



est. 1891

# From The Ambvon

## ST MICHAEL ORTHODOX CHURCH

### 512 WINTER ST., OLD FORGE, PA

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6th SUNDAY OF PASCHA — Tone 5. Blind Man. Holy  
Equals-to-the-Apostles Emperor Constantine and his mother, Helen (Elena)  
(327).

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### Birthdays & Anniversaries for May

**Birthdays:** Daniel Jones (5/31)

**Nameday:** Helen Wytovich (5/21); Emily Krenitsky (5/30);

**Anniversary:** Fr Michael (AP 5/26)

**Baptism:** Fr Michael & Emilia Shepherd (5/8);

**Travelers:**

**Prophora Schedule:** 21May:

28May:

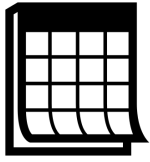
**Counting:** 21May: Tammy W.

28May:

**Visitors:** PLEASE JOIN US FOR COFFEE HOUR DOWNSTAIRS For an Agape Meal. Thank you to everyone who donated. Please donate what you would spend for a cup of coffee at the agape me to replenish our supplies.

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DEAR GUESTS AND FRIENDS: *A most sincere and heartfelt welcome to you from our community. According to the ancient traditions of the Orthodox Church, the Sacrament of Holy Communion is to be administered only to Orthodox Christians who have prepared to receive themselves by fasting and a recent (monthly) confession..If you have questions please ask Fr Michael!*



## Service Schedule

### WEEK of 22May-28May

WED, May 24th: @ 5:00 PM Great Vespers w/Litya  
THURS, May 25th: Ascension - Divine Liturgy @ 9:30 AM  
Every year on a Thursday, 40 days after Pascha

SAT, May 27th: @ 5:00 PM Great Vespers  
SUN, May 28th: Hours @ 9:20 Hours, 7th SUNDAY OF PASCHA — Tone 6. Holy Fathers of the First Ecumenical Council. Afterfeast of Ascension. - Divine Liturgy @ 9:30 AM

### UP COMING

SAT, June 3rd: @ 5:00 PM Great Vespers  
SUN, June 4th: Hours @ 9:20 Hours, 8th SUNDAY OF PASCHA — Tone 7. Holy Pentecost: Feast of the Holy Trinity. - Divine Liturgy @ 9:30 AM



## Announcements

### Upcoming Parish & Diocesan Events

**Silent Prayers and Confession:** Every Wednesday 11:00AM - 1:30PM

**Church Work Day:** Every Friday is Church Maintenance day. Come help! Summer's coming and the grass is growing faster! Please come and help maintain the Church and its grounds.

**Proshora Baking** - 1June 10AM

**Catechumen Class:** 21May After Liturgy Nicene Creed

### How Much is my tithe

Weekly	2%	4%	5%	10%
\$200	\$4	\$8	\$10	\$20
\$500	\$10	\$20	\$25	\$50
\$750	\$15	\$30	\$37	\$75
\$1000	\$20	\$40	\$50	\$100
\$1500	\$30	\$60	\$75	\$150

**WEEKLY GIVING UPDATE:** We thank you for your continued giving in gratitude for all that our loving God does for each of us, for His Holy Church, and all the blessings we receive through her.

#### May Deposits

8th: \$5464 15th: \$4454 19th: 1570.62

**May Expenditures:** \$5,491.26

**Bank Balance:** \$31,473.37

**Weekly Cost to Keep the Church Open:** \$3,225.62

**Monthly Cost to Keep the Church Open:** \$12,902.49

## ***Parish Prayer List***

### **Please remember in your prayers LIVING**

Ill-afflicted Archpriests John Nightingale & Fr Theodore Orzolek

**All those caring for the sick and suffering at this time throughout the world, especially our families and friends:** Mike Jadick, Bernie Elko, Margaret Pregmon, Marie Buranich, Helen Wytovich, Tammy Wytovich, Rosemary Kuzmich, Sandra Pritchky, Marie Pasternak, Sandy Batton, Paula Stavisky, Al Pritchky, Eli Stavisky, Evelyn Bunevitch, Nadia Macheska, John Pritchky, Paulette Ezbiansky, Andrew Lutzick, Daniel Jones, Charissa & Daniel Voroziichak, Matushka Paula Soucek; Al Horek; Abigail; David Lezinsky

**Servants of God** Fr Nathan, Mat. Katherine, Micaiah, Evangeline, Gideon, Zacharias, Ignatius, Basil (Clausson), Mat. Emilia, Blaise, Maximus, Rodion, Savina (Shepherd), Barbara Sevensky, Bev Elko, Sandra Condon, Ann Tyrpak, Sandy & Danny Pregmann, Walter Pritchky, Michael & Euphemia (Mia) (Keklak); Amaya Jackson; Robert Kane; Maria & Vitaliy Rakovsky; Ekaterina & Anna; Kelly Cigna; George, Natasha, & Rosa Coyoy; Peter Kesklosky, Paul & Ann Newmeyer;

**Catechumens:** Jason, Emily, Judah, Nadia, & Silas

**NEWLY DEPARTED:** Alexander Pritchky 5/18

**DEPARTED:** Evelyn Flynn 5/5; Volodymyr Danylets 5/9; Marie Raskausakas 5/12; Paul Bezuhly 5/15; Harry Krevko 5/16; Walter Pregmon 5/19; Dennis Pregmon 5/25

Cognitive therapists, furthermore, use rationalism, empiricism, atomism, and pragmatism with all the intellectual rigor of their modern philosophical manifestations. When the church fathers employ these tools, they do so as acting under the inspiration of the Holy Spirit who subtly moves pure hearts who love Christ. This transforms these earth-born tools into interventions of heavenly wisdom that do far more than overcome a particular problem with thoughts, emotions, or behaviors. The fathers' words re-align the soul to God even as a musician adjusts the strings of a harp in order to produce a soothing melody.

### **Bishop Alexis (Trader)**

Ancient Christian Wisdom and Aaron Beck's Cognitive Therapy: A Meeting of Minds p.260

**ST. TIKHON'S MONASTERY  
119th MEMORIAL DAY PILGRIMAGE SCHEDULE**

**FRIDAY, MAY 26, 2023**

4:30 PM Official Opening of the 119th Pilgrimage with greeting of the Hawaiian Icon of the Mother of God followed by Vespers and Matins in the Monastery Church

*All pilgrims are invited to dinner in the monastery dining hall.*

7:00 PM Archimandrite Peter from St. John the Baptist Monastery in Essex will be the Commencement Speaker at the Seminary Convocation Center

**SATURDAY, MAY 27, 2023**

9:00 AM Hierarchical Divine Liturgy

*A meal for all pilgrims in the monastery dining hall to follow.*

1:00 PM 81st Commencement of St. Tikhon's Orthodox Theological Seminary

4:00 PM Resurrection Vigil in the Monastery Church

*Dinner for all pilgrims in the monastery dining hall to follow.*

**SUNDAY, MAY 28, 2023**

9:00 AM Hierarchical Divine Liturgy

*A meal for all pilgrims in the monastery dining hall to follow.*

12:00 PM Public talk by Archimandrite Elder Zacharias in Monastery Dining hall with book signing (all are welcome)

4:30 PM Vespers and Matins in the Monastery Church

7:00 PM Saint Tikhon's Choral Concert at St. John's Catholic Church in Honesdale

**MONDAY, MAY 29, 2023 – MEMORIAL DAY**

7:30 AM Hours & early Divine Liturgy – Monastery Church

10:00 AM Hierarchical Divine Liturgy – All Saints Church

2:30 PM Healing service with Iveron Icon of the Mother of God – All Saints Church

4:30 PM Vespers and Matins and closing of Pilgrimage – Monastery Church \*\*Food vendors will be onsite all day Monday in Bookstore parking lot.

## Sunday of the Blind Man

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 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, 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).

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



## Words of Wisdom

## Today Readings

**Epistle:** Acts 16:16-34

**Gospel:** John 9:1-38

### *From the Saints & Teachers*

**Acts 16:24 (ACCS Ac): Paul's Power Shown in Weakness. St John Chrysostom:** Do you see how his power was perfected in weakness? If Paul had been freed and had shaken that building, the event would not have been so wonderful. "Therefore," he says, "remain in chains! Let the walls be shaken from every side, and let the prisoners be freed!—so that my power may appear all the greater, when through you, the one confined and in fetters, all who are in chains are freed." This is what amazed the jailer, that Paul, held in such constraints, was able, through prayer alone, to shake the foundations, open the doors of the prison and free all who were in chains. **Homilies Concerning the Statues 1.16.**

**John 9:1 (ACCS Jn 1-10): 9:1 A Man Blind from Birth The Significance of Blindness from Birth. St Ambrose:** You have heard that story in the Gospel where we are told that the Lord Jesus, as he was passing by, caught sight of a man who had been blind from birth. Since the Lord did not overlook him, neither ought we to overlook this story of a man whom the Lord considered worthy of his attention. In particular we should notice the fact that he had been blind from birth. This is an important point.

There is, indeed, a kind of blindness, usually brought on by serious illness, which obscures one's vision but that can be cured, given time; and there is another sort of blindness, caused by cataract, that can be remedied by a surgeon: he can remove the cause, and so the blindness is dispelled. Draw your own conclusion: this man, who was actually born blind, was not cured by surgical skill but by the power of God. **Letter 67.1-2.**