



# The Forerunner

OCA - Diocese of the Midwest

V. Rev. Archpriest Andrew Bartek - Rector



## JUNE BULLETIN SPONSOR

Available

### Liturgical and Events Schedule

#### Sunday, June 4

9:35 AM: Hours

10:00 AM: Divine Liturgy followed by Kneeling Vespers & prayers / Social

#### Monday, June 5

6:30 PM: Orthodoxy 101 Class

#### Thursday, June 8

11:00 AM: Book Club

#### Saturday, June 10

1:30 PM: Great Vespers

2:00 PM: Open house / Picnic

#### Sunday, June 11

9:35 AM: Hours

10:00 AM: Divine Liturgy / Social

### SIGN-UP TO SPONSOR SOCIALS

Right now the Sponsorship Schedule for the social is:

1st Sunday of the month: the "O" Club

3rd Sunday of the month: the Sisterhood

4th Sunday of the month: the Council

Still needed: 2nd & 5th (when needed) Sunday.

Won't you please help?

You can also give the other organizations a break by sponsoring those Sundays. Something simple, like cookies & coffee is fine! Want to be more elaborate? That's okay too.. It is up to you.

Please see Fr. Andrew so you can be scheduled.

### Holy Pentecost Commemorated on June 4

In the Church's annual liturgical cycle, Pentecost is "the last and great day." It is the celebration by the Church of the coming of the Holy Spirit as the end—the achievement and fulfillment—of the entire history of salvation. For the same reason, however, it is also the celebration of the beginning: it is the "birthday" of the Church as the presence among us of the Holy Spirit, of the new life in Christ, of grace, knowledge, adoption to God and holiness.

This double meaning and double joy is revealed to us, first of all, in the very name of the feast. Pentecost in Greek means fifty, and in the sacred biblical symbolism *Con't Page 3*



## PLEASE KEEP OUR SHUT-INS IN YOUR PRAYERS

Send a "Thinking of You" card or remember their Birthday with a card. If anyone needs to be added, please contact Fr. Andrew.

**Mrs. Mary Fredericks**  
648 Dumont Ave  
Campbell, OH 44405

**Mrs. Audrey Chengelis**  
6210 Catawba Drive  
Canfield, OH 44406

**Mrs. Julia Simko**  
Inn At Poland Way  
6501 Poland Way / Rm 122  
Poland OH, 44514

**Mrs. Mary Jane Puskas**  
Maplecrest Nursing Home  
400 Sexton St  
Struthers, OH 44471

**Emilia Yannitto**  
8017 Salinas Tr.  
Boardman, OH 44512-5402

**Matushka Helen Psinka**  
1040 State St / Rm 1015  
Concordia Villa St Joseph  
Baden, PA 15005

**Mrs. Dorothy Shirilla**  
8362 Van Dr.  
Poland, OH 44514

**Mrs. Pauline Fesz**  
488 Harmony Lane  
Campbell, OH 44405

**Mrs. Marion Zwinski**  
526 Hyatt Ave  
Campbell, OH 44405

**Joan Cross**  
18 Fruitland Drive  
New Castle, PA 16105

**Irene & Al Mazanek**  
1285 Fairfax-Manor Dr  
Carmel, IN 46032

### John 7:37-52, 8:12 (Gospel)

On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified. Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet." Others said, "This is the Christ." But some said, "Will the Christ come out of Galilee? Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?" So there was a division among the people because of Him. Now some of them wanted to take Him, but no one laid hands on Him. Then the officers came to the chief priests and Pharisees, who said to them, "Why have you not brought Him?" The officers answered, "No man ever spoke like this Man!" Then the Pharisees answered them, "Are you also deceived? Have any of the rulers or the Pharisees believed in Him? But this crowd that does not know the law is accursed." Nikodemus (he who came to Jesus by night, being one of them) said to them, "Does our law judge a man before it hears him and knows what he is doing?" They answered and said to him, "Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee." Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

### Acts 2:1-11 (Epistle)

When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? And how is it that we hear, each in our own language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs – we hear them speaking in our own tongues the wonderful works of God."

## PRAYER LIST– Updated 6-01-23

**PARISHIONERS:** Eli Arvan / Audrey Chengelis / George Horodnic / Irene Horodnic / Victoria Elash / Pauline Fesz / Mary Fredericks / Paula Kennedy / George Kolesar / Barbara Kolesar / Kim Konik / Thomas Kristian / Mary Jane Puskas / Kenny Ruff / Dorothy Shirilla / Julia Simko / Nancy Tusinac / Marion Zwinski / Erica & her unborn baby / Mary and her unborn child

**FAMILY & FRIENDS:** Archbishop Benjamin / Bishop Matthias / Fr. James Gleason (Fr.) / Fr. Michael Rustick (Fr.) / Fr. Emil Hutnyan / Fr David Lis. (Fr.) / sub-deacon Wylie Meath (Fr) / Dominic Centofanti) / Ellen (Clark) / Katie (Garrity) / Kathy Jacob (Fr.) / Ellen (Kessler) / Eleanor Marie (Kidder) / Paul (Kolesar) / Kathy (Kolesar) / Malakai (Kolesar) / Joe Kollar (Fr.) / Andrew LaChard (Jesko) / Walter Litzie (Fr.) / Mea (Mahan) / Mary (Mahan) / Pauline Meath (Fr.) / Karen Muzyka (Fr.) / Tracy Nelson (Fr) / Matushka Raissa (Nicoloff) / Eugene (Pallai) / Ksenia and her unborn child (Petrochko) / Matushka Helen (Psinka) / Chris Quotap (Fr.) / Kristianna & infant Mary Louise (Robinson) / William Romanchak (Fr.) / Julia Shirilla) / Katherine (Steffaro) / Johanna (Tusinac) / Richard (Tusinac) / Brian (Shirilla) / Joseph (Vansuch) / Eleanor Marie (Vansuch) / Paula (Voytilla) / Mary Ann Vozichovich (Kennedy) / Sarah and her unborn baby / Drew (Willison) / Emilia (Yannitto) / Zoland Zile, (Fr.)

**MILITARY FAMILY & FRIENDS:** Cory Deaton (Fr.) / Alena Grabavoy (Fr.) / Liam Garrity (Zelinsky)

**MISCELLANEOUS:** Metropolitan Paul (Orthodox Diocese of Aleppo) & Archbishop John (Archdiocese of Aleppo) still being held captive / The UN & IOCC humanitarian aid workers around the world / Those suffering persecution in Syria, Iraq, Israel, Egypt, Ukraine and around the world.

### PRAYER LIST

Please provide an update to Fr. Andrew about the individuals on our prayer list (above). He would like to keep it with current prayer needs.

#### *Pentecost Con't from pg 1*

of numbers, the number fifty symbolizes both the fulness of time and that which is beyond time: the Kingdom of God itself. It symbolizes the fulness of time by its first component: 49, which is the fulness of seven (7 x 7): the number of time. And, it symbolizes that which is beyond time by its second component: 49 + 1, this one being the new day, the “day without evening” of God’s eternal Kingdom. With the descent of the Holy Spirit upon Christ’s disciples, the time of salvation, the Divine work of redemption has been completed, the fulness revealed, all gifts bestowed: it belongs to us now to “appropriate” these gifts, to be that which we have become in Christ: participants and citizens of His Kingdom.

#### THE VIGIL OF PENTECOST

The all-night Vigil service begins with a solemn invitation:

“Let us celebrate Pentecost, the coming of the Holy Spirit, The appointed day of promise, and the

fulfillment of hope, The mystery which is as great as it is precious.”

In the coming of the Spirit, the very essence of the Church is revealed: “The Holy Spirit provides all, Overflows with prophecy, fulfills the priesthood, Has taught wisdom to illiterates, has revealed fishermen as theologians, He brings together the whole council of the Church.”

In the three readings of the Old Testament (Numbers 11:16-17, 24-29; Joel 2:23-32; Ezekiel 36:24-28) we hear the prophecies concerning the Holy Spirit. We are taught that the entire history of mankind was directed towards the day on which God “would pour out His Spirit upon all flesh.” This day has come! All hope, all promises, all expectations have been fulfilled. At the end of the Aposticha hymns, for the first time since Easter, we sing the hymn: “O Heavenly King, the Comforter, the Spirit of Truth...,” the one with which we inaugurate all our services, all prayers, which is, as it were, the life-breath of the Church, and whose coming to us, whose “descent” upon us in this festal Vigil, is indeed the very experience of the Holy Spirit “coming and abiding in us.”

Having reached its climax, the Vigil continues as an explosion of joy and light for “verily the light of the Comforter has come and illumined the world.” In the Gospel reading (John 20:19-23) **Con't Pg 6**

## May - Liturgical Attendance

Day	Vespers	Divine Liturgy	Communicants
Saturday, May 6	8		
Sunday, May 7		55	38
Saturday, May 13	10		
Sunday, May 14		76	50
Saturday, May 20	10		
Sunday, May 21		66	38
Wed., May 24	10		
Thurs., May 25		15	
Saturday, May 27	13		
Sunday, May 28		75	58

### Saint Kevin of Glendalough Commemorated on June 3

Saint Kevin (Coemgen) was born in Leinster in the early decades of the sixth century, the age of Saints Columba (June 9), Columbanus of Luxeuil (November 21), Comgall of Bangor (May 10), Finnian of Clonard (December 12), Kieran of Clonmacnoise (September 9), and many other great saints.

This holy ascetic belonged to a noble family which had included several Kings of Leinster. He himself, however, was a model of humility and self-denial. There are several miraculous stories connected with his birth and childhood, but most are unreliable.

The holy youth was baptized by a priest named Cronan and was named Kevin, which means "fair-begotten." There are so many saints named Cronan that it is not clear which one baptized Saint Kevin. When he was seven years old, his parents sent him to be taught by Saint Petroc (June 4), who happened to be visiting Ireland at the time.

As a boy of twelve, Saint Kevin was placed in the charge of three holy Elders: Eogoin of Ardstraw (August 23), Lochan, and Enna. Little is known of these teachers or where their establishment

was located. His secular studies were certainly enhanced by spiritual instruction. He learned to read the Holy Scriptures, and to profit from the example of the virtuous men and women of the Old and New Testaments.

Saint Kevin was so handsome that a young girl named Kathleen became inflamed with desire for him, but the holy youth resisted all her allurements. She pestered him so much with her attentions that he fled from her, just as Joseph fled from Potiphar's wife (Genesis 39:12). Kathleen followed him and found him alone in a field, so she approached him and threw her arms around him. Arming himself with the Sign of the Cross, and filled with the Holy Spirit, Saint Kevin broke away from her and ran into the woods. She soon discovered him hiding in a bed of nettles. Grabbing a bunch of nettles, the saint struck her about the face, hands and feet. Wounded by the nettles, the girl's passion quickly cooled. She fell on her knees in repentance, begged forgiveness from God and from Saint Kevin, and promised to become a nun.

After successfully resisting the temptations of the flesh, Saint Kevin continued to devote himself to his studies, and longed to live the monastic life as a hermit. This was a common practice in the Celtic Church, which was influenced by the lives of the Egyptian desert dwellers, and by monks who had come from Gaul. Saint Kevin was anxious to leave the monastery, but his three Elders would not let him go. However, he had acquired a reputation for holiness, and people from the surrounding area came to seek his advice. Desiring to flee from such unwelcome attention, he left the monastery in secret and went into the wilderness.

It is said that an angel led him to Glendalough (the Vale of the Two Lakes) where he lived in the hollow of a tree somewhere by the shores of the Upper Lake. The ascetic remained in this place for several days, living on wild herbs and water. A cow wandered off and came to the tree where the Saint was living, and began to lick his clothing. After some time had passed, the cow showed an unusual increase in its milk, **Con't Next Page**

### *St Kevin Con't from previous page*

so her owner told his herdsman follow the animal. She led him to Glendalough, and there the herdsman discovered Saint Kevin, weak with hunger, and hiding in the tree.

The herdsman had to remove Saint Kevin on a litter by force, since the holy ascetic did not wish to leave. As he was being carried off, the trees bent down to make way for them. Saint Kevin then bestowed his blessing on the forest.

News of Saint Kevin reached his three Elders, who came to bring him back to their monastery. Recognizing the holiness of his life, they understood that they had nothing more to teach him, so they blessed him to leave the monastery.

A certain Bishop Lugidus ordained Saint Kevin to the priesthood, and sent him and a few other monks to found a new church. He spent a little time converting people at Cluainduach, but later moved back to Glendalough.

Guided by an angel, Saint Kevin crossed the Wicklow Mountains and established a monastery in the lower part of the valley where two rivers flow together. Once the monastery was organized, he appointed one of the monks as abbot, and then he retired to the upper valley a mile away to resume his life of solitude. He built a small dwelling on a narrow place between the mountain and the lake, where there were dense woods and clear rivulets. Some sources say that Saint Kevin lived there for four years, while others say seven years.

During this period of his life, wild animals would come to drink water out of his hands. Once during Lent, Saint Kevin stood praying in his hut with his hand sticking out of the window. Just then a blackbird nested in his hand and laid an egg. So gentle and compassionate was the Saint that he remained in this position until the eggs hatched and the fledglings were able to fly away.

There is a small cave above the Upper Lake known as Saint Kevin's Bed. One year he retired there for Lent, and an angel came and told him he would have to move because a rock was about to

fall on that spot. Saint Kevin told the angel he could not interrupt his Lenten struggles or leave that place. On the eve of Pascha the angel returned to take him away. The venerable one protested that he would like to remain there for the rest of his life. He was persuaded to go, however, by the angel's promise that great benefits would follow for all who would come there in the future, both to live in the monastic city and to be buried there. Just as he was leaving with the angel, the rock came tumbling down and landed on the very spot where he had been standing.

Crossing over the lake, they discussed the problem of finding sufficient space for so many people. The angel said that if Saint Kevin wished, God could transform the four mountains surrounding the valley to level fields, fruitful and easy to work. The holy ascetic replied that he would not want God's creatures to perish on his account. All of the animals of those mountains were tame and humble toward him, and they would be saddened by this proposal.

When they arrived at the chosen spot, Saint Kevin saw that the ground was rocky and unsuitable for burial. The angel fixed that by clearing all the stones away. The site is to the east of the smaller (Lower) lake. Saint Kevin told the local chieftain Dimma and his sons to cut away the thorns and thistles, and to make this a beautiful spot. It is not certain just where in the valley Saint Kevin fell asleep in the Lord. It was not at the hermitage, however, because he sent a party of monks there to pray for him. Local tradition says that Saint Kevin is buried in the church of the Mother of God in that vicinity.

Saint Kevin was succeeded as abbot by his nephew Molibba (Jan. 8), who seems to have been the first bishop there. According to the Annals of Ulster, the holy abbot and confessor Kevin departed to Christ on June 3, 618.

### **40 DAY REMEMBRANCE**

**June 4:** Tim Nolder

**June 25:** Greg Puskas

# JUNE CELEBRATIONS

## BIRTHDAYS

1 - Anthony Jesko, Sr.  
2 - Jake Muscaro  
5 - Peter Adzima  
13 - Fr. Nick Mihaly  
15 - Emily Kusinski  
15 - Aijire Dardovski  
15 - Alex Vansuch  
19 - Emily Sarisky  
25 - Ron Zenko  
28 - Vincent Cavaliere

## ANNIVERSARIES

1 - Paul & Mollie Demkosky  
4 - Kenny & Carol Ruff  
6-18-72 His Grace Bishop Matthias Priestly  
Ordination (49- 2021)  
21 - V.R. Archpriest Dave Lis Priestly Ordina-  
tion (41 years 2021)  
25 - Fr. Andrew & Pani Yoanna  
27-2009 - AB Melchisedek of Pittsburgh

## NAMESDAY

3 - Fr. Andrew Bartek

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### *Pentecost con't from page 3*

the feast is interpreted to us as the feast of the Church, of her divine nature, power and authority. The Lord sends His disciples into the world, as He Himself was sent by His Father. Later, in the antiphons of the Liturgy, we proclaim the universality of the apostles' preaching, the cosmical significance of the feast, the sanctification of the whole world, the true manifestation of God's Kingdom.

### THE VESPERS OF PENTECOST

The liturgical peculiarity of Pentecost is a very special Vespers of the day itself. Usually this service follows immediately the Divine Liturgy, is "added" to it as its own fulfillment. The service begins as a solemn "summing up" of the entire celebration, as its liturgical synthesis. We hold flowers in our hands symbolizing the joy of the eternal spring, inaugurated by the coming of the Holy Spirit. After the festal Entrance, this joy reaches its climax in the singing of the Great Prokeimenon:

"Who is so great a God as our God?"

Then, having reached this climax, we are invited to kneel. This is our first kneeling since Easter. It signifies that after these fifty days of Paschal joy and fulness, of experiencing the Kingdom of God, the Church now is about to begin her pilgrimage through time and history. It is evening again, and the night approaches, during which temptations and failures await us, when, more than anything else, we need Divine help, that presence and power of the Holy Spirit, who has already revealed to us the joyful End, who now will help us in our effort towards fulfillment and salvation.

All this is revealed in the three prayers which the

celebrant reads now as we all kneel and listen to him. In the first prayer, we bring to God our repentance, our increased appeal for forgiveness of sins, the first condition for entering into the Kingdom of God.

In the second prayer, we ask the Holy Spirit to help us, to teach us to pray and to follow the true path in the dark and difficult night of our earthly existence. Finally, in the third prayer, we remember all those who have achieved their earthly journey, but who are united with us in the eternal God of Love.

The joy of Easter has been completed and we again have to wait for the dawn of the Eternal Day. Yet, knowing our weakness, humbling ourselves by kneeling, we also know the joy and the power of the Holy Spirit who has come. We know that God is with us, that in Him is our victory.

Thus is completed the feast of Pentecost and we enter "the ordinary time" of the year. Yet, every Sunday now will be called "after Pentecost"—and this means that it is from the power and light of these fifty days that we shall receive our own power, the Divine help in our daily struggle. At Pentecost we decorate our churches with flowers and green branches—for the Church "never grows old, but is always young." It is an evergreen, ever-living Tree of grace and life, of joy and comfort. For the Holy Spirit—"the Treasury of Blessings and Giver of Life—comes and abides in us, and cleanses us from all impurity," and fills our life with meaning, love, faith and hope.

Father Alexander Schmemmann (1974)

## REPOSED LIST FOR THE MONTH OF JUNE

Mary Churinsko ©

- 1- Anna Voytilla Timpko (2011) ©
- 1- Michael Nosik, Sr. (2015) ©
- 1- Lambos Trangos (1930) ©
- 1- Eli Roman (1951) ©
- 1- Infant La Bruno (1 day old) (1962) ©
- 3- Irene Leso (2002)
- 3- George Gozur (1972) ©
- 3- Vasil Babinec (1920) ©
- 3- Mary Korchniak (1934) ©
- 4- Marilynn Kidd (2007) ©
- 4- Steve Bosak (1933) ©
- 5- Mildred Paproski (2018)
- 5- Kathryn Howard (2021)
- 5- Margaret Urchak (2014) ©
- 6- Fr. Stephen Shutack (2008)
- 6- George Konik (2006) ©
- 7- Martha LaVallee (2005)
- 7- Eleotherios Pagonis (1923) ©
- 8- John Toth (2000) ©
- 9- John Sutko (2020)
- 9- Elizabeth Gozur (1979) ©
- 9- Andrew Sarisky (1938) ©
- 9- Evtimios Tsangaris (1953) ©
- 10- Joseph Korchinack (1925) ©
- 10- Mary Furin (1943) ©
- 11- Catherine O'Shanie (1982) ©
- 11- Nicholas Nedostup (1933) ©
- 12- Ann Sanders Rusnak (2017) ©
- 12- Margaret Timkovich (2002) ©
- 12- John Dubosh (1947) ©
- 12- John Holibonic Jr (1964) ©
- 13- Harry Sveda (1998) ©
- 13- Edward Graban (2016) ©
- 14- Fr. Justin Foster (2016)
- 15- Vera Berzowsky (1984) ©
- 15- Mary Sykola (2005) ©
- 15- George Kushma (1962) ©
- 16- Fr. Michael Prevas (2018)
- 16- Mary Petrusovich (1920) ©

- 16- Dora Kravec (1924) ©
- 16- Baby Mastoridis (1939) ©
- 16- John Zambetis (1958) ©
- 17- James Hryb (2017) ©
- 18- Eleanor Dussling (2020)
- 18- Vasil Holowatyk (1969) ©
- 18- Vasili Haudziuk (1942) ©
- 18- Nicholas Caubouris (1944) ©
- 18- Steve Dratar (1956) ©
- 20- Fr. John Yurcisin (2003)
- 21- Ronald Basala (2016)
- 22- Nicholas Sveda (1954) ©
- 22- Mike Psaromatis (1959) ©
- 23- Nick Pavlos (1960) ©
- 24- Margaret Stahara (2006) ©
- 24- Green Still born (1928) ©
- 24- Evangeline Maravelas (1929) ©
- 24- Olga Berdie (1963) ©
- 25- Peter Goban (1975) ©
- 25- Frank Woychik (1979) ©
- 25- Stephan Elash, Sr (2022) ©
- 25- Vasil Kovach (1922) ©
- 26- John Konik (1969) ©
- 27- Anna Lebo (1975) ©
- 27- Anna Simko (1993) ©
- 27- Mary Cole Simko (2011) ©
- 27- Sevasti Arfaras (1961) ©
- 27- Anna Serilio (1993) ©
- 28- Fr. Charles Kovich (2005)
- 28- Andrew Leso (2000)
- 28- Matthew Lajcharoff (1936) ©
- 28- Peter Pantos (1936) ©
- 29- John Travers (2001) ©
- 29- Eugene Simko (2007) ©
- 29- Susanna Stepancevich (1921) ©
- 29- Zachary Maximor (1947) ©
- 29- Catherine Vansuch (1965) ©
- 30- Zoopegy Lambrianos (1960) ©
- 30- Nomikos Grikilis (1960) ©

## JUNE SPONSORSHIPS

**WINE:** \$50 (for the month) In memory of my brother Stephan Elash on his 1-year anniversary; In memory of Steve & Eileen Elash, Eileen Nolder, and all members of the Elash & Graban families - Given by Cindy Ferrick / In memory of my Son, Gregory Puskas– Given by Mary Jane Puskas

**INCENSE:** \$25 (for the month) For the health of all the members of the Elash & Graban Families- Given by Cindy Ferrick / In memory of my son Gregory Puskas– Given by Mary Jane Puskas

**BULLETIN:** \$50 (For the month) *Available*

**ICONOSTASIS CANDLES & ETERNAL LIGHT:** \$50 (for the month) In memory of my father Harry Sveda & my mother Olga– Given by Barbara Kolesar

**ALTAR CANDLES** \$50 (for the month) In honor of Sue Kennedy on the occasion of her 90th birthday- Given by Debeic & Kennedy family

**TETRAPOD CANDLES:** \$50 (for the month) *Available*

**CANDLES @ ST JOHN THE BAPTIST ICON** \$30 for month or \$20 for a week In memory of my Fr. Frances– Given by Matusha Christine

**CANDLES @ PROTECTION Icon** \$30 for month or \$20 for a week *Available*

**CANDLES @ ST. PANTELEIMON Icon** \$30 for month or \$20 for a week In memory of mom Jean– Given by Matusha Christine

**CANDLES @ ICON OF CHRIST** \$30 for month or \$20 for a week In memory of Kurtis Shunk – Given by Trudy Ellmore

**CANDLES @ ICON OF MARY** \$30 for month or \$20 for a week In memory of my mom Darlene– Given by Dc James /

**CANDLES @ ST. HERMAN** \$30 for month or \$20 for a week In memory of my father James– Given by Dc. James

**FLOWERS:** \$75 in memory of my family & friends– Given by V.R. Andrew Bartek

## Location Announced for 21st All-American Council

On May 5, 2023, the Metropolitan Council of the Orthodox Church in America, with the blessing of the Holy Synod of Bishops, approved Phoenix, AZ as the location of the 21st All-American Council. The venue for the 21st AAC will be the Arizona Grand Resort and it will take place from July 14 -18, 2025.

In announcing the location, the Council Manager Protodeacon Peter Ilchuk said “I am excited that we are able to bring the All American Council to the American Southwest for the first time and once again be hosted by the Diocese of the West. Unlike previous council venues, The Arizona Grand Resort & Spa is a destination itself and a great location for families to gather.”

At the end of March 2023, Archpriest Alexander Rentel, OCA Chancellor, and Priest Alessandro Margheritino, OCA Secretary, travelled to Arizona to assess the suitability of the location. Father Alessandro reports, “Father Alexander and I were very impressed with the property when we visited back in March. The resort is beautiful and provides ample meeting space for the needs of our Council. I note that participants at the 20th All-American Council indicated the Southwest on the survey as the preferred location for the next Council. We are happy that Phoenix was available and offered a great opportunity to us. Additionally, we were able to obtain a reduced room rate and resort fee and a number of other incentives, which make this location all the more attractive.”

The Arizona Grand Resort offers the largest water park in Arizona, several dining options, a golf course, spa, and athletic club. A special rate of \$159.00 per night (including resort fees) is being offered for delegates. Each room includes a separate living area and four complementary admissions to the waterpark.

The Metropolitan Council also approved the formation of the Preconciliar Commission consisting of Archpriest Alexander Rentel, Priest Alessandro Margheritino, Mr. Andrew Smith (OCA Treasurer), Protodeacon Peter Ilchuk, Archpriest Andrew Jarmus, Ms. Lynnell McFarland, Ms. Hollie Benton.

As defined in the Statute of the Orthodox Church in America, “the All-American Council is the highest legislative and administrative authority within the Church. The Council brings together the various elements of the Church to bear witness to her identity, unity, and mission.”

More information will be released as it becomes available.