



The Weekly Forerunner

St. John the Baptist Orthodox Church

301 Struthers Liberty Rd

Campbell, OH 44405

OCA - Diocese of the Midwest



MARCH BULLETIN SPONSOR

In memory of my father George— Given By V.R. Andrew Bartek

Liturgical & Events Schedule

Sunday, March 24

9:35 AM: Hours

10:00 AM: Divine Liturgy / Procession of Icons / Lenten social

4:00 PM: Sunday Vespers for Annunciation w/ procession of Icons at St. Theodosius in Cleveland w/ His Eminence Nicolae of the Romanian Metropolia.

5:00 PM: Sunday Vespers for Annunciation w/ procession of Icons at Archangel Michael Greek Orthodox Church, Campbell

For those interested: Lenten Matins will begin every morning at 11:00 AM in the church. If you would like to join me, please RSVP me. Otherwise, they will be prayed at the rectory.

Monday, March 25

9:00 AM: Vespers Divine Liturgy for Annunciation
Easter Fest Baking

Tuesday, March 26

Easter Fest Baking

Wednesday, March 27

Easter Fest Baking

6:00 PM: Presanctified Liturgy / Lenten social & Lenten talk by Sub-deacon Donald (Please fast by noon)

Thursday, March 28

Easter Fest Baking

Friday, March 29

Easter Fest pick-up (Noon-6pm)

6:00 PM: Presanctified Liturgy / Lenten social & Lenten talk by Sub-deacon Donald (Please fast by noon)

Saturday, March 30

9:00 AM: Parish retreat

3:00 PM: Vespers

Sunday, March 31

9:30 AM: Hours

10:00 AM: Divine Liturgy / Lenten social Monthly B-day & Anniversary cake

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 times)*
deep bow, then:

Read the entire prayer again with a single prostration at the end.

Be a Greeter in Church

We are looking for a person, or several people, who would be interested in greeting people Sunday mornings from 9:30 AM until the completion of the sermon.

If this is something you, or someone you know, would be interested in please contact Father. He will review details at that time.

40 Day Remembrance

March 31

Subdeacon Wylie Meath / Paul

April 7

Charlette Zenko

April 22

His Holiness, Patriarch Neofit of Bulgaria

PLEASE KEEP OUR ELDERS OF THE CHURCH & SHUT-INS IN YOUR PRAYERS— UPDATED 1-18-24

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

1st Sunday of Great Lent: Sunday of Orthodoxy Commemorated on March 24

The first Sunday of Great Lent is called the Sunday of Orthodoxy because it commemorates the restoration of the Holy Icons and the triumph of the Orthodox Faith against the terrible heresy of the Iconoclasts, i.e. those heretics who refused to honor the Holy Icons. For more than a hundred years the Church was disturbed by the evil doctrine of iconoclasm.

The first Emperor to persecute the Church was Leo the Isaurian, and the last was Theophilus, the spouse of Saint Theodora (February 11), who reigned after her husband's death and re-established Orthodoxy in the time of Patriarch Methodios (June 14). Empress Theodora proclaimed publicly that we do not kiss the Icons as a sign of worship, nor do we honor them as "gods," but as images of their prototypes.

In the year 843, on the first Sunday of the Fast, Saint Theodora and her son, Emperor Michael, venerated the Holy Icons together with the clergy and the people. Since that time this event has been commemorated every year, because it was definitively determined that we do not worship the Icons, but we honor and glorify all the Saints who are depicted on

them. We worship only the Triune God: the Father, the Son and the Holy Spirit, and no one else, neither a Saint, nor an Angel.

Originally, the Holy Prophets Moses, Aaron, and Samuel were commemorated on this Sunday. The Alleluia verses appointed for today's Liturgy reflect this older usage.

MEDITATION

Nathaniel answered: “You are the Son of God! You are the King of Israel!” (John 1:49) See how his soul is filled at once with exceeding joy and he embraces Jesus with his words?... See how he leaps and dances with delight? So should we also rejoice, who have been made worthy to know the Son of God—to rejoice not by thought alone but also by our actions. And what must they do who rejoice? Obey Him...and do what He wills...When He is hungry, let us feed Him; when he is thirsty, let us give Him to drink; though you might give Him but a cup of water, He receives it; for He loves you, and to one who loves, the offerings of the beloved, though they may be small, appear great.

St John Chrysostom, Gospel of St. John, Homily 20

PRAYER LIST– Updated 3-21-24

PARISHIONERS: Achilles Arvan / Audrey Chengelis / Donna Chiarelli / Pauline Fesz / Mary Fredericks / George Horodnic / Anthony Jesko, Jr. / Paula Kennedy / Sue Kennedy / George Kolesar / Barbara Kolesar / Ronald (Thomas) Moore / Mary Jane Puskas / Kenny Ruff / Joanna Shepelevich / Dorothy Shirilla / Julia Simko / Marion Zwinski

HIERARCHS & CLERGY: Archbishop Benjamin / Archbishop Alexander / Archbishop Melchizedek / Archbishop Nathaniel / Bishop Matthias / Fr. James Gleason (Fr.) / Dc. James Hryb

FAMILY & FRIENDS: Chrissy (Fr.) / David (Willison) / Frank Batura (Fr.) / Dominic (Centofanti) / Ellen (Clark) / Genna & her un-born baby (Koval) / Paul Demkosky (Fr.) / John Galpin (Fr.) / Bruce Harris (Sabo) / Katie (Garrity) / Basil Glovinsky (Fr.) / Ellen (Kessler) / Paul (Kolesar) / Karen (Vansuch) / Kathy (Kolesar) / Malakai (Kolesar) / Joe Kollar (Fr.) / Andrew LaChard (Jesko) / Julie Kusinski (Fr.) / Jonathan Leso (Fr.) / Mea (Mahan) / Mary (Mahan) / Pauline Meath (Fr.) / Matushka Raissa (Nicoloff) / Eugene (Pallai) / Teri Petroff (Fr.) / Matushka Helen (Psinka) / Chris Quotap (Fr.) / William Romanchak (Fr.) / Roxanne Yannito) / Julia Shirilla / Katherine (Steffaro) / Johanna (Tusinac) / Richard (Tusinac) / Brian (Shirilla) / Joseph (Vansuch) / Eleanor Marie (Vansuch) / Paula (Voytilla) / Mary Ann Bozichovich (Kennedy) / Patty Bozichovich (Vansuch) / Drew (Willison) / Emilia Yannito / Catherine Zile (Fr.) / 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.

CONFESSION OF FAITH

The reality of our salvation and the fact that we belong to one family of God are celebrated in the public confession of faith which we make on the Sunday of Orthodoxy during the procession of icons at the Liturgy or at Vespers. In part this confession of faith reads:

As the Prophets beheld, as the Apostles taught, as the Church received (and) as the teachers decreed:

Thus we confess, declare, and proclaim Christ our True God and honor His saints in words, writings, thoughts, sacrifices, sanctuaries, and holy icons.

We worship and reverence Christ as God and Lord. We honor and venerate His saints, as true servants of our Lord.

This is the faith of the apostles! This is the faith of the Fathers! This is the Faith of the Orthodox! This is the faith that holds up the world!

We pray that, guided and strengthened by the victories, teachings, and struggles of the Saints which were unto death, we may be found worthy of the love and mercy of the great and first High-priest, Christ our true God, by the intercessions of the Theotokos, the Angels and of all the Saints. Amen

Confession of Faith, Sunday of Orthodoxy

After this confession of faith, the choir and the congregation break out into a hymn praising and glorifying God:

What God is so great as our God: You are the God who works great marvels!

Read Hebrews 11:24-26 & 32-40. Read also, Ephesians 2:19-22

ICONS ARE SYMBOLS, NOT IDOLS

Just as we express our Christian faith by means of bread, wine, water, music, and other symbols, so also we express our faith through icons. Icons are symbols, not idols. Icons are venerated, not worshipped. When we venerate icons the honor is directed to Christ or to the Saint depicted on the icon, not to the wood, paint, or colors of the icon.

The power of icons is not mechanical or magical but spiritual. It is a working of God's grace in the act of a personal expression of faith and through the intercessory prayers of the saints who live in God's glory.

Icons teach us about Christ and His ministry, as well as about the saints and their record of faith. As sacred art, icons are windows to heaven: they seek to symbolize the transfigured cosmos and the victory of redeemed creation by the glory of Christ. In the words of St. John of Damascus: "the icon is a song of triumph, and a revelation, and an enduring witness to the victory of Saints."

March Candle & Bulletin Sponsors

Bulletin: In memory of my dad George on the occasion of his b-day– Given by V.R. Andrew Bartek

Wine: In honor of Matthew Vansuch on occasion of his b-day-Given by Rdr. Nicholas & Monica Vansuch

Incense: In honor of my mother Mary Frederick for her good health. –Given by Sherrie Frederick

Iconostasis Candles & Eternal Light: In honor of my dad, AP John Steffaro, on the occasion of his Birthday- Elizabeth Willison

Altar Candles: In memory of my grandparents Michael & Helen Pasloskey and my grandparents John Psinka and Elizabeth Reams & Larry & Andrea Chamberlain - Given by Natalia Simko

Tetrapod Candles: In memory of my mother Olga L. Sveda- Given by Barbara Kolesar / In honor of my dad, AP John Steffaro & deda ordination- Willison family Family

St. Herman Candles: Commemorating all who participate in maintenance of the church, the teachers, singers & those who participate in social events. Praying for everyone to love one another.

St. Panteleimon Icon Candles– AVAILABLE

Protection Icon Candles: For the Health of Mattushka Helen Psinka– Given by Michael & Natalia Simko

St. John the Baptist Candles: AVAILABLE

Flowers: In Memory of my dad, AP John Psinka– Given by Natalia Simko / March 13th Flowers in Memory of my Father Robert Frederick on the occasion of his 1st anniversary– Given by Sherrie Frederick

<u>\$50 per month</u>	<u>\$30 per month</u>	<u>\$25 per month</u>
*Wine	*St. Herman candles	Incense
*Bulletin	*St. Panteleimon Icon candles	
*Iconostasis Candles & Eternal Light	*Protection Icon candles	<u>Flowers</u> - \$50 per week
*Altar Candles	*St. John the Baptist candles	
*Tetrapod Candles		

ATTENDANCE: A Comparison - MARCH	2023	2024
1st week		
Vespers	7	No Vespers (vacation)
Divine Liturgy	87 / 56 Communicants	73 / 40 Communicants
2nd Week		
Vespers	23	16
Divine Liturgy	48 / 32 Communicants	51 / 37 Communicants
3rd Week		
Vespers	12	8
Divine Liturgy	65 / 40 Communicants	67 / 44 Communicants
4th Week		
Vespers	NO Vespers (weather)	
Divine Liturgy	53 / 40 Communicants (weather)	
5th Week		
Vespers	No record (4 weeks)	
Divine Liturgy	No record (4 weeks)	

MARCH FINANCIALS

Expenses	\$8,360.19
Income	\$8,026.00
TOTAL	(\$334.19)
Weekly Tithe	\$7,427
Weekly Candles	\$189
Protection Candles	\$30
Altar Candles	\$150
Wine	\$50
Pascha Flowers	\$170
Advent Social	\$10
Other Income: (that doesn't stay here):	
Cleveland Deanery	\$35
Monthly Charity Income	
St. Basil Workers	\$274

REPOSED LIST FOR FEBRUARY / MARCH

- | | |
|--|---|
| <p>1- Anna Rago (1920) ©
 1- Konstantin Pavchula (1933) ©
 1- Spiros Psaromatis (1936) ©
 1- Johnny Basala (1995)
 2- Gerasimakis Mikes (1930) ©
 4- Theodora Anos (1963) ©
 4- Marie Feltovich (2004) ©
 5- Emily Vasilchek (1970) ©
 5- Mary Bilchik (1923) ©
 5- Milan Milasav (1926) ©
 6- Joseph Libertyn (1989) ©
 6- Joseph Macala Jr (1993) ©
 6- Eva Nedostup (1921) ©
 6- Mike Korfia (1932) ©
 6- Alexander Tsvetanoff (1949) ©
 8- Helen Konik (1925) ©
 8- Olga Sweda (1995) ©
 9- Rampo Nikoloff (1957) ©
 9- Stephen Feltovich, Jr. (2015) ©
 10- David Joseph Wargo (1977) ©
 10- Mary Durshaw (1980) ©
 11- John Kostrounis (1924) ©
 11- Nicholas Sivachko (1934) ©
 11- Christine James (1959) ©
 11- Helen Kalafut (1962) ©
 11- Olga (Dr Nicoloff cousin) 2023
 12- Metropolitan Nicholas (2011)
 12- Margaret Krause (2009) ©
 12- Eli Maystevovich (1951) ©
 13- George Malchisky Sr (1980)
 13- Steven Gozur (1993) ©
 13- Robert Ferdericks (2023)
 14- Steven Nosik (1987) ©
 14- Nikita Meris (1933) ©
 14- John Furin (1933) ©
 15- Tatianna Muc (1931) ©
 15- Mary Furin (1996) ©</p> | <p>16- Mary Grubich (1931) ©
 16- Catherine Kovchuiak (1947) ©
 18- Sub-deacon William Livosky (2015) ©
 18- Vladimir Conkich (1924) ©
 18- Still born Sabastinak (1924) ©
 18- John Furin (1934) ©
 19- Manthas Geanakis (1956) ©
 21- Tai Whitham
 21- Sava Yovansvich (1920) ©
 21- Michael Barol (1965) ©
 22- Matthew Pacak (1969) ©
 22- Anna Sweesy (2010) ©
 22- Theodore Boldosh (1931) ©
 23- John Olesko (1971) ©
 23- Andrew Zlatfoff, Sr. (1975) ©
 24- Mary Bolina (1988) ©
 25- Pani Janette Moriak (1997)
 25- David Chikerotis (2019)
 26- Joseph Krause (1998) ©
 26- Michael Urchak (2005) ©
 26- Irene Homulos (2005) ©
 26- Vasili Spirtos (1925) ©
 26- George Konstaudinidis (1943) ©
 26- Tony Deligeorge (1957) ©
 26- Dan Barbus (1958) ©
 27- Darlene Hryb (2017) ©
 27- Bogan Bolgar (1927) ©
 27- Evdokia Vasilika (1932) ©
 27- George Britven (1957) ©
 28- Anthony Fojcik (1920) ©
 28- John Patellis (1926) ©
 29- Trofin Melnik (1931) ©
 30- Nicholas Aasta (1921) ©
 30- George Andras (1999) ©
 31- Helen Homulas (1974) ©
 31- James Malli (1925) ©
 31- Katherine Hamanzi (1946) ©</p> |
|--|---|

PRAYER

The grace of truth has shone upon us. The mysteries prefigured in the days of old are now fulfilled. Behold, the Church becomes a true ark of the covenant (Exodus 25:1-22). Clothed with the icon of the incarnate Christ, it bears a beauty that surpasses all things earthly and abides in the Orthodox faith. Let us hold fast to the icon of Christ whom we worship and let us not be led astray. Our glory is the icon of the word made flesh which we venerate. Let us kiss it with fervent faith and let us cry out: "O Lord our God, save Your people and bless Your heritage." Amen.

Vesper Hymn, Sunday of Orthodox

THE GLORIFICATION OF CHRIST

A contemporary Coptic monk has said: "My doctor is Jesus Christ, my food is Jesus Christ, and my fuel is Jesus Christ." The main theme of the spiritual diary of St. John Kronstadt, a nineteenth century Russian saint, is expressed through these words of his: The Lord is everything to me. He is the strength of my heart and the light of my mind. He inclines my heart to everything good; He strengthens it; He also gives me good thoughts; He is my rest and my joy; He is my faith, hope, and love; He is my food and drink, my raiment, my dwelling place.

The icons, hymns, prayers, worship *Con't Pg 7*

John 1:43-51 (Gospel)

The following day Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote – Jesus of Nazareth, the son of Joseph." And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!" Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!" Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

THE MEANING OF ICONS

The icon of Christ, and all the icons of the Virgin Mary and of all the Saints, have two special meanings. First they remind us how real our salvation is! The living Christ, our risen Lord, is the same as Jesus of Nazareth, who took on flesh and blood, walked on this planet, and became one of us in order to lead us to heaven. His Mother and all the Saints in Scripture and tradition were also real people, like all of us, families, relatives, friends, jobs, responsibilities, and problems.

Second, the icons of Christ and His Saints—the Virgin Mary, the Prophets, Apostles, Martyrs, Confessors, Ascetics, and Fathers—remind us that we all belong to one family of God. Through these historical men and women God worked patiently and lovingly to achieve a resounding triumph over sin and evil in the world and to open up to us the gates of His Kingdom. The story of the Bible and the story of the Church is the story of Almighty God working through His people for grace, forgiveness, truth, love, and salvation. It is a story of faith, a celebration of faith, a song of faith, a triumph of faith amidst trials and sufferings. And the story continues in every land, every local parish, and every Christian family today! God is working in our midst gathering His people into His Kingdom. The past examples and heroes of the faith belong to us and we belong to them. God unites us all in Christ by the grace of the Holy Spirit.

Hebrews 11:24-26, 32-12:2 (Epistle)

By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented—of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us. Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

THE TRIUMPH OF FAITH

The Sunday of Orthodoxy marks a historic event in the life of the Orthodox Church: the restoration of icons (843 AD) as an important way of living and expressing the Christian faith. This celebration was first held in Constantinople in 878 AD and has been commemorated ever since for over a thousand years as a crowning feast of the Orthodox people: "the triumph of Orthodoxy." A special observance on the Sunday of Orthodoxy is the procession of icons, headed by the icon of Christ, while the hymn of this feast is chanted.

March Celebrations

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



NAMES DAY

- 4 AB Daniel of Chicago & the Diocese of the Mid-west
- 4 His Grace Bishop Gerasim of Forth Worth
- 17 AB Alejo of Mexico
- 17 His Grace Bishop Alexis of Alaska

In Memoriam: Patriarch Neofit Of Bulgaria (Nikolov)

SOFIA, BULGARIA [DOM] – His Holiness Patriarch Neofit of Bulgaria reposed in the Lord on March 13, at the age of 78.

The primate of the Bulgarian Orthodox Church reposed due to multiple organ failure, according to the Bulgarian Orthodox Church.

Memory Eternal!

Glorification of Christ con't from pg 5

And liturgy of the Orthodox Church unceasingly focus our attention on Christ, His person, saving work and present lordship. One could say that the heart of Eastern Christianity, the inner mystery of its radiant beauty, the source of its true worship and true teaching, is the glorification of the living Christ through whom we know the Father and from whom we receive the Holy Spirit.

To live morally, to have peace within oneself, to help others in need—these are all important reasons for being a Christian. But the most important reason for being a Christian is to bring honor to Christ—to glorify Christ—in all that we are and do. In the same way the most important reason for going to Church is not to support our local parishes, not to keep up friendships with other Orthodox Christians, not even to have spiritual feelings in our hearts. The most important reason for going to Church is to bring honor to Christ—to glorify Christ—through common worship and common witness to Him.

The first Sunday of Lent, the Sunday of Orthodoxy, is an impressive reminder of the centrality of Christ in the Orthodox Church. This Sunday is a spiritual feast during which Orthodox Christians reaffirm their confession of faith in Christ and His saving work. It is a day when we lift up Christ in praise and glorification. The hymns and prayers of this Sunday echo three related themes:

1-The fervent expectation of the Old Testament prophets and righteous people for the coming of Christ.

2-The incarnation of Christ, that is, the real presence of Christ in history, in the Church and in our personal lives.

3-The corporate joy of the Church in ***Con't Pg 9***

EASTERN ORTHODOX CLERGY ASSOCIATION OF MAHONING VALLEY / LENTEN VESPERSCHEDULE– SERVICES BEGIN @ 5:00 pm

March 31: St Gregory Palamas (Holy Trinity Romanian– 626 Wick Ave, Youngstown) Speaker Fr. Mykola Zomchak

April 7: Cross Veneration- (St. John the Forerunner Greek– 4955 Glenwood Ave, Boardman)

April 14: St. John Climakos- (St John the Baptist OCA– 2220 Reeves RD NE, Warren)

April 21: St Mary of Egypt– (St Nicholas Greek– 220 North Walnut St, Youngstown)

This is a great opportunity, through our Orthodox worship services, to re-enter our Lenten spiritual exercise of preparation for the Great Days of Palm Sunday, Holy Week and Pascha.

Come and share fellowship with the Orthodox faithful in and around the Mahoning Valley. Make new acquaintances, renew old friendships, grow in your Orthodox Faith. Visit the Clergy Association website: **orthodoxyoungstown.org**

Purchase Agreement Reached for the Westwood Property

The Orthodox Church in America has entered into a purchase agreement for the Westwood Property, the location that has housed the Chancery of the OCA over the last several decades. The agreement, authorized by the Metropolitan Council and unanimously confirmed by the Holy Synod of Bishops, is another step toward the final resolution of the former Chancery property and securing a permanent location in greater Washington, DC.

The decision to proceed with the purchase agreement was made during a special session of the Metropolitan Council by teleconference on January 24, 2024, under the presidency of His Beatitude Metropolitan Tikhon, and which authorized Archpriest Alexander Rentel, Chancellor of the OCA, to sign the contract on behalf of the OCA. This decision was then approved by the Holy Synod convened via teleconference on Wednesday, February 28.

The agreement details a purchase price of \$4.25 million. The anticipated timeline for closing is estimated to be within 24-36 months to allow for the New York state and local regulatory processes.

MARCH SOCIALS

24– Taken
31– Open

**March 2024 ~ Monthly
Charity**

St. Basil’s Workers

Attendance: Lenten Services	2023	2024
1st week		
Forgiveness Vespers	30	34
Monday AM	4	2
Monday PM	30 Canon	17 Canon
Tuesday AM	2	0
Tuesday PM	20 Canon	25 Canon
Wednesday AM	2	0
Wednesday PM	26 Canon	18 Canon
Thursday AM	1	4
Thursday PM	22 Canon	
Friday AM	1	
Friday PM	31 / 16 Communicants	
2nd week		
Monday AM	3	
Tuesday AM	1	
Wednesday AM	2	
Wednesday PM	22 / 7 communicants	
Thursday AM	2	
Friday AM	2	
Friday PM	16 Akathist	
3rd week		
Monday AM	1	
Tuesday AM	1	
Wednesday AM	1	
Wednesday PM	33 / 16 Communicants	
Thursday AM	1	
Friday AM	3	
Friday PM	21 Akathist	
4th week		
Monday AM	3	
Wednesday AM	1	
Wednesday PM	41 / 22 Communicants	
Thursday AM	6	
Friday AM	2	
Friday PM	22 Vespers Annunciation	
Saturday AM	16 / 13 Communicants	
5th week		
Monday AM	4	
Wednesday PM	36 / 22 Communicants	
Thursday AM	1	
Thursday PM	19 Full Canon	
Friday AM	1	
Friday PM	30 Akathist	

Glorification of Christ con't from pg 7

Confessing, proclaiming, and glorifying Christ and His lordship over all.

Some of the hymns for this Sunday express the joyous glorification of Christ as follows:

Rejoice, O honored prophets, firm and unshaken pillars of faith, who proclaimed aright the Law of the Lord. You served as messengers of the New Covenant of Christ. Now, dwelling in heaven, pray to Him for peace in the world and for the salvation of our souls. Vesper Hymn, Sunday of Orthodoxy

Leaping with joy, let us and all the faithful cry out today: How marvelous are Your works, O Christ! How great is Your power! You have brought about our harmony and have made us of one mind.

O Lord, Who loves all people, the Church rejoices in You, her Bridegroom and her Founder, for by Your divine will You have delivered her from error and by Your precious Blood You have betrothed her to Yourself. Matin Hymns, Sunday of Orthodoxy

Great and Holy Monday / Commemorated on April 29

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. 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 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!

Midnight is the moment when the old day comes to its end and a new day begins. **Con't Next Pg**

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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 Wednesday Commemorated on May 1

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).

PRAYER

In the name of the Father and the Son and the Holy Spirit.

We venerate Your holy icon, O loving Lord, and we ask that You forgive our sins, O Christ our God. For of Your own will You ascended the Cross, in the flesh, to deliver them whom You have fashioned from the bondage of the enemy. Therefore, we cry out to You in thanksgiving: O Savior, You filled all things with joy when You came to save the world

Dismissal Hymn,

Sunday of Orthodoxy

