



**THE FORERUNNER**  
*The Nativity of St. John the Baptist*  
**Orthodox Church O.C.A.**  
 420 Laura Street  
 Philipsburg, PA 16866  
 (814) 342-2011

Very Rev. John Horosky - Priest  
 Mark Ammerman - Council President

**May 2010**  
*Christ is Risen! Indeed He is Risen!*

**Service Schedule**

- May 2 Samaritan Woman**  
 General Confession & Hours @ 9:30 AM  
 Divine Liturgy @ 10:00 AM  
 Coffee Hour following Liturgy  
 Council Meeting
- May 9 Blind Man / Mother's Day**  
 Hours @ 9:30 AM  
 Divine Liturgy @ 10:00 AM  
 Coffee Hour following Liturgy
- May 16 Holy Fathers of the 1<sup>st</sup> Ecumenical Council**  
 Hours @ 9:30 AM  
 Divine Liturgy @ 10:00 AM  
 Coffee Hour following Liturgy
- May 23 Holy Pentecost**  
 Hours @ 9:30 AM  
 Divine Liturgy @ 10:00 AM  
 Coffee Hour following Liturgy
- May 30 All Saints**  
 Hours @ 9:30 AM  
 Divine Liturgy @ 10:00 AM  
 Pot luck luncheon following Liturgy

**Reader's Schedule**

<i>Hours</i>	<i>Epistle</i>
5/2 Rose Marie Fetcenko	Larry Ammerman
5/9 Doug Donovan	Doug Batchko
5/16 Drew Conkey	Mark Ammerman
5/23 Chris Conkey	George Sura
5/30 Jan Brennish	Andrew Tocimak

**Feast Days**

- 5/2 Samaritan Women
- 5/8 Apostle & Evangelist John the Theologian
- 5/9 Blindman
- 5/11 Sts. Cyril & Methodius
- 5/13 Ascension
- 5/16 Holy Fathers 1<sup>st</sup> Ecumenical Council
- 5/21 Sts. Constantine & Helen
- 5/23 Holy Pentecost
- 5/24 Holy Spirit Day
- 5/30 All Saints

For private confession, call Father to make arrangements.



**Remember in your prayers:** Father Adam, Father Ted, Jennifer & Lilian Ammerman, Mary Ann Ammerman, Helen Bokach, Chris Conkey, Helen Czar, Christine Demchak, Joe Demchak, Jeffrey Fetcenko, Randy Fetcenko, Rose Marie Fetcenko, Yvonne Fetcenko, Jack Foster, Mary Foster, Helen Mae Harvey, Julia Luzier, Anna Pennington, Harry Socie, Chuck Stine, Eleanor Sura, Holly Thompson, Andrew Tocimak, George Tocimak, Irene Tocimak, Louise Tocimak, Elizabeth Edwards, Joe Edwards, Olga Finlayson, Kenneth Finlayson, and William Cornman

“O Master, the all-sustainer, and Holy King, Who punishes, but reduces not to death, Who strengthens the failing, and raises the outcast, Who remedies the bodily sorrows of men, we pray unto Thee, O Our Lord, visit Thine infirm servants with Thy mercy; forgive them every transgression, voluntary and involuntary. Verily O Lord, send down from Heaven Thy healing power, touch the body, extinguish the fever, lessen the suffering and every infirmity of Thy servants, raise them decumbent, from sickness, and from the bed of evilness, make them whole and all-restored, return them to Thy Church well-pleasing and fulfilling Thy will. For it is of Thine own, to be merciful and to save us, O Lord, and unto Thee we send glory, to the Father, and to the Son and to the Holy Spirit. Amen.”

## Birthdays

Mary Ann Ammerman	May 6
Doug Batchko	May 9
Dustin Thompson	May 15
Krista Batchko	May 20
Elijah Mason	May 22
Tom Everly	May 30
Eleanor Sura	May 30

## Anniversaries

Stan and Jody Demchak	May 8, 1987
Elaine and Jim Cardinal	May 16, 1970
Joanne and William Whitehead	May 22, 1993

Congratulations to Christopher Conkey who was awarded the Boys Scouts of America's highest honor, Eagle Scout on April 17<sup>th</sup>, 2010. God grant you many years!

Come one, Come all to the Annual St. John's **BBQ on Saturday, May 15**. We would appreciate any and all help, not only on the day of the BBQ, but on the days preceding the big event. Contact Jack Foster or George Sura to see how you can help.

## Pentecost

In the Old Testament Pentecost was the feast which occurred fifty days after Passover. As the passover feast celebrated the exodus of the Israelites from the slavery of Egypt, so Pentecost celebrated God's gift of the ten commandments to Moses on Mount Sinai.



In the new covenant of the Messiah, the passover event takes on its new meaning as the celebration of Christ's death and resurrection, the "exodus" of men from this sinful world to the Kingdom of God. And in the New Testament as well, the pentecostal feast is fulfilled and made new by the coming of the "new law," the descent of the Holy Spirit upon the disciples of Christ.

When the day of Pentecost had come they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed as resting upon each one of them. And they were all filled with the Holy Spirit ... (Acts 2:1-4).

The Holy Spirit that Christ had promised to his disciples came on the day of Pentecost (Jn 14:26, 15:26; Lk 24:49; Acts 1:5). The apostles received "the power from on high," and they began to preach and bear witness to Jesus as the risen Christ, the King and the Lord. This moment has traditionally been called the birthday of the Church.

In the liturgical services of the feast of Pentecost, the coming of the Holy Spirit is celebrated together with the full revelation of the divine Trinity: Father, Son, and Holy Spirit. The fullness of the Godhead is manifested with the Spirit's coming to man, and the Church hymns celebrate this manifestation as the final act of God's self-disclosure and self-donation to the world of His creation. For this reason Pentecost Sunday is also called Trinity Day in the Orthodox tradition. Often on this day the icon of the Holy Trinity -- particularly that of the three angelic figures who appeared to Abraham, the forefather of the Christian faith - is placed in the center of the church. This icon is used with the traditional pentecostal icon which shows the tongues of fire hovering over Mary and the Twelve Apostles, the original prototype of the Church, who are themselves sitting in unity surrounding a symbolic image of "cosmos," the world.

On Pentecost we have the final fulfillment of the mission of Jesus Christ and the first beginning of the messianic age of the Kingdom of God mystically present in this world in the Church of the Messiah. For this reason the fiftieth day stands as the beginning of the era which is beyond the limitations of this world, fifty being that number which stands for eternal and heavenly fulfillment in Jewish and Christian mystical piety: seven times seven, plus one.

Thus, Pentecost is called an apocalyptic day, which means the day of final revelation. It is also called an eschatological day, which means the day of the final and perfect end (in Greek *eschaton* means the end). For when the Messiah comes and the Lord's Day is at hand, the "last days" are inaugurated in which "God declares: ... I will pour out my Spirit upon all flesh." This is the ancient prophecy to which the Apostle Peter refers in the first sermon of the Christian Church which was preached on the first Sunday of Pentecost (Acts 2: 17; Joel 2: 28-32).

Once again it must be noted that the feast of Pentecost is not simply the celebration of an event which took place centuries ago. It is the celebration of what must happen and does happen to us in the Church today. We all have died and risen with the Messiah-King, and we all have received his Most Holy Spirit. We are the "temples of the Holy Spirit." God's Spirit dwells in us (Rom 8; 1 Cor 2-3, 12; 2 Cor 3; Gal 5; Eph 2-3). We, by our own membership in the Church, have received "the seal of the gift of the Holy Spirit" in the sacrament of chrismation. Pentecost has happened to us.

## Fathers Corner:

**Hymn of the Three Young Men: Daniel 3:51-94, especially vs.57:** *“Bless the Lord, all you works of the Lord, and sing a hymn to the Lord, and exalt Him beyond measure unto the ages.”* Saint Nicholas Cabasilas teaches that the Saints, as they glorify the Lord, “...can never praise God enough; they do not consider their own thanksgiving sufficient....[for] they desire that men and angels should unite with them in praising God, so that their debt of gratitude to Him may be a little more worthily paid, owing to the increase in the number of those who praise Him.”

Saint Nicholas also mentions that “...the holy sons of Azariah, who by the grace of God overcame the flames of the fiery furnace, bear witness to this” same truth. All of which prompts him to say, “It was fitting that they should give thanks to God for their miraculous and unexpected delivery; but they did not consider their own praise and acclamation sufficient - they called to their aid the angels and every race of man, the heavens, the sun, the stars, the earth, the mountains, inanimate beings - in short, the whole creation.”

Let us, therefore, also embrace the truth that we are blessed with the Three Young Men to be able with the Church to join in giving praise to God “...ever-existing and eternally the same, Thou and Thine only begotten Son and Thy Holy Spirit...Who didst bring us from non-existence into being...” Indeed, as the Apostle Paul likewise admonishes us: “...in everything give thanks for this is the will of God in Christ Jesus for you” (1 Thess. 5:18). So also, Saint John Chrysostom cautions us not to be spectators in the Divine Liturgy, nor in any aspect of this present life. In truth, all voices of the Church: angels, archangels, priests, archpriests, deacons, men, women, and children are meant to unite in the praise of God.

The actual Hymn of The Three Young Men divides into three natural parts: first there is an offering of praise, exalting Him Who alone is worthy of all glory, honor and worship (Dan 3:52-56). This recalls, as does the Divine Liturgy, that, throughout all time, God has not ceased “...to do all things until He should bring us back to heaven and endow us with His kingdom which is to come.” These verses of the hymn join our praises to those of the heavenly tabernacle where the Lord is seated upon the Cherubim, on the “...throne of [His] Kingdom” (vss. 54,55).

The next, longer section of the prayer invokes all creation to join in the praise of God (vss. 57-82). Is this possible for all creatures - for the stars of heaven, the rain and dew, wind, fire and heat? Learn from these verses that the whole created order is actively, not passively, engaged in God’s praise. Created things are not, as the contemporary, materialists imply, mere matter to be manipulated for our wants, but fellow creatures who, even in the times when we forget, are ever extolling God’s wonder. As Saint Hippolytus of Rome says, “...the three youths in the furnace....showed [created things] to be all the servants of God” with us. May we, then, orient ourselves to approach all matter with the reverence due fellow worshipers of God.

In the concluding verses, the three Young Men call to the Church: “Bless the Lord, O Israel, and sing a hymn to Him...” (vs. 83). Praise is not for Priests alone (vs. 84), but for all of us who are “...servants of the Lord” (vs. 85), the living as well as the “...spirits and souls of the righteous...” (vs. 86). Indeed, may we all, “Give thanks to the Lord, for He is good, because His mercy endures forever” (vs. 89). Indeed, Beloved of the Lord, “It is meet and right to worship Father, Son, and Holy Spirit: the Trinity, one in Essence, and undivided,” and let us also ever lift our hearts and voices to the Lord, “...for His mercy endures for ever” (vs. 90).

*We hymn Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks unto Thee for Thy great glory, O Lord King, heavenly God.*