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Volume VI

1st Sunday after Pentecost; Sunday of All Saints

Liturgical Color: **Green**

Epistle: Hebrews 11:33-12:2; Gospel: Matthew 10:32-33, 37-38, 19:27-30

THE CHURCH IS **OPEN WITH RESERVATIONS STILL REQUESTED. DETAILS BELOW...**

ONLINE SERVICES, SAINTS, & READINGS FOR THE WEEK



Here Is Our Cathedral's Online Schedule Of Services (www.acrod.org/organizations/cathedral/live/):

Sunday: 9 am Divine Liturgy

Saturday: 6 pm Great Vespers

* Monday	St. Nicephorus the Confessor (829).	Romans 2:28-3:18	Matthew 6:31-34,7:9-11
* Tuesday	Martyr Lucillian and those with him at Byzantium (270)	Romans 4:4-12	Matthew 7:15-21
* Wednesday	St. Metrophanes, first patriarch of Constantinople (325)	Romans 4:13-25	Matthew 7:21-23
* Thursday	Hieromartyr Dorotheos, bishop of Tyre (361)	Romans 5:10-16	Matthew 8:23-27
* Friday	Venerable Bessarion the Wonderworker of Egypt (466)	Romans 5:17-6:2	Matthew 9:14-17
* Saturday	Martyr Theodotus of Ancyra (303)	Romans 3:19-26	Matthew 7:1-8

** The Apostles' (Peter and Paul) Fast - Let Us Imitate Christ & The Saints & Fast As They Did!*

June 21 – 2nd Sunday after Pentecost; Synaxis of Regional [Carpatho-Rusyn] Saints

9:15 – 3rd Hour: 9:30 – Divine Liturgy

Tone 1

Liturgical Color: **Green**

Epistle: Romans 2:10-16; Gospel: Matthew 4:18-23

Panachida for departed fathers from our families and parish family

THE CHURCH IS OPEN WITH RESERVATIONS STILL REQUESTED. DETAILS BELOW...

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A Warm Welcome To Our Visitors!

Glory be to Jesus Christ! *(responded with: **Glory be forever!**)*

Slava Isusu Christu! (Slava na viki!)

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 Father 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 bulletin *In Honor of* (anniversary, birthday, etc.) or *In Memory of* someone, please do so by contacting Fr. Dave (*email, text, or call*). An additional stewardship offering to the Church is requested.

SUNDAY'S SCRIPTURE READINGS

"Of all the afflictions that burden the human race, there is not one, whether spiritual or bodily, that cannot be healed by the Holy Scriptures." +Saint John Chrysostom

Epistle: *Hebrews 11:33-12:2*

33 who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, ³⁴ quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. ³⁵ Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. ³⁶ Others suffered mocking and scourging, and even chains and imprisonment. ³⁷ They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated— ³⁸ of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. ³⁹ And all these, though well attested by their faith, did not receive what was promised, ⁴⁰ since God had foreseen something better for us, that apart from us they should not be made perfect.

The Example of Jesus

12 Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, ² looking

to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

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Gospel: *Matthew 10:32-33,37-38,19:27-30*

³² So every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven; ³³ but whoever denies me before men, I also will deny before my Father who is in heaven.

³⁷ He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; ³⁸ and he who does not take his cross and follow me is not worthy of me.

27 Then Peter said in reply, "Lo, we have left everything and followed you. What then shall we have?" 28 Jesus said to them, "Truly, I say to you, in the new world, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. 29 And every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life. 30 But many that are first will be last, and the last first.

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PARISH BULLETIN BOARD ANNOUNCEMENTS



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

The Holy Apostles' Fast (Peter and Paul Fast) - One of the four fasting seasons of the Christian year, along with Great Lent (the Great Fast), Nativity Fast (Advent), & the Dormition Fast, this one in particular culminates with our celebration of Saints Peter & Paul on Sunday, July 12th. Take the time to grow spiritually by fasting from something over the next few weeks.

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Having flu-like symptoms? PLEASE KEEP FR. DAVE POSTED OF ANY ILLNESSES SO TO BE ADDED TO OUR PRAYER LIST!

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Reminders for attending St. John's – Following His Eminence, Metropolitan Gregory's guidelines along with our Parish Council and Pittsburgh going green:

- ✓ Sunday Divine Liturgy Services **ARE OPEN** With A **HIGHER** Limit. **OUR LIMIT IS TECHNICALLY OVER 100, BUT WE WANT TO MAKE SURE ALL ARE COMFORTABLE.**
- ✓ For Now, **"Reservations"** Can Be Made By **Contacting Father Between Monday And Friday At NOON Via A Phone Call Or Text Message To 412-748-0148.** (Do not email for this.) Father will send out a confirmation email **on Friday.**
- ✓ If You Are Not Comfortable At This Time To Return To Church, We Understand But Please Let Father Know.
- ✓ A Facemask must be worn in the church.
- ✓ Candles should be lit with a lighter that you bring from home. (It is a pious Orthodox tradition to say your prayer (intention) when lighting your candle for the living and your candle for the departed.)

Our approach is fluid in that we are flexible to adjusting things as they are needed. Please continue to pray along with the cathedral services when you are not able to attend. Through God's strength and guidance we will get through this together!

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Cathedral Live-Broadcast - Our diocese is blessed with the opportunity to watch our Cathedral's Divine Liturgy every Sunday at 9am (as well as other services). The best scenario is to attend the Divine Liturgy and receive the Eucharist, but in the current scenario, please take the time Sunday morning and throughout the week to pray with our brothers and sisters via the live broadcast on the web. www.acrod.org/organizations/cathedral/live/

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Third Hour to Return – As we are leaving Paschaltide (the time from Pascha to Pentecost), we will now return to having the Third Hour read or chanted prior to the Divine Liturgy each Sunday. If you wish to read or chant it, please let Fr. Dave know.

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ORTHODOXY AROUND DA 'BURGH & OUR DIOCESE

2020 ACRY Convention – The annual ACRY convention scheduled for Labor Day weekend has been cancelled. The host parish, Binghamton, NY, has agreed to host the 2021 convention instead.

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VIRTUAL Young Women's Encounter will be June 28 – July 1. Registration is now open at <http://events.r20.constantcontact.com/register/event?oeidk=a07eh0nmdms2d4de57a&llr=oblwu7zab>. The Retreat will be virtual this year, on Facebook, Zoom, and perhaps other platforms. However, this is still a time for our faithful young women ages 12 to 18 to join other young women from all over our Diocese for fun and fellowship!

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Our Stewardship Gifts To God

Stewardship:	\$ 755
Candles/Eternal Lamp:	\$ 124
Envelopes/Stewardship:	\$ 1278
Total Collections:	\$ 2163
Relocation Fund:	\$ 90

Give Generously: "For they gave according to their means... and beyond their means, of their own free will." 2 Cor 8:3

Weekly Candle Intentions / Memorials were offered last week by Joanne Nelson; Shuster Family; Viola Peifer; Tim Martin; Lawrence Martin; Olga Radick; Eleanor Sanger; Mirilovich Family; Patty Watson; Cindy Pavilonis.

"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

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Candles in Church – During this time of COVID-19, if you wish for Father to light your weekly candles, please text, email, or call him with your intentions (for the living, departed, or other specific) by Saturday evening. Your candle donation should be mailed to Tim Martin.

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Weekly Offerings to God – During this time, we request that all weekly donations be mailed to:

Tim Martin
2225 McAleer Road
Sewickley, PA 15143

For our parish to continue it's ministries, outreach, and general bill paying, we need your generosity to continue.

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June Community Outreach – for The Orthodox Monastery of the Transfiguration will **NOT** include **physical donations for the monastery this year.** We ask that you make an additional offering by the end of the month for this outreach effort. For those unable to come to church yet, there is a Community Outreach envelope in our boxes that can be sent to Tim Martin (see below for his address). *Thank you in advance for your prayers and offerings this month!*

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Weekly Bulletin Email – If you are not receiving the bulletin in an email at the beginning of each week, please email Father Dave at: fr.sleepless@gmail.com

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LOOKING AHEAD LOCALLY

- ✧ Please Continue to Pray (and wash your hands)
- ✧ Monday, June 15 – Saints Peter & Paul Fast Begins

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VIRTUAL Altar Boy Retreat will be June 28 – July 1. Registration is now open (www.acrod.org/news/2020-press/abr2020). The Retreat will be virtual this year, on Facebook, Zoom, and perhaps other platforms. However, this is still a time for our faithful Altar Servers to join other Altar Boys from all over our Diocese for fun and fellowship!

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Visit Our Diocese On-Line

Diocesan Website: www.acrod.org
Camp Nazareth: www.campnazareth.org
FB: www.facebook.com/acroddiocese
Twitter: twitter.com/acrodnews
You Tube: youtube.com/acroddiocese

41 Days Till VIRTUAL Camp! Camp Nazareth will be offering our campers a 2020 Summer Camp Experience in lieu of being able to be in-person at Camp. The Summer Camp Experience will offer each camper a personalized care package delivered to their home, the opportunity to get together online with their Camp Family and Friends, the ability to engage in “live” groups discussions and cabin time with their fellow campers, attend services, enjoy crafts and games, hear stories and sermons, watch videos, learn about our Faith, and much more. Just like a Summer Week AT Camp, the online 2020 CN Summer Camp Experience will have a variety of activities, will be full of surprises, and will be full of both faith in Christ and fun in Christ! The Experience for our campers will help them remember why their connection with Christ and with each other is so important. Pittsburgh Deanery

will be from **July 26-July 31**. Register today at: www.campnazareth.org/summercamp/register-for-camp/ Registration runs until July 1

“Some “escaped the edge of the sword,” and some “were killed with the sword.” What is this? Which do you praise? Which do you admire? The latter or the former? No, he says. The former, indeed, is appropriate to you. The latter, because faith was strong even unto death itself, were a type of things to come. For the wonderful qualities of faith are two: it both accomplishes great things and suffers great things, treating suffering as if it were nothing.” +St. John Chrysostom

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LIVES OF THE SAINTS

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

Glorification (1990) of Righteous John of Kronstadt (1908)

Commemorated on June 1 and December 20

"Saint John of Kronstadt was a married priest, who lived with his wife in virginity. Through his untiring labours in his priestly duties and love for the poor and sinners, he was granted by our Lord great gifts of clairvoyance and miracle-working, to such a degree that in the last years of his life miracles of healings — both of body and of soul — were performed countless times each day through his prayers, often for people who had only written to him asking his help. During his lifetime he was known throughout Russia, as well as in the Western world. He has left us his diary *My Life in Christ* as a spiritual



treasure for Christians of every age; simple in language, it expounds the deepest mysteries of our Faith with that wisdom which is given only to a heart purified by the grace of the Holy Spirit. Foreseeing as a true prophet the Revolution of 1917, he unsparingly rebuked the growing apostasy among the people; he foretold that the very name of Russia would be changed. As the darkness of unbelief grew thicker, he shone forth as a beacon of unquenchable piety, comforting the faithful through the many miracles that he worked and the fatherly love and simplicity with which he received all. Saint John reposed in peace in 1908." (*Great Horologion*)

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LIVING ORTHODOXY

“O Lord, I Have Loved The Beauty of Thy House”*
How We Should Conduct Ourselves in Church
By Fr. John Whiteford & Matushka Olympia Sibley

I once overheard a Russian American layman having a talk with some altar boys after a service. This man had spent his life in the Church, had obviously done his own tour of duty in the altar, and his comments have stayed with me ever since. He pointed out to them that they should remember that when they were serving, they were images of the angels, and that when the people looked at them they should be spiritually uplifted. He then went on to speak in very practical terms about how they should be thoughtful in their service, should pay attention, look straight ahead, stand still, etc. Anyone who has attended Orthodox services very long has probably also seen the opposite dynamic at work. An altar boy who is fidgeting, picking his nose, or making faces at people in the congregation not only fails to add to the service, but obviously distracts and detracts from it.

What is perhaps less obvious is that it is not only the servers who can add or detract from the solemnity and beauty of the services – this is true of all of us. People talking during the services, a man casually leaning against a wall as he chews gum, a boy wearing bright neon Nikes that light up with his every step, a grandmother making overly demonstrative prostrations at inappropriate times during the service, or a young woman wearing a miniskirt can all be as distracting as a nose-picking altar boy. In fact, when we sing the words of the Cherubic hymn during the liturgy, we affirm that we all “mystically represent the Cherubim” every bit as much as do the clergy and the altar servers.

As representatives of the Cherubim, we should strive to participate in the services in such a way as to fully express our devotion to God, and to add to the beauty of the service out of love for our fellow believers, and out of concern that we encourage each other to worship and love God more deeply.

We should not be concerned with our outward actions only. It is certainly true that one can behave in an outwardly pious way, and yet remain a hypocrite. However, it is also true that one cannot be outwardly impious while still remaining inwardly pious. We should strive for both, because both are needed. Inward piety adds a depth of meaning to our outward acts, and outward actions can promote heartfelt worship.

The culture we live in constantly tells us how much more we deserve, and that we should measure the worth of everything in terms of what we “get out of it”. This is now the way most people look at Church. People come to Church, and expect that the Church should meet their needs. People expect the service to both entertain and uplift them. In contrast, Orthodox services are (or at least can and should be) beautiful even in the eyes of unbelievers, but they are clearly

“Stand in church silently, peacefully, quietly, as, for example, the candles lit by you stand before the icons: They do not move from place to place, they do not make noise, they burn with a flame that strives not below, not to the side, but above, to heaven. So should you also stand, striving with hearts aflame with love and prayer toward God.”
+Anthony, Bishop of Smolensk.

hard. They are often long, and standing for a long time is not something most people expect from Church. Granted, they might stand for an hour in line to get on one ride at Disneyland, or for an entire concert, or for a lengthy conversation with someone in the Church parking lot, but they expect comfort and ease in Church. But the services of the Church are not a service for the people who attend them – they are a service to God. The Greek word for worship, “Leitourgia” (*from whence we derive the word “Liturgy”*) means “work” or “service,” and thus service (as a servant serves his master) to God. It’s not all about me. It’s about God, and it’s about those around us.

St. Paul teaches us that in the context of the worship of the Church, all things should “be done decently and in order” (1st Corinthians 14:40). This is not because the Church delights in heaping meaningless rules upon us, but because our love for each other requires that we all help each other as we work out our salvation with fear and trembling (Philippians 2:12). Every Orthodox custom and practice has a purpose: some guard us from causing others to stumble, some guard us from stumbling ourselves, and some simply provide tangible ways for us to express our love for God. Our willingness to submit to the Tradition and discipline of the Church is an essential part of being an Orthodox Christian. We know from reading the Scriptures that we should be humble, and obedient... but we often bristle when it comes to actually exercising those virtues. We must understand that this unwillingness to submit to the Church or to each other is a sign of that we have more work to do, if indeed we wish to follow Him who submitted to spitting, scourging, thorns, the nails, the spear, and to death upon the Cross.

Entering the Church ...

Arriving Late, or Leaving Early ...

Attire in Church ...

Standing in Church

The normal posture of Orthodox worship is to stand during the services. Pews are found in many Churches in America, but this is not the traditional practice of the Orthodox Church. There are traditionally benches along the sides of the walls of the Church for people to sit who need to – particularly the elderly, and the infirm. There are certain times when one should definitely be standing, unless they are unable to do so: as a rule, whenever the Royal Doors are opened, during the Gospel reading, the Anaphora (*when the Eucharist is consecrated*), and during the “Our Father”. At these same solemn points of the service, we should refrain from lighting candles, venerating the icons, or moving about unnecessarily.

If one must sit, one should not cross one’s legs while doing so. Particularly for those Orthodox from “the old country”, this is considered to be very disrespectful. Whistling in the Church, at any time, is considered to be extremely disrespectful.

During the service, we should not fold our arms, lean against the walls, or stick our hands in our pockets. These postures signify a casual attitude that is not conducive to right worship.

On Sundays we do not kneel or make prostrations [as it is the day of Resurrection, a “little Pascha”], except when making prostrations before the Cross on those occasions when the Cross is brought out for veneration.

When Receiving Holy Communion ...

Children in Church ...

Prosphora ...

Kissing the Cross ...

Post Communion Prayers ...

Fellowship After the Liturgy ...

Final Thoughts

There was a time when it would have been completely unnecessary to have spelled out most if not all of what is written here, because people living in an Orthodox culture lived and breathed their faith, and even those who were not particularly pious were surrounded by Orthodox piety to such an extent that even they knew how to conduct themselves properly in Church. We, however, live in a culture which emphasizes rights, comfort, instant gratification, and self-expression to an extent which is inimical to the Orthodox ethos of sacrifice, struggle, asceticism, and self-denial. In addition to this, we are experiencing that “hardness of hearts,” that “coldness” that the scriptures and the fathers predicted would be the hallmarks of the latter days.

If we understood what it means that when we go to church we are in the presence of the very God who created the world and everything in it, and of Jesus Christ who took on and still wears our human flesh so he can be with us and save us, and the Holy Spirit who spoke through the prophets and who preserves and leads the Church in all Truth, we would take care to be standing whenever the Royal Doors between us and the high place is opened—let alone when the Gospel is being read, we are being censured, or the mysteries are brought out to us. It would literally feel wrong to sit at these times. We would be sure that we and our families arrive at Church on time (we are the bride of Christ, and should hurry to be in the presence of our bridegroom), and in good order.

If we loved God and one another correctly, we would nonetheless need instruction on the proper way to behave in church (just as children who love their parents must be taught how to behave), but none of these matters would be controversial. One is not rude, careless, or self-centered in the presence of those one loves. Therefore, one is not rude, careless, or self-centered in Church. The reason we believe that the disorder evident in many of our churches is evidence of lack of love, rather than a simple lack of instruction, is the response of many people to instruction. Instead of giving thanks for the instruction and humbly obeying the guidelines passed down to us from the scriptures and the fathers, some become “offended,” justifying themselves and attacking the character of whomever “dared” to attempt to instruct them. We also fear that this lack of love is becoming a problem in Church because it is a problem in many of our homes, and that we cannot practice self-discipline in Church because we do not practice it anywhere else. Our children refuse to obey instructions we give them in Church because we let them get away with refusing to obey instructions we give them at home. Church services are something “to get through” just like daily prayers are at home (if we even do them at home).

Finally, a note on the issue of “authenticity” or of “being genuine.” Some of us have been seduced into endorsing the fallacious notion that if we do anything without really feeling like doing it, we are being hypocrites. The consequences of subscription to this belief are soul-destroying. It should be obvious that whatever it is within us that doesn’t feel like praying, or dressing modestly, or standing attentively, or refraining from chatting during the services, is not something to which we should submit. If we are truly cooperating with God in working out our own salvation, we will act rightly regardless of any caprice

Source <http://orthodoxinfo.com/praxis/beautyofthyhouse.aspx>
(If you do not have access to the internet and would like a copy of the full article, please contact Fr. Dave.)

“In going to church, think that you are going to the house of the King of Heaven, where with fear and joy one ought to stand as in heaven before the King of Heaven. While standing in church, do not look around to the sides and do not look at how someone is standing and praying, lest you be condemned with the Pharisee, since you did not come to judge others, but to ask for mercy for yourself from God the Judge and Knower of hearts. Gaze with compunction toward the altar alone, where the holy sacrifice is offered.” *Hierarch Tikhon of Zadonsk.*

Our Parish Prayer List for Special Intentions & Other Needs

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.

For the Health of... Kenneth, Wendy, Dennis,
Thomas, Anthony, Fr. George Livanos, Julia, Theresa,
Lynn, Fr. Michael Rustick, Ella, Lexi, John, Susan,
John, Alexandra D., Pañi Marie, Sonja, Anna Mae,
Eleanor D., Viola, 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, Susan, Stephen, David, Anastasia, Nicholas, Cassandra, Alexander, Nancy, Andrea, Jason, Tyrone, Sarah, Amee, Joshua, John, Kathryn, Rose, Charles, Justin *our seminarians*: Thomas, John, Daniel and Dylan *and our Church Council, Curators, and Relocation Committee*: Matthew, Lawrence, 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.*

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

Birthday Prayers for... Kylee Winkler (6/14), Rebecca Zak (6/15), Julia Lanick (6/16), Aaron Zak (6/16), Anthony Horbal (6/17), Katherine Chow (6/20), Donna (Lanick) Staub (6/20), Pañi Melissa

Chendorain (6/20) ...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
Mnohava I Blahava L'ita!

For our Catechumens & Inquirers...
Dustin, Stephen, Daniel, Susan
...through the prayers of St. Paul the
Apostle, St. Mary Magdalene, and St.
John Maximovitch.

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

Anniversary Prayers for... Father's Parents, Dave & Andrea Urban (6/16) ...May God fill them with His grace that they may continue to live in unity with Him!

For Pregnant Mothers... Faith (June), Mallory Ann (July) ...through the prayers of St Anna, the mother of the Virgin Mary, & St Irene Chrysovalantou.

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

For the souls of the newly departed... +Michael Psenechnuk, the priest (6/6), +Carol (5/27), +Kimberly Young (5/17), Paņi +Patsy Joseph (5/14), +George Hutnyan, the Priest (5/12), and 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! Vičnava Pamyat!*

* 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.*

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.