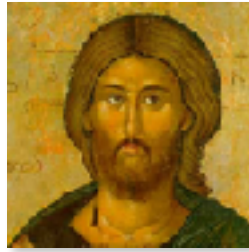


CHRIST THE SAVIOUR ORTHODOX CHURCH
AMERICAN CARPATHO-RUSSIAN ORTHODOX DIOCESE
ECUMENICAL PATRIARCHATE
TEN THOUSAND STATE ROAD
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Diocesan Website: www.acrod.org



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**Sunday, June 18, 2017-Second Sunday After Pentecost
The Synaxis of the Saints of Carpatho-Rus**

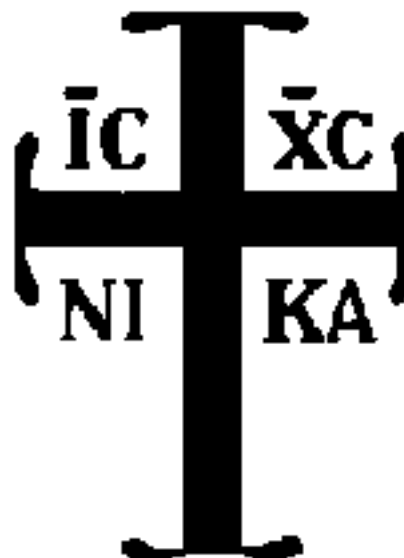
Schedule of Services and Events:

Sunday, June 18; 10:00 AM-Divine Liturgy

Monday, June 19; 7:00 PM-Adult Catechism Class

Tuesday, June 20; 7:00 PM-Parish Council Meeting

Sunday, June 25; 10:00 AM-Divine Liturgy



Upcoming Events

June 25-28-Diocesan Altar Boy Retreat

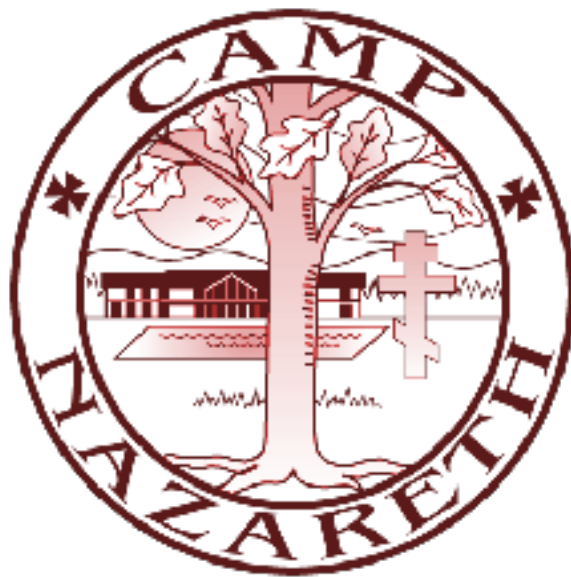
June 25-28-Young Women's Encounter

July 16-22-Camp Nazareth

Registration for the Altar Boy Retreat and the Young Women's Encounter is available online at our diocesan website: www.acrod.org

Registration for Camp Nazareth is available online at www.campnazareth.org

We would like to thank the Royko Family for doing some cleaning and yard work this past week!



Prayer List

Living

Prayer List

Living

Pani Donna (Smoley)	Thomas (Royko)	Kathryn (Royko)
Fr. James (Gleason)	Myra (Fabian)	Ethel (Rusyniak)
Fr. John (Zboyovski)	Angela (Hubiak)	Emerson (Sirilla)
Eileen (Bunevich)	Theodore (Bunevich)	Fr. George (Hutnyan)
Tiana (Hosta)	Virginia (Shymske)	Jakob (Hwang)
Matushka Katherine (Jula)	Jane	Pani Amy (George)
Fr. George (Havrila)	Helen (Bires)	

Departed

Virgilia (Nicula)	Peter (Tatsis)	Infant Nazareth (Mihaly)
Fr. Paul (Herbert)	Marion (Fallon)	Pani Martha (Zeleniak)
George (Smisko)	Jack (Cochran)	Helen (Spanovich)
Brandy	Anthony	Thomas (Krafick)
Fr. William (George)	Fr. Ronald (Hazuda)	Fr. Elias (Kozar)

“Therefore confess your sins to one another, and pray for one another, that you may be healed. The prayer of a righteous man has great power in its effects.” James 5:16

If you have someone you would like to be added to the prayer list, please see Fr. Nick

Birthdays & Anniversaries

Jun	
22	Anita Stampen



THE SAINTS WHO SHONE FORTH FROM AND/OR LABORED IN CARPATHO-RUS

*Cyril (+869) and Methodius (+885) and their Disciples Gorazd, Clement,
Naum, Sava, and Angelar*

These two brothers from the Byzantine city of Thessalonica had been involved with both religious and civic affairs. When King Rastislav of Greater Moravia asked for Slavic-speaking clergy to work among his subjects, St. Photios, patriarch of Constantinople, sent Cyril and Methodius. They, along with their disciples, arrived in the year 863. Their work laid the foundations for Slavic Christianity, leaving the Slavonic language and two alphabets (Glagolitic and Cyrillic) as their legacy.

According to legend, the holy brothers (or their disciples) helped establish the town of Mukačevo as a diocese. While the historical evidence for this is minimal, the fact remains that the Carpatho-Rusyns have always looked at the ministry of Cyril and Methodius as the start of their Christian heritage.

After the deaths of Cyril and Methodius, when the Slavonic-speaking clergy were no longer welcome in Greater Moravia, the disciples moved to the south, and established Ohrid (in present-day Macedonia) as a center of Slavic learning and literature. This continuation of the ministry of Cyril and Methodius made it possible, in turn, for Byzantine missionaries to be dispatched to Kiev in 988, at the request of Saint Vladimir.

Rastislav, King of Greater Moravia (+870)

As ruler of Greater Moravia, he sent to Constantinople for missionaries to preach in the Slavic tongue. He supported the work of Saints Cyril and Methodius.

*Moses Uhrin (“the Hungarian”) (+1043) and his brothers Ephrem of Novy
Torzhok (+1053) and George (+1015)*

All three brothers were called “Hungarian” since they came to Rus’ from lands ruled by the Hungarians, but given that they were Eastern Christian Slavs, they are accounted as Rusyns. The three brothers entered into the service of the holy prince of Rostov, Boris, son of Saint Vladimir. George died first, being killed along with Boris. Ephrem fled and went on to lead a monastic life. He lived in the town of Novy Torzhok, where he founded a monastery dedicated to Saints Boris

and Gleb. Moses, on the other hand, fled to Kiev. After Kiev was captured by the Poles, he was taken as a prisoner to Poland. He was “ransomed” by a wealthy widow who wanted Moses to become her husband. Moses, however, had already set his mind on living a monastic life, and thus refused all her advances. For this, she had him tortured on numerous occasions. His freedom came when the widow was killed during a time of civil unrest. He joined the brotherhood of the Kiev Caves Monastery, where he labored for a decade. A portion of Saint Moses’ relics are enshrined at the monastery of Saint Nicholas (“Černeča Hora”) in Mukačevo.

Stephen, King of Hungary (+1038)

Most of the lands of Carpatho-Rus were part of his kingdom in the 10th century. His status as a saint was recognized by the Ecumenical Patriarchate in the year 2000.

Joseph (Stojka) of Maramoroš (+1711)

After the Diocese of Mukačevo accepted Union with Rome in 1646, the region of Maramoroš (today split today between Ukraine and Romania) became a center for the Orthodox hierarchy. Joseph was one of the last Orthodox Bishops in Carpatho-Rus until the 20th century, and is known as “the Confessor” for his defense of the Orthodox faith.

Alexis (Toth) of Wilkes-Barre (+1909)

Alexis, a Greek Catholic priest from the Eparchy of Prešov, came to the United States to minister to the large numbers of Rusyn Greek Catholic immigrants. After being shamefully treated by the local Roman Catholic bishop, in 1891, he and his parish in Minneapolis were received into the Orthodox Church. He spearheaded a “Return to Orthodoxy” movement and established many parishes.

Maximus (Sandovič) of Gorlice (+1914)

As a young priest, Maxim labored for Orthodoxy among the Lemko-Rusyns in what is today Poland. His missionary work was considered treasonous by the Austrian government, and he was arrested and imprisoned for two years. After being released, he was again arrested, along with his wife and family. Maxim, at the age of 28, was executed by firing squad.

Gorazd (Pavlik) of Prague (+1942)

Of Czech background and raised Roman Catholic, Gorazd's interest in the mission of Ss. Cyril and Methodius pushed him towards Orthodoxy. He was eventually consecrated a bishop by the Serbian Orthodox Church and worked at spreading Orthodoxy among the Czechs. Additionally, he assisted the growth of Orthodoxy in Slovakia and Carpatho-Rus. For giving refuge to resistance fighters during World War II, he was executed by the Nazis.

Dositheus (Vasić) of Zagreb (+1945)

When the movement to return to Orthodoxy began in Carpatho-Rus, it turned to the Church of Serbia, since all Orthodox in Austro-Hungary fell under its jurisdiction. Several Serbian clergy helped in that formative period. Dositelj served as bishop for three years, ministering to the Carpatho-Rusyn flock. He later served as Metropolitan of Zagreb in Croatia. During World War II, he was imprisoned and tortured, and eventually died because of this treatment.

Alexis (Kabal'uk) of Chust (+1947)

He was the leading figure in the renewal of Orthodoxy in Carpatho-Rus in the 20th century. While being raised a Greek Catholic, his piety drew him to numerous Orthodox shrines and monasteries. On a visit to Mount Athos, he became Orthodox. He was later tonsured a monk, and became a priest under the jurisdiction of the Serbian Church. His work for Orthodoxy opened him up to accusations of "pro-Russian" activities, and thus he fled to Russia and then, for a time, worked in the United States. He returned to Europe in order to stand with the other Orthodox at the Maramoroš-Sihot Trial, and then served time in prison. With the collapse of the Austro-Hungarian Empire, he was released from prison, and became even more active promoting Orthodoxy among the Carpatho-Rusyns.

Justin (Popović) of Čelije (+1979)

A well-known Serbian monastic and theologian, from 1930 to 1932, Justin served in Carpatho-Rus.

Job (Kundrja) of Mala Uhol'ka (+1985)

The most recently canonized Rusyn saint, Job was tonsured a monk by Saint Alexis (Kabal'uk). He became a renowned spiritual father, and after the closure of several monasteries by the Soviets, served a small village parish. He

continued his ministry as an elder, giving spiritual direction, preaching, and offering the divine prayers and services, while continuing his own ascetic efforts. The following holy individuals are awaiting glorification:

Dositheus (Feodorovič) of Ugl'a (+1733)

He was the last Orthodox bishop of Carpatho-Rus until the 20th century. In 1721, his clergy voted for Union with Rome, and he lived his remaining days in the Ugl'a monastery, abandoned by his clergy and without his flock. He is venerated locally as a confessor and ascetic.

Nina (Prokop) (+1967)

Schema-Abbess Nina was born Juliana Prokop and, early in life, she embraced asceticism. In 1914, she organized a group of young girls in her village to live the monastic calling. On several occasions, they were abused and persecuted by the civil authorities for this. Later, she later became the abbess and founder of the Convent of Lipcha and abbess of the Monastery of St. Nicholas in Mukačevo, where she is buried.

Basil (Pronin) (+1997)

Born in Kiev, his family left for Serbia at the time of the Russian Revolution. Following his vocation in Serbia, he was tonsured a monk and ordained a priest in 1939, and began working as part of the Orthodox mission in Carpatho-Rus. He was a disciple of St. John (Maximovich) and never lost touch with him. In 1946, he became the spiritual father of the St. Nicholas Monastery in Mukačevo, a role which he fulfilled for 50 years, becoming well- known and beloved.





- Saints Cyril and Methodius -