:30am Divine Liturgy for the Feast of the Transfiguration

Sunday, August 20 – YOUTH Sunday / Blessing of Fruit and Vegetables following the Divine Liturgy

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BULLETIN BOARD ANNOUNCEMENTS

(Please have submissions for this section to Father by Wednesday.)



Welcome to the Newly-Baptized!

Milena Elizabeth Petrovich was baptized and initiated into the Orthodox faith last Sunday. May God give good strength to her as she begins her Christian life and bless her, her parents, God-Parents, and families!

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Annual Blessing of Vehicles - Immediately following Divine Liturgy on Sunday, August 6th we will head to the streets for the annual blessing

of our modes of transportation (cars, trucks, bicycles, etc.). We bless vehicles in honor of the Feast of the Holy Prophet Elias (Elijah) who was carried to heaven in a fiery chariot. Please, head to your vehicle, open the hood & doors and wait near your car. Father will go to each vehicle and bless it with Holy Water. Clean and shine your means of transportation for this blessing, having all of your family members witness this meaningful ritual!



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Weekly Candle Intentions/Memorials were offered last week by Tim Martin; Melanie Shuster; Olga Radick; Joanne Nelson; Theresa Sharpless; Melanie Paieski; Patty Watson

"I am the light of the world; he who follows Me will not walk in darkness, but will have the light of life." - John 8:12

The Eternal Lamp was offered last week by John Gaydos, Sr., in Memory of Wife, Catherine. May Her Memory Be Eternal! Vičnaya Pamjat!

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National ACRY Convention September 1-4 – is being hosted by our sister parish in Homestead.

Please contact Theresa Sharpless concerning registering for any of the events over the weekend. **The deadline is August 1st!**

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Garage Sale Items – We ask that all garage sale donations be brought to the church by **Sunday, August 13th**. Thank you for helping the Church!

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Mixed Bowling League – A new bi-weekly bowling league will begin this Fall every other Friday at 7pm at the Crafton-Ingram Bowling Lanes starting **August 25th**. Cost is \$15 bi-weekly (includes bowling & kitty). Please contact Alyson (Buhonick) Rinaldi at 412-401-6862 if interested.

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Church Keys – Please contact a member of the Church Council if you have a key to the church.

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Coat Drive – We are collecting coats and jackets, in good clean condition, to donate to FOCUS Pittsburgh this August. We will collect the coats on the coat rack in the church hall.

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2nd Banns of Marriage are Announced for *Robert Fall* and *Gina Mercurio* who will be united together in the Mystery of Holy Matrimony at St. John the Baptist Orthodox Church on Sunday, August 6, 2017. If anyone has canonical reason why this Mystery should not be administered, please relay the objection to Father.

Parish Stewardship Opportunities...

- Bring in items for the Garage Sale
- Bring in a lightly used coat for FOCUS
- Offer your time on the days of the Garage Sale and leading up to it
- Take one of the coffee social weeks
- Attend additional services

Our Stewardship Gift To God

Dues/Stewardship:	\$ 970
Candles/Small C./Eternal Lamp/C. box:	\$ 211
Flower Offering	\$ 189
Envelopes: Sunday/Feast Day/Special:	\$ 390

Total Donations: \$ 1920
Capital Improvement Fund: \$ 160

*Collection for the Saints:
"On the first day of the week let each one of you lay something aside,*

Coffee Social Steward Schedule

August 6: **"Pot Luck"**
August 13: **Cindy Pavilonis**
August 20: **"Pot Luck"**

Thank you to all those who support this critical ministry of our Church!

Science and Nature Camp @ Camp Nazareth

Camp Nazareth is pleased to announce its **FIRST EVER Science and Nature Camp from Sunday, August 6 thru Saturday, August 12!!!**

Camp participants will learn all about Astronomy, Biology, Earth Science, Geology, Meteorology and SO MUCH MORE! Presentations and activities will be given and led by the Carnegie Science Center, the Carnegie Museum of Natural History, the Jennings Environmental Center, as well as local high school teachers and college professors.

Participants will have the opportunity to use telescopes, microscopes, and water quality management technology as well as explore the trails, waterfalls, streams and geography of the Camp. Special emphasis will be placed on appreciating the beauty of nature and the wonder of the fields of science they will study.

The Science and Nature Camp is a resident (sleepaway) Camp for ages 8-18. It will take place on the 289 beautiful acres of Camp Nazareth (339 Pew Road, Mercer, PA).

Visit www.campnazareth.org to register. Email campnazareth@acrod.org or call 724-662-4840 for more information.

Visit Our Parish & Diocese On-Line

- St John's: www.OrthodoxPittsburgh.com
- Diocesan Website: www.acrod.org
- Camp Nazareth: www.campnazareth.org
- FB: www.facebook.com/acroddiocese
- Twitter: twitter.com/acrodnews
- You Tube: youtube.com/acroddiocese

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ORTHODOXY AROUND DA 'BURGH



Orthodoxy on Tap – POYA, the Pittsburgh Orthodox Young Adults, will host their next *Orthodoxy on Tap* on **Sunday, August 13th** at 6:30 pm at the Sharp Edge Beer Emporium in Shadyside (302 S St Clair St., Pgh., Pa 15206). The guest speaker will be Fr. Thomas Soroka, pastor of St. Nicholas in McKees Rocks, who will speak on "Orthodoxy and Islam". All young adults age 21-39 are welcome!

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LIVING ORTHODOXY

It's Not Easy: Anything that is quickly obtained is also easily lost

Americans are not a particularly patient people, as demonstrated by the fact that the fast food industry

began with us. We don't tolerate slow service, thus much of the food we consume is prepared before we order it. We drive our car to a window, order our food, and expect it to be ready, without delay, at the

next window. If we be church goers, we expect the service to end within one hour, on the dot. Our gardens are filled with flowers that come fully grown, are dropped into the soil, and look good from the very first watering. No waiting around for the germination of seeds, we want instant beauty.

If an appliance breaks down, we buy a new one, rather than wait a week for repairs. We throw ourselves into the latest fad diet promising fast weight loss, only to see the weight come back after we've tired of the menu. We don't apprentice for a career, but walk out of a university with the expectation our career will begin on day one. Many of our children are allowed to dress in adult pop fashion, resulting in the loss of innocence, and the precious sweetness of childhood is transformed into a sort of miniature adult.

Since we have grown accustomed to having everything happen quickly, and without delay, we

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LIVES OF THE SAINTS

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, Catholic-Conciliar ("Sobornyi") and Apostolic Church". By virtue of the Catholic-Conciliar ("Sobornyi") nature of the Church, the All-Churchly or Ecumenical Council is the Church's supreme faculty, 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" ("Vselennost") 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 "Sobornyi" – 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 "Sobornyi" 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 "Catholic-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

also expect our spiritual lives to be on the same quick time line. We don't have the patience to build upon the knowledge of the holy fathers, so we don't practice regular spiritual reading. Our church attendance is limited to the essential Sunday Liturgy, and even then we arrive late and perhaps leave before the Thanksgiving Prayers have been concluded. If fasting is difficult for us, we don't fast at all. If keeping a Prayer Rule is tedious, we don't try at all to develop a set time for our prayers. If our mind wanders during prayer, we let it, avoiding even the least amount of struggle.

If we hope to make progress in the spiritual life, it is good to remember the words of Saint Isaac the Syrian, "For anything that is quickly obtained is also easily lost, whereas everything found with toil is also kept with careful watching."

With love in Christ, Abbot Tryphon

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 – "oroioi" 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 the 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 Hypostaseis-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 Euagrios, 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 anathematized, 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 "Quinisext" [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 FOR THE WEEK

Jesus Prays for Himself - "Christ's prayer is often called the High Priestly Prayer, as it contains the basic elements of prayer a priest offers to God when a sacrifice is about to be made: glorification (vv. 3-5, 25), remembrance of God's works (vv. 2, 6-8, 22, 23), intercession on behalf of others (vv. 9, 11, 15, 20, 21, 24), and a declaration of the offering itself (vv. 1, 5).

The passage that includes vv. 1– 13 is read on the seventh Sunday of Pascha, a day remembering the Fathers of the First Ecumenical Council (Nicea I) in AD 325. At this council the heresy of Arianism was condemned. This heresy taught that the Son of God was created by the Father and that there was a time when the Son of God did not exist. We find our Lord's words here bearing witness to His divinity and to His filial relationship with the Father. This testimony is sufficient in itself to dismiss Arianism.

The hour has come signifies Christ is Lord over time. "He voluntarily willed to ascend the Cross in the flesh" (hymn of Orthodoxy Sunday). Glorify refers to the redemption of all creation that will be accomplished through the Cross and Resurrection—the purpose for which Christ was sent into the world. In this redemption, the Father and the Son are glorified. This is why the Cross, which is a sign of death, is glorified in the Church as "life-giving" and the "weapon of peace." – OSB, *John 17:1-26*

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"Perform every work attentively, no matter how unimportant it may seem, as if being done before the face of God. Remember the Lord sees everything." +St. *Nikon of Optina*

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PRAYER CORNER

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



A Prayer For The Sick: O Christ, You alone are prompt to defend us; quickly visit Your suffering servant name. Through the prayers of the Theotokos, deliver him/her from sickness and bitter pain. Heal him/her so that he/she may sing to You and always praise You for You alone love us. Amen.

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For the Health of... Ann, Eleanor D., Julie, Jane, Mildred, Mark, Viola, Juliana, Nathaniel, Katie, Kenneth, Michael, Teresa, David, Susan, Anna Mae, Roberta, Fr Shuster, Thomas, Lawrence, Fredrick, Iris, Helen B., Daniel, Maria, Matthew, Timothy, Steven, Bruce, Wendy ...*through the prayers of St. Nectarios the Wonderworker; St. Luke, the Surgeon; and St. Panteleimon, the Great-Martyr & Healer.*

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Birthday Prayers for... Luke Tongel (7/30), *Pañi's brother*, Florin Popescu (7/30), Sharon Dzdony (8/2), Robert 'Bobby' Paieski (8/03), Stephen Anton (8/4), Joseph Mainolfi, Jr. (8/4), Nicholas Dzambo (8/5) ...*May God allow them to grow in peace & love all the days of their lives & may He grant them many & blessed years! Na Mnohaja I Blahaja L'ita!*

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For the Special Intentions of... Bishop Gregory, Stephen, David, Joshua, Anastasia, Nicholas, Cassandra, Alexander, Nancy, Ameer, Andrea, Jason, Tyrone, Olga, John, Sarah and our Church Council and Relocation Committee: Matthew, John, Timothy, Patricia, Theresa, Lawrence, Jane, Sharon, Cynthia, Katherine, Eleanor, John, Richard, John, Margaret, Sarah, Patricia ...*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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For those serving in the Armed Forces & Civil Authorities... Maj. Michael Repasky ...*through the prayers of St George, the Great-Martyr & Wonderworker.*

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For Expectant Mothers... Roxanne, Sharon, Pañi Katie, Pañi Kristina ...*through the prayers of St Anna, the mother of the Theotokos, & St Irene Chrysovalantou.*

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For those preparing for Marriage... Gina Mercurio and Robert Fall ...*through the prayers of Sts. Adrian & Natalia & all Holy Martyrs.*

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

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DEVOTIONAL PRAYER OF THE WEEK:

The Jesus Prayer

(Inhale) O Lord Jesus Christ, Son of God, (Exhale) Have Mercy On Me, A Sinner.