



ST. JOHN THE BAPTIST ORTHODOX CHURCH



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

Father Dave Urban, *Pastor*
Very Reverend Father John Brancho, *Pastor Emeritus*
Timothy Martin, *Reader*
Subdeacon Ryan Ferko
Matthew Peifer, Stephen Brancho, & John Radick, *Cantors*
Lawrence Martin, *Parish Council President*
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**CHRIST IS RISEN FROM THE DEAD,
TRAMPLING DOWN DEATH BY DEATH
AND UPON THOSE IN THE TOMBS
BESTOWING LIFE!**

SERVICES FOR THE WEEK

SUNDAY, JUNE 6

6th Sun. of Pascha; Sun. of the Man Born Blind
St. Xenia of St. Petersburg
9:30 am Divine Liturgy
Epistle: Acts 16:16-34; Gospel: John 9:1-38

MONDAY, JUNE 7 – FEAST OF THE 3RD FINDING OF THE HEAD OF ST. JOHN THE BAPTIST

7:00 pm Akathist to St. John

WEDNESDAY, JUNE 9

7:00 pm Feast Day Vespers

THURSDAY, JUNE 10 – FEAST OF ASCENSION

9:30 am Feast Day Divine Liturgy

SUNDAY, JUNE 13

7th Sun. of Pascha; Fathers of the 1st E. Council
Blessing of new green Clergy Vestments
9:30 am Divine Liturgy
Epistle: Acts 20:16-18, 28-36; Gospel: John 17:1-13
Tone 6; Liturgical Color: **White**

Live-Broadcast – If you are unable to attend church on Sunday morning, please pray along with our Cathedral's services online at **9:00 am**.

www.acrod.org/organizations/cathedral/live/

Future Services – Our online "Parish Calendar" is continually updated on our website at:

www.orthodoxpittsburgh.com/parish-calendar

BULLETIN BOARD ANNOUNCEMENTS

(Please have submissions to Fr. Dave by Wed.)

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Akathist to St John – Tomorrow evening, on the Feast of the 3rd Finding of the Head of St. John the Baptist, we will have an Akathist Service at 7 pm. Come, pray, and learn more about our Patron Saint.

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Feast Day Vespers – In the Orthodox Church, Vespers is prescribed to be done on a daily basis (which happens in a lot of monasteries). Great Vespers is appointed to be served on Saturday nights and on the eves of all Feast Days (ranked higher than Fourth Class). We will offer this service on **Wednesday** on the eve of the Feast of the Ascension of our Lord.

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The Parish Council discussed having the garage sale return this year. Please begin bringing in items and placing them in the church hall behind the moveable bulletin board.

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Masks – We will continue to follow the CDC guidelines. We are no longer asking for "mandatory masks" in the church.

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PASCHAL GREETING:

(use instead of 'hello', before 'good morning', etc.)

Christ is risen!

*(responded with: **Indeed He is risen!**)*

A WARM WELCOME TO OUR VISITORS!

Christ Is Risen!

*(responded with: **Indeed, He Is Risen!**)*

Christos Voskrese! (Voistinu Voskrese!)

We are happy that you have joined us today! 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 again soon! If you have any questions in regards to our worship or Orthodoxy, please see Fr. Dave.

BULLETIN IS OFFERED:

If you wish to sponsor a bulletin In Honor of (anniversary, birthday, etc.) or In Memory of someone, please do so by signing up on the sheet in the church hall or by contacting Fr. Dave (email, text, or call). An additional stewardship offering to the Church is requested.

Orthodoxy 101 – Although we are not having specific Orthodoxy 101 classes/discussions, we can continue to learn in other ways. As a reminder, we learn about our Faith through participating in our services (the Divine Liturgy along with Vespers, Molebens, Akathist, ...). Our bulletins are also a source of information and educational material. (Please consider reading a section of the bulletin each day of the week and reflect as you learn about our Faith.) Anytime you have a question, please reach out to Father Dave.

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OUR STEWARDSHIP GIFTS TO GOD

Stewardship:	\$ 230
<i>(\$175 in memory of +Viola Peifer)</i>	
Candles/Eternal Lamp Offerings:	\$ 89
Envelope Stewardship:	\$ 531
Community Outreach:	\$ 146
Total Collections:	\$ 996
Relocation Fund:	\$ 150

(\$100 in memory of +Viola Peifer)

We must give in trust that God will use it to produce fruit: "He who supplies seed to the sower and bread for food will supply and multiply your sowing (resources) and increase the harvest of your righteousness (benevolence)." - 2 Cor. 9:10

Weekly Candle Intentions / Memorials were offered last week by Nelson Family; John Radick; Mary Jane Hudak; Wendy Martellotti; Eleanor Sanger; Patty Watson; Cindy Pavilionis

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"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 Matt Peifer, in Memory of Mother, +Viola. May Her Memory Be Eternal! Vičnaya Pamyat! Christ is Risen!

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Weekly Offerings to God – During this time, if you are not yet coming to the church, we request that weekly donations be mailed to Tim Martin (2225 McAleer Rd., Sewickley, PA 15143)



On-Line Giving is now available from our parish website! The best option is to come to church and give your offering to God in His Temple (2nd best is to mail it in). Now you can also donate from your home and set up a recurring donation to the:

- ✘ General Stewardship Fund,
- ✘ Capital Improvement Fund, or
- ✘ Relocation Fund.

If you miss coming to church for a week, this allows you another option to "catch up" on your weekly stewardship. For our parish to continue it's ministries, outreach, and general bill paying, we need your generosity to continue.

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Garden Blessing Season – How's your garden coming along? It's time to get it blessed! (The format of the blessing is similar to our annual home blessing.) Please contact Fr. Dave if you are interested.

Monday's Spiritual Vitamin:

"When a man walks in the fear of God he knows no fear, even if he were to be surrounded by wicked men." +St Symeon the New Theologian

*Paschal Greeting in Church Slavonic:
Christos voskrese! (Voistinu voskrese!)
If greeted in a language you are unfamiliar with,
translate & respond in English
(then learn the response)*

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ORTHODOXY AROUND THE 'BURGH AND OUR DIOCESE

SAVE THE DATES:

Altar Boy Retreat – Virtual on June 28 and 29

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Young Women's Encounter (YWE) – A "care package" is being prepared for all of the young women of our diocese aged 12 to 18. Please contact Father Dave for more information or visit:

www.acrod.org/ministries/youth/ywe/

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Deanery Picnic – Our Pittsburgh Deanery Picnic will be Sunday, October 3 at Schenley Park

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VISIT OUR DIOCESE ON-LINE

Diocesan Website: www.acrod.org

Camp Nazareth: www.campnazareth.org

FB: www.facebook.com/acroddioocese

Twitter: twitter.com/acrodnews

YouTube: youtube.com/acroddioocese

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COMMUNITY OUTREACH



This month, through the efforts of our Sr. ACRY, we will be collecting donations for The Orthodox Monastery of the Transfiguration. [A list of needed items at the monastery has not been received yet.] 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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Tuesday's Spiritual Vitamin:

"I know many who fast, pray, sigh, and demonstrate every manner of piety, so long as it costs them nothing, yet would not part with a penny to help those in distress." +St Basil the Great

SUNDAY'S SCRIPTURE READINGS

Epistle: Acts 16: 16– 34

Paul and Silas in Prison

¹⁶As we were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying.

¹⁷She followed Paul and us, crying, "These men are servants of the Most High God, who proclaim to you the way of salvation." ¹⁸And this she did for many days. But Paul was annoyed, and turned and said to the spirit, "I charge you in the name of Jesus Christ to come out of her." And it came out that very hour.

¹⁹But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; ²⁰and when they had brought them to the magistrates they said, "These men are Jews and they are disturbing our city. ²¹They advocate customs which it is not lawful for us Romans to accept or practice." ²²The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. ²³And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. ²⁴Having received this charge, he put them into the inner prison and fastened their feet in the stocks.

²⁵But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, ²⁶and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's fetters were unfastened. ²⁷When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. ²⁸But Paul cried with a loud voice, "Do not harm yourself, for we are all here." ²⁹And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, ³⁰and brought them out and said, "Men, what must I do to be saved?" ³¹And they said, "Believe in the Lord

Jesus, and you will be saved, you and your household." ³²And they spoke the word of the Lord to him and to all that were in his house. ³³And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. ³⁴Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.

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Gospel: John 9: 1– 38

A Man Born Blind Receives Sight

⁹As he passed by, he saw a man blind from his birth. ²And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" ³Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. ⁴We must work the works of him who sent me, while it is day; night comes, when no one can work. ⁵As long as I am in the world, I am the light of the world." ⁶As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, ⁷saying to him, "Go, wash in the pool of Silo'am" (which means Sent). So he went and washed and came back seeing. ⁸The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" ⁹Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man." ¹⁰They said to him, "Then how were your eyes opened?" ¹¹He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Silo'am and wash'; so I went and washed and received my sight." ¹²They said to him, "Where is he?" He said, "I do not know."

The Pharisees Investigate the Healing

¹³They brought to the Pharisees the man who had formerly been blind. ¹⁴Now it was a sabbath day when Jesus made the clay and opened his eyes. ¹⁵The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes, and I washed, and I see." ¹⁶Some of the Pharisees said, "This man is not from God, for he does not keep the sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. ¹⁷So they again said to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet."

¹⁸The Jews did not believe that he had been blind and had received his sight, until they called the

parents of the man who had received his sight, ¹⁹and asked them, "Is this your son, who you say was born blind? How then does he now see?" ²⁰His parents answered, "We know that this is our son, and that he was born blind; ²¹but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." ²²His parents said this because they feared the Jews, for the Jews had already agreed that if any one should confess him to be Christ, he was to be put out of the synagogue. ²³Therefore his parents said, "He is of age, ask him."

²⁴So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." ²⁵He answered, "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see." ²⁶They said to him, "What did he do to you? How did he open your eyes?" ²⁷He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you too want to become his disciples?" ²⁸And they reviled him, saying, "You are his disciple, but we are disciples of Moses. ²⁹We know that God has spoken to Moses, but as for this man, we do not know where he comes from." ³⁰The man answered, "Why, this is a marvel! You do not know where he comes from, and yet he opened my eyes. ³¹We know that God does not listen to sinners, but if any one is a worshiper of God and does his will, God listens to him. ³²Never since the world began has it been heard that any one opened the eyes of a man born blind. ³³If this man were not from God, he could do nothing." ³⁴They answered him, "You were born in utter sin, and would you teach us?" And they cast him out.

Spiritual Blindness

³⁵Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of man?" ³⁶He answered, "And who is he, sir, that I may believe in him?" ³⁷Jesus said to him, "You have seen him, and it is he who speaks to you." ³⁸He said, "Lord, I believe"; and he worshipped him.

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Wednesday's Spiritual Vitamin:

"Men of the world love the world because they have not yet discovered its bitterness. They are still blind in soul and do not see what is hiding behind this fleeting joy." Elder Joseph the Hesychast

LIVING ORTHODOXY

The Ascension: The Meaning and the Fullness of Christ's Resurrection

"I ascend unto My Father, and your Father, and to my God, and Your God" (John 20:17). On the 40th day after the glorious Resurrection of Christ—Ascension Thursday. The Risen Lord is also the Ascended Lord and, therefore, in the words of Father Georges Florovsky, "in the Ascension resides the meaning and the fullness of Christ's Resurrection." Though the visible presence of the Risen Lord ended forty days after His Resurrection, that did not mean that His actual presence was withdrawn. For Christ solemnly taught His disciples – and us through them – "Behold, I am with you always, to the close of the age" (Matthew 28:20). The risen, ascended and glorified Lord is the Head of His body, the Church. The Lord remains present in the Mysteries/Sacraments of the Church. This reinforces our need to participate in the sacramental life of the Church, especially the Eucharist, through which we receive the deified flesh and blood of the Son of God, "unto life everlasting."

Christ ascended to be seated at "the right hand of the Father" in glory, thus lifting up the humanity He assumed in the Incarnation into the very inner life of God. For all eternity, Christ is God and man. The deified humanity of the Lord is the sign of our future destiny "in Christ." For this reason, the Apostle Paul could write "your life is hidden with Christ in God" (Colossians 3:3). In his homily on the Ascension, Saint Gregory Palamas (+1359) draws out some of the implications of this further:

"In the same way as He came down, without changing place but condescending to us, so He returns once more, without moving as God, but enthroning on high our human nature which He had assumed. It was truly right that the first begotten human nature from the dead (Revelations 1:5) should be presented to God, as first fruits from the first crop offered for the whole race of men. On account of our sins He

was led to death, and for us He rose and ascended, preparing our own resurrection and ascension for unending eternity. For all the heirs of everlasting life follow as far as possible the pattern of His saving work on earth. Those who live according to Christ imitate what He did in the flesh. Just as He died physically, so in time everyone dies, but we shall also rise again in the flesh as He did, glorified and immortal, not now but in due course, when we shall also ascend, as Paul says, for 'we shall be caught up,' he says, 'in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord' (1 Thess. 4:17)" The words of the "two men ... in white robes," (clearly angels) who stood by the disciples as they gazed at Christ being "lifted up," and recorded by Saint Luke in Acts 1:11, point toward something very clear and essential for us to grasp as members of the Church that exists within the historical time of the world: "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven." The disciples will remain in the world, and must fulfill their vocation as the chosen apostles who will proclaim the Word of God to the world of the crucified and risen Messiah, Jesus of Nazareth. They cannot spend their time gazing into heaven awaiting the return of the Lord. That hour has not been revealed: "It is not for you to know times or seasons that the Father has fixed by His own authority" (Acts 1:7). The "work" of the Church is the task set before them, and they must do this until their very last breath. They will carry out this work once they receive the power of the Holy Spirit – the "promise of my Father"—as Christ said to them (Luke 24:49). Whatever our vocation may be, we too witness to Christ and the work of the Church as we await the fullness of God's Kingdom according to the times or seasons of the Father.

Thursday's Spiritual Vitamin:
"We must struggle, because without struggles we do not obtain virtues."
Elder Ieronymos of Aegina

LIVES OF THE SAINTS

St. Xenia of Petersburg, fool-for-Christ (18th c.)
Commemorated on Feb 6/Jan 24, Jun 6/May 24, and Sept 24/11

She was born about 1730, and as a young woman married an army colonel named Andrei, a handsome and dashing man fond of worldly living. When she was twenty-six years old, her husband died suddenly after drinking with his friends, leaving Xenia a childless widow. Soon afterward, she gave away all her possessions and disappeared from St Petersburg for eight years; it is believed that she spent the time in a hermitage, or even a monastery, learning the ways of the spiritual life. When she returned to St Petersburg, she appeared to have lost her reason: she dressed in her husband's army overcoat, and would only answer to his name. She lived without a home, wandering the streets of the city, mocked and abused by many. She accepted alms from charitable people, but immediately gave them away to the poor: her only food came from meals that she sometimes accepted from those she knew. At night she withdrew to a field outside the city where she knelt in prayer until morning.

Slowly, the people of the city noticed signs of a holiness that underlay her seemingly deranged life: she showed a gift of prophecy, and her very presence almost always proved to be a blessing. The Synaxarion says "The blessing of God seemed to accompany her wherever she went: when she entered a shop the day's takings would be noticeably greater; when a cabman gave her a lift he would get plenty of custom; when she embraced a sick child it would soon get better. So compassion, before long, gave way to veneration, and people generally came to regard her as the true guardian angel of the city."

Forty-five years after her husband's death, St Xenia reposed in peace at the age of seventy-one, sometime around 1800. Her tomb immediately became a place of pilgrimage: so many people took soil from the gravesite as a blessing that new soil had to be supplied regularly; finally a stone slab was placed over the

grave, but this too was gradually chipped away by the faithful. Miracles, healings and appearances of St Xenia occur to this day, to those who visit her tomb or who simply ask her intercessions. Her prayers are invoked especially for help in finding employment, a home, or a spouse (all of which she renounced in her own life). A pious custom is to offer a Panachida / Trisagion Service for the repose of her husband Andrei, for whom she prayed fervently throughout her life.

Saint Xenia was first officially glorified by the Russian Orthodox Church outside Russia in 1978; then by the Moscow Patriarchate in 1988.

FEAST DAY FEATURE

The Third Discovery of the Venerable Head of the Holy Prophet, Fore-Runner and Baptist of the Lord John

Commemorated on June 7 / May 25

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

THE ASCENSION OF OUR LORD

Commemorated 40 days after Pascha

The **Ascension** of Jesus Christ is one of the Great Feasts of the Orthodox Church, celebrated forty days after Pascha (and thus always falling on a Thursday).

Forty days after the Resurrection, while blessing his disciples, Christ ascended into heaven, taking his place at the right hand of the Father.

Spiritual accounts

The first account of the Ascension found in the Bible is in the Gospel of Mark (16:14-19). The description is brief. Jesus and the remaining eleven disciples are seated at a table, presumably in a room in or near Jerusalem. Jesus commands his followers to spread the Gospel, and that those who believe will be known by their invulnerability to poison, ability to heal the sick, and the like. After delivering these final words, Jesus is received into heaven to sit at the right hand of God. No description of the Ascension itself is given; Mark simply states that it happened.

The Gospel of Luke is even more brief in its description (24:50-51). Jesus led the eleven to Bethany, not far from Jerusalem. While in the act of blessing them, Jesus was carried up to heaven.

The third, and most celebrated, account of the Ascension is in the Acts of the Apostles (1:9-12). For forty days after the Resurrection, Jesus continued to preach the Gospel. Jesus and the eleven were gathered near Mt. Olivet (or the Mount of Olives), to the northeast of Bethany. Jesus tells his disciples that they will receive the power of the Holy Spirit and that they will spread his message the world over. Jesus is taken up and received by a cloud. Some traditions say that he was taken up in a fiery chariot, much like the Prophet Elijah. Two men clothed in white appear and tell the disciples that Jesus will return in the same manner as he was taken. They say: "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, Who is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into

Heaven" (Acts 1:11). Afterwards, the disciples return to Jerusalem rejoicing, remaining continually in the Temple.

The Gospel of Matthew ends at a mountain in Galilee, with Jesus commanding the disciples to spread the Gospel. No mention of the Ascension is made.

Importance

The Ascension of Christ shows the last stage in God's plan for mankind: **total union with Himself upon one's departure from the world.** According to V. Rev. George Florovsky, "in the Ascension resides the meaning and the fullness of Christ's Resurrection....and with Christ, man's nature ascends also."

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Friday's Spiritual Vitamin:

"Proud people walk in darkness and think they're better than everyone else, whereas, in fact, they're worse, because they've chosen not to walk in the path of God, which is humility."

+St Isaac the Syrian

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PRAYER CORNER

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

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

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For the Health of... Joseph, Linda, Gary, Sandra, Joanne, Michael, Jerrod, Pamela, Barbara, John, Mary Jane M., Dale, Brian, Kristina, Fr. George L., Douglas, Sean, Julia, Susan, John, Juliana, Fredrick, Kenneth, Michael, Roberta, Lino, June, for all those battling viruses ...*through the prayers of St. Nectarios the Wonderworker; St. Luke, the Surgeon; and St. Panteleimon, the Healer.*

For the Special Intentions of... Metropolitan Gregory, Fr. Photios, Fr. Theodore, Deacon Charles, Georgia, Eleanora, Mark, Michaleana, Dorell, Elizabeth, Donald, Susan, Stephen, David, Anastasia, Nicholas, Cassandra, Alexander, Nancy, Andrea, Jason, Tyrone, Sarah, Ameer, Joshua, John, Kathryn, Rose, Charles, Justin *our seminarians:* Dylan, Thomas, Nicholas, and Aydin *and our Church Council, Curators, and Relocation Committee:* Lawrence, Matthew, Timothy, Theresa, Rich, Gina, Robert, Jane, Anthony, Mary Jane, Steven, Kenneth, Jillian, John, Wendy, John, Margaret, John, John, Todd *and for those who labor towards our Community Outreaches ...through the prayers of St. Nicholas the Wonderworker; St. John the Baptist; the Archangels Michael & Gabriel; and the Theotokos and Ever-Virgin Mary.*

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Patronal Feast Days (Name's Day):
(contact Fr. Dave with your Patron Saint)

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Birthday Prayers for... Lindsey Kovats (6/6), Maverick Torchia (6/6), Justin Winkler (6/7), Gina Fall (6/8), Christina (Brancho) Chow (6/12), Makaela Kirish (6/12), Fr. Nicholas Mihaly (6/13), Kylee Winkler (6/14) ...*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...

Susan, Marilyn, John ...*through the prayers of St. Paul the Apostle, St. Mary Magdalene, and St. John Maximovitch.*

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For those serving in the Armed Forces & Civil Authorities... Thomas R. Dzadovsky and Trevor Meegan ...*through the prayers of St. George, the Great-Martyr & Wonderworker.*

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For those preparing for Marriage... Lexi & Patrick, Lauren & Corey ...*through the prayers of Sts. Adrian & Natalia and all Holy Martyrs.*

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Anniversary Prayers for... Stephen & Jennifer Brancho (6/6), Sharon Peifer & Scott Robinson (6/6)

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

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For Pregnant Mothers... Carley (*due in July*), Lindsay (*July*), Pañi Davina (*September*)

...*through the prayers of St. Anna, the mother of the Virgin Mary, and St. Irene Chrysovalantou.*

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For the souls of the newly departed... those who have passed from the coronavirus ...*May the Lord God grant them blessed repose where there is no pain sorrow or mourning. May their Memory in God be Eternal*

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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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Saturday's Spiritual Vitamin:

"We all know that when we are offered a cure for an illness, it is stupid and foolish to say, "Wait!

Let me be sick a little longer!" Anyone who delays the work of salvation does exactly that—with far more disastrous results."

Fr. Jack Sparks, *Victory in the Unseen Warfare* p.47

DEVOTIONAL PRAYER OF THE WEEK

O SHINE, O SHINE, O NEW
JERUSALEM: FOR THE GLORY OF
THE LORD IS RISEN UPON YOU. O
ZION, SING WITH JOY AND REJOICE.
AND YOU, PURE MOTHER OF GOD,
REJOICE IN THE RESURRECTION OF
YOUR SON.

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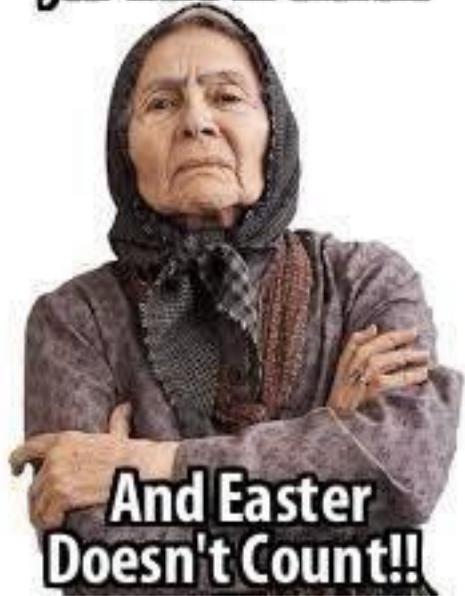
A Prayer For Lighting A Candle

Set our hearts on fire with love for You,
O Christ our God, so that in its flame we
may love You with all our heart, with all
our mind, with all our soul and with all
our strength, and our neighbors as
ourselves, so that by keeping Your
commandments we may glorify You, the
giver of all good gifts. Amen.

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Listen to Baba:

**When was the last time
you were in church?**



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“The frenzied, neurotic tempo of modern-day life makes it difficult to find calm and peace for tired, worn-out souls. It carries away everyone, making them feel as if they are merely some kind of pitiful, weak-willed cogs in the gigantic mechanism of modern life, which has lost the Christian spirit of freedom.”
Archbishop Averky (Taushev)
The Struggle for Virtue: Asceticism in a Modern Secular Society p.92

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