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Weekly Candle Intentions/Memorials were offered last week by Tim Martin; Melanie Shuster; Larry Martin; Viola Peifer; Olga Radick; Eleanor Sanger; Joanne Nelson; Theresa Sharpless; Don Gavulich; Melanie Paieski; Cindy Pavilonis; Patty Watson; and Amanda Sura.

"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 Helen Sarraf, In Memory of Parents, Mary & George, and Siblings, John, Anna, Michael, and Marie Veronica; by John Gaydos, Sr., In Memory of Wife, Catherine; and by Helen Sarraf, In Memory of Ann Sefscik. May Their Memory Be Eternal! Vičnaya Pamjat!

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Thank You! to those who donated towards the recent Orthodox Clergy Brotherhood "Walk for Missions"! Thanks be to God, our parishes raised \$8,500 for the mission work in Guatemala!

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Fr Jonathan Tobias, due to health concerns, will be taking an indefinite leave of absence (*not retiring*). They will be moving to North Carolina. His final Divine Liturgy at St John the Baptist in East Pittsburgh will be on **November 19th**. May God bless him and Pañi with many years!

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Gertrude Hawk Christmas Candy – Our Christmas Candy Sale has begun! Order forms are in the Church Hall. Orders will be due by the Turkey Bingo (**November 19th**) and will be delivered in mid-December. Please see Tim Martin with any questions.

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Annual Turkey Bingo – will occur on **Sunday, November 19th**. Donation is \$10 for admission with 3 cards. The doors will open at **2 pm** and the games begin at 3 pm. All Bingo winners will receive a turkey as a prize. Plan to have supper at the church hall as the *Ethnic Kitchen* will be open and plenty of refreshments will be available.

In conjunction with the bingo we will also have a raffle of sporting tickets, Auction, Food Raffle, and baked goods available.

We ask you to help by offering some prizes for the Auction (formal request letters are available from Father to take to restaurants and businesses), **to donate unexpired food and/or paper products to be a part of the food basket raffle**, and to prepare some homemade baked goods to be sold on the afternoon of the bingo. *Thank you in advance for your support!*

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Purchasing Turkeys – Speaking of the Turkey Bingo... If you would like to assist in paying for the turkey prizes that will be used at the event, please see Tim Martin as he will be purchasing them soon. Thank you in advance for your generosity!

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****Thank You!** to the recent generous anonymous donor of \$5,000. As you give in *secret* - remember that God is paying attention ☺

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Our Stewardship Gift To God

| | |
|---------------------------------------|--------|
| Dues/Stewardship: | \$ 130 |
| Candles/Small C./Eternal Lamp/C. box: | \$ 424 |
| Envelopes: Sunday/Feast Day/Special: | \$ 946 |
| Community Outreach: | \$ 103 |

Total Collections: \$ 1603

Collection for the Saints: "On the first day of the week let each one of you lay something aside, storing up as he may prosper." 1 Cor 16:2

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Bulletin Sponsor – Please contact Fr Dave to sponsor a bulletin *In Memory* of someone or *In Honor* of (anniversary, birthday, etc.). Additional stewardship offering is kindly requested.

Coffee Social Steward Schedule

November 12: **Steve Brancho**

November 19: **Steve Brancho**

November 26: **Open "Pot Luck"**

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

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St Nicholas Charity Dinner for the Pittsburgh Deanery will be on **Sunday, December 3rd** at a *different location this year: Edgewood*

Country Club (100 Churchill Rd., Pittsburgh, PA 15235). Doors open at 2:30pm (Dinner at 3:00). This annual dinner benefits our *Christ the Saviour Seminary*. Adults are \$30 and Children under 12 are \$10. (*Please make checks payable to "Pittsburgh Deanery"*.) Please see Fr Dave by **November 29th** for your ticket(s). *Donations of any prizes to be raffled off at the dinner can be given to Father.*

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Winter Church Clean Up – will be on Saturday, December 9th. More details to come...

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Snow Removal Team – as temperatures have begun to drop, we are reminded that snow is on it's way. Just a reminder that we will be looking for folks, as in the past, to offer some of their time prior to people getting to church on Sundays to help with snow removal. *Please let Father know if you will be able to come earlier to Church to assist with keeping the sidewalks clear.* Ideally we will have a rotation of people so that the same person is not doing it each snowfall.

Parish Stewardship Opportunities...

- As you wish that men would do to you, do so to them. (Luke 6:31)
- Donate needed supplies for the Church: *Large Black Garbage Bags and Toilet Paper*
- Take a Coffee Social week
- Attend an additional service at Church

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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



Light on the Hill Celebration: Benefiting FOCUS Pittsburgh – will be on **Thursday, November 16th** at 6:30 pm at Senator John Heinz History Center (1212 Smallman St., Pittsburgh, PA 15222). Keynote Speaker this year will be Lynne Hayes-Freeland. Heavy Appetizers & Hors D'oeuvres and Dessert will be served. Business Attire. Donations requested during the event. For more information, visit: <http://focus-pittsburgh.com/gala2017/>

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Orthodoxy on Tap – The Pittsburgh Orthodox Young Adults (POYA) will host their next "Orthodoxy on Tap" on **Sunday, November 12th** at 6:30 pm at the Sharp Edge Beer Emporium (302 S St Clair St., Pgh., Pa 15206). Special guest speaker will be His Eminence, Archbishop Melchisedek who will speak on "*Monastic Spirituality for Everyday Life*". Come and learn about your faith!

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LIVES OF THE SAINTS

Source: www.orthodoxpittsburgh.com/parish-calendar/orthodox-calendar © 1996-2001 by translator Fr. S. Janos

The Apostle James, Brother of the Lord

Commemorated on October 23



The Apostle James, Brother of the Lord – was the son of Righteous Joseph the Betrothed (Comm. 26 December). From his early years James was a Nazorite, a man especially dedicated to God. The Nazorites gave a vow to preserve virginity, to abstain from wine, to refrain from eating meat, and not to cut their hair. The vow of the Nazorites symbolised a life of holiness and purity, commanded formerly by the Lord for all Israel. When the Saviour began to teach the nation about the Kingdom of God, Saint James believed in Christ and became His apostle. For his God-leasing life he was chosen first bishop in the Church at Jerusalem. Saint James presided over the Council of the Apostles at Jerusalem, and his word was decisive (Acts 15). In his thirty years as bishop the Apostle James converted many of the Jews to Christianity. Annoyed by this, the Pharisees and the Scribes plotted together to kill Saint James. Having led the saint up on the roof of the Jerusalem Temple, they

demanded that he renounce the Saviour of the world. But the holy Apostle James instead began to bear witness, that Christ is the True Messiah. Then the Jewish teachers shoved him off downwards. The saint did not die immediately, but gathering his final strength, he prayed to the Lord for his enemies, who at this while were stoning him. The martyr's death of Saint James occurred in about the year 63.

The holy Apostle James composed a Divine Liturgy, which has formed the basis of the liturgies, composed by Saints Basil the Great and John Chrysostomos. The Church has preserved an Epistle of the Apostle James, which under his name is included among the books of the New Testament of Holy Scripture. In the year 1853 the Alexandria Patriarch Hierotheos sent to Moscow a portion of the relics of the holy Apostle James. The Church makes a distinction between the holy Apostle James, Brother of the Lord, from James the son of Zebedee (Comm. 30 April) and James Alphaeus (Comm. 9 October).

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LIVING ORTHODOXY

Examining the Reformation from an Orthodox Point of View *By James Hargrave*

Five hundred years ago this past Tuesday, a professor announced a lecture.

The announcement was mailed to the Archbishop of Mainz in western Germany, and was posted next to other announcements on the 16th-century equivalents of bulletin boards: church doors. One of these churches, famously, was All Saints in Wittenberg. The professor's name was Martin Luther.

The lecture was structured around propositions, or "theses," that appealed to the Pope of Rome to condemn certain new fundraising practices that had just begun in the Wittenberg area. In an effort to drum up money, a local fundraiser named Johann Tetzel was claiming that the askesis of almsgiving (specifically, earmarking donations for church capital campaigns) was such a guarantee of heavenly reward that forgiveness could be effectively purchased. Giving to capital campaigns was, Tetzel suggested, a higher Christian virtue than almsgiving to the poor, and so effective that a donor could save his eternal soul without the bother of confession or repentance. You could even buy forgiveness for future sin! As a

professor of moral philosophy, Luther seems to have imagined that church authorities would eagerly reject such outrage.

But Tetzel was also fundraising to pay off the Archbishop's debts, leaving local authorities little incentive to heed the radical professor over the impressive fundraiser. Within four years Luther's increasingly combative rhetoric led to his excommunication. He had a following, though—including political leaders—and used the freedom of being beyond the Pope's reach to expand his critique of the Catholic Church into an outright attack on many dogmatic and doctrinal principles. Other dissidents followed suit, building an anti-Catholic movement which spread beyond Luther's reach throughout Western Europe, opposing many beliefs (like infant baptism or veneration of the Virgin Mary) that Luther himself did not dispute.

The rest is history.

But not our history. We Orthodox Christians like to boast that we never had a Reformation. Perhaps, we suggest, one was never needed. After the Great Schism, the Catholics started getting all kinds of things wrong (the story goes), so that it urgently needed reform. Luther and the Reformers (the argument continues) were

justifiably aggrieved, but “threw the baby out with the bathwater.” Some evidence for this viewpoint is found in a look at the 16th-century dialogue between Lutheran leaders and Patriarch Jeremias II of Constantinople. The Patriarch’s comparison of the “Augsburg Confession”—the Lutheran statement of faith—and Orthodox Christian doctrine suggests that the two confessions had little in common beyond our mutual rejection of Roman Papal supremacy. (The 1672 Synod of Jerusalem in would later clarify Orthodox views on various Protestant claims.)

But what are Lutherans and Catholics saying today? What did they say on Tuesday? Pope Francis said that, in reacting to Luther, Catholics “closed in on ourselves out of fear or bias,” and that “our separation has been an immense source of suffering and misunderstanding.” Christians, he continues, “will be credible witnesses of mercy to the extent that forgiveness, renewal and reconciliation are daily experienced in our midst.”^[1] In a joint statement, the Lutherans and Catholics confessed “and lament before Christ that [they] have wounded the visible unity of the Church. Theological differences were accompanied by prejudice and conflicts, and religion was instrumentalized for political ends.”^[2]

Lutherans and Catholics seem to suggest, as they reflect on the Reformation, that schism wounds. The Reformation clearly wounded Europe. In the wars that it provoked, one third of German towns were destroyed. As many as 40 percent of German people were killed. Violence, persecution, famine and disease wracked France, Britain, and nearly all of Western Europe. By the 19th century the tension, discord and violence born in 1517 had been exported to the farthest reaches of the globe. Schism really hurts.

Have Orthodox schisms ever caused such damage? It’s easy to answer “no,” but we have to remember that there were serious ruptures in Christendom, involving Orthodoxy, that occurred before 1517. They have had consequences.

In his account of the 20th-century encounter of the Banyore people of Western Kenya with

Orthodoxy, His Grace Bishop Athanasios of Kisumu and Western Kenya suggests that the Chalcedonian schism in 451 left the Ethiopian Church — which had not even been at the council! — so alienated and alone that it “drastically affected the spread of Christianity in Africa; a wound that took a long time to heal.”^[3] The Gospel went on to reach all of Europe because the (Chalcedonian) Church in Europe was not divided. But the wounds to the Church in Africa halted evangelism on that continent for a thousand years. Had the Chalcedonian schism been prevented by more mercy, patience, and longsuffering among the laypeople and political leaders on the correct, Chalcedonian side, the whole African continent could have been converted by the fifth or sixth century! The case could even be made that, without the Nestorian schism in 431, a united Church could have neutralized the rise of Islam, and evangelized all of Asia as well.

We can’t blame Orthodoxy for heresy or for heretics, but we can look at the many times that infinitely patient and merciful Christians, political and lay leaders, as well as priests and bishops, have, in love, guided wayward souls back into the flock and so avoided schism. When schism has occurred, the sins of us who remain Orthodox did play a part.

The Catholics and Lutherans have something to show us here. Without budging on doctrine, they admit that their sin, pride and selfishness had catastrophic effects. They model repentance to be admired by all Christians, Orthodox and non-Orthodox alike.

So, let’s mark the turmoil that continues to rend Western Christianity not with pride or condescension, but with sincere sorrow for the suffering brought by schism. As we pray for the salvation of others, may we be the first to repent.

[1] <http://www.catholicherald.co.uk/news/2016/10/31/full-text-popes-homily-at-service-for-500th-anniversary-of-reformation/>

[2] https://www.lutheranworld.org/sites/default/files/joint_commemoration_joint_statement_final_en.pdf

[3] Akunda, Amos Masaba. (Bishop Athanasios) “Orthodox Christian Dialogue with Bunyore Culture.” Unpublished dissertation. University of South Africa, 2010. Pp 35 – 36

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ORTHODOX WORDS OF THE WEEK

The **REFORMATION** (the Protestant Reformation) was a schism from the Catholic Church initiated by Martin Luther and continued by John Calvin, Huldrych Zwingli, and other early Protestant Reformers in the 16th Century. It is usually considered to have started with the publication of the Ninety-five Theses by Luther in 1517 and lasted until the end of the 30 Years’ War with the Peace of Westphalia in 1648. Although there had been significant earlier attempts to reform the Catholic Church before Luther – such as those of Jan Hus, Peter Waldo, and John Wycliffe – Martin Luther is widely acknowledged to have started the Reformation with the Ninety-five Theses. The Protestant position, however, would come to incorporate doctrinal changes such as a complete reliance on Scripture as a source of proper belief (*sola scriptura*) and the belief that faith in Jesus, and not good works, is the only way to obtain God’s pardon for sin (*sola fide*).

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The **NINETY-FIVE THESES** (*Disputation on the Power of Indulgences*) are a list of propositions for an academic disputation written in 1517 by Martin Luther, professor of moral theology at the University of Wittenberg, Germany, that started the Reformation. They advance Luther’s positions against what he saw as abusive in the practice of clergy selling plenary indulgences. In the Theses, Luther claimed that the repentance required by Christ in order for sins to be forgiven involves inner spiritual repentance rather than merely external sacramental confession. He argued that indulgences led Christians to avoid true repentance and sorrow for sin, believing that they could forgo it by purchasing an indulgence. They also,

according to Luther, discouraged Christians from giving to the poor and performing other acts of mercy, believing that indulgence certificates were more spiritually valuable. Though Luther claimed that his positions on indulgences accorded with those of the Pope, the Theses challenge a 14th Century papal bull stating that the pope could use the treasury of merit and the good deeds of past saints to forgive temporal punishment for sins. The Theses are framed as propositions to be argued in debate rather than necessarily representing Luther's opinions, but Luther later clarified his views in the Explanations of the Disputation Concerning the Value of Indulgences. Luther sent the Theses enclosed with a letter to Albert of Brandenburg, the Archbishop of Mainz, on October 31, 1517, a date now considered the start of the Reformation and commemorated annually as Reformation Day by Protestants.

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INDULGENCES [NOT an Orthodox teaching] In the teaching of the Roman Catholic Church, an indulgence is "a way to reduce the amount of punishment one has to undergo for sins". It may reduce the "temporal punishment for sin" after death (as opposed to the eternal punishment merited by mortal sin), in the state or process of purification called Purgatory [also NOT an Orthodox teaching].

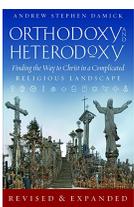
The Catechism of the Catholic Church describes an indulgence as "a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints".

By the late Middle Ages, the abuse of indulgences, mainly through commercialization, had become a serious problem which the Church recognized but was unable to restrain effectively. Indulgences were from the beginning of the Protestant Reformation a target of attacks by Martin Luther and all other Protestant theologians. Eventually the Catholic Counter-Reformation curbed the excesses, but indulgences continue to play a role in modern Catholic religious life. Reforms in the 20th Century largely abolished the quantification of indulgences, which had been expressed in terms of days or years. These days or years were meant to represent the equivalent of time spent in penance, although it was widely taken to mean time spent in Purgatory. The reforms also greatly reduced the number of indulgences granted for visiting particular churches and other locations.

[The Eastern Orthodox Church believes one can be absolved from sins by the Sacred Mystery of Confession. Because of differences in the theology of salvation, indulgences for the remission of temporal punishment of sin do not exist in Orthodoxy]

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ORTHODOX BOOK OF THE WEEK



Orthodoxy and Heterodoxy: Finding the Way to Christ in a Complicated Religious Landscape (2017 edition) by Fr. Andrew Stephen Damick - This new edition of the bestselling Orthodoxy & Heterodoxy is fully revised and significantly expanded. Major new features include a full chapter on Pentecostalism and the Charismatic movements, an expanded epilogue, and a new appendix ("How and Why I Became an Orthodox Christian"). More detail and more religions and movements have been included, and the book is now addressed broadly to both Orthodox and non-Orthodox, making it even more shareable than before.

Available in paperback: <http://store.ancientfaith.com/orthodoxy-and-heterodoxy-finding-the-way-to-christ-in-a-complicated-religious-landscape-2017-edition/>

https://smile.amazon.com/Orthodoxy-Heterodoxy-Complicated-Religious-Landscape-ebook/dp/B06ZY61QVG/ref=sr_1_1?ie=UTF8&qid=1509726645&sr=8-1&keywords=orthodoxy+and+heterodoxy+2017+edition

Available as an e-book: <http://www.orthodoxchristianebooks.com/orthodoxy-and-heterodoxy-2017-edition>

How does this differ from the 2011 edition? A lot. Visit:

<https://blogs.ancientfaith.com/orthodoxyandheterodoxy/2016/04/02/whats-revised-orthodoxy-heterodoxy/>

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SPIRITUAL VITAMINS FOR THE WEEK

"The Orthodox Church is evangelical, but not Protestant. It is orthodox, but not Jewish. It is catholic, but not Roman. It isn't non-denominational - it is pre-denominational. It has believed, taught, preserved, defended and died for the Faith of the Apostles since the Day of Pentecost 2,000 years ago."
- Steven Robinson

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"What I see around me would drive me insane, if I did not know that no matter what happens, God will have the last word." +*Elder Paisios of the Holy Mountain*

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"It may be that a man seems to be silent, but if his heart judges others, then he is always speaking."
+*St. Poimen the Great*

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"The Martyrs gave their blood for the truth, and you are not able to come to Church? They gave their lives for Christ, and you cannot make a small journey for Him? But you say, "I am a sinner, I cannot come." Then come, and cease to be one!" +*St. John Chrysostom*

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"Years are not needed for true repentance, and not days – but only an instant." +*St. Ambrose of Optina*

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"Don't criticize or judge other people – regard everyone as an angel, justify their mistakes and weaknesses, and condemn only yourself as the worst sinner. This is step one in any kind of spiritual life." +*Blessed Seraphim Rose*

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SPIRITUAL CONSIDERATIONS

Office Hours: Mon-Fri 9am–4pm OR by appointment.
Online Community: Please email Fr. Dave to receive the weekly bulletin via email.
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 so he can pray with you and you may receive the Anointing to be fully prepared.
Mystery of Confession – Opportunities are available after every service, Saturdays during fasting periods from 11:00am to 1:00 pm, OR by appointment.
Holy Communion/Eucharist – The reception of the

Holy Eucharist is encouraged by all Orthodox Christians who have properly prepared themselves, with fasting from midnight on, regular Confession, and forgiveness for all people. Those who are not Orthodox may receive a *blessing* from the chalice.
Baptisms – Please consult Father for details.
Marriages – Please consult Father ASAP for details (*before* arrangements are made for the hall).
Church Funerals – are provided for practicing Orthodox Christians who are current in their spiritual and financial obligations; otherwise burial is from the funeral home. The Church does not permit cremation.

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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... Mildred, Anna Mae, Julie, Jane, Eleanor D., Mark, Viola, Juliana, Nathaniel, Katie, Kenneth, Michael, Teresa, Susan, Roberta, Fr Shuster, Thomas, Fredrick, Helen B., Steven, Bruce, Wendy, Gary, Barbara, Valerie, Michael, Peter, John S., Matthew, John U., Regina, James, Patricia, Denise, Lino, John, Fr. Jonathan Tobias, Pañi Marsha Tobias ...*through the prayers of St. Nectarios the Wonderworker; St. Luke, the Surgeon; and St. Panteleimon, the Healer.*

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For the Special Intentions of... Bishop Gregory, Fr. Timothy, Stephen, David, Joshua, Anastasia, Nicholas, Cassandra, Alexander, Nancy, Ameer, Andrea, Jason, Tyrone, Olga, John, Sarah, Sharon, Ryan, Cora and our Church Council, Curators, and Relocation Committee: Matthew, John, Timothy, Patricia, Theresa, Lawrence, Donald, Jane, Cynthia, Katherine, Eleanor, Kenneth, Gina, Robert, Jillian, Wendy, Olga, John, Melanie, Michael, 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 Expectant Mothers... Pañi Ileana, Ameer, Ashley, Harmonie ...*through the prayers of St Anna, the mother of the Virgin Mary, & St Irene Chrysovalantou.*

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Birthday Prayers for... Olga Radick (11/7) ...*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! Na Mnohaja I Blahaja L'ita!*

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

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Anniversary Prayers for... ...*May God fill them with His grace that they may continue to live in unity with Him!*

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

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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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For the souls of the newly departed... ...*May the Lord God grant them blessed repose where there is no pain sorrow or mourning. Memory eternal!*

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* This is to be used for the special intentions of our brothers and sisters and can be inserted as a prayer itself into our daily prayers. Please let Fr. Dave know if you would 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 and sisters in Christ. Those whom we add to the list do **NOT** need to be Orthodox Christians.

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DEVOTIONAL PRAYER OF THE WEEK:

Prayer of the Hours

O Christ our God, in all times and places You are worshiped and glorified both in heaven and on earth. You are long-suffering and generous in your mercy and compassion. You love the just and show mercy to the sinner, calling all people to repentance through the promise of blessings to come. Deem us, O Lord, at this very hour, to receive our supplications and to direct our lives in the path of your commandments. Sanctify our souls; purify our bodies; set aright our minds; cleanse our thoughts; deliver us from all affliction, trouble and distress; surround us with your holy Angels so that, guided and guarded in their camp, we may attain oneness of faith and the knowledge of your unspeakable glory, for You are blessed unto ages of ages. Amen.