



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

TWO WEEK EDITION

Sunday, April 7

9:35 AM: Hours

10:00 AM: Divine Liturgy / Panachida for Mat. Carol Social

5:00 PM: Deanery Lenten Akathist to the Cross @ Holy Assumption at 2027 18th St NE in Canton

5:00 PM: Local Mahoning Vally Vespers @ St John the Forerunner-Greek at 4955 Glenwood Ave, Boardmen

Wednesday, April 10

5:15 PM: Confessions

6:00 PM: Presanctified Liturgy / Social / Lenten talk

Friday, April 12

5:15 PM: Confessions

6:00 PM: Presanctified Liturgy / Social / Lenten talk

Saturday, April 13

9:00 AM: Memorial Saturday Liturgy followed by Spring clean up outside & inside to prepare for AB visit, Pascha

Sunday, April 14

9:35 AM: Hours

10:00 AM: Divine Liturgy / Monthly Panachida / Social / Council Meeting

5:00 PM: St. John Climakos- (St John the Baptist OCA— 2220 Reeves RD NE, Warren)

Tuesday, April 16

Baking for Pascha

Wednesday, April 17

Baking for Pascha

5:15 PM: Confessions

6:00 PM: Presanctified Liturgy / Social / Lenten talk

Thursday, April 18

6:00 PM: Full Canon of St. Andrew

Friday, April 19

5:15 PM: Confessions

6:00 PM: Akathist to the Theotokos / Confessions

Saturday, April 20

AB Visit (Schedule TBA via Email when rec'd)

5:00 PM: Vespers

Sunday, April 21

9:00 AM: Hours

9:30 AM: Greet AB @ the backdoor followed by Vesting & Liturgy & Lenten meal in the Church Hall

5:00 PM: St Mary of Egypt— (St Nicholas Greek— 220 North Walnut St, Youngstown)

2024 - COUNCIL MEMBERS

Nancy Tusinac (President)

Phone- 724-456-7366

Melenie Rusnak (Vice-President)

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Cindy Ferrick (Treasurer)

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Natalia Simko (Council) (Cemetery issues)

Phone- 330-980-3033

Linda Livosky (Council) (Kitchen issues)

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Maintenance Issues:

Michael Simko - 330-565-0084

Michael Centofanti - 330-544-3518

Reminder:

Per the **OCA Statutes**, Father Andrew, as rector, needs to be told of all communications that occur within the St. John the Baptist Church. Any & all communications (email, letter, flier, etc) prior to distribution must be done with the knowledge, consent and blessing of the rector. This includes all events, including those that are normally done (i.e. baking, clean-up, choir rehearsals, etc.).

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– 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.

Mark 9:17-31 (Gospel– 4th Sunday)

Then one of the crowd answered and said, “Teacher, I brought You my son, who has a mute spirit. And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not.” He answered him and said, “O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to Me.” Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth. So He asked his father, “How long has this been happening to him?” And he said, “From childhood. And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us.” Jesus said to him, “If you can believe, all things are possible to him who believes.” Immediately the father of the child cried out and said with tears, “Lord, I believe; help my unbelief!” When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it: “Deaf and dumb spirit, I command you, come out of him and enter him no more!” Then the spirit cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, “He is dead.” But Jesus took him by the hand and lifted him up, and he arose. And when He had come into the house, His disciples asked Him privately, “Why could we not cast it out?” So He said to them, “This kind can come out by nothing but prayer and fasting.” Then they departed from there and passed through Galilee, and He did not want anyone to know it. For He taught His disciples and said to them, “The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day.”

PRAYER

Seeing the precious Cross of Christ set before us, let us venerate it and rejoice in faith; with love let us greet the Lord Who by His own free choice was crucified upon it, and cry out to Him: Through Your Cross, O Christ, establish us firmly on the rock of faith and let not our minds be shaken by the adversary. For You alone are holy, now and forever. Amen.

*Matin Hymn,
Feast of the Veneration
of the Cross*

PRAYER LIST– Updated 4-2-24

PARISHIONERS: Achilles Arvan / Audrey Chengelis / Donna Chiarelli / Helen Colaluca / Joan Cross / Ann Cvercko / Pauline Fesz / Mary Fredericks / George Horodnic / Anthony Jesko, Jr. / Paula Kennedy / Sue Kennedy / George Kolesar / Barbara Kolesar / Ronald (Thomas) Moore / Matushka Helen Psinka / Mary Jane Puskas / Carol Ruff / Kenny Ruff / Joanna Shepelevich / Dorothy Shirilla / Julia Simko / Emilia Yannitto / Andy Zenko / Marion Zwinski

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

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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.

Mark 8:34-9:1 (Gospel– 3rd Sunday)

When He had called the people to Himself, with His disciples also, He said to them, “Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it. For what will it profit a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.”
And He said to them, “Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power.”

Hebrews 4:14-5:6 (Epistle– 3rd Sunday)

Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness. Because of this he is required as for the people, so also for himself, to offer sacrifices for sins. And no man takes this honor to himself, but he who is called by God, just as Aaron was. So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: “You are My Son, today I have begotten You.” As He also says in another place: “You are a priest forever according to the order of Melchizedek”;

PRAYER

O holy Father John, with rivers of tears you have made the barren desert bloom, and with heartfelt sighings of repentance you have made your labors bear fruit a hundredfold. O Saint, pray to Christ our God for the salvation of our souls. Amen.

Dismissal Hymn,
Feast of St. John of the Ladder

APRIL Candle & Bulletin Sponsors

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

- Bulletin:** In Memory of by mother Dorothy on the occasion of her b-day—Given by AP Andrew Bartek
Wine: In memory of my family & friends— Given by AP Andrew Bartek
Incense: In memory of my husband Sub-deacon William Livosky— Linda Livosky
Iconostasis Candles & Eternal Light: In memory of George & Mary Vasile- Given by Jim & Elaine Johnston / In loving memory of parents Nicholas & Mary K. Libertin, and brother Dr. Nick Libertin, Given by Charissa & Tom Oliphant, Mark & Colette Libertin
Altar Candles: In memory of the 5th Anniversary of Ted Lyszka falling asleep in the Lord— Given by Beth Lyszka / In memory of my father Michael Boldish- given by Nancy Tusinac
Tetrapod Candles: In memory of my parents George & Marie Gresko- given by Mary Gresko
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— In memory of my God-Father Andrew Basala— Given by AP. Andrew Bartek
Protection Icon Candles: In memory of His Eminence AB Paul & His eminence AB John— Given by AP Andrew Bartek / In memory of mother on her b-day on April 20th – Given by Sue Kennedy
St. John the Baptist Candles: In memory of my grandfather Matthew Kollar— Given by AP Andrew Bartek
Flowers: In honor of John Lyszka attaining his license for Certified Nurse Practitioner— Given by Beth Lyszka / In memory of my mom Baba – Given by the Willison Family / For the Health of the St. John’s parish family— Given by anonymous

<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	Flowers - \$50 for 2 weeks at a time— Updated
*Iconostasis Candles & Eternal Light	*Protection Icon candles	
*Altar Candles	*St. John the Baptist candles	
*Tetrapod Candles		

ATTENDANCE: A Comparison - MARCH	2023	2024	
1st week			<h3 style="text-align: center;">WHAT IS FAITH</h3> <p>Faith is an act of trust, an attitude of confidence, and an inward decision of reliance on God. Faith activates the power of God in our lives. Through the commitment of faith we enter into a personal relationship with God and become open to the flow of His love. In worship Orthodox Christians are frequently urged to place their lives in the hands of Christ: “Let us commit ourselves and one another and our whole life to Christ, our God.” In his ministry and teachings Christ often asked for faith.</p> <hr/> <h3 style="text-align: center;">QUESTIONS TO PONDER</h3> <p>-Have I set aside time each day to pray a psalm and reflect upon its meaning in my life.</p> <p>-Do I make good use of the opportunities for quiet time and listen to what God may be saying to me?</p>
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			
St. Theodore Lit.	NO Vespers (weather)	8	
Vespers		11	
Divine Liturgy	53 / 40 Communicants (weather)	60 / 37 Communicants	
Annunciation	16 / 13 Communicants	14 / 8 Communicants	
5th Week			
Vespers	No record (4 weeks)	12 Retreat / 17 Vespers	
Divine Liturgy	No record (4 weeks)	64 / 47 Communicants	

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REPOSED LIST FOR APRIL

- | | |
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| <p>1- Andy Basala (1982)
 1- Andreas Basala (1923)
 1- Michael Miaz (1987) ©
 2- Julia Konik (1986) ©
 2- Katherine Garman Leshinsky (2020) ©
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 3- Michael Tarasek (1997) ©
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 3- Rudolph Puharich (1996) ©
 4- Rose Bartek (1986)
 4- Matthew Kollar
 5- Michael Boldish (1998) ©
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 29- John Malutic (1928) ©
 29- Tim Nolder (2023)
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 30- George Libertin (1939) ©</p> |
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Hebrews 6:13-20 (Epistle– 4th Sunday)

For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, saying, “Surely blessing I will bless you, and multiplying I will multiply you.” And so, after he had patiently endured, he obtained the promise. For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute. Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us. This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.

PRAYER

In the Name of the Father and the Son and the Holy Spirit. Come, let us work in the mystical vineyard of Christ, bearing fruits of repentance within it. Let us not labor for the sake of food and drink, but through prayer and fasting let us attain to Christ-like virtues. And the Lord of the vineyard, pleased by our labor, will grant and reward, redeeming our souls from sin, for He alone shows steadfast love towards people. Lord, we praise You, we glorify You, and we give thanks to You forever! Amen

Adapted Hymn of Praise, Fourth Sunday of Lent

4th Sunday of Great Lent: St John Climacus (of the Ladder) Commemorated on April 14

The Fourth Sunday of Lent is dedicated to Saint John Klimakos, the author of *The Ladder of Divine Ascent*. In this book the Igoumen of Saint Katherine's Monastery on Mount Sinai bears witness to the great effort which is required for entry into God's Kingdom (Matthew 10:12). The spiritual struggle of the Christian life is difficult since it is "not against flesh and blood, but against ... the rulers of the present darkness ... the hosts of wickedness in heavenly places ..." (Ephesians 6:12). Saint John encourages the faithful in their efforts for, as the Lord has said, only "he who endures to the end will be saved" (Matthew 24:13).

Saint John was born around the year 525, the son of devout and wealthy parents. He received a very good education, but at the age of sixteen, he forsook the world and went to Mount Sinai, subjecting himself to the spiritual guidance of Elder Martyrios. When he was nineteen years of age, his Elder reposed. Then Saint John entered the arena of hesychasm, visiting the monastic communities of Skētē and Tabennisē in Egypt. For another forty years, he lived in a cell at Thora in the Sinai Desert, which was a two hour (5 mile) walk from the Monastery of Saint Katherine.

Aflame with indescribable longing for God, he ate everything that was permitted by the monastic Rule, but only in very small quantities, and not unto satiety. By so doing, he overcame the vice of pride; and by eating just a little food, he humbled the stomach, which always wants more. He raised his body from death and paralysis by the remembrance of death, and he overcame the tyranny of anger with the sword of obedience.

Who can describe the fountain of his tears, which is now to be seen in very few individuals? He slept only as much as was necessary to prevent his mind from being distracted. Before going to sleep he prayed a great deal, and he also wrote books. This was how he subdued despondency. His entire life was spent in unceasing prayer, and incomparable love for God.

After writing *The Ladder* at the request of Igoumen John of Raithu Monastery, and leading a God-pleasing life, Saint John fell asleep in the Lord when he was about seventy-five years old (ca. 603). He is also commemorated on March 30.

Diocesan Seminarian Ordained to the Priesthood

On April 30, Soul Saturday, Deacon Peter Ries was ordained to the Holy Priesthood at Holy Trinity Cathedral, Chicago, IL. Fr. Peter is in his third year at St. Vladimir's Orthodox Theological Seminary studying for his Master of Divinity degree.

His Eminence Archbishop Daniel of Chicago and the Midwest presided over the Soul Saturday Liturgy and ordination. His Eminence was joined by Archpriest Paul Jannakos, Chancellor, Mitered Archpriest Basil Stoyka, Mitered Archpriest Vladimir Kovalchuk, Priest Alexander Koranda, Cathedral Dean, Archpriest Tarasiy Maxim, Priest Esteban Vazquez, Priest Spyridon, Deacon Paul Garklavs, and Deacon Andrew Bender. The choir was directed by Ms. Olga Garklavs.

The Archbishop preached after the gospel on the priesthood and its significance. The Litany for the Departed was taken during the liturgy. After the Great Entrance, Deacon Peter was ordained to the Holy Priesthood.

Following the service, His Eminence congratulated the newly ordained Priest and his wife. He encouraged them in their efforts drawing a parallel of the life of the priest and his family to the Holy Cross. Following the Prayers of Thanksgiving a memorial service was prayed and a Lenten meal was held in parish hall.

Fr. Peter served the All-Night vigil that evening at the Diocesan Cathedral and served his first liturgy as a priest the next day.

TEACHINGS OF ST JOHN THE LADDER

A Christian is one who imitates Christ in thought, word and deed, as far as is possible for human beings, believing rightly and blamelessly in the Holy Trinity.

Follow Christ without anxiety or hesitation, always looking heavenward and expecting help from there.

I do not know whether we must all teach others: but teach yourselves at all costs.

Do not be surprised that you fall every day; do not give up, but stand your ground courageously.

If anyone could see his own vices accurately without the veil of self-love, he would worry about nothing else in this life.

If the Holy Spirit is peace of soul, then nothing so prevents His presence in us as anger.

From the *Ladder of Divine Ascent*

APRIL Celebrations

BIRTHDAYS

- 2- Fr. Andrew Bartek
- 4- His Grace Bishop Matthias
- 11- Lynn Polewan, Christopher Mihaly
- 12- Michele Basile
- 13- Margarita Leso
- 18- Diane Tryon
- 20- Nectarios Mihaly
- 23- Paul Demkosky Jr., Andrew Zelinsky
- 24- Matt Lariccia III

ANNIVERSARY

- 17- Matt & Brittany
- 30-2011- Retired Bishop Matthias of Chicago

NAMES DAY

- 22- AB Nathaniel of Detroit
- 23- Fr. Andrew Bartek
- 25- AB Mark of Philadelphia



A man is freed from sin who does not discontinue hot tears of repentance until he sees that Jesus has come to him and rolled away the stone of hardness of heart and loosed Lazarus from the bands of sin. Otherwise he will have gained nothing.

St. John the Ladder

THE GLORY OF THE CROSS

“If anyone says to you,” writes St. John Chrysostom, “Do you worship the Crucified one?” Say with your voice full of joy and your face full of gladness: ‘I worship Him now and will never stop worshipping Him!’” (Homily 54, The Gospel of St. Matthew)

Joy and gladness in the crucified Christ and in his saving Cross are the main themes of the Third Sunday of Lent, the Feast of the Veneration of the Cross. The festal commemoration expresses the meaning of this feast as follows:

On this Sunday, the third Sunday of Lent, we celebrate the veneration of the precious and life-giving Cross... the Cross is today presented to us for refreshment and support, for remembrance of the Passion of our Lord Jesus Christ, and for the encouragement... We are like those following a long and difficult path, who become tired, see a beautiful tree with many leaves, sit in its shadow

Archbishop Daniel Visits Students During Great Lent

On Friday, March 29, His Eminence Archbishop Daniel of Chicago and the Midwest visited the students of Guardian Angel Orthodox Day School in Des Plaines, IL. The Pre-K through eighth grade school gathers children from the various Orthodox jurisdictions from the Chicagoland, including the Orthodox Church in America providing an Orthodox environment and education to those enrolled.

The Archbishop was greeted by Protopresbyter John Rallis, the founder and spiritual advisor of the school, and by Mrs. Maria Kroll, Principle. The Archbishop was accompanied by Priest Alexander Koranda, Dean of Holy Trinity Cathedral, and Reader Justinian Taatoes.

During the visit His Eminence visited each grade and offered them words of encouragement during the Lenten season. The Archbishop also distributed icon cards of St. Tikhon of Moscow to the children in honor of the 121st anniversary of the consecration of Holy Trinity Cathedral.

After visiting each class, His Eminence met with the school administration to discuss the various projects the school is undertaking along with other topics of mutual interest.

And rest for a while and then, rejuvenated, continue on their journey. So also today, during this season of fasting and spiritual labor, the life-giving Cross was set in our midst by the Holy Fathers to give us comfort and spiritual strength, to make us ready and eager for the remaining journey.

At mid-Lent the Church asks us to look ahead to our goal. It seeks to enliven in us the hope of the glory of the Cross. As we sing the hymn “We venerate Your Cross, O Master, and glorify Your holy Resurrection,” we recognize that the Cross and Resurrection of Christ are closely related in Orthodox hymns. It is in the light of the Resurrection that the Cross is not only a symbol of sacrifice and suffering but also a symbol of victory and life. As we behold the Cross of Christ, we celebrate His victory over sin and death. The sight of this glorious banner of Christ is a signal not to mourn but to rejoice:

O Come, let us sing a new song, celebrating the overthrow of hell. Christ has risen from the tomb! He has taken death captive and saved the World!

This day, O faithful, let us dance and sing to the music of the harp, and greatly rejoice **Con't Next Pg**

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	22 Canon
Friday AM	1	0
Friday PM	31 / 16 Communicants	29 / 18 Communicants
2nd week		
Monday AM	3	None– Annunciation
Tuesday AM	1	0
Wednesday AM	2	0
Wednesday PM	22 / 7 communicants	32 / 23 Communicants
Thursday AM	2	0
Friday AM	2	0
Friday PM	16 Akathist	32 / 18 Communicants
3rd week		
Monday AM	1	0
Tuesday AM	1	0
Wednesday AM	1	0
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	Was Annunciation vespers 22	
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	

GOD'S FAITHFULNESS

The theme of FAITHFULNESS is highlighted by the hymns and readings of the fourth Sunday of Lent. The prayer from page 5 echoes Jesus' teaching: "Do not labor for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give you" (John 6:27). The Epistle reading Hebrews 6:13-20, tells us that God's promise to bless all nations is absolutely reliable. The Gospel reading Mark 9:17-31, dramatically points up to the necessity of faith on man's part in order to receive God's blessing. Finally the example of St. John the Ladder is lifted up in order to show us that our faithfulness to God is expressed through repentance, prayer, fasting, and the practice of Christian virtues leading to a paschal renewal. (That's what Lent is all about!)

What was God's promise? When Abraham had shown his faith in God by his willingness to offer Isaac as a sacrifice (Genesis 22:1-14), God made a solemn vow to bless Abraham. The Epistle to the Hebrews quotes God's promise to Abraham: "I promise you that I will bless you and give you many descendants" (Hebrews 6:14; & Genesis 22:17). This promise was fulfilled in the phenomenal rise of the Jewish nation in the history of salvation. In addition to the growth of the Jewish nation, however, the New Testament writers also found a spiritual meaning in this promise of God to bless all the nations. St. Paul calls Abraham "The spiritual father of us all" (that is both Jews and Gentiles—Romans 4:11-12). For St. Paul "the blessing which God promised to Abraham was given to the Gentiles by means of Christ Jesus, so that through faith we might receive the Spirit promised by God" (Galatians 3:14)

Read Hebrews 6:13-20, a passage entitled "Gods sure Promise."

A Year of the Lord, Liturgical Bible Studies, Vol 3

The glory of the Cross con't from previous pg

At the veneration of the Cross! Let us give glory to Christ Who was nailed upon it. He is the God of our Fathers, Who alone is blessed and glorified.

Matin Hymns, Feast of the Veneration of the Cross

A brief history of Chrism consecration in the Orthodox Church in America

As has been announced, His Beatitude Metropolitan Tikhon, OCA Primate, will consecrate Holy Chrism during Holy Week this year at St. Tikhon's Monastery in Waymart, Pennsylvania.

In the sacred Tradition of the Orthodox Church, Holy Chrism is used to anoint the faithful with "the seal of the gift of the Holy Spirit", either immediately after baptism or when those converting to Orthodoxy are received into the Church. During the rite of consecration of a church building, the altar table and walls are likewise anointed with Chrism. Chrism is prepared continuously during the first days of Holy Week and consecrated at the Vespers Liturgy of St. Basil on Holy Thursday. Generally, the Chrism is consecrated by the Primate of an autocephalous Church every few years as necessary to maintain a sufficient supply.

Engraved pewter Chrism flask brought from Russia by Bishop Innocent (Pustynsky) in 1904.

From the end of the 18th century to the beginning of the 20th, when clergy and hierarchs of the Russian Church were sent to the North American Mission they were provided with Holy Chrism from Russia sufficient for pastoral needs. In the OCA Archives, there is a pewter flask engraved in Russian "Holy Chrism 1904 Bishop Innocent". This flask containing Chrism and originally encased in a wooden box with a handle for easy transportation, was likely given to Bishop Innocent (Pustynsky) of Alaska at the Holy Synod office in Saint Petersburg, Russia as he was leaving to begin his archpastoral ministry in North America in early 1904. Upon arrival in New York, he would have delivered the Chrism to Bishop Tikhon, the ruling hierarch of North America. Eventually, this historic vessel - once no longer in use - came to be preserved in the OCA Archives.

The Revolution that erupted in Russia in 1917 wreaked havoc in the life of the Church in North America as normal contact between the American diocese and the Patriarchate in Moscow was abruptly broken. In addition to a myriad of crippling administrative and financial woes, one dire consequence was that the Church in North America could no longer depend on a supply of Holy Chrism from Russia. Several months after returning to America from his travel to the historic All-Russian Church Council of 1917-18, Archpriest Leonid Turkevich (who would later become Metropolitan Leonty) submitted the following report in January 1919 to Bishop Alexander (Nemolovsky), Administrator of the North American Diocese, regarding the need for Holy Chrism. Striking is the concern to procure and

maintain for distribution to clergy a supply of properly consecrated, unadulterated Holy Chrism, that tangibly manifests the bond of the priest to his bishop and thereby to the Holy Apostolic Church.

On Chrism preparation in America
(Report to His Grace Bishop Alexander,
Administrator of the North American Diocese
January 29, 1919, No. 513)

With heartfelt sorrow, I venture to address to Your Grace, Most merciful Archpastor and Father, the following.

In July 1917, I was sent by our Mission to Russia, with the goal of, among other things, receiving Holy Chrism for the diocese. Unfavorable political developments prevented me from accomplishing this task. An empty vessel for Holy Chrism was stored for safekeeping in the quarters in the Kremlin where Metropolitan Platon was staying, but I could receive Holy Chrism only by directive from Archbishop Evdokim who was then also in Moscow, but he did not issue such a directive, not even when I was departing from Russia.

Now I must report to Your Grace as Administrator of the North American Diocese, that the supply of Holy Chrism in the diocese is running low. As a result of it being doled out in reduced quantities of late by the diocesan administration to the churches, there is still a minimal supply of Holy Chrism remaining. Word is that priests are seemingly even ready to add Holy Chrism to regular oil so that they would have a supply sufficient for more Holy Baptisms. It would be a sin to even speak of what might happen later should such occurrences actually transpire when the diocesan administration refuses requests for Holy Chrism. In addition to the possible obliteration of the sacred idea that is inherent to the system of using Holy Chrism according to the custom of the Orthodox Greek-Catholic Church, the result will be Holy Chrism in name only as it will be left to the volition of individuals and devoid of the corresponding reality of Holy Chrism. Such Holy Chrism may no longer be the chrism distributed by the hierarchy of the Church and then it will no longer express the idea of hierarchical dependence of a priest on his bishop and the entire Universal Orthodox Church.

In order to avoid or avert this danger or more importantly, to avoid the danger to the whole diocese of ending up entirely without Holy Chrism, I dare to most humbly present the following for Your Grace's Archpastoral consideration:

1-A plan to contact Bishop Sergius of Japan and Archbishop Evsey of Vladivostok concerning a supply of Holy Chrism for our diocese; **Con't Next Pg**

Chrism con't from previous pg

2-A plan to prepare Holy Chrism in our St. Nicholas Cathedral in New York during the upcoming Great Lent when three hierarchs are due to be in New York; the timely gathering of requisite ingredients should begin immediately.

At this time when the circumstances of our Orthodox Church life in America are so difficult, there can be no other solution for this existing need. Of course, this action of preparing Holy Chrism in America in the image of its preparation in autocephalous churches could appear to those who wish to look for only the bad in our Church as something akin to separation from the Mother Church. However, neither Your Grace nor the clergy and laity of your flock have any thoughts of establishing such autocephaly. This action will be justified by very right thinking and will not be met with disapproval of His Holiness, the Patriarch, but will be recognized as an action by "economia" or due to "pressing need".

Submitting this for the Archpastoral consideration of Your Grace, I remain your most humble servant,
Cathedral Archpriest Leonid Turkevich

In response, Bishop Alexander issued the following resolution:

January 29, 1919. The idea of preparing Chrism in the New York Cathedral does not appear uncanonical to me. If we are unable to gather all the fragrant herbs, the holiness of the Chrism would not be diminished. To avoid any reproach, we should try to reach by cablegram the Bishop of Vladivostok who could find an opportunity to send us some Holy Chrism with a reliable pious layman, as there are quite a few who come to America through Vladivostok.

+ Bishop Alexander

Indeed, just a few months later in August 1919, a faithful Orthodox layman, the noted inventor Vladimir Zworykin returned to New York from Siberia by way of Vladivostok, bringing, according to both his published biography and unpublished memoirs, a vial of Chrism entrusted to him for delivery to the head of the Russian Orthodox Church in America. How this matter was further resolved after 1919 and how Chrism subsequently was obtained for the needs of the North American Metropolia (now the OCA) before the granting of autocephaly in 1970 is scantily documented. Some oral testimonies from senior clergy suggest, that through personal contacts, hierarchs or priests obtained Chrism from their counterparts in other jurisdictions. An old Chrism bottle stored at Westwood with a

handwritten label marked "Holy Chrism" in Serbian and "Serbia" elsewhere on the label in a different hand provides evidence that Chrism was received from the Serbian Church, possibly during the visits to Serbia of Metropolitan Platon in 1926 or Metropolitan Theophilus in 1935.

Eventually, the second option presented in the 1919 report by Fr. Turkevich came to pass. In March 1951, the Great Council of Bishops, as the Holy Synod was called before autocephaly, decided that Holy Chrism should be consecrated during Holy Week the following year. When the Council of Bishops met again in early April 1952, the vessels for Chrism-making were blessed and two weeks later, on Holy Thursday, Holy Chrism was consecrated by Metropolitan Leonty at Holy Virgin Protection Cathedral in New York.

The issue of a supply of Holy Chrism was definitively resolved with the granting of autocephaly to the Orthodox Church in America. In the words of the Tomos issued by the Patriarch and Holy Synod of the Russian Orthodox Church, the OCA shall "enjoy all the authority, privileges and rights usually inherent in the term 'autocephaly' in the canonical tradition of the Eastern Orthodox Church, including the right of preparing and consecrating Holy Chrism." The Tomos confirmed a stipulation in the earlier formal agreement on autocephaly between the Russian Orthodox Greek Catholic Church of America - now the OCA - and the Russian Orthodox Church (Moscow Patriarchate). This prerogative of autocephalous churches was then codified in the OCA Statute where it is listed among the duties within the competence of the Metropolitan: "the Metropolitan shall ... consecrate and distribute Holy Chrism to the Diocesan Bishops."

In accordance with this provision of the Tomos of Autocephaly, the consecration of Chrism, presided by each successive OCA Primate, has taken place eight times since 1970, to wit: by Metropolitan Ireney in 1973 and 1977 at Holy Virgin Protection Cathedral in New York City; Metropolitan Theodosius in 1985 at St. Sergius Chapel, Oyster Bay Cove (Syosset), NY, and in 1992 and 1999 at St. Tikhon's Monastery; Metropolitan Herman in 2004; Metropolitan Jonah in 2012; Metropolitan Tikhon in 2017. Since 1992, all consecrations of Holy Chrism have taken place at St. Tikhon's Monastery.

Although clergy within reasonable driving distance were enjoined to participate in the lengthy process of preparation and consecration of Holy Chrism that is as a rule conducted during Holy Week, the consecrations in the 1970s were not widely publicized or chronicled, and scant information about them can be found in the OCA Archives. In 1985, a report on the consecration with photos appeared in The Orthodox Church newspaper.

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FINAL MARCH FINANCIALS

Expenses	\$21,778.73
Income	\$16,507.00
TOTAL	(\$5,271.73)

Weekly Tithe	\$14,402
Weekly Candles	\$582
Bulletin	\$50
Weekly Flowers	\$50
Incense	\$50
Eternal Light	\$100
Protection Candles	\$30
Altar Candles	\$200
Wine	\$100
Pascha Flowers	\$610
Christmas Card	\$20
Religious item	\$3
Advent Social	\$10
Bed repayment	\$300

Other Income: (that doesn't stay here):

Cleveland Deanery	\$35
Sisterhood collected for St. Tikhon's Children	\$210

Monthly Charity Income

St. Basil Workers	\$697
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Note: There was a check made directly to charity so the amount to date \$472 + \$250 from Church \$947

Pascha Flowers

If you would like to help defray the cost of the flowers, and would like to have your loved one (deceased or in honor) remembered, please see Fr. Andrew. Cost: \$15 per flower.

Bartek Family: (12 Flowers)

- ◆ For the Health of my family and friends
- ◆ For the Health of all our parishioners & their families
- ◆ For the Health of His Beatitude Metropolitan Tikhon & His Eminence AB Daniel and the entire Synod and all Orthodox Patriarchs & bishops around the world
- ◆ For the Health and safety of the Campbell Fire & Police Departments
- ◆ For the Health of the City Council and Mayor and all residents of Campbell
- ◆ For the less fortunate of the world who have no one to pray for them
- ◆ For all the military around the world
- ◆ In memory of my ordaining Bishop, His Eminence Metropolitan Nicholas
- ◆ In memory of my parents George & Dorothy and all my family and friends
- ◆ In memory of all the diptychs of this parish
- ◆ In memory of all the hierarchs of this Diocese & the Carpatho-Russian Diocese
- ◆ For all the military who had given their lives for this country

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.

APRIL SOCIALS

April 7– O Club
 April 14– Altar Society
 April 21– Church Council (Archbishop's social dinner)
 April 28– B-day & Anniversary Cake & Coffee

APRIL Monthly Charity

St. Tikhon's Seminary

40 Day Remembrance

April 7 Charlette Zenko
 April 21 His Holiness, Patriarch Neofit of Bulgaria / Sandy Pleban

Chrism con't from pg 10

With the advent of the internet in the mid-1990s, publicity became more widespread. In 1999, an article was published on the OCA website describing the second Chrism consecration at St. Tikhon's Monastery presided over by Metropolitan Theodosius. When Chrism was consecrated by Metropolitan Herman in 2004, the upcoming consecration was announced on the OCA website and a photo report was later published.

The next Chrism consecration was announced eight years later in February 2012. Explanation by Metropolitan Jonah of the meaning of consecrating Chrism may be viewed in his video address on Palm Sunday and read in an Archpastoral letter issued on Holy Monday. The preparation of Chrism on Holy Monday was detailed in a news release and photos. The consecration was reported to the Church and documented with photographs.

The most recent consecration of Chrism, presided by Metropolitan Tikhon, occurred in 2017 and was chronicled through detailed articles, photos and a video on the OCA website:

-Metropolitan Tikhon to consecrate Holy Chrism during Holy Week

-Holy Week at St. Tikhon's Monastery confecting Chrism

-Metropolitan Tikhon presides at opening Rite of Preparation of Holy Chrism

-Consecration of the Holy Chrism on Great and Holy Thursday

-Holy Chrism consecrated on Great and Holy Thursday

After the Vesperal Liturgy on Holy Thursday at which Chrism is consecrated, a few drops of old Holy Chrism are poured into each container of newly consecrated Chrism and then the bottle that had contained the old Chrism is filled with new Chrism to be used at the next Chrism consecration. In this tangible way, the continuity of Chrism has been preserved since Apostolic times and will continue to be preserved into the future. This account has attempted to chronicle this continuity as lived out in the Orthodox Church in America. Even under extreme circumstances, the North American Diocese, later known as the Metropolia, sought means to receive Holy Chrism consecrated by her Mother Church. Having received autocephaly in 1970, she now, as the OCA, exercises the right inherent to autocephalous churches to prepare and consecrate Holy Chrism by the hand of her own Primate, which is then distributed by the

Primate to the diocesan bishops for use throughout the Church.

After consecrating Holy Chrism in 1952, Metropolitan Leonty, echoing the words of his report in 1919 underscoring the importance of Holy Chrism, issued a resolution in the form of a prayer:

“April 30, 1952, No. 1200. May the blessing of God abide with those who labored in the sacred preparation and consecration of Holy Chrism during the days of Great Lent and especially during the days of Holy Week of this year, 1952. Conducted in brotherly love, with prayerful, pious observance and participation, invoking grace-filled aid from the wonder-working Tikhvin icon of the Mother of God, through the inspiration of the Holy, Life-Creating, All-Good Spirit of God – may this Holy Chrism serve to strengthen new children of the Holy Orthodox Church of Christ in their path from birth and baptism to entry into the Heavenly Kingdom by the prayers of the Most-Holy Theotokos and Ever-Virgin Mary and the intercessions of all the saints, to the glory of the Life-Creating, Consubstantial, All-Holy Trinity. Amen!”

May the gift of the Holy Spirit sacramentally imparted to the faithful through Holy Chrism continue to sustain the Church and let us pray that our Lord would strengthen Metropolitan Tikhon, as he prepares again for the sacred and solemn Primatial task of consecrating Holy Chrism.

MEDITATION

We learn early to compete with one another and by the time we grow old, the ways of fallen nature are deeply ingrained. We cannot deny our egotistic selves but desire to gain every advantage, win every argument, and attain every honor. Behind all this is a spirit of pride, a massive ego, a stubborn will, which often pit spouse against spouse, brother against sister, neighbor against neighbor, and so on. And we suffer. “The proud,” the elder Silouan wrote, “suffer from many devils.” WE may have “our way” and win many of “our arguments”, but then we find that we have gained little or nothing. Much of our personal, family, martial and social problems have their roots in this spiritual sickness.

The way of Christ, the way of the Cross, is to conquer evil with good, to win victory through sacrifice, and to find true life through denial of our sinful nature (not of our redeemed nature in Christ). The key to God's freeing power, to purposeful suffering, is: “Your will be done.” The Cross challenges us to endure kindly and patiently the faults and short-comings, real or perceived, of others. The Cross teaches us to be able to forgive the many hurts that life brings. Through His example of supreme humility, Christ died so that the world may live. We must also die daily to ourselves in order to live in Christ and to share Christ's life with others.