



The Forerunner

OCA - Diocese of the Midwest

V. Rev. Archpriest Andrew Bartek - Rector



APRIL BULLETIN SPONSORS

In memory of Jennie Rudiak, Kathy Lazor and Helen Livorsky - Given by Sue Kennedy
For Dorothy Bartek – Given by A.P. Andrew

Liturgical and Events Schedule

Sunday, April 2

9:35 AM: Hours
10:00 AM: Divine Liturgy / Social
5:00 PM: Lenten Vespers at St. Nicholas Greek Orthodox Church in Youngstown

Monday, April 3

10:00 AM: Lenten morning prayers / Confessions

Tuesday, April 4

10:00 AM: Lenten morning prayers / Confessions

Wednesday, April 5

10:00 AM: Lenten Morning Prayers / Confessions
5:30 PM: Confessions
6:00 PM: Pre-Sanctified Liturgy / Lenten Social

Friday, April 7

5:30 PM: Confessions
6:00 PM: Vespers / Confessions

Saturday, April 8

8:30 AM: Baptism
10:00 AM: Divine Liturgy followed by Lenten Breakfast
6:00 PM: Great Vespers w/ Litya for Feast of Palm Sunday / Blessing of Pussy-willows & Palms

Sunday, April 9 (PALM SUNDAY)

9:35 AM: Hours
10:00 AM: : Divine Liturgy / Social

CORRECTION

Saturday, April 8 I was told that the Liturgy is not 9:00 AM but 10:00 AM.

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

MONTHLY FINANCIAL INFORMATION

3rd Week:

EXPENSES: \$2,401.50
 INCOME: \$2,638.00
TOTAL: + **236.50**

Tithe: \$1,935.00
 Assessment: \$ 370.00
 Weekly Candles: \$ 108.00
 Easter Flowers: \$ 225.00

OTHER INCOME:

Cemetery: \$1,128.47 (Archangel Michael's share of expenses)
 Deanery Donation: \$45

MONTHLY FINANCIAL INFORMATION

4th Week:

EXPENSES: \$6,054.54
 INCOME: \$2,406.00
TOTAL: -**3,648.54**

Tithe: \$2,029
 Assessment \$ 20
 Incense: \$ 25
 Iconostasis Candles: \$ 50
 Easter Flowers: \$ 55
 Weekly Candles: \$ 227

OTHER INCOME:

Deanery Donation \$ 35

40 DAY REMEMBRANCE

Sunday April 23: Olga / Robert Fredericks

MONTHLY FINANCIAL NUMBERS TO DATE

EXPENSES: \$17,774.86
 INCOME: \$11,078.00
TOTAL: -**\$6,787.86**

PRAYER LIST– Updated 3-29-23

PARISHIONERS: Eli Arvan / Audrey Chengelis / George Horodnic / Irene Horodnic / Victoria Elash / Pauline Fesz / Mary Fredericks / Paula Kennedy / George Kolesar / Barbara 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. James Gleason (Fr.) / Fr. Michael Rustick (Fr.) / Fr. Emil Hutnyan / sub-deacon Wylie Meath (Fr.) / 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.

Mr. Serge P. Daniels

Serge P. Daniels, 90, fell asleep in the Lord on Friday, March 17, 2023 in Pittsburgh, PA. He was the beloved husband of the late Carolyn (Wasilko) Daniels. Son of the late Helen & Peter Daniels. Loving father of Gregory (Merry) Daniels and Kyra (Robert) Schenken. Brother of Fr. Lawrence, Neal & Paul Daniels. Dear grandfather of Alex (Marissa), David, Aleana, Steven, Keely, and Nicholas; and great-grandfather of Madison as well as many nieces & nephews.

Serge graduated from 5th Avenue High School, undergrad at the University of Pittsburgh where he was a member of the Pi Kappa Alpha fraternity, and completed his masters degree at the University of Colorado. Serge was a Captain in the United States Airforce. He then was a teacher at Carrick High School for over 30 years where he also served as the History Department Chair, and year book advisor. Serge was a very active member in the Orthodox Church of America and a longtime member of the Western Pennsylvania .

Diocesan Council. He also served as the parish treasurer at Saint Mary's for over 40 years. He was a longtime FOCA member for which he served 11 years as Pittsburgh's District Governor. Serge was a big Pitt fan and a longtime season ticket holder for Pitt football & basketball

Hebrews 9:11-14 (Epistle)

But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

Mark 10:32-45 (Gospel)

Now they were on the road, going up to Jerusalem, and Jesus was going before them; and they were amazed. And as they followed they were afraid. Then He took the twelve aside again and began to tell them the things that would happen to Him: "Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death and deliver Him to the Gentiles; and they will mock Him, and scourge Him, and spit on Him, and kill Him. And the third day He will rise again." Then James and John, the sons of Zebedee, came to Him, saying, "Teacher, we want You to do for us whatever we ask." And He said to them, "What do you want Me to do for you?" They said to Him, "Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory." But Jesus said to them, "You do not know what you ask. Are you able to drink the cup that I drink, and be baptized with the baptism that I am baptized with?" They said to Him, "We are able." So Jesus said to them, "You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized; but to sit on My right hand and on My left is not Mine to give, but it is for those for whom it is prepared." And when the ten heard it, they began to be greatly displeased with James and John. But Jesus called them to Himself and said to them, "You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

APRIL SPONSORSHIPS

WINE:

In memory of wife Laurissa Rusnak– Given by Dr. Sub-deacon Walter Rusnak / In memory of my family and friends– Given by V.R. Andrew

INCENSE:

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

ICONOSTASIS CANDLES:

In memory of George & Mary Vasile & Robert Vasile – Given by Jim & Elaine Johnston / In memory of my God-father Andy Basala– Given by V.R. Andrew

ALTAR CANDLES:

In memory of my father Michael Boldish– Given by Nancy Tusinac / In memory His Eminence Arch bishop Paul & John– Given by V.R. Andrew
In honor of the ladies from the sisterhood for cooking for the first week of Lent – Given by the parishioners

TETRAPOD CANDLES:

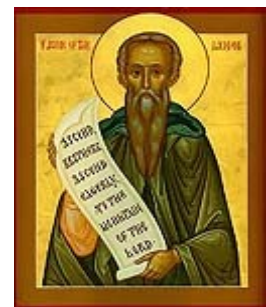
In memory of my parents George & Marie Gresko – Given by Mary Gresko / In memory of my grandfather Matthew Kollar– Given by V.R. Andrew

BULLETIN:

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

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



St. John of the Ladder

Guts and Perversity By Fr. Lawrence Farley

The earliest Church, from the days of the apostles and into the first centuries, had an abundant share of guts and what everyone else regarded as perversity. Its claims were so outrageous that it was hard for the average Jew or Greek or Roman to take them seriously.

Those claims began immediately after the crucifixion of Jesus. A small group of His followers—about 120 in number, hardly enough to show up in the Jerusalem stats—began to claim that Jesus was the Messiah, and that, as Messiah, He was now doing what every Jew expected the Messiah to do—that is, Jesus was now ruling the world.

We Christians, familiar with the Ascension and the dogmas of our theology, can easily miss how perverse this claim seemed to everyone. The Messiah was expected to gather an army, defeat the Romans, overthrow Gentile power throughout the world, and establish Jerusalem as the new capital of the earth and rule from Zion. Jesus had clearly done none of these things. Far from overthrowing the might of Rome, He had been put to death by Roman power, and that in the worst and most humiliating way imaginable. Rome was still in control and Jerusalem was still under the Roman boot. How could any sane Jew say that He was the Messiah? (Spoiler hint: the answer is, “because of His Resurrection”.)

Despite this, the Christians, few in number, despised as heretics and written off as lunatics, continued to assert that Jesus was now ruling the world from the Father’s throne in heaven, and that one day He would return to consummate that reign.

Part and parcel of this new Christian perversity was the Christian assertion that the cross on which Jesus had died was not the instrument of His defeat, but of His victory, and that it was not Him who had been humiliated on it, but the evil principalities and powers of the world (compare Colossians 2:15). It was through His death that death had been trampled down and salvation and new life had come

into the world. This assertion was, to say the least, historically counter-intuitive, and the pagans mocked us at every turn for insisting upon it and for worshipping a crucified criminal.

The perversity of our claims was increased by the tininess of our numbers. For a long time now the Church has lived beneath the shadow of the eagle’s wings (after 330 or so, a double-headed eagle), and since then we have been living on Constantinian capital (now pretty much used up here in the darkened West). This long history can obscure from our vision how tiny and powerless we actually were for the longest time—and therefore how outrageous our claims seemed to everyone else.

Jews were established and powerful throughout the Roman world. Every large city had its synagogue and the Jews were a wealthy and influential force to be reckoned with. In a militarized Rome, they had exacted an immunity from service in the Roman army, and in a polytheistic world with its Emperor cult they had exacted an exemption from participating in the worship of the Emperor. A long and lamentable history of anti-Semitism and persecution of Jews can sometimes blind us to the fact that in those early days, the shoe of helplessness was on the other foot. In those days the Jews were the powerful ones, and the Christians were the persecuted and hated minority.

This was all the more apparent while the Temple was still standing, with all its wealth, pomp, and prestige. It shone in the sun in all its Herodian splendour, staffed by hundreds of priests, funded by Jews the world over, its altar smoking with sacrifices all the day long. The Temple was the powerful beating heart of Judaism, a potent symbol of the Chosen People now dispersed throughout the world.

It was against this background that the Christians, few in number and without any power, made their extraordinary claims. Despite the fact that in Paul’s day there were only a few dozen Christians in cities like Corinth, the Christians claimed that they were the true Israel, not the Jews, and that the signs of belonging to the Chosen People were no longer circumcision and Sabbath, but baptism **Con’t next Pg**

Fr. Lawrence Con't from previous pg

and Eucharist. The disparity of numbers—thousands of Jews with property and influence and only a few dozen Christians without property or influence—made the claim breath-takingly audacious.

More than that, the Christians claimed that their gatherings, their ekklesias, constituted the true Temple where God now dwelt, and that their little ceremony with bread and wine constituted the true sacrifices of that Temple. The Temple in Jerusalem, an architectural world wonder with its hundreds of priests and sacrifices, was only a foreshadowing of what the Christians were now doing. Like I said: counter-intuitive. Surely the reality was the Jerusalem Temple with its many sacrificed animals, and a private ceremony with bread and wine was the imitation and symbol? Nope: the Christians insisted it was the other way around: the Temple was the symbol, and they had the reality.

With Constantine and especially Justinian, all this began to change, and now we cannot easily conceive of Christianity as “a little flock” (compare Luke 12:32), statistically insignificant, without cultural influence, and persecuted. But the times they are a-changin’, and we here in the West are rapidly becoming again what we once were. That does not mean, of course, that here in a liberal democracy we should not protest the insanity of our times or the measures used to persecute us (some of which are more subtle than others in our “cancel culture”). But it does mean that Christendom has fallen, and that the catacombs beckon.

It also means that we need to retain or recover the guts which once characterized us. Like our earliest Christian ancestors, we stand together to defy the world. We insist that Jesus rules the world, that He hates much of what is going on down here, and that He will correct and judge when He returns. (If you wish, you may call the coming Kingdom “the Great Reset”.) We insist that much of what is culturally normative and ascendent is sinful and wrong and eschatologically

doomed, and that we will therefore live differently than the world lives.

The world will of course regard us again as perverse and dangerous and will treat us accordingly. Our numbers will flag with our fortunes, and will be much reduced. The little flock will again begin to look little. But that’s okay. We have been here before, and we know how to do this. The time is upon us for guts and contentment with what the world will regard as perversity.

WHAT IS ASKESIS

The word *askesis* comes from the Greek verb which means to exercise, to strive, or to contend with the dedication of an athlete. St Paul used the image of a boxer when referring to his own practice of self-discipline: “I harden my body with blows and bring it under complete control, to keep myself from being disqualified after having called others to the contest” (1 Corinthians 9:26-27). *Askesis* can be translated as “spiritual discipline,” “spiritual striving” or “spiritual training.”

However, *askesis* should not be identified with the extreme disciplines associated with the word “*ascetic*”—harsh fasts, long vigils, and strict self-denial regarding every earthly blessing. Rather the essence of *askesis* involves the struggle in our hearts between good and evil, God and Satan, the Kingdom and the world. Its goal is the new life in Christ. Its principles are the teachings of Christ. Its power is the grace of Christ experienced especially in the Eucharist and in personal prayer. *Askesis* is for all, not only for monastics. Each Christian is called to be a spiritual athlete who with his whole mind, heart and actions contends, within himself, family and community, for the supreme priority of the Kingdom, believing that all the other necessary things will be given to us as by God.

REPOSED LIST FOR THE MONTH OF APRIL

- Robert Banas (2019)
- 1- Andy Basala (1982)
 - 1- Andreas Basala (1923)
 - 1- Michael Miaz (1987) ©
 - 2- Julia Konik (1986) ©
 - 2- Katherine Garman Leshinsky (2020) ©
 - 2- Anthonis Kaubouris (1954) ©
 - 3- Michael Tarasek (1997) ©
 - 3- Alesis Libertin (1939) ©
 - 3- Rudolph Puharich (1996) ©
 - 4- Rose Bartek (1986)
 - 4- Matthew Kollar
 - 5- Michael Boldish (1998) ©
 - 5- Mary Libertin Weaver (2019) ©
 - 5- Anne Billik (2010) ©
 - 5- Mary Andrasko (1936) ©
 - 6- John Sabol (2017)
 - 6- Joseph Kornyak (1951) ©
 - 7- Emanuel Handikaris (1929) ©
 - 7- Angela Angelides (1960) ©
 - 8- Anna Hamney (1982) ©
 - 8- Michael Sveda (1982) ©
 - 9- Thomas Harvischak (2017) ©
 - 9- Anna Kalas (1952) ©
 - 11- Archbishop John (1982)
 - 11- Ann Konik Voytilla (2022) ©
 - 12- Sub-deacon George Gresko (2015) ©
 - 12- Marie Gresko Fedak (2015) ©
 - 12- Charles Rich (2002) ©
 - 12- Michael Shubeliak (1943) ©
 - 12- Emanuel Ellinos (1945) ©
 - 13- Michael Pikos (1960) ©
 - 14- Luba Despotovich (1936) ©
 - 14- Peter Magriplis (1937) ©
 - 16- Catherine Pavlick (2004) ©
 - 17- Mary Maximor (1981) ©
 - 17- Joseph Macala (1954) ©
 - 18- Alex Alesoff (1925) ©
 - 18- Michael Kalas (1944) ©
 - 19- Wasil Nosik (1985) ©
 - 19- Theodore Liszka (2019) ©
 - 19- Kosta George (1931) ©
 - 21- Vitaly Kaliscak (1940) ©
 - 22- George Vasile (1997) ©
 - 22- Thaddeus Puskarcik Jr (2007) ©
 - 22- Geraldine Sokol (2010) ©
 - 22- Michael Ivancko (1956) ©
 - 22- Michael Hastal (1960) ©
 - 23- Anna Basala (1994)
 - 23- Nikita Patzakis (1925) ©
 - 24- Fr. Stephen Dutko (2009)
 - 24- His Eminence Archbishop Paul (2022)
 - 24- Olga Buly (2011) ©
 - 24- Anna Salber (1921) ©
 - 24- Anthony Spirtos (1951) ©
 - 24- Michael Hamulas (1956) ©
 - 25- Mary Timkovich (1975) ©
 - 25- Mary Andras (2002) ©
 - 28- Alan Andras (2002) ©
 - 28- Bessie Pangere (1958) ©
 - 29- John Dunchak (2001) ©
 - 29- Nicholas Dushan (1924) ©
 - 29- John Malutic (1928) ©
 - 30- Sevasti Tsaknis (1930) ©
 - 30- George Libertin (1939) ©

PRAYER

The Lord is my Helper and Protector unto salvation. He is my God and I glorify Him. Where shall I begin to weep for the actions of my life? What fruits shall I offer to You, O Christ? Come, my soul, offer to God tears of repentance. Make your confession to Him and abstain henceforth from your sins. I am like the man who fell among robbers. They have covered all my body with wounds, and I lie beaten and bruised. I confess to You, my Lord, all my sins, voluntary and involuntary, known and unknown: Come, my Savior, and liberate me from the yoke of sin. In your compassion and mercy, grant me forgiveness and heal me. Amen. Adapted Hymns, Canticle One, The Great Canon of St. Andrew of Crete on Thursday, Fifth week of Lent

EASTER FLOWER DONATIONS

For those who have already purchased, and those who want to purchase Easter Flowers, to help off set the cost they are \$15 a flower. If you would like to have them *In Memory* or *For the Health* of someone they will be mentioned them during the Great Entrance on Pascha. Please send Fr. Andrew the information before Great & Holy Friday.

V.R. Andrew Bartek (8 Flowers)

- ◆ In memory of His Eminence Metropolitan Nicholas, my ordaining bishop
- ◆ In memory of my parents George & Dorothy
- ◆ In memory of my family and In memory of all the deceased of this parish including all the priests who served this parish
- ◆ For the health of all my family and friends
- ◆ For the health of his Grace Bishop Matthias
- ◆ For the health of His Beatitude Metropolitan Tikhon, His Eminence AB Daniel & the entire Synod of bishops
- ◆ For the health of all the parishioners and their families of this parish

Matthew & Deena Vansuch & Family (5 flowers)

- ◆ In honor of Nick & Monica Vansuch

Ann Cvercko (3 flowers)

- ◆ In memory of Andrew Cvercko
- ◆ In memory of Andrew & Anna Cvercko
- ◆ In memory of Morris & Antonia Pecuszok

Mrs. Patty Thompson (2 flowers)

- ◆ In memory of Bill & Helen Bakish
- ◆ In Memory of Margie Zappia



At that time a bitter conflict arose over who was the rightful heir to Chorchaneli's inheritance.

While serving as the chief political leader of Samtskhe, Saint George also directed the region's spiritual life, wisely administering the ancient Atsquri diocese for many years. According to tradition, the diocese of Atsquri was founded by the holy Apostle Andrew the First-called, who left there the "Not-Made-By-Hands" icon of the Most Holy Theotokos (known as the Atsquri Icon of the Mother of God) as an offering to the Georgian Church.

Though his literary works have not been preserved, Saint George is also commemorated as a great writer of the Church.

In his book *The Life of Saint Grigol of Khandzta*, Saint George Merchule notes that Saint George of Atsquri made some of the most significant contributions to the biographical writings on Saint Grigol of Khandzta. Saint George of Atsquri was a close companion of Saint Serapion of Zartzma. He was present at his burial and contributed much to the hagiographical writings on his life and works.

ST MARY OF EGYPT & ST ANDREW OF CRETE

On the fifth Sunday of Lent we celebrate the Feast of St Mary of Egypt, a harlot who became a saint. On the preceding Thursday evening it is also a tradition in the Orthodox Church to read the Great Canon by St. Andrew of Crete. The Great Canon is a treasure house of hymns calling us to repentance. These two saints, known for their spiritual discipline and practice of repentance, are concrete examples of the truth expressed by the hymn that "the Kingdom of God is not food and drink but righteousness, spiritual striving (*askesis*), and holiness."

St. Mary was a runaway child who went to Alexandria and became a prostitute. In the course of her life, out of curiosity, she once joined a throng of pilgrims who travelled to Jerusalem for the Feast of the Exaltation of the Cross (Sept. 14) **Con't next pg**

Saint George Matskevereli of Georgia Commemorated on April 2

A few biographical details about Saint George of Atsquri have been preserved in the writings of the famous 10th-century Georgian hagiographers George Merchule and Basil of Zarzma.

Saint George of Atsquri lived at the end of the 9th and the beginning of the 10th centuries. A member of the aristocratic and pious Shuartqeli family, Saint George was raised and educated in the environs of Georgia's renowned Opiza Monastery in Klarjeti.

Four years after the death of the great feudal lord George Chorchaneli, Saint George succeeded him as ruler of the Samtskhe region.

St Mary con't from previous pg

And there she did not cease to lead others to sin. However, when she tried to enter the Church of the Holy Resurrection, an unseen power prevented her from doing so, once, twice, three times, while others around her entered freely. Taking this as a personal sign to her from God, she was cut to the heart by a profound awareness of her own sinfulness. She immediately repented and decided to change her life, embracing the monastic life for over four decades and becoming a saint of the Church. From harlot to saint by the grace of God! Her feast is set on the fifth Sunday of Lent, "while the end of Lent is near, so that idlers and sinners may be aroused by repentance, having as an example this saint" (Festal Commemoration, Fifth Sunday of Lent). A hymn celebrates the example of her conversion with these words: *Once you were defiled with every impurity, but today through repentance you have become the Bride of Christ. Desiring the life of the angels, you have cast down the demons with the weapon of the Cross. Therefore, O glorious Mary, you have been made a bride of the Kingdom.* Matin Hymn, The Fifth Sunday of Lent

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 Presanctified / 7 communicants
Thursday, March 9: 2 attended am prayers
Friday, March 10: 2 attended am prayers
Friday, March 10: 16 attended Akathist
Saturday, March 11: 23 attended Vespers
Sunday, March 12: 48 attended Liturgy / 32 Communicants
Monday, March 13: 1 attended am prayers
Tuesday, March 14: 1 attended am prayers
Wednesday, March 15: 1 attended am prayers
Wednesday, March 15: 33 attended Pre-Sanctified / 16 Communicants
Thursday, March 16: 1 attended am prayers
Friday, March 17: 3 attended am prayers
Friday, March 17: 21 attended Akathist
Saturday, March 18: 12 attended Memorial Liturgy
Saturday, March 18: 12 attended Vespers
Sunday, March 19: 65 attended Liturgy / 40 Communicants
Monday, March 20: 3 attended am prayer
Tuesday, March 21: NO PRAYERS
Wednesday, March 22: 1 attended am prayers
Wednesday, March 22: 41 attended Pre-sanctified / 22 Communicants
Thursday, March 23: 6 attended am prayers
Friday, March 24: 2 attended am prayers
Friday, March 24: 22 attended Vespers for Feast
Saturday, March 25: 16 attended Liturgy for Feast / 13 Communicants
Saturday, March 25: No Vespers (Weather)
Sunday, March 26: 53 attended Liturgy / 40 Communicants (Weather)
Monday, March 27: 4 attended am prayers
Tuesday, March 28: No am prayers
Wednesday, March 29: No am prayers

APRIL CELEBRATIONS

Birthdays

- 2- Fr. Andrew Bartek
- 4- His Grace Bishop Matthias
- 11- Lynn Polewan
- 11- Christopher Mihaly
- 12- Michele Basile
- 13-Margarita Leso
- 18- Diane Tryon
- 20- Nectarios Mihaly
- 23- Paul Demkosky Jr
- 23-Andrew Zelinsky
- 24-Matt Lariccia III



Anniversary

- 17- Matt & Brittany
- 30-2011- Retired Bishop Matthias of Chicago

Name's Day

- 22- AB Nathaniel of Detroit
- 25- AB Mark of Philadelphia

TRUE GREATNESS

What is greatness? Should a person pursue greatness as a goal? How should we go about achieving greatness? Someone once said: "If you wish greatness, seek truth and you will find both."

On the fifth Sunday of Lent the theme of greatness in the light of the Christian faith. The Epistle reading (Hebrews 9:11-14) tells about the incomparable values of Christ's sacrifice for the cleansing from sin. The Gospel reading (Mark 10:32-45) recounts Jesus' words to the disciples, as they were going to Jerusalem, about His coming passion and about what true greatness is.

The disciples of Jesus were interested in greatness in a way familiar to most of us. Jesus was speaking to them about the end of His mission—His Passion, death, and resurrection. But the minds of James and John were fascinated by visions of glory. As Jews they anticipated the coming of God's kingdom with power. They were eager to have places of honor next to the Messiah sitting on His throne of glory.

When the other disciples heard what Jesus and John wanted they were extremely upset. Righteous indignation? Hidden jealousy? We do not know for certain. It is possible that others were slighted because of their own hopes of glory—why should James and John achieve the highest honors ahead of them?

But Jesus' heart was on sacrifice, not on honor. He

Was thinking about His death on the Cross, not about tokens of glory. What a contrast between the mind of Christ and that of the disciples! Read Mark 10:32-45.

CONCLUDING PRAYER OF THE SECOND CANTICLE OF THE GREAT CANON

St. Andrew was from Damascus, Syria. Having led for many years a monastic life in Jerusalem, he was later chosen as Archbishop of Crete. He is one of the great poets of the Church, the Great Canon being his most famous work. Composed of nine canticles, the Great Canon consists of two hymns reviewing the history of the Old and New Testaments. It is a moving prayer of repentance, lifting up many appropriate biblical examples which dramatize the wickedness of sin and extol the hopes of reconciliation with God. According to the Festal Commemoration, the Great Canon is read toward "the end of Lent (5th Thursday) so that Christians may not become indolent and neglect their spiritual contests."

St. Mary of Egypt

