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

Wednesday, May 20
6:00 PM: Vespers w/ Litia

Thursday, May 21
9:00 AM: Divine Liturgy for Ascension

Saturday, May 23
5:15-5:45 PM: Confessions by app't
6:00 PM: Vespers

Sunday, May 24
9:15-9:45 AM: Confessions by app't
9:35 AM: Hours
10:00 AM: Divine Liturgy / Social

CHRISTOS ANESTI!
ALITHOS ANESTI!

CHRISTOS VOSKRESE!
VOISTINU VOSKRESE!

MAY SOCIAL SCHEDULE

May 17– Sisterhood
May 24– Council
May 31-Rusnak Social

Acts 16:16-34 (Epistle)

Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. This girl followed Paul and us, and cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation." And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out that very hour. But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the marketplace to the authorities. And they brought them to the magistrates, and said, "These men, being Jews, exceedingly trouble our city; and they teach customs which are not lawful for us, being Romans, to receive or observe." Then the multitude rose up together against them; and the magistrates tore off their clothes and commanded them to be beaten with rods. And when they had laid many stripes on them, they threw them into prison, commanding the jailer to keep them securely. Having received such a charge, he put them into the inner prison and fastened their feet in the stocks. But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed. And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. But Paul called with a loud voice, saying, "Do yourself no harm, for we are all here." Then he called for a light, ran in, and fell down trembling before Paul and Silas. And he brought them out and said, "Sirs, what must I do to be saved?" So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household." Then they spoke the word of the Lord to him and to all who were in his house. And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household.

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

OCF Leadership Visits His Beatitude Metropolitan Tikhon at the Chancery

On Monday, May 4, 2026, His Beatitude Metropolitan Tikhon received Deacon Marek Simon, Executive Director of the Orthodox Christian Fellowship (OCF), and Mr. Andrew Boyd, Chairman of the OCF Board of Directors, at the temporary Chancery of the Orthodox Church in America in Springfield, VA. Also present for the meeting was Archpriest Alessandro Margheritino, Chancellor of the Orthodox Church in America.

During their visit, Deacon Marek and Mr. Boyd provided an update on the ongoing work of OCF, highlighting the continued growth of this vital pan-Orthodox campus ministry throughout the United States. They spoke of the development of new chapters and campus centers, as well as the strengthening of existing ministries that serve Orthodox college students across the country.

Particular attention was given to OCF's Campus Missionary Initiative, which seeks to establish a consistent Orthodox presence on college campuses through trained missionaries who support student leaders, foster community life, and facilitate connections between students and local parishes. This initiative continues to play an essential role in expanding the reach of Orthodox ministry to young adults and in nurturing their spiritual formation during their college years.

The conversation also included discussion of the upcoming Real Break 2026 pilgrimage to the country of Georgia, which will take place later this month under the leadership of His Grace Bishop Gerasim of Fort Worth. This program, which combines service, pilgrimage, and spiritual reflection, remains one of OCF's most impactful offerings for Orthodox college students.

On behalf of the Orthodox Church in America, His Beatitude expressed his continued prayers, support, and gratitude for the work of OCF. He noted the importance of this growing ministry not only in supporting Orthodox students during their college years, but also as a powerful witness of the Orthodox faith on campuses, where many young people encounter the Church for the first time.

The Orthodox Christian Fellowship serves as the official campus ministry of the Assembly of Canonical Orthodox Bishops of the United States of America, working to support Orthodox students and connect them more deeply to the life of the Church. Through its programs and outreach, OCF continues to play a critical role in fostering the next generation of faithful Orthodox Christians.

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		

Registration Now Open for First OCA-Wide Clergy Wives Retreat

Registration is now open for the 2026 OCA-Wide Clergy Wives Retreat, hosted by the Office of Pastoral Life of the Orthodox Church in America.

The retreat will take place July 27–30, 2026, at the Antiochian Village Conference and Retreat Center in Bolivar, Pennsylvania. The theme for this year's gathering is "Come Away and Rest."

"This retreat marks the first OCA-wide gathering of its kind for clergy wives across the whole Church," said Matushka Carrie Foley, program director of the Clergy Wives Ministry of the Office of Pastoral Life. "It will bring clergy wives and widows together for prayer, encouragement and connection. Set within the peaceful grounds of the Antiochian Village, the retreat will offer time to step away from the ordinary demands of parish life, build relationships, share wisdom and be strengthened for the life of ministry before them."

The Office of Pastoral Life's Clergy Wives Ministry, continues to develop intentional opportunities for clergy wives to gather, learn from one another, and support the health of clergy households and parish communities.

The retreat will include worship, presentations, small-group conversations, and time for rest and fellowship.

Parishes are encouraged to support the participation of their clergy's wives by assisting with registration and reasonable travel expenses whenever possible. Healthy clergy households help strengthen parish life, and the participation of clergy wives in this retreat is a meaningful investment in the broader health of the Church.

Matushka Carrie emphasized that parish support is not only practical, but also a meaningful expression of love and gratitude. "Clergy wives pour out their lives for the church. They support their husbands' ministries in a myriad of ways both seen and unseen. They do not seek acknowledgement, let alone awards, for what they do. We're already seeing a deep desire to attend, and we want to make sure no one is turned away for financial reasons. When parishes and individuals help underwrite this retreat—whether by sponsoring a participant or contributing to scholarships—they become part of that care. It's a beautiful, tangible way to honor their 'little mothers' who give so much. I've been deeply encouraged by the generosity we've already seen, and I'm hopeful others will join in making this possible for even more women."

Individuals who wish to support this first OCA-wide Clergy Wives Retreat are invited to make a contribution toward the cost of the gathering. To garner support from the broader church, a Sponsorship Menu has been established. Gifts will help make the retreat more accessible and strengthen the Office of Pastoral Life's growing work with clergy wives across the Church.

For more information, contact:
Office of Pastoral Life
Orthodox Church in America
clergywives@opl.oca.org

Who This Retreat Is For

Wives of priests and deacons in the Orthodox Church in America / Clergy widows / Women new to clergy life / Retired clergy wives / You can register on the Diocesan website. Or by email above.

TAGALOG

SI KRISTO AY NABUHAY!

SIYA TALAGA AY NABUHAY!

Holy Synod Issues Updated Social Media Guidelines

At its Spring 2026 Session, the Holy Synod of Bishops of the Orthodox Church in America adopted updated "Social Media Guidelines for Clergy and Lay Leaders" for use throughout the life of the Church.

The revised guidelines apply to clergy, employees, and lay leaders serving in the dioceses, parishes, monasteries, seminaries, and institutions of the Orthodox Church in America. They are also commended to all who participate in the pastoral life and public witness of the Church, including clergy wives, monastics, parish council members, youth leaders, teachers, and others who represent the Church within their communities.

Recognizing the increasingly central role of digital communication in contemporary life, the guidelines seek to encourage responsible, charitable, and Christ-centered engagement on social media and other online platforms. The document emphasizes that Christian witness extends not only to what is said in person, but also to what is written, shared, and discussed online.

The guidelines are intended not primarily as restrictions, but as a pastoral and spiritual resource rooted in the Church's longstanding understanding of speech, conduct, and Christian witness. Drawing upon the wisdom of the fathers, the document recalls the words of Abba Poemen: "I have often repented of having spoken, but never of having kept silence."

In an age in which digital communication often rewards immediacy, reaction, and division, the Church is called to bear witness in a different manner: speaking the truth in love, exercising patience and restraint, and manifesting the peace of Christ even in online discourse.

The Holy Synod commends these guidelines to the faithful of the Orthodox Church in America with the hope that they will serve as a helpful tool for fostering thoughtful and respectful communication and a more faithful Christian witness in the digital sphere

NOTE: THERE WILL BE A COPY OF THE UPDATED MEDIA GUIDELINES ON THE CANDLE DESK. IF YOU WANT A COPY FOR YOURSELF EITHER GO TO DIOCESAN WEBSITE OR SEE FATHER ANDREW.

ATTENDANCE: A Comparison - *APRIL*	2025	2026
1st– Paralytic		
Vespers	8	11
Liturgy / Communion	51 / 37	35 / 28
2nd Week– Mother's D.		
Vespers	8	13
Liturgy / Communion	64 / 44	61 / 34
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	

Sunday of the Blind Man Commemorated on May 17

At the end of Chapter 8 in Gospel of Saint John, the Savior was disputing with the Pharisees in the Temple during the Feast of Tabernacles. He told them, "Your father Abraham was glad that he should see my day; and he saw it and rejoiced" (John 8:56). The Jews said that Jesus was not even fifty years old, so how could He claim to have seen Abraham? The Lord replied, "Before Abraham was, I am." I am, of course, is the name that God revealed to Moses in the Burning Bush. When the Jews picked up stones to throw at Him, He hid Himself and went out of the Temple.

We read in SaInt John's Gospel (9:1-38): "As He passed by, he saw a man who was blind from birth." It might appear that Jesus was on His way to something or someone else, but in his Commentary on the Gospel of Saint John, the ever-memorable Archbishop Dmitri of Dallas, quotes from Homily LVI of Saint John Chrysostom: "that on going out of the Temple, He proceeded intentionally to the work, is clear from this: it was He who saw the blind man, and not the blind man who came to Him...."

Christ's disciples asked Him who had sinned, the blind man or his parents that he had been born blind. Jesus answered, "Neither this man nor his parents sinned, but that the works of God might be manifested in him" (John 9:3). It was thought that a person who had some affliction must have sinned (or his parents did) to deserve such punishment. In the Book of Exodus (20:5), God said that he would visit "the iniquity of the fathers upon the children unto the third and fourth generation." This, however, applied to the sin of idolatry, if the children emulated their parents' behavior.

The blind man was not born blind just so the miracle could be performed, but seeing the man in such a condition, the Lord decided to use him in a way that would ***Con't Next Pg***

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Sunday of Blind Man Con't from Previous pg

manifest God's glory. He Who is the Light of the world healed the blind man and enlightened him. Giving sight to the blind was one of the signs which would identify the Messiah (Matthew 11:4-6).

The Lord made clay when He spat on the ground, and placed it in the man's empty eye sockets and sent him to the pool of Siloam to wash. Most versions of the Gospels translate the word επεθηκεν as "anointed," but it can also mean "to spread on," or "to smear." Siloam means "sent," and in Saint John's Gospel Christ says about forty times that He Himself had been sent by the Father."

This manner of healing reminds us of the way God created man by fashioning him from the dust of the earth. In the Old Testament God created man from the dust of the earth, now Christ, the same God, fashions eyes from the clay and places them in the blind man's empty sockets. Here are some quotes from the Pentecostarion:

At the Oikos of Matins: "He receives physical eyes as well as those of the soul."

In the Verses of the Synaxarion: O Bestower of light. Who are Light coming forth from Light; You gave eyes to the man who was blind from birth, O Word."

In the second exapostilarion: "Along the way, the Savior found a man who lacked both sight and eyes."

At Monday Vespers (stikheron of the Feast) we sing, "With his whole soul, and mind, and his tongue, the man who in times not long passed had been blind, confessed Him Who had fashioned eyes for him out of spittle and clay..."

Saint Theophylaktos says in his Commentary that "Jesus our Lord fashioned all the members of the blind man's body except for the eyes, which He omitted. By healing them now, he completes the divine act of creating and demonstrates that He is the Creator."

Jesus tests the faith of the blind man by sending him to the Pool of Siloam (which means "sent"). He respects the man's freedom, but asks for his voluntary and free participation in the miracle. The blind man, with faith, obeys God's command. He goes and washes in the pool, and he returns seeing.

The former blind man's life was not made easier, however. He becomes the object of the Scribes' and Pharisees' evil and hatred, those who believed in God and in the observance of His Law. They themselves were blind, yet they were suspicious of the formerly blind man, imagining that he only pretended to be blind and now was able to see. "They willingly were made blind by the dark letter of the Law, in which Christ, the resplendent Sun shines."1

They questioned the man who was blind, ***Con't next Pg***

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.

Blind Man Con't from previous Pg

but when they see the miracle before their eyes, instead of believing, they shut the eyes of their souls. Then the man's parents were questioned. They were afraid to confirm the miracle that happened to their son who was born blind, because they did not want to be expelled from the synagogue. They tried to avoid trouble by concealing the truth. Therefore, they said, "He is of age, ask him!"

We who receive benefits from God every day are ashamed or afraid to confess God because of our lack of trust. We put our own interests above God, knowing that He will understand us! He will understand us, but He will also see our faith and what priorities we have in our lives. Christ will see what "gods" we have put in His place, but He will not cease to remind us that He is the light of the world.

The blind man was healed, not only in the eyes of his body but eventually in his soul as well. He recognizes Jesus as God, and does not hesitate to confess it before the religious rulers with courage that many of us would envy. Faith alone is not enough, we also need to confess our faith in order to become genuine children of God. When we confess Christ before men, He will confess us before His Father, as the Lord has promised us: "Everyone who shall confess me before men, I also shall confess him before my Father who is in Heaven; and whoever denies me before men I also will deny him before my Father who is in Heaven" (Matthew 10:32).

In addition to the Sunday of the Blind Man, today the Church also commemorates the Icon of the Mother of God "Of the Passion" (see August 13) in remembrance of the miracles which occurred on this day.

In the Moscow church of the Unburnt Bush in the Khamovniki district, there is an Icon which was once in the Palace. The ancient writing is beautiful. The size of the Icon measures 1 arshin 12 vershkov long, and 1 arshin 7 vershkov wide. This Icon is commemorated twice: on September 4, the Feast Day of the Prophet Moses, and also on the Sixth Sunday After Pascha (the Sunday of the Blind Man), because according to Tradition, the Icon was transferred from the Kremlin to the newly-consecrated Khamovniki church on this day.

At Khamovniki is the Novodevichii Convent (founded in 1524) and the Zachatievsky convent (founded in 1584), the rebuilt cathedral of Christ the Savior, the church of Saint Nicholas the Wonderworker at Khamovniki and others. More than ten Orthodox churches in Khamovniki were destroyed during the Soviet era. Memorial chapels and memorial signs have now been placed on the site of some of the destroyed temples. Khamovniki is also the working residence of the Patriarch of Moscow and All Russia, and the Publishing Council of the Russian Orthodox Church.

1 Sunday of the Blind man, at Vespers, fourth stikheron on "Lord, I Call."

MAY READER SCHEDULE

May 17– Reader Matthew Vansuch
May 24– Reader Nick Vansuch
May 31– Robert Willison

SPECIAL COLLECTION MAY:

St. Tikhon's Seminary

Second Anniversary of Repose of Bishop Matthias (Moriak)

Monday, May 4, marks the second year anniversary of the repose of His Grace Bishop Matthias (Moriak), retired Bishop of the Diocese of Chicago and the Midwest. Bishop Matthias reposed on Holy Saturday after a prolonged illness. Bishop Matthias served as diocesan bishop of the Diocese of the Midwest from 2011 to 2013.

A memorial service will be served at the Diocesan Cathedral, Holy Trinity Cathedral, Chicago, IL.

Bishop Matthias was born David Lawrence Moriak on April 4, 1949, in Cleveland, OH, the son of Lawrence and the late Gladys Mae Moriak. He was baptized at Cleveland's Saint Theodosius Cathedral, where he and his family were members there. His grandfather, John Moriak, immigrated to Cleveland in 1913 from the village of Horowa in Galicia, Austria. His father was raised as an Orthodox Christian, while his mother converted to Orthodox Christianity prior to marriage.

At the age of 12, he moved with his parents to Parma, OH, and began attending a newly formed mission of the American Carpatho-Russian Orthodox Diocese, where he began reading the Hours and the Epistle. He graduated from Parma High School in June 1967. While contemplating a calling to the Holy Priesthood, he had planned to join the Marine Corps after high school graduation, until he met His Grace, the late Bishop John [Martin] of the Carpatho-Russian Dicoese, who inspired him to begin studies at Christ the Saviour Seminary, Johnstown, PA in the fall of 1967. During the first few weeks of seminary studies, he realized a strong calling to the Holy Priesthood.

He graduated from Christ the Saviour Seminary in June 1972. He and his wife, Pani Jeannette, were married the same month. He was ordained to the Holy Priesthood on June 18, 1972.

Bishop Matthias' pastoral experience has been extensive. He planted a mission parish dedicated to Saint Paul the Apostle in Freehold, NY in 1975. In 1982, he was to the pastorate of Saint Michael the Archangel Orthodox Church, Saint Clair, PA, a well-established parish that traces its establishment to 1897. The challenges of an older, established parish stood in sharp contrast to those of a mission parish.

In 2004, he was assigned to Christ the Savior Cathedral, Johnstown, PA, where he served as Associate Pastor and the Prefect of Christ the Savior Seminary. Two years later, he was assigned to Saint Gregory of Nyssa Church in Seaford, NY, which grew spiritually and numerically during his pastorate.

In May 1996, Pani Jeannette was diagnosed with acute leukemia. She fell asleep in the Lord 11 months later on March 26, 1997. Prior to his wife's illness, Father Matthias had begun studies at Saint Tikhon's Seminary, South Canaan, PA, which he discontinued during his wife's illness. One year following the repose of his wife, Father resumed his studies and was awarded a Master of Divinity degree.

Bishop Matthias had always admired the monastic life. Following the death of his wife, he visited several monasteries for healing and spiritual strength. He made many visits to Holy Transfiguration Monastery, Ellwood City, PA, and Holy Myrrhbearers Monastery, Otego, NY, where he also served the Great Feast of the Nativity of Our Lord for two years. He also visited the Monastery of Saint Anthony in Arizona, where he stayed for two weeks. Prior to his monastic tonsure, he visited the Iveron Monastery on Mount Athos for the entire month of May 2003. Much of his time on Mount Athos was spent following the daily cycle of services and obediences. Many hours were spent speaking to his newly found Anthonite spiritual father, Priestmonk Jeremiah. Following his time on Mount Athos, he was tonsured a riasophor monk on October 14, 2003.

During the last ten years, he has visited Holy Trinity Monastery and Hogar Rafael Ayau Orphanage in Guatemala, both on his own and as the leader of several mission teams. For the last two years, he has served as spiritual father to the nuns at the monastery and the children at the orphanage. With the blessing of His Eminence, Metropolitan Nicholas of the Carpatho-Russian Orthodox Diocese, he traveled to the orphanage every three months for a ten-day period to hear confessions, baptize children, and chrismate converts to Orthodox Christianity. Father has baptized at least 60 children and adults in Guatemala. He also has traveled to Turkey, Israel and the Holy Land, Greece, and Alaska.

In addition to the aforementioned parishes, he served the Nativity of the Blessed Virgin Mary Church, Jenners, PA [1972-1975] and Saint Nicholas Church, Gary, IN [1978-1982]. He also has served as Regional Director of the Education Commission of the Carpatho-Russian Orthodox Diocese [1972-2004], President of the Northwest Indiana Orthodox Clergy Association [1981-1982], Chaplain of Manor Care Nursing Center, Pottsville, PA [1984- 1994], Prefect of Christ the Saviour Seminary, Johnstown, PA [2004-2006], and a member of the faculty of Christ the Saviour Seminary, where he taught liturgics [2004-2006]. He has been a guest preacher at five Sunday of Orthodoxy celebrations and has conducted numerous retreats during his nearly four decades of ordained ministry.

After canonical release from the Carpatho-Russian Orthodox Diocese, he was received into the Orthodox Church in America on September 1, 2010.

At the opening session of the fall gathering of the Holy Synod of Bishops of the Orthodox Church in America on Tuesday, November 16, 2010, he was canonically elected to the vacant Episcopal See of Chicago and the Midwest. He was granted retirement by the Holy Synod of Bishops on April 15, 2013.

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

John 9:1-38 (Gospel)

Now as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him. I must work the works of Him who sent Me while it is day; the night is coming when no one can work. As long as I am in the world, I am the light of the world." When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. And He said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went and washed, and came back seeing. Therefore the neighbors and those who previously had seen that he was blind said, "Is not this he who sat and begged?" Some said, "This is he." Others said, "He is like him." He said, "I am he." Therefore they said to him, "How were your eyes opened?" He answered and said, "A Man called Jesus made clay and anointed my eyes and said to me, 'Go to the pool of Siloam and wash.' So I went and washed, and I received sight." Then they said to him, "Where is He?" He said, "I do not know." They brought him who formerly was blind to the Pharisees. Now it was a Sabbath when Jesus made the clay and opened his eyes. Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see." Therefore some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" And there was a division among them. They said to the blind man again, "What do you say about Him because He opened your eyes?" He said, "He is a prophet." But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight. And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?" His parents answered them and said, "We know that this is our son, and that he was born blind; but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself." His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was Christ, he would be put out of the synagogue. Therefore his parents said, "He is of age; ask him." So they again called the man who was blind, and said to him, "Give God the glory! We know that this Man is a sinner." He answered and said, "Whether He is a sinner or not I do not know. One thing I know: that though I was blind, now I see." Then they said to him again, "What did He do to you? How did He open your eyes?" He answered them, "I told you already, and you did not listen. Why do you want to hear it again? Do you also want to become His disciples?" Then they reviled him and said, "You are His disciple, but we are Moses' disciples. We know that God spoke to Moses; as for this fellow, we do not know where He is from. "The man answered and said to them, "Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes! Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. If this Man were not from God, He could do nothing." They answered and said to him, "You were completely born in sins, and are you teaching us?" And they cast him out. Jesus heard that they had cast him out; and when He had found him, He said to him, "Do you believe in the Son of God?" He answered and said, "Who is He, Lord, that I may believe in Him?" And Jesus said to him, "You have both seen Him and it is He who is talking with you. Then he said, "Lord, I believe!" And he worshiped Him.