



# Saint John the Baptist Orthodox Church



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

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September 27, 2020

Volume VI

## 16<sup>th</sup> Sunday after Pentecost; St. Maria of Tarsus (607)

### Feast of the Universal Elevation of the Precious and Life-Giving Cross

9:15 – Litya Prayers; 9:30 – Divine Liturgy Tone 7 Liturgical Color: **Red**

Epistle: 1 Corinthians 1:18-24; Gospel: John 19:6-11, 13-20, 25-28, 30-35

*Enthronement and Veneration of the Holy Cross will occur prior to the start of the Divine Liturgy*  
*Additional request for our Community Outreach*



## SERVICES, SAINTS, & READINGS FOR THE WEEK

**Tuesday, September 29** – Church will be open for personal prayer from 9am to 11am (*enter from the side door*)

**Thursday, October 1** – 9:30 Moleben (*Prayer Service*) to the Holy Cross

Additional services can be viewed online from our Cathedral at: [www.acrod.org/organizations/cathedral/live/](http://www.acrod.org/organizations/cathedral/live/)

A schedule can be found each week in the Cathedral bulletin: [www.acrod.org/organizations/cathedral/bulletins/](http://www.acrod.org/organizations/cathedral/bulletins/)

Monday	Great-martyr Nicetas the Goth (372)	Ephesians 1:22-2:3	Mark 10:46-52
Tuesday	Great-martyr Euphemia the All-praised (304)	Ephesians 2:19-3:7	Mark 11:11-23
* Wednesday	Martyrs Sophia & her daughters: Faith, Hope, & Love (137)	Ephesians 3:8-21	Mark 11:23-26
Thursday	Venerable Eumenes, bishop of Gortyna (7th c.)	Ephesians 4:14-19	Mark 11:27-33
* Friday	St. Theodore, prince of Smolensk & Yaroslav (1299)	Ephesians 4:17-25	Mark 12:1-12
Saturday	Holy Martyr and Confessor Michael (1245)	1 Corinthians 14:20-25	Matthew 25:1-13

*The opportunity for the Holy Mystery of Confession is available following every service AND by appointment.*

*\* Weekly Fasting Days: Let Us Imitate Christ & The Saints & Fast As They Did!*

**October 4** – 17<sup>th</sup> Sunday after Pentecost; Apostle Quadratus of the Seventy (130)

Sunday after the Feast of the Universal Elevation of the Precious and Life-Giving Cross of the Lord

9:15 – Third Hour; 9:30 – Divine Liturgy Tone 8 Liturgical Color: **Gold**

Epistle: 2 Corinthians 6:16-7:1; Gospel: Matthew 15:21-28

*Panachida for Bishop +John R Martin (36-year), +Anastasia Martin (9-year), +Peter Joyce (1-year),  
+Stelian Popescu (9-month), +Jack Scherer (6-month), and the newly departed*

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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:** 1 Corinthians 1:18-24

### Christ the Power and Wisdom of God

<sup>18</sup>For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. <sup>19</sup>For it is written,

"I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart."

<sup>20</sup>Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? <sup>21</sup>For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. <sup>22</sup>For Jews demand signs and Greeks seek wisdom, <sup>23</sup>but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, <sup>24</sup>but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God

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**Gospel:** John 19:6-11, 13-20, 25-28, 30-35

<sup>6</sup>When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no crime in him." <sup>7</sup>The Jews answered him, "We have a law, and by that law he ought to die, because he has made himself the Son of God." <sup>8</sup>When Pilate heard these words, he was the more afraid; <sup>9</sup>he entered the praetorium again and said to Jesus, "Where are you from?" But Jesus gave no answer. <sup>10</sup>Pilate therefore said to him, "You will not speak to me? Do you not know that I have power to release you, and power to crucify you?" <sup>11</sup>Jesus answered him, "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin."

<sup>13</sup>When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gab'batha.

<sup>14</sup>Now it was the day of Preparation of the Passover;





## FEAST DAY FEATURE

### The Elevation of the Venerable and Life-Creating Cross of the Lord

*Commemorated on September 27/14*

The Elevation of the Venerable and Life-Creating Cross of the Lord: The pagan Roman emperors tried to completely eradicate from human memory the holy places where our Lord Jesus Christ suffered and was resurrected for mankind. The Emperor Adrian (117-138) gave orders to cover over the ground of Golgotha and the Sepulchre of the Lord, and upon the hill fashioned there to set up a pagan temple of the pagan goddess Venus and a statue of Jupiter. Pagans gathered on this place and offered sacrifice to idols there. Eventually after 300 years, by Divine Providence, the great Christian sacred remains – the Sepulchre of the Lord and the Life-Creating Cross were again discovered and opened for veneration. This occurred under the Equal-to-the-Apostles Emperor Constantine the Great (306-337) after his victory in the year 312 over Maxentius, ruler of the Western part of the Roman empire, and over Licinius, ruler of its Eastern part, becoming in the year 323 the sole-powerful ruler of the vast Roman empire. In 313 he had issued the so-called Edict of Milan, by which the Christian religion was legalised and the persecutions against Christians in the Western half of the empire were stopped. The ruler Licinius, although he had signed the Milan Edict to oblige Constantine, still fanatically continued the persecutions against Christians. Only after his conclusive defeat did the 313 Edict about toleration extend also to the Eastern part of the empire. The Equal-to-the-Apostles Emperor Constantine, having with the assistance of God gained victory over his enemies in three wars, had seen in the heavens the Sign of God – the Cross and written beneath: "By this thou shalt conquer".

Ardently desiring to find the Cross on which our Lord Jesus Christ was crucified, Equal-to-the-Apostles Constantine sent to Jerusalem his mother, the pious Empress Helen (Comm. 21 May), having provided her with a letter to the Jerusalem patriarch Makarios. Although the holy empress Helen was already in her declining years, she set about completing the task with enthusiasm. The empress gave orders to destroy the pagan temple and idol-statues overshadowing Jerusalem. Searching for the Life-Creating Cross, she made inquiry of Christians and Jews, but for a long time her searchings remained unsuccessful. Finally, they directed her to a certain elderly hebrew by the name of Jude who stated, that the Cross was buried there, where stands the pagan-temple of Venus. They demolished the pagan-temple and, having made a prayer, they began to excavate the ground. Soon there was detected the Sepulchre of the Lord and not far away from it three crosses, a plank with inscription having been done by order of Pilate, and four nails, which had pierced the Body of the Lord. In order to discern on which of the three crosses the Saviour was crucified, Patriarch Makarios alternately touched the crosses to a corpse. When the Cross of the Lord was placed to it, the dead one came alive. Having beheld the rising-up, everyone was convinced that the Life-Creating Cross was found. Christians, having come in an innumerable throng to make veneration to the Holy Cross, besought Saint Makarios to elevate, to exalt the Cross, so that all even afar off, might reverently contemplate it. Then the Patriarch and other spiritual chief personages raised up high the Holy Cross, and

the people, saying "Lord have mercy", reverently made poklon/prostration before the Venerable Wood. This solemn event occurred in the year 326. During the discovery of the Life-Creating Cross there occurred also another miracle: a grievously sick woman, beneath the shadow of the Holy Cross, was healed instantly. The starets/elder Jude and other Jews there believed in Christ and accepted Holy Baptism. Jude received the name Kuriakos (ie. lit. "of the Lord") and afterwards was ordained Bishop of Jerusalem. During the reign of Julian the Apostate (361-363) he accepted a martyr's death for Christ (Comm. of Priest-Martyr Kuriakos is 28 October). The holy empress Helen journeyed round the holy places connected with the earthly life of the Saviour – the reason for more than 80 churches – raised up at Bethlehem the place of the Birth of Christ, and on the Mount of Olives from whence the Lord ascended to Heaven, and at Gethsemane where the Saviour prayed before His sufferings and where the Mother of God was buried after the falling-asleep. Saint Helen took with her to Constantinople part of the Life-Creating Wood and nails. The Equal-to-the-Apostles Emperor Constantine gave orders to raise up at Jerusalem a majestic and spacious church in honour of the Resurrection of Christ, including in itself also the Sepulchre of the Lord, and Golgotha. The temple was constructed in about 10 years. Saint Helen did not survive until the dedication of the temple; she died in the year 327. The church was consecrated on 13 September 335. On the following day, 14 September, the festal celebration of the Exaltation of the Venerable and Life-Creating Cross was established.

On this day is remembered also another event connected to the Cross of the Lord, – its return back to Jerusalem from Persia after a 14 year captivity. During the reign of the Byzantine emperor Phokas (602-610) the Persian emperor Khozroes II in a war against the Greeks defeated the Greek army, plundered Jerusalem and led off into captivity both the Life-Creating Cross of the Lord and the Holy Patriarch Zacharios (609-633). The Cross remained in Persia for 14 years and only under the emperor Herakles (610-641), who with the help of God defeated Khozroes and concluded peace with his successor and son Syroes – was the Cross of the Lord returned to Christians from captivity. With great solemnity the Life-creating Cross was transferred to Jerusalem. Emperor Herakles in imperial crown and porphyry (purple) carried the Cross of Christ into the temple of the Resurrection. Alongside the emperor went Patriarch Zacharios. At the gates, by which they ascended onto Golgotha, the emperor suddenly stopped and was not able to proceed further. The Holy Patriarch explained to the emperor that an Angel of the Lord blocked his way, since He That bore the Cross onto Golgotha for the expiation of the world from sin, made His Way of the Cross in the guise of Extreme Humiliation. Then Herakles, removing the crown and porphyry, donned plain garb and without further hindrance carried the Cross of Christ into the church.

In a sermon on the Exaltation of the Cross, Saint Andrew of Crete (Comm. 4 July) says: "The Cross is exalted, and everything true gathers together, the Cross is exalted, and the city makes solemn, and the people celebrate the feast".

## LIVES OF THE SAINTS

Source: [www.orthodoxpittsburgh.com/parish-calendar/orthodox-calendar](http://www.orthodoxpittsburgh.com/parish-calendar/orthodox-calendar) © 1996-2001 by translator Fr. S. Janos



### The Repose of Sainted John Chrysostom, the Golden Mouth:

Commemorated on September 27/14

The Repose of Sainted John Chrysostom: Saint John Chrysostom died on 14 September 407, but because of the feast of the Exaltation of the Life-Creating Cross of the Lord, the commemoration of the saint was transferred to 13 November, where the account about him is located. On 27 January is made a commemoration of the transfer of the holy relics of

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Saint John Chrysostom from Komaneia to Constantinople, and on 30 January – is the celebration of the Sobor/Assemblage of the Three OEcumenical Hierarchs.

“To love Christ - means not to be a hireling [attendant], not to look upon a noble life as an enterprise or trade, but to be a true benefactor and to do everything only for the sake of love for God.” +St. John Chrysostom

## LIVING ORTHODOXY

### A Priest

(4<sup>th</sup> in a series on the Orders of the Church)

Presbyter is, in the Bible, a synonym for bishop (*episkopos*), referring to a leader in local Church congregations. In modern usage, it is distinct from bishop and synonymous with priest. Its literal meaning in Greek (*presbyteros*) is “elder.”

Presbyters, or elders, are mentioned very early in the life of the Church in the Book of Acts and the Epistles. It is evident that in each place a Christian community developed, elders were appointed by the Apostles to pastor the people. As time passed, presbyters were referred to in the short form of the word as “prests”, then as “priests”, in full view of the fact that the Old Covenant priesthood had been fulfilled in Christ and that the Church is corporately a priesthood of believers.

Priests are the leaders of the local communities of believers in mission, parishes, hospitals, educational institutions, and the armed forces. Their heroic, sacrificial lives place the presence of Christ and His holy Church in the midst of the world, the nation, and the local society. They bring the fullness of the Gospel to their preaching. They preach, teach, make disciples, train others up in the faith so that they may evangelize the world and build up the Body of Christ.

As St. Paul says of himself, “For though I am free from all, I have made myself a slave to all, that I might win the more... I have become all things to all men, that I might by all means save some. I do it all for the sake of the gospel, that I may share in its blessings.” (1 Corinthians 9:19, 22-23)

This is the essence of the priesthood: To win souls to Christ, to preach the Gospel, to teach the Orthodox faith, to sanctify the faithful through the Holy Mysteries and spiritual direction, and to sacrifice themselves in love as Christ sacrificed Himself for the Church. The priest was not understood as an intermediary between God and the people, nor as a dispenser of grace. It was the role of the priest to be the presence of Christ in the Christian community, laying down his life for his flock, as did Christ. And in the very capacity of being the presence of the Chief Shepherd, Jesus Christ, the priest was to shepherd the flock of God.

### Ordination

Through the Mystery of Holy Orders, an ordination of a deacon to the priesthood is performed by the bishop. The priest is ordained after the Cherubic Hymn and Great Entrance so that he may, on the day of his ordination, participate in the consecration of the Holy Gifts at the altar.

### Vestments

The full vestments of the priest are the sticharion, the epitrichili (stole), the belt, the cuffs, and the phelonion - when not serving at Liturgy, a priest may wear fewer vestments, but at least his stole.

The sticharion (Greek: sticharion (singular) / sticharia (plural); Slavonic stikhar / stikharii; Latin: dalmatic) is a long-sleeved tunic, worn by all degrees of clergy, that reaches all the way to the ground. It reminds the wearer that the grace of the Holy Spirit covers him as with a garment of salvation and joy. It has sleeves that are designed to be tucked under the cuffs, unlike those of deacons (and minor orders) which are heavier and designed to be worn over the cuffs.

The epitrichili (stole - literally 'around the neck') is the principal vestment of a priest, and without it he cannot serve.

The cuffs are worn around the wrists, tied by a long cord, and are also worn by bishops and deacons. They serve the practical purpose of keeping the inner garments out of the way during the services. They also remind the wearer that he serves not by his own strength but with the help of God.

### Duties

A priest ministers to the people of God in the stead of the bishop. This includes:

- Preach the Gospel;
- Celebrating the Divine Liturgy, and other liturgical services;
- Teach and disciple those souls desiring to advance in the spiritual life and discipleship;
- Impart the Body and Blood of Christ to the faithful;
- Celebrating baptisms, marriages, funerals and other Mysteries of the Church.

Usually, a priest will

- Pastor a parish, including pastoral ministry and preaching
- Hear confessions. In some jurisdictions, this is allowable immediately; in others, being a confessor is something a bishop invites a priest to undertake.

It should be noted that a priest's conduct does not inhibit the grace of God acting through them. Christ is the one who gives grace, merely using his ministers as 'conduits' to the people.

### Contemporary Etiquette

The Orthodox Church often refers to presbyters in English as *priests* (*priest* is etymologically derived from the Greek *presbyteros* via the Latin *presbyter*). This usage is seen by some Protestant Christians as stripping the laity of its rightful priestly status, while those who use the term defend its usage by saying that, while they do believe in the *priesthood* of all believers, they do not believe in the *eldership* of all believers.

Presbyters are often referred to as *Father* (Fr.), though that is not an official title. Rather, it is a term of affection used by Christians for their ordained elders. In this context, a priest's first name is generally used after the word *Father*.

