

Gospel: Matthew 9:27-35
Jesus Heals Two Blind Men
27 And as Jesus passed on from there, two blind men followed him, crying aloud, “Have mercy on us, Son of David.” 28 When he entered the house, the blind men came to him; and Jesus said to them, “Do you believe that I am able to do this?” They said to him, “Yes, Lord.” 29 Then he touched their eyes, saying, “According to your faith be it done to you.” 30 And their eyes were opened. And Jesus sternly charged them, “See that no one knows it.” 31 But they went away and spread his fame through all that district.
Jesus Heals One Who Was Mute
32 As they were going away, behold, a mute demoniac was brought to him. 33 And when the demon had been cast out, the mute man spoke; and the crowds marveled, saying, “Never was anything like this seen in Israel.” 34 But the Pharisees said, “He casts out demons by the prince of demons.”
The Harvest Is Great, the Laborers Few
35 And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity.

BULLETIN BOARD ANNOUNCEMENTS

*** **August: A Month of Special Blessings!** – Live the Orthodox Faith and plan ahead for the many special blessings that are offered in August:
August 1, 2, & 3: Blessing of Chariots (Vehicles)
August 10: Lesser Blessing of Water and of Honey
August 14: Home Blessings Begin
August 17: Blessing of Students & Teachers
August 18, 19 & 24: Blessing of the First-Fruits (and vegetables)
August 27, 28 & 31: Blessing of Flowers & Herbs
Life is full of blessings! Orthodoxy is awesome!
Let’s focus on the blessings in our lives!



* **Annual Blessing of Chariots** – Fr Dave will bless vehicles (*cars, boats, bicycles...*) in our parking lot after Services on **Friday, Saturday, and Sunday - August 1-3.** We bless vehicles in honor of the Feast of the Holy Prophet Elias (*celebrated August 2*) who was carried to heaven in a fiery chariot (*see 2 Kings chapter 2 in the Old Testament*).

*** **McKeesport’s International Village** will be on **August 12-14** from 3 to 9 pm at Renziehausen Park (3580 Tulip Dr., McKeesport, PA 15132). Admission is \$2 at the gate with numerous food booths and performances each night. More information can be found on their website: www.internationalvillage.info/ or by asking Fr. Dave

*** **New School Year Blessing** – We will have additional prayers on **Sunday, August 17** for students and teachers who are heading back to school. *If you are leaving for college prior to 8/17, please let Fr. Dave know.*

*** **Calling All Church School Teachers** – Please contact Kathy Schrmack (*Youth Ministry Leader*) or Fr. Dave if you are interested in being a teacher in the upcoming year’s Church School Program. We need to have 3 different class levels made available to the children of the parish. *A meeting will be held after coffee social on a Sunday in August.*

*** **Church School Registration** – We are looking for all parents of children age 5 through 18 to register their child(ren) for this year’s Church School Program. Forms are in the vestibule. Please see Kathy Schrmack (*Youth Ministry Leader*) or Fr. Dave with any questions.

** **Liturgy Sermon Series** – For a number of the next Sundays, Fr. Dave will break down the Liturgy answering some questions of *why we do what we do*. Each week he will focus on a certain part of the service. Come – learn about our Faith!

* **Garden Guild** – Do you have a ‘green’ thumb? Would you be interested in being a steward of your talents by joining the SJB Garden Guild? If so, please let Fr. Dave know ASAP as a meeting will be occurring very soon.

COFFEE SOCIAL STEWARDS
Please sign up by the kitchen or by contacting Fr. Dave
Aug 3: _____?
Aug 10: _____?
* Aug 17: _____ Sr. ACRY
** meatless during the fast*

CHURCH BUILDING UPDATE
Here is a brief update from the past few weeks:
✘ *** **Excavation Phase 2** – Round 2 of our French Drain and Excavation project has begun! To date, \$ 21,797 has been collected for the project.
✘ * **Church Proper** – Not much has changed in the nave of the church, BUT the building committee and Parish Council continue to discuss our plan of action going forward with work in the church proper. Please be patient with us! *Also, remember that for a project like the one that we are undertaking, work goes top down so the ceiling and walls will be done before the floor. As mentioned, please be patient with us!*
Glory to God for All Things!
Through your generosity and dedication, all of this is coming together – one thing at a time!
Thank you! Many stewards keep coming to the church and working very hard to make improvements. May God grant you many years!

OUR STEWARDSHIP GIFTS TO GOD

Stewardship Offerings:	\$ 85
Candle Stewardship:	\$ 81
Envelope Stewardship:	\$ 303
Total Collections:	\$ 469
Capital Improvement Fund:	\$ 1500
<i>Participating Souls at Sunday’s Liturgy: 42</i>	

Weekly Candle Intentions or Memorials were offered last week by the Nelson Family; Lawrence Martin; Tim Martin; Fred & Juliana Anton; Mary Jane Hudak; Rich & Renee Mirilovich; Cindy Pavilonis

Giving at the Church – The opportunities to give your stewardship treasures at SJB are to:
✘ hand your offering to the curator who sits at the desk in the vestibule (to the right after you enter),
✘ drop your offering in one of multiple baskets around the church, or
✘ place your offering in the box in the candle stand after saying your prayers when lighting 2 candles.
The ministries of the church cannot happen without your dedication and support.

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

* **A Note for Summer Travel** – Where we travel, whenever we go, we take our faith with us, for as it says in the Psalms, "God is with us!" Keeping that in mind, please remember when traveling over the weekends to plan ahead and check for the location of the nearest Orthodox Christian Church. The Orthodoxy in America web site, www.OrthodoxyInAmerica.org, is a great resource which has a multi-jurisdictional listing of all Orthodox parishes. Remember, "God is with us" always. Let’s not forget to invite Him!

* **ACRY Convention – Deadline is August 1.** The Senior & Junior National ACRY Convention will be Labor Day weekend from **Aug 29 to Sep 1** at 7 Springs. For more information, contact Fr. Dave or visit <https://my.cheddarup.com/c/2025-acry-convention/items>

* **Restarting the Jr. ACRY** – Are you (or your child) between the ages of 8 and 18? Let’s restart our Jr. ACRY! This year’s Annual Convention will be held at Seven Spring on Labor Day Weekend. Please see Nick Ditmore, Reader, or Subdeacon Ryan Ferko if you (or your child) are interested in being a part of the Jr. ACRY. Let’s have some representation at this year’s convention!

* **Third Hour** – If you would like to be in the rotation for chanting (or reading) the Third Hour prior to the Divine Liturgy (or have any questions), please see or contact Fr. Dave. *This does not need to be done by the Liturgy Chanter.*

THIRD HOUR
Please let Fr. Dave know if you are interested in reading or chanting the Third Hour at 9:15 am
Aug 3: _____?
Aug 10: _____?
Aug 17: _____?

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Random Tidbits... Father Dave is available to meet Monday thru Friday from 8:30am to 2:30pm 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 (Sacrament) of Holy Anointing (Unction) to be fully prepared.

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THIS MONTH'S SERVICE SCHEDULE

FRIDAY, AUGUST 1

6:30 pm Feast Day Vespers
Blessing of Chariots (Vehicles)

SATURDAY, AUGUST 2

FEAST OF THE HOLY GLORIOUS PROPHET ELIAS
9:30 am Festal Divine Liturgy
Blessing of Chariots (Vehicles)

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SUNDAY, AUGUST 3

9:15 am Third Hour
9:30 am Divine Liturgy
Annual Blessing of Chariots (*Cars, Trucks, Boats, Bicycles, and other modes of transportation*)

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SUNDAY, AUGUST 10

9:15 am Third Hour
9:30 am Divine Liturgy
Monthly Memorial Panachida for +*Joseph Olas, The Priest (58-year)*, +*Cecilia Urban (2-yr)*, +*John Hriecenak, The Priest (25-yr)*, +*Anna Louise Pavilonis (17-yr)*, +*Elizabeth Wertz (9-yr)*, +*Paul Herbert, The Priest (9-yr)*, +*John Setar (72-yr)*, +*Peter E Molchany, The Priest (35-yr)*, +*Todd DeMarco (41-yr)*, +*Helen Kailyar (27-yr)*, +*Infant John Setar (105-yr)*, +*Mary Setar (14-yr)*
Lesser Blessing of Water and of Honey

WEDNESDAY, AUGUST 14 #DormitionFast

FEAST OF THE PROCESSION OF THE CROSS (in 1164)
Dormition Fast begins
Home Blessings begin

More To Come...

ONLINE BONUSES

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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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ORTHODOX WORD OF THE WEEK

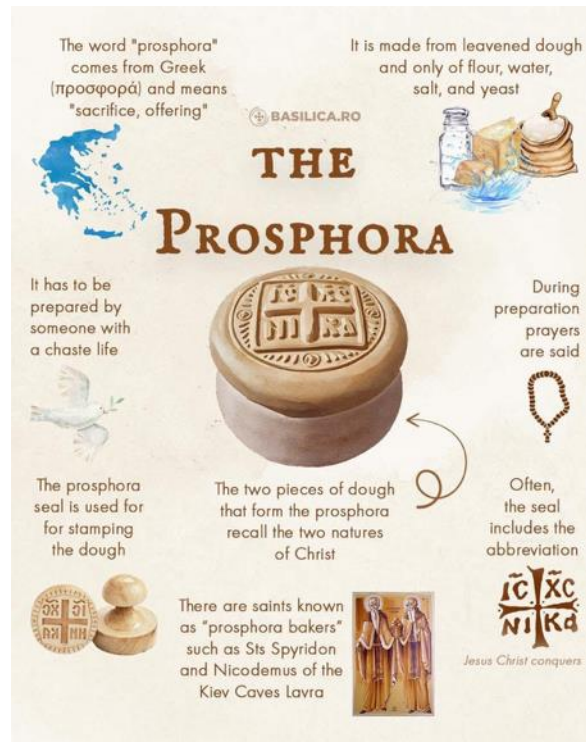
Prospora (Greek for "offering") is bread prepared for use in the *Divine Liturgy*. A portion of it, known as the *lamb* is cut out during the *proskomedie* which is consecrated during the Divine Liturgy to be the *Eucharist*, while the rest is cut up for the *antidoron*, the blessed bread distributed at the end of the liturgy. During its preparation, prospora is stamped with an image usually including IC XC NIKA ("Jesus Christ conquers"), which is maintained during baking and then serves as a guide for cutting out the lamb during the proskomedie. Prospora can vary in size and stamp in different traditions. Generally, the Slavic traditions use smaller prospora with a simpler stamp, while the Byzantine ones use larger ones with a more complex stamp.

<https://orthodoxwiki.org/Proskomedie>

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LIVING THE ORTHODOX FAITH

"Orthodoxy is not an ideology; it is a way of life, founded upon faith that has been articulated in doctrine so that it may be preserved and passed down by the faithful." – Fr. Andrew Steven Damick

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The Commemoration Of The Holy Fathers Of The First Six Ecumenical Councils

Commemorated on the Sunday closest to July 29/16

In the Ninth Section of the Nicea-Constantinople Symbol-Creed of Faith – worked out by the holy fathers of the First and Second Ecumenical Councils, we confess our faith in "One, Holy, Catholico-Conciliar ("Sobornyi") and Apostolic Church". By virtue of the Catholico-Conciliar ("Sobornyi") nature of the Church, the All-Churchly or Ecumenical Council is the Church's supreme facility, and possessing the plenitude, to resolve the major questions of religious life. An Ecumenical Council is comprised of archpastors and pastors of the Church, and representatives of all the Local Churches, from every land of the "oikumene" (i.e. from all the whole inhabited world, the Ecumenical/ecumenical basis of the "Universality" ("Vselennost") of the Church is implied in the Greek word "kath'olon", from whence the word "catholic", which encompasses the evangelisation of the whole world).

[Trans. note: The Church Slavonic word "Sobornyi" – in English usually translated merely as "Catholic", has actually a deeper and more profound meaning than commonly understood in the West, and it reflects linguistically the Greek word "katholikos" as interpreted by Holy Tradition for Saints Cyril and Methodios. The adjective form "Sobornyi" has its word-root in "Sobor" – meaning an "assembly" or "council". The erudite might also recognise similarity with the word "Sobornost" – a term emphasised in ecclesiology by the Russian religious-philosopher A. S. Khomyakov in the 1800's. "Sobornost" is translated sometimes as "Catholico-Conciliarity", but often also as "Communality". This latter nuance signifies the "Catholicity" of the Church, not as a formal external quality regarding the Church as worldly institution and outward authority, but rather existing as a spiritually inward and dynamic quality within each believer. It is

the Gospel that defines the locus of the Church saying: "The Kingdom of God is within you". This however does not mean the fragmenting individualism of belief often seen in Protestantism. The Church as "ekklesia" (assembly of believers) is "One" in Christ in the Apostolicity and Holiness of its faith in Christ – our own oneness is with the one authentic faith of the Holy Apostles in the teachings of our Lord Jesus Christ, preserved as Holy Tradition throughout all the generations of believers. The "Communality" or "Communion in Christ Jesus" is not merely with our fellow believers in the Church in the present time, but with all the generations of the "faithful" that have gone before us. All the Four Marks of the Church – One, Holy, Catholic, Apostolic – are inter-connected. The Catholicity of the Church extends universally not merely through spatiality, but also back through time – it is the "Church Triumphant" as well as the "Church Militant".]

The Orthodox Church acknowledges Seven Holy Ecumenical Councils: The First Ecumenical Council (Nicea I) (Comm. 29 May, and also movably, on 7th Sunday after Pascha) was convened in the year 325 against the heresy of Arius, in the city of Nicea in Bithynia under the holy Equal-to-the-Apostles Constantine the Great.

The Second Ecumenical Council (Constantinople I) (Comm. 22 May) was convened in the year 381 against the heresy of Macedonias, by the emperor Theodosius the Great.

The Third Ecumenical Council (Ephesus) (Comm. 9 September) – was convened in the year 431 against the heresy of Nestorius, in the city of Ephesus by the emperor Theodosius the Younger.

The Fourth Ecumenical Council (Chalcedon) (Comm. 16 July) – was convened in the year 451, against the Monophysite heresy, in the city of Chalcedon under the emperor Marcian.

The Fifth Ecumenical Council (Constantinople II) (Comm. 25 July) – "Concerning the Three Chapters", was convened in the year 553, under the emperor Justinian the Great.

The Sixth Ecumenical Council (Constantinople III) (Comm. 23 January) – during the years 680-681, was against the Monothelite heresy, under the emperor Constantine Pogonatos.

The Seventh Ecumenical Council (Nicea II) (Comm. as moveable feastday on Sunday nearest 11 October) – was convened just like the First Council, at Nicea, but in the year 787 against the Iconoclast heresy, under the emperor Constantine and his mother Irene. (Accounts about the Councils are likewise located under the days of commemoration).

The significance of a special Church veneration of the Holy Fathers of the Ecumenical Councils consists in this, that the Ecumenical Councils, and only they, are of themselves in entirety expressive of the faith, will and mind of the Ecumenical Catholic Church – of an Orthodox Plenitude, by virtue of the immutable promises of our Lord Jesus Christ, and by the grace of the Holy Spirit, and by the Apostolicity inhering in the hierarchy, – they possess the wherewithal to bring forth infallible and "of benefit to all" definitions in the areas of Christian faith and Church piety.

The dogmatic conciliar definitions – "orosoi" in Greek, are employed in the Orthodox Church as having an inalienable and constant authority, and such definitions always begin with the Apostolic formula: "It hath pleased the Holy Spirit and us" (Acts 15: 28).

The Ecumenical Councils were convened in the Church each time regarding a special need, in connection with the appearance of divergent opinions and heresies, so as to seek out the Orthodox Church teaching of faith and tradition. But the Holy Spirit has thus seen fit, that the dogmas – the truths of faith, immutable in their content and scope, constantly and consequently are revealed by the conciliar mind-set of the Church, and are given precision by the holy fathers within theological concepts and terms in exactly such measure, as is needed by the Church itself for its economy of salvation. The Church, in expounding its dogmas, is dealing with the concerns of a given historical moment, "not revealing everything in haste and thoughtlessly, nor indeed, ultimately hiding something" (Saint Gregory the Theologian).

A brief summary of the dogmatic theology of the First Six Ecumenical Councils is formulated and contained in the First Canon-rule of the Council of Trullo (also known as Quinisext), held in the year 692. The 318 Holy Fathers of the First Ecumenical Council are spoken of in this Canon I of Trullo as having: "with one-mindedness of faith revealed and declared

to us the oneness of essence in the three Hypstaseis-Persons of the God-original nature and, ... instructing to be worshipped – with one worship – the Father, and Son, and Holy Spirit, they cast down and dispelled the false-teaching about unequal degrees of Divinity". The 150 Holy Fathers of the Second Ecumenical Council left their mark on the theology of the Church as regards the Holy Spirit, "repudiating the teaching of Macedonias, who wanted to chop apart the Undivided Unity, such that there should not perfectly be the mystery of our hope". The 200 God-bearing Fathers of the Third Ecumenical Council expounded the teaching about "the One Christ, the Son of God Incarnate" and they confessed that "truly the God-begetter [Theotokos, Bogoroditsa, i.e. Mother of God] without seed hath given birth to Him, whilst being the Immaculate and Ever-Virgin". The point of faith of the 630 God-chosen Holy Fathers of the Fourth Ecumenical Council promulgated "One Christ, the Son of God... glorified in two natures". The 165 God-bearing Holy Fathers of the Fifth Ecumenical Council "collectively gave anathema and repudiated Theodore of Mopsuetia, the teacher of Nestorius, and Origen, and Didymas, and Euagrios, renovators of the Hellenic teaching about the transmigration of souls and the transmutation of bodies and the impieties raised against the resurrection of the dead". The faith-confession of the 170 Holy Fathers of the Sixth Ecumenical Council "explained, that we ought to confess two natural volitions, or two wills [trans. note: the one Divine, and the other human], and two natural operations (energies) in He That hath been incarnated for the sake of our salvation, our One Lord Jesus Christ, True God".

In decisive moments of Church history, the holy Ecumenical Councils promulgated their dogmatic definitions, as trustworthy delimitations in the spiritual militancy for the purity of Orthodoxy, which will last until such time, as "all shalt come into the oneness of faith in the knowledge of the Son of God" (Eph. 4: 13). In the struggle with new heresies, the Church does not abandon its former dogmatic concepts nor replace them with some sort of new formulations. The dogmatic formulae of the Holy Ecumenical Councils need never to be superseded, they remain always contemporary to the living Tradition of the Church.

Wherefore the Church proclaims:

"The faith of all in the Church of God hath been glorified by men, which were luminaries in the world, cleaving to the Word of Life, so that it be observed firmly, and that it dwell unshakably until the end of the ages, conjointly with their God-bestown writings and dogmas. We reject and we anathematise all, whom they have rejected and anathematised, as being enemies of Truth. And if anyone doth not cleave to nor admit the aforementioned pious dogmas, and doth not so think nor preach, let that one be anathema" (from Canon I of the Council of Trullo, ascribed to the Sixth Ecumenical Council).

Besides the dogmatic activity, the Holy Fathers of the Ecumenical Councils exerted great efforts towards the strengthening of churchly discipline. Local Councils promulgated their disciplinary canon-rules, as is obvious, according to the circumstances of the times and place, frequently differing among themselves in various particulars. The universal unity of the Orthodox Church required unity also in canonical practise, i.e. a conciliar deliberation and affirmation of the most important canonical norms by the fathers of the Ecumenical Councils. Thus, according to conciliar judgement, there have been accepted by the Church: 20 Canons from the First, 7 Canons from the Second, 8 Canons from the Third, and 30 Canons from the Forth, Ecumenical Councils. The Fifth and the Sixth Ecumenical Councils concerned themselves with the resolving of exclusively dogmatic questions and did not leave behind any disciplinary canon-rules. The need to establish in codified form in the Church of the customary practises over the years 451-680, and ultimately to affirm the aggregate of a canonical codex for the Orthodox Church, occasioned the convening of a special Council, the activity of which was wholly devoted to the general application of churchly rules. This was convened in the year 692. The Council "in the Imperial Palace" or "Under the Arches" (in Greek "en trullo"), came to be called the Trullo Council. They also called it the "Quinisext" [meaning the "fifth and sixth"], considering it to have completed in canonical matters the activities of the Fifth and Sixth Councils, or rather moreso – that it was simply of the Sixth Council itself, i.e. a direct continuation of the

Sixth Ecumenical Council, separated by but a few years.

The Trullo Council, with its 102 Canon-rules (more than of all the Ecumenical Councils combined), had a tremendous significance in the history of the canonical theology of the Orthodox Church. It might be said, that by the fathers of this Council there was a complete compilation of the basic codex from the relevant sources for the Orthodox Church's canons. Listing through in chronological order, and having been accepted by the Church – the Canons of the Holy Apostles, and the Canons of the Holy Ecumenical and the Local Councils and the holy fathers, the Trullo Council declared: "Let no one be permitted to alter or to annul the aforementioned canons, nor in place of these put forth, or to accept others, made of spurious inscription" (2nd Canon of Trullo Council, ascribed to the Sixth Ecumenical Council).

Church canons, sanctified by the authority of the first Six Ecumenical Councils (including the rules of the Seventh Ecumenical Council in 787, and likewise the Constantinople Councils of 861 and 879, which were added on later under holy Patriarch Photios), form the basis of the books of "The Rudder" or "Kormchaya Kniga" (a law-canon codex known as "Syntagma" or "Nomokanon" of 14 titles). In its repository of grace is expressed a canonical norm, a connection to every time-period for guidance in churchly practise for all the Local Orthodox Churches.

New historical conditions can lead to the change of this or that particular external aspect of the life of the Church, which causes for it the necessity of creative canonical activity in the conciliar reasoning of the Church, as regards the inclusion of external norms of churchly life in conformity with historical circumstances. The details of canonical regulation are not at all once fleshed out into life for the various eras of churchly organisation. But amidst every push to either forsake the literal-letter of a canon or fulfill and develop it, the Church again and again turns for reasoning and guidance to the eternal legacy of the Holy Ecumenical Councils – to the imperishable treasury of dogmatic and canonical truths.

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LIVES OF THE SAINTS

Saint Aquila, Disciple From The 70

Commemorated on July 27/14

It is possible, that he was a disciple of the Apostle Paul, a native of Pontus and a Jew, living in the city of Rome with his wife Priscilla (Comm. 13 February). During the reign of the emperor Claudius (41-54) all the Jews were banished from Rome. Saint Aquilla and his wife were compelled to leave. They settled in Corinth. A short while afterwards the holy Apostle Paul arrived there from Athens preaching the Gospel. Having made the acquaintance of Aquila, he began to live at his house and laboured together with him over the making of tents.

Having accepted Baptism from the Apostle Paul, Aquila and Priscilla became his devoted and zealous disciples. They accompanied the apostle to Ephesus. The Apostle Paul instructed them to continue the preaching of the Gospel at Ephesus, and he himself set off to Jerusalem, in order to be present there for the feast of Pentecost. At Ephesus Aquila and Priscilla heard the bold preaching of a new-comer from Alexandria, the Jew Apollos, who had been instructed in the fundamentals of the faith, but knew only the baptism of John the ForeRunner [i.e. John the Baptist]. They called him over to themselves and explained more precisely about the way of the Lord.

After the death of the emperor Claudius, Jews were permitted to return to Italy, and Aquila and Priscilla then returned to Rome. The Apostle Paul in his Epistle to the Romans recollects about his faithful disciples: "Greet Priscilla and Aquila, my co-workers in Christ Jesus, who put forth their heads for my soul, whom I do not alone thank, but also all the Church of the Gentiles and the church of their household" (Rom. 16: 3-4). Saint Aquila did not long dwell in Rome: the Apostle Paul made him a bishop in Asia. Saint Aquila zealously laboured at preaching the Gospel in Asia, Achaia and Herakleia: he converted pagans to Christ, he confirmed in the faith newly-converted Christians, he established presbyters and destroyed idols. Saint Priscilla constantly assisted him in the apostolic work. Saint Aquila finished his life a martyr: pagans murdered him. According to the tradition of the Church, Saint Priscilla was killed together with him.

STEWARDSHIP SNIPPET



TIME, TALENT, AND TREASURES

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PARISH STEWARDSHIP OPPORTUNITIES:

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* **Grass Maintenance** – Please contact Fr. Dave if you are interested in being a part of a rotation of folks who will maintain the grass throughout the summer.

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* **Third Hour** – If you would like to be in the rotation for chanting (or reading) the Third Hour prior to the Divine Liturgy (or have any questions), please see or contact Fr. Dave. *This does not need to be done by the Liturgy Chanter.*

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* **Coffee Social** – Did you know that we have about 30 active families at SJB. If each family committed to one Sunday a year for the coffee social – that takes care of more than half the year! Please consider signing up in advance to host the coffee social (*you are more than welcome to combine with someone else if you wish!*)

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* **Ride Share** – We have received a couple requests from people who are interested in getting a ride to the church. Please contact Fr. Dave or Larry if you would be willing to bring someone to the church.

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ACRY NEWS

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** **Joining the ACRY** – If you would like to become a part of our philanthropic organization of the ACRY (*American Carpatho-Russian Youth*), which is open to anyone over age 8, please contact Subdeacon Ryan Ferko.

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** **Restarting the Jr. ACRY** – Are you (or your child) between the ages of 8 and 18? Let's restart our Jr. ACRY! This year's Annual Convention will be held at Seven Spring on Labor Day Weekend. Please see Nick

Ditmore, Reader, or Subdeacon Ryan Ferko if you (or your child) are interested in being a part of the Jr. ACRY. Let's have some representation at this year's convention!

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Why Should I Join the Local ACRY? The ACRY is an Orthodox Christian family fellowship dedicated to the purpose of encouraging spiritual growth through charitable and apostolic missionary works, prayer and fellowship for the Glory of God and the building up of the Church and our Diocese. The local ACRY focuses on outreach to the community in various forms and fellowship within. This could be a fundraiser or family event at the church grounds to introduce people to our parish, or the volunteering of our time to help support a community event. In addition to these, the ACRY has the opportunity to branch out and meet other members of our diocesan ACRY community through deanery and nation events and partake in outreach at a broader level.

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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 its ministries, outreach, and general bill paying, your generosity and stewardship is needed.

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2024-25 SJB PARISH COUNCIL OFFICERS

- President: Lawrence Martin
- Vice-President: Elizabeth Radomsky
- Treasurer: Timothy Martin, Reader
- Financial Secretary: Rich Mirilovich
- Recording Secretary: Gina Fall
- Chief Auditor: Robert Fall
- Auditors: Subdeacon Ryan Ferko, John Kirish, Kimberly Opsitos, Matthew Opsitos, and Kathy Schrmack

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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. *Remember, sponsoring a bulletin in memory of someone does not replace having a Panachida (Memorial Service) for them.*

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Stewardship of Treasure Guide														
Weekly offering to God through the Sunday Offertory - Will you take a step up?														
Weekly Income	Beyond a Tithe 15%	12%	10%	Upper Range 9%	Giving 8%	7%	Middle Range 6%	Giving 5%	4%	Lower Range 3%	Giving 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		

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

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A Prayer of Stewardship

Lord Jesus Christ, You are the good steward, who redeemed Adam and Eve of their failed stewardship by offering Yourself for the life of the world. You did teach us in the feeding of the multitudes that whatever we give to God is returned to us multiplied. You did praise those good and faithful servants in the parable of the talents who returned to the Master their gifts. So help us to learn the joy of stewardship, remembering that everything we have comes from You and belongs to You. We know, Lord, that we often live in fear of the future and insecurity. Help us to remember the lilies of the field and so to trust in Your providence. Grant to us a cheerful and generous spirit. Enkindle in the hearts of all Your people a zealous love for You. For You are the Good Steward, and to You we give thanks, praise and glory, together with Your Father and Your all holy good and life-giving Spirit now and ever and onto the ages of ages. Amen.

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COMMUNITY OUTREACH MINISTRY



This month, through the efforts of our Sr. ACRY, our additional collection will be for **Orthodox Christian Prison Ministry (OCPM)** whose **mission** is to serve those who are incarcerated and their families, and provides resources, training and support to our ministry partners so that lives are transformed and God is glorified. **Core values:** Accept that each person is made in the image and likeness of God; Love with compassion and respect; Integrity; Committed to excellence; Team-oriented

For more information on this organization, please visit: www.theocpm.org. Thank you in advance for your prayers and offering this month!

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ADDITIONAL BULLETIN BOARD ANNOUNCEMENTS

(Please have submissions to Fr. Dave by Wednesday)

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“Code” for reading the bulletin:


*** = new news ** = 2nd time in the bulletin

* = at least the 3rd time in the bulletin

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* **New Ministry Starting this Fall: Saints Spyridon and Nicodemus Prospora Bakers Ministry** – Prospora is the bread that is used during the Divine Liturgy for the Eucharist. In some parishes, the people bake all of the bread. In other parishes, the priest bakes the bread (as part of his prayer rule). We will start a hybrid of these two practices starting this fall. Please let Fr. Dave, Larry, or Liz know if you are interested in being a part of this ministry in our parish. A hands-on workshop will be held to kick it off. *Through the prayers of Saint Spyridon, Saint Nicodemus, and our holy fathers, O Lord Jesus Christ our God, have mercy on us and save us. Amen.* *** Coming to the workshop is not a commitment going forward. Anyone is welcome to come and check it out!

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*  **Food Ministry at SJB** –When someone in our community cannot get to the grocery store or make their own meals (after a major surgery, a new baby, or for any other reason is in need), this

program will help allow us to help them! Here is an example: *Someone has a major surgery and will not be able to cook for themselves for 2 weeks. They notify Fr. Dave or Gina Fall of this and they sets up an account for them on this website. Someone else from the parish decides to make a big pot of soup and freeze some for the one in need. They can then either deliver the food to their house or bring it to the church on Sunday and someone else will deliver it that week.* The idea is this: that through our stewardship we will help each other out when we are able to! Please visit: www.MealTrain.com to learn more about it. Here are some basic terms from their website:

❖ **Meal Train:** Organized meal giving around a significant life event. One meal from one person per day.

❖ **Organizer:** The person who sets up the meal train.

❖ **Recipient:** Those who will receive the meals.

❖ **Participant/Giver:** The person who will make and take a meal.

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* **Calling All Rusyn Writers & Readers!** – Last summer, the Carpatho-Rusyn Society launched its new online publication—Our People. Through member stories, event announcements, book reviews, and more, *Our People* connects you to C-RS and Carpatho-Rusyn culture. Now, we’re asking for your help to keep this publication vibrant.

Our People is looking for **two volunteers** to join our team. One volunteer will write short, original stories for *Our People*, while the other will help us re-publish articles from the *New Rusyn Times* archives. If you have a little bit of writing experience, or know your way around a PDF, check out the volunteering details below.

• **1 Republishing Volunteer**

- **Time Commitment:** 2-3 hours per week, fully remote.
- **Role:** Transcribing articles from *New Rusyn Times* (and other archival sources) for republication on the C-RS website and in the C-RS email newsletter *Our People*.
- **Expectations:** You will transcribe two articles per month.
- **Qualifications:** Some experience with Adobe Acrobat, Microsoft

Word, or similar programs. Basic proofreading skills. Experience need not be from your work history, but can come from other volunteer positions, community roles, or personal projects.

- **Get Involved:** Send a note to Dani Stuchel (dstuchel@c-rs.org), introducing yourself and your relevant experience.

• **1 Research & Writing Volunteer**

- **Time Commitment:** 3-5 hours per week, fully remote.
- **Role:** Creating short (500-700 word) articles on topics of interest to our members, to be included on the C-RS website and in the C-RS email newsletter *Our People*.
- **Expectations:** You will write two articles per month.
- **Preferred topics:** Carpatho-Rusyn history in Europe, Carpatho-Rusyn language and linguistics, contemporary art by Carpatho-Rusyns, Carpatho-Rusyn food history, contemporary life in Carpatho-Rusyn areas of Europe.
- **Qualifications:** Some experience with Internet-based research (finding reliable sources, tracking references, etc.) Some experience writing for a general audience. Some experience proofreading your own writing. Experience need not be from your work history, but can come from other volunteer positions, community roles, or personal projects.
- **Get Involved:** Send a note to Dani Stuchel (dstuchel@c-rs.org), introducing yourself and your relevant experience. Propose 2-3 ideas for newsletter articles. No need to send a formal resume or cover letter.

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* **Annual Church Picnic** – “The Cabin” in North Park is booked for **SUNDAY, SEPTEMBER 7, 2025** for our end of summer picnic. **Please Save The Date!**

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- AND Looking FURTHER Ahead...**
- Some 2025 dates of interest at St. John’s:**
- Aug. 2 – Feast of the Holy Prophet Elias
 - **Aug. 3** – Blessing of Chariots
 - **Aug. 10** – Blessing of Students and Teachers
 - **Aug. 10-13** - Science & Nature Camp (age 8-18) at CN
 - Aug. 14 – Dormition Fast Begins, Lesser Blessing of Water, and Home Blessings Begin
 - Aug. 19 – Feast of the Transfiguration of our Lord and Blessing of Fruit and Vegetables
 - **Aug. 24** – Blessing of Fruit and Vegetables
 - Aug. 28 – Feast of the Dormition and Blessing of Flowers and Herbs
 - **Aug. 29-Sep. 2** – ACRY Convention
 - **Aug. 31** – Blessing of Flowers and Herbs
 - **Sep. 7** – Parish Picnic at “The Cabin”

Please, Save the Dates!

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Speaking With Your Priest - Please know you can call me anytime if there is something troubling you. It is not a sign of weakness to share something that may be heavy on your heart or mind. As a priest and Father to our parish, I am here for you. Please call if you need someone to listen or to pray with you. Every heart has a cross and you do not need to carry it alone. Please also call if you have an idea for the growth of our parish. I am praying for you and am grateful for your prayers. With love in Christ, Fr. Dave

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Mystery of Confession – Father is available to hear Confessions after every service or by appointment.

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Live-Broadcast – If you are unable to attend church services, please pray along with our Cathedral online: www.acrod.org/directories/cathedral/live/

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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)

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FEAST DAY FEATURES OF THE MONTH

The Holy Prophet Elias (Ilias or Elijah)
Commemorated on August 2 / July 20



We bless vehicles in honor of the Feast of the Holy Prophet Elias who was carried to heaven in a fiery chariot (*see 2 Kings chapter 2 in the Old Testament*).

Annual Blessing of Chariots – Fr Dave will bless vehicles after the Divine Liturgy on **Sunday, August 4**
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The Procession (Carrying-forth) of the Venerable Wood of the Life-Creating Cross of the Lord
Commemorated on August 14/1



"By reason of the sicknesses, often everywhere occurring in August, from of old (~1164), customarily it was done at Constantinople to carry out the Venerable Wood of the Cross along

the roads and streets for the sanctifying of places and for the driving away of sicknesses. On the eve of the Feast, carrying it out from the imperial treasury, they placed it upon the Holy Table [Altar] of the Great Church (Hagia Sophia – the Wisdom of God). From this feastday up to the Dormition of the Most Holy Mother of God, making litija throughout all the city, they then placed it forth for all the people to venerate." (1897 Greek Orologion) In the Russian Church this feast is combined also with a remembrance of **the Baptism of Rus'**, on August 1, 988. In the "Account about the making of services in the holy catholic and apostolic great church of the Dormition", compiled in 1627 by order of the Patriarch of Moscow and All Rus' Philaret, there is provided suchlike an explanation of the feast: "*And on the day of the procession of the Venerable Cross there occurs a church-procession for the Lesser Sanctification of Water and for the enlightenment of the people, throughout all the towns and places*".



Together with the Blessing of Waters, there is made a **Blessing of Honey** (i.e. first-honey for the Saviour: "Saviour of the Water", "Saviour Moisture"). And

from this day the newly harvested honey is blessed and tasted. *The origin is that in some climates, such as in Ukraine, the hives are ready to be "robbed" at this time of the year.* **Bring your honey to be blessed on Sunday, August 10**

The Transfiguration Of Our Lord God And Saviour Jesus Christ

Commemorated on August 19/6



“The Christian practice to bless the fruits in church can be traced back to Apostolic times. There is a Prayer of Thanksgiving for the new fruits in the

work of St. Hyppolytus, *the Apostolic Tradition*, composed in about 220. St. Hippolytus mentions the following fruits usually blessed: grapes, figs, pomegranates, pears, mulberries, peaches, and almonds. The sixth Ecumenical Council, celebrated in Constantinople (680-681), prescribed that the new “wheat and grapes” were to be blessed in church on the feast of the Holy Transfiguration (canon 28).” **We will bless our grapes and ‘first fruits’ from our gardens (or purchased from the grocery store) after Vespers on August 18, after Liturgy on August 19, and after the Liturgy the Sunday after the Feast Day.** Everyone is encouraged to bring in a bowl, basket, or bushel of fruits and/or vegetables!

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The "Falling-Asleep" ("Dormition" or "Uspenie") Of The Theotokos, Our Most-Holy Lady Mother Of God And Ever-Virgin Mary

Commemorated on August 28/15

Holy Tradition tells us that all the Apostles, with the exception of St. Thomas, were transported mystically to Jerusalem in order to be with the Mother of God – the Theotokos – as she reposed, and to be present at her burial. When the Apostle Thomas arrived the next day, the Apostles opened the tomb so that he could kiss her farewell. As the tomb was opened, the body of the Most Pure Virgin was missing, and the cave was filled with flowers and the sweet fragrance of Paradise. This was a sure sign of her great purity and holiness to the faithful. Therefore as part of our celebration of the Dormition, we will **bless flowers and fragrant herbs after Vespers on August 27, after Liturgy on August 28, and after the Liturgy the Sunday after the Feast Day.** – and the faithful traditionally keep them in their homes. The herbs, used as natural medicine, are blessed in commemoration of the numerous healings and the extraordinary grace bestowed on the pilgrims at the blessed tomb of the Mother of God. **Everyone is encouraged to bring in a bouquet or basket of flowers and/or herbs from your garden or the store to be blessed!**

SPIRITUAL CONSIDERATIONS

Father is available to meet Monday thru Friday from 8:30am to 3:30pm 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 prepared or not of the Orthodox Faith may receive *a blessing* from the chalice.

How to receive - Please remember the following helpful hints aimed at helping to preserve the solemnity and safety of the Holy Mystery. Anyone wearing lipstick should remove it before receiving. Be sure to offer your baptismal name to the priest before receiving. Please take great care that the red cloth held by the acolytes (servers) is fully under your chin (*you should not hold it*), then use the centuries-old practice of receiving: please fully open your mouth, tilt your head back, receive the Holy Gifts, wait until They are securely in your mouth and so that none of the holy and precious Body and Blood of Christ is accidentally spilled. Thank you for your cooperation, and may God have mercy on us all!

Lapsed Members – You are always welcome home and we want you to come back! Generally speaking, sincere and regular participation in the Sunday Divine Liturgy and in the Mysteries of Confession and Communion 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 in the church. 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 the 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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The Jesus Prayer

(Inhale) O Lord, Jesus Christ, Son of God,
(Exhale) have mercy on me, a sinner!

(Repeat until your heart is calm...)

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PRAYER CORNER

Special Intentions – *Did you ever wonder for what reasons would a person’s name go under “For the Special Intentions of...” on our Prayer Page? A special intention request is very diversified! It could be when one is under extreme job stress, struggling with spiritual issues, infertility, dealing with the loss of a loved one... the list goes on. As with the other lists on our page, one does not have to be Orthodox to be added.*

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Prayer requests – *During the Great Entrance of the Divine Liturgy, prayers are said for the sick and those celebrating special occasions listed in the bulletin. If silent prayers are requested, they will be offered quietly at the Altar at all services. All those listed in the “Prayer Corner” are prayed for during the Proskomedia (Preparation of the Bread and Wine for Communion). Prayer requests will remain for (about) 40 days unless requested otherwise. Please let Fr. Dave know if you wish to make additions or subtractions (in the case of answered prayers) to our prayer list.*

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Our Parish Prayer List for Special Intentions #
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A Prayer For The Sick: O Christ, You alone are prompt to defend us; quickly visit Your suffering servant(s) *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...
Michael, Sophia, Andrea, Diane, Jeanette, Boyde, Mark, Michelle, Megan, Lindsay, Brian, Rhonda, Carlene, Jason, Bella, David, Barbara, Paul, Juliana, Fredrick, and Michael ...*through the prayers of St. Nectarios the Wonderworker; St. Luke, the Surgeon; and St. Panteleimon, the Healer*

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For the Special Intentions of... His All Holiness Patriarch Bartholomew, Metropolitan Gregory, Fr. Stephen B., Fr. Thomas B., Protodeacon Gregory B., Stephanie B, Kevin, Michael L., Laura & family, Carlene, Georgia, Stephen, David, Anastasia,

Nicholas, Cassandra, Alexander, Andrea, Jason, Tyrone, Sarah, Amee, Joshua, John, Kathryn, Rose, Charles, Justin, David, Donna, George, *our diocesan seminarians:* Dcn Peter S, Alexander H, Joshua H, Bradley S, *and our Parish Council and Curators:* Lawrence, Subdeacon Ryan, Timothy, Rich, Elizabeth, Robert, Gina, John, Mary Jane, Katherine, Kenneth 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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*** Nameday, Birthday, and Anniversary Prayer List is being reset** – *Our parish prayer list of key dates and special occasions in our lives were reset back on 3/1/24. If one of your special days is missing – please let Fr Dave know ASAP. See Fr. Dave with any questions.*

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August Namedays:
Lawrence Martin - Blessed Laurence (8/23)
Father’s sister, Suzanne Verbanick – Holy Martyress Susanna (8/24)
Pañi Alexandra Urban - Saint Alexander (8/30 NC)
...*May God grant them many and blessed years!*

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August Birthdays:
Sharon Dzadony (8/2), Bobby Paieski (8/03), Steven Anton (8/4), Joseph Mainolfi, Jr. (8/4), Nicholas Dzambo (8/5), John Gaydos Jr. (8/6), Rylie Winkler (8/7), Isabelle Opsitos (8/8), Matthew Opsitos (Jr.) (8/8), Kathleen Benedetti Anton (8/9), Michael Tongel (8/11), Lindsay Matolyak-Ferraz (8/12), Jim Schrmack (8/12), Jane Gaydos (8/13), Robert Paganico (8/13), Craig Bowser (8/16), *Fr. Paul Herbert’s son-in-law,* Ernest Pido (8/20), Maria Urban (8/21), Sophia Urban (8/21), Everly Torchia (8/22), Igumen Patrick (8/23), Renee Mirilovich (8/24), Judith Figura (8/27), Fr. Michael Kabel (8/27), Meredith Blobner (8/28), Adam Zak (8/28), Lucillia Mainolfi (8/29), Claudia (Herbert) Pido (8/29), Kyle Jozwiskowski (8/30)

...*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...

Raymond, Kathryn, Maxwell, Barbara, Tyler ...*through the prayers of St. Paul the Apostle, St. Mary Magdalene, & St. John Maximovitch.*
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For those preparing for Marriage... Nicholas & Cassie, Allison & Michael ...*through the prayers of Sts. Adrian & Natalia and all Holy Martyrs.*
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August Anniversaries:
Robert & Gina Fall (8/6)
Ben & Tina Scherer (8/7)
Kris & Caitlin Carlisle (8/6)
Nick & Jane Sarandou (8/21)
Sharon & Ryan Dzadony (8/25)
...*through the prayers of St. Nicholas Planas*
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For Pregnant Mothers...
Caitlin (due in August), Morgan (January)
...*through the prayers of St. Anna, the mother of the Theotokos, and St. Irene Chrysovalantou.*
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For those serving in the Armed Forces & Civil Authorities... Thomas R. Dzadovsky ...*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 beg the help of our brothers & sisters in Christ. *This prayer list is NOT limited to only Orthodox Christians.*
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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.



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.

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.

An Orthodox Prayer Before A Journey
O Lord Jesus Christ *my/our* God, be *my/our* Companion, guide and protector during *my/our* journey. Keep *me/us* from all danger, misfortune and temptation. By Your divine power grant *me/us* a peaceful and successful journey and safe arrival. In You *I/we* place *my/our* hope and trust and You *I/we* praise, honor and glorify, together with Your Father and Holy Spirit now and forever and unto ages of ages. Amen.