

# “THE WEEKLY FORERUNNER” *Our Parish Bulletin*

*O Holy John, Prophet, Forerunner, and Baptizer of the Lord, pray to God for us!*

## ST. JOHN THE BAPTIST ORTHODOX CHURCH

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### A WARM WELCOME TO OUR GUESTS!

**Christ is risen!** (*responded with: **Indeed He is risen!***)

Christos voskrese! (*Voistinu voskrese!*)

We are happy that you have joined us today! It is our pleasure to have you in our presence this morning. We wish God's Blessings to all who are with us today and pray that you come again soon! Please see Fr. Dave if you have any questions in regards to our worship or Orthodoxy.

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### UPCOMING SERVICES

**SUNDAY, MAY 10, 2026, MOTHER'S DAY** VOL. XI

5<sup>th</sup> Sunday of Pascha: The Samaritan Woman  
Monthly Memorial (Panachida) for departed +Mothers,  
+Godmothers, +Grandmothers, +Floyd Wensel (5/1),  
+Stephen Pitto (5/2), +Eleanor Sanger (5/2), God loving  
Bishop +Matthias Morriak (5/4), +William George, the Priest  
(5/5), +Raphael Sotak, the Priest (5/5), +Mary Creedon Donley  
(5/16), God loving Bishop +Methodios Kanchuha (5/16), God  
loving Bishop +Peter Shymansky (5/17), +Jeffrey Mustovic  
(5/22), +Elaine Talley (2023), +William Talley (2019)

**WEDNESDAY, MAY 13**

9:30 – 11:30 am church open for private prayer

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**SUNDAY, MAY 17**

6<sup>th</sup> Sunday of Pascha: Sunday of the Man Born Blind  
9:20 am Paschal Canon; 9:30 am Divine Liturgy Worship  
Epistle: Acts 16:16-34; Gospel: John 9:1-38  
Liturgical Color: **White**  
Youth Sunday  
Church School  
Putting the tomb away during Coffee Social

**WEDNESDAY, MAY 20 - APODOSIS (LEAVE-TAKING) OF PASCHA**

6:30 pm Feast Day Vespers

**THURSDAY, MAY 21 - FEAST OF THE ASCENSION OF OUR LORD**

9:30 am Divine Liturgy

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### BULLETIN BOARD ANNOUNCEMENTS

\* **Paschal Notes** – \* The prayer to the Holy Spirit, “O Heavenly King”, is **not said** at home or in church during this season until the Feast of the Decent of the Holy Spirit: Pentecost. Instead, we say or sing the Paschal Tropar, “Christ is risen from the dead, trampling down...” (*three times*) until the Feast of Ascension. \* For 40 days from Pascha (Easter) until Ascension, we greet each other by saying, “Christ is risen!” and respond with “Indeed, He is risen!”. (*Some translations use “Truly, He is risen!”*.) \* During the 50 days from Pascha to Pentecost, we **do not kneel in prayer or make prostrations** in church or at home in keeping with the joyful and festal character of the season. We begin to kneel (and prostrations) again with the Kneeling Prayers of Pentecost that Sunday evening.

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### PASCHAL GREETING:

(*use instead of ‘hello’, before ‘good morning’, etc.*)

**Christ is risen!**

(*responded with: **Indeed He is risen!***)

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\*\*\* **Happy Mother's Day** to all the mothers, Godmothers, grandmothers, and spiritual mothers out there! Many Years! Most of all, let us praise our great and holy mother, the Theotokos, who through Christ is truly our mother and the Mother of the Church!

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\*\*\* **The Saint Constantine School**, an Orthodox classical academy in Bellevue, will host a “Come and See” event for Middle School and High School students **THIS WEEK** on: **Tuesday 5/12** and **Wednesday 5/13**, both days from 8:00 - 12:30. Register online at: <https://form.jotform.com/261245185710049> The school website is <https://pittsburgh.saintconstantine.org/>

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\* **Calling All Graduates** – Please notify Fr. Dave of your graduation information by today, **May 10**. Graduate Sunday will be on June 7 this year.

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\*\*\* **CABINS ARE STILL AVAILABLE for Family Camp at Camp Nazareth** – This is an awesome way to introduce young children to staying at camp as families will have an entire cabin to themselves! Families are invited to come enjoy all that Camp has to offer at this year's Family Camp from **Friday to Sunday, June 5 - 7** at Camp Nazareth (339 Pew Road, Mercer, PA 16137). The theme this year is “Traveling with Your Family: Lessons from Joshua's “Hike” to the Promised Land”. The schedule will include services, meals together, games and activities, hiking, evening events, Ropes Course activities, keynote speakers and learning together, as well as plenty of free-time. Online Registration is open at [campnazareth.org](http://campnazareth.org). See Fr. Dave or any of the college students for more information. Please also see Fr. Dave if financial assistance is needed.

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\* **Family Day at Camp Nazareth** will be on **Sunday, June 7**. Divine Liturgy will be at 10 am followed by a delicious brunch and all kinds of games and activities for kids and adults alike! Pricing for lunch is: Adults: \$10, Children 5-12: \$6, under 5: free. *A Family Price of \$30 includes 2 parents and all children under age 13.* This is a great way to start out the summer! There is no registration for Family Day. Come one! Come all! Contact Fr. Dave with any questions. *If You Have Never Been To Camp Before – Please Plan To Go For Liturgy And Lunch*

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*Paschal Greeting in Church Slavonic:*

Christos voskrese! (*Voistinu voskrese!*)

*If you are greeted in a language you are unfamiliar with, translate, respond in English, Then **Learn** The Response*

*Paschal Greeting in Japanese:*  
Harisutosu fukkatsu! (ハリストス復活)  
*Jitsu ni fukkatsu! (実に復活)*

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**OUR STEWARDSHIP GIFTS TO GOD**

Stewardship Offerings:	\$ 190
Candle Stewardship:	\$ 35
Envelope Stewardship:	\$ 430
Community Outreach:	\$ 50

**Total Collections: \$ 705**

**Capital Improvement Fund: \$ 101**

Participating Souls at - *Sunday Liturgy*: 37

*Tuesday Feast Day Vespers*: 8

*Wednesday Feast Day Divine Liturgy*: 4

**Weekly Candle Intentions or Memorials** were offered last week by the Nelson Family; Tim Martin; Lawrence Martin; Cindy Pavilonis

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\*\*\* **Caring for Others through Visitation**

**Ministry** – A ministry of caring is an important part of parish life. Join us on **Sunday, June 28 (New Date)** during the coffee social in the MPR (Multi-Purpose Room) for a 20-minute presentation with our guest presenter, Amy

Armanious. She will lead us on ways to reach out in love to those in our church families who are homebound, coping with challenging health conditions, and/or experiencing other life difficulties. No need to sign up - just come and learn how God is opening your heart and mind to *Visitation Ministry*. We will discuss how we can make a difference through such activities as prayer, making phone calls to those who live alone, creating small gifts for the homebound, baking cookies, delivering soup, mailing cards to those who need an encouraging word, home visitation, and much more! This ministry is a way for individuals to live out the great commandment “Love one another.” Come and see where God is leading you in the giving of your time & talent. We need all - young and old - for this new outreach ministry!

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\* **Yum-Raising** - A different candy fundraiser is running online for the church. Click [THIS LINK](#) from the online bulletin to see various options that are out there for purchase *throughout the year!* (contact Tim or Fr. Dave if the link does not work)

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\* **Journey to Orthodoxy** – Congratulations and God’s choicest blessings to Tyler (Isaac) Duda who was received into the Orthodox Faith and our parish family **on Holy Saturday**. May God grant to His newly-illuminated servant, Tyler (Isaac), Many Years of Peace, Health, Happiness and Salvation! Blessings also to his sponsor, Cindy Pavilonis. Many Years! Mnohaja L’ita!

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\*\*\* **Camp Nazareth July 26 – August 1** -

Registration is open at [www.campnazareth.org](http://www.campnazareth.org) to register your child(ren) (aged 8-18) for Camp Nazareth this summer. The Pittsburgh week is **July 26 – August 1**. Don’t delay! *If financial assistance is needed, please let Fr. Dave know.* Let’s get our kids to camp!

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*Paschal Greeting in Hawaiian:*  
Ua ala hou 'o Kristo! (*Ua ala 'I 'o no 'oia!*)

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\* **Blessing of Graves** – In following church tradition, we annually bless graves at the cemeteries after Pascha (and typically before Ascension, but it’s not limited to that window of time). This year, this will be offered by request only. Please contact Fr. Dave to schedule a time to meet at the cemetery where your loved one is buried. May their memory be eternal! Christ is risen!

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\* **Grass Maintenance** – Please contact Fr. Dave if you are interested in being a part of a rotation of folks who will maintain the grass throughout the summer.

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\* **Jack R. Scherer Memorial Fundraiser for Mental Health Awareness & Suicide Prevention** – On **Sunday, September 6**,

the family is hosting a fundraiser at 1:00 at Deer Lakes Park Minnow Pavilion. There will be a Chinese Auction and 50/50 raffle along with Corn Hole tournament (\$5 entry fee), bounce house, face-painting, ice cream truck and entertainment. Food will arrive at 2:00 and include Appetizers and a variety of main course options. *Proceeds benefit The American Foundation for Suicide Prevention & Deer Lakes High School for a scholarship, in Jack’s name, for excellence in Chemistry and Math.* Please help us make this event a success! (Please contact Fr Dave if you wish to donate a Gift basket for the auction.) Check donations can be made payable to: The Jack R. Scherer Memorial Fund. Also, contributions can be made through their GoFundMe account: Support The Jack R, Scherer Memorial Fund.

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**Random Tidbits...** Father Dave is available to meet Monday thru Friday from 8:30am to 2:30pm OR by appointment... **Online Community:** Please email Fr. Dave to receive the weekly bulletin via email... **Parish Phone Tree:** Please call Fr. Dave to be added... **Emergency Sick Calls:** Please notify Fr Dave when you or a family member are going into the hospital or having a procedure. He will pray with you and you will receive the Mystery (Sacrament) of Holy Anointing (Unction) to be fully prepared.

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*Paschal Greeting in Greek:*

Χριστός Ανέστη

Christós anésti! Krees-TOHS Ah-NEH-stee

(Αληθώς Ανέστη

*Alithós anésti!* Ah-lee-THOS Ah-NEH-stee)

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**LIVING THE ORTHODOX FAITH**

**SUNDAY OF THE SAMARITAN WOMAN** marks the fifth Paschal Sunday, when we give special attention to the exchange between Jesus and the Samaritan Woman (St. Photini) in the Gospel according to St. John, chapter 4. Samaria itself was a land filled with people considered to be pariahs by the Hebrews. Back when the Hebrews were taken out of Israel to be slaves in Babylon, people like the Samaritans were moved into their land. This became a large point of contention when the Hebrews returned home. The people of Samaria did come to embrace the first five books of the Scriptures, but lacked the fulness of the Hebrews and so were held suspect and generally avoided. This is why when Christ speaks to the Samaritan woman, he says “you worship what you do not know; we know what we worship, for salvation is of the Jews.” But then he goes on to say “But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth...”

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*Paschal Greeting in Albanian:*  
Krishti U Ngjall! (*Vertet U Ngjall!*)

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**LIVES OF THE SAINTS**

**THE HOLY DISCIPLE AND PRIESTMARTYR SIMEON,  
KINSMAN OF THE LORD,**

*Commemorated on May 10 / April 27*

The Holy Disciple and PriestMartyr Simeon, Kinsman of the Lord, was the son of Cleopas, younger brother of Saint Joseph the Betrothed. In his adolescent years he beheld the miracles of the Lord Jesus Christ, believed in Him and became one of the 70 Disciples. Saint Simeon preached the teachings of Christ, exhorted the truths of holy faith and denounced idol-worship. After the killing of the holy Apostle James, the first bishop of Jerusalem (+ 63, Comm. 23 October) – in his place the Christians chose the holy Disciple Simeon. During the reign of emperor Trajan (98-117) it was reported to the Roman governor Atticus that Saint Simeon was descended from the lineage of King David (the Romans exterminated all the descendants of King David) and was confessing the Christian faith. The pagans seized hold of Saint Simeon, who at that time was already an hundred year old man, and after lengthy torture they crucified him on a cross.

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*Paschal Greeting in Arabic:*  
El Messieh kahm! (*Hakken kahm!*)

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**SUNDAY OF THE SAMARITAN WOMAN**

The Holy Martyr Photina (Svetlana) the Samaritan Woman, her sons Victor (named Photinus) and Joses; and her sisters Anatola, Phota, Photis, Paraskevė, 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 persevere 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 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, Paraskevė 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).

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*Paschal Greeting in Spanish:*  
¡Cristo ha resucitado!  
(*¡En verdad ha resucitado!*)

*Paschal Greeting in Turkish:*  
Hristos diril - di! (*Hakikaten diril - di!*)

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## SUNDAY'S SCRIPTURE READINGS

*Epistle: Acts 11:19-26, 29-30*

### The Church in Antioch

<sup>19</sup> Now those who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews. <sup>20</sup> But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus. <sup>21</sup> And the hand of the Lord was with them, and a great number that believed turned to the Lord. <sup>22</sup> News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. <sup>23</sup> When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; <sup>24</sup> for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. <sup>25</sup> So Barnabas went to Tarsus to look for Saul; <sup>26</sup> and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians.

<sup>29</sup> And the disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea; <sup>30</sup> and they did so, sending it to the elders by the hand of Barnabas and Saul.

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*Gospel: John 4:5-42*

<sup>5</sup> So he came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. <sup>6</sup> Jacob's well was there, and so Jesus, wearied as he was with his journey, sat down beside the well. It was about the sixth hour.

<sup>7</sup> There came a woman of Samaria to draw water. Jesus said to her, "Give me a drink." <sup>8</sup> For his disciples had gone away into the city to buy food. <sup>9</sup> The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. <sup>10</sup> Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." <sup>11</sup> The woman said to him, "Sir, you have nothing to draw with, and the well is deep; where do you get that living water? <sup>12</sup> Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" <sup>13</sup> Jesus said to her, "Every one who drinks of this water will thirst again, <sup>14</sup> but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." <sup>15</sup> The woman said to him, "Sir, give me this water, that I may not thirst, nor come here to draw."

<sup>16</sup> Jesus said to her, "Go, call your husband, and come here."

<sup>17</sup> The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; <sup>18</sup> for you have had five husbands, and he whom you now have is not your husband; this you said truly." <sup>19</sup> The woman said to him, "Sir, I perceive that you are a prophet. <sup>20</sup> Our fathers worshiped on this mountain; and you say that in Jerusalem is the place where men ought to worship." <sup>21</sup> Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. <sup>22</sup> You worship what you do not know; we worship what we know, for salvation is from the Jews. <sup>23</sup> But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father

seeks to worship him. <sup>24</sup> God is spirit, and those who worship him must worship in spirit and truth." <sup>25</sup> The woman said to him, "I know that Messiah is coming (he who is called Christ); when he comes, he will show us all things." <sup>26</sup> Jesus said to her, "I who speak to you am he."

<sup>27</sup> Just then his disciples came. They marveled that he was talking with a woman, but none said, "What do you wish?" or, "Why are you talking with her?" <sup>28</sup> So the woman left her water jar, and went away into the city, and said to the people, <sup>29</sup> "Come, see a man who told me all that I ever did. Can this be the Christ?" <sup>30</sup> They went out of the city and were coming to him.

<sup>31</sup> Meanwhile the disciples besought him, saying, "Rabbi, eat." <sup>32</sup> But he said to them, "I have food to eat of which you do not know." <sup>33</sup> So the disciples said to one another, "Has any one brought him food?" <sup>34</sup> Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work. <sup>35</sup> Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. <sup>36</sup> He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. <sup>37</sup> For here the saying holds true, 'One sows and another reaps.' <sup>38</sup> I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor."

<sup>39</sup> Many Samaritans from that city believed in him because of the woman's testimony, "He told me all that I ever did." <sup>40</sup> So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. <sup>41</sup> And many more believed because of his word. <sup>42</sup> They said to the woman, "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world."

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## PRAYER CORNER

*For the Health of...* Mitchell (father), Cali, Lori, Patti, Melissa, Mary, Maxine, Evelyn, Theresa, Janet, Matthew, Trona, Mioara, Tatiana, Anthony, Valerie, Angelo, Craig, Timothy, Jason, Barbara, Paul, Juliana, and Michael ...*through the prayers of St. Nectarios the Wonderworker; St. Luke, the Surgeon; and St. Panteleimon, the Healer*

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*For the souls of the newly departed...* +Estair Kotsagrelos (5/8), +Eleanor Bullied (4/22), +Octavian Manole (4/18) ...*May the Lord God grant them blessed repose where there is no pain sorrow or mourning. May they be Eternal in God's Memory!*

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CHRIST IS RISEN FROM THE DEAD,  
TRAMPLING DOWN DEATH BY DEATH  
AND UPON THOSE IN THE TOMBS BESTOWING LIFE!

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THE ANGEL EXCLAIMED TO HER, "FULL OF  
GRACE, REJOICE O PURE VIRGIN. AGAIN I SAY  
REJOICE, YOUR SON IS RISEN FROM HIS THREE  
DAYS IN THE TOMB, AND HE HAS RAISED ALL THE  
DEAD. LET ALL PEOPLE REJOICE!"

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O SHINE, O SHINE, O NEW JERUSALEM: FOR THE  
GLORY OF THE LORD IS RISEN UPON YOU. O ZION,  
SING WITH JOY AND REJOICE. AND YOU, PURE  
MOTHER OF GOD, REJOICE IN THE RESURRECTION  
OF YOUR SON.

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## ONLINE BONUSES

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### VISIT OUR DIOCESE ON-LINE

Diocesan Website: [www.acrod.org](http://www.acrod.org)  
 Camp Nazareth: [www.campnazareth.org](http://www.campnazareth.org)  
 FB: [www.facebook.com/acroddioecese](https://www.facebook.com/acroddioecese)  
 Twitter: [twitter.com/acrodnews](https://twitter.com/acrodnews)  
 YouTube: [youtube.com/acroddioecese](https://youtube.com/acroddioecese)

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**Online Community** - Please email Fr. Dave at [OrthodoxPittsburgh1932@gmail.com](mailto:OrthodoxPittsburgh1932@gmail.com) to receive the weekly bulletin (along with other announcements) via email each week.

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### *Paschal Greeting in Italian:*

Cristo è risorto! (*È veramente risorto!*)

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## LIVING THE ORTHODOX FAITH

### **Yes, Orthodox Christians Should Tithe. Regularly.**

*Published on April 29, 2025 at*

[www.saintjohnchurch.org/orthodox-christians-should-tithe/](http://www.saintjohnchurch.org/orthodox-christians-should-tithe/)

**In our current times, we Orthodox Christians face a dilemma: many of our churches are struggling to survive financially. Our priests are on the brink of burn-out, forced to work secular jobs on top of their pastoral and familial duties because their parishes cannot financially support them. Our parish councils struggle simply to pay the bills month to month, not to mention save money for those larger expenses that rear their ugly heads at least once or twice a year. The cause? Our lack of tithing.**

#### **What is tithing?**

A **tithe** (from Old English *teogopa*, “tenth”) is a one-tenth part of something. In the Christian context, tithing means setting aside one-tenth of all we possess for the work of the Lord. Because it is voluntary and based on percentage of income, a tithe is distinct from the concept of dues. Today, tithing is normally paid in cash, checks, or electronic funds transfers

(EFT); however, historically tithes could be paid in kind, such as wheat, wine, oil, produce, firstlings of livestock, etc.

Something important to remember: God is not seeking financial compensation from His people through tithing. No amount of money or livestock or produce could pay back what we owe to God for all that He has done for us. Everything that *is*, is His. Speaking through the Psalmist, God declares: “For every beast of the forest is Mine, And the cattle on a thousand hills. I know all the birds of the mountains, And the wild beasts of the field are Mine. If I were hungry, I would not tell you; For the world is Mine, and all its fullness” (Psalm 50:10–12).

#### **Establishment of tithing**

Many mistakenly believe the tithe originated with Moses and the giving of the law. However, it appears five centuries earlier, when the patriarch Abraham encounters the mysterious Melchizedek, king of the city of Salem (modern Jerusalem) and priest of the most High God. In **Genesis 14:18–20**, we read that when Abraham drew near, Melchizedek came out to meet him, blessed him, and Abraham in return gave Melchizedek “a tithe of all.”

With the giving of the law on Mount Sinai, we see the establishment of not one, but *three* tithes for the ancient Israelites:

1. **An annual tithe** to support the Levites, priests, and other religious personnel (**Numbers 18:21-28**).
2. **A separate annual feast tithe**, which went towards the expenses and upkeep of the Temple, and the various feasts and sacrifices surrounding it (**Deuteronomy 14:22–27**).
3. **A third-year tithe** for the poor of the land, and again for the Levite (**Deuteronomy 26:12f**).

Even during exile, the Israelites were expected to practice tithing (Tobit 1:6-8). Failure to offer the tithe was considered robbery against God (**Malachi 3:8-12**). In this sense, tithing was very much an obligation; it was not optional. First and foremost, though, tithing was an act of worship, not merely a duty.

When it comes to finances, we tend to think in secular terms, not spiritual. We owe our *money* to the bank, the credit card company, or the IRS. God, on the other hand, gets the spiritual stuff. The perspective of the Mosaic Covenant was much more holistic when it came to such matters. Rather than a nagging debt to be settled over and over again, year after year, the payment of the tithe was a privilege—an act of worship, a reasonable sacrifice, giving back to God a portion of that which He gave to His people.

#### **Money and the spirit of giving in the New Testament**

Only a handful of passages in the New Testament specifically mention tithing (**Matthew 23:23; Luke 11:42; Luke 18:9–14; Hebrews 7:5, 12, 18**). While our Lord speaks little about the *practice* of tithing in the Gospels, He has much to say about the *spirit* of giving that formed the basis of the Old Covenant system of tithing. In fact, Christ had more to say about the proper stewardship of money than about any other topic in the Gospels, even sin!

The supreme model of giving Christ sets forth is not based on 10%, but on 100% commitment. As St. Paul reminds us, our Lord provides the ultimate example of sacrificial giving: “For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich” (**2 Corinthians 8:9; Philippians**

2:5-8). Following His example, early believers sold *all* they had—both lands and houses—and brought the proceeds to the apostles, who distributed them to each according to need ([Acts 4:34–35](#)).

Above all, the basis for true and God-pleasing giving is a thankful heart with a joyful spirit ([2 Corinthians 9:7](#)); always keeping in mind the needs of others ([James 1:27](#)). St. Paul praises the Philippian believers for their faithful and generous support of his apostolic ministry ([Philippians 4:15–16](#)). A few verses later, he calls their financial gifts “a sweet-smelling aroma, an acceptable sacrifice, well pleasing to God.” This beautiful imagery confirms the Mosaic understanding of tithing and giving as an act of worship.

### **Tithing in the Early Church**

While tithing as an obligation is part of the Old Covenant, nothing specifically affirms that it is obligatory for Christians. Similarly, nothing specifically says it is not. To understand what Christ taught His Apostles, and what they taught the Church, we must look beyond the pages of Scripture to the ongoing presence of the Holy Spirit as expressed through the Holy Tradition of the Church.

The Scriptures explain that it was commonplace in the New Testament Church to provide for ministers of the Gospel ([1 Cor 9:9-14](#)). In the beginning this occurred through spontaneous offerings of the faithful. As the Church expanded, however, it became necessary to ensure the proper and permanent support of the clergy. We see many references to tithing in the writings of the Church Fathers. For the sake of brevity, we will include but a few here:

#### [Didascalia Apostolorum](#) (3rd century)

“Set aside part offerings and tithes and first fruits to Christ, the true High Priest, and to His ministers, even tithes of salvation to Him. . . . Today the oblations are offered through the bishops to the Lord God. For they are your high priests; but the priests and Levites are now the presbyters and deacons, and the orphans and widows. . . . Your fruits and the work of your hands present to him, that you may be blessed; your first fruits and your tithes and your vows and your part offerings give to him; for he has need of them that he may be sustained, and that he may dispense also to those who are in want, to each as is just for him.”

#### [Saint John Chrysostom, 4th Homily on Ephesians](#)

“Woe to him, it is said, who doeth not alms; and if this was the case under the Old Covenant, **much more is it under the New**. If, where the getting of wealth was allowed and the enjoyment of it, and the care of it, there was such provision made for the succoring of the poor, how much more in that Dispensation, **where we are commanded to surrender all we have?**

For what did not they of old do? They gave tithes, and tithes again upon tithes for orphans, widows, and strangers, whereas some one was saying to me in astonishment at another, ‘Why, such an one giveth tithes.’ What a load of disgrace does this expression imply, since what was not a matter of wonder with the Jews has come to be so in the case of the Christians? **If there was danger then in omitting tithes, think how great it must be now.**” (emphasis added)

#### [Saint John Cassian, The Conferences, Chapter XXIX](#)

“He who retains his goods of this world, or, bound by the rules of the old law, distributes the tithe of his produce, and his first fruits, or a portion of his income, although he may to a considerable degree quench the fire of his sins by this dew of almsgiving, yet, however generously he gives away his wealth,

it is impossible for him altogether to rid himself of the dominion of sin, unless perhaps by the grace of the Savior, together with his substance he gets rid of all love of possessing.”

#### [Didache, Chapter 13](#) (1st century; oldest document outside of the New Testament)

“But every true prophet that wills to abide among you is worthy of his support. So also a true teacher is himself worthy, as the workman, of his support. Every first-fruit, therefore, of the products of wine-press and threshing-floor, of oxen and of sheep, you shall take and give to the prophets, for they are your high priests. But if you have not a prophet, give it to the poor. If you make a batch of dough, take the first-fruit and give according to the commandment. So also when you open a jar of wine or of oil, take the first-fruit and give it to the prophets; and of money (silver) and clothing and every possession, take the first-fruit, as it may seem good to you, and give according to the commandment.”

#### [Saint Irenaeus, Against Heresies 4:18:1](#)

“We are bound, therefore, to offer to God the first-fruits of His creation, as Moses also says, ‘Thou shalt not appear in the presence of the Lord thy God empty;’ so that man, being accounted as grateful, by those things in which he has shown his gratitude, may receive that honour which flows from Him.”

**One important note:** Not all Church Fathers taught on the subject of tithing, nor did all Church Fathers tithe. The patristic evidence on the topic is rather mixed; however, the benefits of tithing as a spiritual discipline have led many Orthodox bishops and priests to continue promoting it in their episcopacies and parishes.

### **Why tithing is good for Orthodox parishes**

By looking at the state of many Orthodox parishes in America, it is painfully evident that very few Orthodox Christians actively tithe. This is primarily because we do not understand *why* we tithe in the first place. The key to the effectiveness of any discipline we undertake as a part of our Faith – whether it be tithing or fasting or prayer – is knowing the *why* behind it. Because we don’t know why we tithe, we simply don’t do it. So why should we tithe? And why is it a good discipline for us to undertake as Christians?

#### **1. Tithing forces us to empty ourselves**

As Christians, we want healing. We seek salvation. We want to become like Christ. While tithing doesn’t “buy” us salvation, it is a powerful way that we give of ourselves, emptying ourselves by turning over what we have to God. When we set aside the things of this world, we open ourselves to receive the Lord’s healing and blessing.

Of course, giving money is not the *only* way. *Whatever* we have, we have to give to God. Because we can’t be filled with God if we remain full of ourselves.

#### **2. Tithing becomes ministry**

Guaranteed, there are many things your parish would love to do, but cannot because they simply do not have the money. Perhaps they could improve or repair the building or build a new one. They could start that iconography project, get an assistant priest, hire a youth director, or give to charities. They could fund continuing education for the priest, the choir director, or other parish workers. Or maybe they could bring in special speakers, sponsor kids to summer camp, sponsor pilgrimages. They could do a lot more outreach, feeding the hungry and clothing the naked.

The possibilities are endless. When we give to God, He blesses it and returns it to us for our sanctification. When we

give our money, God turns it into *ministry*. Sometimes ministry is just the most basic things, like paying the parish’s utility bills or providing for the priest’s health insurance. Other times, it can be so much more, and touch the lives and hearts of many.

**3. Tithing ends money problems for the parish, once and for all.**

The national average household income in the United States for 2022 was approximately \$63,000. With 25 tithing families, a parish would collect nearly \$160k. With 50 families, that doubles to \$315k.

Even if only half the families in a parish start tithing (even if that same half gave just 5% instead of 10%), the parish would probably never have any more financial problems.

**4. Tithing changes a parish’s culture.**

Far too many Orthodox parishes operate on a quid pro quo sort of system: they give money to the church to pay for something (a wedding, for example) or because they expect to get something in return. We have created a culture of personal ego inflation, where we give money for the sole purpose of recognition in the eyes of our fellow parishioners, giving to get what we want out of the parish. Our Lord Himself spoke against this (Matthew 6:3-4), yet we continue to see parish after parish acquiescing to the egotistical demands of prideful parishioners.

When a parish faithfully and *anonymously* tithes, we create a culture of generosity, of kindness. We create a community that is truly Christian, because its members have love for one another. As a parish, we work together toward holiness, striving to be more like Christ. With Him as our focal point, the culture within the parish will slowly begin to heal all on its own.

**God desires *all of us*, not just a part**

Remember that God desires every corner of our heart, not a percentage. The tithe is the minimum standard, the foundation to ensure basic, consistent giving. It is not the be-all and end-all. If we think that giving a tithe “gets us off the hook,” we’re placing ourselves in the company of the Pharisees. We use a rule of prayer each day to guide us in our prayer life. But we don’t say, “Thank God! I’ve done my ten minutes of prayer this morning, now I don’t have to pray again until tonight!” A rule of prayer is just a starting point for prayer, a call to order, not the total of all we do. The same thing applies to the tithe.

The importance of tithing comes not in the percentage of what we give, but rather in our giving of the first and best of our resources to the work of the Church. In honesty and out of thanksgiving to God.

**We must be good stewards.**

Everything we have comes from our merciful and loving God. And as creatures made in His image, we must be good stewards of all He has given us. Not only does this mean we must take care of our families and meet our own needs without being wasteful. But it also means we must use what God has given us – time, talent, money, etc. – to take care of our fellow man and support the work of the Church.

When we fail to be good stewards, when we fail to use our finances properly, *we are robbing God*. There’s no nice way to say it. When our priests are living on substandard wages, our ministries understaffed, our churches dilapidated, and our almsgiving to the poor and underprivileged a sham, yet we personally surround ourselves with unnecessary possessions and expensive toys, we stand under the same condemnation.

If every Orthodox Christian took this concept of stewardship seriously, the results would be astounding. If everyone in the Church simply tithed (not to mention going beyond it), the Church would be able to do so much more in the world. But as it is, we are far more limited in our ability to do what God has called us to do, and this is a sin for which we should all repent.

**Conclusion**

As Orthodox Christians, we need to reinvigorate the concept of the tithe and put it into practice in our parishes. Remember: we give not for the financial benefit of the parish – though this is a wonderful consequence! Instead, we give because our Lord has asked this of us, because He knows the benefit it has for our souls. That said, tithing should not give us any cause to be proud, for we are simply doing that which is our duty to do, as unprofitable servants (cf. Luke 17:10).

If we are afraid of the financial strain of tithing, we can begin with a lesser amount. Eventually, however, we should work up to the ten percent that is our moral responsibility, and one day, Lord willing, exceed even that amount. Tithing should become a matter of conscience for us as Orthodox Christians, like fasting or saying our daily prayers. And we should do so willingly, with a cheerful heart, recognizing that all we have is from God, and that our tithe will accrue to our spiritual benefit, as promised by the Lord (Malachi 3:10-12).

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**Stewardship of Treasures Guide**

Annual Income	Weekly Income	WEEKLY CONTRIBUTIONS										
		1%	2%	3%	4%	5%	6%	7%	8%	9%	10%	12%
\$ 20,800	\$ 400	\$ 4	\$ 8	\$ 12	\$ 16	\$ 20	\$ 24	\$ 28	\$ 32	\$ 36	\$ 40	\$ 48
\$ 31,200	\$ 600	\$ 6	\$ 12	\$ 18	\$ 24	\$ 30	\$ 36	\$ 42	\$ 48	\$ 54	\$ 60	\$ 72
\$ 41,600	\$ 800	\$ 8	\$ 16	\$ 24	\$ 32	\$ 40	\$ 48	\$ 56	\$ 64	\$ 72	\$ 80	\$ 96
\$ 52,000	\$ 1,000	\$ 10	\$ 20	\$ 30	\$ 40	\$ 50	\$ 60	\$ 70	\$ 80	\$ 90	\$ 100	\$ 120
\$ 62,400	\$ 1,200	\$ 12	\$ 24	\$ 36	\$ 48	\$ 60	\$ 72	\$ 84	\$ 96	\$ 108	\$ 120	\$ 144
\$ 72,800	\$ 1,400	\$ 14	\$ 28	\$ 42	\$ 56	\$ 70	\$ 84	\$ 98	\$ 112	\$ 126	\$ 140	\$ 168
\$ 83,200	\$ 1,600	\$ 16	\$ 32	\$ 48	\$ 64	\$ 80	\$ 96	\$ 112	\$ 128	\$ 144	\$ 160	\$ 192
\$ 93,600	\$ 1,800	\$ 18	\$ 36	\$ 54	\$ 72	\$ 90	\$ 108	\$ 126	\$ 144	\$ 162	\$ 180	\$ 216
\$ 104,000	\$ 2,000	\$ 20	\$ 40	\$ 60	\$ 80	\$ 100	\$ 120	\$ 140	\$ 160	\$ 180	\$ 200	\$ 240
\$ 130,000	\$ 2,500	\$ 25	\$ 50	\$ 75	\$ 100	\$ 125	\$ 150	\$ 175	\$ 200	\$ 225	\$ 250	\$ 300
\$ 156,000	\$ 3,000	\$ 30	\$ 60	\$ 90	\$ 120	\$ 150	\$ 180	\$ 210	\$ 240	\$ 270	\$ 300	\$ 360
\$ 182,000	\$ 3,500	\$ 35	\$ 70	\$ 105	\$ 140	\$ 175	\$ 210	\$ 245	\$ 280	\$ 315	\$ 350	\$ 420

1. Find where you are on the chart (*your income and giving*).
2. Move one block to the right to determine how to up your offering

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**A Prayer of Stewardship**

Lord Jesus Christ, You are the good steward, who redeemed Adam and Eve of their failed stewardship by offering Yourself for the life of the world. You did teach us in the feeding of the multitudes that whatever we give to God is returned to us multiplied. You did praise those good and faithful servants in the parable of the talents who returned to the Master their gifts. So help us to learn the joy of stewardship, remembering that everything we have comes from You and belongs to You. We know, Lord, that we often live in fear of the future and insecurity. Help us to remember the lilies of the field and so to trust in Your providence. Grant to us a cheerful and generous spirit. Enkindle in the hearts of all Your people a zealous love for You. For You are the Good Steward, and to You we give thanks, praise and glory, together with Your Father and Your all holy good and life-giving Spirit now and ever and onto the ages of ages. Amen.

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*Paschal Greeting in French:  
Le Christ est réssuscité!  
(En verite il est réssuscité!)*

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### Paschal Greetings from Around the World

The **Paschal greeting** is a custom among Orthodox Christians, consisting of a greeting and response. Instead of "hello" or its equivalent, one is to greet another person with "Christ is Risen!". The response is "Truly, He is risen!" (or "Indeed, He is risen!"). This greeting is used during liturgical services and informally at other times, starting with the feast of Pascha and lasting until Ascension – the period known as the *Paschal season* or *Paschaltide*.

In practice, this greeting is typically used only with people that one already knows are Orthodox. In some cultures (for example in Russia), it was also customary to exchange a triple kiss after the greeting. Orthodox Christians often compile lists of the greeting in various languages, as it is used around the world, and these are sometimes recited in church or in other formal settings as an act of Orthodox unity across languages and cultures.

Language	Greeting	Response
Aleut:	Khristus anahgrecum!	Alhecum anahgrecum!
Aleut:	Khris-tusax agla-gikux!	Agangu-lakan agla-gikux!
Albanian:	Krishti U Ngjall!	Vertet U Ngjall!
Alutuq:	Khris-tusaq ung-uixtuq!	Pijji-nuq ung-uixtuq!
Amharic:	Kristos tenestwal!	Bergit tenestwal!
Anglo-Saxon:	Crist aras!	Crist sodhlice aras!
Arabic:	El Messieh kahm!	Hakken kahm!
Armenian:	Kristos haryav ee merelotz!	Orhnia! eh harootyunuh kristosee!
Bulgarian:	Hristos voskrese!	Vo istina voskrese!
Byelorussian:	Khrystos uvaskros!	Saprawdy uvaskros!
Chinese:	Helisituosi fuhuole!	Queshi fuhuole!
Coptic:	Pchristos aftooun!	Alethos aftooun!
Czech:	Vstal z mrtvých Kristus!	Vpravdě vstal z mrtvých!

Language	Greeting	Response
Danish:	Kristus er opstanden!	Ja, sandelig opstanden!
Dutch:	Christus is opgestaan!	Ja, hij is waarlijk opgestaan!
English:	Christ is risen!	Indeed He is risen!
Finnish:	Kristus nousi kuolleista!	Totisesti nousi!
French:	Le Christ est réssuscité!	En verite il est réssuscité!
Gaelic:	Taw creest ereen!	Taw shay ereen guhdyne!
Georgian:	Kriste aghsdga!	Cheshmaritad aghsdga!
German:	Christus ist auferstanden!	Wahrlich Er ist auferstanden!
Greek:	Christos anesti!	Alithos anesti!
Hawaiian:	Ua ala hou 'o Kristo!	Ua ala 'I 'o no 'oia!
Hebrew:	Ha Masheeha houh quam!	Be emet quam!
Hungarian:	Krisztus feltamadt!	Valoban feltamadt!
Ibo (Nigeria):	Jesu Kristi ebiliwo!	Ezia o' biliwo!
Indonesian:	Kristus telah bangkit!	Benar dia telah bangkit!
Italian:	Cristo e' risorto!	Veramente e' risorto!
Japanese:	Harisutos Fukkatsu!	Jitsu ni Fukkatsu!
Korean:	Kristo gesso!	Buhar ha sho nay!
Latin:	Christus resurrexit!	Vere resurrexit!
Latvian:	Kristus ir augsham sales!	Teyasham ir augsham sales vinsch!
Norwegian:	Christus er oppstanden!	Sandelig han er oppstanden!
Polish:	Khristus zmartwyckwstal!	Zaprawde zmartwyckwstal!
Portuguese:	Cristo ressuscitou!	Em verdade ressuscitou!
Romanian:	Hristos a inviat!	Adevărat a înviat!
Russian:	Khristos voskrese!	Voistinu voskrese!
Sanskrit:	Kristo'pastitaha!	Satvam upastitaha!
Serbian:	Hristos vaskrse!	Vaistunu vaskrse!
Slovak:	Christos vstal z mrtvých!	Vpravde vstal z mrtvých!
Spanish:	Cristo ha resucitado!	En verdad ha resucitado!
Swahili:	Kristo amefufukka!	Kweli amefufukka!
Swedish:	Kristus är uppstånden!	Han är sannerligen uppstånden!
Syriac:	M'shee ho dkom!	Ha koo qam!
Turkish:	Hristos diril - di!	Hakikaten diril - di!
Ugandan:	Kristo ajukkide!	Kweli ajukkide!
Ukrainian:	Khristos voskres!	Voistinu voskres!
Welsh:	Atgyfododd Crist!	Atgyfododd yn wir!

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**SPIRITUAL VITAMINS**



BASILICA.RO

*The mirror of the soul is prayer.  
One who has a pure soul has pure prayer,  
while one with a tainted soul has tainted prayer.*



Father Teofil Părăian

John 4:5-42

REFLECTIONS ON THE  
SUNDAY GOSPEL

**ADDITIONAL BULLETIN BOARD  
ANNOUNCEMENTS**

*(Please have submissions to Fr. Dave by Wednesday)*

\*\*\* **Parish Pirate Game** – For a few reasons, we did not get tickets for Faith Night this year. Our rescheduled Parish Pirate Game will be on **Sunday, June 28 at 1:35**. The Family Fun Zone on Federal Street starts after our Divine Liturgy. We are reserving seats in Section 311 (picture shows the view from the seats). Tickets will be \$30 each and will come with a \$10 credit towards food or merchandise AND for kids under 14 - it's an Eat'n Park Smiley Cookie Giveaway game! Also, plan to stay after the game for Kids Run the Bases. Please order and pay for your tickets with Cindy by Sunday, June 14. Let's Go Bucs!



\* **Calling All Graduates** – Please notify Fr. Dave of your graduation information by **May 10**. Ideally, Graduate Sunday will be at the end of May or early June  
High School Students: your *High School, any academic and/or athletic awards, and where you will attend in the Fall with your*

*intended major in college (or undecided at this time). Trade School, College, Graduate and Post-Graduate Students: where you went, your field of study, and degree you will earn.*

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**Upcoming Orthodox Food Festivals:**

- **June 8-12** – All Saints (601 West McMurray Rd., Canonsburg) *Greek*
- **June 11-13** – Koimissis (2111 Davidson St., Aliquippa) *Greek*
- **June 15-19** – Holy Cross (123 Gilkeson Rd., Pittsburgh) *Greek*
- **June 26-28** – Holy Dormition (12 Washington Ave., Oakmont) *Greek*

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\* **Third Hour** – If you would like to be in the rotation for chanting (or reading) the Third Hour prior to the Divine Liturgy (or have any questions about doing it), please see or contact Fr. Dave. *This does not need to be done by the Divine Liturgy Chanter.*

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**COFFEE SOCIAL STEWARDS**

*Please sign up by the kitchen or by contacting Fr. Dave*

May 17: Sr. ACRY (Group: Kathy, Liz, etc.)  
 May 24 (*Memorial Day*): \_\_\_?\_\_\_, \_\_\_?\_\_\_, \_\_\_?\_\_\_, \_\_\_?\_\_\_  
 May 31 (*Pentecost*): \_\_\_?\_\_\_, \_\_\_?\_\_\_, \_\_\_?\_\_\_, \_\_\_?\_\_\_

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\* **Icon Workshops** – Archangel Icons-Michael Kapeluck is offering five Intensive Icon Workshops in 2026 (**May 18-22; June 15-19; July 13-17; August 17-21**). There will only be 6 students per workshop which are open to beginners as well as more experienced students. All workshops will take place in his studio in Carnegie, PA. Each workshop will create a 12"x16" icon using JoSonja acrylic techniques. Classes will also include prayer, discussions on technique, history, and theology of the icon. Students will also have access to the studio's 300+ book library. The workshop fee is \$600 and includes 40 hours of instruction and all materials. (Meals are not included.) If you are interested, please contact Fr. Dave for more information or visit: [www.archangelicons.com](http://www.archangelicons.com)

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\* **Church School Participation** – Our Youth Ministry Leader, Kathy S., will be the main contact for parents to update the teachers on whether their kids will be at class. **Parents** – please update Kathy **PRIOR TO** each scheduled class (1<sup>st</sup>, 3<sup>rd</sup>, & 5<sup>th</sup> Sundays)

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**ACRY NEWS**

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\* **Pop Can Tab Collection** – Join the National Jr. ACRY in supporting the Ronald McDonald House. A collection bin for *Can Tabs* has been placed in the vestibule near the bin for repurposed Greeting Cards. During the next year, please help fill the container with your pop can tabs.

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**“Code” for reading the bulletin:**

\*\*\* = new news \*\* = 2<sup>nd</sup> time in the bulletin

\* = at least the 3<sup>rd</sup> time in the bulletin

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**Live-Broadcast** – If you are unable to attend church services, please pray along with our Cathedral online (*WHICH BROADCASTS MORE THAN JUST SUNDAY MORNING SERVICES*): [www.acrod.org/directories/cathedral/live/](http://www.acrod.org/directories/cathedral/live/)

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**Mystery of Confession** – Father is available to hear Confessions after every service or by appointment.

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**Calendar** - Future Services are updated online at: [www.orthodoxpittsburgh.com/parish-calendar](http://www.orthodoxpittsburgh.com/parish-calendar) (Please see Fr. Dave if you want a printed copy)

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**Random Tidbits...** Father Dave is available to meet Monday thru Friday from 8:30am to 2:30pm OR by appointment...

**Online Community:** Please email Fr. Dave to receive the weekly bulletin via email... **Parish Phone Tree:** Please call Fr. Dave to be added... **Emergency Sick Calls:** Please notify Fr. Dave when you or a family member are going into the hospital or having a procedure. He will pray with you and you will receive the Mystery (Sacrament) of Holy Anointing (Unction) to be fully prepared.

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**Speaking With Your Priest** - Please know you can call me anytime if there is something troubling you. It is not a sign of weakness to share something that may be heavy on your heart or mind. As a priest and Father to our parish, I am here for you. Please call if you need someone to listen or to pray with you. Every heart has a cross and you do not need to carry it alone. Please also call if you have an idea for the growth of our parish. I am praying for you and am grateful for your prayers. With love in Christ, Fr. Dave

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\*\*\* **Church Etiquette: Appropriate dress** is expected for all services in the church and is especially true of the Divine Liturgy. Consider the Divine Liturgy like going to a wedding. Our present culture assumes that casual dress is appropriate in nearly all events or situations; however, this attitude is not appropriate for us as Christians. We ask for wisdom from the Holy Spirit to dress our lives with the virtue of Jesus Christ and entertain modesty always; our Faith is never to be approached with a casual attitude. We ask those in attendance to respect one another with modesty, which is first expressed in the heart of the individual, worn within and expressed in our dress. Please avoid casual dress, clothing with writing and logos, shoes that light up etc, and be covered appropriately.

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**COMMUNITY OUTREACH MINISTRY**

This month, through the efforts of our Sr. ACRY, we will be collecting donations for the **Orthodox Christian Mission Center (OCMC)**. This is the organization that puts out the Coin Boxes that we have been using through the Great Fast. Please bring in your coin boxes on Pascha. (There will also be an additional offering requested on our regular last Sunday of the month.) *“Let them do good, that they may be rich in good works, ready to give, willing to share” (1 Tim 6:18)* More information is available at [www.ocmc.org](http://www.ocmc.org).

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**THIS MONTH’S SERVICE SCHEDULE**

**SUNDAY, MAY 3**

4<sup>th</sup> Sunday of Pascha: Sunday of the Paralytic  
9:20 am Paschal Canon  
9:30 am Divine Liturgy Worship Service  
Church School

**TUESDAY, MAY 5**

6:30 pm Feast Day Vespers  
Lesser Blessing of Water

**WEDNESDAY, MAY 6**

*FEAST OF MID-PENTECOST & FEAST OF ST. GEORGE*  
9:20 am Paschal Canon  
9:30 am Divine Liturgy Worship Service

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**SUNDAY, MAY 10, MOTHER’S DAY**

5<sup>th</sup> Sunday of Pascha: The Samaritan Woman  
9:20 am Paschal Canon  
9:30 pm Divine Liturgy  
Monthly Memorial (Panachida)

**WEDNESDAY, MAY 13**

9:30 – 11:30 am church open for private prayer

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**SUNDAY, MAY 17**

6<sup>th</sup> Sunday of Pascha: Sunday of the Man Born Blind  
9:20 am Paschal Canon  
9:30 am Divine Liturgy  
Youth Sunday  
Church School  
Putting the tomb away during Coffee Social

**WEDNESDAY, MAY 20**

*APODOSIS (LEAVE-TAKING) OF PASCHA*  
6:30 pm Feast Day Vespers

**THURSDAY, MAY 21**

*FEAST OF THE ASCENSION OF OUR LORD*  
9:30 am Divine Liturgy

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**SUNDAY, MAY 24**

7<sup>th</sup> Sunday of Pascha: Fathers of the 1<sup>st</sup> Ecumenical Council  
9:15 am Third Hour  
9:30 am Divine Liturgy

**WEDNESDAY, MAY 27**

6:30 pm Parish Council Meeting (*All are welcome to come and listen to the discussions at the meeting*)

**ALL-SOUL’S SATURDAY, MAY 30 (Zadušna Subota)**

9:30 am Divine Liturgy, Panachida, and reading the Commemoration Diptychs (5<sup>th</sup> of 5)  
*changing from white to green following service*

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**SUNDAY, MAY 31**

*FEAST OF PENTECOST, TRINITY SUNDAY, THE DESCENT OF THE HOLY SPIRIT (RUSALJA)*  
9:15 am Third Hour  
9:30 am Divine Liturgy  
Liturgical Color: **Green**  
Kneeling Prayers of Pentecost following Liturgy  
Church School

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**Looking FURTHER Ahead...**

**Some 2025 dates of interest at St. John's:**

- **May 21** – Feast of the Ascension of Our Lord
- **May 30** – 5<sup>th</sup> All Soul's Saturday
- **May 31** – Feast of Pentecost
- **Jun. 1-6** – Fast Free Week
- **Jun. 5-7** – Family Camp at Camp Nazareth
- **Jun. 7** – Family Day at Camp Nazareth
- **Jun. 7** – Graduate Sunday
- Jun. 7 – 3<sup>rd</sup> Finding of the Head of St. John
- **Jun. 8** – Apostles' Fast begins
- Jul. 7 – Feast of the Nativity of St John
- Jul. 12 – Feast of Saints Peter and Paul
- **Jul 26-Aug 1** - Pgh Deanery Camping Week at CN
- Aug. 2 – Feast of the Holy Prophet Elias and Blessing of Chariots
- **Aug. 9 (or 16)** – Blessing of Students and Teachers
- **Aug 9-12** - Science & Nature Camp (age 8-18) @CN
- Aug. 14 – Dormition Fast Begins, Lesser Blessing of Water, and Home Blessings Begin
- Aug. 19 – Feast of the Transfiguration of our Lord and Blessing of Fruit and Vegetables
- **Aug. 23** – Blessing of Fruit and Vegetables
- Aug. 28 – Feast of the Dormition and Blessing of Flowers and Herbs
- **Aug. 30** – Blessing of Flowers and Herbs
- **Aug. 30** – Parish Picnic at “The Cabin”

**Please, Save the Dates!**

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\* **Outdoor Divine Liturgy and Annual Parish Picnic** – We will gather at *The Cabin* in North Park on **Sunday, August 30** for our end of summer outdoor Divine Liturgy Worship Service and picnic.

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\* **North Hills Pan-Orthodox Anointing (Unction) Service** – Mark your calendars now for **Wednesday, September 16** for our Inaugural *North Hills Pan-Orthodox Mystery of Holy Anointing (Unction) Service*. More details will be coming – but get it on your calendar now. Let's fill the church as we did for the combined Presanctified service!

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**STEWARDSHIP SNIPPET**



**TIME, TALENT, AND TREASURES**

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**PARISH STEWARDSHIP OPPORTUNITIES:**

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\*\* **Ride Share** – We have received a couple requests from people interested in getting a ride to the church. Please contact Fr. Dave or Larry if you would be willing to drive someone to the church.

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\* **Different Coffee Social Approach:** 4 people bring 1 item each. *If someone wants to host the entire event, that is still an option – just sign your name through all 4 boxes.* Also, the Kitchen Crew, led by Liz, will be the “point person” for signing up or any questions. **Please consider hosting a coffee social in honor of someone's Nameday, Birthday, Anniversary, or in memory of a departed loved one near their anniversary.**

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**Giving at the Church** – The opportunities to give your stewardship treasures at SJB are to:

- ✘ hand your offering to the curator who sits at the desk in the vestibule (to the right after you enter),
- ✘ drop your offering in one of multiple baskets around the church, or
- ✘ place your offering in the box in the candle stand after saying your prayers when lighting 2 candles.

*The ministries of the church cannot happen without your dedication and support.*

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Financial Reports	April	Fiscal Year
General Stewardship	\$ 10,410.82	\$64,775
* Expenses	\$ 9,446.43	\$56,685
Yield +/-	\$ 964.39	\$8,090
Capital Fund	\$ 1273.00	\$23,283
Sunday Average Participation	62	43

\* detailed report is on the bulletin board in the hall

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**On-Line Giving** is available from our parish website to donate to the: General Stewardship Fund, Capital Improvement Fund, and/or Relocation Fund. The best option is to come to church and give your offering to God in His Temple (2<sup>nd</sup> best is to mail it in to Tim Martin, 2225 McAleer Rd., Sewickley, PA 15143). If you miss coming to church for a week, online giving allows you another option to “catch up” on your weekly stewardship. You can also set up a recurring donation online. For our parish to continue it's ministries, outreach, and general bill paying, your generosity and stewardship is needed.

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**CHURCH BUILDING UPDATE**

*Here is a brief update from the past few weeks:*

✘ \* **River Rock** was spread around the periphery of the church during our maintenance morning.

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**Glory to God for All Things!**

Through your generosity and dedication, everything is coming together – one thing at a time. **Thank you!** Many stewards keep coming to the church and working very hard to make improvements. May God grant you many years!

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**2025-26 SJB PARISH COUNCIL OFFICERS**

*President:* Larry Martin  
*Vice-President:* Liz Radomsky  
*Treasurer:* Tim Martin, Reader  
*Financial Secretary:* Rich Mirilovich  
*Recording Secretary:* Gina Fall  
*Chief Auditor:* Bob Fall  
*Auditors:* Mary Jane Hudak, Ray Kilmer, Kim Opsitos, Matt Opsitos, and Kathy Schrmack

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**A Prayer of Stewardship**

Lord Jesus Christ, You are the good steward, who redeemed Adam and Eve of their failed stewardship by offering Yourself for the life of the world. You did teach us in the feeding of the multitudes that whatever we give to God is returned to us multiplied. You did praise those good and faithful servants in the parable of the talents who returned to the Master their gifts. So help us to learn the joy of stewardship, remembering that everything we have comes from You and belongs to You. We know, Lord, that we often live in fear of the future and insecurity. Help us to remember the lilies of the field and so to trust in Your providence. Grant to us a cheerful and generous spirit. Enkindle in the hearts of all Your people a zealous love for You. For You are the Good Steward, and to You we give thanks, praise and glory, together with Your Father and Your all holy good and life-giving Spirit now and ever and onto the ages of ages. Amen.

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**Stewardship of Treasure Guide**

Weekly offering to God through the Sunday Offertory - Will you take a step up?

Weekly Income	Beyond a Tithe 15%	Tithe 12%	Upper Range Giving 10%	9%	8%	7%	Middle Range Giving 6%	5%	4%	3%	2%	1%
\$200	\$30	\$24	\$20	\$18	\$16	\$14	\$12	\$10	\$8	\$6	\$4	\$2
\$300	\$45	\$36	\$30	\$27	\$24	\$21	\$18	\$15	\$12	\$9	\$6	\$3
\$400	\$60	\$48	\$40	\$36	\$32	\$28	\$24	\$20	\$16	\$12	\$8	\$4
\$500	\$75	\$60	\$50	\$45	\$40	\$35	\$30	\$25	\$20	\$15	\$10	\$5
\$600	\$90	\$72	\$60	\$54	\$48	\$42	\$36	\$30	\$24	\$18	\$12	\$6
\$700	\$105	\$84	\$70	\$63	\$56	\$49	\$42	\$35	\$28	\$21	\$14	\$7
\$800	\$120	\$96	\$80	\$72	\$64	\$56	\$48	\$40	\$32	\$24	\$16	\$8
\$900	\$135	\$108	\$90	\$81	\$72	\$63	\$54	\$45	\$36	\$27	\$18	\$9
\$1,000	\$150	\$120	\$100	\$90	\$80	\$70	\$60	\$50	\$40	\$30	\$20	\$10
\$1,100	\$165	\$132	\$110	\$99	\$88	\$77	\$66	\$55	\$44	\$33	\$22	\$11
\$2,000	\$300	\$240	\$200	\$180	\$160	\$140	\$120	\$100	\$80	\$60	\$40	\$20
\$3,000	\$450	\$360	\$300	\$270	\$240	\$210	\$180	\$150	\$120	\$90	\$60	\$30

1. Find where YOU are on the chart (your weekly income/giving).  
 2. Move one block to the left to determine what GROW ONE% would be.

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**Bulletin Sponsor** - If you wish to sponsor a bulletin *In Honor of* (nameday, birthday, anniversary, etc.) or *In Memory of* someone, please sign up on the sheet in the vestibule or by contacting Fr. Dave (email, text, or call). An additional stewardship offering to the Church is requested. *Remember, sponsoring a bulletin in memory of someone does not replace having a Panachida (Memorial Service) for them.*

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**ORTHODOXY AROUND DA 'BURGH AND OUR DIOCESE**

Check back later...

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**FEAST DAY FEATURE**

Check back later...

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**ORTHODOX WORD OF THE WEEK**

Check back later...

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**SPIRITUAL CONSIDERATIONS**

*Father is available to meet Monday thru Friday from 8:30am to 3:30pm OR by appointment.*

**Online Community:** Please email Fr. Dave to receive the weekly bulletin via email.

**Parish Phone Tree** - Please call Fr. Dave to be added.

**Emergency Sick Calls** – Please notify Fr Dave when you or a family member are going into the hospital or having a procedure. He will pray with you and you will receive the Mystery of Holy Anointing (Unction) to be fully prepared.

**Mystery of Confession** – Opportunities are available after every service, most Saturdays during fasting periods from 11am to 1pm, OR by appointment.

**Holy Communion/Eucharist** – The reception of the Holy Eucharist is encouraged for all Orthodox Christians who have properly prepared themselves, with fasting from midnight on, regular Confession, and forgiveness for all people. Those who are not prepared or not of the Orthodox Faith may receive a blessing from the chalice.

**How to receive** - Please remember the following helpful hints aimed at helping to preserve the solemnity and safety of the Holy Mystery. Anyone wearing lipstick should remove it before receiving. Be sure to offer your baptismal name to the priest before receiving. Please take great care that the red cloth held by the acolytes (servers) is fully under your chin (*you should not hold it*), then use the centuries-old practice of receiving: please fully open your mouth, tilt your head back, receive the Holy Gifts, wait until They are securely in your mouth and so that none of the holy and precious Body and Blood of Christ is accidentally spilled. Thank you for your cooperation, and may God have mercy on us all!

**Lapsed Members** – You are always welcome home and we want you to come back! Generally speaking, sincere and regular participation in the Sunday Divine Liturgy and in the Mysteries of Confession and Communion are all that is required to begin parish life anew! See Fr. Dave for specific details.

**Parishioners in "good standing"** are those Orthodox Christians who, as members of Saint John's Orthodox Church, strive to live according to the teachings of the Orthodox Church; participate in the life of the parish through regular attendance of services, regular reception of Holy Communion and periodic Holy Confession (*and receive these Mysteries no less than once a year*); if married, having been married in the Orthodox Church; and share their stewardship of their time, talents, and treasures which includes financially supporting the parish.

**Baptisms** – Two God-parents are required, at least one of whom must be Orthodox by faith (and the other a practicing Christian). In the case of infants, the newly-baptized must have one name that is Christian in origin. Parents/grandparents/guardians must also promise to bring the child up in an Orthodox Christian way of life. Please consult Fr. Dave for more details.

**Adult Chrismation** – New parishioners are always welcome! In the case of adults seeking entrance into the Church, a period of prescribed catechism will be established with Fr. Dave before administration of the Mysteries. An Orthodox Christian sponsor is also required.

**Marriages** – are only solemnized on Saturdays or Sundays in the church. They are not performed during fasting periods and certain Feast Days. Please consult Fr. Dave ASAP for more details (*before* arrangements are made for the hall). It is critical that marriages are blessed in the church.

**Church Funerals** – are provided for practicing Orthodox Christians who are current in their spiritual responsibilities and their stewardship. Otherwise, burial is from the funeral home. The Church does not permit cremation.

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*“The cremation of bodies is not a Christian act. It is a custom of modern times. The body of a Christian has been sanctified with the Grace of the Holy Spirit, and as such may not be burned. God did not create our bodies for burning.” - Elder*

Thaddeus of Vitovnica

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### The Jesus Prayer

(Inhale) O Lord, Jesus Christ, Son of God,  
(Exhale) have mercy on me, a sinner!

(Repeat until your heart is calm...)

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### ONLINE PRAYER CORNER

#### Our Parish Prayer List for Special Intentions

*This is to be used for the special intentions of our brothers and sisters in Christ and can be inserted as a prayer itself into our daily prayers. Please let Fr. Dave know if you wish to make additions or subtractions (in the case of answered prayers) to our Parish List. The words of the Gospel are true: it is good to pray for one another. Let this be a place where we lay out our concerns and beg the help of our brothers & sisters in Christ. (This prayer list is not limited to only Orthodox Christians.)*

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**A Prayer For The Sick:** O Christ, You alone are prompt to defend us; quickly visit Your suffering servant(s) *name(s)*. Through the prayers of the Theotokos, deliver *him/her/them* from sickness and bitter pain. Heal *him/her/them* so that *he/she/they* may sing to You and always praise You for You alone love us. Amen.

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#### For the Special Intentions of...

His All Holiness Patriarch Bartholomew, Metropolitan Gregory, Fr. Stephen B., Fr. Thomas B., Protodeacon Gregory B., Carolyn U., Stephanie B, Kevin, Michael L., Laura & family, Georgia, Stephen, David, Anastasia, Nicholas, Cassandra, Alexander, Andrea, Jason, Tyrone, Sarah, Ameer, Joshua, John, Kathryn, Rose, Charles, Justin, David, Donna, George, *our diocesan seminarians:* Fr. Peter S, Dcn. Maximus C, Fr. Alexander H, Bradley S, Nicholas C, John B, John F, Spyridon R, Clay W, and Ignatios L, *and our Parish Council and Curators:* Lawrence, Elizabeth, Timothy, Rich, Robert, Gina, Mary Jane, Raymond, Kimberly, Matthew, Katherine, Kenneth and for those who labor towards our Community Outreaches *...through the prayers of St. Nicholas the Wonderworker; St. John the Baptist; the Archangels Michael & Gabriel; and the Theotokos and Ever-Virgin Mary.*

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#### May Namedays:

Robert Fall - St Robert, Abbot of Blois (5/8)

Mark Tongel - St. Mark the Evangelist (5/8)

Renee Mirilovich - Great-martyr Irene (5/18)  
Christopher Bowser; Kris Carlisle, Reader; Christopher Kubis  
- Martyr Christopher (5/22)

*...May God grant them many and blessed years!*

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#### May Birthdays:

Oberon O’Koon-Latuch (5/2), Anna Dzadony (5/3), Fr Matthew Stagon (5/4), Donald Bodnar (5/6), Fr Thomas Soroka (5/6), Ethan Gogal (5/7), Ella Kovats (5/9), Jillian Gaydos (5/14), Robert Mozes (5/16), Pañi Alexandra Urban (5/16), Natasha Kretchek (5/19), Patrick Wertz (5/19), Linda Gavulich (5/20), Elias Mainolfi (5/24), Kira Fischer (5/24), Luca Paganico (5/24), Alexander Hanchulak (5/27), Fr Jonathan Tobias (5/27)

*...May God grant them many and blessed years!*

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#### For our Catechumens & Inquirers...

Diana, Hekuran

*...through the prayers of St. Paul the Apostle, St. Mary Magdalene, & St. John Maximovitch.*

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#### For those preparing for Marriage...

Nicholas & Cassie, Nicholas & Camile, Nicholas & Sienna  
*...through the prayers of Sts. Adrian & Natalia and all Holy Martyrs.*

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#### May Anniversaries:

Lynn and Joseph Mainolfi (5/6/06)

Father’s Godparents, Dick & Andrea Babbie (5/7)

Father’s Best Man, Joe & Sarah Lavra (5/7)

Derek and Ashley (Wertz) Andrekovich (5/16)

Melissa & Christopher Ditmore (5/17)

Fr Dave’s Ordination to the Priesthood (5/17)

Ernest & Claudia (Herbert) Pido (5/19)

Fr Dave & Pañi Alexandra (5/25)

Jim & Katherine Schrmack (5/26)

*...May God allow them to grow in peace and love all the days of their lives and may He grant them many and blessed years!*

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#### For Pregnant Mothers...

Lauren (*due in September*) *...through the prayers of St. Anna, the mother of the Theotokos, and St. Irene Chrysovalantou.*

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#### For those serving in the Armed Forces & Civil Authorities...

*...through the prayers of St George, the Great-Martyr & Wonderworker.*

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**Special Intentions** – Did you ever wonder for what reasons would a person’s name go under “For the Special Intentions of...” on our Prayer Page? A special intention request is very diversified! It could be when one is under extreme job stress, struggling with spiritual issues, infertility, dealing with the loss of a loved one... the list goes on. As with the other lists on our page, one does not have to be Orthodox to be added.

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**Prayer requests** – During the Great Entrance of the Divine Liturgy, prayers are said for the sick and those celebrating special occasions listed in the bulletin. If silent prayers are requested, they will be offered quietly at the Altar at all services. All those listed in the “Prayer Corner” are prayed for during the Proskomedia (Preparation of the Bread and Wine for Communion). Prayer requests will remain for (about) 40

days unless requested otherwise. Please let Fr. Dave know if you wish to make additions or subtractions (in the case of answered prayers) to our prayer list.

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**A Prayer for Peace**

Almighty God and Creator, You are the Father of all people on the earth. Guide, I pray, all the nations and their leaders in the ways of justice and peace. Protect us from the evils of injustice, prejudice, exploitation, conflict and war. Help us to put away mistrust, bitterness and hatred. Teach us to cease the storing and using of implements of war. Lead us to find peace, respect and freedom. Unite us in the making and sharing of tools of peace against ignorance, poverty, disease and oppression. Grant that we may grow in harmony and friendship as brothers and sisters created in Your image, to Your honor and praise.

Amen.

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**A prayer for our Neighborhoods**

*by Archbishop Demetrios of America*

I pray to you, God, for the families of my neighborhood. Visit them. Throw their troubles out of them and bring hope. Make the daily cares that devour the heart disappear. Present solutions to life's problems. Settle the disturbed relationships among members of different families whom I know or do not know. O Lord, remind the people of our area that You exist, that You are a strong and loving Protector. Keep away, Lord, anything that causes the disappearance of peace from souls, and the escape of sleep from our eyes. Stay a little while more tonight in our neighborhood. Spread peace along with the night. Let the harshness of the day and its struggles not spread over the night. Amen.

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**A Prayer for our Diocesan Clergy**

O Lord Jesus Christ, Good Shepherd of Your sheep, light the fire of ardent love in the hearts of all Your priests, that they may ever and in all things seek only Your glory. Remember especially, Lord, our Bishop (*name*), and our spiritual father (*name*), and all our diocesan clergy, who are laboring in Your vineyard for the salvation of all those whom You have entrusted to them. Make their lives as holy as the word they preach. Keep them from being discouraged. Hear their prayers for our salvation. Give them wisdom and courage to proclaim Your truth. Make them priests after Your own heart. For You are a merciful God Who loves us and to You we give glory, together with Your eternal Father and Your all-holy, good and life-giving- Spirit, now and ever and forever. Amen.

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*Paschal Greeting in Romanian:*

Hristos a înviat! (*Adevărat a înviat!*)

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*Paschal Greeting in Swahili:*

Kristo amefufukka! (*Kweli amefufukka!*)

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