



Sunday June 05, 2016 6th SUNDAY OF PASCHA — *Blind Man. Hieromartyr Dorotheus, Bishop of Tyre (ca. 362). Translation of the Relics of Bl. Igor (George), tonsured Gabriel, Grand Prince of Chernígov and Kiev (1150). Bl. Constantine, Metropolitan of Kiev (1159). Repose of St. Theodore Yaroslavich, older brother of St. Alexander Nevsky (Novgorod—1233).*

This Week's Schedule

Wednesday 6/08 *Eve of Ascension Vespers 7:00 p.m.*

Thursday 6/9 *Ascension Divine Liturgy 9:00 .pm.*

Saturday 6/11 *Great Vespers 5:00 p.m.*

Sunday 6/12 *Hours 8:40 a.m.*

Divine Liturgy 9:00 a.m

followed by coffee hour

Reader Schedule

DATE	3RD HOUR	6TH HOUR	EPISTLE
Jun-5	CARPENTER	BUNITSKY, K	WALES
<i>June 9</i>	<i>ASCENSION</i>		
Jun-12	RILEY, J	RILEY, A	BRASOWSKI
<i>June 19</i>	<i>PENTECOST</i>		
Jun-19	BUNITSKY, S	BUNITSKY, K	BUNITSKY, S
Jun-26	SOUDER, C	SULPIZI, L	CAREY

Hymns and Prayers

Priest: "Blessed is the Kingdom ... "

Choir: "Amen."

Priest: "Christ is risen from the dead ..." (2 ½ times)

Choir: "and upon those in the tombs bestowing life!"

(The Divine Liturgy is begun in this manner until the Leavetaking of Pascha.)

Tone 5 Troparion (Resurrection)

Let us, the faithful, praise and worship the Word,
co-eternal with the Father and the Spirit,
born for our salvation from the Virgin;
for He willed to be lifted up on the Cross in the flesh,
to endure death,
and to raise the dead//
by His glorious Resurrection.

Tone 4 Kontakion (from the Pentecostarion)

I come to You, O Christ, blind from birth in my spiritual eyes,
and call to You in repentance://
"You are the most radiant Light of those in darkness."

Tone 8 Kontakion (Pascha)

You descended into the tomb, O Immortal,
You destroyed the power of death.
In victory You arose, O Christ God,
proclaiming: "Rejoice!" to the Myrrhbearing Women,//
granting peace to Your Apostles, and bestowing resurrection on the
fallen.

Tone 8 Prokeimenon (Resurrection)

Pray and make your vows before the Lord, our God! (Ps 75/76:11)

v: In Judah God is known; His name is great in Israel. (Ps 75/76:1)

Epistle Acts 16:16-34

Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling.

This girl followed Paul and us, and cried out, saying, “These men are the servants of the Most High God, who proclaim to us the way of salvation.”

And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, “I command you in the name of Jesus Christ to come out of her.” And he came out that very hour.

But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the marketplace to the authorities. And they brought them to the magistrates, and said, “These men, being Jews, exceedingly trouble our city;

and they teach customs which are not lawful for us, being Romans, to receive or observe.

Then the multitude rose up together against them; and the magistrates tore off their clothes and commanded them to be beaten with rods. And when they had laid many stripes on them, they threw them into prison, commanding the jailer to keep them securely.

Having received such a charge, he put them into the inner prison and fastened their feet in the stocks. But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone’s chains were loosed.

And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. But Paul called with a loud voice, saying, “Do yourself no harm, for we are all here.”

Then he called for a light, ran in, and fell down trembling before Paul and Silas. And he brought them out and said, “Sirs, what must I do to be saved?” So they said, “Believe on the Lord Jesus Christ, and you will be saved, you and your household.”

Then they spoke the word of the Lord to him and to all who were in his house. And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household.

Tone 8

Alleluia, Alleluia, Alleluia!

v. *Look upon me and have mercy on me! (Ps 118/119:132)*

v. *Guide my steps according to Your word! (Ps 118/119:133)*

Gospel John 9:1-38

Now as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?"

Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him. I must work the works of Him who sent Me while it is day; the night is coming when no one can work. As long as I am in the world, I am the light of the world."

When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. And He said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went and washed, and came back seeing.

Therefore the neighbors and those who previously had seen that he was blind said, "Is not this he who sat and begged?"

Some said, "This is he." Others said, "He is like him." He said, "I am he." Therefore they said to him, "How were your eyes opened?"

He answered and said, "A Man called Jesus made clay and anointed my eyes and said to me, 'Go to the pool of Siloam and wash.' So I went and washed, and I received sight."

Then they said to him, "Where is He?" He said, "I do not know."

They brought him who formerly was blind to the Pharisees.

Now it was a Sabbath when Jesus made the clay and opened his eyes.

Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see."

Therefore some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" And there was a division among them.

They said to the blind man again, "What do you say about Him because He opened your eyes?" He said, "He is a prophet."

But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight.

And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?" His parents answered them and said, "We know that this is our son, and that he was born blind; but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself.

His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was Christ, he

would be put out of the synagogue. Therefore his parents said, "He is of age; ask him."

So they again called the man who was blind, and said to him, "Give God the glory! We know that this Man is a sinner." He answered and said, "Whether He is a sinner or not I do not know. One thing I know: that though I was blind, now I see."

Then they said to him again, "What did He do to you? How did He open your eyes?" He answered them, "I told you already, and you did not listen. Why do you want to hear it again? Do you also want to become His disciples?"

Then they reviled him and said, "You are His disciple, but we are Moses' disciples. We know that God spoke to Moses; as for this fellow, we do not know where He is from."

The man answered and said to them, "Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes!

Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. If this Man were not from God, He could do nothing."

They answered and said to him, "You were completely born in sins, and are you teaching us?" And they cast him out.

Jesus heard that they had cast him out; and when He had found him, He said to him, "Do you believe in the Son of God?"

He answered and said, "Who is He, Lord, that I may believe in Him?"

And Jesus said to him, "You have both seen Him and it is He who is talking with you." Then he said, "Lord, I believe!" And he worshiped Him.

(Instead of "It is truly meet ...," we sing:)

The Angel cried to the Lady, full of grace:
"Rejoice, O pure Virgin! Again, I say: 'Rejoice,
your Son is risen from His three days in the tomb!
With Himself He has raised all the dead.'
Rejoice, O ye people!

Shine, shine, O New Jerusalem!
The glory of the Lord has shone on you!
Exult now, and be glad, O Zion!
Be radiant, O pure Theotokos,
in the Resurrection of your Son!

Communion Hymns

Receive the Body of Christ; taste the fountain of immortality!
Praise the Lord from the heavens! Praise Him in the highest! (*Ps 148:1*) Alleluia, Alleluia, Alleluia.

This Week's Announcements

The Ascension of Our Lord On the fortieth day after the resurrection Jesus ascended into heaven to be glorified on the right hand of God (Acts 1.9–11; Mk 16.19; Lk 24.51). The ascension of Christ is His final physical departure from this world after the resurrection. It is the formal completion of His mission in this world as the Messianic Savior. The ascension itself is not to be understood as though it were simply the supernatural event of a man floating up and away into the skies. The holy scripture stresses Christ's physical departure and His glorification with God the Father, together with the great joy which His disciples had as they received the promise of the Holy Spirit Who was to come to assure the Lord's presence with them, enabling them to be His witnesses to the ends of earth.

The celebration of the feast of Ascension will be this ***Wednesday June 8th at 7:00 p.m.*** with Vespers. Thursday June 9th at 9:00 a.m. Divine Liturgy. Join us! (Please note the change in service times)

All Parish Meeting We will have a semi-annual All Parish Meeting on Sunday June 12th during the coffee hour. Please be sure to be there.

Vacation Church School We will be offering VCS on June 20th-22nd. Any and all volunteers would be appreciated. Please sign up in the Narthex to help.

Study Group this Week will meet this Thursday June 9th at 10 am.

Rummage Sale Thank you to all parishioners and friends of St. Michael's who contributed to the 5/21/16 rummage sale by making pierogies, by baking, by donating items and by contributing time and labor. It was another successful event. The public purchased deeply discounted items, we enjoyed good food, baked goods, friendship and fellowship, and we had a profit of over \$3,100.00 that will benefit our church wherever it is most needed. Thank you!

The Person Right in Front of Us

We read the story of this encounter of Jesus Christ with a man born blind in John 9: 1-38. In the verses immediately preceding this story, He has told hostile questioners that He is "before Abraham" and claims the divine name, "I am." There is no longer any possibility of misunderstanding what He is saying; Jesus is declaring Himself to be the Son of God.

Having done this, He turns His full attention to one person—the man blind from birth. He is going to do a miracle, and because He has just said so unequivocally that He is the Divine Son, we might expect that He will draw down lightning bolts or do something equally dazzling.

But instead He shows Himself as Man, caring for the man who stands in front of Him. He doesn't do anything spectacular, but uses the most basic elements of the earth to do the miracle: "...He spat on the ground and made clay of the spittle and anointed the man's eyes with the clay..."

He tells the man to do a basic thing, too—to wash off the clay in the pool of Siloam. By this simple, earthly act the man is healed and becomes able to see.

The other reading for this day is Acts 16: 16-34. These verses describe two instances in which Saint Paul follows Christ's example, being concerned for the person in front of him. The first encounter is with a slave girl who has "a spirit of divination" and makes money for her owners by foretelling events. Paul risks his own safety, and drives the spirit out of her in the name of Jesus Christ. Sure enough, the owners are furious at having lost their income. They drag Paul and his companion Silas into the market place and accuse them of disturbing the city and advocating Jewish customs that are against Roman law. The magistrates and the crowd beat them with rods, and they are dragged off to prison, where their confinement is assured by their feet being fastened in the stocks. For the second time, Paul extends concern. He does so to a person who is neither his companion nor a fellow prisoner, but who has been put in front of him. When an earthquake shakes the prison, all the prisoners' shackles are unfastened. The jailer is panicked, terrified and fully aware that he will be held responsible when all the prisoners escape. As he is about to kill himself, Paul calls out to him, "Do not harm yourself, for we are all here."

This unexpected concern makes the jailer realize what kind of person Paul is, and he comes to believe in the God to whom Paul is so dedicated. He and his household are baptized that same night. They offer the former prisoners hospitality in their home, and everyone rejoices. They are truly in front of each other, and together in front of God.

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at

<http://dce.oca.org>.

Prayers for the Departed: Priest Vladimir (Walter) Smith

Prayers for the Sick and Those in Need: Fr. Vladimir Petorak, Fr. Joseph Chupeck, Fr. Josef Petranin, Mat Julia Petranin, Mat. Ellen Chupeck, Mat. Jennifer Franchak, Mat. Lisa Weremedic, Lemlem Resat, Harry Wujcik, , Alfred Mokhiber, Peter Melnik, Agnes Timchak, Olga Riley, Anna Hotrovich, Marie Holowatch, Marie Karawulan, Barbara Hicks, Maria Current, Anna Herko, Zack Bajuyo, Luke Wales, Nona Carey, Joseph Wojciechowski, Mona Elia, Lydia Kendall, , Maria and Doug Dozier, Mary Anne Farrell, Caiton Tompkins, Michael Vannello, Catalina(Mary) & Jeremy (John) Finck, Alma Clothier, Rae Svecz, Mat. Joanna Bohush, Carson, Paul

Prayers for Women and the Children to be Born of Them:
Kristine

Service Ministries

Date	<u>Coffee Hour</u>	<u>Service Duty</u>	<u>Church Cleaner</u>	<u>Library</u>
5-Jun	Peck/ Wales	Hojnicki/ Souder	Baldychev/ Shatley	Maloney
12-Jun	Hojnicki/Flynn/ Roberts	Sheeler/ Baldychev	Sulpizi	Roberts
19-Jun	Hamwi/Morjana	Bunitsky/ Lewis	Hines	Gundersen

ALTAR SERVER SCHEDULE

DATE

VESPERS and LITURGY

June-05

Team Gabriel

June-12

Team George

June-19

Pentecost All Servers

June-26

Team Conover

July-03

Team Gabriel

July-10

Tem George

Attendance

5/8 Divine Liturgy 100

5/14 Vespers 29

5/21 Vespers 21

5/22 Divine Liturgy 105