

ST. JOHN THE BAPTIST ORTHODOX CHURCH

Father Dave Urban, *Pastor* +++ 2201 Duncan Avenue, Allison Park, Pa 15101
www.OrthodoxPittsburgh.com +++ 412-748-0148 (Talk or Text) +++ OrthodoxPittsburgh1932@gmail.com

“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! Christ is risen! (*responded with: Indeed He is risen!*) Christos voskrese! (*Voistinu voskrese!*) We are happy that you have joined us today! It is our pleasure to have you in our presence this morning. 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, MAY 21

6th Sunday of Pascha
Sunday of the Man Born Blind
Youth Sunday
9:20 am Paschal Canon; 9:30 am Divine Liturgy
Church School

WEDNESDAY, MAY 24

6:30 pm Feast Day Vespers

THURSDAY, MAY 25

FEAST OF THE ASCENSION OF OUR LORD
9:30am Festal Divine Liturgy

SUNDAY, MAY 28

7th Sunda of Pascha
Fathers of the 1st Ecumenical Council
9:15 am Third Hour; 9:30 am Divine Liturgy
Epistle: Acts 20:16-18, 28-36; Gospel: John 17:1-13
Liturgical Color: **White**
Panachida for those who died in service for our country
Additional offering requested for our Community Outreach

ALL-SOULS SATURDAY, JUNE 3 (*Zadušna Subota*)

9:30am Divine Liturgy & Panachida (*4th of 5*)
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There is no kneeling in prayer for 50 days (until Pentecost) and replace the prayer “O Heavenly King” with “Christ is risen” as we anticipate the Holy Spirit

BULLETIN BOARD ANNOUNCEMENTS

(Please have submissions to Fr. Dave by Wednesday)

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

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*** **Third Hour** – Prior to recent Liturgies, we have been chanting the Paschal Canon. After Ascension (on Thursday), we will return to chanting (or reading) the Third Hour. If you would like to be in the rotation for this or have any questions, please see Fr. Dave.

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*** **Color Change** – After All Souls Saturday on the eve of Pentecost (June 3), we will change everything from white to green. Please plan to stick around for a bit after Liturgy to help!

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** **Roof Special Meeting** – The following motion was made by Carol, seconded by Tim, and unanimously passed at our special meeting: *MOTION*: To allow the Parish Council to make the final decision on the roof contractor after review from the construction committee’s recommendation on updated bids from the three roof contractors. The roofing companies are being contacted and this project will be pursued ASAP.

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PASCHAL GREETING:

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

Christ is risen!

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



CHRIST IS RISEN!
Christ is Risen From The Dead, Trampling Down Death By Death And To Those In The Tombs Bestowing Life!
INDEED HE IS RISEN!

CONGRATULATIONS 2023 GRADUATES!!!

From High School...

Luke Tongel will graduate from Montour High School after being on the honor roll throughout all 4 years. He is considering majoring in cyber-security. He is planning on attending Penn State Beaver and then on to Penn State Main Campus.

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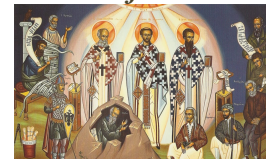


... And Beyond

Andrew Mirilovich graduated from the Smeal College of Business at Penn State University with a Bachelors of Science in Supply Chain & Information Systems. His next endeavor will be as a Supply Chain Leader at PepsiCo in Williamsport, PA.

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May God Grant You Many and Blessed Years of Success!



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

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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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***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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OUR STEWARDSHIP GIFTS TO GOD

Stewardship Offerings:	\$ 156
Candle Stewardship:	\$ 99
Envelope Stewardship:	\$ 810
Total Collections:	\$ 1065
Capital Improvement Fund:	\$ 160

Weekly Candle Intentions / Memorials were offered last week by Nelson Family; Tim Martin; Kathy Schrmack; Fred and Juliana Anton; Carol and Tom Lorenzi; Rich and Renee Mirilovich; Cindy Pavilonis

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The **Eternal Lamp** was offered last week by Tim Martin in memory of his mother, +Anastasia Martin. May her memory be eternal!

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** **Stained Glass Windows** – The removal of the stained glass windows from the North Side has been completed. The cost of this was over \$14,000. If you wish to make a special donation to this, please indicate your intention to the curator.

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Giving at the Church – The “flow of traffic” is a little different in Allison Park, but the ways to give your stewardship treasures has not changed. One can:

- ✘ hand their offering to the curator who sits at the desk in the vestibule (to the right after you enter from the parking lot),
- ✘ there are multiple baskets around the church for you to drop your offering in, or
- ✘ when lighting your candles, put your donation in the box in the candle stand.

We will continue to not “pass the basket” which interrupts our focus on our prayers.

THIRD HOUR READER

May 28:	_____
June 4:	_____
June 11:	_____

COFFEE SOCIAL STEWARD

May 28: Lynn Mainolfi
June 4: _____
June 11: Marianne Kubis

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

LIVING THE ORTHODOX FAITH

The Joy of the Resurrection

“The Pascha joy cannot take root in one short day. The Saturday vigil is not enough. Pascha Sunday is not enough. We must not go back to our normal lives. We needed forty days to really soak in Lent. We need forty days to soak in the resurrection. We need this season to sing in the shower, “Christ is Risen”, to greet everyone at work and the supermarket, “Christ is Risen,” to look at the sky and flowers and wonder, “Christ is Risen”, and to anticipate the eternal banquet in all our food, drink, family, and life.”

by Fr Peter Kavanaugh

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A seminarian said to Fr. Vladimir Borichevsky at St. Tikhon's Seminary that each year he would feel sort of depressed after Pascha because the intense prayer, fasting, and many services of the Church come to an abrupt end and I would feel let down and lost. Fr. Vladimir said that the "spiritual momentum" that we gain during Great Lent and the Joy of Pascha should be used as a "springboard" to better ourselves spiritually.

SUNDAY'S SCRIPTURE READINGS

Epistle: Acts 16: 16– 34

Paul and Silas in Prison

¹⁶As we were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. ¹⁷She followed Paul and us, crying, “These men are servants of the Most High God, who proclaim to you the way of salvation.” ¹⁸And this she did for many days. But

Paul was annoyed, and turned and said to the spirit, “I charge you in the name of Jesus Christ to come out of her.” And it came out that very hour.

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

²⁵But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, ²⁶and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's fetters were unfastened. ²⁷When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. ²⁸But Paul cried with a loud voice, “Do not harm yourself, for we are all here.” ²⁹And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, ³⁰and brought them out and said, “Men, what must I do to be saved?” ³¹And they said, “Believe in the Lord Jesus, and you will be saved, you and your household.” ³²And they spoke the word of the Lord to him and to all that were in his house. ³³And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. ³⁴Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.

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Gospel: John 9: 1– 38

A Man Born Blind Receives Sight

9 As he passed by, he saw a man blind from his birth. **2** And his disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” **3** Jesus answered, “It was not that this man sinned, or his

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

The Pharisees Investigate the Healing

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

18 The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, **19** and asked them, “Is this your son, who you say was born blind? How then does he now see?” **20** His parents answered, “We know that this is our son, and that he was born blind; **21** but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself.” **22** His parents said this because they feared the Jews, for the Jews had already agreed that if any one should confess him to be Christ, he was to be put out of the synagogue. **23** Therefore his parents said, “He is of age, ask him.” **24** So for the second time they called the man who had been blind, and said to him, “Give God the praise; we

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

Spiritual Blindness

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

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PRAYER CORNER

For Our Graduates... Andrew Mirilovich and Luke Tongel ...*may they be guided in God's Light and His Will all the days of their lives.*

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For the Health of... Jolin, Marianne, Melissa, Kellie, Carlene, David, Donna, George, Beverly, Kelly, Marie, Barbara, Brian, Sean, Julia, Susan, Juliana, Fredrick, Kenneth, 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 souls of the newly departed...

Floyd Wensel, Jr. (5/1), Archon +Robert “Dal” Cosgrove (4/14) ...*May the Lord God grant them blessed repose where there is no pain sorrow or mourning. May they be Eternal in God's Memory!*

**CHRIST IS RISEN FROM THE DEAD, TRAMPLING
DOWN DEATH BY DEATH AND UPON THOSE IN
THE TOMBS BESTOWING LIFE!**

**THE ANGEL EXCLAIMED TO HER, “FULL OF
GRACE, REJOICE O PURE VIRGIN. AGAIN I SAY
REJOICE, YOUR SON IS RISEN FROM HIS THREE
DAYS IN THE TOMB, AND HE HAS RAISED ALL
THE DEAD. LET ALL PEOPLE REJOICE!”**

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

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

Paschal Greeting in Spanish:
¡Cristo ha resucitado!
(*¡En verdad ha resucitado!*)

Paschal Greeting in Greek:
Khristós anésti! (*Alithós anésti!*)

Paschal Greeting in Swahili:
Kristo amefufukka! (*Kweli amefufukka!*)

Paschal Greeting in Arabic:
El Messieh kahm! (*Hakken kahm!*)

Paschal Greeting in Romanian:
Hristos a înviat! (*Adevărat a înviat!*)

Paschal Greeting in Italian:
Cristo è risorto! (*È veramente risorto!*)

ONLINE BULLETIN BONUSES

A Generation Devoid of Hope
So Many Young People Living Without Hope or Purpose

Back in the early 1970's, I attended a talk by an Indian guru, in Berkeley, CA. Having previously given up my Christian faith as something irrelevant, I was hungry for an inner life. Like many of my contemporaries, I'd rejected much of my parents values, both religious, social, and political, and was feeling a deep longing for something that would give meaning to my life. War was being waged in Vietnam, and, like many college students, I was looking at the world as something full of hope, but dangerously on the brink of hopelessness.

Christianity, to me, was dead, and meaningless. Yet I could not see myself as simply going on without some sort of spiritual life. The guru seemed like he might have the answers to my spiritual void. Yet, leaving the talk, I knew clearly that he did not.

Later that year, I joined the Zen Center in San Francisco, and began a journey that I thought would lead to inner peace. Yet, after many years, I had to admit that I was no closer to that long sought inner peace, than I'd been when beginning my spiritual quest. The moment of truth came during zazen (sitting, silently, in the Zendo,) when I felt I was sitting on the edge of a great pit. I was filled with fear, and, walking out in the darkness of the meditation room, I found myself asking Christ to return to me, His lost son, and save me. Thus began my journey back to Christ, and, ultimately, to His Church.

When I look around, I see many young people who seem lost. They are worried about the economy, wondering if there will ever be a fulfilling job waiting for them (or any job, for that matter,) after college. Unlike my generation, most of these young people were not raised in a church, and grew up without any spiritual formation. Yet, I see in their collective spirits, a sense of hope, and a sincere desire to make a difference in our world. In many ways, my generation has failed them. My generation, in rejecting our parents' religious, political, and social values, treated our children as though they were adults, and thus left it up to these children to make choices that they were

too young to make. The end result has been a religion of hopelessness, of nihilism.

I understand their plight, for I, too, had gone through a period of nihilistic fatalism, devoid of hope. Yet, in my own search for truth, I was to return to my Christian roots, and rediscover Christ. This time, I also, by God's grace, discovered early Christianity, unchanged, and filled with the power to transform my life, and give me not only hope, but joy! A lasting joy!

It is this experience of lasting joy, found in Christ, that has made me want to share my joy, and share my Orthodox Faith. These precious young people are the future of our world, and I know from personal experience, how they need Christ. I pray that the Light of this very Christ, will shine through me, and be a beacon to them. The love that I have for these young people, the love that is in me, is none other than the Love of Christ.

With love in the risen Christ,
Abbot Tryphon

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5 CHRISTIAN SYMBOLS
BASILICA.RO

Monogram
means "Jesus Christ conquers"
IC XC are the first and last letters of the Greek words Ἰησοῦς Χριστός (Jesus Christ)
NI KA comes from the Greek verb "to conquer"

Monogram
the first two letters, X and P (pronounced chi-rho), of the Greek word χριστός (Christ)

the Holy Cross
the symbol of Christ's Crucifixion and Resurrection

Alpha and Omega
the first and last letter of the Greek alphabet
symbol of Christ, the beginning and end of all things

the Fish
the Greek word for "fish", ἰχθύς, is an acronym of the phrase: Jesus Christ, Son of God, the Saviour

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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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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 (short Memorial Service) for them.*

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2022-23 SJB PARISH COUNCIL OFFICERS

President: Lawrence Martin
Vice-President: Subdeacon Ryan Ferko
Treasurer: Timothy Martin, Reader
Financial Secretary: Rich Mirilovich
Recording Secretary: Elizabeth Radomsky
Chief Auditor: Robert Fall
Auditors: Gina Fall, Mary Jane Hudak, Kathy Schrmack, (the 4th and 5th positions are vacant)

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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	Tithe	Upper Range Giving				Middle Range Giving			Lower Range Giving		
	15%	12%	10%	9%	8%	7%	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

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.

LIVES OF THE SAINTS

THE HOLY APOSTLE AND EVANGELIST JOHN THE THEOLOGIAN

Commemorated on May 8, September 26

The Holy Apostle and Evangelist John the Theologian occupies an unique place in the ranks of the chosen disciples of Christ the Saviour. Often in iconography the Apostle John is depicted as a gentle, majestic and spiritual elder, with features of innocent tenderness, with the imprint of complete calm upon his forehead and the deep look of a contemplator of unuttered revelations. Another main trait of the spiritual countenance of the Apostle John is revealed through his teaching about love, for which the title "Apostle of Love" is preeminently designated to him. Actually, all his writings are permeated by love, the basic concept of which leads to the comprehension, that God in His Being is Love (1 Jn. 4: 8). In his writings, Saint John dwells especially upon the manifestations of the inexpressible love of God for the world and for mankind, the love of his Divine Teacher. He constantly exhorts his disciples to mutual love one for another.

The service of Love – was the entire pathway of life of the Apostle John the Theologian.

The qualities of calmness and profound contemplation were in him combined with an ardent fidelity, tender and boundless love with intensity and even a certain abruptness. From the brief indications of the Evangelists it is apparent, that he was endowed in the highest degree with an ardent nature, and his hearty passionateness sometimes reached such a stormy zealotness, that Jesus Christ was compelled

to give the admonishment, that it was discordant with the spirit of the new teaching (Mk. 9: 38-40; Lk. 9: 49-50, 54-56) and He called the Apostle John and his brother by birth the Apostle James "Sons of Thunder" ("Boanerges"). During this while Saint John shows scant modesty, and besides his particular position among the Apostles as "the disciple whom Jesus loved", he did not stand out among the other disciples of the Saviour. The distinguishing features of his character were the observance and sensitivity to events, permeated by a keen sense of obedience to the Will of God. Impressions received from without rarely showed up in his word or actions, but they penetrated deeply and powerfully into the inner life of the holy Apostle John. Always sensitive to others, his heart ached for the perishing. The Apostle John with pious tremulation was attentive to the Divinely-inspired teaching of his Master, to the fulness of grace and truth, in pure and sublime comprehending the Glory of the Son of God. No feature of the earthly life of Christ the Saviour slipped past the penetrating gaze of the Apostle John, nor did any event occur, that did not leave a deep impression on his memory, since in him was concentrated all the fulness and wholeness of the human person. The thoughts also of the Apostle John the Theologian are imbued with suchlike an integral wholeness. The dichotomy of person did not exist for him. In accord with his precepts, where there is not full devotion, there is nothing. Having chosen the path to service to Christ, to the end of his life he fulfilled it with complete and undivided devotion. The Apostle John speaks about wholistic a devotion to Christ, about the fulness of life in Him, wherefore also sin is considered by him not as a weakness and injury of human nature, but as evil, as a negative principle, which is completely set in opposition to the good (Jn. 8: 34; 1 Jn. 3: 4, 8-9). In his perspective, it is necessary to belong either to Christ or to the devil, it is not possible to be of a mediocre lukewarm, undecided condition (1 Jn. 2: 22, 4: 3; Rev. 3: 15-16). Therefore he served the Lord with undivided love and self-denial, having repudiated everything that appertains to the ancient enemy of mankind, the enemy of truth and the father of lies (1 Jn. 2: 21-22). Just as strongly as he loves Christ, just as strongly he contemns the Anti-Christ; just as intensely he loves

truth, with an equal intensity does he contemn falsehood, – for light doth expel darkness (Jn. 8: 12; 12: 35-36). By the manifestation of the inner fire of love he witnesses with the unique power of spirit about the Divinity of Jesus Christ (Jn. 1: 1-18; 1 Jn. 5: 1-12).

To the Apostle John was given to express the last word of the Divine Revelation (i.e. the final book of the Holy Scripture), ushering in the most treasured mysteries of the Divine inner life, known only to the eternal Word of God, the Only-Begotten Son.

Truth is reflected in his mind and in his words, wherein he senses and grasps it in his heart. He has comprehension of eternal Truth, and as he sees it, he transmits it to his beloved spiritual children. The Apostle John with simplicity affirms or denies and speaks always with absolute precision (1 Jn. 1: 1). He hears the voice of the Lord, revealing to him what He Himself hears from the Father.

The theology of the Apostle John abolishes the borderline between the present and the future. Looking at the present time, he does not halt at it, but transports his gaze to the eternal in the past time and to the eternal in the future time. And therefore he, exhorting for holiness in life, solemnly proclaims, that "all, born of God, sin not" (1 Jn. 5: 18; 3: 9). In communion with God the true Christian partakes of life Divine, whereby the future of mankind is accomplished already on earth. In his explanation and disclosing of the teaching about the Economia of salvation, the Apostle John crosses over into the area of the eternal present, in which Heaven would coincide with earth and the earth would be enlightened with the Light of Heavenly Glory.

Thus did the Galilean fisherman, this son of Zebedee, become Theologian proclaiming through Revelation the mystery of world-existence and the fate of mankind.

The celebration on 8 May of the holy Apostle John the Theologian was established by the Church in remembrance of the annual drawing forth on this day at the place of his burial of fine rose ashes, which believers gathered for healing from various maladies. The account about the life of the holy Evangelist John the Theologian is situated under 26 September, the day of his repose.

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MAY SCHEDULE OF SERVICES

FRIDAY, MAY 5

6:30 pm Akathist to the Inexhaustible Cup

SUNDAY, MAY 7

9:20 am Paschal Canon

9:30 am Divine Liturgy
Church School

TUESDAY, MAY 9

~~CANCELED: 6:30 pm Feast Day Vespers~~

WEDNESDAY, MAY 10

FEAST OF MID-PENTECOST

~~CANCELED: 9:30 am Festal Divine Liturgy~~

SUNDAY, MAY 14

MOTHER'S DAY

9:20 am Paschal Canon

9:30 am Divine Liturgy

SUNDAY, MAY 21

Youth Sunday

9:20 am Paschal Canon

9:30 am Divine Liturgy

Church School

WEDNESDAY, MAY 24

6:30 pm Feast Day Vespers

THURSDAY, MAY 25

FEAST OF THE ASCENSION OF OUR LORD

9:30am Festal Divine Liturgy

FRIDAY THROUGH MONDAY, MAY 26-29

ACRY Bowling Tournament in Phoenixville

SUNDAY, MAY 28

9:15 am Third Hour

9:30 am Divine Liturgy

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FEAST DAY FEATURES OF THE MONTH

Saint George the Great-Martyr & Trophy-bearer

Commemorated on May 6 / April 23, and the translation of his relics on November 16/3

The holy, glorious and right-victorious Great-martyr and Trophy-bearer George was a Christian Roman soldier killed under Diocletian at the beginning of the 4th century. Though he was born in Cappadocia, his mother was from Palestine, and thus he is a particular favorite of many Palestinian Christians. He is also the

patron saint of Moscow, Georgia, and England, amongst other places.

St. George is often depicted with a dragon or some other serpentine creature under his feet. This comes from a legend whose details may vary according to local tradition. The tale begins with a dragon making its nest at the spring (or lake) that provided a town (either near Beirut or Silena, Libya, often) with water. Consequently, the citizens had to temporarily remove the dragon from its nest in order to collect water. To do so, they offered the dragon a daily human sacrifice.

The victim of the day was chosen by drawing lots. Eventually, the "winner" of this lottery happened to be the local princess. The local monarch is occasionally depicted begging for her life with no result. She is offered to the dragon, but at this point a traveling George arrives. He faces the dragon, and, after invoking the name of the Holy Trinity, slays it and saves the princess. The grateful citizens then abandon their ancestral paganism and convert to Christianity.

The story may or may not be taken entirely literally. For example, the battle between George and the dragon may represent the battle between Christianity and Satan or between St. Michael, the archangel, and Lucifer. Dragon-slaying does appear to be a common religious theme; it may be the case that George has served as a Christianized version of older Indo-European deities and their folklore.

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Mid-feast of Pentecost

Wednesday of the Fourth Week after Pascha

The 25th day of Pascha, is called the feast of Mid-Pentecost, at which Christ, "in the middle of the feast" teaches men of his saving mission and offers to all "the waters of immortality", from the Gospel of St. John (7:14). Again the faithful are reminded of the Master's presence and his saving promise: "If anyone is thirsty let him come to me and drink" (John 7:37). The icon of the feast depicts the young Jesus in the Temple in Jerusalem speaking with the Elders (Luke 2:46-47), the first biblical example of Jesus as teacher (rabbi). In traditional Orthodox icons of this subject, the figure of Jesus is depicted larger than those of the Elders, showing his superior spiritual status.

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Saints Cyril and Methodius

Commemorated on May 24/11

Our fathers among the saints Cyril and Methodius were brothers who brought Orthodoxy to the Slavic peoples of central Europe in the 9th century. In preparation for their mission to the Slavs they devised the Glagolitic alphabet to translate the Holy Scriptures and other Christian writings into what is now called Old Church Slavonic. Glagolitic later developed into the Cyrillic alphabet, which is now used in a number of Slavic languages. The two brothers have been recognized as saints, equals to the apostles, for their missionary work. Many details of their lives have been obscured by the legends that have arisen about them.

The work of the brothers in translating the Holy Scriptures, the services, and other Christian literature into Slavonic has been the greatest example of Orthodox missionaries bringing Christianity to the peoples of the world. While events only a few decades after the death of Methodius seemed to destroy their work in Moravia, their work became the foundation of Slavic civilization in eastern and southeastern Europe and provided the language footings for the missionary efforts in the coming centuries. It is for this continuation of the practice of the Holy Apostles of speaking of Christianity in the languages of all the nations that Ss Cyril and Methodius are remembered as equal to the apostles. It is to this heritage that the revived Orthodox Church in the Czech Lands (Moravia) look as their origins.

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

Commemorated 40 days after Pascha

"I ascend unto My Father, and your Father, and to my God, and Your God" (John 20:17). On the 40th day after the glorious Resurrection of Christ—Ascension Thursday. The Risen Lord is also the Ascended Lord and, therefore, in the words of Father Georges Florovsky, "in the Ascension resides the meaning and the fullness of Christ's Resurrection." Though the visible presence of the Risen Lord ended forty days after His Resurrection,

that did not mean that His actual presence was withdrawn. For Christ solemnly taught His disciples – and us through them – "Behold, I am with you always, to the close of the age" (Matthew 28:20). The risen, ascended and glorified Lord is the Head of His body, the Church. The Lord remains present in the Mysteries/Sacraments of the Church. This reinforces our need to participate in the sacramental life of the Church, especially the Eucharist, through which we receive the deified flesh and blood of the Son of God, "unto life everlasting."

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

"In the same way as He came down, without changing place but condescending to us, so He returns once more, without moving as God, but enthroning on high our human nature which He had assumed. It was truly right that the first begotten human nature from the dead (Revelations 1:5) should be presented to God, as first fruits from the first crop offered for the whole race of men. On account of our sins He was led to death, and for us He rose and ascended, preparing our own resurrection and ascension for unending eternity. For all the heirs of everlasting life follow as far as possible the pattern of His saving work on earth. Those who live according to Christ imitate what He did in the flesh. Just as He died physically, so in time everyone dies, but we shall also rise again in the flesh as He did, glorified and immortal, not now but in due course, when we shall also ascend, as Paul says, for 'we shall be caught up,' he says, 'in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord' (1 Thess. 4:17)" The words of the "two men ... in white robes," (clearly angels) who stood by the disciples as they gazed at Christ being "lifted up," and recorded by Saint Luke in Acts 1:11, point toward something very clear and essential for us to grasp as members of the

Church that exists within the historical time of the world: "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven." The disciples will remain in the world, and must fulfill their vocation as the chosen apostles who will proclaim the Word of God to the world of the crucified and risen Messiah, Jesus of Nazareth. They cannot spend their time gazing into heaven awaiting the return of the Lord. That hour has not been revealed: "It is not for you to know times or seasons that the Father has fixed by His own authority" (Acts 1:7). The "work" of the Church is the task set before them, and they must do this until their very last breath. They will carry out this work once they receive the power of the Holy Spirit – the "promise of my Father"—as Christ said to them (Luke 24:49). Whatever our vocation may be, we too witness to Christ and the work of the Church as we await the fullness of God's Kingdom according to the times or seasons of the Father.

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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 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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PRAYER CORNER #2

*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. Dean, Michael L., Laura & family, Carlene, Georgia, Eleanora, Mark, Michaleana, Dorell, Donald, Susan, Stephen, David, Anastasia, Nicholas, Cassandra, Alexander, Andrea, Jason, Tyrone, Sarah, Ameer, 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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May Namedays:

Robert Fall - St Robert, Abbot of Blois (5/8)
Mark Tongel - St. Mark the Evangelist (5/8)
Renee Mirilovich - Great-martyr Irene (5/18)
Christopher Bowser - Martyr Christopher (5/22)
Christopher Kubis - Martyr Christopher (5/22)
...May God grant them many and blessed years!

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May Birthdays:

Anna Dzadony (5/3), Fr Matthew Stagon (5/4), Donald Bodnar (5/6), Apryle Horbal (5/6), Fr Thomas Soroka (5/6), Ethan Gogal (5/7), Ella Kovats (5/9), Dr Phillip Labas (5/10), Jillian Gaydos (5/14), Robert Mozes (5/16), Pañi Alexandra Urban (5/16), Natasha Kretchek (5/19), Patrick Wertz (5/19), Linda Gavulich (5/20), Kenneth Parks (5/22), Elias Mainolfi (5/24), Sean Watson (5/26), Alexander Hanchulak (5/27), Fr Jonathan Tobias (5/27), Michael Horbal (5/29), Melanie Shuster (5/30) *...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 *...through the prayers of Sts. Adrian & Natalia and all Holy Martyrs.*

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May Anniversaries:

Father’s Godparents, Dick & Andrea Babbie (5/7)
Father’s Best Man, Joe & Sarah Lavra (5/7)
Father’s sister, Melissa & Christopher Ditmore (5/17)
Fr Dave’s Ordination to the Priesthood (5/17)

Ashley & Derrick Andrekovich (5/19)
Ernest & Claudia (Herbert) Pido (5/19)
Fr Dave & Pañi Alexandra (5/25)
Jim & Katherine Schrmack (5/26)
Anthony & Donna Horbal (5/27)

...through the prayers of St. Nicholas Planas
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For Pregnant Mothers... Nicole (*due in June*) Hailey (*September*) *...through the prayers 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 *...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 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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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.

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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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The Jesus Prayer

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

(Repeat until your heart is calm...)

An Orthodox Prayer for Mental Health

O Master, Lord my God, in Whose hands is my destiny: Help me according to Your mercy, and leave me not to perish in my transgressions, nor allow me to follow them who place desires of the flesh over those of the spirit. I am Your creation; disdain not the work of Your hands. Turn not away; be compassionate and humiliate me not, neither scorn me, O Lord, as I am weak. I have fled unto You as my Protector and God. Heal my soul, for I have sinned against You. Save me for Your mercy's sake, for I have cleaved unto You from my youth; let me who seeks You not be put to shame by being rejected by You for my unclean actions, unseemly thoughts, and unprofitable remembrances. Drive away from me every filthy thing and excess of evil. For You alone are holy, alone mighty, and alone immortal, in all things having unexcelled might, which, through You, is given to all that strive against the devil and the might of his armies. For unto You is due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.