



# 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 9 (PALM SUNDAY)

9:35 AM: Hours

10:00 AM: Divine Liturgy / Social

#### Monday, April 10

9:00 AM: Presanctified Liturgy

7:00 PM: Bridegroom Matins

#### Tuesday, April 11

9:00 AM: Presanctified Liturgy

7:00 PM: Bridegroom Matins

#### Wednesday, April 12

9:00 AM: Pre-Sanctified Liturgy

7:00 PM: Sacrament of Holy Unction

#### Thursday, April 13

9:00 AM: Vespers Divine Liturgy

7:00 PM: Good Friday Matins / Set up grave

#### Friday, April 14

9:00 AM: Royal Hours

3:00 PM: Burial Vespers

7:00 PM: Matins of Holy Saturday

#### Saturday, April 15

10:00 AM: Vespers Divine Liturgy

11:20 PM: Nocturns

11:45 PM: Procession

Midnight: Paschal Matins

#### Sunday, April 16

9:50 AM: Paschal Hours

10:00 AM: Paschal Divine Liturgy followed by  
Blessing of the Paschal food baskets



### CORRECTION

We will have the procession with the Cross on  
Bright Monday & no service on Bright

#### 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, humili-  
ty, 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 ag-  
es. (*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 condi-  
tion, 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**  
648 Dumont Ave  
Campbell, OH 44405

**Mrs. Audrey Chengelis**  
6210 Catawba Drive  
Canfield, OH 44406

**Mrs. Julia Simko**  
Inn At Poland Way  
6501 Poland Way / Rm 122  
Poland OH, 44514

**Mrs. Mary Jane Puskas**  
Maplecrest Nursing Home  
400 Sexton St  
Struthers, OH 44471

**Emilia Yannitto**  
8017 Salinas Tr.  
Boardman, OH 44512-5402

**Matushka Helen Psinka**  
1040 State St / Rm 1015  
Concordia Villa St Joseph  
Baden, PA 15005

**Mrs. Dorothy Shirilla**  
8362 Van Dr.  
Poland, OH 44514

**Mrs. Pauline Fesz**  
488 Harmony Lane  
Campbell, OH 44405

**Mrs. Marion Zwinski**  
526 Hyatt Ave  
Campbell, OH 44405

**Joan Cross**  
18 Fruitland Drive  
New Castle, PA 16105

**Irene & Al Mazanek**  
1285 Fairfax-Manor Dr  
Carmel, IN 46032

### Great and Holy Thursday Commemorated on April 13

#### THURSDAY: The Last Supper

Two events shape the liturgy of Great and Holy Thursday: the Last Supper of Christ with His disciples, and the betrayal of Judas. The meaning of both is in love. The Last Supper is the ultimate revelation of God's redeeming love for man, of love as the very essence of salvation. And the betrayal of Judas reveals that sin, death and self-destruction are also due to love, but to deviated and distorted love, love directed at that which does not deserve love. Here is the mystery of this unique day, and its liturgy, where light and darkness, joy and sorrow are so strangely mixed, challenges us with the choice on which depends the eternal destiny of each one of us. "Now before the feast of the Passover, when Jesus knew that His hour was come... having loved His own which were in the world, He loved them unto the end..." (John 13:1). To understand the meaning of the Last Supper we must see it as the very end of the great movement of Divine Love which began with the creation of the world and is now to be consummated in the death and resurrection of Christ. *Con't Pg 7*

### Philippians 4:4-9 (Epistle)

Rejoice in the Lord always. Again I will say, rejoice! Let your gentleness be known to all men. The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy – meditate on these things. The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.

### 40 DAY REMEMBRANCE

**Sunday April 23:** Olga / Robert Fredericks

## PRAYER LIST– Updated 4-4-23

**PARISHIONERS:** Eli Arvan / Michael Centofanti / Martha Centofanti / Audrey Chengelis / George Horodnic / Irene Horodnic / Victoria Elash / Pauline Fesz / Mary Fredericks / Paula Kennedy / George Kolesar / Barbara Kolesar / Kim Konik / Beth Liska / 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.) / Liam Garrity (Zelinsky)

**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.

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### John 12:1-18 (Gospel)

Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil. But one of His disciples, Judas Iscariot, Simon's son, who would betray Him, said, Why was this fragrant oil not sold for three hundred denarii and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it. But Jesus said, "Let her alone; she has kept this for the day of My burial. For the poor you have with you always, but Me you do not have always." Now a great many of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He had raised from the dead. But the chief priests plotted to

put Lazarus to death also, because on account of him many of the Jews went away and believed in Jesus. The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went out to meet Him, and cried out: "Hosanna! 'Blessed is He who comes in the name of the LORD!' The King of Israel!" Then Jesus, when He had found a young donkey, sat on it; as it is written: "Fear not, daughter of Zion; behold, your King is coming, sitting on a donkey's colt." His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and that they had done these things to Him. Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. For this reason the people also met Him, because they heard that He had done this sign.

**The Raising of Lazarus (Lazarus Saturday)  
Commemorated on April 8**

**Lazarus Saturday and Palm Sunday**

Visible triumphs are few in the earthly life of our Lord Jesus Christ. He preached a kingdom “not of this world.” At His nativity in the flesh there was “no room at the inn.” For nearly thirty years, while He grew “in wisdom and in stature, and in favor with God and man” (Luke 2:52), He lived in obscurity as “the son of Mary.” When He appeared from Nazareth to begin His public ministry, one of the first to hear of Him asked: “Can anything good come out of Nazareth?” (John 1:46). In the end He was crucified between two thieves and laid to rest in the tomb of another man.

Two brief days stand out as sharp exceptions to the above—days of clearly observable triumph. These days are known in the Church today as Lazarus Saturday and Palm Sunday. Together they form a unified liturgical cycle which serves as the passage from the forty days of Great Lent to Holy Week. They are the unique and paradoxical days before the Lord’s Passion. They are days of visible, earthly triumph, of resurrectional and messianic joy in which Christ Himself is a deliberate and active participant. At the same time they are days which point beyond themselves to an ultimate victory and final kingship which Christ will attain not by raising one dead man or entering a particular city, but by His own imminent suffering, death and resurrection.

By raising Lazarus from the dead before Thy Passion, Thou didst confirm the universal resurrection, O Christ God! Like the children with the palms of victory, we cry out to Thee, O Vanquisher of Death: Hosanna in the highest!

Blessed is He that comes in the name of the Lord!  
(Troparion of the Feast, sung on both Lazarus Saturday and Palm Sunday)

**Lazarus Saturday**

In a carefully detailed narrative *Con’t Next Pg*

**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:**

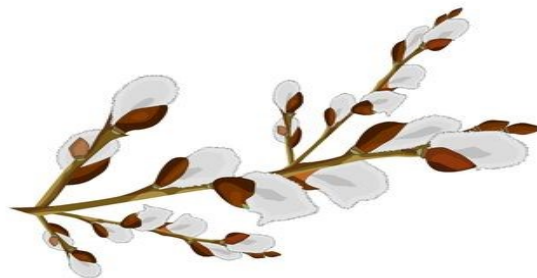
In memory of my parents George & Marie Gresko – Given by Mary Gresko / In memory of my grandfather Matthew Kollar– Given by V.R. Andrew

**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



### ***Lazarus Sat. Con't from previous Pg***

the Gospel relates how Christ, six days before His own death, and with particular mindfulness of the people “standing by, that they may believe that thou didst send me” (John 11:42), went to His dead friend Lazarus at Bethany outside of Jerusalem. He was aware of the approaching death of Lazarus but deliberately delayed His coming, saying to His disciples at the news of His friend’s death: “For your sake I am glad that I was not there, so that you may believe” (John 11:14).

When Jesus arrived at Bethany, Lazarus was already dead four days. This fact is repeatedly emphasized by the Gospel narrative and the liturgical hymns of the feast. The four-day burial underscores the horrible reality of death. Man, created by God in His own image and likeness, is a spiritual-material being, a unity of soul and body. Death is destruction; it is the separation of soul and body. The soul without the body is a ghost, as one Orthodox theologian puts it, and the body without the soul is a decaying corpse. “I weep and I wail, when I think upon death, and behold our beauty, fashioned after the image of God, lying in the tomb dishonored, disfigured, bereft of form.” This is a hymn of Saint John of Damascus sung at the Church’s burial services. This “mystery” of death is the inevitable fate of man fallen from God and blinded by his own prideful pursuits.

With epic simplicity the Gospel records that, on coming to the scene of the horrible end of His friend, “Jesus wept” (John 11:35). At this moment Lazarus, the friend of Christ, stands for all men, and Bethany is the mystical center of the world. Jesus wept as He saw the “very good” creation and its king, man, “made through Him” (John 1:3) to be filled with joy, life and light, now a burial ground in which man is sealed up in a tomb outside the city, removed from the fullness of life for which he was created, and decomposing in darkness, despair and death. Again as the Gospel says, the people were hesitant to open the tomb, for “by this time there will be an odor, for he has been dead four days” (John 11:39).

When the stone was removed from the tomb, Jesus prayed to His Father and then cried with a loud voice: “Lazarus, come out.” The icon of the feast shows the particular moment when Lazarus appears at the entrance to the tomb. He is still wrapped in his grave clothes and his friends, who are holding their noses because of the stench of his decaying body, must unwrap him. In everything stress is laid on the audible, the visible and the tangible. Christ presents the world with this observable fact: on the eve of His own suffering and death He raises a man dead four days! The people were astonished. Many immediately believed on Jesus and a great crowd began to assemble around Him as the news of the raising of Lazarus spread. The regal entry into Jerusalem followed.

Lazarus Saturday is a unique day: on a Saturday a Matins and Divine Liturgy bearing the basic marks of festal, resurrectional services, normally proper to Sundays, are celebrated. Even the baptismal hymn is sung at the Liturgy instead of Holy God: “As many as have been baptized into Christ, have put on Christ.”

Very Rev. Paul Lazor

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### **Great and Holy Wednesday Commemorated on April 12**

On Great and Holy Wednesday, the hymns of the Bridegroom Service remind us of the sinful woman who poured precious ointment on Christ’s head at Simon the leper’s house (Mt. 26:7).

The disciples complained about the wasteful extravagance, for the myrrh could have been sold and the money given to the poor. On this same day Judas agreed to betray the Lord for thirty pieces of silver. Because the betrayal took place on Wednesday, Orthodox Christians fast on most Wednesdays during the year.

On the other hand, the Savior declared that the woman’s actions would be remembered wherever the Gospel is preached (Mt. 26:13), for she had anointed Him in preparation for His burial (Mt. 26:12).

## **Entry of Our Lord into Jerusalem (Palm Sunday) Commemorated on April 9**

### **Palm Sunday**

Palm Sunday is the celebration of the triumphant entrance of Christ into the royal city of Jerusalem. He rode on a colt for which He Himself had sent, and He permitted the people to hail Him publicly as a king. A large crowd met Him in a manner befitting royalty, waving palm branches and placing their garments in His path. They greeted Him with these words: "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel! (John 12:13).

This day together with the raising of Lazarus are signs pointing beyond themselves to the mighty deeds and events which consummate Christ's earthly ministry. The time of fulfillment was at hand. Christ's raising of Lazarus points to the destruction of death and the joy of resurrection which will be accessible to all through His own death and resurrection. His entrance into Jerusalem is a fulfillment of the messianic prophecies about the king who will enter his holy city to establish a final kingdom. "Behold, your king is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass" (Zech 9:9).

Finally, the events of these triumphant two days are but the passage to Holy Week: the "hour" of suffering and death for which Christ came. Thus the triumph in an earthly sense is extremely short-lived. Jesus enters openly into the midst of His enemies, publicly saying and doing those things which mostly enrage them. The people themselves will soon reject Him. They misread His brief earthly triumph as a sign of something else: His emergence as a political messiah who will lead them to the glories of an earthly kingdom.

### **Our Pledge**

The liturgy of the Church is more than meditation or praise concerning past events. It communicates to us the eternal presence and power of the events being celebrated and makes us

participants in those events. Thus the services of Lazarus Saturday and Palm Sunday bring us to our own moment of life and death and entrance into the Kingdom of God: a Kingdom not of this world, a Kingdom accessible in the Church through repentance and baptism.

On Palm Sunday palm and willow branches are blessed in the Church. We take them in order to raise them up and greet the King and Ruler of our life: Jesus Christ. We take them in order to reaffirm our baptismal pledges. As the One who raised Lazarus and entered Jerusalem to go to His voluntary Passion stands in our midst, we are faced with the same question addressed to us at baptism: "Do you accept Christ?" We give our answer by daring to take the branch and raise it up: "I accept Him as King and God!"

Thus, on the eve of Christ's Passion, in the celebration of the joyful cycle of the triumphant days of Lazarus Saturday and Palm Sunday, we reunite ourselves to Christ, affirm His Lordship over the totality of our life, and express our readiness to follow Him to His Kingdom:

... that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that if possible I may attain the resurrection from the dead (Philippians 3:10-11).

Very Rev. Paul Lazor

## **Great and Holy Monday Commemorated on April 10 Holy Week: A Liturgical Explanation for the Days of Holy Week**

### **3. MONDAY, TUESDAY, WEDNESDAY: THE END**

These three days, which the Church calls Great and Holy have within the liturgical development of the Holy Week a very definite purpose. They place all its celebrations in the perspective of End Times; they remind us of the eschatological meaning of Pascha.

*Con't Pg 9*

## 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) ©
  - 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) ©
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  - 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) ©



### *Holy Thursday con't from Pg 2*

God is Love (1 John 4:8). And the first gift of Love was life. The meaning, the content of life was communion. To be alive man was to eat and to drink, to partake of the world. The world was thus Divine love made food, made Body of man. And being alive, i.e. partaking of the world, man was to be in communion with God, to have God as the meaning, the content and the end of his life. Communion with the God-given world was indeed communion with God. Man received his food from God and making it his body and his life, he offered the whole world to God, transformed it into life in God and with God. The love of God gave life to man, the love of man for God transformed this life into communion with God. **Con't Next Pg**

## 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 Pecuszk

### Mrs. Patty Thompson (2 flowers)

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

### Carol & Kenny Ruff Family: (2 flowers)

- ◆ In Memory of parents Henry & Dorothy Karr
- ◆ In Memory of parents Frank & Norma Ruff

### Dc. David & Matushka Pauline (4 flowers)

- ◆ In Memory of Proto-deacon Vladimir
- ◆ In Memory of Mary Maksimoff
- ◆ In Memory of Archpriest Michael

### Nancy & Ron Tusinac -(3 flowers)

- ◆ In Memory: of Michael & Margaret Boldish
- ◆ In Memory of Raymond & Donna Tusinac
- ◆ For Health of: Andrew, Mary Margaret & Katharyn James

### *Holy Thursday con't from previous pg*

This was paradise. Life in it was, indeed, eucharistic. Through man and his love for God the whole creation was to be sanctified and transformed into one all-embracing sacrament of Divine Presence and man was the priest of this sacrament.

But in sin man lost this eucharistic life. He lost it because he ceased to see the world as a means of Communion with God and his life as eucharist, as adoration and thanksgiving. . . He loves himself and the world for their own sake; he made himself the content and the end of his life. He thought that his hunger and thirst, i.e. his dependence of his life on the world—can be satisfied by the world as such, by food as such. But world and food, once they are deprived of their initial sacramental meaning—as means of communion with God, once they are not received for God's sake and filled with hunger and thirst for God, once, in other words, God is no longer their real "content," can give no life, satisfy no hunger, for they have no life in themselves... And thus by putting his love in them, man deviated his love from the only object of all love, of all hunger, of all desires. And he died. For death is the inescapable "decomposition" of life cut from its only source and content. Man thought to find life in the world and in food, but he found death. His life became communion with death, for instead of transforming the world by faith, love, and adoration into communion with God, he submitted himself entirely to the world, he ceased to be its priest and became its slave. And by his sin the whole world was made a cemetery, where people condemned to death partook of death and "sat in the region and shadow of death" (Matt. 4:16).

But if man betrayed, God remained faithful to man. He did not "turn Himself away forever from His creature whom He had made, neither did *Con't on pg 11*



## *Holy Monday Con't from pg 6*

So often Holy Week is considered one of the “beautiful traditions” or “customs,” a self-evident “part” of our calendar. We take it for granted and enjoy it as a cherished annual event which we have “observed” since childhood, we admire the beauty of its services, the pageantry of its rites and, last but not least, we like the fuss about the Paschal table. And then, when all this is done we resume our normal life. But do we understand that when the world rejected its Savior, when “Jesus began to be sorrowful and very heavy... and his soul was exceedingly sorrowful even unto death,” when He died on the Cross, “normal life” came to its end and is no longer possible. For there were “normal” men who shouted “Crucify Him” who spat at Him and nailed Him to the Cross. And they hated and killed Him precisely because He was troubling their normal life. It was indeed a perfectly “normal” world which preferred darkness and death to light and life.... By the death of Jesus the “normal” world, and “normal” life were irrevocably condemned. Or rather they revealed their true and abnormal inability to receive the Light, the terrible power of evil in them. “Now is the Judgment of this world” (John 12:31). The Pascha of Jesus signified its end to “this world” and it has been at its end since then. This end can last for hundreds of centuries, but this does not alter the nature of time in which we live as the “last time.” “The fashion of this world passeth away...” (I Cor. 7:31).

Pascha means passover, passage. The feast of Passover was for the Jews the annual commemoration of their whole history as salvation, and of salvation as passage from the slavery of Egypt into freedom, from exile into the promised land. It was also the anticipation of the ultimate passage—into the Kingdom of God. And Christ was the fulfillment of Pascha. He performed the ultimate passage: from death into life, from this “old world” into the new world into the new time of the Kingdom. And he opened the possibility of this passage to us. Living in “this world” we can

## LITURGICAL ATTENDANCE

**Wednesday, March 29:** 36 attended Pre-Sanctified  
22 Communicants

**Thursday, March 30:** 1 attended am prayers

**Thursday, March 30:** 19 attended Canon of St Andrew

**Friday, March 31:** 1 attended am prayers

**Friday, March 31:** 30 attended Akathist

**Saturday, April 1:** No power

**Sunday, April 2:** 58 attended Liturgy / 36 Communicants

**Monday April 3:** 3 attended am prayers

**Tuesday April 4:** 1 attended am prayers

already be “not of this world,” i.e. be free from slavery to death and sin, partakers of the “world to come.” But for this we must also perform our own passage, we must condemn the old Adam in us, we must put on Christ in the baptismal death and have our true life hidden in God with Christ, in the “world to come....”

And thus Easter is not an annual commemoration, solemn and beautiful, of a past event. It is this Event itself shown, given to us, as always efficient, always revealing our world, our time, our life as being at their end, and announcing the Beginning of the new life.... And the function of the three first days of Holy Week is precisely to challenge us with this ultimate meaning of Pascha and to prepare us to the understanding and acceptance of it.

1. This eschatological (which means ultimate, decisive, final) challenge is revealed, first, in the common troparion of these days:

Troparion—Tone 8

Behold the Bridegroom comes at midnight, And blessed is the servant whom He shall find watching, And again unworthy is the servant whom He shall find heedless. Beware, therefore, O my soul, do not be weighed down with sleep, Lest you be given up to death and lest you be shut out of the Kingdom. But rouse yourself crying: Holy, Holy, Holy, are You, O our God! Through the Theotokos have mercy on us! ***Con't Next Pg***

# 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

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### *Holy Monday Continued from Previous Pg*

Midnight is the moment when the old day comes to its end and a new day begins. It is thus the symbol of the time in which we live as Christians. For, on the one hand, the Church is still in this world, sharing in its weaknesses and tragedies. Yet, on the other hand, her true being is not of this world, for she is the Bride of Christ and her mission is to announce and to reveal the coming of the Kingdom and of the new day. Her life is a perpetual watching and expectation, a vigil pointed at the dawn of this new day. But we know how strong is still our attachment to the "old day," to the world with its passions and sins. We know how deeply we still belong to "this world." We have seen the light, we know Christ, we have heard about the peace and joy of the new life in Him, and yet the world holds us in its slavery. This weakness, this constant betrayal of Christ, this incapacity to give the totality of our love to the only true object of love are wonderfully expressed in the exapostilarion of these three days: "Thy Bridal Chamber I see adorned, O my Savior And I have no wedding garment that I may enter, O Giver of life, enlighten the vesture of my soul And save me."

2. The same theme develops further in the Gospel readings of these days. First of all, the entire text of the four Gospels (up to John 13: 31) is read at the Hours (1, 3, 6 and 9). This recapitulation shows that the Cross is the climax of the whole life and ministry of Jesus, the key to their proper understanding.

Everything in the Gospel leads to this ultimate hour of Jesus and everything is to be understood in its light. Then, each service has its special Gospel lesson :

### **On Monday:**

At Matins: Matthew 21: 18-43—the story of the fig tree, the symbol of the world created to bear spiritual fruits and failing in its response to God.

At the Liturgy of the Presanctified Gifts: Matthew 24: 3-35: the great eschatological discourse of Jesus. The signs and announcement of the End. "Heaven and earth shall pass away, but my words shall not pass away...."

"When the Lord was going to His voluntary Passion, He said to His Apostles on the way: Behold, we go up to Jerusalem, And the Son of Man shall be delivered up As it is written of Him. Come, therefore, and let us accompany Him, With minds purified from the pleasures of this life, And let us be crucified and die with Him, That we may live with Him, And that we may hear Him say to us:

I go now, not to the earthly Jerusalem to suffer, But unto My Father and your Father And My God and your God, And I will gather you up into the heavenly Jerusalem, Into the Kingdom of Heaven...." (Monday Matins)

by: The Very Reverend Alexander Schmemmann

## Great and Holy Tuesday

At Matins: Matthew 22: 15-23, 39. Condemnation of Pharisees, i.e. of the blind and hypocritical religion, of those who think they are the leaders of man and the light of the world, but who in fact “shut up the Kingdom of heaven to men.”

At the Presanctified Liturgy: Matthew 24: 36-26, 2. The End again and the parables of the End: the ten wise virgins who had enough oil in their lamps and the ten foolish ones who were not admitted to the bridal banquet; the parable of ten talents “. . . Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh.” And, finally the Last Judgment.

3. These Gospel lessons are explained and elaborated in the hymnology of these days: the stichiras and the triodia (short canons of three odes each sung at Matins). One warning, one exhortation runs through all of them: the end and the judgment are approaching, let us prepare for them:

“Behold, O my soul, the Master has conferred on thee a talent Receive the gift with fear; Lend to him who gave; distribute to the poor And acquire for thyself thy Lord as thy Friend; That when He shall come in glory, Thou mayest stand on His right hand And hear His blessed voice: Enter, my servant, into the joy of thy Lord.” (Tuesday Matins)

4. Throughout the whole Lent the two books of the Old Testament read at Vespers were Genesis and Proverbs. With the beginning of Holy Week they are replaced by Exodus and Job. Exodus is the story of Israel’s liberation from Egyptian slavery, of their Passover. It prepares us for the understanding of Christ’s exodus to His Father, of His fulfillment of the whole history of salvation. Job, the Sufferer, is the Old Testament icon of Christ. This reading announces the great mystery of Christ’s sufferings, obedience and sacrifice.

5. The liturgical structure of these three days is still of the Lenten type. It includes, therefore, the prayer of Saint Ephrem the Syrian with prostrations, the augmented reading of the Psalter, the

Liturgy of the Presanctified Gifts and the Lenten liturgical chant. We are still in the time of repentance, for repentance alone makes us partakers of the Pascha of Our Lord, opens to us the doors of the Paschal banquet. And then, on Great and Holy Wednesday, as the last Liturgy of the Presanctified Gifts is about to be completed, after the Holy Gifts have been removed from the altar, the priest reads for the last time the Prayer of Saint Ephrem. At this moment, the preparation comes to an end. The Lord summons us now to His Last Supper.

by THE VERY REV. ALEXANDER SCHMEMANN

### *Holy Thursday con’t from pg 8*

from His creature whom He had made He forgot the works of His hands, but He visited him in diverse manners, through the tender compassion of His mercy” (Liturgy of Saint Basil). A new Divine work began, that of redemption and salvation. And it was fulfilled in Christ, the Son of God Who in order to restore man to his pristine beauty and to restore life as communion with God, became Man, took upon Himself our nature, with its thirst and hunger, with its desire for and love of, life. And in Him life was revealed, given, accepted and fulfilled as total and perfect Eucharist, as total and perfect communion with God. He rejected the basic human temptation: to live “by bread alone”; He revealed that God and His kingdom are the real food, the real life of man. And this perfect eucharistic Life, filled with God, and, therefore Divine and immortal, He gave to all those who would believe in Him, i.e. find in Him the meaning and the content of their lives. Such is the wonderful meaning of the Last Supper. He offered Himself as the true food of man, because the Life revealed in Him is the true Life. And thus the movement of Divine Love which began in paradise with a Divine “take, eat. . .” (for eating is life for man) comes now “unto the end” with the Divine “take, eat, this is My Body...” (for God is life of man). The Last Supper is the restoration of the paradise of bliss, of life as **Con’t Next Pg**

## *Holy Thursday con't from previous pg*

Eucharist and Communion.

But this hour of ultimate love is also that of the ultimate betrayal. Judas leaves the light of the Upper Room and goes into darkness. "And it was night" (John 13:30). Why does he leave? Because he loves, answers the Gospel, and his fateful love is stressed again and again in the hymns of Holy Thursday. It does not matter indeed, that he loves the "silver." Money stands here for all the deviated and distorted love which leads man into betraying God. It is, indeed, love stolen from God and Judas, therefore, is the Thief. When he does not love God and in God, man still loves and desires, for he was created to love and love is his nature, but it is then a dark and self-destroying passion and death is at its end. And each year, as we immerse ourselves into the unfathomable light and depth of Holy Thursday, the same decisive question is addressed to each one of us: do I respond to Christ's love and accept it as my life, do I follow Judas into the darkness of his night?

The liturgy of Holy Thursday includes: a) Matins, b) Vespers and, following Vespers, the Liturgy of Saint Basil the Great. In the Cathedral Churches the special service of the Washing of Feet takes place after the Liturgy; while the deacon reads the Gospel, the Bishop washes the feet of twelve priests, reminding us that Christ's love is the foundation of life in the Church and shapes all relations within it. It is also on Holy Thursday that Holy Chrism is consecrated by the primates of autocephalous Churches, and this also means that the new love of Christ is the gift we receive from the Holy Spirit on the day of our entrance into the Church.

At Matins the Troparion sets the theme of the day: the opposition between the love of Christ and the "insatiable desire" of Judas.

"When the glorious disciples were illumined by washing at the Supper, Then was the impious Judas darkened with the love of silver And to the unjust judges does he betray Thee, the just

Judge. Consider, O Lover of money, him who hanged himself because of it. Do not follow the insatiable desire which dared this against the Master, O Lord, good to all, glory to Thee."

After the Gospel reading (Luke 12:1-40) we are given the contemplation, the mystical and eternal meaning of the Last Supper in the beautiful canon of Saint Cosmas. Its last "irmos," (Ninth Ode) invites us to share in the hospitality of the Lord's banquet:

"Come, O ye faithful Let us enjoy the hospitality of the Lord and the banquet of immortality In the upper chamber with minds uplifted...."

At Vespers, the stichira on "Lord, I have cried" stress the spiritual anticlimax of Holy Thursday, the betrayal of Judas:

"Judas the slave and Knave, The disciple and traitor, The friend and fiend, Was proved by his deeds, For, as he followed the Master, Within himself he contemplated His betrayal...."

After the Entrance, three lessons from the Old Testament:

- 1) Exodus 19: 10-19. God's descent from Mount Sinai to His people as the image of God's coming in the Eucharist.
- 2) Job 38:1-23, 42:1-5, God's conversation with Job and Job's answer: "who will utter to me what I understand not? Things too great and wonderful for me, which I knew not..."—and these "great and wonderful things" are fulfilled in the gift of Christ's Body and Blood.
- 3) Isaiah 50:4-11. The beginning of the prophecies on the suffering servant of God,

The Epistle reading is from I Corinthians 11:23-32: Saint Paul's account of the Last Supper and the meaning of communion.

The Gospel reading (the longest of the year is taken from all four Gospels and is the full story of the Last Supper, the betrayal of Judas and Christ's arrest in the garden.

The Cherubic hymn and the hymn of Communion are replaced by the words of the prayer before Communion:

"Of Thy Mystical Supper, O Son of God, accept me today as a communicant, For I will not speak of Thy Mystery to Thine enemies, Neither like Judas will I give Thee a kiss; But like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom."

by The Very Rev. Alexander Schmemmann, S.T.D.