The Weekly Forerunner

St. John the Baptist Orthodox Church

301 Struthers Liberty Rd
Campbell, OH 44405

May Bulletin Sponsor
In memory of my husband George Kolesar – Given by Barbara Kolesar

CHRIST IS RISEN!
INDEED HE HAS RISEN!

Liturgical & Events Schedule

Sunday, May 10
9:15-9:45 AM: Confessions by app't
9:35 AM: Hours
10:00 AM: Divine Liturgy / Panachida for Mother's Day / Following the service there will be a Mother's Day Brunch (Please sign up at the candle desk)

Tuesday, May 12
6:30 PM: Council Meeting

Wednesday, May 13
6:00 PM: Fire House Meeting

Saturday, May 16 ***Note Time***
5:15-5:45 PM: Confessions by App't
6:00 PM: Vespers

Sunday, May 17
9:15-9:45 AM: Confessions by app't
9:35 AM: Hours
10:00 AM: Divine Liturgy / Monthly Panachida / Social

CHRISTOS ANESTI!
ALITHOS ANESTI!

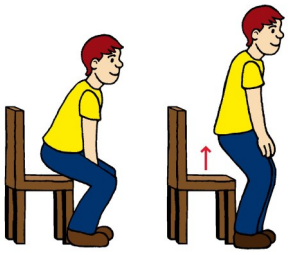
CHRISTOS VOSKRESE!
VOISTINU VOSKRESE!

TAGALOG
SI KRISTO AY NABUHAY!
SIYA TALAGA AY NABUHAY!

A MESSAGE FROM THE PAST: A REMINDER

The following was brought to your attention 11 years ago:

Orthodox believers usually stand in church out of reverence to God, the King of kings, before Whose Throne in heaven the Seraphim and Cherubim angels stand trembling and in awe. It is Scriptural for in all their visions of heaven the prophets and St. John the Evangelist saw the saints standing in worship on either side of Christ the King seated on His Throne. So we, when we worship in the House of God, surrounded by unseen witnesses, also stand before His Presence. Sitting is only allowed to invalids and others who are too weak to stand and at times when Psalms or Old Testament readings are being read.



SPECIAL COLLECTION MAY:

St. Tikhon's Seminary

MAY READER SCHEDULE

May 10– Sub-Deacon Donald Tamulonis
May 17– Reader Matthew Vansuch
May 24– Reader Nick Vansuch
May 31– Robert Willison

MAY SOCIAL SCHEDULE

May 10– Mother's Day Brunch
May 17– Sisterhood
May 24– Council
May 31-Rusnak Social

INTERESTED IN CUTTING GRASS?
See Michael Simko!

Office: 330-755-4931 / Cell: 570-212-8747
https://www.stjohnthebaptist-campbell.org/ *padrebartek@gmail.com*

PLEASE KEEP OUR ELDERS OF THE CHURCH & 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

Matushka Helen Psinka
c/o Concordia Villa St. Joseph
1030 W State Street / Room 1B49
Baden, Pa, 15005

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

Joan Cross
97 Butler Street / Apt 1-rear
Brooklyn , NY 11201

Mildred Wilfong
153 Runnemede Dr
Boardman, OH 44512

Mrs. Audrey Chengelis– UPDATED
c/o Assumption Village
9800Market Street / Room 1402
North Lima, OH 44452

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

Mrs. Pauline Fesz
488 Harmony Lane
Campbell, OH 44405

George Horodnic, Sr.
c/o Briarfield Manor
461 South Canfield-Niles Rd / Room 101
Austintown, OH 44515

Mrs. Julia Simko
c/o Woodlands @ Hampton Woods
1525 E Western Reserve Rd /
Room 1101
Poland, OH 44514

Carol Ruff
2207 Birch Trail Blvd
Youngstown, OH 44515-4910

Sue Kennedy
593 Hyatt Ave
Campbell, OH 44405-1479

Ann Cvercko
1875 Mallard Land
North Lima, OH 44452

Statement on the Occasion of the 250th Anniversary of the United States of America / Issued at the 2026 Spring Session of the Holy Synod of Bishops

To the clergy, monastics, and faithful of the Orthodox Church in America:

Grace to you and peace from God our Father and the Lord Jesus Christ.

I. GIVING THANKS TO GOD FOR THIS LAND

As the United States of America marks the two hundred and fiftieth anniversary of its founding, we, the Holy Synod of Bishops of the Orthodox Church in America, raise our hearts and voices in gratitude to God, the Giver of every good and perfect gift, Who in His inscrutable providence has planted His Holy Church in this land and caused her to take root, grow, and flourish.

We give thanks to Almighty God for the United States of America—a nation that has, by the grace of God, afforded its people the freedom to worship, to follow the way of Jesus Christ, and to bear witness to the Gospel without fear or compulsion. We do not take these gifts for granted. They are blessings of divine providence, entrusted to us as a sacred responsibility. The freedom to gather in our churches, to catechize our children in the Faith, to proclaim the Resurrection of Christ openly and without hindrance—these are gifts for which every generation must give thanks to God and remain worthy stewards.

While this statement is offered on the occasion of the United States' particular milestone, we note with gratitude that the Orthodox Church in America spans the breadth of this continent. Our dioceses in Canada and Mexico share with us in this moment of thanksgiving, giving glory to God for the freedom to worship and to serve the peoples of North America in all their diversity. The blessing we celebrate belongs, in different measure and manner, to the whole Church on this continent.

We call upon the faithful of the Orthodox Church in America to celebrate this historic milestone with prayers of thanksgiving, offered in your parishes, your homes, and in the quiet of your hearts, for this land and for all who dwell in it.

II. THE CHURCH PLANTED, GROWN, AND ESTABLISHED IN THIS LAND

The history of Orthodoxy in America is itself a testament to divine providence. From the earliest missionaries who brought the light of the Gospel to the shores of Alaska, to the generations of faithful who built parishes and communities across this vast continent, the Orthodox Church has been woven into the fabric of American life. She has welcomed the immigrant and the native-born, the seeker and the inheritor of the Faith, the learned and the simple—all those whom Christ Himself has called.

The granting of autocephaly to the Orthodox Church in America in 1970 was not merely an administrative act. It was an ecclesiological affirmation that this land has a Church of its own— a local Church, fully ***Con't Pg 4***

MAY Candle & Bulletin Sponsors

NOTE: If anything is missing from the Sponsorships please contact Fr. Andrew ASAP

Bulletin: In memory of my husband George Kolesar – Given by Barbara Kolesar
Wine:
Incense:
Iconostasis Candles & Eternal Light: In memory of His Grace Bishop Matthias & His Grace Bishop Innocent –Given by AP Andrew Bartek
Altar Candles: In memory of my family & friends– Given by AP Andrew Bartek
Tetrapod Candles: In memory of the Sveda Family– Given by Barbara Kolesar
St. Herman Candles: Commemorating all who participate in the maintenance of the church, the teachers, singers and those who participate in social events. Praying for everyone to love one another.– Given by Anonymous
St. Panteleimon Icon Candles:
Protection Icon Candles: For the health of AP Andrew on the occasion of his priestly ordination– Given by AP Andrew
St. John the Baptist Candles:
Monthly Flowers:

$50 per month	$30 per month	$25 per month
*Wine	*St. Herman candles	Incense
*Bulletin	*St. Panteleimon Icon candles	Flowers– **NEW UPDATED PRICE / DECREASED**
*Iconostasis Candles & Eternal Light	*Protection Icon candles	
*Altar Candles	*St. John the Baptist candles	
*Tetrapod Candles		

The Holy Synod of Bishops Announces the Upcoming Retirement of His Eminence Archbishop Alexander from the Diocese of the South

The Holy Synod of Bishops of the Orthodox Church in America, meeting in its regular Spring 2026 Session under the presidency of His Beatitude Metropolitan Tikhon, announces that it has accepted the request of His Eminence Archbishop Alexander to retire from his responsibilities as Archbishop of Dallas and the South.

His Eminence's retirement from the Diocese of the South will take effect on July 23, 2026, upon the conclusion of the regular Diocesan Assembly of the Diocese. At that time, His Eminence will be relieved of his duties as diocesan bishop of the South. He will, however, continue to serve as the ruling bishop of the Bulgarian Diocese.

Archbishop Alexander has served the Church with distinction over many years of faithful ministry. Born in Burbank, California, in 1948, he was raised in the Orthodox faith and earned a Bachelor of Arts in English from the University of California, Berkeley, and a Master of Divinity from St. Vladimir's Orthodox Theological Seminary. He continued his studies at the University of Oxford under Metropolitan Kallistos (Ware) and spent time in monastic formation, including at Simonos Petras Monastery on Mount Athos.

He was consecrated to the episcopacy in 2012 as Bishop of Toledo and the Bulgarian Diocese, succeeding Archbishop Kyrill, and was later elected Archbishop of Dallas and the South in 2016, succeeding Archbishop Dmitri of blessed memory. In 2017, he was elevated to the rank of Archbishop. Throughout his episcopal ministry, His Eminence has been known for his theological depth, his commitment to the liturgical and spiritual life of the Church, and his faithful pastoral care of the clergy and faithful entrusted to him.

The Holy Synod expresses its profound gratitude to Archbishop Alexander for his years of devoted service to the Diocese of the South and to the Orthodox Church in America. The hierarchs assure His Eminence of their continued prayers as he is relieved of his responsibilities in the Diocese of the South while continuing his archpastoral ministry in the Bulgarian Diocese.

Further information regarding the administration of the Diocese of the South following His Eminence's retirement will be provided in due course.

JPON THE ST. NICHOLAS BALALAIKA ORCHESTRA! / 40TH SEASON

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Contact: Mary Jane Malackany, Director & Founder
Text: mj1domra@gmail.com / call or text 330-268-9448

Whether a professional, amateur or just love music!

Synod Statement con't from pg 2

Orthodox, fully catholic, fully apostolic. The Orthodox Church in America is the Church for this land and for the people of this land. We are at home here, rooted in this soil, and the people of America—of every background, every heritage, every walk of life—are those whom Christ has entrusted to our pastoral care.

We embrace with joy the richness of our diversity. The Orthodox Church in America gathers faithful whose ancestors came from Russia, Romania, Bulgaria, and Albania—nations whose ancient Orthodox heritage now finds a new home on this continent—as well as from Eastern Europe more broadly, Greece, the Arab world, Africa, Asia, and the Americas themselves. This diversity is not an obstacle to unity but an icon of the Kingdom of God, where there is "neither Jew nor Greek, slave nor free" (Galatians 3:28), but all are one in Christ Jesus. We treasure every thread even as we weave them together into a single garment: the local Orthodox Church in America.

III. THE GREAT COMMISSION AND OUR PARTICULAR CALLING

As our Lord Jesus Christ ascended into heaven, He entrusted to His disciples—and to His Church in every age and every land—a mission that admits of no exception and no delay: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matthew 28:19–20). This is not a mission given to us in the abstract. It is a mission given to us here, in this place, among these people, at this moment in history.

The early Christians understood this calling with a simplicity that still instructs us. As an anonymous disciple wrote in the second century, in the Epistle to Diognetus:

"They dwell in their own countries, but only as sojourners; they bear their share in all things as citizens, and they endure all hardships as strangers. Every foreign land is to them as their native country, and every land of their birth as a land of strangers."

We find in these ancient words a description of our own vocation. The Orthodox Church in America is at home in this land, fully engaged in its common life—and yet her citizenship is ultimately in heaven, her culture the culture of the Kingdom. It is precisely from this position that she can offer something to American society that no merely political or ideological force can provide—the presence of the living God.

The Orthodox Church in America accepts this calling with humility and with urgency. We are called to be the presence of Jesus Christ in American society—in its cities and its rural communities, in its universities and its prisons, in its hospitals and its institutions, among its poor and its prosperous. We are called not to retreat from the complexity of our times, but to illumine it with the light of the Gospel. We are called to be, as our Lord taught, salt and light—preserving what is good and true, and shining in the darkness without being overcome by it.

ATTENDANCE: A Comparison - *APRIL*	2025	2026
1st– Paralytic		
Vespers	8	11
Liturgy / Communion	51 / 37	35 / 28
2nd Week– Mother's D.		
Vespers	8	
Liturgy / Communion	64 / 44	
3rd Week-Blind		
Vespers	No Vespers	
Liturgy / Communion	44 / 35	
Vespers for Ascension	No Record	
Liturgy for Ascension	No Record	
4th Week –Fathers 1ST		
Vespers	11	
Liturgy / Communion	47 / 32	
5th– Pentecost		
Vespers	6	
Liturgy / Communion	56 / 37	
Kneeling Prayers	30	

IV. OUR COMMITMENT TO THIS NATION AND ITS PEOPLE

We, the Holy Synod of Bishops, reaffirm the commitment of the Orthodox Church in America to the well-being of this nation and all its people. We are committed to the cultivation of peace, the promotion of human dignity, the practice of charity, and the witness of reconciliation in a society that stands in great need of all these gifts.

In this regard, we recall with appreciation the aspiration expressed at the very founding of this republic. President George Washington, writing in 1790, articulated a vision of civic life that went beyond the mere tolerance of religious difference to something more generous:

"All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights."

This aspiration—that religious liberty is not a concession granted by the powerful to the weak, but an inherent right belonging to all persons equally—has made it possible for the Orthodox Church to take root and flourish in this soil. We receive this gift with gratitude, even as we acknowledge with honesty that the distance between founding aspiration and faithful fulfillment has often been great, and that this very tension is itself a ***Con't pg 7***

MAY Reposed List

1- Melaine Michaels (2019)
2- Anton Stanoff (1974) © / Stephen Kalas (1952) ©
3- Naume Evanoff (1984) © / Frank Carandonis (1955) ©
4- Mary Fischer (2007) © / Mary Graban (1963) © / Bishop Matthias (2024)
6- Bishop Innocent (2002) / Joseph Leschinsky (1983) © / Robert Puskas (2014) © / M. Krut (1923) © (no name)
7- Anna Holowatyk (1977) © / Samuel Zelina (1994) © / Emilian Graban (2016) © /
8- John Bilas (2015) © / Mary Fesz (2002) © / Still Born Lazich (1923) © / Satilarius Tsagaris (1949) © / Infant Diamantes (1957) ©
9- Stanley Gozur (1960) ©
10- Olga Sveda (2008) © / Tom Mahinis (1931) © / Joseph Slatsky (1943) © / John Boldish (1970) ©
11- George KInnich (1975) © / Sub-deacon Maurice Garman (2011) © / Steve Kraynak (1950) ©
Helen Kirtos (1953) ©
12- Stephen Timikovich (1977) © / Elaine Whitham (2012) / AP George Hutnyan (2020) / Mary Knight (2011) © / Albert Lisko (1925) ©
13- Sevasti Papantonokis (1928) ©
14- Stanley Lis (2019) / Nicholas Zoppia (1984) © / William Petroff (2000) © / E. Mastoridis (1922) © / Steve Lisko (1928) © / Greg Puskas (2023)
15- Fr. Michael Rosco (2013) / George Krupchak (1952) © / Michael Shevetz (1962) ©
16- Simon Vojtilla (1920) © / Anna Petro (1949) © / Charles Tsagares (1959) ©
18- Vasil Vilich (1926) ©
19- Betty Billy (2020) / Mary Kiddin (1993) ©
19- Still born John Caleris (1928) © / Sava Talaban (1945) ©
20- Helen Bickley (1974) © / Michael Leschinsky (1982) © / Anna Laricharoff (1964) ©
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23- Mary Nosik (1978) © / Kenneth Libertyn (1998) © / Dimitri Livoniak (1940) ©
24- Damian Leskovatz (1925) ©
25- Michael Liba (1940) © / Michael Volchko (1944) ©
26- Vasili Kovach (1945) ©
28- Catherine Harvischak (2009) ©
29- Milka Cukovich (1932) © / Nicholas Haralampbis (1961) ©
30- Anna Toth (1997) © / George Andras (1999) ©

Sunday of the Samaritan Woman Commemorated on May 10

The Holy Martyr Photina (Svetlana) the Samaritan Woman, her sons Victor (named Photinus) and Joses; and her sisters Anatola, Phota, Photis, Paraskevḗ, Kyriake; Nero's daughter Domnina; and the Martyr Sebastian: The holy Martyr Photina was the Samaritan Woman, with whom the Savior conversed at Jacob's Well (John. 4:5-42).

During the time of the emperor Nero (54-68), who displayed excessive cruelty against Christians, Saint Photina lived in Carthage with her younger son Joses and fearlessly preached the Gospel there. Her eldest son Victor fought bravely in the Roman army against barbarians, and was appointed military commander in the city of Attalia (Asia Minor). Later, Nero called him to Italy to arrest and punish Christians.

Sebastian, an official in Italy, said to Saint Victor, "I know that you, your mother and your brother, are followers of Christ. As a friend I advise you to submit to the will of the emperor. If you inform on any Christians, you will receive their wealth. I shall write to your mother and brother, asking them not to preach Christ in public. Let them practice their faith in secret."

Saint Victor replied, "I want to be a preacher of Christianity like my mother and brother." Sebastian said, "O Victor, we all know what woes await you, your mother and brother." Then Sebastian suddenly felt a sharp pain in his eyes. He was dumbfounded, and his face was somber.

For three days he lay there blind, without uttering a word. On the fourth day he declared, "The God of the Christians is the only true God." Saint Victor asked why Sebastian had suddenly changed his mind. Sebastian replied, "Because Christ is calling me." Soon he was baptized, and immediately regained his sight. Saint Sebastian's servants, after witnessing the miracle, were also baptized.

Reports of this reached Nero, and he commanded that the Christians be brought to him at Rome. Then the Lord Himself appeared to the confessors and said, "Fear not, for I am with you. Nero, and all who serve him, will be vanquished." The Lord said to Saint Victor, "From this day forward, your name will be Photinus, because through you, many will be enlightened and will believe in Me." The Lord then told the Christians to strengthen and encourage Saint Sebastian to peresevere until the end.

All these things, and even future events, were revealed to Saint Photina. She left Carthage in the company of several Christians and joined the confessors in Rome.

At Rome the emperor ordered the saints to be brought before him and he asked them whether they truly believed in Christ. All the confessors refused to renounce the Savior. Then the emperor gave orders to smash ***Con't pg 8***

PRAYER LIST

PARISHIONERS: Achiles Arvan / Audrey Chengelis / Joan Cross / Ann Cvercko / Pauline Fesz / Mary Fredericks / George Horodnic / Gianna Hryb / Sue Kennedy / Matushka Helen Psinka / Nadine Sabo / Dorothy Shirilla / Julia Simko / Reader Nick Vansuch / Mildred Wilfong

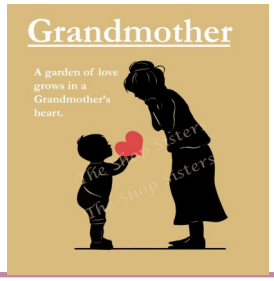
CLERGY: Fr. Basil Duesenberry / Fr. Andrew Gall / AP James Gleason (Fr.) / AP Emil Hutyan / AP Michael Rustic / Fr. Peter Simko / Fr. Theophanes Kamau & family & parishioners at St. Joachim & Anna in Nairobi, Kenya

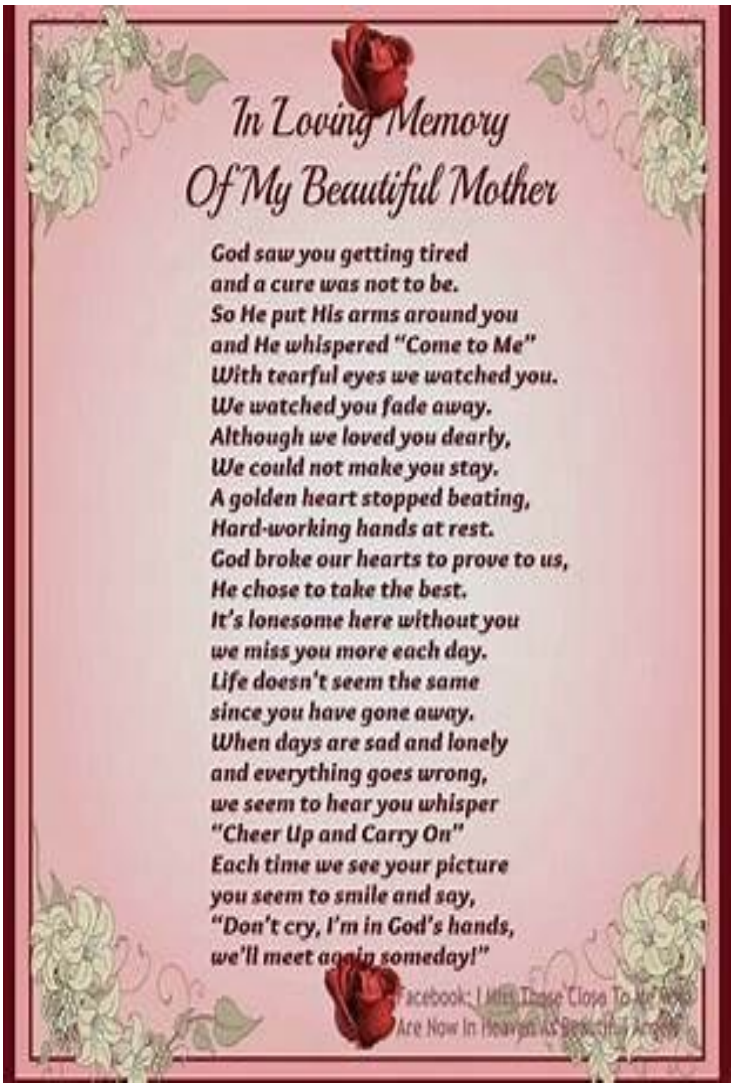
FAMILY & FRIENDS: Mat. Melanie Adamcio / Mary Ann Bozichovich (Kennedy) / Diane Caban (Sirilla) / George Caban (Sirilla) / Donna Chiarelli / Karen Debiec / Erin (Willison) / Thomas Hull, Jr. / Ron Hryb / Paula Kennedy / Joe Kollar (Fr.) / Kelly Marie Konya (Candle guy's daughter) / Mary Alyce Koval / Ginny McCay (Fredericks) / Matushka Raisa (Nicoloff) / Conner (Sabo) Chris Quotap (Fr.) / Bob Smrek (Sirilla) / Matt Turner (Sirilla) / Emilia Yanitto / Catherine Zile (Fr.) / David (Willison) / Drew (Willison) / Eleanor Marie (Vansuch) / Katherine (Steffaro) / Richard (Tusinac) / Miranda & her unborn baby / Lindsey & her unborn baby / Blaire & her newborn Tatiana / Kelly and her newborn Layne

MILITARY FAMILY & FRIENDS: Cory Deaton (Fr.) / Alena Grabavoy (Fr.) / Kyle Grabovoy (Fr.) / Liam Garrity (Zelinsky) / Kenneth (Simko) / Brandon Rader (Middle East)

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

And Grandma's too... While we honor all our mothers with words of love and praise. While we tell about their goodness and their kind and loving ways. We should also think of Grandma, she's a mother too, you see.... For she mothered my dear mother as my mother mothers me. Author- Unknown





Synod Statement con't from pg 4

summons to continued repentance and renewal. The Church does not exist at the pleasure of the state, nor does she seek dominion over it. Rather, she stands within society as a witness to a Kingdom that exceeds all earthly kingdoms, illumining the civil order with the wisdom of the Gospel and the witness of holy lives.

In a moment of rapid and, at times, unsettling change, we offer the unchanging Christ—the same yesterday, today, and forever (Hebrews 13:8). Our parishes are to be places of genuine welcome, of profound worship, and of selfless love where our Lord, God, and Savior Jesus Christ is always manifested. Our contribution to America is not power, not politics, but the presence of the living God among His people.

V. A CALL TO REPENTANCE AND HUMILITY

Gratitude, however, is not the Church's only word on this occasion. The prophets of ancient Israel—those whom God raised up precisely because they loved their people—never ceased calling rulers and people alike to repentance and humility before God. It is a mark of genuine love for this nation that the Church, too, must speak this word.

Two hundred and fifty years is a span of time sufficient to accumulate both great achievements and grave failures. This nation—like all nations under God—has known the heights of generosity and the depths of injustice; the nobility of aspiration and the tragedy of betrayal. The Church does not pretend otherwise, nor would it serve this nation's good for her to do so. We bear witness to a God before Whom no nation and no person stands without need of mercy.

The promise spoken to Solomon rings out across the centuries with undiminished urgency:

"If my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land." (2 Chronicles 7:14)

It is in this spirit that we call the faithful of the Orthodox Church in America—and, through their witness, this nation—to repentance: repentance for injustices past and present; for the idols of wealth, comfort, and power that seduce every generation; for the divisions and enmities that tear at the fabric of common life; and for the ways in which we have failed to love our neighbors as ourselves. A true commemoration of a nation's founding is not mere self-congratulation; it is a moment of sober examination, of honest confession, and of renewed dependence upon God.

The Church does not speak this word from a posture of superiority. We acknowledge our own failures—in charity, in unity, and in the fullness of our witness to the Gospel. We, too, stand in need of God's mercy. But it is precisely because the Church has known the healing power of repentance that she cannot withhold this word from the world she is called to serve.

VI. A CALL TO THE DIOCESES

We encourage all dioceses, parishes, monasteries, and institutions of the Orthodox Church in America to mark the 250th anniversary of the United States of America in a manner befitting the occasion. Special services of thanksgiving, educational programs, civic engagement, and acts of charity are all fitting expressions of our gratitude to God and our love for this country and this continent.

VII. CONCLUSION

We close with a prayer offered in both gratitude and penitence—that this nation, conceived in aspiration toward freedom and formed through the struggles and sacrifices of many generations, may yet heed the ancient call to humility before God, and so continue to be a place where the Church of Christ flourishes, where the Gospel is proclaimed, and where all people are able to seek the face of God without fear.

To Him Who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the Church and in Christ Jesus to all generations, forever and ever.

Amen.

Issued by the Holy Synod of Bishops of the Orthodox Church in America at its 2026 Spring Session, in the two hundred and fiftieth year of the independence of the United States of America, and in the year of Our Lord two thousand and twenty-six.

ST. GREGORY CLASSICAL ACADEMY / CATCH THE VISION: A DAY AT THE ACADEMY

When: Thursday, May 28, 8:30pm

At St. Gregory Classical Academy, our core belief is that each person possesses an inherent dignity that must be cultivated. We are a community where students experience both truth and love, shaped by a curriculum that forms not only the mind, but the heart

We invite you to experience this vision firsthand. Please fill out this short form by clicking this link or scanning the QR code to register for our session. Once registered, you will receive a Zoom link to attend the meeting.

Session will include: Our daily routines & Student life / The distinctive features of our classical curriculum / Feast days, field trips, and the rhythm of the school year / The spiritual formation of the mind-rooted in the Tradition of the Early Church. / Check our bulletin board for more info.

MAY Celebrations

Birthday

3- Marcus Kubancsek / Fr. Matthew Stagon / Juliana Gemmel / Jordan Tsvetkoff
4- Isabella Willison
5- Joseph Schutt
6- Michael Polewan
8- Nancy (Anastasia) Tusinac
9- Patricia Thompson
12- Marco Kubancsek
14- Stephen Simko / Mary Gemmel
17- Brian Turner
19- Paula Kennedy
20- Philip Ellmore
22- Rachel Konik
24- Avzi Dardovski
27- Jennifer (Tsvetkoff)
28- Audrey Chengelis
29- Carol Krochta
30- Joseph Mico / Stacy Donofrio

Anniversary

1-2004- AB Benjamin of San Francisco & the West
2- Fr. Andrew's Priestly Ordination
5-2012- AB Alexander of Dallas & the South & the Bulgarian Diocese
6- Eli & Lidija Arvan
8-2010- AB Michael of NY & NY & NJ
11- Reader George & Michele Horodnic, Jr
18- Mark & Lorraine Livosky
28-2005- AB Alejo of Mexico City & Mexico
29- Reader Matthew & Deena Vansuch / Jim & Elaine Johnston

Names Day

4- Monica Vansuch
7- Alexis Jesko
20 Lidija Arvan

AMERICAN ORTHODOX A LOST ICON. A HIDDEN FAITH

Screening of the Award-winning documentary American Orthodox (Director: Robert John Hammond)

Travel to California's coastal Fort Ross, where an icon mysteriously washed ashore, sparking a legacy of faith. Encounter St. Peter the Aleut, a Native American saint who planted the seeds of Orthodoxy and gave his life as a martyr. Through the lives of early saints, this evocative film reveals the hidden stories and sacred connections that continue to shap America's spiritual landscape.

Where: St. Nicholas Banquet Center, Mogadore, OH / When: Tuesday May 19, 2026 @ 7pm

Concessions will be available for purchase. Tickets for the movie may be purchased on event Brite for $10.38 ($8 +$2.28 processing fees.) All proceeds will be given to help the Fellowship of Orthodox Christians in America's Gifts of Love Program. This years recipient is the St. Olga of Alaska Shrine in the Diocese of Alaska. Copy the link for tickets:

https://www.eventbrite.com/e/american-orthodox-a-lost-icon-a-hidden-faith-ticketa-19882379566249?aff=oddtdtcreator

Samaritan women con't from pg 5

the martyrs' finger joints. During the torments, the confessors felt no pain, and their hands remained unharmed.

Nero ordered that Saints Sebastian, Photinus and Joses be blinded and locked up in prison, and Saint Photina and her five sisters Anatola, Phota, Photis, Paraskevḗ and Kyriake were sent to the imperial court under the supervision of Nero's daughter Domnina. Saint Photina converted both Domnina and all her servants to Christ. She also converted a sorcerer, who had brought her poisoned food to kill her.

Three years passed, and Nero sent to the prison for one of his servants, who had been locked up. The messengers reported to him that Saints Sebastian, Photinus and Joses, who had been blinded, had completely recovered, and that people were visiting them to hear their preaching, and indeed the whole prison had been transformed into a bright and fragrant place where God was glorified.

Nero then gave orders to crucify the saints, and to beat their naked bodies with straps. On the fourth day the emperor sent servants to see whether the martyrs were still alive. But, approaching the place of the tortures, the servants fell blind. An angel of the Lord freed the martyrs from their crosses and healed them. The saints took pity on the blinded servants, and restored their sight by their prayers to the Lord. Those who were healed came to believe in Christ and were soon baptized.

In an impotent rage Nero gave orders to flay the skin from Saint Photina and to throw the martyr down a well. Sebastian, Photinus and Joses had their legs cut off, and they were thrown to dogs, and then had their skin flayed off. The sisters of Saint Photina also suffered terrible torments. Nero gave orders to cut off their breasts and then to flay their skin. An expert in cruelty, the emperor readied the fiercest execution for Saint Photis: they tied her by the feet to the tops of two bent-over trees. When the ropes were cut the trees sprang upright and tore the martyr apart. The emperor ordered the others beheaded. Saint Photina was removed from the well and locked up in prison for twenty days.

After this Nero had her brought to him and asked if she would now relent and offer sacrifice to the idols. Saint Photina spit in the face of the emperor, and laughing at him, said, "O most impious of the blind, you profligate and stupid man! Do you think me so deluded that I would consent to renounce my Lord Christ and instead offer sacrifice to idols as blind as you?"

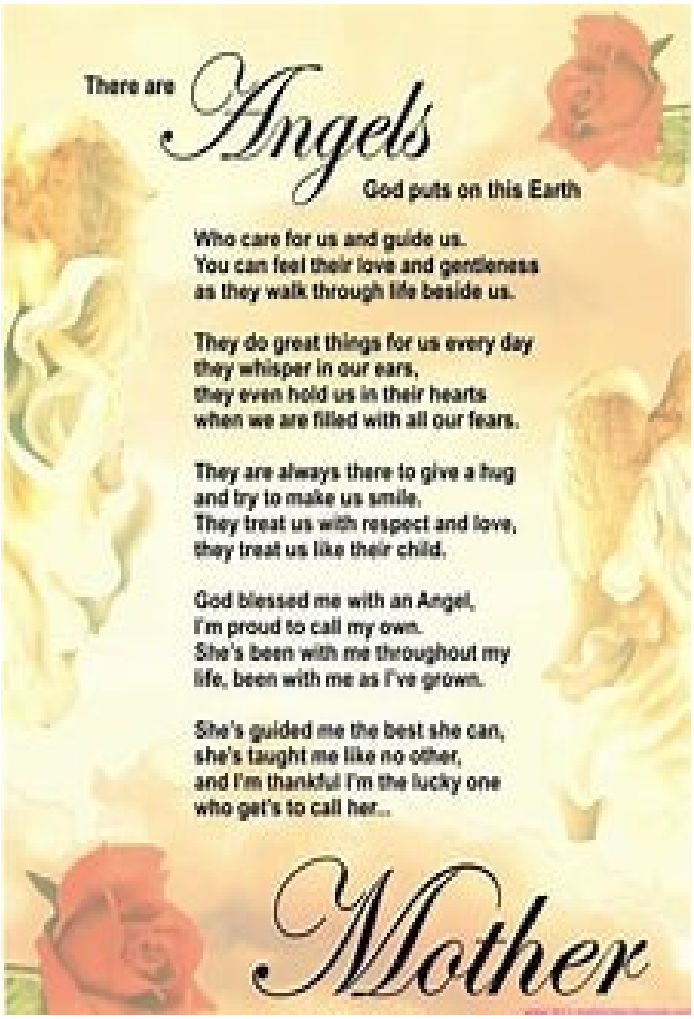
Hearing such words, Nero gave orders to again throw the martyr down the well, where she surrendered her soul to God (ca. 66).

John 4:5-42 (Gospel)

So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour. A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink." For His disciples had gone away into the city to buy food. Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans. Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water? Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?" Jesus answered and said to her, "Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life." The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,' for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly." The woman said to Him, "Sir, I perceive that You are a prophet. Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship." Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth." The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things." Jesus said to her, "I who speak to you am He." And at this point His disciples came, and they marveled that He talked with a woman; yet no one said, "What do You seek?" or, "Why are You talking with her?" The woman then left her waterpot, went her way into the city, and said to the men, Come, see a Man who told me all things that I ever did. Could this be the Christ? Then they went out of the city and came to Him. In the meantime His disciples urged Him, saying, "Rabbi, eat." But He said to them, "I have food to eat of which you do not know." Therefore the disciples said to one another, "Has anyone brought Him anything to eat?" Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work. Do you not say, 'There are still four months and then comes the harvest'? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest! And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together. For in this the saying is true: 'One sows and another reaps.' I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors." And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I ever did." So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days. And many more believed because of His own word. Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world."

Acts 11:19-26, 29-30 (Epistle)

Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only. But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned to the Lord. Then news of these things came to the ears of the church in Jerusalem, and they sent out Barnabas to go as far as Antioch. When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord. For he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord. Then Barnabas departed for Tarsus to seek Saul. And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch. Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. This they also did, and sent it to the elders by the hands of Barnabas and Saul.



What Is Mother's Day?

Celebrations of mothers and motherhood can be traced back to the ancient Greeks and Romans, who held festivals in honor of the mother goddesses Rhea and Cybele, but the clearest modern precedent for Mother's Day is the early Christian festival known as "Mothering Sunday."

Once a major tradition in the United Kingdom and parts of Europe, this celebration fell on the fourth Sunday in Lent and was originally seen as a time when the faithful would return to their "mother church"—the main church in the vicinity of their home—for a special service.

Over time the Mothering Sunday tradition shifted into a more secular holiday, and children would present their mothers with flowers and other tokens of appreciation. This custom eventually faded in popularity before merging with the American Mother's Day in the 1930s and 1940s.

Mother's Day Origins in the United States

The origins of Mother's Day as celebrated in the United States date back to the 19th century. In the years before the Civil War, Ann Reeves Jarvis of West Virginia helped start "Mothers' Day Work Clubs" to teach local women how to properly care for their children.

These clubs later became a unifying force in a region of the country still divided over the Civil War. In 1868 Jarvis organized "Mothers' Friendship Day," at which mothers gathered with former Union and Confederate soldiers to promote reconciliation.

Another precursor to Mother's Day came from the abolitionist and suffragette Julia Ward Howe. In 1870 Howe wrote the "Mother's Day Proclamation," a call to action that asked mothers to unite in promoting world peace. In 1873 Howe campaigned for a "Mother's Peace Day" to be celebrated every June 2.

Other early Mother's Day pioneers include Juliet Calhoun Blakely, a temperance activist who inspired a local Mother's Day in Albion, Michigan, in the 1870s. The duo of Mary Towles Sasseen and Frank Hering, meanwhile, both worked to organize a Mothers' Day in the late 19th and early 20th centuries. Some have even called Hering "the father of Mothers' Day."

Anna Jarvis Turns Mother's Day Into a National Holiday

The official Mother's Day holiday arose in the 1900s as a result of the efforts of Anna Jarvis, daughter of Ann Reeves Jarvis. Following her mother's 1905 death, Anna Jarvis conceived of Mother's Day as a way of honoring the sacrifices mothers made for their children.

After gaining financial backing from a Philadelphia department store owner named John Wanamaker, in May 1908 she organized the first official Mother's Day celebration at a Methodist church in Grafton, West Virginia. That same day also saw thousands of people attend a Mother's Day event at one of Wanamaker's retail stores in Philadelphia.

Following the success of her first Mother's Day, Jarvis—who remained unmarried and childless her whole life—resolved to see her holiday added to the national calendar. Arguing that American holidays were biased toward male achievements, she started a massive letter writing campaign to newspapers and prominent politicians urging the adoption of a special day honoring motherhood.

By 1912 many states, towns and churches had adopted Mother's Day as an annual holiday, and Jarvis had established the Mother's Day International Association to help promote her cause. Her persistence paid off in 1914 when President Woodrow Wilson signed a measure officially establishing the second Sunday in May as Mother's Day.

Mother's Day Traditions and Celebrations Around the World

While versions of Mother's Day are celebrated worldwide, traditions vary depending on the country. In Thailand, for example, Mother's Day is always celebrated in August on the birthday of the current queen, Sirikit.

Another alternate observance of Mother's Day can be found in Ethiopia, where families gather each fall to sing songs and eat a large feast as part of Antrosht, a multiday celebration honoring motherhood.