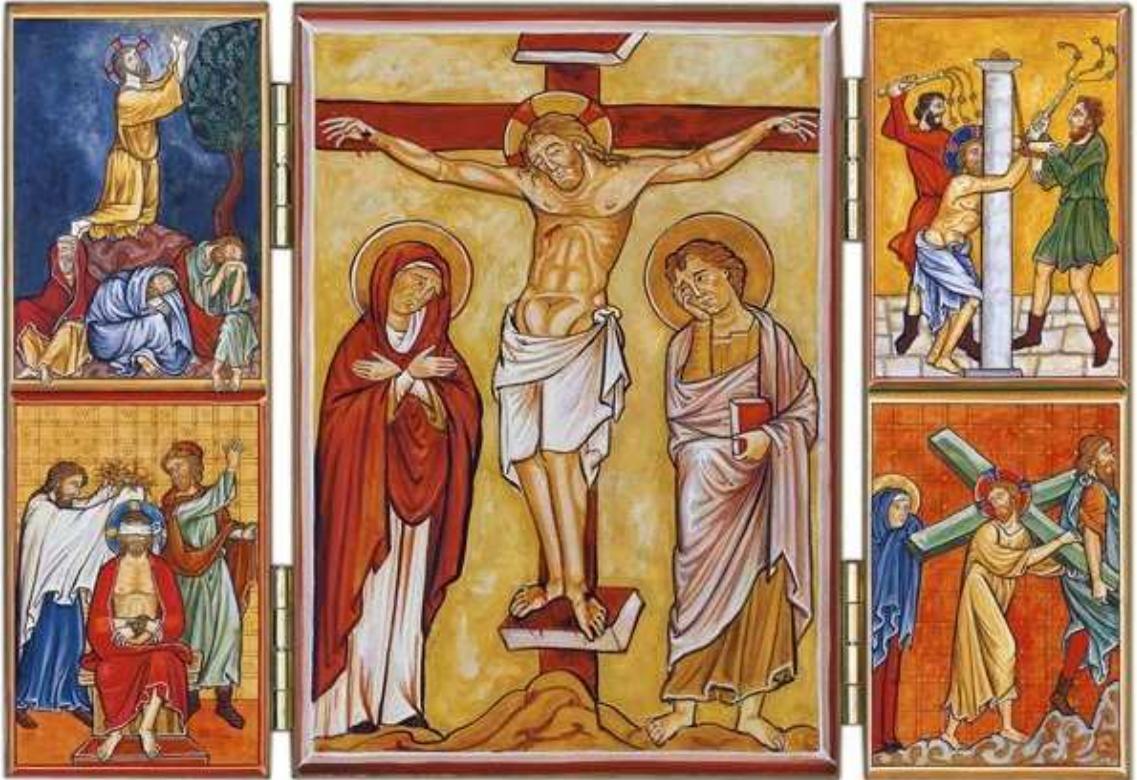


Holy Week Bulletin

April 1-7, 2018



SAINT JOHN'S ORTHODOX CHURCH

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Clergy:

Rev. Father David Mastroberte

Very Rev. Protopresbyter Michael Polanichka

Rev. Deacon John Anderson

CALENDAR OF SERVICES & EVENTS

MON	4/2/2018	HOLY MONDAY
	5:30 PM	Holy Confession Available
	6:00 PM	Presanctified Liturgy
TUES	4/3/2018	HOLY TUESDAY
	5:30 PM	Holy Confession Available
	6:00 PM	Presanctified Liturgy
WED	4/4/2018	HOLY WEDNESDAY
	5:30 PM	Holy Confession Available (<i>Last Chance Before Pascha!</i>)
	6:00 PM	Sacrament of Holy Unction
THURS	4/5/2018	HOLY THURSDAY – THE INSTITUTION OF THE EUCHARIST
	9:00 AM	Divine Liturgy of St. Basil the Great
	6:00 PM	Matins with the Reading of the Passion Gospels
FRI	4/6/2018	GREAT FRIDAY – CRUCIFIXION, DEATH AND BURIAL OF CHRIST
	9:00 AM	Royal Hours – Morning Prayer Service (<i>Chapel</i>)
	6:00 PM	Vespers and Procession with the Shroud (<i>Outdoors, Weather Permitting</i>)
SAT	4/7/2018	GREAT SATURDAY – AWAITING THE RESURRECTION
	9:00 AM	Vesperal Divine Liturgy of St. Basil the Great – <i>Church Open All Day for Visits to the Holy Tomb –</i>
	6:45 PM	Prayers Before the Shroud
	7:00 PM	Procession (<i>Outdoors, Weather Permitting</i>) and Resurrection Matins Service <i>Blessing of Paschal Food Baskets to Follow in the Hall</i>
SUN	4/8/2018	PASCHA – THE GREAT DAY OF THE RESURRECTION OF CHRIST
	10:00 AM	Divine Liturgy <i>Children’s Easter Egg Hunt to Follow, Weather Permitting</i> <i>(In the case of bad weather, the Egg Hunt will be held on Sunday, April 15.)</i>

¶ **Vespers Service on the Evening of Palm Sunday** will be held at St. George Serbian Orthodox Church, 65 South Keel Ridge Road, on Sunday, April 1st at 6:00 PM. Fr. Vedran extends an invitation to the local Orthodox clergy and faithful to participate in this service, which is their deanery's "Lenten Mission". *A great way to usher in Holy Week!*

¶ **This week—from Palm Sunday until Pascha**—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, Calvary and the Tomb. All those things done by Christ are *re-presented*—made present again. Needless to say, we only get this experience if we come to the divine services.

There is at least one service a day during Holy Week, and two Thursday-Saturday. The services on the evenings of the three days at the end of Holy Week—Holy Thursday, Good Friday and Holy Saturday—*should not be missed*.

¶ **Fasting Reminders:** Holy Week, as the most solemn week on the Church's calendar, is observed as a week of fasting. A *minimum* fast from meat and meat products is to be observed on Holy Monday, Holy Tuesday, Holy Wednesday and Holy Thursday. (If you are able, you can do more and keep a strict fast all week.) All are enjoined to *strict fast* from meat and dairy products on Good Friday and Holy Saturday, ending *after Liturgy* on Easter Sunday. (*No sneaking eggs or kolbasi on Saturday night! Jesus is watching.*)

¶ **Perpetual Commemorations of the Departed** will not be made during Holy Week and Bright Week, in order that our focus be on Christ's Passion, Death and Resurrection. All commemorations will be made after St. Thomas Sunday.

¶ **Decorating Reminders:** We will arrange the church for Good Friday after services on Holy Thursday evening; and decorate the church for Pascha after services on Holy Saturday morning, at 11:00 AM.

Our church will be open all day on Holy Saturday for prayer and for visits to the Holy Tomb. This is an old tradition, and it is wonderful that we are able to keep it going. Take a moment out of your busy schedule and come quietly to pray in preparation for Pascha.



THANK YOU!

We express our thanks to all who helped with the following recent activities:

- Our Lenten Mission and Dinner on March 24th
- PTO Easter Raffle on March 25th
- Our Pancake "Communion Breakfast" on March 25th
- Pirohi Making on March 28th, 29th, and 30th
- Palm and Willow Prep on March 31st

We have had a busy few weeks in our parish, but we were able to do so much because of your hard work and dedication! God bless you!

*In. David, Fr. Micholl,
Parish' and church family
and friends.
My sincere thanks for
your prayers, birthday
greetings and gifts.
(These mean more than
medications)
May God Bless each and
everyone with many years
of good health.
Love and Blessings
Mary Chepak*

Don't Forget Your Basket!

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

Included in this bulletin is information about the custom of blessing Paschal foods, a practice of many in and from Eastern and Central Europe (Carpatho-Rusyns, Russians, Ukrainians, Slovaks, Poles, Romanians) as well as elsewhere. This information includes lists of 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 the foods anymore, or making those foods is too labor intensive), or if you have *never* brought one (because you didn't grow up 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 the food you will eat as your Easter feast!

If you need a little guidance, bring something from each of these categories:

- Bread: usually sweet. (If you don't bake, check your grocery store's bakery, or use a "King's Hawaiian" bread.)
- Hardboiled Eggs: in the shells. (These are symbols of Christ "breaking" out of the tomb.)
- Dairy: cheese, butter. (You need something to put on that bread!)
- Meat: pork or lamb or chicken or turkey or beef or... (The possibilities are endless.)
- Other Foods: chocolate, sweets, whatever!

The most important thing is that you bring for God's blessing the "first fruits" of your meal that will break the Fast after Pascha Liturgy. This is a way of extending the feast—and God's blessing—from the church into your home.

If you're *still* not sure, here are a couple anecdotes about some creative Easter foods:

- In one parish, a man faithfully brings two chili dogs from Sheetz to be blessed on Pascha, because he gives up meat—and his favorite chili dogs—for Lent.
- In one family, the wife couldn't have ham or kolbasi anymore. The solution? A roasted turkey breast was added to the basket. It is now a family tradition!

Paschal Foods will be blessed in the fellowship hall after the 7:00 PM Resurrection Matins service on Saturday, April 7th.

Step by Step through the Holy Week and Paschal Service

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 **Vespereal 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.

The full **Royal Hours** service is actually an aggregate of five shorter services: 1st Hour, 3rd Hour, 6th Hour, 9th Hour, and Typika. Each of the hours includes Psalms, hymns, an Old Testament reading, an Epistle reading, and a Gospel reading 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 either the dead Christ or the entire scene of Christ's burial is solemnly carried in procession and "buried" in the Tomb in the middle of the church where it remains until Resurrection Matins.

The **Vespereal 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, wine, and oil 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, 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.

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.

The **Divine Liturgy of Pascha** is the culmination of the Paschal services. 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.

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—to share the story of the Resurrection.

BIRTHDAYS

April 1, Mark Burns



MEN TO HOLD CANDLES

Sunday, April 8th

Ed Fabian
Matt Fabian
Ron Figiel
Jim Hynes
Bob Kapusta

Sunday, April 15th

Matt Kulusich
Steve Lukac
Steven Lukac
Andy Lutz
Ken Maceyko

Bulletin Sponsor

Sunday, April 1st

**In Loving
memory of
George Pacinda
on his Birthday**

**Sponsors:
Dorothy Pacinda,
Bob & Michael
Andras**

Candelabrum Sponsorship

Sunday, April 1, 2018

**In loving memory of
Father & Grand Father
Joseph Balzic**

**Sponsored by:
Stephen & Joan Chuba
& Family**

SUNDAY APRIL 1ST

**In loving memory of
John Polanichka**

**Coffee Hour Sponsor:
Robert & Rebecca Kapusta**



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