

Swahili:

Kristo amefufukka!
Kweli amefufukka!

Hawaiian:

Ua ala hou 'o Kristo
Ua ala 'I 'o no 'oia!

Hebrew:

Ha Masheeha houh
quam! Be emet

Romanian:

Hristos a inviat!
Adevărat a înviat!

Italian:

Cristo e' risorto!
Veramente e' risorto!

Korean:

Kristo gesso!
Buhar ha sho nay!

Japanese:

Harisutos Fukkatsu!
Jitsu ni Fukkatsu!

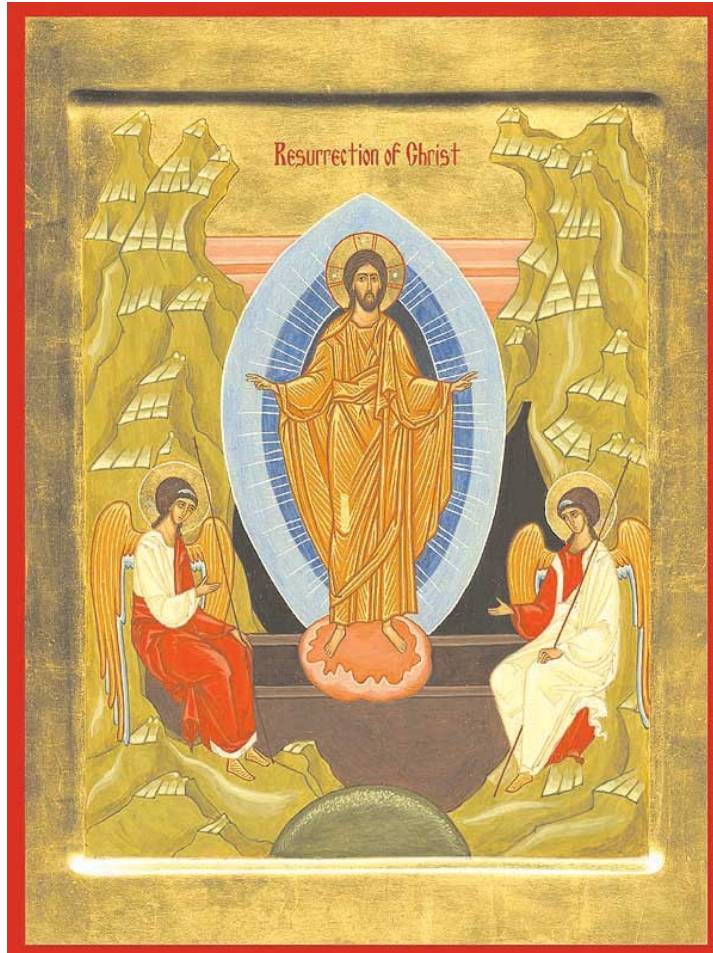
Portuguese:

Cristo ressuscitou
Em verdade ressuscitou!

Ibo (Nigeria):

Jesu Kristi ebiliwo!
Ezia o' biliwo!

CHRIST IS RISEN! INDEED HE IS RISEN!



Lugandan:

Kristo ajukkide!
Amajim ajukkide!

Welsh:

Atgyfododd Crist!
Atgyfododd yn wir!

Zulu:

UKristu uvukile!
Ngempela uvukile!

Ugandan:

Kristo ajukkide!
Kweli ajukkide!

Greek:

Christos anesti!
Alithos anesti!

Coptic:

Pchristos aftooun!
Alethos aftooun!

Hungarian:

Krisztus feltamadt!
Valoban feltamadt!

Bulgarian:

Hristos voskrese!
Vo istina voskrese!

Khristos Voskrese! Voistinu Voskrese!

Russian

Albanian:

Krishti U Ngjall!
Vertet U Ngjall!



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 16

9:50 AM: Paschal Hours

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

Monday, April 17

9:00 AM: Resurrection Matins

10:00 AM: Divine Liturgy w/ procession of the
cross & paschal social (Bring your food)

Saturday, April 22

6:00 PM: Great Vespers

Sunday, April 23

9:50 AM: Paschal Hours

10:00 AM: Divine Liturgy / Social following
with the blessing of graves

HOLY PASCHA: The Resurrection of Our Lord Commemorated on April 16

Pascha (Easter)

Enjoy ye all the feast of faith; receive ye all the riches of loving-kindness. (Sermon of Saint John Chrysostom, read at Paschal Matins)

The resurrection of Jesus Christ from the dead is the center of the Christian faith. Saint Paul says that if Christ is not raised from the dead, then our preaching and faith are in vain (I Cor. 15:14). Indeed, without the resurrection there would be no Christian preaching or faith. The disciples of Christ would have remained the broken and hopeless band which the Gospel of John describes as being in hiding behind locked doors for fear of the Jews. They went nowhere and preached nothing until they *Con't next pg*

John 1:1-17 (Gospel)

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the Light, that all through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light which gives light to every man coming into the world. He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'" And of His fullness we have all received, and grace for grace. For the law was given through Moses, but grace and truth came through Jesus Christ.

40 DAY REMEMBRANCE

Sunday April 23: Olga / Robert Fredericks

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

Acts 1:1-8 (Epistle)

The former account I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God. And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" 7And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. 8But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

Pascha con't from previous pg

met the risen Christ, the doors being shut (John 20: 19). Then they touched the wounds of the nails and the spear; they ate and drank with Him. The resurrection became the basis of everything they said and did (Acts 2-4): ". . . for a spirit has not flesh and bones as you see that I have" (Luke 24:39).

The resurrection reveals Jesus of Nazareth as not only the expected Messiah of Israel, but as the King and Lord of a new Jerusalem: a new heaven and a new earth.

Then I saw a new heaven and a new earth. . . the holy city, new Jerusalem. And I heard a great voice from the throne saying "Behold, the dwelling place of God is with men. He will dwell with them, and they shall be his people. . . He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away (Rev. 21:1-4). *Con't next pg*

Yupik:

Xris-tusaq Ung-uixtuq!

Iluumun Ung-uixtuq!

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.

Pascha con't from previous pg

In His death and resurrection, Christ defeats the last enemy, death, and thereby fulfills the mandate of His Father to subject all things under His feet (I Cor. 15:24-26).

Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing (Rev. 5: 12)

THE FEAST OF FEASTS

The Christian faith is celebrated in the liturgy of the Church. True celebration is always a living participation. It is not a mere attendance at services. It is communion in the power of the event being celebrated. It is God's free gift of joy given to spiritual men as a reward for their self-denial. It is the fulfillment of spiritual and physical effort and preparation. The resurrection of Christ, being the center of the Christian faith, is the basis of the Church's liturgical life and the true model for all celebration. This is the chosen and holy day, first of sabbaths, king and lord of days, the feast of feasts, holy day of holy days. On this day we bless Christ forevermore (Irmos 8, Paschal Canon). **Con't next pg**

Polish:

Khristus zmartwyckwstal!
Zaprawde zmartwyckwstal!

German:

Christus ist auferstanden!
Wahrlich Er ist auferstanden!

French:

Le Christ est réssuscité!
En verite il est réssuscité!

Gaelic:

Taw creest ereen!
Taw shay ereen guhdyne!

Pascha con't from previous pg

PREPARATION

Twelve weeks of preparation precede the "feast of feasts." A long journey which includes five pre-lenten Sundays, six weeks of Great Lent and finally Holy Week is made. The journey moves from the self-willed exile of the prodigal son to the grace-filled entrance into the new Jerusalem, coming down as a bride beautifully adorned for her husband (Rev. 21:2) Repentance, forgiveness, reconciliation, prayer, fasting, almsgiving, and study are the means by which this long journey is made.

Focusing on the veneration of the Cross at its midpoint, the lenten voyage itself reveals that the joy of the resurrection is achieved only through the Cross. "Through the cross joy has come into all the world," we sing in one paschal hymn. And in the paschal troparion, we repeat again and again that Christ has trampled down death—by death! Saint Paul writes that the name of Jesus is exalted above every name because He first emptied Himself, taking on the lowly form of a servant and being obedient even to death on the Cross (Phil. 2:5-11). The road to the celebration of the resurrection is the self-emptying crucifixion of Lent. Pascha is the passover from death to life.

Yesterday I was buried with Thee, O Christ.
Today I arise with Thee in Thy resurrection.
Yesterday I was crucified with Thee:
Glorify me with Thee, O Savior, in Thy kingdom (Ode 3, Paschal Canon). *Con't Pg 8*

Aleut:

Khristus anahgrecum!

Alhecum anahgrecum!

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

Alutuq:

Khris-tusaq ung-uixtuq!

Pijii-nuq ung-uixtuq!

Great and Holy Friday Commemorated on April 14

Great and Holy Friday

On Great and Holy Friday, Christ died on the Cross. He gave up His spirit with the words: "It is finished" (John 19:30). These words are better understood when rendered: "It is consummated." He had accomplished the work for which His heavenly Father had sent Him into the world. He became a man in the fullest sense of the word. He accepted the baptism of repentance from John in the Jordan River. He assumed the whole human condition, experiencing all its alienation, agony, and suffering, concluding with the lowly death on the Cross. He perfectly fulfilled the prophecy of Isaiah:

"Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he has poured out his soul to death, and was numbered with the transgressors; yet he bore the sins of many, and made intercession for the transgressors." (Isaiah 53:12)

The Man of Sorrows

On the Cross Jesus thus became "the man of sorrows; acquainted with grief" whom the prophet Isaiah had foretold. He was "despised and forsaken by men" and "smitten by God, and afflicted" (Isaiah 53:3-4). He became the one with "no form or comeliness that we should look at him, and no beauty that we should desire him" (Isaiah 53:2). His appearance was "marred beyond human semblance, and his form beyond that of the sons of men" (Isaiah 52:14). All these Messianic prophecies were fulfilled in Jesus as he hung from the Cross.

As the end approached, He cried: "My God, my God, why hast Thou forsaken me?" (Matthew 27:46). This cry indicated His complete identification with the human condition. He had totally embraced the despised, forsaken and smitten condition of suffering and death—alienation from God. He was truly the man of sorrows. Yet, it is important to note that Jesus' cry of anguish from the Cross was not a sign of His loss of faith in His

Father. The words which He exclaimed are the first verse of Psalm 22, a messianic Psalm. The first part of the Psalm foretells the anguish, suffering and death of the Messiah. The second part is a song of praise to God. It predicts the final victory of the Messiah.

The Formal Charges

The death of Christ had been sought by the religious leaders in Jerusalem from the earliest days of His public ministry. The formal charges made against Him usually fell into the following two categories:

- 1) violation of the Law of the Old Testament, e.g., breaking the Sabbath rest;
- 2) blasphemy: making Himself equal with God.

Matters were hastened (consummated) by the moment of truth which followed His entrance into Jerusalem on Palm Sunday. He had the people behind Him. He spoke plainly. He said that the Sabbath was made for man, and not man for the Sabbath. He chastised the scribes and Pharisees for reducing religion to a purely external affair;

"You are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead men's bones and all uncleanness. So you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity" (Matthew 23:27-28).

It was the second formal charge; however, that became the basis for His conviction.

The Religious Trial

Christ's conviction and death sentence required two trials: religious and political. The religious trial was first and took place during the night immediately after His arrest. After considerable difficulty in finding witnesses for the prosecution who actually agreed in their testimony, *Con't Next Pg*

Armenian:

Kristos haryav ee merelotz!

Orhniat eh harootyunuh kristosee!

Good Friday Con't from previous pg

Caiaphas, the high priest, asked Jesus the essential question: "Are you Christ, the Son of the Blessed?" Jesus, who had remained silent to this point, now responded directly:

"I am; and you will see the Son of man sitting at the right hand of power, and coming with the clouds of heaven" (Mark 14:61-62).

Jesus' reply recalled the many other statements He had made beginning with the words, "I am." "I am the bread of life . . . I am the light of the world. . . I am the way, the truth, and the life. . . before Abraham was, I am." (John 6 through 15). The use of these words themselves was considered blasphemous by the religious leaders. The words were the Name of God. By using them as His own Name, Jesus positively identified Himself with God. From the burning bush the voice of God had disclosed these words to Moses as the Divine Name:

"Say this to the people of Israel, 'I AM has sent me to you'" (Exodus 3:13-14).

Now Jesus, as He had done on many other occasions, used them as His own Name. The high priest immediately tore his mantle and "they all condemned Him as deserving death" (Mark 14:64). In their view He had violated the Law of the Old Testament:

"He who blasphemes the name of the Lord shall be put to death" (Leviticus 24:16).

The Political Trial

The Jewish religious leaders lacked the actual authority to carry out the above law: to put a man to death. Such authority belonged to the Roman civil administration. Jesus had carefully kept His activity free of political implications. He refused the temptation of Satan to rule the kingdoms of the world by the sword (Luke 4: 1-12).

Anglo-Saxon:

Crist aras! Crist sodhlice aras!

He often charged His disciples and others to tell no one that He was , the Christ, because of the political overtones that this title carried for many (Matthew 16: 13-20). He rebuked Peter, calling him Satan, when the disciple hinted at His swerving from the true nature of His mission (Matthew 16:23). To Pilate, the spineless and indifferent Roman Governor, He said plainly: "My kingdom is not of this world" (John 18:36). Jesus was not a political revolutionary who came to free the people from Roman control and establish a new kingdom based on worldly power.

Nevertheless, the religious leaders, acting in agreement with the masses, devised political charges against Him in order to get their way. They presented Christ to the Romans as a political , leader, the "King of the Jews" in a worldly sense, a threat to Roman rule and a challenge to Caesar. Pilate became fearful of his own position as he heard the charges and saw the seething mobs. Therefore, despite his avowed testimony to Jesus' innocence, he passed formal sentence, "washed his hands" of the matter, and turned Jesus over to be crucified (John 19:16).

Crucifixion—The Triumph of Evil

Before succumbing to this cruel Roman method of executing political criminals, Jesus suffered still other injustices. He was stripped, mocked and beaten. He wore a "kingly" crown of thorns on His head. He carried His own cross. He was finally nailed to the cross between two thieves at a place called Golgotha (the place of the skull) outside Jerusalem. An inscription was placed above His head on the Cross to indicate the nature of His crime: "Jesus of Nazareth, the King of the Jews." He yielded up His spirit at about the ninth hour (3 p.m.), after hanging on the Cross for about six hours.

On Holy Friday evil triumphed. "It was night" (John 13:30) when Judas departed from the Last Supper to complete his act of betrayal, ***Con't pg 10***

Arabic:

El Messieh kahm! Hakken kahm!

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) ©
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- 9- Thomas Harvischak (2017) ©
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- 11- Archbishop John (1982)
- 11- Ann Konik Voytilla (2022) ©
- 12- Sub-deacon George Gresko (2015) ©
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- 14- Peter Magriplis (1937) ©
- 16- Catherine Pavlick (2004) ©
- 17- Mary Maximor (1981) ©
- 17- Joseph Macala (1954) ©
- 18- Alex Alesoff (1925) ©
- 18- Michael Kalas (1944) ©
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- 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) ©

Pascha con't from pg 5

THE PROCESSION

The divine services of the night of Pascha commence near midnight of Holy Saturday. At the Ninth Ode of the Canon of Nocturn, the priest, already vested in his brightest robes, removes the Holy Shroud from the tomb and carries it to the altar table, where it remains until the leave-taking of Pascha. The faithful stand in darkness. Then, one by one, they light their candles from the candle held by the priest and form a great procession out of the church. Choir, servers, priest and people, led by the bearers of the cross, banners, icons and Gospel book, circle the church. The bells are rung incessantly and the angelic hymn of the resurrection is chanted. *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
- ◆ In memory of Matushka Janet Mihalick

Nancy & Ron Tusinac -(3 flowers)

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

Pascha con't from previous pg

The procession comes to a stop before the principal doors of the church. Before the closed doors the priest and the people sing the troparion of Pascha, "Christ is risen from the dead...", many times. Even before entering the church the priest and people exchange the paschal greeting: "Christ is risen! Indeed He is risen!" This segment of the paschal services is extremely important. It preserves in the experience of the Church the primitive accounts of the resurrection of Christ as recorded in the Gospels. The angel rolled away the stone from the tomb not to let a biologically revived but physically entrapped Christ walk out, but to reveal that "He is not here; for He has risen, as He said" (Matt. 28:6).

In the paschal canon we sing:

Thou didst arise, O Christ, and yet the tomb remained sealed, as at Thy birth the Virgin's womb remained unharmed; and Thou has opened for us the gates of paradise (Ode 6).

Finally, the procession of light and song in the darkness of night, and the thunderous proclamation that, indeed, Christ is risen, fulfill the words of the Evangelist John: "The light shines in darkness, and the darkness has not overcome it" (John 1:5).

The doors are opened and the faithful re-enter. The church is bathed in light and adorned with flowers. It is the heavenly bride and the symbol of the empty tomb:

Bearing life and more fruitful than paradise
Brighter than any royal chamber, Thy tomb, O
Christ, is the fountain of our resurrection (Paschal Hours).

Con't Pg 14

Good Friday Con't from pg 7

and “there was darkness over all the land” (Matthew 27:45) when Jesus was hanging on the Cross. The evil forces of this world had been massed against Christ. Unjust trials convicted Him. A criminal was released to the people instead of Him. Nails and a spear pierced His body. Bitter vinegar was given to Him to quench His thirst. Only one disciple remained faithful to Him. Finally, the tomb of another man became His place of repose after death.

The innocent Jesus was put to death on the basis of both religious and political charges. Both Jews and Gentile Romans participated in His death sentence.

“The rulers of the people have assembled against the Lord and His Christ.” (Psalm 2—the Prokeimenon of the Holy Thursday Vesperal Liturgy)

We, also, in many ways continue to participate in the death sentence given to Christ. The formal charges outlined above do not exhaust the reasons for the crucifixion. Behind the formal charges lay a host of injustices brought, on by hidden and personal motivations. Jesus openly spoke the truth about God and man. He thereby exposed the false character of the righteousness and smug security, both religious and material, claimed by many especially those in high places. The constantly occurring expositions of such smugness in our own day teach us the truly illusory nature of much so-called righteousness and security. In the deepest sense, the death of Christ was brought about by hardened, personal sin—the refusal of people to change themselves in the light of reality, which is Christ.

“He came to His very own, and His own received Him not” (John 1:11).

Dutch:

Christus is opgestaan!

Ja, hij is waarlijk opgestaan!

Especially we, the Christian people, are Christ’s very own. He continues to come to us in His Church. Each time we attempt to make the Church into something other than the eternal coming of Christ into our midst, each time we refuse to repent for our wrongs; we, too, reject Christ and participate in His death sentence.

The Vespers

The Vespers, celebrated in the Church on Holy Friday afternoon, brings to mind all of the final events of the life of Christ as mentioned above: the trial, the sentence, the scourging and mocking, the crucifixion, the death, the taking down of His body from the Cross, and the burial. As the hymnography indicates, these events remain ever-present in the Church; they constitute the today of its life.

The service is replete with readings from Scripture: three from the Old Testament and two from the New. The first of the Old Testament readings, from Exodus, speaks of Moses beholding the “back” of the glory of God—for no man can see the glory of God face to face and live. The Church uses this reading to emphasize that now, in the crucifixion and death of Christ, God is making the ultimate condescension to reveal His glory to man—from within man himself.

The death of Christ was of a wholly voluntary character. He dies not because of some necessity in His being: as the Son of God He has life in Himself! Yet, He voluntarily gave up His life as the greatest sign of God’s love for man, as the ultimate revelation of the Divine glory:

“Greater love has no man than this, that a man lay down his life for his friends” (John 15:13).

The vesperal hymnography further develops the fact that God reveals His glory to us in this condescending love. The Crucifixion is the heart of such love, for the One being crucified is none other than He through whom all things have been created:

Today the Master of creation stands before Pilate. Today the Creator of all is condemned to die on the cross. . . The Redeemer of the world is slapped on the face. The Maker of all is mocked by His own servants. *Glory to Thy condescension, **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

Good Friday Con't from Previous Pg

0 Lover of man! (Verse on "Lord I call", and the Apostikha)

The verses also underscore the cosmic dimensions of the event taking place on the Cross. Just as God who revealed Himself to Moses is not a god, but the God of "heaven and earth, and of all things visible and invisible," so the death of Jesus is not the culmination of a petty struggle in the domestic life of Palestine. Rather, it is the very center of the epic struggle between God and the Evil One, involving the whole universe:

All creation was changed by fear when it saw Thee hanging on the cross, 0 Christ! The sun was darkened, and the foundations of the earth were shaken. All things suffered with the Creator of all. 0 Lord, who didst willingly endure this for us, glory to Thee! (Verse I on "Lord, I Call")

The second Reading from the Old Testament (Job 42:12 to the end) manifests Job as a prophetic figure of the Messiah Himself. The plight of Job is followed in the services throughout Holy Week, and is concluded with this reading. Job is the righteous servant who remains faithful to God despite trial, humiliation, and the loss of all his possessions and family. Because of his faithfulness, however, "The Lord blessed the latter days of Job more than his beginning" (Job 42: 12)

The third of the Old Testamental readings is by far

the most substantial (Isaiah 52:13 to 54:1). It is a prototype of the Gospel itself. Read at this moment, it positively identifies Jesus of Nazareth as the Suffering Servant, the Man of Sorrows; the Messiah of Israel.

The Epistle Reading (I Corinthians 1:18 to 2:2) speaks of Jesus crucified, a folly for the world, as the real center of our Faith. The Gospel reading, a lengthy composite taken from Matthew, Luke and John, simply narrates all the events associated with the crucifixion and burial of Christ.

All the readings obviously focus on the theme of hope. As the Lord of Glory, the fulfillment of the righteous Job, and the Messiah Himself, humiliation and death will have no final hold over Jesus. Even the parental mourning of Mary is transformed in the light of this hope:

When she who bore Thee without seed saw Thee suspended upon the Tree, 0 Christ, the Creator and God of all, she cried bitterly: "Where is the beauty of Thy countenance, my Son? I cannot bear to see Thee unjustly crucified. Hasten and arise, that I too may see Thy resurrection from the dead on the third day!

(Verse IV on "Lord I call.") *Con't Next Pg*

Syriac:

M'shee ho dkom! Ha koo qam!

Good Friday con't from previous pg

Near the end of the Vespers, the priest vests fully in dark vestments. At the appointed time he lifts the Holy Shroud, a large icon depicting Christ lying in the tomb, from the altar table. Together with selected laymen and servers, a procession is formed and the Holy Shroud is carried to a specially prepared tomb in the center of the church. As the procession moves, the troparion is sung:

The Noble Joseph, when he had taken down Thy most pure body from the tree, wrapped it in fine linen and anointed it with spices, and placed it in a new tomb.

At this ultimate solemn moment of Vespers, the theme of hope once again occurs—this time more strongly and clearly than ever. As knees are bent and heads are bowed, and often tears are shed, another troparion is sung which penetrates through this triumph of evil, to the new day which is contained in its very midst:

The Angel came to the myrrh-bearing women at the tomb and said: “Myrrh is fitting for the dead, but Christ has shown Himself a stranger to corruption.

A new Age is dawning. Our salvation is taking place. The One who died is the same One who will rise on the third day, to “trample down death by death,” and to free us from corruption.

Therefore, at the conclusion of Holy Friday Vespers, at the end of this long day of darkness, when all things are apparently ended, our eternal hope for salvation springs forth. For Christ is indeed a stranger to corruption:

“As by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ.” (I Cor. 15:21-32)

“If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake and the gospel’s will save it.” (Mark 8:35) - Father Paul Lazor

Great and Holy Saturday Commemorated on April 15

Great and Holy Saturday is the day on which Christ reposed in the tomb. The Church calls this day the Blessed Sabbath.

“The great Moses mystically foreshadowed this day when he said: God blessed the seventh day. This is the blessed Sabbath This is the day of rest, on which the only-begotten Son of God rested from all His works....” (Vespers Liturgy of Holy Saturday)

By using this title the Church links Holy Saturday with the creative act of God. In the initial account of creation as found in the Book of Genesis, God made man in His own image and likeness. To be truly himself, man was to live in constant communion with the source and dynamic power of that image: God. Man fell from God. Now Christ, the Son of God through whom all things were created, has come to restore man to communion with God. He thereby completes creation. All things are again as they should be. His mission is consummated. On the Blessed Sabbath He rests from all His works.

THE TRANSITION

Holy Saturday is a neglected day in parish life. Few people attend the Services. Popular piety usually reduces Holy Week to one day—Holy Friday. This day is quickly replaced by another—Easter Sunday. Christ is dead and then suddenly alive. Great sorrow is suddenly replaced by great joy. In such a scheme Holy Saturday is lost.

In the understanding of the Church, sorrow is not replaced by joy; it is transformed into joy. This distinction indicates that it is precisely within death that Christ continues to effect triumph.

TRAMPLING DOWN DEATH BY DEATH

We sing that Christ is “...trampling down death by death” in the troparion of **Con't Next Pg**

Latin:

Christus resurrexit! Vere resurrexit

Holy Sat. con't from previous pg

Easter. This phrase gives great meaning to Holy Saturday. Christ's repose in the tomb is an "active" repose. He comes in search of His fallen friend, Adam, who represents all men. Not finding him on earth, he descends to the realm of death, known as Hades in the Old Testament. There He finds him and brings him life once again. This is the victory: the dead are given life. The tomb is no longer a forsaken, lifeless place. By His death Christ tramples down death by death.

THE ICON OF THE DESCENT INTO HADES

The traditional icon used by the Church on the feast of Easter is an icon of Holy Saturday: the descent of Christ into Hades. It is a painting of theology, for no one has ever seen this event. It depicts Christ, radiant in hues of white and blue, standing on the shattered gates of Hades. With arms outstretched He is joining hands with Adam and all the other Old Testament righteous whom He has found there. He leads them from the kingdom of death. By His death He tramples death.

"Today Hades cries out groaning:
I should not have accepted the Man born of Mary.
He came and destroyed my power.
He shattered the gates of brass.
As God, He raised the souls I had held captive.
Glory to Thy cross and resurrection, O Lord!"
(Vespers Liturgy of Holy Saturday)

THE VESPERAL LITURGY

The Vespers of Holy Saturday inaugurates the Paschal celebration, for the liturgical cycle of the day always begins in the evening. In the past, this service constituted the first part of the great Paschal vigil during which the catechumens were baptized in the "baptisterion" and led in procession back into the church for participation in their first Divine Liturgy, the Paschal Eucharist. Later, with the number of catechumens increasing, the first baptismal part of the Paschal celebration was disconnected from the liturgy of the Paschal night and formed our pre-paschal service: Vespers and the Liturgy of Saint Basil the Great which follows it. It

still keeps the marks of the early celebration of Pascha as baptismal feast and that of Baptism as Paschal sacrament (death and resurrection with Jesus Christ—Romans 6).

On "Lord I Call" the Saturday Resurrectional stichiras of Tone 1 are sung, followed by the special stichiras of Holy Saturday, which stress the death of Christ as descent into Hades, the region of death, for its destruction. But the pivotal point of the service occurs after the Entrance, when fifteen lessons from the Old Testament are read, all centered on the promise of the Resurrection, all glorifying the ultimate Victory of God, prophesied in the victorious Song of Moses after the crossing of the Red Sea ("Let us sing to the Lord, for gloriously has He been glorified"), the salvation of Jonah, and that of the three youths in the furnace.

Then the epistle is read, the same epistle that is still read at Baptism (Romans 6:3-11), in which Christ's death and resurrection become the source of the death in us of the "old man," the resurrection of the new, whose life is in the Risen Lord. During the special verses sung after the epistle, "Arise, O God, and judge the earth," the dark lenten vestments are put aside and the clergy vest in the bright white ones, so that when the celebrant appears with the Gospel the light of Resurrection is truly made visible in us, the "Rejoice" with which the Risen Christ greeted the women at the grave is experienced as being directed at us.

The Liturgy of Saint Basil continues in this white and joyful light, revealing the Tomb of Christ as the Life-giving Tomb, introducing us into the ultimate reality of Christ's Resurrection, communicating His life to us, the children of fallen Adam.

One can and must say that of all services of the Church that are inspiring, meaningful, revealing, this one: the Vespers and Liturgy of Saint Basil the Great and Holy Saturday is truly the liturgical climax of the Church. If one opens one's heart and mind to it and ***Con't Next Pg***

Holy Sat. Con't from Previous Pg

accepts its meaning and its light, the very truth of Orthodoxy is given by it, the taste and the joy of that new life which shines forth from the grave. Rev. Alexander Schmemmann

Pascha con't from pg 9

MATINS

Matins commences immediately. The risen Christ is glorified in the singing of the beautiful canon of Saint John of Damascus. The paschal greeting is repeatedly exchanged. Near the end of Matins the paschal verses are sung. They relate the entire narrative of the Lord's resurrection. They conclude with the words calling us to actualize among each other the forgiveness freely given to all by God:

This is the day of resurrection. Let us be illumined by the feast. Let us embrace each other. Let us call "brothers" even those who hate us, And forgive all by the resurrection. . .

The sermon of Saint John Chrysostom is then read by the celebrant. The sermon was originally composed as a baptismal instruction. It is retained by the Church in the paschal services because everything about the night of Pascha recalls the Sacrament of Baptism: the language and general terminology of the liturgical texts, the specific hymns, the vestment color, the use of candles and the great procession itself. Now the sermon invites us to a great reaffirmation of our baptism: to union with Christ in the receiving of Holy Communion.

If any man is devout and loves God, let him enjoy this fair and radiant triumphal feast. . . the table is fully laden; feast you all sumptuously. . . the calf is fatted, let no one go hungry away. . .

THE DIVINE LITURGY

The sermon announces the imminent beginning of the Divine Liturgy. The altar table is fully laden with the divine food: the Body and Blood of the risen and glorified Christ. No one is specific in saying that only he who partakes of the Body and Blood of Christ eats the true Pascha. go away hungry. The service books are very

specific in saying that only he who partakes of the Body and Blood of Christ eats the true Pascha. The Divine Liturgy, therefore, normally follows immediately after paschal Matins. Foods from which the faithful have been asked to abstain during the lenten journey are blessed and eaten only after the Divine Liturgy.

THE DAY WITHOUT EVENING

Pascha is the inauguration of a new age. It reveals the mystery of the eighth day. It is our taste, in this age, of the new and unending day of the Kingdom of God. Something of this new and unending day is conveyed to us in the length of the paschal services, in the repetition of the paschal order for all the services of Bright Week, and in the special paschal features retained in the services for the forty days until Ascension. Forty days are, as it were, treated as one day. Together they comprise the symbol of the new time in which the Church lives and toward which she ever draws the faithful, from one degree of glory to another.

O Christ, great and most holy Pascha. O Wisdom, Word and Power of God, grant that we may more perfectly partake of Thee in the never-ending day of Thy kingdom (Ninth Ode, Paschal Canon).

The V. Rev. Paul Lazor
New York, 1977

Spanish:

Cristo ha resucitado!

En verdad ha resucitado!

Slovak:

Christos vstal z mŕtvych!

Vpravde vstal z mŕtvych!