



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 ordaining Bishop
His Eminence Metropolitan Nicholas – Given by AP Andrew Bartek*

Liturgical & Events Schedule

Sunday, March 16

9:35 AM: Hours / Divine Liturgy / Monthly
Panachida / Choir Rehearsal / Social
5:00 PM: Local Mission Vespers @ St. John's in
Warren, OH

Monday, March 17

9:00 AM: Lenten Hours & Morning Prayers

Tuesday, March 18

9:00 AM: Lenten Hours & Morning Prayers

Wednesday, March 19

6:00 PM: Pre-Sanctified Liturgy / Social and Lenten
talk by Sub-deacon Donald

Thursday, March 20

9:00 AM: Lenten Hours & Morning Prayers

Friday, March 21

6:00 PM: Pre-Sanctified Liturgy / Social / Lenten talk
by Sub-deacon Donald

Saturday, March 22

6:00 PM: Great Vespers

Sunday, March 23

9:35 AM: Hours
10:00 AM: Divine Liturgy / Choir Rehearsal / Social
5:00 PM: Deanery Akathist @ St. Nicholas in Mentor

MONTHLY CHARITY FOR 2025

January: OCMC: \$900 + \$300 from the church
Total \$1,200

February: CA Fire Relief: \$524 + \$300 from the
Church **Total \$824**

CONFESSIONS

Please make an appointment to come to Confession during the times posted.

Confessions will be heard -

- ♦ before and after Vespers and all Lenten Services (except Pre-Sanctified Liturgy).
- ♦ only be heard before the Pre-sanctified Liturgy.

The last day for confessions will be Lazarus Saturday Pre-Sanctified Liturgy.

PRAYER OF SAINT EPHREM

O Lord and Master of my life! Take from me the spirit of sloth, despair, lust of power and idle talk. *(Full prostration– If you physically can't, then deep bow)*

But give rather the Spirit of chastity, humility, patience, and love to Thy servant. *(Full prostration– If you physically can't, then deep bow)*

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. *(Full prostration– If you physically can't, then deep bow)*

O God, cleanse me a sinner (12 deep bows)

Then:

O Lord and Master of my life! Take from me the spirit of sloth, despair, lust of power and idle talk. *(No Prostration)*

But give rather the Spirit of chastity, humility, patience, and love to Thy servant. *(No 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. Amen. *(Full prostration– If you physically can't, then deep bow)*

Office: 330-755-4931 / Cell: 570-212-8747

<https://www.stjohnthebaptist-campbell.org/>

padrebartek@gmail.com

PLEASE KEEP OUR ELDERS OF THE CHURCH & 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

Diocesan Cathedral Welcomes Bishop of Alaska

With the blessing of His Eminence Archbishop Daniel of Chicago and the Midwest, Holy Trinity Cathedral, Chicago, IL welcomed His Grace Bishop Alexei of Sitka and Alaska on Saturday, March 8 and Sunday, March 9. Bishop Alexei traveled to Chicago at the invitation of the Orthodox Christian Clergy Association of Greater Chicago to offer the sermon for the Sunday of Orthodoxy Vespers and to give the annual clergy retreat held the next day.

On Saturday afternoon, His Grace presented a lecture at Holy Trinity Cathedral entitled, “Beauty in Church Architecture.” The talk focused on the importance of beauty within our temples, and the profound spiritual impact and benefit it offers to the beholder. Following the lecture, a reception was held and His Grace attend Vigil.

The following day, the Triumph of Orthodoxy, Bishop Alexei presided over Divine Liturgy at the Cathedral. His Grace was assisted by Priest Alexander Koranda, Cathedral Dean, Archpriest Tarasiy Maxim, and Deacon Paul Garklavs. The choir was directed by Ms. Olga Garklavs.

At the conclusion of the Divine Liturgy, His Grace offered a reflection on spiritual focus and fortitude in connection with Orthodoxy Sunday. Fr. Alexander greeted Bishop Alexei on behalf of Archbishop Daniel and presented a gift to the Bishop. The Cathedral community also offered a donation to the Diocese of Alaska’s Clergy Endowment Fund in honor of the Bishop’s visit. Fr. Tarasiy was also congratulated on the occasion of his name day.

Clean Week Services in Chicago led by Archbishop Daniel

During the first week of Great and Holy Lent, March 3–7, His Eminence Archbishop Daniel of Chicago and the Midwest led services at various communities in Chicago.

On Clean Monday, His Eminence read the Great Canon of St. Andrew of Crete at the Diocesan Cathedral, Holy Trinity Cathedral, Chicago, IL. Priest Alexander Koranda, Cathedral Dean, served Great Compline.

On the following day, March 4, the Archbishop served at Christ the Savior Church, Chicago, IL, reading the second section of the Great Canon. Great Compline was served by Priest John Kennerk, Rector.

Many Years to Archbishop Daniel on his Name Day

The clergy and faithful congratulate His Eminence Archbishop Daniel of Chicago and the Midwest on the occasion of his Name Day.

May St. Daniel of Moscow intercede for you before the Throne of God, and may God grant you many years.

PRAYER LIST– Updated 2-14

PARISHIONERS: Achilles Arvan / Audrey Chengelis / Helen Colaluca / Joan Cross / Ann Cvercko / Pauline Fesz / Mary Fredericks / George Horodnic / Gianna Hryb / Sue Kennedy / Heidi Kuzemchak / Matushka Helen Psinka / Dorothy Shirilla / Julia Simko / Melanie Yannitto / Marion Zwinski

HIERARCHS & CLERGY: AB Alexander from Dallas / AP James Gleason (Fr.) / AP Michael Rustic / AP Emil Hutyan / Fr. Deacon James Hryb / Fr. Matthew Nyumu & his family & parish

FAMILY & FRIENDS: Mary Ann Bozichovich (Kennedy) / Patty Bozichovich (Vansuch) / Diane Caban (Sirilla) / George Caban (Sirilla) / Donna Chiarelli / Karen Debiec / Paul Demkosky (Fr.) / Trudy Ellmore / Basil Glovinsky (Fr.) / Bruce Harris (Sabol) / Paula Kennedy / Joe Kollar (Fr.) / Andrew LaChard (Jesko) / James Malchisky (Fr.) / Mea Mahan / Mary Mahan / Pauline Meath (Fr.) / Matushka Raisa (Nicoloff) / Teri Petroff (Fr.) / Chris Quotap (Fr.) / Diane Ruff / Julia Shirilla / Bob Smrek (Sirilla) / Jeff Stokly (Fr.) / Emilia Yanitto / Catherine Zile (Fr.) / Brian (Shirilla) / David (Willison) / Drew (Willison) / Eleanor Marie (Vansuch) / Ellen (Clark) / Ellen (Kessler) / Johanna (Tusinac) / Joseph (Vansuch) / Karen (Vansuch) / Katherine (Steffaro) / Kathy (Kolesar) / Katie (Garrity) / Paul (Kolesar) / Paula (Voytilla) / Malakai (Kolesar) / Richard (Tusinac)

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 & Metropolitan Arseny imprisoned / The UN & IOCC humanitarian aid workers around the world / Those suffering persecution in Syria, Iraq, Israel, Egypt, Ukraine and around the world.

Regular Spring 2025 Session of the Metropolitan Council of the Orthodox Church in America Convened via Teleconference

The Regular Spring 2025 Session of the Metropolitan Council of the Orthodox Church in America convened via teleconference on Tuesday, February 25, and Thursday, February 27, under the presidency of His Beatitude Metropolitan Tikhon.

The Council conducted its general business by reviewing and discussing various reports that had been previously submitted in writing and subsequently presented during the meetings.

On Tuesday, February 25, His Beatitude Metropolitan Tikhon opened the session with prayer and delivered his report, providing an overview of his primatial activities, recent travels, and ongoing initiatives within the Church. He also shared updates regarding his work within the Archdiocese of Washington and broader inter-Orthodox engagements. Additionally, His Beatitude emphasized the need to take concrete steps toward acquiring a permanent chancery, recognizing its critical role in supporting the operations of his primatial office. He also addressed the ongoing transition at the Chancery following the resignation of Archpriest Alexander Rentel as Chancellor, noting the significantly increased workload shouldered by the small staff over the past few months as they navigate this period of adjustment.

Archpriest Alessandro Margheritino, Acting Chancellor and Secretary of the Orthodox Church in America, presented his report, outlining the administrative work of the Chancery, inter-Orthodox affairs, and ongoing projects. He also addressed the ongoing transition following his appointment as Acting Chancellor, in addition to his responsibilities as Secretary. Fr. Alessandro provided an update on preparations for the upcoming All-American Council, with additional details shared by Protodeacon Peter Ilchuk. Fr. Alessandro participated in the session remotely while traveling in Europe on behalf of His Beatitude.

The Property Committee, represented by Gregory Honshul, offered a report on the sale of the Westwood property. This was followed by a presentation from Mr. Igor Dabik on the ongoing Chancery Feasibility Study, which aims to assess the long-term needs and opportunities for a permanent Chancery office.

Mark Hamilton, General Counsel of the Orthodox Church in America, provided a legal report, updating the Council on various legal matters affecting the Church.

The session resumed on Thursday, February 27, with an internal audit report presented by Matushka Sharon Hubiak and Ms. Maha Adranly. They highlighted the findings of the recent audit and noted the stable financial position of the Orthodox Church in America. The Auditing Committee expressed particular gratitude to Mr. Andrew Smith and Fr. Alessandro for their dedicated work in maintaining financial transparency and accountability.

This was followed by a presentation from the Pension Board, led by Matushka Mary Buletza-Breton, and a subsequent discussion with the Pension Committee, chaired by Donna Dimitri, regarding the ongoing health and sustainability of the OCA Pension Plan. *Con't Pg 5*

MARCH Candle & Bulletin Sponsors

NOTE: If anything is missing from the Sponsorships please contact Fr. Andrew ASAP

- Bulletin:** In memory of my ordaining Bishop His Eminence Metropolitan Nicholas– Given by AP Andrew Bartek
Wine: In memory of sub-deacon William Llvosky on the occasion of his 10th Anniversary of repose– Given by Linda Lovosky and family
Incense: In memory of sub-deacon William Llvosky on the occasion of his 10th Anniversary of repose– Given by Linda Lovosky and family
Iconostasis Candles & Eternal Light: In memory of George Kolesar– Given by Joann Sirilla & Stacy & Vince Donofrio
Altar Candles: In memory of Andrew Cvercko on the occasion of his birthday- Given by Ann Cvercko
Tetrapod Candles: In honor of Reader Mathew Vancuch & in memory of AP Eugene Vansuch- FGiven by Reader Nick and Monica Vansuch
St. Herman Candles: Commemorating all who participate in the maintenance of the church, the teachers, singers and those who participate in social events. Praying for everyone to love one another.
St. Panteleimon Icon Candles: In memory of my Dad James– Given by Deacon James Hryb
Protection Icon Candles: In memory of my mother Darlene– Given by Deacon James Hryb
St. John the Baptist Candles: In Memory of my motherJean– Given by Matushka Hryb
Flowers: In Memory of my father George on the occasion of his 99th b-day – Given By AP Andrew Bartek

<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	Flowers - \$50 for 2 weeks at a time– <i>Updated</i>
*Altar Candles	*St. John the Baptist candles	
*Tetrapod Candles		

MARCH Celebrations *Birthday*

- 2- Lori Batura
- 4- Kaitlyn Kuzemchak
- 6- AP John Steffaro
- 9- Kevin Koval
- 11- Cindy Ferrick
- 14- Reader Matthew Vansuch
- 15- Natalia Simko / Patty Tubic
- 16- Paul Bojan / Claudia Zile / Diana Konik
- 18- Thomas Zelinsky
- 17- Christine Koval
- 20- Gianna Hryb / Jacob Hryb
- 22- Helena Kalantzis
- 24- Anne Jesko
- 25- Ephraimia Andrews
- 28- Tracy Rusnak / Dennis Tubic
- 30- Tom Hull

Anniversary *NONE*

Names Day

- 4- AB Daniel of Chicago & the Diocese of the mid-west / His Grace Bishop Gerasim of Forth Worth
- 10- Patty Thompson
- 14- His Grace Bishop Benedict of Hartford & New England
- 17- AB Alejo of Mexico City & Mexico / His Grace Bishop Alexis of Sitka & Alaska
- 30- Beth Hull / Elizabeth Willison

MARCH FINANCIALS

Expenses	\$6,510.08
Income	\$8,263.70
TOTAL	\$1,753.62
Weekly Tithe	\$7,453.70
Weekly Candles	\$375.00
Tetrapod Candles	\$50.00
Icon Screen / Eternal Light Candles	\$50.00
Incense	\$30.00
Wine	\$40.00
Protection Candles	\$30.00
St. Panteleimon Candles	\$30.00
St. John the Baptist Candles	\$30.00
Sisterhood Donation	\$125.00
Paschal Flowers	\$50.00
Monthly Charity Collection: Deanery	\$322.00

40 DAY REMEMBRANCE

- March 23– George Kolesar
- April 13- George Fischer

MARCH Reposed List

- 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) ©
- 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 Geanakakis (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) ©

Metropolitan Council con't from pg 3

Mr. Andrew Smith, Treasurer of the Orthodox Church in America, presented the financial report, providing an overview of the Church's current financial standing. He also introduced a resolution proposing financial support for the Diocese of Alaska to help offset expenses related to the upcoming canonization of St. Olga in June. The resolution was met with unanimous approval.

Lisa Mikhalevsky, chair of the HR & Ethics Committee, provided an update on the study on compensation guidelines for Chancery employees. Archpriest Nicholas Solak presented the report of the Office of Pastoral Life, addressing ongoing initiatives to support clergy wellness and pastoral care.

In concluding remarks, His Beatitude Metropolitan Tikhon expressed his gratitude to the members of the Metropolitan Council for their dedication and diligence in addressing the Church's administrative, financial, and pastoral concerns. He reiterated the importance of continued collaboration and prayerful discernment in guiding the Church's work.

The meeting concluded with a closing prayer led by His Beatitude.

Minutes and reports from the 2025 Spring Session of the Metropolitan Council will be posted on the OCA website as they become available.

SOCIALS FOR MARCH

March 16 In memory of
George Kolesar by
Barbara

March 23 In Memory of
Sub-deacon William
Livosky by Linda Li-
vosky

March 30 Altar Society
NOTE: 'O' Club Kolachi
Baking (March 31-April 5)
NOTE: All socials are to
be strict fast during the
Great Fast.

March CHARITY
For the Cleveland Deanery

2025 COUNCIL MEMBERS

- Nancy Tusinac, President
(Sub-committee Chairman for all social events)
Phone- 724-456-7366
- Cindy Ferrick, Treasurer
(Sub-committee Chairman of the Sunshine Club)
Phone 330-531-1119
- Joann Sirilla, Financial Secretary
(Sub-committee Chairman on all fundraisers)
Phone 330-881-6775
- Sub-deacon Dr. Donald Tamulouis, Vice President
(Sub-committee Chairman on all Maintenance issues). He will be working with Michael Simko
Phone 330-774-8860
- Sherrie Fredericks, Secretary
(Sub-committee Chairman on sending articles & pictures of events to the Diocese)
Phone: 330-881-5087
- Natalia Simko, Council Member
(Sub-committee Chairman on all Cemetery issues)
Phone- 330-980-3033
- David Konik, Council Member
(Sub-committee Chairman on Welcoming Cmte)
Phone: 330-717-6714
- David Dionisio, Council Member
(Sub-committee Chairman on all organizational issues in the church (including safety issues)
Phone: 425-241-7825
- Maintenance Issues:
Michael Simko - 330-565-0084
Michael Centofanti - 330-544-3518

NEW COUNCIL SUB-COMMITTEES

You will note, each Council member is in charge of keeping order in their respective areas. If there are any issues in a particular area, please contact the responsible Council member.

They are responsible to find a solution to the reported issue. That may include seeking your or another person's help. This will allow more organized response and avoid one person being burdened with everything.

Sunshine Club – This new club is responsible for sending out birthday, anniversary and get well cards.

2nd Sunday of Great Lent: St Gregory Palamas / Commemorated on March 16

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

Saint Gregory Palamas, Archbishop of Thessalonica, was born in the year 1296 in Constantinople. Saint Gregory's father became a prominent dignitary at the court of Andronicus II Paleologos (1282-1328), but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. Endowed with fine abilities and great diligence, Gregory mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory, barely twenty years old, withdrew to Mount Athos in the year 1316 (other sources say 1318) and became a novice in the Vatopedi monastery under the guidance of the monastic Elder Saint Nikódēmos of Vatopedi (July 11). There he was tonsured and began on the path of asceticism. A year later, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory's mother and sisters also became monastics.

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

Later on, in the eleventh century Saint Simeon the New Theologian (March 12) provided detailed instruction in mental activity for those praying in an outward manner, and the ascetics of Athos put it into practice. The experienced use of mental prayer (or prayer of the heart), requiring solitude and quiet, is called “Hesychasm” (from the Greek “hesychia” meaning calm, silence), and those practicing it were called “hesychasts.”

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

Saint Gregory combined his priestly **Con't Next Pg**

ATTENDANCE: A Comparison - MARCH	2024	2025
1st Week		
Vespers	8	8
Liturgy	67 / 44	50 / 30
Forgiveness Vesper	34	43
Canon– Monday	17	26
Canon Tuesday	25	16
Canon Wednesday	18	27
Canon Thursday	22	21
Pre-Sanctified	29 / 18	31 / 17
2nd Week		
Vespers	11	13
Orthodox Liturgy	60 / 37	64 / 41
Wed. Pre-Sanctified	32 / 23	
Fri. Pre-Sanctified	32 / 18	
3rd Week		
Wed. Pre-Sanctified	38 / 24	
Fri. Pre-Sanctified	23 / 16	
Vespers	17	
St. Gregory Liturgy	64 / 47	
Wed. Pre-Sanctified	38 / 24	
Fri. Pre-Sanctified	23 / 16	
4th Week		
Vespers	19	
Cross Liturgy	70 / 55	
Wed. Pre-Sanctified	37 / 25	
Fri. Pre-Sanctified	25 / 15	
Soul Sat. Akathist	13	
5th week		
Vespers	10	
St. John Liturgy	70 / 55	
Wed. Pre-Sanctified	28 / 20	
Full Canon	13	
Fri. Akathist	30	

St. Gregory con't from previous pg

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

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

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

About the year 1330 the learned monk Barlaam had arrived in Constantinople from Calabria, in Italy. He was the author of treatises on logic and astronomy, a skilled and sharp-witted orator, and he received a university chair in the capital city and began to expound on the works of Saint Dionysius the Areopagite (October 3), whose "apophatic" ("negative", in contrast to "kataphatic" or "positive") theology was acclaimed in equal measure in both the Eastern and the Western Churches. Soon Barlaam journeyed to Mt. Athos, where he became acquainted with the spiritual life of the hesychasts. Saying that it was impossible to know the essence of God, he declared mental prayer a heretical error. Journeying from Mount Athos to Thessalonica, and from there to Constantinople, and later again to Thessalonica, Barlaam entered into disputes with the monks and attempted to demonstrate the created, material nature of the light of Tabor (i.e. at the Transfiguration). He ridiculed the teachings of the monks about the methods of prayer and about the uncreated light seen by the hesychasts.

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

But the dispute between the Palamites and the Barlaamites was far from over. To these latter belonged Barlaam's disciple, the Bulgarian monk Akyndinos, and also Patriarch John XIV Kalekos (1341-1347); the emperor Andronicus III Paleologos (1328-1341) was also inclined toward their opinion. Akyndinos, whose name means "one who inflicts no harm," actually caused great harm by his heretical teaching. Akyndinos wrote ***Con't next***

St. Gregory con't from previous Pg

a series of tracts in which he declared Saint Gregory and the Athonite monks guilty of causing church disorders. The saint, in turn, wrote a detailed refutation of Akyndinos' errors. The patriarch supported Akyndinos and called Saint Gregory the cause of all disorders and disturbances in the Church (1344) and had him locked up in prison for four years. In 1347, when John the XIV was replaced on the patriarchal throne by Isidore (1347-1349), Saint Gregory Palamas was set free and was made Archbishop of Thessalonica.

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

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

Great and Holy Thursday Commemorated on April 17

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.

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. **Con't next Pg**

Mark 2:1-12 (Gospel)

And again He entered Capernaum after some days, and it was heard that He was in the house. Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them. Then they came to Him, bringing a paralytic who was carried by four men. And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying. When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you." And some of the scribes were sitting there and reasoning in their hearts, "Why does this Man speak blasphemies like this? Who can forgive sins but God alone?" But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'? But that you may know that the Son of Man has power on earth to forgive sins" – He said to the paralytic, "I say to you, arise, take up your bed, and go to your house." Immediately he arose, took up the bed, and went out in the

Hebrews 1:10-2:3 (Epistle)

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

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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. 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 He forget 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 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:

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“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.
Professor of Liturgical Theology, Saint Vladimir’s Seminary

March 2025 Reader Schedule

March 16– Sub-deacon Donald Tamulonis
March 23– Robert Willison
March 30– George Horodnic Jr.

PASCHAL FLOWERS

If you would like to help in the cost of the Paschal flowers and have your loved one remembered during the Pascal Divine Liturgy the cost will be \$20 per flower. Please give the names to Father Andrew and the money to Cindy.

Fr. Andrew: (10 Flowers)

- ◆ For the health of the parishioners and their families and to the retired priest Archpriest John and Archpriest Andrew
- ◆ For the Health of my family and friends
- ◆ For the Health of our Hierarchs; His Beatitude Metropolitan Tikhon, His Eminence Archbishop Daniel and the entire Synod and all Orthodox Bishops throughout the world
- ◆ For the Health of all first responders in this country and this community especially Chief Stephen, David, Evan, Greg, Bryan, Rob, Steve & Nicholas
- ◆ For the Health of the Mayor and City council and all residents and businesses in Campbell
- ◆ For all the lonely, depressed and less fortunate of this world and this community
- ◆ In Memory of His Eminence Metropolitan Nicholas, my ordaining Bishop and His Eminence Metropolitan Orestas, His Grace Bishop John, His Grace Bishop Matthias, His Eminence Archbishop Job and His Eminence archbishop Paul & for His Beatitude Metropolitan Herman and His Beatitude Metropolitan Theodosios.
- ◆ In memory of my parents George and Dorothy and all my family and friends
- ◆ In memory of all the diptychs of this parish
- ◆ In memory of the departed priests who severed this parish: The Reverend Theodore, The Reverend Daniel, The Reverend Joseph, The Reverend Isadore, The Reverend Peter, The Reverend Michael, The Reverend Nicholas, The V.R. Michael, The V.R. Nicholas, The V.R. John.

“Don’t criticize or judge other people—regard everyone else as an angel, justify their mistakes and weaknesses, and condemn only yourself as the worst sinner. This is step one in any kind of spiritual life.”

Fr. Seraphim Rose