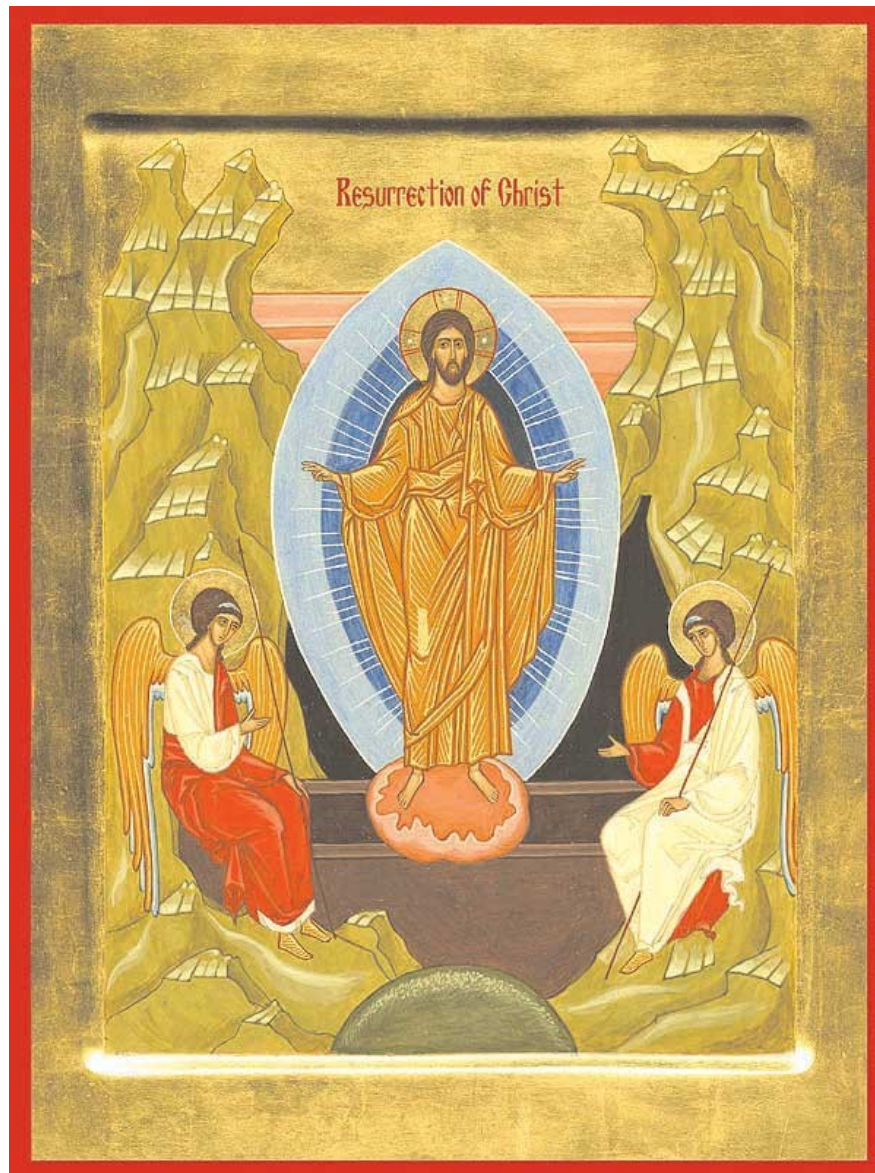


**CHRIST IS RISEN
INDEED HE HAS RISEN!**



**Tagalog:
Si Kristo ay
Nabuhay!
Siya talaga
ay nabuhay!**

**Greek:
Christos
anesti!
Alithos
anesti!**

**Russian:
Khristos voskrese!
Voistinu voskrese!**



The Weekly Forerunner

St. John the Baptist Orthodox Church

301 Struthers Liberty Rd

Campbell, OH 44405

OCA - Diocese of the Midwest



APRIL Bulletin Sponsor– In Memory of my Godfather – Given by AP Andrew Bartek

Liturgical & Events Schedule

Sunday, April 20

9:50 AM: Paschal Hours

10:00 AM: Paschal Divine Liturgy / Blessing of Baskets

Wednesday, April 23

6:00 PM: Agape Vespers followed by Social

(Bring your favorite meat dish & join us for an Agape social)

Saturday, April 26

6:00 PM: Great Vespers for St. Thomas

Sunday, April 27

9:35 AM: Hours

10:00 AM: Divine Liturgy / 40th Panachida

11:30 AM: Appetizers

12:15 AM: 20th Ordination Anniversary Dinner for Fr. Andrew

HOLY PASCHA: The Resurrection of Our Lord / Commemorated on April 20

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 pre-lenten Sundays, six weeks of Great Lent and finally Holy Week is made. The journey moves from the self-willed exile of the prodigal son to the grace-filled entrance into the new Jerusalem, coming down as a bride beautifully adorned for her husband (Rev. 21:2) Repentance, forgiveness, reconciliation, prayer, fasting, almsgiving, and study are the means by which this long journey is made. **Con’t Next Pg**

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

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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

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

Ann Cvercko
2769 Donna Dr.
Upper Arlington, OH 43221

Mrs. Audrey Chengelis
c/o Assumption Village
9802 Market Street / Room 132
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 The Inn at Walker Mill
8060 South Ave, Rm 216
Boardman, OH 44512

Mrs. Julia Simko
c/o Inn At Poland Way
6501 Poland Way / Rm 122
Poland OH, 44514

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

Sue Kennedy
593 Hyatt Ave
Campbell, OH 44405-1479

Helen Colaluca
c/o Victoria House
5295 Ashley Circle / Room 115
Austintown, OH 44515

Pascha Con't from previous Pg

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

In the paschal canon we sing:

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

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

The doors are opened and the faithful **Con't next Pg**

PRAYER LIST

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

HIERARCHS & CLERGY: AB Alexander from Dallas / AP James Gleason (Fr.) / AP Michael Rustic / AP Emil Hutyán / Fr. Deacon James Hryb / For Fr. Matthew Nyumu & his family and his faithful at the parish of St Makarios in the Metropolis of Nairobi, Kenya

FAMILY & FRIENDS: Mary Ann Bozichovich (Kennedy) / Patty Bozichovich (Vansuch) / Diane Caban (Sirilla) / George Caban (Sirilla) / Donna Chiarelli / Karen Debiec / Basil Glovinsky (Fr.) / Bruce Harris (Sabol) / Paula Kennedy / Joe Kollar (Fr.) / Andrew LaChard (Jesko) / Mea Mahan / Mary Mahan / Pauline Meath (Fr.) / Matushka Raisa (Nicoloff) / Chris Quotap (Fr.) / Julia Shirilla / Bob Smrek (Sirilla) / 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.

Pascha con't from previous Pg

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

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

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

MAY Candle & Bulletin Sponsors

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

Bulletin: In honor of my Anniversary to the Holy Priesthood

Wine: Given by Gary & Patty Thompson

Incense: Given by Gary & Patty Thompson

Iconostasis Candles & Eternal Light: In honor of my granddaughter Katharyn James on occasion of her birthday- given by Nancy Tusinac

Altar Candles: Robert Paul & Cynthia on the occasion of the Wedding anniversary / In Memory of Iren Horodnic & for the Health of George Sr given by sons George & Robert

Tetrapod Candles: In memory of my parents George & Marie Gresko- given by Mary Gresko / In honor of Nancy Tusinac on the occasion of her birthday

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: OPEN

Protection Icon Candles: OPEN

St. John the Baptist Candles: OPEN

Flowers: OPEN

\$50 per month

*Wine

*Bulletin

*Iconostasis Candles & Eternal Light

*Altar Candles

*Tetrapod Candles

\$30 per month

*St. Herman candles

*St. Panteleimon Icon candles

*Protection Icon candles

*St. John the Baptist candles

\$25 per month

Incense

Flowers - \$50 for 2 weeks at a time- *Updated*

APRIL Celebrations *Birthday*

- 2- Fr. 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 Tonsure 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 Sunday after Pascha- Thomas Zelinsky

Proclamation concerning the Anniversary of the Repose of St. Tikhon

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

This year, the Orthodox Church in America marks the 100th anniversary of the repose of Saint Tikhon, Patriarch of Moscow and Enlightener of North America. It is now a full century since this great missionary and churchman fell asleep in the Lord on the feast of the Annunciation (March 25/April 7, 1925), dying as a confessor for the faith under the Soviet yoke.

In celebration of this centennial, the Holy Synod of the Orthodox Church in America has blessed a churchwide celebration of St. Tikhon on the day customarily observed as his feast in many places, October 9, 2025. Under the supervision of the diocesan hierarch, one or more cathedrals in each of our dioceses should mark this occasion with All-night Vigil, Liturgy, and other festive services as may be possible, using whatever accustomed texts may be available. Clergy from throughout each diocese should make every effort to attend such services, and the faithful should be invited and encouraged to join their clergy and hierarchs in common prayer to St. Tikhon, tireless archpastor of North America, architect of our Church, and powerful intercessor before the Lord.

Through the prayers of the holy hieroconfessor Tikhon of Moscow, may we continue to find guidance in his legacy and example.

APRIL Reposed List

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- 1- Andreas Basala (1923)
- 1- Michael Miaz (1987) ©
- 2- Julia Konik (1986) ©
- 2- Katherine Garman Leshinsky (2020) ©
- 2- Anthonis Kaubouris (1954) ©
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- 10- Robert Banas (2019) ©
- 10- Frank Boldish (1940) ©
- 11- Archbishop John (1982)
- 11- Ann Konik Voytilla (2022) ©
- 12- Sub-deacon George Gresko (2015) ©
- 12- Marie Gresko Fedak (2015) ©
- 12- Charles Rich (2002) ©
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- 16- Catherine Pavlick (2004) ©
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- 23- Anna Basala (1994)
- 23- Nikita Patzakis (1925) ©
- 24- Fr. Stephen Dutko (2009)
- 24- His Eminence Archbishop Paul (2022)
- 24- Olga Buly (2011) ©
- 24- Anna Salber (1921) ©
- 24- Anthony Spirtos (1951) ©
- 24- Michael Hamulas (1956) ©
- 25- Mary Timkovich (1975) ©
- 25- Mary Andras (2002) ©
- 28- Alan Andras (2002) ©
- 28- Bessie Pangere (1958) ©
- 29- John Dunchak (2001) ©
- 29- Nicholas Dushan (1924) ©
- 29- John Malutic (1928) ©
- 29- Tim Nolder (2023)
- 30- Sevasti Tsaknis (1930) ©
- 30- George Libertin (1939) ©

Bright Thursday / Commemorated on April 24

On Bright Thursday the Gospel reading is John 3:1-15, which mentions the Pharisee Nikódēmos who came by night to speak to Christ. The Lord told him that a man could not see the Kingdom of God unless he were born again. Nikódēmos, taking Him much too literally, could not understand how such a thing was possible.

The Savior then clarified His words, saying that one must be born “of water and the Spirit” (John 3:5), referring to Baptism. Nikódēmos, however, still found it difficult to understand Him.

The Lord said, “If I have told you of earthly things, and you believe not, how shall you believe if I tell you of heavenly things?” (John 3:12).

The reading from Acts 2:38-41 also speaks of Baptism. Saint Peter told the crowd, “Repent and be baptized, every one of you... and you shall receive the gift of the Holy Spirit” (Acts 2:38).

The main focus of today’s readings is on Baptism, but they also point to other things. We are to raise our mind and understanding from earthly to heavenly things, and to seek the gift of the Holy Spirit.

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

March– Cleveland Deanery- \$632 + \$300 from Church= \$ 932

April CHARITY
Workers of St Basil

Bright Friday: The Life Giving Fountain of the Mother of God / Commemorated on April 25

Today we commemorate the Life-Giving Fountain of the Most Holy Theotokos.

There once was a beautiful church in Constantinople dedicated to the Mother of God, which had been built in the fifth century by the holy Emperor Leo the Great (January 20) in the Seven Towers district.

Before becoming emperor, Leo was walking in a wooded area where he met a blind man who was thirsty and asked Leo to help him find water. Though he agreed to search for water, he was unable to find any. Suddenly, he heard a voice telling him that there was water nearby. He looked again, but still could not find the water. Then he heard the voice saying "Emperor Leo, go into the deepest part of the woods, and you will find water there. Take some of the cloudy water in your hands and give it to the blind man to drink. Then take the clay and put it on his eyes. Then you shall know who I am." Leo obeyed these instructions, and the blind man regained his sight. Later, Saint Leo became emperor, just as the Theotokos had prophesied.

Leo built a church over the site at his own expense, and the water continued to work miraculous cures. Therefore, it was called "The Life-Giving Fountain."

After the Fall of Constantinople in 1453, the church was torn down by the Moslems, and the stones were used to build a mosque. Only a small chapel remained at the site of the church. Twenty-five steps led down into the chapel, which had a window in the roof to let the light in. The holy Fountain was still there, surrounded by a railing.

After the Greek Revolution in 1821, even this little chapel was destroyed and the Fountain was buried under the rubble. Christians later obtained permission to rebuild the chapel, and work began in July of 1833. While workmen were clearing the ground, they uncovered the foundations of the earlier church. The Sultan allowed them to build not just a chapel, but a new and beautiful church on the foundations of the old one.

Construction began on September 14, 1833, and was completed on December 30, 1834. Patriarch Constantine II consecrated the church on February 2, 1835, dedicating it to the Most Holy Theotokos.

The Turks desecrated and destroyed the church again on September 6, 1955. A smaller church now stands on the site, and the waters of the Life-Giving Fountain continue to work miracles.

There is also a Life-Giving Fountain Icon of the Most Holy Theotokos which is commemorated on April 4.

Bright Saturday / Commemorated on April 26

The Artos, which was blessed after the Liturgy of Pascha, is cut and distributed after Liturgy on Bright Saturday.

The cutting and distribution of the Artos takes place after the Liturgy on Bright Saturday. In monasteries the cutting and distribution of the Artos is done in the trapeza.

The cutting of the Artos is done in this way: After the Divine Liturgy, the Artos is brought into the trapeza, as is customary, and "Christ is risen" is sung three times, with bows. After the "Our Father" has been said, and after the food has been blessed as usual, the Deacon says: "Let us pray to the Lord," and the brethren reply: "Lord, have mercy."

Then the Priest says the following prayer over the Artos:

O Lord Jesus Christ our God, the Angelic Bread, the Bread of eternal life Who came down from Heaven and nourished us on these most radiant days with the spiritual food of Your divine benefits for the sake of Your saving Resurrection on the third day, so now we humbly entreat You: "Look down upon our prayers and thanksgivings, and as You blessed the five loaves in the wilderness, so now bless this bread, that all who partake of it may be granted bodily and spiritual blessings and health, through the grace and compassion of Your love for mankind. For You are our sanctification, and to You we send up glory, together with Your Unoriginate Father, Your All-holy, Good and Life-creating Spirit, now and ever, and unto ages of ages.

The People: Amen.

After cutting the Artos, as is customary, the Priest distributes it to everyone before the meal. He may also cut the Artos at the Liturgy after the Prayer before the Ambo, and distribute it to the faithful instead of the Antidoron. They should consume it right away. They may, however, bring some home for those who were not able to be in church.

April 2025 Reader Schedule

April 20– Sub-deacon Donald Tamulonis
April 27– Natalia Simko

SOCIALS FOR MARCH / APRIL

April 27: Fr. Andrew's Anniversary dinner

40 DAY REMEMBRANCE

April 27– Jimmy Malchisky
May 11– Marion Zwinski / Drian Todeso

ATTENDANCE: A Comparison - MARCH / APRIL	2024	2025
5th Week-March		
Vespers	10	10
St. John Liturgy	70/ 55	55/ 39
Wed. Pre-Sanctified	28 / 20	55 / 39
Full Canon	13	8
Fri. Akathist	30	20
1st Week- April		
Vespers	No Vespers	8
Divine Liturgy	56 / 38- (power)	62 / 46
Wed Pre-Sanctified	31 / 17	35 22
Fri. Pre-Sanctified	35	24 / 13
2nd Week		
Laz. Sat. Liturgy	35	29 / 24
Vespers	18	17
Palm Sunday	98 / 63	82 / 53
Palm S. -Matin	No Record	11
Holy Monday Am	15 / 12	16 / 12
Monday Matins	35	35
Tues. Am	14 / 11	14 / 11
Tues Pm	25	33
Wed. Am	15	21 / 18
Wed Pm	56 (Unction)	
Thurs. Am	15	
Thurs. Pm	48	
Friday- Hours	8	
Fri. Burial	52	
Fri. Lamintations	74	
H. Sat. Am	40 / 37	
3rd Week		
Midnight	40	
Pascha	164 / 95	
Agape Vespers	23	
4th week		
Vespers	8	
St. Thomas Liturgy	63 / 40	

MESSAGE FROM THE RECTOR

May the Risen Lord guide you and protect you in your daily lives. May we all rejoice today no matter what ails us! Because:

Christ is Risen!

Indeed He Has Risen!

Bright Monday / Commemorated on April 21

On Bright Monday the Church commemorates the Sweet-Kissing (Glykophilousa) Icon of the Most Holy Theotokos.

Like the Ivéron Icon (March 31), the Sweet-Kissing Icon was also saved from the iconoclasts by a pious woman in the ninth century. It also traveled miraculously upon the sea, arriving at Mt. Athos, the “Garden of the Theotokos,” where it was honored by the monks.

A nobleman named Simeon was an iconoclast who shared the emperor Theophilus’s hatred for the holy icons. Simeon’s wife Victoria, on the other hand, venerated icons, especially a certain icon of the Mother of God before which she prayed each day. Simeon could not tolerate his wife’s piety, so he demanded that she give him the icon so he could burn it. Victoria threw the icon into the sea, hoping that it would be preserved through God’s providence.

Years later, the icon appeared on the shores of Mt. Athos near the monastery of Philotheou. The igumen and the brethren of the monastery retrieved the icon and placed it in the church, where it worked many miracles.

In 1830 a pilgrim came to the monastery from Adrianopolis. He listened to the history of the icon and the miracles associated with it, but regarded such things as childish fables. The monk who had related all this was surprised and grieved by the pilgrim’s disbelief, fearing that such doubts indicated an unhealthy spiritual state. He did all that he could to remove the pilgrim’s skepticism, but the man stubbornly adhered to his opinion.

The Mother of God, in her compassion, finally healed the pilgrim’s soul in a rather dramatic way. On the very day that he had his discussion with the monk, the pilgrim was walking on an upper balcony. Suddenly, he lost his footing and began to fall. In his distress he called out, “Most Holy Theotokos, help me!” The Mother of God heard him, and he landed on the ground completely unharmed.

The icon is one of the Eleusa (Tenderness) type. It is unusual in that it shows the Virgin kissing her Child. Christ raises His hand as if to repulse His mother’s caress.

Other Sweet-Kissing (Tenderness) icons are:

Lubyatov (March 19)

Novgorod (July 28)

Pskov (May 21, June 23, August 26, October 7)

Smolensk (March 19)

Sviatogorsk (July 17)

Yaroslavl (May 14)

Holy Synod Meets for its Regular Spring 2025 Session

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On March 17–20, 2025, the Holy Synod of Bishops of the Orthodox Church in America met for its 2025 Regular Spring Session in Springfield, VA, under the presidency of His Beatitude Metropolitan Tikhon.

The Holy Synod met at the Hilton Springfield, beginning with an Opening Moleben on Tuesday morning. His Beatitude offered introductory remarks, followed by his report.

The Holy Synod then heard reports and updates on a range of internal Church matters, including the Archdiocese of Washington and relocation planning, as well as the stavropegial institutions. Diocesan reports were received throughout the sessions.

The Holy Synod also received an update from the Canonization Commission concerning the ongoing process of the glorification of Matushka Olga, along with discussions of liturgical calendar considerations, and other matters pertaining to the various Offices and Committees.

During the session on external affairs, the hierarchs reviewed recent visits to Constantinople, Bulgaria, and Serbia, the repose and funeral of Archbishop Anastasios of Albania, and discussed developments related to the Macedonian Church, and the Assembly of Canonical Orthodox Bishops.

On Wednesday, March 19, the Holy Synod heard the report from Archpriest Alessandro Margheritino, Acting Chancellor and Secretary of the Orthodox Church in America, which included updates on chancery operations, international travel, property, archives, SMPAC, and preparations for the 21st All-American Council. The bishops also approved the agenda and liturgical calendar for the Council. Plans for the 22nd All-American Council were reviewed, including the approval of its proposed date and location.

Reports were received from Archpriest Daniel Andrejuk, the Dean of the Representation Church in Moscow, and Mr. Andrew Smith, the Treasurer of the Orthodox Church in America, who presented the Church's financial report. The Pension Board also offered an update during Wednesday's sessions.

In the afternoon, the Synod considered various clergy cases and received the report of the Board of Theological Education, amongst other matters.

On Wednesday evening, the bishops traveled to St.

Nicholas Cathedral in Washington, DC, for the Liturgy of the Presanctified Gifts. The service was celebrated by Hieromonk Vasily (Permiakov) with Dn. Alexander Woodill. The Archdiocesan Choir offered the liturgical responses.

The final day of the Spring Session included reports from the Office of Pastoral Life, the various Departments of the Orthodox Church in America, and legal counsel. Additional time was dedicated to diocesan reports, seminary updates, and other discussions.

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.

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."

April FINANCIALS

Expenses	\$12,163.30
Income	\$6,593.70
TOTAL	-\$1,574.38
Weekly Tithe	\$5,279.70
Weekly Candles	\$489.00
Altar Candles	\$50.00
Tetrapod Candles	\$50.00
Icon Screen / Eternal Light	\$50.00
Pascha Flowers	\$260.00
Pascha Offering	\$275.00
Bulletin	\$50.00
Unneeded Gifts	\$50.00
Religious Items	\$40.00
Monthly Charity: Workers of St Basil	\$386.00

PASCHAL FLOWERS

Willison Family (2 Flowers)

- ◆ In memory of my mother, Matushka Carol Steffaro & Carole & Dale Willison
- ◆ For the Health of my dad V. Rev John Steffaro & Willison & Steffaro families

Kolesar Family (2 Flowers)

- ◆ In memory of my Uncle Mike
- ◆ In memory of Departed Sveda Family members
- ◆ In memory of George Kolesar

Horodnic Family (2 Flowers)

- ◆ In memory of Irene– Given by George Horodnic
- ◆ For the health of George Horodnic– Given by sons George & Robert

Polewan Family (2 Flowers)

- ◆ In memory of Michael & Ethel Dudzik
- ◆ In memory of Tony, Mary & Barbara Polewan

Bufalini Family (1 Flower)

- ◆ In memory of George Vansuch and Olga Vansuch

Ferrick Family (1 Flower)

- ◆ In memory of Betty Oliver

Fredericks Family (2 Flowers)

- ◆ In memory of my father Robert Fredericks
- ◆ In honor of my mom Mary Fredericks on the occasion of her 95th b-day

Mary Fredericks (1 Flower)

- ◆ In memory of my parents Naume & Mary Evanoff

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.

Kuzemchak Family (1 Flower)

- ◆ In honor of Fr. Joseph, Fr. Theokletos, Terah, Nicholas, Joanna, Lindsay, Anna, Mark, Sophia, Kaitlyn, Victoria, Ephraimia, Mia, Joanna, & Gerasimos

Arvan Family (2 Flowers)

- ◆ For the Health of our family
- ◆ In memory of our grandson Garrett Archiles, Parents John & Helen & Ilija & Spasia



Greatmartyr, Victory-bearer, and Wonderworker George Commemorated on April 23

The Holy Great Martyr George the Victory-Bearer, was a native of Cappadocia (a district in Asia Minor), and he grew up in a deeply believing Christian family. His father was martyred for Christ when George was still a child. His mother, owning lands in Palestine, moved there with her son and raised him in strict piety.

When he became a man, Saint George entered into the service of the Roman army. He was handsome, brave and valiant in battle, and he came to the notice of the emperor Diocletian (284-305) and joined the imperial guard with the rank of comites, or military commander.

The pagan emperor, who did much for the restoration of Roman might, was clearly concerned with the danger presented to pagan civilization by the triumph of the Crucified Savior, and intensified his persecution against the Christians in the final years of his reign. Following the advice of the Senate at Nicomedia, Diocletian gave all his governors full freedom in their court proceedings against Christians, and he promised them his full support.

Saint George, when he heard the decision of the emperor, distributed all his wealth to the poor, freed his servants, and then appeared in the Senate. The brave soldier of Christ spoke out openly against the emperor's designs. He confessed himself a Christian, and appealed to all to acknowledge Christ: "I am a servant of Christ, my God, and trusting in Him, I have come among you voluntarily, to bear witness concerning the Truth."

"What is Truth?" one of the dignitaries asked, echoing the question of Pontius Pilate. The saint replied, "Christ Himself, Whom you persecuted, is Truth."

Stunned by the bold speech of the valiant warrior, the emperor, who had loved and promoted George, attempted to persuade him not to throw away his youth and glory and honors, but rather to offer sacrifice to the gods as was the Roman custom. The confessor replied, "Nothing in this inconstant life can weaken my resolve to serve God."

Then by order of the enraged emperor the armed guards began to push Saint George out of the assembly hall with their spears, and they then led him off to prison. But the deadly steel became soft and it bent, just as the spears touched the saint's body, and it caused him no harm. In prison they put the martyr's feet in stocks and placed a heavy stone on his chest.

The next day at the interrogation, powerless but firm of spirit, Saint George again answered the emperor, "You will grow tired of tormenting me sooner than I will tire of being tormented by you." Then Diocletian

gave orders to subject Saint George to some very intense tortures. They tied the Great Martyr to a wheel, beneath which were boards pierced with sharp pieces of iron. As the wheel turned, the sharp edges slashed the saint's naked body.

At first the sufferer loudly cried out to the Lord, but soon he quieted down, and did not utter even a single groan. Diocletian decided that the tortured one was already dead, and he gave orders to remove the battered body from the wheel, and then went to a pagan temple to offer thanks.

At this very moment it got dark, thunder boomed, and a voice was heard: "Fear not, George, for I am with you." Then a wondrous light shone, and at the wheel an angel of the Lord appeared in the form of a radiant youth. He placed his hand upon the martyr, saying to him, "Rejoice!" Saint George stood up healed.

When the soldiers led him to the pagan temple where the emperor was, the emperor could not believe his own eyes and he thought that he saw before him some other man or even a ghost. In confusion and in terror the pagans looked Saint George over carefully, and they became convinced that a miracle had occurred. Many then came to believe in the Life-Creating God of the Christians.

Two illustrious officials, Saints Anatolius and Protoleon, who were secretly Christians, openly confessed Christ. Immediately, without a trial, they were beheaded with the sword by order of the emperor. Also present in the pagan temple was Empress Alexandra, the wife of Diocletian, and she also knew the truth. She was on the point of glorifying Christ, but one of the servants of the emperor took her and led her off to the palace.

The emperor became even more furious. He had not lost all hope of influencing Saint George, so he gave him over to new and fiercesome torments. After throwing him into a deep pit, they covered it over with lime. Three days later they dug him out, but found him cheerful and unharmed. They shod the saint in iron sandals with red-hot nails, and then drove him back to the prison with whips. In the morning, they led him back to the interrogation, cheerful and with healed feet, and the emperor asked if he liked his shoes. The saint said that the sandals had been just his size. Then they beat him with ox thongs until pieces of his flesh came off and his blood soaked the ground, but the brave sufferer, strengthened by the power of God, remained unyielding.

The emperor concluded that the saint was being helped by magic, so he summoned the sorcerer Athanasius to deprive the saint of his miraculous powers, or else poison him. The sorcerer gave Saint George two goblets containing drugs. One of them would have quieted him, and the other would kill him. The drugs had no effect, and the saint continued to denounce the pagan superstitions and glorify God as before. **Con't Next Pg**

St. George Con't from previous pg

When the emperor asked what sort of power was helping him, Saint George said, "Do not imagine that it is any human learning which keeps me from being harmed by these torments. I am saved only by calling upon Christ and His Power. Whoever believes in Him has no regard for tortures and is able to do the things that Christ did" (John 14:12). Diocletian asked what sort of things Christ had done. The Martyr replied, "He gave sight to the blind, cleansed the lepers, healed the lame, gave hearing to the deaf, cast out demons, and raised the dead."

Knowing that they had never been able to resurrect the dead through sorcery, nor by any of the gods known to him, and wanting to test the saint, the emperor commanded him to raise up a dead person before his eyes. The saint retorted, "You wish to tempt me, but my God will work this sign for the salvation of the people who shall see the power of Christ."

When they led Saint George down to the graveyard, he cried out, "O Lord! Show to those here present, that You are the only God in all the world. Let them know You as the Almighty Lord." Then the earth quaked, a grave opened, the dead one emerged from it alive. Having seen with their own eyes the Power of Christ, the people wept and glorified the true God.

The sorcerer Athanasius, falling down at the feet of Saint George, confessed Christ as the All-Powerful God and asked forgiveness for his sins, committed in ignorance. The obdurate emperor in his impiety thought otherwise. In a rage, he commanded both Athanasius and the man raised from the dead to be beheaded, and he had Saint George again locked up in prison.

The people, weighed down with their infirmities, began to visit the prison and they there received healing and help from the saint. A certain farmer named Glycerius, whose ox had collapsed, also visited him. The saint consoled him and assured him that God would restore his ox to life. When he saw the ox alive, the farmer began to glorify the God of the Christians throughout all the city. By order of the emperor, Saint Glycerius was arrested and beheaded.

The exploits and the miracles of the Great Martyr George had increased the number of the Christians, therefore Diocletian made a final attempt to compel the saint to offer sacrifice to the idols. They set up a court at the pagan temple of Apollo. On the final night the holy martyr prayed fervently, and as he slept, he saw the Lord, Who raised him up with His hand, and embraced him. The Savior placed a crown on Saint George's head and said, "Fear not, but have courage, and you will soon come to Me and receive what has been prepared for you."

In the morning, the emperor offered to make Saint George his co-administrator, second only to himself. The holy martyr with a feigned willingness answered,

"Caesar, you should have shown me this mercy from the very beginning, instead of torturing me. Let us go now to the temple and see the gods you worship."

Diocletian believed that the martyr was accepting his offer, and he followed him to the pagan temple with his retinue and all the people. Everyone was certain that Saint George would offer sacrifice to the gods. The saint went up to the idol, made the Sign of the Cross and addressed it as if it were alive: "Are you the one who wants to receive from me sacrifice befitting God?"

The demon inhabiting the idol cried out, "I am not a god and none of those like me is a god, either. The only God is He Whom you preach. We are fallen angels, and we deceive people because we are jealous."

Saint George cried out, "How dare you remain here, when I, the servant of the true God, have entered?" Then noises and wailing were heard from the idols, and they fell to the ground and were shattered.

There was general confusion. In a frenzy, pagan priests and many of the crowd seized the holy martyr, tied him up, and began to beat him. They also called for his immediate execution.

The holy empress Alexandra tried to reach him. Pushing her way through the crowd, she cried out, "O God of George, help me, for You Alone are All-Powerful." At the feet of the Great Martyr the holy empress confessed Christ, Who had humiliated the idols and those who worshipped them.

Diocletian immediately pronounced the death sentence on the Great Martyr George and the holy Empress Alexandra, who followed Saint George to execution without resisting. Along the way she felt faint and slumped against a wall. There she surrendered her soul to God.

Saint George gave thanks to God and prayed that he would also end his life in a worthy manner. At the place of execution the saint prayed that the Lord would forgive the torturers who acted in ignorance, and that He would lead them to the knowledge of Truth. Calmly and bravely, the holy Great Martyr George bent his neck beneath the sword, receiving the crown of martyrdom on April 23, 303.

The pagan era was coming to an end, and Christianity was about to triumph. Within ten years, Saint Constantine (May 21) would issue the Edict of Milan, granting religious freedom to Christians.

Of the many miracles worked by the holy Great Martyr George, the most famous are depicted in iconography. In the saint's native city of Beirut were many idol-worshippers. Outside the city, near Mount Lebanon, was a large lake, inhabited by an enormous dragon-like serpent. Coming out of the lake, it devoured people, and there was nothing anyone could do, since the breath from its nostrils poisoned the very air.

On the advice of the demons ***Con't next Pg***

St. George Con't from previous pg

inhabiting the idols, the local ruler came to a decision. Each day the people would draw lots to feed their own children to the serpent, and he promised to sacrifice his only daughter when his turn came. That time did come, and the ruler dressed her in her finest attire, then sent her off to the lake. The girl wept bitterly, awaiting her death. Unexpectedly for her, Saint George rode up on his horse with spear in hand. The girl implored him not to leave her, lest she perish.

The saint signed himself with the Sign of the Cross. He rushed at the serpent saying, "In the Name of the Father and of the Son and of the Holy Spirit." Saint George pierced the throat of the serpent with his spear and trampled it with his horse. Then he told the girl to bind the serpent with her sash, and lead it into the city like a dog on a leash.

The people fled in terror, but the saint halted them with the words: "Don't be afraid, but trust in the Lord Jesus Christ and believe in Him, since it is He Who sent me to save you." Then the saint killed the serpent with a sword, and the people burned it outside the city. Twenty-five thousand men, not counting women and children, were then baptized. Later, a church was built and dedicated to the Most Holy Theotokos and the Great Martyr George.

Saint George went on to become a talented officer and to amaze the world by his military exploits. He died before he was thirty years old. He is known as Victory Bearer, not only for his military achievements, but for successfully enduring martyrdom. As we know, the martyrs are commemorated in the dismissal at the end of Church services as "the holy, right victorious martyr...."

Saint George was the patron saint and protector of several of the great builders of the Russian state. Saint Vladimir's son, Yaroslav the Wise (in holy Baptism George), advanced the veneration of the saint in the Russian Church. He built the city of Yuriev [i.e., "of Yurii." "Yurii" is the diminutive of "George", as "Ivan" is of "John"], he also founded the Yuriev monastery at Novgorod, and he built a church of Saint George the Victory Bearer at Kiev.

The day of the consecration of Saint George's Church in Kiev, November 26, 1051 by Saint Hilarion, Metropolitan of Kiev and All Rus, has entered into the liturgical treasury of the Church as a special church feastday. Yuriev Day is beloved by the Russian people as an "autumn Feast of Saint George."

The name of Saint George was also borne by the founder of Moscow, Yurii Dolgoruky (+ 1157), who was the builder of many churches dedicated to Saint George, and the builder of the city of Yuriev-Polsk. In the year 1238 the heroic fight of the Russian nation against the Mongol Horde was led by the Great Prince Yurii (George) Vsevolodovich of Vladimir (February 4), who fell at the Battle at the Sita River. His memory, like that of Igor the Brave, and defender of his land, was celebrated in Russian spiritual poems and ballads.

The first Great Prince of Moscow, when Moscow had become the center of the Russian Land, was Yurii Danilovich (+ 1325), the son of Saint Daniel of Moscow, and grandson of Saint Alexander Nevsky. From that time Saint George the Victory Bearer, depicted as a horseman slaying the serpent, appeared on Moscow's coat of arms, and became an emblem of the Russian state. This has strengthened Russia's connections with Christian nations, and especially with Iberia (Georgia, the Land of Saint George).

Location Announced for the 22nd All-American Council

On February 25, 2025, the Metropolitan Council of the Orthodox Church in America approved the recommendation of the Preconciliar Commission to designate Dallas, TX, as the host city for the 22nd All-American Council. The Council will be held at the Hyatt Regency Dallas from July 24–28, 2028. This decision was confirmed by the Holy Synod of Bishops during its Spring 2025 Session, in accordance with Article III, Section 5.a of the Statute of the Orthodox Church in America.

In mid-January, Archpriest Alessandro Margheritino, Acting Chancellor and Secretary, and Protodeacon Peter Ilchuk, Council Manager, traveled to Dallas to evaluate two potential venues identified by Conference Direct, the Church's long-standing event planning partner. In the post-COVID-19 landscape, securing appropriate venues for large-scale gatherings like the AAC has become increasingly challenging on short notice.

Following their site visits, Father Alessandro and Protodeacon Peter reported that the Hyatt Regency Dallas stands out as the ideal venue among those available. The hotel, located just outside downtown Dallas, offers spacious and well-equipped meeting facilities suited to the diverse needs of the Council.

Dallas itself is a strategically favorable location, centrally situated for participants from across the United States, Canada, and Mexico. The city's two major airports enhance accessibility and affordability for attendees traveling from across North America. In addition, the strong local support in the Dallas area will be instrumental in ensuring the smooth preparation and execution of the Council.

Further details regarding the 2028 Council will be shared in due time.

In the meantime, the Orthodox Church in America looks forward with great anticipation to gathering in Phoenix, AZ, this coming July 2025 for the 21st All-American Council.

THANK YOU RECEIVED FROM OCMC

Dear Fr. Andrew & Brothers & Sisters in Christ!

Greetings in the Lord! All of us at the Mission Center remain grateful that faithful like you continue to sustain the Support a Mission Priest program. Especially in Africa, the Orthodox Church continues to grow through the ministry of her dedicated priests. His Grace Polykarpos, of the newly –established Diocese of Bunia and Kisangani in the Democratic Republic of Congo, shares, "Thank you for your continued and steadfast support for our mission. May the Lord reciprocate you a hundred times what you do for us."

Thank you for continuing your commitment to the SAMP Program. Over the next year, your donation of \$1,200 in February will be helping priests like Fr. Marcel in Cameroon and Fr. Raphael in Tanzania, whose biography sheets I have enclosed. I apologize for the lateness in sending this, as I was out on medical leave.

May the blessings of the Lord be with you always.
Yours in Christ!
Markella Balasis, SAMP Program Coordinator

FATHER MARCEL DAYANY (SAMP PRIEST SERVING IN CAMEROON

Fr. Marcel Dayang was born around 1974 in Guidinding, Doukoula. He learned about the Orthodox faith from a local newspaper, which had an article about the Church's mission work in Cameroon. He was chrismated in 2000 and ordained to the priesthood in 2004. Fr. Marcel currently serves the Three Hierarchs parish in Doukoula.

The Orthodox Archdiocese of Cameroon and West Africa includes Cameroon, Chad, Central African Republic, Equatorial Guinea, and Sao Tome & Principe. The first Christian missionaries arrived in this area at the end of the 19th century. Immigrants from Greece, Lebanon, and Russia came to Cameroon during the early 20th century, bringing with them their Orthodox faith. These groups, however, did not reach out to the indigenous peoples.

On February 1, 1979, under the leadership of His Beatitude Nicholas VI, the Patriarchate of Alexandria established a committee to coordinate the Orthodox missionary efforts in East, Central, and West Africa. The Metropolitanate of Accra in Ghana originally had 20 different countries under its jurisdiction, and as Orthodoxy grew, more dioceses were created.

Since 2004, His Eminence Metropolitan Gregorios has led the Archdiocese of Cameroon and West Africa. Through his example of love and dedication, Orthodoxy continues to grow in this Archdiocese. In the past few years, new parishes and the first Orthodox clinic

FATHER RAPHAEL STEPHANO (SAMP PRIEST SERVING IN DIOCESE OF BUKOKA AND WESTERN TANZANIA

Fr. Raphael Stephano was born on March 5, 1988 in Bukoba. After hearing the Orthodox faith being preached, he completed catechism and was baptized in 2003. He was ordained to the priesthood in 2023. He currently serves two mission communities in Kaibanja and Luhoko.

Orthodoxy came to the people of East Africa, not through the efforts of a single missionary, but through charismatic African men searching for truth and "orthodoxia" in the early 1920's. Correspondence began with the Patriarch of Alexandria, and in 1946, they were received into canonical Orthodoxy. In 1958 the holy Synod appointed Nicholas (Valeropoulos) the first Metropolitan of All East Africa, and in 1972 three African priests were ordained to the rank of auxiliary bishop.

As Orthodox communities in the area grew, the large region was divided into separate dioceses in Kenya, Uganda, and Tanzania, in order to minister to the increasing numbers of faithful. His Eminence Archbishop Anastasios (Yannoulatos), who in 1982 was assigned as acting Archbishop, completed the seminary in Kenya and undertook the training of indigenous priests and the translation of Orthodox services for Tanzania, Uganda, and Kenya.

In Tanzania, the efforts to bring Orthodoxy to the faraway villages were aided by a devout man, Fr. Sosthenes Kiyonga, who carried the gospel by foot and bicycle to people who hungered and thirsted for its saving message. In 1992 a new diocese was established in Bukoba. In January 2022, His Grace Chrysostomos was elected Bishop of Bukoba. His Grace previously served missions in the Democratic Republic of Congo and Albania.

GRAVE BLESSING– 2025

This year we will be doing grave blessings a little different. We will not be going up and down each row and just sprinkling water. We will be taking a more personal approach. This year, I presented this to council and they have agreed to try it. This year we will have a simple Panachida, like on Sunday's, and remember all those buried in general. However, for those who want your family's graves blessed individually and have their names remembered personally you will have to be present at the grave blessing. This year grave blessings will take place ON Sunday, May 4 following the social at church.

And pharmacy have been opened. This growth has been affected through the hard work and sacrifice of the Orthodox people responding to the grace of the Holy Spirit.

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

padrebartek@gmail.com

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, V. 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

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.

Metropolitan Tikhon presides at the Divine Liturgy at St. Nicholas Russian Cathedral in New York City on the 100th anniversary of the repose of St. Tikhon

On Monday, April 7, the feast of the Annunciation

according to the Julian Calendar, as well as the commemoration of the 100th anniversary of the repose of Saint Tikhon the Confessor and Patriarch of Moscow, with the blessing of His Holiness Patriarch Kirill, and at the invitation of His Grace Matthew Bishop of Sourzh and Administrator of the Patriarchal Parishes in the USA & Canada, His Beatitude Metropolitan Tikhon presided at the Divine Liturgy at New York City's Saint Nicholas Patriarchal Cathedral.

Concelebrating with His Beatitude were His Eminence Nicholas, Metropolitan of Eastern America & New York and First Hierarch of the Russian Orthodox Church Outside of Russia, His Eminence Irénée, Archbishop of Ottawa and Canada, His Grace Irinej, Bishop of Washington-New York and Eastern America, and Bishop Matthew.

Also concelebrating were Archpriest Alessandro Margheritino, Acting Chancellor and Secretary of the Orthodox Church in America, Archpriest Igor Vyzhanov, Rector of St. Nicholas Russian Cathedral, Archpriest Thomas Zain, Vicar-General of the Antiochian Archdiocese of North America, Archpriest Serafim Gan, Chancellor of the Synod of Bishops of the Russian Orthodox Church Outside of Russia, and several other priests and deacons.

At the end of the Divine Liturgy, Bishop Matthew greeted His Beatitude and the concelebrating hierarchs to St. Nicholas Cathedral, and congratulated Metropolitan Tikhon on the occasion on his name day, thanking him for presiding at the festal Divine Liturgy.

In response, His Beatitude expressed his gratitude for the invitation and remarked the following:

“Today, as we celebrate the feast day of the Annunciation, and as we also celebrate the centennial anniversary of the repose of the holy great hierarch Tikhon, Patriarch of Moscow, Enlightener of North America, it is my great joy to be here at St. Nicholas Cathedral, a temple built with seed money from St. Nicholas II and consecrated by the hand of St. Tikhon himself. For half a decade, St. Tikhon governed the church in America from this cathedral. Though he was engaged in tireless missionary journeys, this was his headquarters. Hence it is appropriate that, on this day, in this place, bishops of the Orthodox Church in America stand and celebrate alongside bishops of the Russian Orthodox Church. St. Tikhon's legacy is our shared inheritance, a bright guiding star for both of our autocephalous Churches, the Moscow Patriarchate and the Orthodox Church in America. As the bishop of New York, he laid down the blueprint for an American Church; as the first patriarch of Moscow in over two centuries, he profoundly shaped the ethos of the Russian Church, setting a direction for the Church to follow through the era of Soviet persecution and beyond.”

At the conclusion of the liturgical celebration, His Beatitude and concelebrating clergy were welcomed to the parish hall to share a festal meal with the Cathedral's community.



You Are Cordially Invited

To come celebrate with us in honoring Fr. Andrew
on the occasion of the 20th Anniversary (May 2nd) of his
Ordination to the Holy Priesthood.

Sunday April 27th

Divine Liturgy at 10:00 am

Appetizers Immediately After Liturgy

Buffet Dinner at 12:15 pm in the Church Hall

RSVP by April 20th to Cindy Or Nancy