

“THE WEEKLY FORERUNNER” *Our Parish Weekly Bulletin*

O Holy John, Prophet, Forerunner, and Baptizer of the Lord, pray to God for us!

A WARM WELCOME TO OUR VISITORS!

Glory to Jesus Christ! (*responded with: Glory forever!*)
Slava Isusu Christu! (*Slava na viki!*) 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! Please see Fr. Dave if you have any questions in regards to our worship or Orthodoxy.

UPCOMING SERVICES

SUNDAY, SEPTEMBER 25

15th Sunday after Pentecost
Sunday before the Elevation of the Holy Cross
Leave-taking of the Feast of the Nativity
Venerable Athanasii of Serpukhov (1401)

TUESDAY, SEPTEMBER 27 - A day of strict-fasting

FEAST OF THE ELEVATION OF THE HOLY CROSS
9:30 am Festal Divine Liturgy
(*Vespers on Monday will not be offered on the NS*)

FRIDAY, SEPTEMBER 29

9:30 am Akathist to St. Sophia
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SUNDAY, OCTOBER 2

16th Sunday after Pentecost
Sunday after the Elevation of the Holy Cross
Martyrs Trophymos, Sabbatios, and Dorimedontos
9:30 am Divine Liturgy
Epistle: 2 Cor. 6:1-10; Gospel: Matthew 25:14-30
Sunday after the Cross: Gal. 2:16-20; Mark 8:34-9:1
Tone 7; Liturgical Color: **Red**
God Parent Sunday

THURSDAY, OCTOBER 6

FEAST OF THE CONCEPTION OF ST. JOHN THE BAPTIST
9:30 am Akathist to St. John
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Calendar - Future Services are updated online at:

www.orthodoxpittsburgh.com/parish-calendar

(*Please see Fr. Dave if you want a printed copy*)

Live-Broadcast – If you are unable to attend church services, please pray along with our Cathedral online:

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

BULLETIN BOARD ANNOUNCEMENTS

(*Please have submissions to Fr. Dave by Wednesday*)

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*** **90th Anniversary Weekend** – On **Saturday, October 8** we will welcome Metropolitan Gregory for Great Vespers at **4:00 pm**. On **Sunday, October 9**, the Hierarchical Divine Liturgy will begin at 9:30 am with responses sung by the St. Nicholas Homestead Choir. At 12-noon, Pittsburgh’s Grand Hall at The Priory (614 Pressley Street, Pittsburgh, PA 15212) will welcome us for a Lunch buffet and fellowship gathering. The deadline to sign up for the luncheon is **TODAY, Sunday, September 25**. To sign up, please email OrthodoxPittsburgh1932@gmail.com, call/text 412-748-0148, or sign up TODAY on the sheet in the church hall. Pricing for the luncheon is: Adults: \$30 and Youth (age 5 to 15): \$15 (4 and under Free). *** *Please contact Fr. Dave if interested in making a loaf of bread for Sunday morning to welcome the Metropolitan.*

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Strict Fast 9/27 – Why do we Strict Fast (no meat or dairy) on the Feast of the Exaltation of the Cross? For one, we fast as we reflect on why God allowed His only Son to die on the Cross for our sins. *Fasting is a discipline that strengthens our faith!*

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Yearly Meeting Highlights:

Attendance: 14 parishioners at the meeting.

- **Garage Sale:** Went well this year and more help is needed for events in the future.

- **90th Anniversary:** the weekend is not an internal event. “For those who came before us and for generations to come.” The deadline for the luncheon is Sunday, September 25. (*see details above*)

- **Sunday School:** Teachers are needed. Commitment from families are needed. A survey will be sent to parents with the following ideas/questions:

Would a different time slot (*weekday evening or Saturday*) be better through the week?

What about 2 Sundays each month (1st and 3rd)?

ST. JOHN THE BAPTIST ORTHODOX CHURCH

Father Dave Urban, *Pastor* +++ 2688 California Avenue, Pittsburgh, Pa 15212
www.OrthodoxPittsburgh.com +++ 412-748-0148 (*Talk or Text*) +++ OrthodoxPittsburgh1932@gmail.com

This Bulletin Is Sponsored

In Memory Of

+Anastasia Martin (11-yr anniversary)

May her memory be eternal!

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Home Blessings – Our Annual Home Blessings began in August after the Lesser Blessing of Water. Fr. Dave is looking forward to visiting every home this Fall. Please schedule with him today.

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Mediterranean Food Festival will be held on Friday and Saturday, **September 30 and October 1**, from Noon to 8pm and Sunday, **October 2**, from Noon to 6pm at St. George Orthodox Church (3230 Washington Pike, Bridgeville, PA 15017)

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** **Godparent Sunday** – Our Annual Godparent Sunday celebration will be on for **Sunday, October 2 (new date)**. It is a day to honor them and to encourage the growth of this spiritual relationship. We need to keep the Spiritual bonds alive with our God-parents and God-children. Even more important, we need to keep our life united with our Lord, Jesus Christ. This unites us with one another.

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*** **CANCELLED: Pittsburgh Deanery Picnic** scheduled for **Sunday, October 2** has been canceled.

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** **Sunday School Teachers** are needed. Please contact Fr. Dave or a Parish Council Member if you are interested in guiding our youth. Sunday School will begin **Sunday, October 16**. God-Willing, we will have a large First Confession Class this year.

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Bulletin Sponsor – If you wish to sponsor a bulletin In Honor of (nameday, birthday, anniversary, etc.) or In Memory of someone, please sign up on the sheet in the vestibule or by contacting Fr. Dave (email, text, or call). An additional stewardship offering to the Church is requested.

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- **Diocesan Sobor:** 3 proposals to be presented at the Sobor were shared (*1. Robert’s Rules most be followed, 2. The use of Diocesan Tax ID number and online giving guidance, and 3. Reaffirm our Orthodox Faith and Christian Values in the world today*). Each was approved by the parishioners.

- **Stewardship Needs:**

Additional Curators are needed.

Turkey Bingo: Sharon will lead the event only if 11 stewards will offer their time for the event to happen.

December Maintenance and Decorating Morning: Saturday, December 10

Tree Removal: Someone will look into a tree cutter to cut and remove the fallen tree from a previous storm (unless someone from *within* could do it)

Mold Report: A majority of the church has mold. It will be treated soon.

- **Relocation:** Looking at the big picture, we need to look at the reality of our current facilities and make a new offer.

- **Election of the 2022-2023 Parish Council:** President: Lawrence Martin; Vice-President: Matthew Peifer; Treasurer: Timothy Martin, Reader; Financial Secretary: Rich Mirilovich; Recording Secretary: Elizabeth Radomsky; Chief Auditor: Robert Fall; Auditors: Gina Fall, Mary Jane Hudak, Kathy Schrmack, with the 4th and 5th positions left vacant.

- **Meeting Time:** 11:16 am to 12:20 pm

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*** **Thank You!** to those who have previously served on the Parish Council! Your time and talents helped in many many ways! Thank you and may our Lord continue to bless you!

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** **THANK YOU** to everyone who helped in any way with this year’s garage sale! It was another beautiful year of helping out our community in this outreach! Our two day total was \$1984.

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OUR STEWARDSHIP GIFTS TO GOD

Stewardship Offerings:	\$ 235
Candle Stewardship:	\$ 158
Envelope Stewardship:	\$ 360
Total Collections:	\$ 753
Fundraising Account (Garage Sale):	\$ 1984

Weekly Candle Intentions / Memorials were offered last week by Nelson Family; Melanie Shuster; Lawrence Martin; Tim Martin; Mary Jane Hudak; Kathy Schmack; Mirilovich Family; Eleanor Sanger; Cindy Pavilonis

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The Eternal Lamp was offered last week by Matthew Peifer In Memory Of his parents, +Jack and +Viola Peifer. May Their Memory Be Eternal!

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On-Line Giving is available from our parish website to donate to the: *General Stewardship Fund, Capital Improvement Fund, and/or Relocation Fund*. The best option is to come to church and give your offering to God in His Temple (2nd best is to mail it in to Tim Martin, 2225 McAleer Rd., Sewickley, PA 15143). If you miss coming to church for a week, online giving allows you another option to “catch up” on your weekly stewardship. You can also set up a recurring donation online. For our parish to continue it’s ministries, outreach, and general bill paying, your generosity and stewardship is needed.

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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
YouTube: youtube.com/acroddiocese

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SUNDAY’S SCRIPTURE READINGS

Epistle: 2 Corinthians 4:6-15

⁶For it is the God who said, “Let light shine out of darkness,” who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ.

⁷But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. ⁸We are afflicted in every way, but not crushed; perplexed, but not driven to despair; ⁹persecuted, but not forsaken; struck down, but not destroyed; ¹⁰always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. ¹¹For while we live we are always being given up to death for Jesus’ sake, so that the life of Jesus may be manifested in our mortal flesh. ¹²So death is at work in us, but life in you.

¹³Since we have the same spirit of faith as he had who wrote, “I believed, and so I spoke,” we too believe, and so we speak, ¹⁴knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. ¹⁵For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

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Gospel: Matthew 22:35-46

³⁵And one of them, a lawyer, asked him a question, to test him. ³⁶“Teacher, which is the great commandment in the law?” ³⁷And he said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. ³⁸This is the great and first commandment. ³⁹And a second is like it, You shall love your neighbor as yourself. ⁴⁰On these two commandments depend all the law and the prophets.”

The Question about David’s Son

⁴¹Now while the Pharisees were gathered together, Jesus asked them a question, ⁴²saying, “What do you think of the Christ? Whose son is he?” They said to him, “The son of David.” ⁴³He said to them, “How is it then that David, inspired by the Spirit,^[a] calls him Lord, saying,

⁴⁴‘The Lord said to my Lord,
Sit at my right hand,

till I put thy enemies under thy feet?’”

⁴⁵If David thus calls him Lord, how is he his son?”

⁴⁶And no one was able to answer him a word, nor from that day did any one dare to ask him any more questions.

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Sunday before the Cross Epistle: Galatians 6:11-18
Final Admonitions and Benediction

¹¹See with what large letters I am writing to you with my own hand. ¹²It is those who want to make a good showing in the flesh that would compel you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. ¹³For even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised that they may glory in your flesh. ¹⁴But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. ¹⁵For neither circumcision counts for anything, nor uncircumcision, but a new creation. ¹⁶Peace and mercy be upon all who walk by this rule, upon the Israel of God.

¹⁷Henceforth let no man trouble me; for I bear on my body the marks of Jesus.

¹⁸The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

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Sunday before the Cross Gospel: John 3:13-17

¹³No one has ascended into heaven but He who descended from heaven, the Son of man. ¹⁴And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, ¹⁵that whoever believes in Him may have eternal life.” ¹⁶For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life. ¹⁷For God sent the Son into the world, not to condemn the world, but that the world might be saved through Him.

LIVES OF THE SAINTS

The Priestmartyr Cornutus, Bishop Of Nicomedia
Commemorated on September 25/12

The PriestMartyr Cornutus, Bishop of Nicomedia (Iconium), suffered for Christ in the persecution by Decius and Valerian in the III Century. The governor of Iconium, Perennius, forced Christians through his interrogations and persecution to hide themselves away in places of concealment. Saint Cornutus came voluntarily before Perennius. The torturers tightly bound the legs of the bishop with thin cords and led him through the city. The priest-martyr underwent excruciating sufferings, and from the wounds on his legs, being cut by the cords, blood flowed. After terrible tortures Bishop Cornutus was beheaded.

LIVING ORTHODOXY

2022 Home Blessings

How to prepare for your home blessing?

1. See Fr. Dave, email him (fr.sleepless@gmail.com), call or text him (412-748-0148) today with your preferred windows of time for him to visit.
2. Have a white cloth placed on the dining room or kitchen table, an icon and/or a cross, and a candle to be lit. (Fr Dave will provide the Holy Water for the blessing.)
3. Have a list of names of those who live in the home (including your pets) and a list of the departed members of your family and friends you wish to have prayed for during the service.
4. Have all TVs, radios, and cell phones turned off.
5. Have on the table anything to be blessed (such as an Icon, Cross, etc.).
6. Participation is important! Have everyone in the family gather around the table and join in the blessing. Invite neighbors and friends over to be a part of this beautiful tradition as well!
7. If you need to discuss a personal matter, this is a good time to do so!

Home blessings will take place from now to Oct 14

It would be ideal if he could come on a weekday between 8:30am and 3:30pm. IF this is not possible, certain evening, Saturday, and Sunday times will be available. Fr Dave looks forward to spending this time with your family!

PRAYER CORNER

For the Health of... Melanie, Maria, Metropolitan Gregory, Gina, Joshua, George, John, Beverly, Kelly, Paul, Kathleen, Joanne, Marie, Barbara, Brian, Kristina, Sean, Julia, Susan, Juliana, Fredrick, Kenneth, Michael, and Roberta ...*through the prayers of St. Nectarios the Wonderworker; St. Luke, the Surgeon; and St. Panteleimon, the Healer.*

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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. May they be Eternal in God’s Memory.*

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A prayer for our Neighborhoods

by Archbishop Demetrios of America

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.



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A Prayer for Peace

Almighty God and Creator, You are the Father of all people on the earth. Guide, I pray, all the nations and their leaders in the ways of justice and peace. Protect us from the evils of injustice, prejudice, exploitation, conflict and war. Help us to put away mistrust, bitterness and hatred. Teach us to cease the storing and using of implements of war. Lead us to find peace, respect and freedom. Unite us in the making and sharing of tools of peace against ignorance, poverty, disease and oppression. Grant that we may grow in harmony and friendship as brothers and sisters created in Your image, to Your honor and praise. Amen.

ONLINE BULLETIN BONUSES

The Face of Christ on Orthodox Crosses

Daniel Manzuk, March/April 2022 issue of *The WORD*, magazine of the Antiochian Orthodox Archdiocese

A friend commented that the peaceful (though sometimes sad) look on the face of Christ and His posture seen on most Orthodox crosses – especially the large ones used on Great and Holy Thursday and Friday – are a bit odd when compared with the medieval crosses found in many places in western Europe. The latter show what is probably a more accurate view of Christ as He was dying, face and body contorted in unimaginable pain. My friend said that it would be more meaningful to show Christ frozen in His death throes, as those medieval crosses do. Our crosses, however, don't show Him dying; they show Him dead. In the Wisdom of Solomon, Chapter 3, we read of how God has accepted the sacrificial lives of His servants: they are akin to "gold in the furnace." Subjected to intense heat, gold melts into a pool of liquid, and is purified from all contaminants. Though the world views them as having been severely punished, they see the reward of immortality. Thus, though their passing is seen as horrible, "they are at peace" (v. 3). Christ is at peace. He has fulfilled all that was expected of Him on earth. He trusted that His Father would raise Him from the dead by the power of the Spirit. He became the "Man of Sorrows" (Isaiah 53:1–11), and endured everything for us. Now He is at peace. His work on earth is done, summed up in His final words according to Saint John (19:36): "It is

finished"†(or perhaps more accurately, "It is completed," or "consummated."). Meanwhile, His soul is obliterating Hades and crippling Hell until its final destruction at His Second Coming. He is winning the battle against sin and death. He will rise in the glory of His Kingdom. The agony is over, the blessedness is around the corner. This dichotomy is seen in the Orthodox cross. Christ is hanging on the Tree like a picture on a wall. This put all His weight on the front of His chest, pushing His lungs against His rib cage. Those crucified rarely bled to death: they suffocated. The Romans devised another nasty twist by placing a cross-bar at the crucified person's feet: he could prop himself up and relieve the pressure, but not for long. Far from being a relief, it would actually prolong the agony. Nails through His hands and feet, right past major nerves induces more agony. Then there is the hole in His side. The Bible makes clear how agonizing are His final moments, culminating in His extremely human cries to His Father and God, "My God, My God, why hast Thou forsaken Me?" (Psalm 21/22:1; Mark 15:34–37). These words are counter-balanced by His last ones, according to Saint Luke: "Father, into Thy hands I commit My spirit!" (Luke 23:46). He has endured all, He has suffered incomprehensibly insulting treatment from His own creatures and been put to a heinous and agonizing death by them. Yet, as Solomon said, "He is at peace."†Death has a hold on Him because He let it, just as He let the Devil have the Prophet Job ... for a while. He does not simply have hope in immortality, He is immortality. He

will defeat Death, He will rise again. Therefore, He is at peace. So, the peaceful depiction of Christ on the cross is not a "sanitizing" of what He went through, making it more palatable for the observer, but an accurate depiction of what He went through viewed – as with everything else in the Church – through the lens of His Resurrection (1 Corinthians 15:13–17). The moment Life met Death "face to face"†removed its sting, and abolished its victory ("Catechetical Sermon of St. John Chrysostom," on 1 Corinthians 15:55). Christ trampled down Death by His death. This triumphal peace is replicated in the icons of the saints – especially the martyrs. The agony of their deaths does not show, for example, even in most icons showing the Forerunner holding his own head. They are at peace. In this, we see our reality: the agonizing tragedy of death, yet the peace of trust in the resurrection to eternal life. Christ is the first person to die Who didn't have to fear the finality of death. Those of us who trust in Him, share in that gift. As shown above, this didn't make Him blasé about dying. He agonizingly asked that, if possible, the cup be taken from Him – before voluntarily accepting His Father's will (Luke 22:41–44). Then He suffered greatly on the cross. In the end, however, He was at peace, because He knew He would win. Death cannot beat the Life of all (John 1:4–5), nor can it claim dominion over those in whom He lives (Galatians 2:20). I once saw a woman, on a Roman Catholic TV show, talk about her youth as a Protestant. Specifically, she mentioned a time she and her mother visited a Catholic church for some

ecumenical gathering. Her mother had tears in her eyes. When the woman asked why, her mother – pointing to the crucifix – said, “Those poor Catholics, they don’t know He rose from the dead,” (as though Catholics don’t celebrate Easter).

The Orthodox Church – like our estranged sister Church of Rome – does not (outside the Paschal Season) hide the uncomfortable sight of the God-Man hanging from the cross; executed, bleeding from forehead, hands, side and feet, as many Protestants do. Indeed, in keeping with the words of St. Paul, we boast in it (Galatians 6:14). On three days outside Holy Week we adorn the cross – with Christ depicted on it – and venerate it (the Sundays of the Veneration, Procession and Elevation). We simply do not show Him in His death throes, enduring the agony of the death penalty accorded thieves and traitors. We show the mystery of His suffering: He is dead, yet at peace. By His death, Death is dead, and the dead are alive. It pairs well with that other uniquely Orthodox mystery of Holy Week, “joyful sorrow.” The evermemorable Fr. Alexander Schmemmann, who coined the phrase, stated that the sorrow of Good Friday isn’t replaced by joy, it is transformed into it. He said this describing the beautiful celebration of Christ’s descent into Hades on Holy Saturday, but it is equally applicable to our discussion. In the placid visage of Christ on the cross, we see that transformation frozen, the sorrow of His death changing to the joy of His harrowing of Hades and coming Resurrection. He is still dead, but His death is temporary; for, while His body hangs there (and soon is placed in the tomb), His soul is bringing life to all and a victory which is eternal. The

agony is over, the joy is being experienced by those in Hades (seen in the Icon of Christ’s Descent into Hades, popularly mistaken as the Paschal icon). Soon it will be known by those on earth. With His work on earth complete (John 17:4), Christ – bodily – is experiencing a peaceful rest, just as He did – bodiless – on the original “Sabbath.”

“This is the most-blessed Sabbath. This is the day of rest. On which the Only-begotten Son of God rests from all His works. Through the dispensation of death, He rested in the flesh” (“Lord, I Have Cried,” Doxastikon of Pascha sung on Holy Saturday). The rest in the tomb began on the cross, and that is what we see. He is at peace, having endured unimaginable suffering for the salvation of His largely ungrateful creatures (Matthew 17:17 and 23:37). He is at rest, having labored among them, renewing His creation and people as He promised.

Finally, we have the Prince of Peace, now the King of Glory. For it is by His death that Christ enters into His glory and His Kingdom (Luke 24:25–27; John 12:16, 23–33). It is not so much that He comes “into” His Kingdom, but that He brings His Kingdom with Him. We see this on the cross; the King of Glory on His earthly throne with His Crown (of thorns). That is why, on Feasts of the cross, we sing “Extol the Lord our God, worship at His footstool (the cross), for He is holy” (Psalm 98/99:5). Here is the Man, executed as a traitor and a heretic in the most ghastly, agonizing and accursed manner available (Deuteronomy 21:22–23; Galatians 3:13). Though still hanging on the tree, He appears to be simply taking rest in sleep. It is a

victory nap. For by His death the condemned criminal is now the all-conquering righteous King and Judge, Whose name is exalted above every other (Philippians 2:5–11). As St. Paul said, to non-believers this is scandalous (the method of execution) and ridiculous (victory in death). To us who believe, however, Christ crucified is the power of God and wisdom of God (1 Corinthians 1:18–24). This is why we depict Christ as we do on our crosses.

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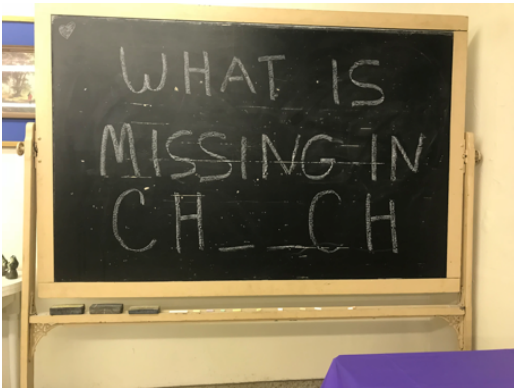
Great Martyr Euphēmia the All-praised
Commemorated 15/28 September

The Holy Great Martyr Euphēmia (Ευφημία) was the daughter of Christian parents, the senator Philophronos and his wife Theodosia. She suffered for Christ in the year 304 in the city of Chalcedon, on the Bosphorus opposite Constantinople, the Queen of Cities. Priscus, the Proconsul of Chalcedon, issued a decree which required all the inhabitants of Chalcedon and the surrounding area to attend a pagan festival, in order to worship and offer sacrifice to the idol of Ares. He threatened grave torments for anyone who failed to appear. During this impious festival, 49 Christians were hidden in one house, where they worshiped the true God in secret. The young virgin Euphēmia was among those who prayed there. Soon their hiding place was discovered, and they were brought before Priscus to answer the charges against them. For nineteen days the martyrs were

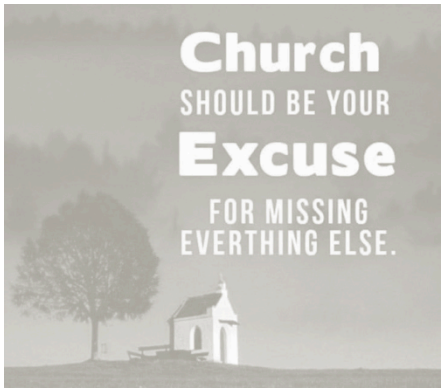
subjected to various torments, but none of them wavered in their faith, nor did they consent to offer sacrifice to the idol. The governor, beside himself with rage and not knowing any other way of forcing the Christians to abandon their faith, sent them to Emperor Diocletian for trial. He kept the youngest, the virgin Euphēmia, hoping that she would not persevere if she were left all alone. Separated from her fellow-Christians, Saint Euphēmia fervently prayed that the Lord Jesus Christ would strengthen her for her impending ordeal. Priscus urged the Saint to offer sacrifice to the idol, promising her many rewards. When she refused, he ordered that she be tortured. The martyr was tied to a wheel with sharp knives attached to it, which slashed her body. The Saint prayed aloud, and miraculously, the wheel stopped by itself and would not move despite all the efforts of the executioners. An angel of the Lord, came down from Heaven, removed Euphēmia from the wheel, and healed her of her wounds, and the Saint gave thanks to God. Priscus did not notice the miracle which had taken place, so he ordered the soldiers Victor and Sosthenes to take the Saint to a red-hot furnace. But the soldiers, seeing two Angels in the midst of the flames, refused to carry out the Proconsul's order and declared that they believed in the God Whom Euphēmia worshipped. Boldly proclaiming that they were Christians, Victor and Sosthenes awaited punishment. They were sentenced to be devoured by wild beasts. In the arena, they begged God to forgive the sins they had

committed, asking the Lord to receive them into the Heavenly Kingdom. A Divine voice was heard, and the two soldiers entered into eternal life. The beasts, however, did not harm their bodies. Saint Euphēmia, cast into the fire by other soldiers, did not suffer. With God's help she emerged unscathed after many other torments. Ascribing these things to sorcery, Priscus ordered a pit to be dug. Filling it with knives, he had it covered over with earth and grass, so that the martyr would not notice this trap. Once again, Saint Euphēmia remained safe, walking over the pit. Finally, she was sentenced to be devoured by wild beasts in the arena. Before her execution the Saint prayed that the Lord would deem her worthy of martyrdom. But none of the bears or lions attacked her, but only licked her feet. Finally, one she-bear wounded her foot, which bled slightly, and the Holy Great Martyr Euphēmia died right away. As her soul departed, there was an earthquake. The city was shaken, the walls fell down, and the pagan temples crumbled. As Saint Euphēmia lay dead in the sand, the guards and spectators fled in terror, so that the Saint's parents were able to take her body and bury it near Chalcedon. Later, a majestic church was built over the grave of the Great Martyr Euphēmia. The sessions of the Fourth Ecumenical Council took place there in the year 451. At that time, the Holy Great Martyr Euphēmia confirmed the Orthodox confession of faith in a miraculous way, exposing the Monophysite heresy. That miracle is commemorated on July 11/24. When the Persians captured Chalcedon in the

year 617, the relics of the holy Great Martyr Euphēmia were transferred to Constantinople (around the year 620). During the Iconoclast heresy, the reliquary containing Saint Euphēmia's relics seems to have been thrown into the sea, but pious sailors recovered them. They were brought to the island of Lemnos, and they were returned to Constantinople in 796. The incorrupt body of Saint Euphēmia is in the Patriarchal Church of Saint George at the Phanar in Constantinople. Portions of her relics are to be found in Kykkos Monastery on Cyprus, and in the Saint Alexander Nevsky Lavra at Saint Petersburg. *There is a small relic of St Euphēmia sewn into the Antimens on the Altar here at Holy Resurrection



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DEVOTIONAL PRAYERS

A Prayer for our Diocesan Clergy

O Lord Jesus Christ, Good Shepherd of Your sheep, light the fire of ardent love in the hearts of all Your priests, that they may ever and in all things seek only Your glory. Remember especially, Lord, our Bishop *(name)*, and our spiritual father *(name)*, and all our diocesan clergy, who are laboring in Your vineyard for the salvation of all those whom You have entrusted to them. Make their lives as holy as the word they preach. Keep them from being discouraged. Hear their prayers for our salvation. Give them wisdom and courage to proclaim Your truth. Make them priests after Your own heart. For You are a merciful God Who loves us and to You we give glory, together with Your eternal Father and Your all-holy, good and life-giving- Spirit, now and ever and forever. Amen.

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SPIRITUAL CONSIDERATIONS

Father is available to meet Monday thru Friday from 8:30am to 3:00pm or by appointment.

Online Community: Please email Fr. Dave to receive the weekly bulletin via email.

Parish 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. He will pray with you and you will receive the Mystery of Holy Anointing (Unction) to be fully prepared.

Mystery of Confession – Opportunities are available after every service, most Saturdays during fasting periods from 11am to 1pm, OR by appointment.

Holy Communion/Eucharist – The reception of the Holy Eucharist is encouraged for 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.

Lapsed Members – You are always welcome home and we want you back! Generally speaking, sincere participation in the Mysteries of Confession,

Communion, and regular attendance at the divine services are all that is required to begin parish life anew! See Fr. Dave for specific details.

Parishioners in “good standing” are those Orthodox Christians who, as members of Saint John’s Orthodox Church, strive to live according to the teachings of the Orthodox Church; participate in the life of the parish through regular attendance of services, regular reception of Holy Communion and periodic Holy Confession (*and receive these Mysteries no less than once a year*); if married, having been married in the Orthodox Church; and share their stewardship of their time, talents, and treasures which includes financially supporting the parish.

Baptisms – Two God-parents are required, at least one of whom must be Orthodox by faith (and the other a practicing Christian). In the case of infants, the newly-baptized must have one name that is Christian in origin. Parents/grandparents/guardians must also promise to bring the child up in an Orthodox Christian way of life. Please consult Fr. Dave for more details.

Adult Chrismation – New parishioners are always welcome! In the case of adults seeking entrance into the Church, a period of prescribed catechism will be established with Fr. Dave before administration of the Mysteries. An Orthodox Christian sponsor is also required.

Marriages – are only solemnized on Saturdays or Sundays. They are not performed during fasting periods and certain Feast Days. Please consult Fr. Dave ASAP for more details (*before* arrangements are made for the hall). It is critical that marriages are blessed in our church.

Church Funerals – are provided for practicing Orthodox Christians who are current in their spiritual responsibilities and their stewardship. Otherwise, burial is from the funeral home. The Church does not permit cremation.

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“The cremation of bodies is not a Christian act. It is a custom of modern times. The body of a Christian has been sanctified with the Grace of the Holy Spirit, and as such may not be burned. God did not create our bodies for burning.” - Elder Thaddeus of Vitovnica

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A SECOND 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 Special Intentions of... His All Holiness
Patriarch Bartholomew, Metropolitan Gregory, Fr.
David S., Fr. Myron, Dcn. Michael L., Laura &
family, Carlene, Georgia, Eleanora, Mark,
Michaleana, Dorell, Donald, Susan, Stephen, David,
Anastasia, Nicholas, Cassandra, Alexander, Andrea,
Jason, Tyrone, Sarah, Amee, Joshua, John, Kathryn,
Rose, Charles, Justin *our diocesan seminarians:*
Nicholas, Dylan, Thomas, Samuel, Timothy,
Nicholas, Aydin, Subdeacon Seamus, Nicholas, *and*
our Church Council, Curators, and Relocation
Committee: Lawrence, Matthew, Timothy, Theresa,
Rich, Gina, Robert, Jane, Mary Jane, Katherine,
Kenneth, John, Wendy, Margaret, John, Patricia,
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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September Namedays:

Paňi's grandmother Maria Alexa - Nativity of Mar
(NC 9/9)

Cora Dzadony - Martyr Coralia (9/14)

Penelope Maruscak - Martyr Penelope (9/14)

Maria Urban - Nativity of Mary (9/21

Sharon Peifer - Righteous Anna (9/22

Sophia Urban - Martyr Sophia (9/30)

...May God grant them many and blessed years

[illegible]

September Birthdays:

Samuel Mainolfi (9/1), Dexter Torchia (9/1), Timothy Martin, Reader (9/2), Ruth Herbert (9/2), Ashley

Wertz (9/2), Fr. Bob Teklinski (9/3), Danielle Yakemawiz (9/5), Pañi Deborah Zak (9/7), Tina Scherer (9/11), Pañi Andrea Cochran (9/14), Pañi Daria Loposky (9/16), Cindy Morrison (9/17), Fr. Vincent Dranginis (9/19), Fr. Kenneth Ellis (9/19), Fr. Dave Urban (9/19), Fr. Matthew Moriak (9/20), Fr. David Smoley (9/20), Mark Martellotti (9/22), *Father's brother-in-law*, Brian Verbanick, Sr (9/22), Margaret (Peggy) Rusnak (9/24), Fr. R. Michael Zak (9/24), AJ (Matolyak) Ferraz (9/26), Cora Loren Dzadony (9/28), Andrew Mirilovich (9/28), Shane Yakemawiz (9/28), Juliana Anton (9/29), Wendy Martellotti (9/29), Fr Den Art Steinstra (9/30)

...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... Tyler, Susan
...through the prayers of St. Paul the Apostle, St.
Mary Magdalene, & St. John Maximovitch.

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*For those preparing for Marriage... Francis &
Alexandra, Nicole & Dustin ...through the prayers of
Sts. Adrian & Natalia and all Holy Martyrs.*

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September Anniversaries

Melanie & Michael Shuster (9/5/82

Marianne & Steven Kubis (9/6/14

Glenn & Meghan (Pagley) Labas (9/6/08)

Father's sister, Suzanne & Brian Verbanick (9/8/01

Barbara & Richard Gedid (9/17/83

Patricia & Louis Deluca (9/17

Thomas & Carol Lorenzi (9/19/70)

Ken & Paula Watson (9/24

Charles & Allison Kretchek (9/26/15)

John & Barbara Kirish (9/28/96)

...through the prayers of St. Nicholas Plana

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For Pregnant Mothers... Mallory (*due in September*), Carly (*December*) ...*through the prayer of St. Anna, the mother of the Virgin Mary, and St. Irene Chrysovalantou.*

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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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* 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 be the help of our brothers & sisters in Christ. *This prayer list is **NOT** limited to only Orthodox Christians.*

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STEWARDSHIP SNIPPET

Stewardship of Treasure Guide

Weekly offering to God through the Sunday Offertory - Will you take a step up?

Weekly Income	Beyond a Tithe 15%	Tithe 12%	Tithe 10%	Upper Range Giving 9%	8%	7%	Middle Range Giving 6%	5%	4%	3%	2%	1%
\$200	\$30	\$24	\$20	\$18	\$16	\$14	\$12	\$10	\$8	\$6	\$4	\$2
\$300	\$45	\$36	\$30	\$27	\$24	\$21	\$18	\$15	\$12	\$9	\$6	\$3
\$400	\$60	\$48	\$40	\$36	\$32	\$28	\$24	\$20	\$16	\$12	\$8	\$4
\$500	\$75	\$60	\$50	\$45	\$40	\$35	\$30	\$25	\$20	\$15	\$10	\$5
\$600	\$90	\$72	\$60	\$54	\$48	\$42	\$36	\$30	\$24	\$18	\$12	\$6
\$700	\$105	\$84	\$70	\$63	\$56	\$49	\$42	\$35	\$28	\$21	\$14	\$7
\$800	\$120	\$96	\$80	\$72	\$64	\$56	\$48	\$40	\$32	\$24	\$16	\$8
\$900	\$135	\$108	\$90	\$81	\$72	\$63	\$54	\$45	\$36	\$27	\$18	\$9
\$1,000	\$150	\$120	\$100	\$90	\$80	\$70	\$60	\$50	\$40	\$30	\$20	\$10
\$1,100	\$165	\$132	\$110	\$99	\$88	\$77	\$66	\$55	\$44	\$33	\$22	\$11
\$2,000	\$300	\$240	\$200	\$180	\$160	\$140	\$120	\$100	\$80	\$60	\$40	\$20
\$3,000	\$450	\$360	\$300	\$270	\$240	\$210	\$180	\$150	\$120	\$90	\$60	\$30

- Find where YOU are on the chart (your weekly income/giving).
- Move one block to the left to determine what GROW ONE's would be.