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Parish Office: 4200 Homestead Duquesne Rd,
Munhall, PA, 15120

Administrator: Fr Vitalii Stashkevych

SICK AND SHUT-INS

Please remember in your prayers our parishioners who are sick, homebound, hospitalized, living in nursing facilities, or need your prayers for their personal intentions:



Mark Fialkovich, Richard Paloscko, Nancy Pcolar, Rebecca McCullough, Will McCullough, Marie Churley, John Gegick, Emily Cox, Mary Pat H, Gale Joscak, Mary Ann Badar, Rose Petruska, Judy Kosar, Mason Stern, Shawna Lynn Beluscak, Ronald Dusetzina, Connie Leary, Mary Anne Ference Mistick, Mario Peticca, Leah Fitchwell, Agnes McGuire, Matthew Dickun, Jan Ference, Betty Macik, Lauren McQuillan, Chris M, David Mall, Karen Perkins, subdeacon Iyrii Holiba, Joan Kovalycsik, Maureen Angel, Anna Marie Choma, Dave S., Michelle Costello, Gina Paglialonga, Jim Petruska, Mary Harbadin, Marci Laskey, Lynn Lightfoot, Matthew C, Terri S., Georgette Dusatzian, Linda Halchak, Mark Jensen, Jim Speranza, Marky Zvolensky, Georgeann Zvolensky, John Halchak, Celine Mitchell, Joe Spadaro, Sharon Junker, Harmony Elizabeth Hairston, Barb and Chuck Egan, Ryan Wypych, Royann McCarthy, Teddy Horwist, Joe Kelly, Joanna Spisak, Denise M, Liz DeLong and Those serving in the Armed Forces

SCHEDULE OF DIVINE SERVICES FOR THIS WEEK:

| | | | |
|-----------|------------|----------|---|
| Sunday | 05/10/2026 | 11:00 AM | Sunday of the Man Born Blind Mother's Day |
| Wednesday | 05/13/2026 | 04:30 PM | Liturgy for Ascension +Bernei Joscak – Mary & Dan Joscak |
| Sunday | 05/17/2026 | 11:00 AM | Sunday of the Fathers of the 1st Ecumenical Council +John Jama – Arleen Jama |

DIVINE SERVICES ATTENDANCE

Sunday 05/03/2026 was 50.

LIVE STREAM VIEWING

Sunday 05/03/2026 was 198.

UPDATES

Rose Petruska is at Concordia at Cranberry, 10 Adams Ridge Blvd, Mars PA 16046

Jeanette Ference is at Westminster Place, Room 327, 1215 Hulton Road, Oakmont, PA 15139

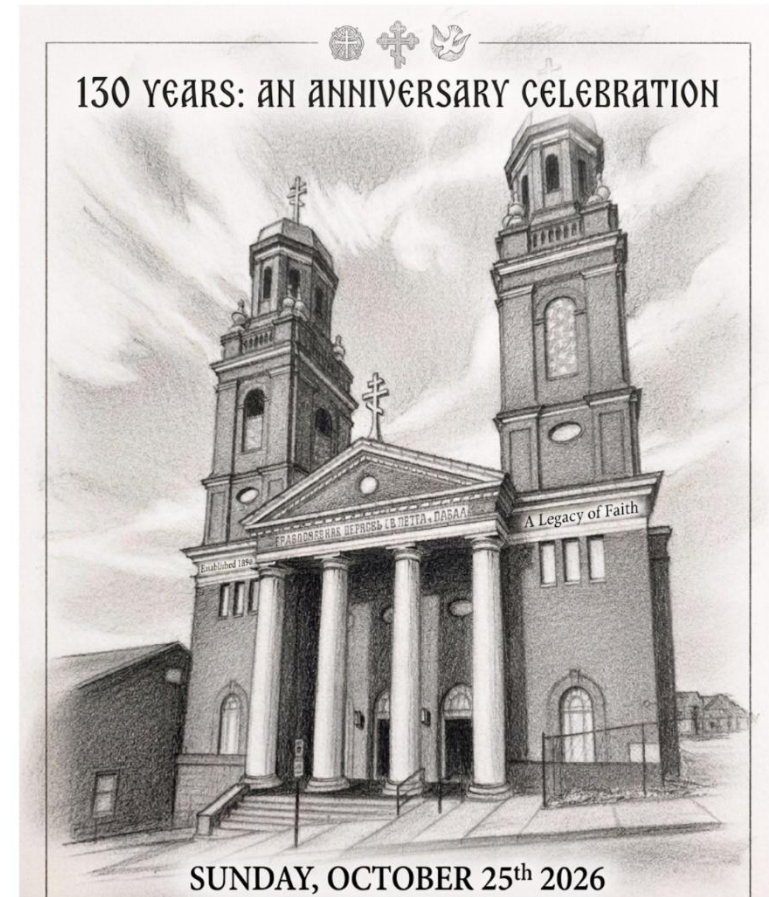
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|----------------------|----------------------|----------------------|----------------------|
| May 10 th | May 17 th | May 24 th | May 31 st |
| Team B | Team C | Team D | Team A |

MAY BIRTHDAYS

05/03 MARY ANN MISTICK
05/08 SHARI FIALKOVICH
05/10 TALIN DRABIK
05/16 PATTI WYPECH
05/26 MARCIA SALADA

ANNIVERSARIES

05/05 LINDA & MARK FIALKOVICH
05/13 SHARON & EDWARD LEISER
05/18 DEE & GERRY PETICCA



Additional Information Forthcoming!

Tetrapod candle:

May 3, 10, 17, 24 – For Special Intentions of Donna Torbich

June 7, 14, 21, 28 – Arleen Jama (Special intention)

July 5, 12, 19, 26 – Brother & Uncle Joseph by Barbara & Krestine

August 2, 9, 16, 23, 30 - Arleen Jama (Special intention)

September 6, 13, 20, 27 – John Skinta for +Joseph & Joan Skinta

October 4, 11, 18, 25 – For Special Intention of Mark & Linda Fialkovich

November 1, 8, 15, 22, 29 – Husband & Father Richard by Barbara & Krestine

December 6, 13, 20, 27 – Mary Joscak (Special intention)

CANDLES FOR SOMEONE SPECIAL April 26th, 2026

| | |
|----------------|-------------------------------|
| Myron Drabik | For Good Health |
| | Foe Special Favor |
| Barbara Martin | Special Favor |
| David Savko | For Good Health Bobbi Vaccaro |
| Jim Fitzgerald | For Good health Gene Michalak |
| Rich Cochran | For Employment |
| | For Success in Studies |
| | For Special Favor |
| | Other |
| Patti Wypych | For Special Favor |
| Cathy Savko | For Thanksgiving |
| Monica Gazzo | For Good Health |
| Ronald Hodoba | Other |
| Rich Trankocy | +Lee |
| | +Lee |
| Cathy Savko | For Special Favor |

ALL SOULS SATURDAYS – HRAMOTAS

The first All Souls Saturday is February 7th. The remaining Saturdays will be May 23rd. We will celebrate a Divine Liturgy with a Panahida on each of the Fridays at 04:30 p.m. If you wish to remember deceased loved ones, please use the envelopes provided in your envelope box.

GCU Special Matching Funds for Sisters of St. Basil

The GCU Board of Directors has approved a Special \$10,000 Matching Funds Event for the Sisters of St. Basil in Uniontown's expansion at the Mount Saint Macrina House of Prayer. The GCU will match donations made to the Building Fund on the Sisters' website and those made by mail through May 31, 2026.

If you would like to donate, please send your check payable to:

Sisters of St. Basil , 500 West Main Street, Uniontown, PA 15401,

note **Building Fund** on the check.

FROM DARKNESS TO LIGHT: THE SPIRITUAL VISION OF THE MAN BORN BLIND

The Sunday of the Man Born Blind, celebrated in the Church during the Paschal season, is one of the most profound and personal encounters with Christ recorded in the Gospel. It is not simply a story about physical healing; it is a revelation about spiritual sight, faith, and the journey from darkness into light.

At the center of this Sunday is the Gospel account from John 9, where Jesus meets a man who has been blind from birth. This detail is important: the man has never seen light, never recognized faces, never experienced the visible beauty of creation. His condition is total and lifelong. When Christ heals him, it is not merely the restoration of sight, it is the gift of something entirely new.

The disciples begin by asking a question that reflects a common human tendency: *“Who sinned, this man or his parents?”* They are searching for blame, for a reason behind suffering. But Christ redirects their thinking. He does not deny that suffering exists, but He refuses to reduce it to simple cause-and-effect morality. Instead, He reveals a deeper truth: *“that the works of God should be revealed in him.”* In other words, even in brokenness, God can bring forth glory.

The healing itself is striking. Christ makes clay with His saliva, anoints the man’s eyes, and tells him to wash in the pool of Siloam. This act echoes the creation of humanity in Genesis, where God forms man from the dust of the earth. It is as if Christ is re-creating the man, giving him not only sight but a new beginning. The man obeys, washes, and returns seeing.

But the miracle does not end there. In fact, the greater part of the story unfolds after the healing. The man is questioned by neighbors, interrogated by religious authorities, and even rejected by those who should rejoice with him. The Pharisees, instead of celebrating the miracle, focus on the fact that it was done on the Sabbath. They are so attached to their rules and assumptions that they cannot recognize the presence of God in front of them.

Here we see a powerful contrast: the man who was physically blind begins to see more and more clearly, not only with his eyes but with his heart. At first, he calls Jesus *“a man.”* Then he calls Him *“a prophet.”* Finally, after meeting Christ again, he confesses, *“Lord, I believe,”* and worships Him. His journey is one of growing faith.

Meanwhile, those who claim to see, the Pharisees, become spiritually blind. They reject the truth, cling to their pride, and ultimately cast the healed man out. Christ later says, *“For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind.”* This is not about physical vision, but about the condition of the soul.

The Sunday of the Man Born Blind speaks directly to our lives today. Many people can see physically but remain blind spiritually. We may go through life without recognizing God’s presence, without seeing His work in others, or without acknowledging our need for Him. Like the Pharisees, we can become trapped in our assumptions, our routines, or our sense of self-righteousness.

At the same time, this Sunday offers great hope. The man did not seek Christ; Christ came to him. This reminds us that God reaches out to us even when we are unaware, even when we are in darkness. The only thing required is openness, willingness to respond, to trust, and to follow.

The man’s courage is also a model for us. Despite pressure, fear, and rejection, he speaks the truth about what Christ has done for him. His simple testimony *“I was blind, now I see”* becomes a powerful witness. Faith does not always require complex arguments; sometimes it is the honest acknowledgment of transformation.

This Sunday invites us to ask a difficult but necessary question: Are we truly seeing? Do we recognize Christ in our lives, or are we blind to His presence? It calls us to humility, to repentance, and to a deeper faith.

In the light of the Resurrection, the healing of the blind man becomes a symbol of what Christ desires for all humanity: to open our eyes, to lead us out of darkness, and to bring us into the fullness of life and truth.

Sunday of the Man Born Blind

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| C | R | I | A | C | S | S | M | K | R | V | T | L | E |
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- SYNAGOGUE
- OBEDIENCE
- PHARISEES
- WORSHIP
- DARKNESS
- SIGHT
- ILLUMINATION
- DISCIPLES
- LORD
- PROPHET
- FAITH
- SILOAM
- BELIEVE
- MERCY
- TRUTH
- LIGHT
- CREATION
- BLIND
- CLAY
- WASH
- HEALING
- JESUS
- SABBATH

SUNDAY OF THE MAN BORN BLIND

Today we stand before one of the most profound and deeply human encounters in the Gospel: the healing of the man born blind. This is not simply a miracle story. It is a revelation. It is about sight and blindness, truth and denial, light and darkness, not only in the eyes, but in the heart.

The man in today’s Gospel was born without sight. He had never seen the light of day, never beheld the face of another person, never witnessed the beauty of creation. And yet, in a mysterious way, he becomes the one who truly sees, while those around him, especially the learned and religious, remain blind.

Christ approaches him not because the man asks, but because God always moves first toward us. The disciples, like many of us, immediately ask a question: *“Who sinned, this man or his parents?”* They want a cause, someone to blame. But Christ refuses this narrow thinking. He does not reduce suffering to punishment. Instead, He reveals purpose: *“That the works of God might be revealed in him.”*

This is a crucial shift. The Lord does not explain suffering, He transforms it. Then Christ does something unexpected. He spits on the ground, makes clay, anoints the man’s eyes, and sends him to wash in the pool of Siloam. This act is not random. It echoes the creation of man from the dust of the earth. The One who formed Adam now reforms this man. The Creator restores His creation.

And the man obeys. He goes, he washes, and he sees. But the miracle does not end there. In many ways, it only begins. Because now the real drama unfolds, not in the body, but in the soul. The man is questioned, doubted, even cast out. The Pharisees, who claim to see clearly, cannot accept what has happened. Why? Because the miracle does not fit their expectations. They are so certain of their own understanding that they cannot recognize the work of God standing before them.

Notice the contrast: the blind man gradually comes to deeper understanding. At first, he calls Christ *“a man.”* Then *“a prophet.”* Finally, when Christ reveals Himself, the man confesses, *“Lord, I believe,”* and he worships Him. This is the journey of faith. Sight is not given all at once, it grows. Illumination is gradual. The man receives physical sight in an instant, but spiritual sight unfolds step by step, through struggle, questioning, and even rejection. Meanwhile, the Pharisees move in the opposite direction. They begin confident in their *“vision,”* but end in deeper blindness. They refuse to see because they refuse to be changed.

And this is where the Gospel speaks directly to us. We may not be physically blind, but are we truly seeing? Do we recognize Christ when He comes into our lives, often in unexpected ways? Do we allow Him to touch the “dust” of our existence, the ordinary and even messy parts of our lives, and transform them? Or do we, like the Pharisees, cling to our certainties, our judgments, our need to be right?

The greatest blindness is not the inability to see, it is the refusal to see. The man born blind teaches us something essential: humility opens the eyes. He does not argue theology. He does not pretend to know everything. He simply testifies: *“One thing I know, that though I was blind, now I see.”*

This is the heart of Christian witness, not abstract argument, but lived transformation. And notice something else: his healing leads to rejection. He is cast out of the synagogue. Faithfulness to Christ sometimes separates us from comfort, from approval, even from community. But what happens next? Christ finds him again.

This is deeply comforting. When the world casts us out for the sake of truth, Christ Himself seeks us out. He does not abandon those who suffer for His name.

“Do you believe in the Son of God?” Christ asks. And the man responds with openness: *“Who is He, Lord, that I may believe in Him?”* This is the posture we must have, not assuming we already see fully, but desiring to see more, to know more, to encounter Him more deeply. *“Lord, I believe,”* he says and he worships. This is the goal of sight: not merely to perceive, but to adore.

So today, let us examine our own hearts. Where are we blind? Where have we closed ourselves off to the light of Christ? Where do pride, fear, or habit prevent us from seeing clearly? And let us also take courage. Christ still comes to those in darkness. He still forms, heals, and illumines. He still leads us from confusion into clarity, from partial sight into true vision.

Let us ask Him today: *“Lord, open the eyes of my heart.”* Not just once, but again and again. Because the Christian life is a continual movement from blindness to sight, from shadow to light, from knowing about Christ to truly seeing Him. And in that seeing, we find not only truth, but life. Amen.

THE PURPOSE OF ECCLESIAL LAW IN THE ROMAN AND BYZANTINE CATHOLIC TRADITIONS: ORDER, TRADITION, AND THE PATH TO COMMUNION WITH GOD

The complaint that the Catholic Church, whether Roman or Byzantine, has “too many rules” is common, yet it often misunderstands what those rules are and why they exist. Far from being arbitrary restrictions, the Church’s rules (traditionally called canons) are expressions of her life as a living, historical, and sacramental community. To understand them, one must first see the Church not as an idea or loose association, but as a real body, both divine and human, journeying through history.

1. The Church as a living community

The Catholic Church is not merely a collection of individuals who share private beliefs. It is a visible communion, structured and united in faith, worship, and governance. Because of this, it necessarily has an organized life. As scholars note, canon law exists to regulate “*the external organization and government*” of the Church and to guide the actions of believers toward her mission.

This is not unusual. Every real community, whether a nation, a university, or even a family, has rules. Without them, unity dissolves into chaos. If even a small household needs expectations (when to eat, how to treat one another), how much more a global Church of over a billion faithful?

Thus, rules are not signs of oppression, but signs that the Church is real.

2. Law as an expression of love and order

In both Roman and Byzantine Catholic traditions, law is not opposed to love. Rather, it protects and directs love. Christ Himself did not abolish moral law but fulfilled it, deepening it from external obedience to interior transformation.

Consider a simple example: the commandment to attend Sunday Divine Liturgy or Mass. On the surface, this looks like a rule imposed from above. But its purpose is pastoral. The Church recognizes that human beings are forgetful, distracted, and often spiritually negligent. The rule safeguards something essential: communion with God.

Without such a norm, many would drift away, not out of rebellion, but out of neglect.

In this sense, Church rules function like a doctor’s prescriptions. They are not arbitrary restrictions but guides toward healing and life.

3. The role of canon law

The system behind many Church rules is known as canon law. It developed gradually as the Church reflected on Scripture, Tradition, and pastoral experience. It governs everything from sacraments to administration, from marriage to the responsibilities of clergy.

Historically, canon law has been essential for organizing liturgy, charity, and teaching, helping the Church fulfill her mission across cultures and centuries. It is not static; it develops as new situations arise.

For example:

- Rules about marriage ensure that it is entered freely and validly.
- Norms about confession protect both the penitent and the integrity of the sacrament.
- Liturgical regulations preserve unity in worship, so that the same faith is expressed consistently.

Without such structure, the Church’s sacramental life would become fragmented and unreliable.

4. Not as many rules as it seems

Interestingly, the perception of “too many rules” is often exaggerated. In reality, the number of rules that directly affect the daily life of an ordinary Catholic is quite small. Most are expected to know the Ten Commandments and a few basic precepts, such as attending Sunday worship and observing fasting days.

The majority of canon law deals with rare or specialized situations, questions of church governance, legal disputes, or extraordinary pastoral cases. These are not burdens placed on ordinary believers but tools for those responsible for guiding the Church.

In other words, what appears to be an overwhelming system is, in practice, quite focused.

5. Rules protect what is sacred

Many Church rules exist to protect what is holy. This is especially clear in the sacraments.

Take the Eucharist. There are precise rules about who may receive it, how it is celebrated, and how it is handled. To a modern mindset, this may seem rigid. But the intention is reverence. If the Eucharist is truly the Body and Blood of Christ, then it must be treated with the utmost care.

Similarly, rules about fasting before Communion are not about legalism but preparation. They help the faithful approach the mystery with awareness and respect.

In the Byzantine tradition, this is especially evident in the beauty and order of the Divine Liturgy. The structure itself, its prayers, gestures, and sequence, is a kind of “*living rule*” that forms the soul.

6. Rules as a response to human weakness

Another reason the Church has rules is simple: human beings need guidance. Freedom, when misunderstood, easily becomes self-centeredness. Rules provide a framework within which true freedom, freedom for love and holiness, can grow.

Consider moral teachings about marriage, sexuality, or honesty. These are often the rules people resist most. Yet they are not arbitrary. They reflect what the Church believes about human dignity and flourishing.

As some Catholic thinkers point out, objections to “too many rules” often arise not from their number, but from disagreement with particular moral teachings.

In this sense, the issue is not quantity, but conversion.

7. Unity across time and space

The Catholic Church spans continents, languages, and centuries. Without shared norms, unity would quickly fracture.

Rules ensure that a Catholic in Pittsburgh, Rome, or Kyiv participates in the same faith. Even when liturgical traditions differ, as between Roman and Byzantine rites, the underlying unity is preserved through common principles and canonical structures.

This unity is not merely organizational. It is theological. The Church believes she is one Body in Christ. Rules help make that invisible unity visible.

8. Flexibility and pastoral wisdom

It is important to note that Church law is not rigid in the way civil law often is. It includes principles like dispensation, the ability to relax a rule for a serious reason.

For example:

- A priest may dispense a person from fasting due to illness.
- A bishop may grant permissions in complex marriage situations.

This shows that rules are not ends in themselves. They serve the salvation of souls, which is the highest law of the Church.

9. A spiritual perspective

Ultimately, the question of rules is a spiritual one. If the Church were merely a human institution, her laws might seem burdensome. But if she is what she claims to be, the Body of Christ, then her rules are part of a divine-human reality.

They are not just regulations, but pathways.

In the Byzantine tradition especially, the emphasis is less on “rules” and more on asceticism, a disciplined way of life aimed at union with God. Fasting, prayer cycles, confession, all have structured forms. Yet these are embraced not as constraints, but as means of transformation.

The Catholic Church has rules because she is a real, living community entrusted with a sacred mission. Her rules: 1. preserve unity, 2. protect what is holy, 3. guide human behavior, 4. and express centuries of spiritual wisdom.

They are not arbitrary burdens but tools for salvation.

When understood correctly, they are less like chains and more like the banks of a river, giving direction so that the water may flow with power and purpose, rather than dissipating into chaos.

The deeper one enters into the life of the Church, the more one sees that her rules are not about control, but about communion: communion with God, and communion with one another.

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