



SCHEDULE FOR MARCH 29-APRIL 5, 2026

SUN 3/29/2026 5TH SUNDAY OF THE GREAT FAST—ST. MARY OF EGYPT
8:15-8:45 AM Confession Available
9:00 AM Divine Liturgy

Perpetual Commemorations for the Week of March 29-April 4, 2026:

BURPRICH, JoAnn & Eric

PAVLICK, Joseph & Katherine

BALZIC, Joseph & Sophie, George

REPASKY, Stephen

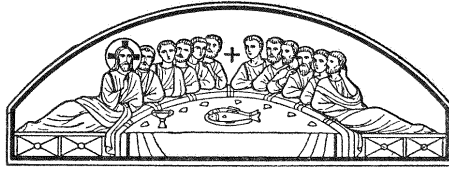
WED 4/1/2026 Saint of the Day: Venerable Mary of Egypt
11:00 AM Potato Prep for Pirohi
5:00-5:40 PM Confession Available
5:45 PM Panachida for Weekly Perpetual Commemorations
6:00 PM Divine Liturgy of the Presanctified Gifts

THURS 4/2/2026
6:00 PM Filling Prep for Pirohi

FRI 4/3/2026
8:00 AM Pirohi Making and Sale

SAT 4/4/2026 LAZARUS SATURDAY
8:15-8:45 AM Confession Available
9:00 AM Divine Liturgy
Refreshments following Liturgy
10:20 (approx.) Palm and Willow Prep
4:00 PM Great Vespers with Litija for Palm Sunday

SUN 4/5/2026 PALM SUNDAY—THE ENTRANCE OF OUR LORD INTO JERUSALEM
8:15-8:45 AM Confession Available
9:00 AM Divine Liturgy
Blessing and Distribution of Palm and Willow Branches



SCHEDULE FOR HOLY WEEK & PASCHA 2026

4/6/2026

5:45-6:15 PM

6:30 PM

HOLY MONDAY

Confession Available

Divine Liturgy of the Presanctified Gifts

4/7/2026

5:45-6:15 PM

6:30 PM

HOLY TUESDAY

Confession Available

Divine Liturgy of the Presanctified Gifts

4/8/2026

5:45-6:15 PM

6:30 PM

HOLY WEDNESDAY

Confession Available (*Last Scheduled Time Before Pascha!*)

Sacrament of Holy Unction (Anointing)

4/9/2026

9:00 AM

6:30 PM

HOLY THURSDAY—THE INSTITUTION OF THE EUCHARIST

Vesperal Divine Liturgy in Commemoration of the Last Supper

Matins Service with the Reading of the Passion Gospels

Preparation of the Tomb after the Service

4/10/2026

9:00 AM

6:30 PM

HOLY FRIDAY—CRUCIFIXION, DEATH AND BURIAL OF CHRIST

Royal Hours (Morning Prayer Service) in the Chapel

Vespers Service of Holy Friday

Procession with the Holy Shroud (*Outdoors, Weather Permitting*)

4/11/2026

9:00 AM

8:00 PM

HOLY SATURDAY—AWAITING THE RESURRECTION

Vesperal Divine Liturgy

Decorating of Church after Liturgy (approx. 11:00 AM)

Church Open All Day for Visits to the Tomb

Resurrection Procession (*Outdoors, Weather Permitting*)

Resurrection Matins Service

Blessing of Easter Food Baskets

4/12/2026

10:00 AM

PASCHA—THE GREAT DAY OF THE RESURRECTION OF CHRIST

Divine Liturgy

Blessing of Easter Food Baskets

Children's Easter Egg Hunt (Weather Permitting)

—ANNOUNCEMENTS—

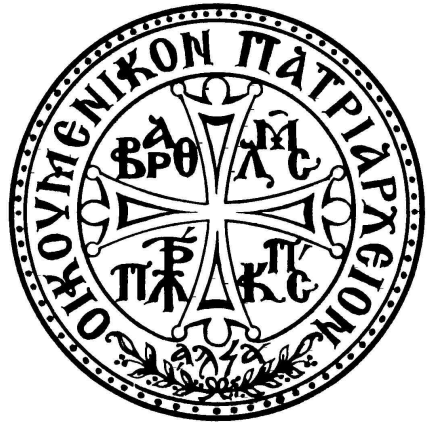
The Market Committee is selling **NUT ROLLS** for the Easter holiday. There is a limited amount that will be available for pick up on Palm Sunday, April 5. There is a sign-up sheet in the hall for anyone who would like to pre-order. If you have any questions, please speak to Annette Houk, Renee Maceyko or Mary Ann Lavin.

Our **April AWARE House Collection** item is women's Body Wash. (This is a change from what was listed in an earlier bulletin.) The collection box is in the hall. We are grateful for all donations! For more information or if you have any questions, see Renee Maceyko.

Palms and Willows will be prepared on Lazarus Saturday, April 4. Divine Liturgy is at 9:00 AM. We will have some refreshments after Liturgy, around 10:00 AM. (*You are welcome to bring something [non-meat] to share—just make sure it is a non-messy “finger food”!*) After we eat—around 10:20 AM or so— we will start preparing the palm and willow bundles. We will also fill plastic eggs for the Egg Hunt.

Save the Date! **Youngstown Deanery Pascha Celebration** will be at Camp Nazareth on Saturday, May 9, 2026. This is a new event for our Deanery.

PATRIARCHAL PENCE envelopes are included with this bulletin. This is our annual contribution to the work and ministry of the Ecumenical Patriarchate of Constantinople. *Please return your donation as soon as possible, so that we can send this to the Diocese in a timely manner.*



—HOLY WEEK & PASCHA ANNOUNCEMENTS—

Fr. David once read this in a bulletin: “THIS IS THE HOLIEST WEEK OF THE YEAR. RE-ADJUST YOUR SCHEDULE. CHANGE YOUR PRIORITIES. ATTEND SERVICES THIS WEEK.” *This is true!*

Holy Week is the high point of the Christian year. We liturgically celebrate in a *chronological* manner the saving events of Our Lord’s Suffering, Death and Resurrection. Our church becomes the Upper Room of the Last Supper, Calvary and the Tomb. We walk step-by-step with Christ. All those things done by Our Savior are *re-presented*—made present again. We best receive this experience from the services occurring in church.

- **Services**

There are many opportunities for prayer and worship during Holy Week. Come to as many services as possible! You won’t regret it. If you have to prioritize certain days over others due to your situation in life, gravitate towards the last three days of Holy Week: Thursday, Friday and Saturday.

- **Service Times**

Please pay close attention to the times of services listed in the bulletin. **NONE of the evening services begin at our “usual” 6:00 PM time slot.**

Holy Monday through Holy Friday, our evening services will begin at 6:30 PM. We hope this extra half-hour will be of assistance to those who work and have commutes, students who have homework, etc.

Resurrection Matins will begin on Holy Saturday at 8:00 PM. Since the early days of the Christian Church, the Paschal Night has been an important time. Resurrection Matins itself speaks of “*this holy, radiant, and saving night.*”

In addition to our evening services, there will be services in the **mornings** of Holy Thursday, Holy Friday and Holy Saturday at 9:00 AM. If you have never attended these services, consider adding them to your Holy Week experience. If you cannot attend the evening services (because you don’t drive at night, etc.), the morning services are a good option.

- **Holy Week Fasting**

Holy Week, as the most solemn week on the Church’s calendar, is observed as a week of fasting. Traditionally, we are invited to observe a “strict fast” from meat and dairy all week. At a *minimum*, fast from meat and meat products on Holy Monday, Holy Tuesday, Holy Wednesday and Holy Thursday, and keep a *strict fast* from meat and dairy products on Good Friday and Holy Saturday. In this way, we prepare our bodies as well as our souls for the Feast of Feasts!

- **Confession During Holy Week**

Confession is available on Holy Monday, Holy Tuesday and Holy Wednesday from 5:45 PM until 6:15 PM, and after these services as needed. These are the last scheduled opportunities for Confession before Pascha. Confessions will not be heard on Holy Thursday, Good Friday, Holy Saturday, or Pascha morning. *If the sacristy door is open and the light is on, please walk right in to receive this wonderful Sacrament!*

- **Perpetual Commemorations**

In order to focus completely on Christ's Passion, Death and Resurrection, all Perpetual Commemorations have been scheduled before or after Holy Week and Bright Week.

- **Decorating**

We will decorate the Tomb for Good Friday after the service on Holy Thursday evening. We will decorate the church for Pascha after services on Holy Saturday morning (approximately 11:00 AM). Come and lend a hand!

- **Donations for Flowers for Good Friday and Pascha**

In your box of offering envelopes, there is a special collection envelope on Palm Sunday, April 5, 2026 marked "**Flowers for Our Lord's Grave and Easter Sunday.**" Our church always looks beautiful when decorated for Pascha! We are reliant on the contributions of our parishioners and benefactors to defray the costs for these plants. *We are grateful for your offering towards this annual tradition!*

VIGIL AT THE TOMB ON HOLY SATURDAY

Our church will be open throughout the day on Holy Saturday for prayer and visits to the Tomb. It is wonderful that our parish keeps this tradition! We are grateful for those who signed up to "guard" the Tomb. Holy Saturday can be a busy day, but you are most welcome to take a moment, come to church and quietly pray before the Lord's Tomb in preparation for Pascha.

In the "old days" (and probably still in Europe) pious folks would visit the Tombs in other churches in their city or region. Our Deanery neighbors at St. Nicholas Orthodox Church (2053 North Rd NE, Warren, OH) will also be guarding their Tomb throughout Holy Saturday, so you are welcome to make a mini-pilgrimage across the border!

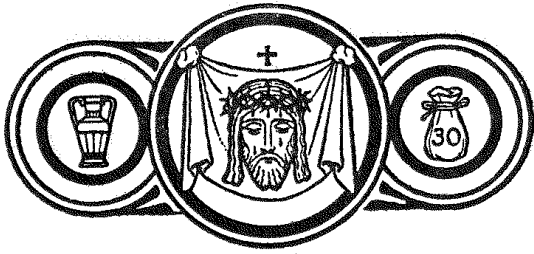


Kids: We Need YOUR Help on Palm Sunday!

As in past years, our youth are asked to participate in a special way during Divine Liturgy on Palm Sunday. **All children are invited to carry and wave palms during the Little Entrance of the Divine Liturgy** (*when the Gospel is carried in procession*).

PARENTS, all you need to do is **a)** make sure your children arrive at the **beginning** of Liturgy and **b)** have them sit in the front pew on the **LEFT** side of the church. *Palms will be provided!*

Easter Egg Hunt for children under 12 years of age will take place on the church grounds (weather permitting) after the 10 AM Divine Liturgy on Pascha Sunday, April 12th. **All children are welcome and encouraged to participate!** (*In case on inclement weather, children will be handed buckets full of candy. Parents, you're welcome.*)



Step by Step Through Holy Week and Paschal Services

by Fr. David

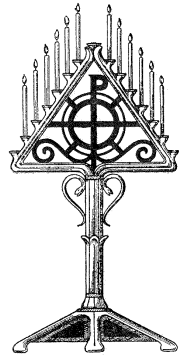
Holy Monday, Holy Tuesday, and Holy Wednesday cover a number of motifs. The Gospel readings are often taken from the final teachings of Jesus Christ. Holy Monday includes the theme of Joseph from the Old Testament, as well as the fig tree that was cursed and withered by Jesus. Holy Tuesday centers on the parable of the Ten Virgins. Holy Wednesday points to the anointing of Christ by the sinful woman in the house of Simon the leper.

On Holy Wednesday, it has become customary in many places to offer the **Sacrament of Holy Unction** (Holy Anointing) for the entire parish community. As this sacrament is offered for the healing of soul and body and the forgiveness of sins, it is received by Orthodox Christians who have confessed during Lent as a spiritual preparation to enter into the final days of Holy Week and Pascha.

The **Vespertal Divine Liturgy on Holy Thursday** commemorates the Last Supper, the Institution of the Holy Eucharist, the Institution of the Priesthood, and Christ's humble act of

washing the feet of His disciples. Today's Gospel reading is actually the longest of any Divine Liturgy.

The **Matins of Holy Friday** (typically anticipated on Holy Thursday evening) includes twelve readings from the Gospels. These readings relate Jesus' final discourse to the disciples; Jesus' agony in the garden; His betrayal and arrest; His trial, mocking and scourging; His journey to Golgotha; His crucifixion; and His burial. This service helps us to begin our observance of Holy Friday having heard all that the Scriptures tell us about Our Lord's Passion and Death. One custom often seen at this service is the lighting of twelve candles at the beginning and extinguishing one after each Gospel reading.



The full **Royal Hours** service is actually an aggregate of five shorter services: 1st Hour, 3rd Hour, 6th Hour, 9th Hour, and Typika. These include Psalms, hymns, Old Testament readings, Epistle readings, and Gospel readings related to the Passion and Death of Christ.

The **Vespers on Holy Friday** again shares the narrative of the Passion and Death of Christ. At the conclusion of this service, the Shroud (*epitaphios*; *plashchanitsa*) depicting Our Lord's Body is solemnly carried in procession and "buried" in the Tomb in the middle of the church where it remains until Resurrection Matins.

The **Vespertal Divine Liturgy on Holy Saturday** directs our attention to the Resurrection.

In the early church, it was at this time that new members of the church were baptized, thus being joined to the Death and Resurrection of Jesus in a personal way. This Liturgy includes two readings from the Old Testament, one with the Hymn of Moses from the book of Exodus, and the other with the Hymn of the Three Youths from the book of Daniel. Instead of the singing of “Alleluia” before the Gospel, a Psalm verse “Arise, O God, and judge the earth, for all nations belong to You” is sung. During this time, the black vestments and altar covers are removed, and all vestments and covers in the church are changed to white. The Gospel reading from Matthew proclaims the Resurrection for the first time, as well as Jesus’ instruction to baptize all nations. The festal blessing of bread, wheat, and wine takes place at the end of the Liturgy, a hold-over from the days when this Liturgy was celebrated in the evening and people needed a “blessed snack” to tide them over until after the Pascha Liturgy.

Resurrection Matins begins with the removal of the Shroud. The Shroud is placed on the altar until the Ascension. After the candles of the congregation are lit (usually by the priest sharing the Paschal Light), all go outside the church in procession for the beginning of the service. Before the closed doors of the church, the Paschal Tropar “Christ is risen from the dead...” is sung for the first time. The doors of the church are blessed with the sign of the cross before all proceed back inside. The main body of the service consists of a Canon written by St. John of Damascus, the refrain being “Christ is risen from the dead!” During the special Paschal Stichera, all come forward to venerate the Cross, Gospel, and Icon of the Resurrection.

A homily by St. John Chrysostom is read at the conclusion of the service.

The **Divine Liturgy of Pascha** is the culmination of the Paschal services. In our Diocese, we generally serve it on the morning of Pascha. The tropar “Christ is risen...” is sung many times, even in place of other regular hymns. It is customary to read the Gospel from John (1:1-17) in twelve sections in several languages, symbolic of the apostles going to preach to the whole world. At the end of the Liturgy, the “artos” (a leavened bread) is blessed; in parish practice, it is distributed on Thomas Sunday.

Paschal Foods are blessed at some point, according to parish custom. These meat- and dairy-rich foods are a sampling of the type of foods from which we abstained during Lent. They are the first foods that are eaten after Liturgy on Pascha, symbolizing the richness of the heavenly banquet in God’s Kingdom (a recurring theme in the Bible). Every Divine Liturgy is a foretaste of the eternal feast in God’s Kingdom. Thus, after the Eucharistic Banquet on Pascha, we are called to extend the joy and feasting into our homes with this special blessing.

The full celebration of Pascha extends for an entire week, known as “**Bright Week.**” The doors of the ikonostas remain open, a sign that the kingdom of God has been opened to us through Christ’s resurrection. We do not kneel for prayer during Bright Week or the rest of the Paschal season, as kneeling is a sign of penance. On Bright Monday, after Liturgy, a procession around the church includes four Gospel readings—one from each evangelist—and share the story of the Resurrection.

Don't Forget Your Basket!

If you think Easter baskets are just about chocolate and marshmallows, *think again!*

Included on the next page in this bulletin is an informational sheet about the blessing of Paschal foods, a custom practiced by many people in and from Central and Eastern Europe (Carpatho-Rusyns, Ukrainians, Slovaks, Poles, Russians, Romanians, Hungarians, etc.). This information includes the traditional Carpatho-Rusyn foods that many in our parish know and love.

If you bring a basket faithfully every year—*great!* Keep it up! But if you stopped bringing one (either because you can't eat those foods anymore, or making those foods is too labor intensive), or if you have *never* brought one (because you aren't familiar with this custom), please consider bringing one this year! EVERYONE is invited to bring a basket of foods that are representative of those things which were given up during the Lenten fast. You are not required to only bring the "traditional" foods—bring some of the foods you will eat as your Easter feast. If you want a little guidance, bring something from each of these categories:

Bread: usually sweet and rich.

Hardboiled eggs in the shell, usually dyed

(These are symbols of Christ "breaking" out of the tomb.)

Dairy: cheese, butter.

Meat: pork (ham, sausage) or lamb or chicken
or turkey or beef or...

Seasonings: Salt and horseradish are popular.

Other Foods: chocolate, sweets, wine, whatever!

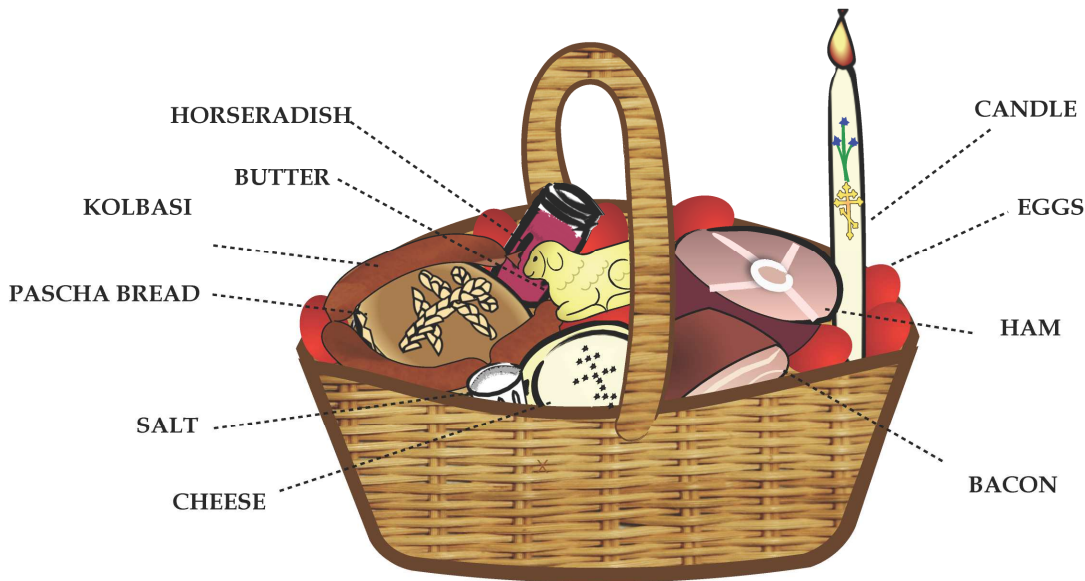
There's no "right" or "wrong" way to prepare your Easter basket.

Make this tradition your own and adapt as needed!

As in past years, the Blessing of Easter Food Baskets will be offered twice: after the 8:00 PM Resurrection Matins Service on Saturday, April 11th and after the 10:00 AM Divine Liturgy on Pascha morning—Sunday, April 12th.

HOW TO PUT TOGETHER A TRADITIONAL EASTER BASKET

"TEXT ADAPTED FROM AN ARTICLE BY FR. BASIL KRAYNYAK, GCU MESSENGER, APRIL, 1979" ILLUSTRATED BY FR. JONATHAN BANNON



PASCHA - The Easter Bread (Pron. Pa-ska.) A sweet yeast bread rich in eggs, butter, etc. Symbolic of Christ Himself who is our True Bread. Usually round loaf baked with a golden crust decorated with a symbol indicative of Christ. Sometimes a cross (+) of dough is placed on top encircled by a plait given it a crowned effect or Greek

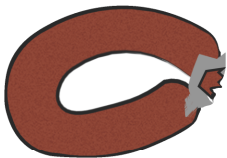
CHEESE - (Rusyn: Hrudka or Sirec) A custard type cheese shaped into a ball having a rather bland but sweet taste indicative of the moderation that Christians should have in all things. Also creamed cheese is placed in a small dish and both are decorated with symbols (see Pascha) out of cloves or pepper balls.



HAM - (Rusyn: Šunka - pron. shoon-ka.) The Flesh meat popular with the Slavs as the main dish because of its richness and symbolic of the great joy and abundance of Easter. Some may prefer Lamb or Veal. This is usually well roasted or cooked as well as other meats so the festivity of the day will not be burdened with preparation and all may enjoy the Feast.

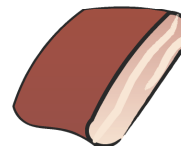


BUTTER - (Rusyn: Maslo pron. ma-slo.) This favorite dairy product is often shaped into a figure of a Lamb or small cross and decorated as the cheese. This reminds us of the goodness of Christ that we should have toward all things.

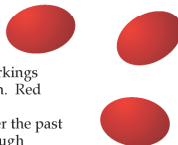


SAUSAGE (Rusyn: Kolbasi-pron. kol-bus-i.) A spicy, garlic sausage of pork products indicative of God's flavor and generosity.

BACON - (Rusyn: Slanina pron. sla-ni-na) A piece of uncooked bacon cured with spices. Symbolic of the overabundance of God's mercy to us.



EGGS (Rusyn: Pisanki pron. pi-sun-ki) Hardboiled eggs brightly decorated with symbols and markings made with beeswax, indicative of new life and resurrection. Red eggs are also traditional date back to a story with St. Mary Magdalene. Having been dyed with onion skins saved over the past year, red shows the color of life and victory that came through Christ's blood.



SALT - (Rusyn: Sol' pron. sol') A condiment necessary for flavor reminding the Christian of his duty to others.



HORSERADISH (Rusyn: Chrin pron. khrin) Horseradish mixed with grated red beets (optional) symbolizes the Passion of Christ still in our minds but sweetened with some sugar because of the Resurrection. A bitter-sweet red colored mixture reminds us of the sufferings of Christ.

These articles are placed in a wicker basket. A decorated candle is placed inside and is lit at the time of the blessing. A linen cover usually embroidered with a picture of the Risen Christ or symbol with the words "Christ is Risen" is placed over the food when brought to the Church.

In some places a large Easter Bread (Pascha) is made and brought separately in a large linen cloth. If the origin of the people was from a wine growing area, a sweet wine may be brought



STEWARDSHIP

From Dan Hromyak

“As they were marching out, they came upon a man of Cyrene, Simon by name; this man they pressed into service to carry his cross.” - Matthew 27:32

The Lord calls us to love God and to love our neighbor. Every day we are presented with opportunities to love our neighbor and help him “carry his cross.” These opportunities aren’t usually big events, they are usually ordinary occurrences like helping someone carry their groceries or holding the door open for them. The key is putting the other person’s needs before our own and not expecting anything in return.

“Set your mind on things that are above, not on things that are on earth.” - Colossians 3:2

Do you put God first in all things? Possessions, money, power, ego can easily become gods to many of us. do a quick check of what is important to you. Is God at the very top of the list? If not, your priorities need to be readjusted. Don’t let earthly things become a god before God. This is also the first commandment - I am the Lord your God, you shall not have any strange gods before me.



– Reading the Bible During Holy Week –

What makes the services of Holy Week special? While there are many liturgical practices and customs that have developed over the centuries, the most important distinctive to the Holy Week services is that we read EVERYTHING in the Gospels about Our Lord’s Passion and Death throughout the course of the services. A special **Guide to the Holy Week Scripture Readings** is included on the previous page. Those present in church will hear these readings proclaimed. Those unable to attend a particular service are heartily encouraged to read the **Bible Readings for the day (especially the Gospel)** at home. This way, you will stay in sync with what is happening in church.

**HOLY WEEK
SCRIPTURE
READINGS**

Holy Monday

Matins
Matthew 21:18-43

Vespers (Presanctified)

Exodus 1:1-20

Job 1:1-12

Matthew 24:3-35

Holy Tuesday

Matins

Matthew 22:15-23:39

Vespers (Presanctified)

Exodus 2:5-10

Job 1:13-22

Matthew 24:36-26:2

Holy Wednesday

Matins

John 12:17-50

Vespers (Presanctified)

Exodus 2:11-22

Job 2:1-10

Matt. 26:6-16

Holy Thursday

Matins

Luke 22:1-39

Vesperal Liturgy

Exodus 19:10-19

Job 38:1-21, 42:1-5

Isaiah 50:4-11

1 Corinthians 11:23-32

Gospel Reading:

Matthew 26:2-20

John 13:3-17

Matthew 26:21-39

Luke 22:43-44

Matthew 26:40-27:2

Holy Friday

Matins-12 Passion Gospels

1. John 13:31-18:1

2. John 18:1-28

3. Matthew 26:57-75

4. John 18:28-19:16

5. Matthew 27:3-32

6. Mark 15:16-32

7. Matthew 27:33-54

8. Luke 23:32-49

9. John 19:25-37

10. Mark 15:43-47

11. John 19:38-42

12. Matthew 27:62-66

First Royal Hour

Zachariah 11:10-13

Galatians 6:14-18

Matthew 27:1-56

Third Royal Hour

Isaiah 50:4-11

Romans 5:6-10

Mark 15:16-41

Sixth Royal Hour

Isaiah 52:13-54:1

Hebrews 2:11-18

Luke 23:32-49

Ninth Royal Hour

Jeremiah 11:18-12:15

Hebrews 10:19-31

John 19:23-37

Vespers

Exodus 33:11-23

Job 42:12-17

Isaiah 52:13-54:1

1 Corinthians 1:18-2:2

Gospel Reading:

Matthew 27:1-38

Luke 23:39-43

Matthew 27:39-54

John 19:31-37

Matthew 27:55-61

Holy Saturday

Matins

Ezekiel 37:1-14

1 Corinthians 5:6-8 &

Galatians 3:13-14

Matthew 27:62-66

Vesperal-Liturgy

Genesis 1:1-13

Exodus 13:20-15:19

Daniel 3:1-23; Song of the

Three Young Men: 1-66

Romans 6:3-11

Matthew 28:1-20

PASCHA

Matins

Mark 16:1-8

Divine Liturgy

Acts 1:1-8

John 1:1-17

Vespers

John 20:19-25

Did You Know?

“Why do we bless pussy willows on Palm Sunday?”

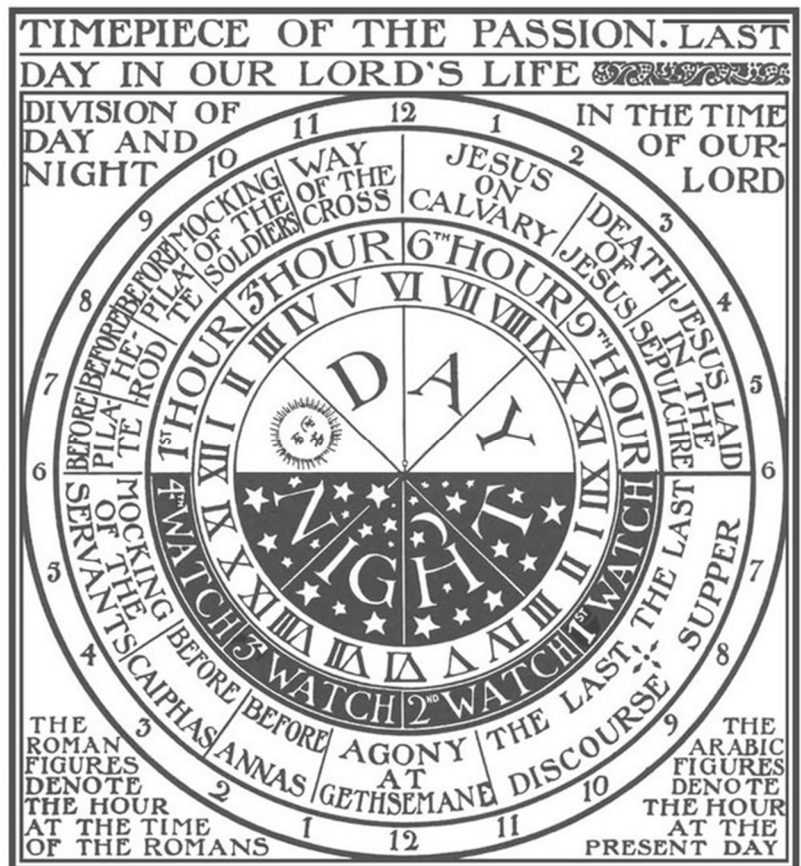
Since the early days of the Church—especially starting in the 4th century AD—Christians have sought to emulate those who waved palms at Christ’s Entry into Jerusalem by carrying branches and having processions. In the Middle East, palms were readily available, but what did people who lived in less warm climates do? They would use whatever locally-available branches were in bloom in spring! In Central and Eastern Europe, willow branches were the plant of choice. We still observe this common Slavic Christian custom, especially because we live in a similar environment. And since we can *also* order palms and have them shipped to us, our parish has incorporated both traditions for many decades now.

Hymns of Holy Monday, Tuesday & Wednesday

Feel free to add these to your daily prayers!

Behold the Bridegroom comes at midnight, and blessed is the servant whom he shall find watching; and again, unworthy is the servant whom He shall find heedless. Beware, therefore, O my soul, do not be weighed down with sleep, lest you be given over to death, and lest you be shut out of the Kingdom. But rouse yourself, crying: “Holy! Holy! Holy! are You, our God. Through the Mother of God, have mercy on us!”

Your bridal chamber I see adorned, O my Savior, but I have no wedding garment that I may enter. O Giver of Light, enlighten the vesture of my soul, and save me.



SAINT JOHN'S ORTHODOX CHURCH

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E-mail: father.david@stjohnacroc.org
Website: www.stjohnacroc.org

Rev. Father David Mastroberte, Pastor

A Parish of the American Carpatho-Russian Orthodox Diocese – Ecumenical Patriarchate of Constantinople

Sacramental and Membership Information

Sick Calls can be made at any time. Please phone the rectory (724-346-4457) when a family member is admitted to the hospital, or to request a home visit to receive Confession and Communion. Hospitals do *not* call to alert the parish when someone is admitted.

Marriages are solemnized on Saturdays or Sundays. Circumstances may require a dispensation from the diocesan bishop. Consult the pastor at least six months in advance and before any plans have been made for the wedding reception. Marriages cannot be celebrated during the fasting seasons of the church, or on Fridays.

Baptisms are usually scheduled on Saturdays or Sundays, but other days are possible as well. Consult the pastor. Two godparents (godfather and godmother) are required, at least one of whom must be a practicing Orthodox Christian in good standing at an Orthodox parish, and the other (at least) a practicing, baptized Christian.

Church Funerals are, under ordinary circumstances, provided for practicing Orthodox Christians who are current in their spiritual and material obligations to the parish; otherwise, the funeral service is conducted at the funeral home. **The Church does not permit cremation.**

Parishioners in "good standing" are those Orthodox Christians who, as members of Saint John's Orthodox Church, strive to live according to the teachings of the Orthodox Church; participate in the life of the parish through regular church attendance, regular reception of Holy Communion and periodic Holy Confession (and receive these sacraments no less than once a year); if married, having been married in the Orthodox Church; and financially support the parish (especially through an annual "pledge").

Prospective members and returning members are asked to fill out an application form, copies of which are available in the church office.

Our Church's Website: stjohnacroc.org
Our YouTube Live Stream: youtube.com/user/saintjohnsharon
Our Facebook Page: facebook.com/SaintJohnHermitagePA
Our Diocesan Website: acrod.org

For Online Giving Options, please visit our website: stjohnacroc.org

***Pray for Our Diocesan
Seminarians***

*Fr. Peter Sodini
Fr. Alexander Hurtsellers
Deacon Maximus Cannaverde
Deacon Bradley Shaffer
Nicholas Cizin
John Bonnewicz-Coffey
John Fedornock III
Spyridon Raburn
Clay Wood
Ignatios Leonardo*

■ **Our Sponsors** ■

March 29, 2026

*Eternal Lamp
For All Parishioners*

April 5, 2026

*Eternal Lamp
In Memory of father +Joseph Pavlick
on the 34th Anniversary of His Repose
By Debbie and Greg Cross*

*Candelabrum
In Memory of +Anne Kudelko
on Her Birthday
by Bob and Lorraine Amos*

***Schedule of
Men to Hold
Candles During
the Gospel***

March 29
Martin Johnson
Steven Lukac
Steve Lukac
John Lenhart
Ken Maceyko

April 5
Emil Maurer
Randy Martin
Paul McMahan
Robert Miller
John Moon

April 12
Gus Redick
Dan Ristvey
Joel Ristvey
Matt Ristvey
Tom Ristvey