



The Forerunner

OCA - Diocese of the Midwest

V. Rev. Archpriest Andrew Bartek - Rector



JUNE BULLETIN SPONSOR

In memory of Bubby Anna Jesko— Given by Anthony Jesko

Liturgical and Events Schedule

Sunday, June 11

9:35 AM: Hours

10:00 AM: Divine Liturgy / Social

Monday, June 12

6:30 PM: Orthodoxy 101

Thursday, June 15

11:00 AM: Book Club

Saturday, June 17

4:00 PM: Bible Study

6:00 PM: Vespers

Sunday, June 18

9:35 AM: Hours

10:00 AM: Divine Liturgy / Panachida for Fathers / Social

FINAL FINANCIALS FOR MAY

Expenses	\$12,355.12
Income.....	\$10,552.00
TOTAL	-\$1,803.12

Weekly Tithe.....	\$2,093
Weekly Candles	\$189
Candles@ Theotokos	\$50
Altar Candles	\$50
Iconostasis Candles.....	\$50
Candles & Protection	\$30
Candles @	\$30
Bulletin.....	\$50
Bed for Rectory.....	\$200

40 DAY REMEMBRANCE

June 25: Greg Puska

Hebrews 11:33-12:2 (Epistle)

who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented – of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us. Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

ARCHPASTORAL MESSAGE OF THE MOST REVEREND DANIEL Archbishop of Chicago and the Midwest on the Fest of Holy Pentecost – June 4, 2023

To the Very Reverend and Reverend Clergy, Esteemed Monastics, and God-loving Faithful of the Diocese of Chicago and the Midwest

Beloved Sons and Daughters,

On the day of Pentecost, the Holy Spirit descended with power upon the Apostles. On that day and in that moment the Church's

Con't Pg 9

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

Commencement Address by His Beatitude Metropolitan Tikhon: Saint Tikhon Orthodox Theological Seminary

"Let not your heart be troubled; you believe in God; believe also in me."

These words, from the Lord's farewell discourse, were read at Divine Liturgy this morning. On the one hand, these words seem simple, even obvious, almost a spiritual bromide: don't worry, just trust Jesus.

And yet these words also contain perhaps one of the most difficult lessons in the Christian life: namely, that we really should not worry, and that we really should place our firm trust in the good-will, providence, and saving power of our Lord and God and Savior Jesus Christ.

Of course, no Christian would claim otherwise, and that's why these words, were they not the words of the God-man himself, might sound almost trite.

Yet there is a great difference between paying lip-service to these words of untroubled trust in the Savior and truly living in accordance with them. Particularly for those who are called to serve the church in positions of leadership, especially as clergy, these words can be a challenge, and even a rebuke.

The truth is, it is all too easy for us to substitute our own goals for God's will, to substitute our own agenda for God's plan, to substitute our own priorities for the work of building God's kingdom.

And when we make these substitutions, we are we trading our birthright as sons of the light for a potage of lentils worthy only of servants of the world.

More than this, we are ensuring that our hearts will be constantly troubled, since we are striving to establish our own will rather than resting on the everlasting arms of one whose will is established from eternity.

How much parish conflict, how much burnout among clergy and lay leadership, how much strife between bishops and the flocks they oversee, is due to one or more parties losing sight of the search for God's will and replacing that search with the false certainty of a human proposition or project?

And so, both to those seminarians who graduate today and to those seminarians who will return for another semester or more, I offer these words of the Lord Jesus Christ as an encouragement, even as a suitable motto for Church leadership: "Let not your hearts be troubled, but find rest in the will of God; believe in God the Father, his Son Christ the Lord, and the All-holy Spirit."

This trust in the will of God should be made all the easier by the fact that God's will is, in many cases, explicitly revealed to us.

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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.

For Your Prayerful Consideration

For a parishioner to be a member in good standing, what must be considered ?

- **Have they received the Sacrament of Holy Confession & Communion on a regular basis;**
- **Have they supported the parish financially;** and
- **Have they supported the parish with their talents?**

To date, out of approximately 120+ parishioners, 79 have received the Sacrament of Holy Confession & Communion.

For the sake of your salvation, if you have not come to confession, please contact me to set up a time to do so. Please do not approach the Chalice until you do. By not coming to the Sacrament of Holy Confession we approach the Chalice unworthily, tell our Lord we are sinless or don't need His Absolution. All are sins and risk your salvation.

Additionally, to be a member in good standing means the parishioner has the right and obligation to participate in all

Synaxis of All Saints Commemorated on June 11

The Sunday following Pentecost is dedicated to All Saints, both those who are known to us, and those who are known only to God. There have been saints at all times, and they have come from every corner of the earth. They were Apostles, Martyrs, Prophets, Hierarchs, Monastics, and Righteous, yet all were perfected by the same Holy Spirit.

The Descent of the Holy Spirit makes it possible for us to rise above our fallen state and to attain sainthood, thereby fulfilling God's directive to "be holy, for I am holy" (Lev. 11:44, 1 Peter 1:16, etc.). Therefore, it is fitting to commemorate All Saints on the first Sunday after Pentecost.

This feast may have originated at an early date, perhaps as a celebration of all martyrs, then it was broadened to include all men and women who had borne witness to Christ by their virtuous lives, even if they did not shed their blood for Him.

Saint Peter of Damascus, in his "Fourth Stage of Contemplation," mentions five categories of saints: Apostles, Martyrs, Prophets, Hierarchs, and Monastic Saints (Philokalia [in English] Vol. 3, p.131). He is actually quoting from the Octoechos, Tone 2 for Saturday Matins, kathisma after the first stichology.

Saint Nikódēmos of the Holy Mountain (July 14) adds the Righteous to Saint Peter's five categories. The list of Saint Nikódēmos is found in his book The Fourteen Epistles of Saint Paul (Venice, 1819, p. 384) in his discussion of I Corinthians 12:28.

The hymnology for the feast of All Saints also lists six categories: "Rejoice, assembly of the Apostles, Prophets of the Lord, loyal choirs of the Martyrs, divine Hierarchs, **Con't Pg 8**

119th Annual Pilgrimage: Memorial Day Sermon by His Beatitude Metropolitan Tikhon

In the Name of the Father and of the Son and of the Holy Spirit.

Joyous feast of the Ascension of Christ!

In today's Gospel, the Lord tell us, his disciples: "I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in me. But that the world may know that I love the Father, and as the Father gave me commandment, so I do. Arise, let us go from here."

The time for talk, the Lord says, is drawing to a close; the time for action draws near. Now it is time for him to do as the Father commanded him. He has spoken to the world, he has spoken to us, but now he has said enough.

With these words, the Lord portends the end of his earthly ministry and declares that he is ready to accomplish the fullness of the Father's will for our salvation: his Passion, Rising, and Ascension into heaven to sit at the Father's right hand.

But what do these words mean to us, gathered together at a Pennsylvania pilgrimage two thousand years later?

After all, the Lord's saving dispensation is long since accomplished; he disappeared beyond the clouds and stars many years ago, and we still await his return. His Cross lies in fragments, scattered throughout the world as a relic of his Passion; his Rising, which took place without any direct witness all those centuries ago, remains ineffable.

Even liturgically speaking, his Ascension has already happened; he has already gone up from us. Why does he say, "I will no longer talk much with you"? The forty days of his abiding have already come to an end.

Perhaps one answer to this mystery—for the words of the Lord are always pregnant with mystery and always giving birth to a deeper faith and deeper understanding, for those who are willing to receive them—perhaps one answer to this mystery is found in those words: "Arise, let us go hence."

The Lord does not say, "Now I will arise, and go hence." He speaks to us, his disciples, and with an imperative—"Arise"—and an exhortation—"Let us go hence."

Perhaps this time for action, this time when the Lord accomplishes all, refers not merely to his saving Passion, Resurrection, and Ascension.

Perhaps it also refers to the mystery which lies beyond these mysteries, to the feast which crowns these light-bearing feasts: the Coming of the Spirit.

When the Spirit comes, Christ will no longer speak, and we will no longer question him: rather the Spirit will speak with boldness and power in those who are faithful.

The ruler of the world is coming, but he has nothing in Christ, and nothing in those who are in Christ. Those who are anointed by the Spirit and signed with the Name of Christ are impervious to the mark of beast.

And when the Spirit comes to abide in the faithful, this is the fulfillment of the saving dispensation: the divine and messianic powers which belong to Christ by nature from all eternity are now shared out among his disciples and apostles, so that they can bring his salvation from Judea and Galilee of the Gentiles even to the ends of the earth.

This brings us back to those words: "Arise, let us go hence."

Christ has acted to save the world by his Pascha; now it is time for the Lord to act in his saints. Now we are drawing towards Pentecost, the summer of the Spirit, the anticipation of eternity, the eschaton enacted.

Christ has accomplished his saving work; soon it will be time for us to arise and go hence and carry forward that saving work, following in the footsteps of the fishermen, the paths of the disciples, the doctrine of the fathers, the example of the ascetics, the witness of the martyrs.

The Lord bids us to arise and go hence and preach his Gospel to the world. His ministry is over; his preaching is done; his Passion is perfected. Now it is time for us to minister, to preach, to suffer for the Gospel, filling up what is lacking in Christ's sufferings, in the words of the apostle.

As we approach Pentecost and leave behind the Fifty Days, the season of sanctity is upon us. What was begun during Lent and Pascha is now being brought to its completion. Many Orthodox Christians live from Pascha to Pascha, but truly Pascha is a beginning, not an end: it always points us forward, toward Pentecost, toward the spread of the Gospel throughout the world, toward the sanctification of Christians, the making of saints, throughout space and time.

And speaking of the saints throughout space and time brings us back to this place, **Con't Pg 6**

Commencement address Con't from pg 2

He has given us the commandments and the Old and New Covenants, the teachings of the Fathers, the writings of the ascetics, the sacred words of the divine services. Through them, we can understand that tenets of moral and ethical behavior, we can comprehend the foundations of wisdom, we can grasp the outlines of Orthodox doctrine, we can be trained in the ways of right worship, we can know the path of obedience to and union with God. We learn the primacy of faith, hope, and love, the greatest of all.

Those of us who are or will be pastors of the Church can also learn how shepherds should conduct themselves: They should feed the sheep, strengthen the weak, heal the sick, bind up the cripple, bring back the stray, seek the lost, rule with gentleness, with neither force nor harshness (Ezek. 34:2–4).

And of course, all these things—right behavior, complete wisdom, true doctrine, unblemished worship of the Father, unwavering obedience to the Father, uninterrupted union with the Father, the perfection of faith and hope and love, and the conduct of the true shepherd—all of these things are found in and derive from Christ himself.

To believe in Christ is to strive to be like Christ; to strive toward Christ-likeness is to enter into an ever-deeper union with Christ, and through Christ, with the Father. And where there are the Father and the Son, there also is the Holy Spirit: one God in Trinity.

And so, I urge you all, both you who are commencing and you who will stay a little longer, guard your hearts against worldly troubles by placing your trust in the Lord. Never let a single goal you have in mind for the Church replace the goal of attaining to the measure of the stature of the fullness of Christ. Do not replace your lofty calling with something small and short-sighted.

Do not let your own will or ideas govern your ministry of leadership, whatever exact form that ministry takes. Rather, let the image and person of Christ be all in all.

Seek the royal way, the way of moderation and balance, not for its own sake, but for the sake of Jesus Christ, who urges us to stray neither right nor left. Maintain fidelity to the tradition in its fullness; strive toward virtue in every sphere; be gentle with others; aim for wisdom; let faith, hope, and love be supreme.

You have also heard such exhortations this evening from Archimandrite Peter, and we offer our sincere gratitude for his words and for his visit with our friend, Archimandrite Zacharias, bringing to our sacred monastery and seminary the spirit and grace of the monastery of Saint John the Baptist in Essex. I recall that, during one of my visits there, I was told by one of the sisters that, on the day that she was clothed in the monastic schema, Saint Sophrony called her to himself and said to her: “Now you are a true person.” He then explained to her the reason for these words: it was not because she was now a tonsured nun but rather because, as a tonsured nun, her entire body was covered, save for her face. And it is in the human face, he reminded her, that one sees most clearly the image of Christ.

With this in mind, I say to you: do not let your hearts be troubled by the world’s conflicts and categories but always seek the peace of Christ’s image, an image revealed in the faces of the men, women, and children to whom you minister, whom you are called to work alongside and serve. Do not let your hearts be swayed by your own passions and projects: believe in God the Father, and also in Christ Jesus whom he sent, our true God and Savior, ascended into to heaven and seated at the right hand, together with the Spirit, the promised Paraclete to come: to whom be all dominion, majesty, and adoration, unto never-ending ages. Amen.

Matthew 10:32-33, 37-38, 19:27-30 (Gospel)

Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven. He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. Then Peter answered and said to Him, “See, we have left all and followed You. Therefore what shall we have?” So Jesus said to them, “Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name’s sake, shall receive a hundred-fold, and inherit eternal life. But many who are first will be last, and the last first.

JUNE CELEBRATIONS

BIRTHDAYS

1 - Anthony Jesko, Sr.
2 - Jake Muscaro
2- Sue Kennedy
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
29-2021 - His Grace Bishop Gerasim of Fort
Worth

NAMESDAY

3 - Fr. Andrew Bartek

Homily from Metro Tikhon con't from Pg 4

St. Tikhon's Monastery, today: back to our Pennsylvania pilgrimage.

This monastery was founded by the great St. Tikhon of Moscow, who constantly heeded the Lord's command to arise and go hence. From the Russian Empire to America, to the Patriarchal throne, to unswerving witness to Christ in the face of the Bolshevik terror, St. Tikhon was always following the Lord, always ascending higher in the Spirit, soaring with the wings of sanctity toward the very throne of God where he now reigns beside his Lord.

Much the same could be said of St. Alexis Toth, whose holy relics repose here to this day. He arose and went hence from the Unia into the fullness of the Orthodox faith and the fullness of the communion of the One, Holy, Catholic, and Apostolic Church. As his Lord, before his Passion and Ascension, once exhorted his disciple to arise and go hence, so did St. Alexis exhort so many of his fellow children of Rus, Galicians and Carpatho-Rusyns, to arise and follow him into holy Orthodoxy.

As time once failed St. Paul when he wrote to the Hebrews, time now fails us to tell of St. Nikolai Velimirovic and the other saints and luminaries who have walked these grounds, who have appeared in this land.

Their example lies before us; the words of the Lord call us onward; the Spirit is coming, the Spirit of truth, to lead us into the fullness of truth, to anoint our lips with power, to abide in us and cleanse us and lead us to salvation and to sanctity.

Arise, let us go hence, and carry forward the

Gospel of the Lord in our own place and time. Let this pilgrimage be not an end, but a beginning. May a new season of sanctity flourish in our Church in the American land, and may we all bravely and humbly heed the Lord's words, ascending through virtue and struggle and repentance into those heavenly high places where he already awaits us with his saints.

And to him, the Ascended Lord, belongs all glory, honor, and adoration, together with his Father and the All-holy Paraclete, now and ever and unto ages of ages. Amen.

Joyous feast! S prazdnikom!

All Saints con't from Pg 3

Monastic Fathers, and the Righteous....”

Some of the saints are described as Confessors, a category which does not appear in the above lists. Since they are similar in spirit to the martyrs, they are regarded as belonging to the category of Martyrs. They were not put to death as the Martyrs were, but they boldly confessed Christ and came close to being executed for their faith. Saint Maximus the Confessor (January 21) is such a saint.

The order of these six types of saints seems to be based on their importance to the Church. The Apostles are listed first, because they were the first to spread the Gospel throughout the world.

The Martyrs come next because of their example of courage in professing their faith before the enemies and persecutors of the Church, which encouraged other Christians to remain faithful to Christ even unto death. **Con't Pg 8**

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) ©

SERVICE CHANGE

On Wednesday June 28 @ 6:00pm there will be a Vespertal Liturgy for the feast of St. Peter & Paul. Please fast from Lunch.

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) In memory of my bubby, Anna Jesko– Given by Anthony Jesko

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) in memory of my Father & mother Andrew & Kathryn & my sisters Ann, Kathry, Mary & my brother Thomas – Given by Helen. Colaluca

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

CANDLES @ PROTECTION Icon \$30 for month or \$20 for a week For my mother and father Darlene– Given by Dc. James

CANDLES @ ST. PANTELEIMON Icon \$30 for month or \$20 for a week In memory of mom Jean– Given by Matusha Christine / In memory of Michael & Helen Ledney & brother Michael & brother-in-law LOiis and for Ann & Eleanor– Given by George & Irene Horodnic

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

All Saint's con't from Pg 6

Although they come first chronologically, the Prophets are listed after the Apostles and Martyrs. This is because the Old Testament Prophets saw only the shadows of things to come, whereas the Apostles and Martyrs experienced them firsthand. The New Testament also takes precedence over the Old Testament.

The holy Hierarchs comprise the fourth category. They are the leaders of their flocks, teaching them by their word and their example.

The Monastic Saints are those who withdrew from this world to live in monasteries, or in seclusion. They did not do this out of hatred for the world, but in order to devote themselves to unceasing prayer, and to do battle against the power of the demons. Although some people erroneously believe that monks and nuns are useless and unproductive, Saint John Climacus had a high regard for them: “Angels are a light for monks, and the monastic life is a light for all men” (LADDER, Step 26:31).

The last category, the Righteous, are those who attained holiness of life while living “in the world.” Examples include Abraham and his wife Sarah, Job, Saints Joachim and Anna, Saint Joseph the Betrothed, Saint Juliana of Lazarevo, and others.

The feast of All Saints achieved great prominence in the ninth century, in the reign of the Byzantine Emperor Leo VI the Wise (886-911). His wife, the Holy Empress Theophano (December 16) lived in the world, but was not attached to worldly things. She was a great benefactor to the poor, and was generous to the monasteries. She was a true mother to her subjects, caring for widows and orphans, and consoling the sorrowful.

Even before the death of Saint Theophano in 893 or 894, her husband started to build a church, intending to dedicate it to Theophano, but she forbade him to do so. It was this emperor who decreed that the Sunday after Pentecost be dedicated to All Saints. Believing that his wife was one of the righteous, he knew that she would also be honored whenever the Feast of All Saints was celebrated.

JUNE- Liturgical Attendance

Day	Ves- pers	Divine Liturgy	Communi- cants
Saturday, June 3	10		
Sunday, June 4		72	50

119th Annual Pilgrimage: Greetings at the Conclusion of Liturgy by His Beatitude Metropolitan Tikhon

Your Eminences, Very Reverend and Reverence Fathers, Venerable Monastics, and all you faithful pilgrims, beloved in Christ the Lord:

With joy I welcome all of you to the annual St. Tikhon's Memorial Day pilgrimage. I extend a special welcome to my brother His Eminence Metropolitan Nicholas, First Hierarch of the Russian Orthodox Church outside of Russia. With him I welcome the members of his official delegation: Archpriest Serafim Gan, Chancellor of the Synod of Bishops of the Russian Orthodox Church Outside of Russia; Protodeacon Eugene Kallaur; and Hierodeacon Panteleimon.

I am further pleased to be joined for this splendid occasion by my brother bishops of the Orthodox Church in America, His Eminence Archbishop Michael of New York and New Jersey and His Eminence Archbishop Melchisedek of Pittsburgh and Western Pennsylvania. I also welcome the official representative of His Eminence Archbishop Daniel of Chicago and the Diocese of the Midwest, Priest Alexander Koranda and all the clergy who have gathered here from the various dioceses.

As I indicated in my sermon, this is a place of sanctity, of tradition, of heritage, a place where saints walked and worked. St. Tikhon's, founded as a Russian Orthodox monastery, is now a monastery of the Orthodox Church in America, but it remains always a point of contact with our holy heritage from the lands of Rus.

It is thus a special joy for me as Primate of the Orthodox Church in America to welcome Your Eminence Metropolitan Nicholas to this celebration, where, filled with joy at our common heritage, venerating together the saints whom we hold in common esteem, strengthened in our common faith, we can look with a common hope toward the upbuilding of holy Orthodoxy in America and all the lands of the West and enter deeper into the bonds of mutual love in Christ.

And, indeed, this is true for all of us. Regardless of our own ethnic heritage, regardless of our jurisdiction, as Orthodox Christians, we all share in the heritage of this holy place. Just as we are all sons of Abraham, so are we, right-believing Christians, all sons and daughters of St. Tikhon, St. Alexis, St. Nikolai of Zicha, and of all the holy

fathers who have flourished in this place and throughout this land.

These saints are our saints; this heritage is our heritage. God has given to us this precious tradition; he has preserved for us this wonderful monastery, with its sacred relics and icons, its history and its present vibrancy. We are grateful for the warm hospitality offered by Archimandrite Sergius, the Abbot of this sacred monastery, and the brotherhood in Christ with him, who daily offer prayers on behalf of all the world.

We are also blessed to be graced once again by the presence of the wonderworking icon of the Hawaiian Iveron Mother of God and we offer our thanks to Fr. Nektarios for bringing this sacred treasure to offer to the pilgrims for their veneration.

It is a joy to celebrate here with you all, as a manifestation of the unity which exists among Orthodox Christians and to be inspired by the prayerful and uplifting singing of the choir this morning, under the direction of Benedict Sheehan, who has provided us with a taste of his newly-composed musical setting of the divine liturgy. I invite all of you to take the opportunity of this pilgrimage to enter deeper into the heritage and history and life of St. Tikhon's Monastery, a heritage that is common to us all.

Your Eminence Metropolitan Nicholas, once again, it is a joy to welcome you, as the newly-enthroned First Hierarch of the Russian Orthodox Church Outside of Russia, and to celebrate in this holy place with you as a sign of the deeper unity in Christ the Lord to which we aim;

Joyous feast! S prazdnikom!

AB Daniel's Pentecost greeting from pg 1

mission to the world was initiated. The Lord Jesus Himself had prepared the Eleven for this mission, appearing to them on many occasions after His Resurrection (Acts 1: 3). Prior to the Ascension into Heaven, He ordered them "not to depart from Jerusalem, but to wait for the promise of the Father" (Acts 1: 4-5); that is, He asked them to stay together to prepare themselves to receive the gift of the Holy Spirit. And so, they gathered in prayer in the Upper Room with the Most Holy Theotokos and the other women, awaiting the promised event (Acts 1: 14).

In reading the Pentecost account provided by St. Luke in the Book of Acts, we see that the Apostles stayed together. This was the **Con't next Pg**

AB Daniel's Pentecost con't from previous Pg

condition laid down by Jesus in order to receive the gift of the Holy Spirit; the foundation of their harmony and their oneness of mind and heart was continued communal prayer. In nothing this, we are offered a formidable and inspiring lesson for every Christian community.

Some think at times that missionary effectiveness depends primarily on careful programming and its subsequent intelligent application through a concrete commitment and process. The Lord certainly does ask for our collaboration and the use of our minds and talents and skills, but before any other response takes place and before any of our efforts can bear fruit, His initiative is necessary: His Spirit is the true protagonist of the Church. The roots of our being and of our action in the Church are always to be found in the wise and whispering voice of God, leading and guiding us, and speaking to us through the Church, Christ's faithful people gathered together in faith and in love.

The images used by Saint Luke to indicate the outpouring of the Holy Spirit – wind and fire – recall Sinai, where God revealed himself to the people of Israel and offered his covenant (Exodus 19: 3ff.) The feast of Sinai, which Israel celebrated 50 days after the Passover, the feast which was taking place in today's account from Acts, was the Jewish feast of the Covenant, the commemoration of God giving the Law through the hands of the Prophet Moses and the beginning of the covenanted relationship between God and His Chosen People.

By highlighting the tongues of fire (Acts 2: 3), Saint Luke wants to show Pentecost as a new Sinai, as the feast of the New Covenant, where the Covenant with Israel is extended to all the nations of the earth. And so, with our celebration of the new Pentecost we acknowledge that Christ's Holy Church – our Church – has been Catholic and missionary from the very first moment of her existence. The universality of salvation is meaningfully manifested by the list of the numerous ethnic and language groups to which those who heard the Apostles' first proclamation belonged: "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..." (Acts 2: 9-11).

The people of God, which had found its first

manifestation on Sinai, extends today to the point of surmounting every barrier and division of race, culture, space and time. As opposed to what occurred with the tower of Babel (Genesis 11: 1-9), when people wanted to build a way to heaven with their hands and ended up by destroying their very capacity of mutual understanding, on Pentecost the Spirit, with the gift of tongues, demonstrates that His presence unites and transforms confusion into communion, and division into unity.

We are reminded of this when we sing the Kontakion of the Feast:

When the Most High came down and confused the tongues, He divided the nations; but when He distributed the tongues of fire, He called all to unity. Therefore, with one voice we glorify the All-Holy Spirit (Tone 8).

As occurred at the building of the Tower of Babel, human pride and egoism always create divisions and build walls of indifference, hate and violence. The Holy Spirit, on the other hand, makes hearts capable of understanding the languages of all, as He re-establishes the bridge of authentic communion between earth and heaven. But how is it possible to enter into the mystery of the Holy Spirit? How can the secret of love be understood?

The Gospel passage takes us today to the Upper Room where, after the Last Supper, a sense of loss has saddened the Apostles. This is due to the fact that Jesus' words arouse disturbing questions: He spoke of the world's hatred of Him and of His own, He spoke of His mysterious departure; and there were still many other things to be said, but for the time being the Apostles were not able to bear the weight these words of (John 16: 12). To console them, Jesus explains the meaning of His departure: He will go, but He will return; in the meanwhile, He will not abandon them, will not leave them orphans. He will send the Consoler, the Spirit of the Father, and the Spirit will enable them to understand that Christ's work is a work of love: love of the One who gave Himself, love of the Father who has given Him.

This is the mystery of Pentecost: the Holy Spirit illuminates the human spirit and, by revealing Christ Crucified and Risen, indicates the way to become more like Him, that is, to be the image and instrument of the love which flows from Christ.

The Church, gathered today on this Feast, raises its imploring prayer: "Come, O Heavenly King, the Comforter, the Spirit of Truth, everywhere present and filling all things. Treasury of Blessings and Giver of Life – Come! Abide in us. Cleanse us and save our souls, O Good One! Amen.

Be assured of my continued prayers for you and those you love,

DANIEL

Archbishop of Chicago and the Diocese of the Midwest