The Weekly Forerunner

St. John the Baptist Orthodox Church

301 Struthers Liberty Rd
Campbell, OH 44405

APRIL Bulletin Sponsor
In memory of my Mother Dorthy's 90th b-day– Given by V.R. Andrew Bartek

CHRIST IS RISEN!
INDEED HE HAS RISEN!

Liturgical & Events Schedule
Two Weeks

PASCHA, April 12
Midnight– Resurrection Matins
9:55 AM: Paschal Hours sung by Choir
10:00 AM: Paschal Divine Liturgy followed by blessing of the Easter Baskets

Tuesday, April 14
6:00 pm Agape Vespers w/ Reading of the Resurrection Gospels
7:00 pm Council Meeting

Wednesday, April 15
7:30pm Public City Council Meeting

Saturday, April 18
5:15-5:45 pm Confessions by app't
6:00 pm Vespers

Sunday, April 19
9:15-9:45 AM: Confessions by app't
9:35 AM: Hours
10:00 am Divine Liturgy / Social / Blessing of the graves (Fr. Leaves for Chicago for Priest retreat)

Saturday, April 25
5:15-5:45 pm Confessions by app't
6:00 pm Vespers

Sunday, April 26
9:15-9:45 AM: Confessions by app't
9:35 AM: Hours
10:00 AM: Divine Liturgy / Monthly Panachida / Social

Tuesday, April 28
10:00 AM: Deanery Meeting in Warren

Saturday, May 2
9:00 AM: Divine Liturgy for my Priestly ordination
5:15-5:45 pm Confessions by app't
6:00 pm Vespers

Sunday, May 3
9:15-9:45 AM: Confessions by app't
9:35 AM: Hours
10:00 AM: Divine Liturgy / Panachida for 10th Anniversary of Emil Graban & 38th year of remembrance of Veronica Graban

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?" And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. But 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."

CHRISTOS VOSKRESE!
VOISTINU VOSKRESE!

CHRISTOS ANESTI!
ALITHOS ANESTI!

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 contact Fr. Andrew.

Mrs. Mary Fredericks
648 Dumont Ave
Campbell, OH 44405

Matushka Helen Psinka
c/o Concordia Villa St. Joseph
1030 W State Street / Room 1B49
Baden, Pa, 15005

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

Joan Cross
97 Butler Street / Apt 1-rear
Brooklyn , NY 11201

Mildred Wilfong
153 Runnemede Dr
Boardman, OH 44512

Mrs. Audrey Chengelis– UPDATED
c/o Assumption Village
9800Market Street / Room 1402
North Lima, OH 44452

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

Mrs. Pauline Fesz
488 Harmony Lane
Campbell, OH 44405

George Horodnic, Sr.
c/o Briarfield Manor
461 South Canfield-Niles Rd / Room 101
Austintown, OH 44515

Mrs. Julia Simko
c/o Woodlands @ Hampton Woods
1525 E Western Reserve Rd /
Room 1101
Poland, OH 44514

Carol Ruff
2207 Birch Trail Blvd
Youngstown, OH 44515-4910

Sue Kennedy
593 Hyatt Ave
Campbell, OH 44405-1479

Ann Cvercko
1875 Mallard Land
North Lima, OH 44452

Creating Intentional In-Person Space for Clergy Wives and Widows

Clergy wives across the Orthodox Church of America are deeply woven into the fabric of parish life. They participate in the liturgical rhythm of the Church, remain closely connected to the daily realities of their communities, and quietly serve in ways that often go unnoticed. Much of what they contribute happens behind the scenes—through steadiness, hospitality, discernment, adaptability, and faithfulness over time.

Yet meaningful connection with other clergy wives is often limited.

When connection does occur, it is usually incidental and episodic. Clergy wives may see one another at periodic national or diocesan events, at occasional deanery gatherings, or through chance reunions with friends from seminary days. These moments can be warm and encouraging, but they are brief. They rarely provide the time needed for deeper conversation, shared reflection, and mutual strengthening.

The Office of Pastoral Life wants to offer something different. Building on their clergy wives peer groups, they want to host gatherings that will create spaces for clergy wives and widows to connect not merely in passing, but with purpose. In these settings, relationships can form and mature. Conversations can move beyond surface exchange to thoughtful reflection on the realities of parish life, family life, and personal spiritual growth. Wisdom forged through lived experience can be shared freely, and burdens can be carried together.

Such purposeful gatherings cultivate genuine companionship and shared learning. They allow clergy wives to sharpen one another through conversation and attentive listening. Over time, this kind of relational depth strengthens not only each woman, but the entire clergy family.

Healthy clergy families contribute to flourishing parishes. When clergy wives are strengthened in their own faith, clarity, and resilience, what they bring to parish life becomes steadier and more life-giving. Strengthening clergy wives through intentional connection strengthens clergy families—and thriving clergy families contribute to flourishing parishes.

2026 OCA Clergy Wives Retreat Announced

This summer, for the first time, the Office of Pastoral Life will host an in-person Clergy Wives Retreat from July 27 to July 30 at the Antiochian Village in Bolivar, PA. Priests' wives, deacons' wives and clergy widows from across the Orthodox Church in America will gather for focused conversation, reflection, and fellowship ***Con't Pg 7***

MAY Candle & Bulletin Sponsors

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

Bulletin: In memory of my husband George Kolesar – Given by Barbara Kolesar
Wine:
Incense:
Iconostasis Candles & Eternal Light: In memory of His Grace Bishop Matthias & His Grace Bishop Innocent –Given by AP Andrew Bartek
Altar Candles: In memory of my family & friends– Given by AP Andrew Bartek
Tetrapod Candles: In memory of the Sveda Family– Given by Barbara Kolesar
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.– Given by Anonymous
St. Panteleimon Icon Candles:
Protection Icon Candles: For the health of AP Andrew on the occasion of his priestly ordination– Given by AP Andrew
St. John the Baptist Candles:
Monthly Flowers:

$50 per month	$30 per month	$25 per month
*Wine	*St. Herman candles	Incense
*Bulletin	*St. Panteleimon Icon candles	Flowers– **NEW UPDATED PRICE / DECREASED**
*Iconostasis Candles & Eternal Light	*Protection Icon candles	
*Altar Candles	*St. John the Baptist candles	
*Tetrapod Candles		

His Beatitude Metropolitan Tikhon Celebrates Lazarus Saturday and Palm Sunday at SVOTS

On Saturday, April 4, and Sunday, April 5, 2026, His Beatitude Metropolitan Tikhon visited St. Vladimir's Orthodox Theological Seminary in Yonkers, NY, where he celebrated Lazarus Saturday and the Entry of Our Lord into Jerusalem with the seminary community.

On Saturday morning, the Divine Liturgy was celebrated by Archpriest Michael Nasser, Director of Spiritual Formation, together with seminary clergy. During the Divine Liturgy, the kontakion and koinonikon were sung by the children's choir under the direction of Laura Ionescu. Following the Liturgy, a community potluck meal was held, accompanied by festive crafts and activities for the seminary youth. That evening, His Beatitude presided at the Festal Vigil, during which he blessed and distributed palms.

On Sunday morning, His Beatitude presided at the Divine Liturgy for the feast. Concelebrating with him were Archpriest Alexander Rentel, Rector of Three Hierarchs Chapel, Fr. Michael, and Archpriest Bogdan Bucur.

In his homily, His Beatitude reflected on the Palm Sunday hymn, "The grace of the Holy Spirit…," and its meaning both in its historical context and in the life of the Church today. He said:

"Everything that happens is in accord with God's providence, and every good that occurs is thanks to His grace. But God's grace has also called us together in a more specific way. Whether we are fully initiated Orthodox Christians, or those preparing for illumination, or catechumens, or inquirers — the grace of the Holy Spirit has gathered us together to worship and, starting from wherever we may be at this moment to enter more fully into the mystery of the faith. The Divine Liturgy concluded with a procession around the seminary chapel.

APRIL Celebrations

Birthday

2- AP Andrew Bartek / David Koval
3- Genna Koval
7- Georgiana Lukehart
8- Sherrie Fredericks
9- Ann Konik / Jason Tsvetkoff
10- Mary Fredericks
11- Lynn Polewan
12- Michele Basile
13-Margarita Leso
18- Lucas Harvischak
20- Stephen A Elash
23- Paul Demkosky Jr / Andrew Zelinsky
27- Michael Polewan, Jr

Anniversary

4-8-89 Tonsur of Reader of AP Andrew Bartek

Names Day

22- AB Nathaniel of Detroit & Romanian Episcopate / Nathaniel Willison
23- Fr. Andrew Bartek / George Horodnic, Jr. / George Horodnic, Sr.
25- AB Mark of Philadelphia & Eastern, PA
30- Dc James Hryb / Sub-deacon Donald

TAGALOG

SI KRISTO AY NABUHAY!

SIYA TALAGA AY NABUHAY!

Archpastoral Message of His Beatitude Metropolitan Tikhon / Pascha 2026

To the clergy, monastics, and faithful of the Orthodox Church in America, beloved in the Lord:

Christ is risen! Indeed he is risen!

A week ago, we heard the holy Martha express her faith in the resurrection of the dead when she said: "I know that my brother will rise again in the resurrection at the last day" (Jn. 11:24). But our Lord replied to her, "I am the Resurrection and the Life," and that very day he called Lazarus forth from the tomb (Jn. 11:25, 43–44).

He did this by the power of his third-day Resurrection, a power that cannot be contained by time or place. The Pascha of the Lord is not an event like other events, one more link in a chain of causality or knot in a string of happenstance. Through Christ's Passion and Resurrection, divine eternity breaks into time; mortality encounters life everlasting. Christ's Pascha is not just the resurrection of the dead at the end; it is the end of time itself. In the light of Pascha, all other events are bathed in the endless radiance of the unceasing and immeasurable age to come.

The uncontainable, all-encompassing power of the Lord's Resurrection is reflected in the way that we celebrate the Paschal event. There is one day a year we call Pascha. And yet, all of Bright Week is also considered one day, a single celebration of Pascha. Then again, the feast actually continues until its Leavetaking on the eve of the Ascension. And even after that, we renew our Paschal celebration each Sunday, adorning our weekly observance of the Lord's Day with a grand cycle of hymns in honor of the Resurrection.

Liturgically, then, we see that Pascha cannot be contained; its power cannot be circumscribed by a single day or even a whole season. This is also true in each of our lives. Christ is risen, and therefore each and every moment offers us the possibility of a new beginning. By the power of Christ's Pascha, our entire life becomes a continuous opportunity to renew ourselves, to start again.

This means that the joy of this Paschal morning, the rejoicing we experience when we discover the empty tomb in the deep dawn, need never cease. Yes, Martha was right: the Lord will raise us up on the last day. But he is also ready to raise us up today, tomorrow, and every day of our lives. He suffered the consequences of our sin on the Cross so that he might free us from our bondage to its power. The joy of liberation need not come only at the end, or only once a year: Christ's Pascha is with us always, in our hearts and in our lives.

It is my prayer that this experience of Pascha remain with each of you throughout this week, throughout these forty joyous days of celebration, and throughout all the days of your life. I pray that, finding joy in his victory, you may experience that victory again and again each time you turn back to him and start anew. If we remain faithful to him—not by our instant moral perfection, but by our steadfast repentance and willingness always to begin again—he who is called Faithful and True will surely remain faithful to us, and we will know the happiness and power of his Pascha both now and throughout the age to come (Rev. 19:11; cf. 2 Tim 2:12–3).

To him who passed through the darkness of hell in order to lift us up to the unfading light of his heavenly kingdom, henceforth and always, Christ our true God, the Paschal Lamb who lives forever, be all glory and adoration, together with his Father and his All-holy Spirit, now and ever and unto ages of ages.

Christ is risen! Indeed he is risen!

Yours in the Risen Christ,

+ TIKHON
Archbishop of Washington
Metropolitan of All America and Canada

ATTENDANCE: A Comparison - *APRIL*	2025	2026
1st– Week of Palms		
Wed. Presanctified	35 / 22	27 / 21
Fri. Presanctified	24 / 13	24 / 16
Lazarus Sat Liturgy	29 / 24	32 / 28
Palm Sunday Vespers	17	12
Palm Sunday	82 / 53	72 / 47
2nd Week– Holy Week		
Sunday Night Matins	11	12
Monday Presanctified	16 / 12	19 / 17
Monday Night Matins	35	19
Tuesday Presanctified	14 / 11	15 / 14
Tuesday Night Matins	33	23
Wednesday Presanctified	21 / 18	20 / 16
3rd Week-Pascha		
4th Week –St. Thomas		
5th– Myrrhbearers		

APRIL Reposed List

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2- Julia Konik (1986) © / Katherine Garman Leshinsky (2020) © / Anthonis Kaubouris (1954) © / Marion Zwinski (2025) ©
3- Michael Tarasek (1997) © / Alesis Libertin (1939) © / Rudolph Puharich (1996) ©
4- Rose Bartek (1986) / Matthew Kollar
5- Michael Boldish (1998) © / Mary Libertin Weaver (2019) © / Anne Billik (2010) © / Mary Andrasko (1936) © / Christopher Garcia (1996) ©
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PRAYER LIST

PARISHIONERS: Achiles Arvan / Audrey Chengelis / Joan Cross / Ann Cvercko / Pauline Fesz / Cindy Ferrick Mary Fredericks / George Horodnic / Gianna Hryb / Sue Kennedy / Matushka Helen Psinka / Nadine Sabo / Dorothy Shirilla / Julia Simko / Reader Nick Vansuch / Mildred Wilfong

CLERGY: AP James Gleason (Fr.) / AP Michael Rustic / AP Emil Hutyan / Fr. Peter Simko / Fr. Matthew Nyumu & his family and his faithful at the parish of St Makarios in the Metropolis of Nairobi, Kenya / Fr. Michael Dayang & his family & his parishioners at 3 Hierarchs parish in Cameroon / Fr. Raphael Stephano & his family and parishioners of his 2 mission communities in the Diocese of Western Tanzania / Fr. Theophanes Kamau & family & parishioners at St. Joachim & Anna in Nairobi, Kenya

FAMILY & FRIENDS: Mat. Melanie Adamcio / Anthony (Willison) / Mary Ann Bozichovich (Kennedy) / Diane Caban (Sirilla) / George Caban (Sirilla) / Donna Chiarelli / Karen Debiec / Trudy Ellmore / Erin (Willison) / John Grabavoy / Thomas Hull, Jr. / Ron Hryb / Paula Kennedy / Joe Kollar (Fr.) / Kelly Marie Konya (Candle guy's daughter) / Mary Alyce Koval, Ginny McCay (Fredericks) / Matushka Raisa (Nicoloff) / Conner (Sabo) Chris Quotap (Fr.) / Bob Smrek (Sirilla) / Matt Turner (Sirilla) / Emilia Yanitto / Catherine Zile (Fr.) / David (Willison) / Drew (Willison) / Eleanor Marie (Vansuch) / Katherine (Steffaro) / Richard (Tusinac) / Kelly and her unborn baby / Miranda & her unborn baby / Lindsey & her unborn baby / Blaire & her newborn Tatiana

MILITARY FAMILY & FRIENDS: Cory Deaton (Fr.) / Alena Grabavoy (Fr.) / Kyle Grabovoy (Fr.) / Liam Garrity (Zelinsky) / Kenneth (Simko) / Brandon Rader (Middle East)

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.

Paschal Flowers

If you would like to help defray the costs of Paschal flowers & have your family & friends remembered during the Paschal Divine Liturgy, "In memory of" or "For the health of" please see Father Andrew. The cost is $15.

Bartek Family (10 flowers)
- For the Health of all the parishioners & all those on the prayer list
- For the Health of The fire & police of Campbell
- For the Health of the Mayor of Campbell, Marblehead, & Summit and the city Gov't & all businesses & residents of Campbell
- For the Health of His Beatitude Met. Tikhon & His Eminence Archbishop Daniel & the entire Synod of the OCA
- For the health of our military in this country
- For the Health of all my family & friends
- In memory of His Eminence Metropolitan Nicholas, my ordaining Bishop
- In memory of His Beatitude Herman & Theodosius, His Eminence AB Paul & AB Job, His Grace Bishop Innocent, David & Matthias
- In memory of my parents George & Dorothy & all my family & friends
- In memory of the diptychs of this parish

Cvercko Family (3 flowers)
- In memory of Andrew Cvercko
- In memory of Antonia & Morris Pecuszok
- In memory of Andrew & Anna Cvercko

Sherrie Fredericks (2 flowers)
- For the health of my mother Mary Fredericks for 96th b-day
- In memory of my father, Robert Fredericks

Mary Fredericks (2 flowers)
- For the Health of my daughter Sherrie on the occasion of her 70th b-day
- In memory of my parents Naume and Mary Evanoff.

Hull Family-(1 flower)
- For the Health of Thomas Hull, Jr.

Melanie Yannitto– (2 flowers)
- For the Health of my mother Emmilia Yannitto
- For the Health of my sister & brother Ann & Bob

Heidi Kuzemchak– (1 flower)
- For the Health of Fr. Theoklitos, Fr. Joseph, Anna, Anna, Anna, Nicholaus, Joanna, Joanna, Mark Sophia, Catherine, Victoria, Ephraimia, Ephraimia, Gary & Joanna

Elaine Johnston—(2 flowers)
- In memory of Vasile & Kropinuk Families

Saint John Chrysostom, Archbishop of Constantinople / The Paschal Sermon

If any man be devout and love God, let him enjoy this fair and radiant triumphal feast. If any man be a wise servant, let him rejoicing enter into the joy of his Lord. If any have labored long in fasting, let him now receive his recompense. If any have wrought from the first hour, let him today receive his just reward. If any have come at the third hour, let him with thankfulness keep the feast. If any have arrived at the sixth hour, let him have no misgivings; because he shall in nowise be deprived thereof. If any have delayed until the ninth hour, let him draw near, fearing nothing. If any have tarried even until the eleventh hour, let him, also, be not alarmed at his tardiness; for the Lord, who is jealous of his honor, will accept the last even as the first; He gives rest unto him who comes at the eleventh hour, even as unto him who has wrought from the first hour.

And He shows mercy upon the last, and cares for the first; and to the one He gives, and upon the other He bestows gifts. And He both accepts the deeds, and welcomes the intention, and honors the acts and praises the offering. Wherefore, enter you all into the joy of your Lord; and receive your reward, both the first, and likewise the second. You rich and poor together, hold high festival. You sober and you heedless, honor the day. Rejoice today, both you who have fasted and you who have disregarded the fast. The table is full-laden; feast ye all sumptuously. The calf is fatted; let no one go hungry away.

Enjoy ye all the feast of faith: Receive ye all the riches of loving-kindness. let no one bewail his poverty, for the universal kingdom has been revealed. Let no one weep for his iniquities, for pardon has shown forth from the grave. Let no one fear death, for the Savior's death has set us free. He that was held prisoner of it has annihilated it. By descending into Hell, He made Hell captive. He embittered it when it tasted of His flesh. And Isaiah, foretelling this, did cry: Hell, said he, was embittered, when it encountered Thee in the lower regions. It was embittered, for it was abolished. It was embittered, for it was mocked. It was embittered, for it was slain. It was embittered, for it was overthrown. It was embittered, for it was fettered in chains. It took a body, and met God face to face. It took earth, and encountered Heaven. It took that which was seen, and fell upon the unseen.

O Death, where is your sting? O Hell, where is your victory? Christ is risen, and you are overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one dead remains in the grave. For Christ, being risen from the dead, is become the first fruits of those who have fallen asleep. To Him be glory and dominion unto ages of ages. Amen.

Clergy wives con't from pg 2

in a setting designed specifically for them. Licensed counselor, physician, and Orthodox Christian coach, Dr Ioana Popa will lead the retreat. She will invite participants to explore how to incorporate the theme of this year's retreat, Come Away and Rest, into their lives beyond their three days at Antiochian Village so that rest might bear fruit in their hearts, marriages, and ministries, for years to come.

Parishes are asked to support travel and registration costs to enable the clergy wives and widows in their parish to attend. This shared commitment reflects an understanding that investing in clergy families is an investment in the long-term health of parish life. Those who wish to further strengthen this effort are invited to consider a donation toward the cost of the retreat. Your gift of $650 will underwrite the full cost of room and board for three days of rest and connection for one clergy wife or widow. $500 will create a travel scholarship. No donation is too small. In building intentional spaces for connection, the Church takes a practical step toward sustaining those who quietly sustain so much.

To learn more or to sponsor a clergy wife in full or in part, visit our sponsorship menu.

Clergy wives and widows interested in attending the retreat who are not already in the Orthodox Church in America's Clergy Wives Directory will need to add themselves prior to the launch of registration in late April. Click here to update or add your contact information in the directory.

Written by Archpriest Nicholas Solak.

APRIL READER SCHEDULE

April 12– Sub-deacon Donald
April 19– Proto. Deacon Gemmel
April 26– Natalia Simko
May 3– Jacob Hryb

40-DAY REMEMBRANCE

April 19 - Monk Kyril (Due to when his 40th day
April 26- His Holiness Ilia II, Patriarch of All Georgia
May 3– Andrew Cvercko / James

APRIL SOCIAL SCHEDULE

April 12– Pascha

April 19– Sisterhood / 96th B-day cake for Mary Fredericks by Sherrie

April 26– Council

May 3– O Club

Schedule Now Available for 2026 Memorial Day Pilgrimage to St. Tikhon's Monastery

The monastic brotherhood of the Monastery of Saint Tikhon of Zadonsk has announced the 122nd annual Memorial Day Pilgrimage to take place from May 22 to May 25, 2026.

Pilgrimage events include Memorial Day Hierarchical Divine Liturgy and a healing service to the Mother of God.

We invite all singers to come join the St. Tikhon's Festival Choir for the weekend! Our Festival Choir will enjoy two days of rehearsals and singing for the Memorial Day Hierarchical Liturgy Monday morning. Full details and registration for the festival choir can be found here.

All are welcome to join us for this wonderful, celebratory pilgrimage weekend!

FRIDAY, MAY 22, 2026
4:00 PM Official Opening of the 122nd Pilgrimage Vespers & Matins –Monastery Church
All pilgrims are invited to dinner in the monastery dining hall.
7:00 PM Commencement Speaker at the Seminary Convocation Center

SATURDAY, MAY 23, 2026
9:00 AM Hierarchical Divine Liturgy – Monastery Church
A meal for all pilgrims in the monastery dining hall to follow.
1:00 PM 84th Commencement of St. Tikhon's Orthodox Theological Seminary
4:00 PM Resurrection Vigil – Monastery Church
Dinner for all pilgrims in the monastery dining hall to follow.

SUNDAY, MAY 24, 2026
9:00 AM Hierarchical Divine Liturgy –Monastery Church
A meal for all pilgrims in the monastery dining hall to follow
4:30 PM Vespers and Matins – Monastery Church

MONDAY, MAY 25, 2026 – MEMORIAL DAY
7:30 AM Hours & early Divine Liturgy – All Saints Church
10:00 AM Hierarchical Divine Liturgy – Monastery Church
2:30 PM Healing service to the Mother of God – All Saints Church
4:30 PM Vespers and Matins and closing of Pilgrimage – Monastery Church
**Food vendors will be onsite all day Monday in the Bookstore parking lot.

The monastic brotherhood looks forward to welcoming everyone once again to St. Tikhon's Monastery Memorial Pilgrimage.

HOLY PASCHA: The Resurrection of Our Lord / Commemorated on April 12

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 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).

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).

PREPARATION

Twelve weeks of preparation precede the "feast of feasts." A long journey which includes five prelenten 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).

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.

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 entenng 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 expenence 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: ***Con't next Page***

Resurrection continued from previous pg

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 or our resurrection
(Paschal Hours).

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 to 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

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.