



The Forerunner

OCA - Diocese of the Midwest

V. Rev. Archpriest Andrew Bartek - Rector



MARCH BULLETIN SPONSORS

In memory of Nadine (Rusnak) Palai – Given by Nadine Sabol

In memory of His Eminence, Metropolitan Nicholas, my ordaining Bishop – Given by V.R. Andrew Bartek

Liturgical and Events Schedule

Sunday, March 12

9:35 AM: Hours

10:00 AM: Divine Liturgy / Panachida for His Eminence Metropolitan Nicholas & Laurissa Rusnak / Social

5:00 PM: Lenten Vespers @ Archangel Michael (Greek) in Campbell

Monday, March 13

10:00 AM: Morning Prayers / Confessions

Tuesday, March 14

10:00 AM: Morning Lenten Prayers / Confessions

Wednesday, March 15

10:00 AM: Morning Prayers / Confessions

5:30 PM: Confessions

6:00 PM: Pre-Sanctified Liturgy / Lenten Social

Thursday, March 16

10:00 AM: Morning Prayers / Confessions

Friday, March 17

10:00 AM: Morning Lenten prayers / Confessions

5:30 PM: Confessions

6:00 PM: Akathist / Confessions

Saturday, March 18:

9:00 AM: Memorial Liturgy

5:30 PM: Confessions

6:00 PM: Vespers / Confessions

Sunday, March 19

9:35 AM: Hours

10:00 AM: Liturgy / Panachida for AP Daniel Rental / Lenten Social

5:00 PM: Lenten Local Vespers @ St Demetrios (Warren, OH)

5:00 PM: Deanery Lenten Akathist to the Cross (Broadview Heights)

PRAYER OF ST EPHRAIM

O Lord and Master of my life! Take from me the spirit of sloth, despair, lust of power and idle talk. *(Prostration)*

But give rather the spirit of Chastity, humility, patience, and love to Thy servant. *(Prostration)*

Yea, O Lord and King! Grant me to see my own transgressions and not to judge my brother, for blessed art Thou unto ages of ages. *(Prostration)*

O God, cleanse me, a sinner. *(12 time with deep bow after each)*

Then, read the entire prayer again with only one prostration at the end. Note: If you can not do a prostration due to a medical condition, a deep bow is fine.



PLEASE KEEP OUR SHUT-INS IN YOUR PRAYERS

Send a "Thinking of You" card or remember their Birthday with a card. If anyone needs to be added, please contact Fr. Andrew.

Mrs. Mary Fredericks

Mrs. Audrey Chengelis

Mrs. Julia Simko

Mrs. Mary Jane Puskas

Emilia Yannitto

Matushka Helen Psinka

Mrs. Dorothy Shirilla

Mrs. Pauline Fesz

Mrs. Marion Zwinski

Joan Cross

Irene & Al Mazanek

WEEKLY FINANCIALS FOR MARCH

The numbers were not done this week. Will report in next week's bulletin.

Expenses: 1st week:

Income: 1st week:

TOTAL:

40 DAY REMEMBRANCE

Sunday, March 19: Archpriest Daniel

CANDLE PRICE CHANGES

At last week's meeting, the Parish Council voted to increase the price of candles. They are as follows:

Votives \$1.00 (were \$0.50)

Vigils \$4.00 (were \$3.00)

Also, in a couple weeks, we are switching from glass to plastic candle inserts which will go into colored glass container.

Candles purchased for home use will remain in glass inserts & be priced at the new cost.

NEW SPONSORSHIPS STARTING IN MAY

Due to the over whelming number of people who are sponsoring Liturgical items for their loved ones and a lot of doubling up is occurring, the following 12 items will have the following new sponsorships & prices:

Wine: \$50 (for the month)

Incense: \$25 (for the month)

Bulletin: \$50 (for the month)

Iconostasis Candles & Eternal Light: \$50 (for the month)

Altar Candles \$50 (for the month)

Tetrapod Candles: \$50 (for the month))

Back of Church Icons (\$30 [for the month] or \$20 [one week]):

Candles @ St John the Baptist

Candles @ Protection Icon

Front of Church Icons (\$30 [for the month] or \$20 [one week]):

Candles @ St. Panteleimon

Candles @ Icon of Christ

Candles @ Icon of Most Holy Theotokos

Candles @ St. Herman of Alaska

PRAYER LIST– Updated 3-8-23

PARISHIONERS: Eli Arvan/ Martha Centofant / Audrey Chengelis / George Horodnic / Irene Horodnic / Victoria Elash / Pauline Fesz / Mary Fredericks / Paula Kennedy / George Kolesar / Kim Konik / Mary Jane Puskas / Kenny Ruff / Dorothy Shirilla / Julia Simko / Matushka Carol Steffaro / Marion Zwinski / Erica & her unborn baby

FAMILY & FRIENDS: Archbishop Benjamin / Bishop Matthias / Fr. David Lis / Fr. Emil Hutnyan / James Basala (Fr.) / Dominic (Centofanti) / Ellen (Clark) / Katie (Garrity) / Claudia (Gemmel) / Kathy Jacob (Fr.) / Ellen (Kessler) / Eleanor Marie (Kidder) / Paul (Kolesar) / Kathy (Kolesar) / Malakai (Kolesar) / Joe Kollar (Fr.) / Andrew LaChard (Jesko) / Walter Litzie (Fr.) / Mea (Mahan) / Mary (Mahan) / Pauline Meath (Fr.) / Karen Muzyka (Fr.) / Tracy Nelson (Fr) / Matushka Raissa (Nicoloff) / Ksenia and her unborn child (Petrochko) / Matushka Helen (Psinka) / Chris Quotap (Fr.) / Kristianna & infant Mary Louise (Robinson) / William Romanchak (Fr.) / Katherine (Steffaro) / Johanna (Tusinac) / Richard (Tusinac) / Joseph (Vansuch) / Eleanor Marie (Vansuch) / Paula (Voytilla) / Sarah and her unborn baby / Drew (Willison) / Emilia (Yannitto) / Zoland Zile, (Fr.)

MILITARY FAMILY & FRIENDS: Cory Deaton (Fr.) / Alena Grabavoy (Fr.)

MISCELLANEOUS: Metropolitan Paul (Orthodox Diocese of Aleppo) & Archbishop John (Archdiocese of Aleppo) still being held captive / The UN & IOCC humanitarian aid workers around the world / Those suffering persecution in Syria, Iraq, Israel, Egypt, Ukraine and around the world.

MARCH SPONSORSHIPS

ALTAR CANDLES:

In memory of my husband Andrew – Given by Ann Cvercko

In memory of my husband William – Given by Linda Livosky

ICONOSTAS CANDLES:

In honor of Matthew Vansuch on the occasion of his birthday.

In memory of ArchPriest Eugene Vansuch.
Given by Nick and Monica Vansuch

WINE & INCENSE:

In memory of my father Joseph Korechko - Given by Joan Sirilla.

TETRAPOD CANDLES:

In memory of her mother: Olga L Sveda– Given by Barbara Kolesar

FLOWERS:

In memory of Nadine (Rusnak) Pallai- Given by Nadine Sabol

BULLETIN:

In memory of Nadine (Rusnak) Palai– Given by Nadine Sabol

In memory of His Eminence Metropolitan Nicholas, my ordaining bishop– Given by AP Andrew Bartek

APRIL SPONSORSHIPS

WINE:

In memory of wife Laurissa Rusnak &

INCENSE:

In memory of brother George Rusnak
Given by Dr. Sub-Deacon Walter Rusnak

ICONOSTAS CANDLES:

In memory of George & Mary Vasile & Robert Vasile – Given by Jim & Elaine Johnston /

ALTAR CANDLES:

In memory of my father Michael Boldish– Given by Nancy Tusinac

In honor of the ladies from the sisterhood for cooking for the first week of week – Given by the parishioners

TETRAPOD CANDLES:

In memory of my parents George & Marie Gresko –
Given by Mary Gresko

BULLETIN:

In memory of my mother Jennie Rudiak & Kathy Lazor & Helen Livorsky – Given by Sue Kennedy
For my Mother Dorothy – Given by AP Andrew

FLOWERS:

In memory of parents Nick & Mary K. Libertin (4 yrs) & brother Dr. Nick Libertin (20 yrs), George & Ruth Libertin - Given by Charissa & Tom Oliphant & Mark & Colette Libertin

In memory of Nadine Rusnak - Given by Mary Jane Pukas

Save the Date: Tenth Parish Development Forum to be Held as In-Person Conference in Parma OH, July 13-15

The Archdiocese of Western Pennsylvania, the Diocese of the Midwest and the Bulgarian Diocese announced today that the 2023 Parish Development Forum will be held in the Cleveland suburb of Parma, OH at Holy Trinity Orthodox Church from the afternoon of Thursday July 13 through noon on Saturday 15, 2023.

Now in its tenth year, the Parish Development Forum, is a conference for clergy and laity dedicated to exploring the challenges facing Orthodox parishes, delivering actionable ideas and good practices valuable to parish leaders and creating mutually supportive relationships among participants.

2019 Parish Development Forum, Canonsburg, PA

“The 2023 Forum theme will be “Our Parish and the Future”, noted Archpriest Stephen Frase, Clergy Chairperson for the Forum. “During this Forum attendees will collaborate on ‘the 2030 project’, an effort to explore the recent past, present and future challenges of N. American Orthodox parishes. Sessions will consider the important societal, cultural, demographic and even technological trends that will shape the growth, health and impact of Orthodoxy and Orthodox parishes in N. America over the next five to ten years. Most importantly attendees will define and explore critical attitudes, behaviors and strengths needed by parishes to prepare to thrive in 2030 and beyond.”

“Known initially as the Small Parish Forum, and more recently as the Parish Development Forum, this will be the tenth anniversary of the Forum,” said Joseph Kormos Forum Lay Chairperson and Parish Development Ministry Leader for the Archdiocese of Pittsburgh and Western Pennsylvania. “Circumstances caused the past three Forums to be held as one day online events. This year we are excited to return to the environment

of rich personal collaboration and constructive dialogue that is best delivered through in person sessions. This year’s Parma OH location provides an excellent setting for a return to an in-person format. The host parish is 15 minutes from Cleveland Hopkins Airport and over half of the OCA’s parishes are within a manageable drive of the site,” noted Mr. Kormos.

Forum registration will be online only and will begin after Pascha. To maintain an atmosphere of fellowship and dialogue among attendees, registration will be limited to 100 persons. Sessions will begin at 1:00 PM Thursday July 13 and conclude at noon on Saturday July 15. Conference registration is \$150 per person. An early bird rate of \$75 per person will be available until June 19. The registration fee includes meals, breaks, forum materials and a hospitality reception. Attendees from the OCA’s Bulgarian Diocese, the Archdiocese of Western Pennsylvania and the Diocese of the Midwest are eligible for registration rebates. A block of rooms has been reserved at a local hotel at special Forum rates beginning at \$99 for a King room.

Questions and enquiries may be directed to Mr. Kormos at joekormos1@gmail.com.

2nd Sunday of Great Lent: St Gregory Palamas Commemorated on March 12

This Sunday was originally dedicated to Saint Polycarp of Smyrna (February 23). After his glorification in 1368, a second commemoration of Saint Gregory Palamas (November 14) was appointed for the Second Sunday of Great Lent as a second “Triumph of Orthodoxy.”

Saint Gregory Palamas, Archbishop of Thessalonica, was born in the year 1296 in Constantinople. Saint Gregory’s father became a prominent dignitary at the court of Andronicus II Paleologos (1282-1328), but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. Endowed with fine abilities and great diligence, Gregory mastered all the subjects which then comprised the full **Con’t Next Pg**

9TH ANNUAL VETERANS OF THE VALLEY LUNCHEON

For: All Veterans of Military Service—Past & present

When: Friday, March 24, 2023

Time: 11:00am-1:00pm

Where: St. Nicholas Roman Catholic Church Social Hall, 764 5th St., Struthers, OH 44471

No Cost to Veterans to attend. Please RSVP to Kim @ 330-799-3193 by Tuesday March 14

St Gregory con't from previous pg

course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory, barely twenty years old, withdrew to Mount Athos in the year 1316 (other sources say 1318) and became a novice in the Vatopedi monastery under the guidance of the monastic Elder Saint Nikódēmos of Vatopedi (July 11). There he was tonsured and began on the path of asceticism. A year later, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory's mother and sisters also became monastics.

After the demise of the Elder Nikódēmos, Saint Gregory spent eight years of spiritual struggle under the guidance of the Elder Nikēphóros, and after the latter's death, Gregory transferred to the Lavra of Saint Athanasius (July 5). Here he served in the trapeza, and then became a church singer. But after three years, he resettled in the small skete of Glossia, striving for a greater degree of spiritual perfection. The head of this monastery began to teach the young man the method of unceasing prayer and mental activity, which had been cultivated by monastics, beginning with the great desert ascetics of the fourth century: Evagrius Pontikos and Saint Macarius of Egypt (January 19).

Later on, in the eleventh century Saint Simeon the New Theologian (March 12) provided detailed

instruction in mental activity for those praying in an outward manner, and the ascetics of Athos put it into practice. The experienced use of mental prayer (or prayer of the heart), requiring solitude and quiet, is called "Hesychasm" (from the Greek "hesychia" meaning calm, silence), and those practicing it were called "hesychasts."

During his stay at Glossia the future hierarch Gregory became fully imbued with the spirit of hesychasm and adopted it as an essential part of his life. In the year 1326, because of the threat of Turkish invasions, he and the brethren retreated to Thessalonica, where he was then ordained to the holy priesthood.

Saint Gregory combined his priestly duties with the life of a hermit. Five days of the week he spent in silence and prayer, and only on Saturday and Sunday did he come out to his people. He celebrated divine services and preached sermons. For those present in church, his teaching often evoked both tenderness and tears. Sometimes he visited theological gatherings of the city's educated youth, headed by the future patriarch, Isidore. After he returned from a visit to Constantinople, he found a place suitable for solitary life near Thessalonica the region of Bereia. Soon he gathered here a small community of solitary monks and guided it for five years.

In 1331 the saint withdrew to Mt. Athos and lived in solitude at the skete of Saint Savva, near the Lavra of Saint Athanasius. In 1333 he was appointed Igumen of the Esphigmenou monastery in the northern part of the Holy Mountain. In 1336 the saint returned to the skete of Saint Savva, where he devoted himself to theological works, continuing with this until the end of his life.

In the 1330s events took place in the life of the Eastern Church which put Saint Gregory among the most significant universal apologists of Orthodoxy, and brought him great renown as a teacher of hesychasm.

About the year 1330 the learned monk Barlaam had arrived in Constantinople from Calabria, in Italy. He was the author of treatises on logic and astronomy, a skilled and sharp-witted orator, and he received a university chair in the capital city and began to expound on the works of Saint Dionysius the Areopagite (October 3), whose "apophatic" **Con't next Pg**

St Gregory con't from previous pg

(“negative”, in contrast to “kataphatic” or “positive”) theology was acclaimed in equal measure in both the Eastern and the Western Churches. Soon Barlaam journeyed to Mt. Athos, where he became acquainted with the spiritual life of the hesychasts. Saying that it was impossible to know the essence of God, he declared mental prayer a heretical error. Journeying from Mount Athos to Thessalonica, and from there to Constantinople, and later again to Thessalonica, Barlaam entered into disputes with the monks and attempted to demonstrate the created, material nature of the light of Tabor (i.e. at the Transfiguration). He ridiculed the teachings of the monks about the methods of prayer and about the uncreated light seen by the hesychasts.

Saint Gregory, at the request of the Athonite monks, replied with verbal admonitions at first. But seeing the futility of such efforts, he put his theological arguments in writing. Thus appeared the “Triads in Defense of the Holy Hesychasts” (1338). Towards the year 1340 the Athonite ascetics, with the assistance of the saint, compiled a general response to the attacks of Barlaam, the so-called “Hagiorite Tome.” At the Constantinople Council of 1341 in the church of Hagia Sophia Saint Gregory Palamas debated with Barlaam, focusing upon the nature of the light of Mount Tabor. On May 27, 1341 the Council accepted the position of Saint Gregory Palamas, that God, unapproachable in His Essence, reveals Himself through His energies, which are directed towards the world and are able to be perceived, like the light of Tabor, but which are neither material nor created. The teachings of Barlaam were condemned as heresy, and he himself was anathemized and fled to Calabria.

But the dispute between the Palamites and the Barlaamites was far from over. To these latter belonged Barlaam’s disciple, the Bulgarian monk Akyndinos, and also Patriarch John XIV Kalekos (1341-1347);

the emperor Andronicus III Paleologos (1328-1341) was also inclined toward their opinion. Akyndinos, whose name means “one who inflicts no harm,” actually caused great harm by his heretical teaching. Akyndinos wrote a series of tracts in which he declared Saint Gregory and the Athonite monks guilty of causing church disorders. The saint, in turn, wrote a detailed refutation of Akyndinos’ errors. The patriarch supported Akyndinos and called Saint Gregory the cause of all disorders and disturbances in the Church (1344) and had him locked up in prison for four years. In 1347, when John the XIV was replaced on the patriarchal throne by Isidore (1347-1349), Saint Gregory Palamas was set free and was made Archbishop of Thessalonica.

In 1351 the Council of Blachernae solemnly upheld the Orthodoxy of his teachings. But the people of Thessalonica did not immediately accept Saint Gregory, and he was compelled to live in various places. On one of his travels to Constantinople the Byzantine ship fell into the hands of the Turks. Even in captivity, Saint Gregory preached to Christian prisoners and even to his Moslem captors. The Hagarenes were astonished by the wisdom of his words. Some of the Moslems were unable to endure this, so they beat him and would have killed him if they had not expected to obtain a large ransom for him. A year later, Saint Gregory was ransomed and returned to Thessalonica.

Saint Gregory performed many miracles in the three years before his death, healing those afflicted with illness. On the eve of his repose, Saint John Chrysostom appeared to him in a vision. With the words “To the heights! To the heights!” Saint Gregory Palamas fell asleep in the Lord on November 14, 1359. In 1368 he was canonized at a Constantinople Council under Patriarch Philotheus (1354-1355, 1364-1376), who compiled the Life and Services to the saint.

REPOSED LIST FOR THE MONTH OF MARCH

Dear Parishioners I have been working on this project for a few weeks. I went back to the beginning of the diptychs from 1917 to the present. It is important to remember and keep in our hearts the founders, builders and benefactors of this parish. We will have a monthly Panachida to remember all that reposed in that month. If a name needs to be added please see Fr. A. The © stands for all the faithful of this parish. Going back and trying to read the names was difficult. If you see a name spelt incorrectly please see Fr. I hope this will bring joy to all of you to remember your loved ones on a regular basis in the Church.

- | | |
|---|------------------------------------|
| 1- Anna Rago (1920) © | 18- Vladimir Conkich (1924) © |
| 1- Konstantin Pavchula (1933) © | 18- Still born Sabastinak (1924) © |
| 1- Spiros Psaromatis (1936) © | 18- John Furin (1934) © |
| 2- Gerasimakis Mikes (1930) © | 19- Manthas Geanakis (1956) © |
| 4- Theodora Anos (1963) © | 21- Tai Whitham |
| 5- Emily Vasilchek (1970) © | 21- Sava Yovansvich (1920) © |
| 5- Mary Bilchik (1923) © | 21- Michael Barol (1965) © |
| 5- Milan Milasav (1926) © | 22- Matthew Pacak (1969) © |
| 6- Joseph Libertyn (1989) © | 22- Anna Sweesy (2010) © |
| 6- Joseph Macala Jr (1993) © | 22- Theodore Boldosh (1931) © |
| 6- Eva Nedostup (1921) © | 23- John Olesko (1971) © |
| 6- Mike Korfia (1932) © | 23- Andrew Zlatfoff, Sr. (1975) © |
| 6- Alexander Tsvetanoff (1949) © | 24- Mary Bolina (1988) © |
| 8- Helen Konik (1925) © | 25- Pani Janette Moriak (1997) |
| 8- Olga Sweda (1995) © | 25- David Chikerotis (2019) |
| 9- Rampo Nikoloff (1957) © | 26- Joseph Krause (1998) © |
| 10- David Joseph Wargo (1977) © | 26- Michael Urchak (2005) © |
| 10- Mary Durshaw (1980) © | 26- Irene Homulos (2005) © |
| 11- John Kostrounis (1924) © | 26- Vasili Spirtos (1925) © |
| 11- Nicholas Sivachko (1934) © | 26- George Konstaudinidis (1943) © |
| 11- Christine James (1959) © | 26- Tony Deligeorge (1957) © |
| 11- Helen Kalafut (1962) © | 26- Dan Barbus (1958) © |
| 12- Metropolitan Nicholas (2011) | 27- Darlene Hryb (2017) © |
| 12- Margaret Krause (2009) © | 27- Bogan Bolgar (1927) © |
| 12- Eli Maystevovich (1951) © | 27- Evdokia Vasilika (1932) © |
| 13- George Malchisky Sr (1980) | 27- George Britven (1957) © |
| 13- Steven Gozur (1993) © | 28- Anthony Fojcik (1920) © |
| 14- Steven Nosik (1987) © | 28- John Patellis (1926) © |
| 14- Nikita Meris (1933) © | 29- Trofin Melnik (1931) © |
| 14- John Furin (1933) © | 30- Nicholas Aasta (1921) © |
| 15- Tatianna Muc (1931) © | 30- George Andras (1999) © |
| 15- Mary Furin (1996) © | 31- Helen Homulas (1974) © |
| 16- Mary Grubich (1931) © | 31- James Malli (1925) © |
| 16- Catherine Kovchuiak (1947) © | 31- Katherine Hamanzi (1946) © |
| 18- Sub-deacon William Livosky (2015) © | |

SECOND SUNDAY OF LENT (FEAST OF ST. GREGORY PALAMAS)

All of us naturally long for fulfillment but often we feel empty. A student is unsatisfied despite doing well in academic studies. A homemaker is frustrated by what seem to be endless chores. A worker feels trapped in a monotonous job. A sick person lying in bed experiences a physical or mental paralysis. A businessman is never content with rising profits. What do all these people have in common? They all yearn for inward fulfillment. Although they may have experienced reasonable success in their lives, they all hunger for something more.

St. Gregory Palamas (14th century), whose feast is celebrated on the second Sunday of Lent, taught that the “something more” is life with God. As a young scholar, monk and later Archbishop of Thessalonike, he was an inspiring example to his contemporaries. The central teaching of St. Gregory was that through faith, prayer, and the sacraments of the church, Christians experience a personal sharing in the life of God. The life and work of St. Gregory can be summed up by two key words in the Orthodox Christian tradition: “theosis” (divinization or becoming like God) and “hesychasm” (quietude or prayerful stillness before God).

WHAT IS THEOSIS

Theosis, according to the Church Fathers, is the renewal of all things in God. It is the experience of salvation as a personal sharing in God’s “own glory and goodness). The Transfiguration of Jesus (Mark 9:2-8), Pentecost (Acts 2:1-4), and the vision of St. Stephen (Acts 7:55-56) are examples of “theosis”. St. Paul’s teachings about inner renewal through the indwelling of Christ and the Spirit (Romans 8:10-11; 2nd Corinthians 3:17-18), about the change of our earthly bodies at the resurrection (1st Corinthians 15:51-55), and about the future glory of creation freed decay and death (Romans 8:18-21) are also examples of “theosis”. “Theosis is

God’s plan for all—the glorification of human beings as well as of creation. The goal of the whole cosmos is to be like a “burning bush” (Exodus 3:1-6) ablaze with the glory of God.

However, “theosis” is not only an ultimate goal but also the wonderful gift of new life, a dynamic process already begun through the person and redeeming work of Christ. For each Orthodox Christian “theosis begins at Baptism. It is the grace of God seeking to renew us inwardly in the image of Christ and to lift us up into heaven from the ordinary conditions of life. Christ is our bridge to heaven. “God became man in order that man might become God,” St. Athanasios wrote in his treatise *On the Incarnation*. To know Christ through faith, prayer, and the cleansing of the heart from evil, to be united with Him through the power of the Spirit, and to worship and serve Him with all our hearts—this is the essence of Christian renewal through the “divinizing” grace of God. God’s abundant life then flows into our earthly existence as we experience the mystery of the living Christ, the source of all grace and truth.

WHAT IS HESYCHASM

Hesychasm has to do with private prayer. Hesychasm means “quietude” or “stillness” before God, a gathering of thoughts and feelings in the presence of God by means of spiritual reading and fervent prayer. Hesychasm is a quiet time with God, a way of finding a spiritual focus in one’s life. It is not an escape from responsibilities but rather a way of personal fellowship with God, a source of daily renewal, in order that we may carry out our responsibilities with inspiration and effectiveness.

But how difficult it is to achieve peace and serenity even for a few moments! “The mind is like a wagonful of monkeys,” as an ancient ascetic put it. Thoughts flow in and out of our consciousness. The mind wanders off in different directions. Feelings that “I need to do this or that” surge over us. In short we find it difficult to keep still in order to be with God.

Yet as we honestly share all these **Con’t next Pg**

Hesychasm con't from previous pg

Thoughts and feelings with God including our seeming inability to control them, spiritual reading and prayer act as stabilizers. They become the very means by which spiritual concentration increases. The words of our prayers and of our reading, recited unhurriedly and carefully, while calling back to prayer our wandering mind. Lead

Mark 2:1-12 (Gospel)

And again He entered Capernaum after some days, and it was heard that He was in the house. Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them. Then they came to Him, bringing a paralytic who was carried by four men. And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying. When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you." And some of the scribes were sitting there and reasoning in their hearts, "Why does this Man speak blasphemies like this? Who can forgive sins but God alone?" But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'? But that you may know that the Son of Man has power on earth to forgive sins" – He said to the paralytic, "I say to you, arise, take up your bed, and go to your house." Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, "We never saw anything like this!"

EASTERFEST TAKEOUT ONLY

Pre-orders only:

Deadline is March 24, 2023 @ 5:00pm.

Please contact Maureen Koval @ 330-727-7323

Pickup date: Saturday April 1, 2023

12 noon-5:00pm

(P/U times will be provided for you)

Kolachi (Apricot, Nut or poppyseed):	\$14 ea.
Paska: (Easter Bread) Raisin or Plain:	\$8 ea.
Sirnaya (sweet) Paska (4oz mold):	\$7
Pagachi: Potato / Cheese:	\$9 ea.
Halushki: Cottage Cheese or Cabbage	\$8 qt.
Horseradish (Homemade Beet or white):	\$5 ea.
Lamb Buttermolds:	\$5 ea.
Pigs Feet (12 oz. cup)	\$6
Borscht (Beet / Cabbage):	\$8 qt.

LITURGICAL ATTENDANCE

Wednesday, March 1: 2 attended am prayers

Wednesday, March 1: 26 attended Canon

Thursday, March 2: 1 attended am prayers

Thursday, March 2: 22 attended Canon

Friday, March 3: 1 attended am prayers

Friday, March 3: 31 attended Pre-Sanctified /
16 Communicants

Saturday, March 4: 7 attended Vespers

Sunday, March 5: 87 attended Liturgy / 56
Communicants

Monday March 6: 3 attended am prayers

Tuesday, March 7: 1 attended am prayers

Wednesday, March 8: 2 attended am prayers

Wednesday, March 8: 22 attended Presancti-
fied / 7 communicants

HALUSHKI SALE BY SISTERHOOD

Friday, March 24

Pre-order ONLY

Pick-Up between 10:00 AM & 5:00 PM

March Celebrations

Birthdays

- 1- Marilyn Calzone
- 2- Lori Batura
- 2- Andy Zenko
- 6- AP John Steffaro
- 11- Cindy Ferrick
- 14- Reader Matthew Vansuch
- 16- Paul Bojan
- 16- Claudia Zile
- 18- Thomas Zelinsky
- 20- Gianna Hryb
- 20- Jacob Hryb
- 21- Brooklyn Lariccia
- 24- Ann Jesko
- 27- Mary Jane Puskas
- 30- Bobbie Royhab



Anniversary

- 24- Chris & Lindsay Lariccia

Name's Day

- 4- AB Daniel of Chicago
4- His Grace Bishop Gerasim of Forth Worth
17- AB Alejo of Mexico
17- His Grace Bishop Alexis of Alaska

*I gathered this information while House blessing.
If you would like to be added to above please contact me. Fr. Andrew*

Hebrews 1:10-2:3 (Epistle)

And: "You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but You remain; and they will all grow old like a garment; like a cloak You will fold them up, and they will be changed. But You are the same, and Your years will not fail." But to which of the angels has He ever said: "Sit at My right hand, till I make Your enemies Your footstool"? Are they not all ministering spirits sent forth to minister for those who will inherit salvation? Therefore we must give the more earnest heed to the things we have heard, lest we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him,

PRAYER

In the name of the Father and of the Son and of the Holy Spirit. In this season of fasting and continence, O Christ our Lord, You have shone as a light on them who walk in the darkness of sin. Bring us to the holy day of Your saving passion, that we may cry out to You: Arise, O God and have mercy on us. Amen.
Matin Hymn of Praises, Second Sunday of Lent

CLEANING OF CHURCH

Council has voted to encourage parishioners to give of their time & talents to help clean the church. Please see Fr. Andrew if interested & willing to help with one of the 4 Groups listed. Cleaning needs to be done by Vespers on Saturday, once a week for a month.

Group 1- One or more people

Dust, clean, and sanitize all Icons & Icon Stands & Window sills. Dust, clean & organize the vestibule area & entrance way. Sweep all the stairs in the church, including those going down to basement.

Group 2- One or more people

Vacuum all the upstairs rugs. Dust & clean all pews & sweep under the pews. Remove all unnecessary items from pews, including the cry room

Group 3- One or more people

Water all plants. Clean bathrooms. Sweep floors outside of bathroom & organize and clean that area, including bookstore area.

Group 4- One or more people

Sweep the downstairs including side rooms & wipe tables (including kitchen area). Sweep stairs going out of kitchen leading outside. Sweep stairs going up to the altar area.