



The Nativity of St. John the Baptist

Orthodox Church *O.C.A.*

420 Laura Street
Philipsburg, PA 16866
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Very Rev. John Horosky - Priest
Mark Ammerman - Council President

April 2012

CHRIST IS RISEN! INDEED HE IS RISEN!

Service Schedule

- April 1 – St. Mary of Egypt**
Hours @ 9:30 AM
Divine Liturgy @ 10:00 AM
Coffee Hour following Liturgy
Council Meeting
- April 7 – Lazarus Saturday**
Hours @ 9:30 AM
Divine Liturgy @ 10:00 AM
Church & Rectory Cleanup for Pascha
- April 8 – Palm Sunday**
Hours @ 9:30 AM
Divine Liturgy @ 10:00 AM
Coffee Hour following Liturgy
- April 11 - Wednesday**
Holy Unction @ 6:00 PM
- April 12 – Great & Holy Thursday**
Matins & Reading of 12 Gospels @ 6:00 PM
- April 13 – Great & Holy Friday**
Service @ 4:00 PM
Tomb watch starting after Service
- April 14 – Great & Holy Saturday**
Hours @ 9:30 AM
Vespers/ Liturgy @ 10:00 AM
Matins/Compline @ 6:00 PM
Blessing of baskets
- April 15 – Holy Pascha**
Hours @ 9:30 AM
Paschal Liturgy @ 10:00 AM
- April 22 – St. Thomas Sunday**
Hours @ 9:30 AM
Divine Liturgy @ 10:00 AM
Blessing of graves
- April 29 – Myrrh-Bearing Women**
Hours @ 9:30 AM
Divine Liturgy @ 10:00 AM
Coffee Hour following Liturgy

Note: No confessions Sunday mornings prior to Liturgy
Please contact Father for confessions at other times.

Reader's Schedule

	<i>Hours</i>	<i>Epistle</i>
4/1	Larry Ammerman	George Sura
4/8	Doug Donovan	Doug Donovan
4/15	Choir	Andrew Tocimak
4/22	John Conkey	John Conkey
4/29	Mark Ammerman	Mark Ammerman

Feast Days

4/1	St. Mary of Egypt
4/7	Lazarus Saturday
4/8	Palm Sunday
4/12	Great and Holy Thursday
4/13	Great and Holy Friday
4/14	Great and Holy Saturday
4/15	Great and Holy Pascha
4/22	St. Thomas Sunday
4/29	Myrrh-Bearing Women



Plan ahead:

5/19 Chicken BBQ

Birthdays

Jack Foster	04/02	Charles Mason	04/17
Christine Demchak	4/12	Elaine Cardinal	04/24
V. Rev. John Horosky	4/17		

Anniversaries

(none)

Remember in your prayers: Bishop MELCHESEDEK, Father Adam, Father Ted, Father Paul, Father Michael, Jennifer with child, Larry Ammerman, Mary Ann Ammerman, Karen Blackburn, Chris Conkey, James Crites, Helen Czar, Christine Demchak, Joe Demchak, Mike Demchak, Eileen Donovan, Joe Edwards, Olga Finlayson, Kenneth Finlayson, Jeffrey Fetcenko, Randy Fetcenko, Rose Marie Fetcenko, Yvonne Fetcenko, Jack Foster, Mary Foster, Helen Mae Harvey, Harry Horosky, Carl Mandel, Richard Nakles, Anna Pennington, Karen Saupp, Harry Socie, Alexandria Stine, Karen Stine, Eleanor Sura, Holly Thompson, Andrew Tocimak, Irene Tocimak, Louise Tocimak, Michael Tocimak, Walter Varagea, Delores Varagea.

“O Master, the all-sustainer, and Holy King, Who punishes, but reduces not to death, Who strengthens the failing, and raises the outcast, Who remedies the bodily sorrows of men, we pray unto Thee, O Our Lord, visit Thine infirm servants with Thy mercy; forgive them every transgression, voluntary and involuntary. Verily O Lord, send down from Heaven Thy healing power, touch the body, extinguish the fever, lessen the suffering and every infirmity of Thy servants, raise them decumbent, from sickness, and from the bed of evilness, make them whole and all-restored, return them to Thy Church well-pleasing and fulfilling Thy will. For it is of Thine own, to be merciful and to save us, O Lord, and unto Thee we send glory, to the Father, and to the Son and to the Holy Spirit. Amen.”

The Church School children are learning to make prosopora, and preparing the loaves for the Divine Liturgies during Lent. God grant you many years!

A **Church & Rectory Cleanup for Pascha** is scheduled for the afternoon of April 7th. Please participate if you are able.

The Hanging Vigil above the Royal Doors of the iconostasis is supported by Irene Pollock in loving memory of her sister and brother-in-law Margaret and Robert Stefanko.

The Vigils on the Tetrapod are supported by Irene Pollock in loving memory of her parents, sisters, brothers, husband, nephew and stepfather.

The votives in front of the iconostasis, on the candlestands and in front of the icons in the nave are supported by Andrew & Louise Tocimak in loving memory of George Tocimak.

The Resurrection

The resurrection of Jesus Christ from the dead is the center of the Christian faith. St. 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)

From the Desk of Father John Horosky

Passion (Holy) Week

Lazarus Saturday and Palm Sunday

Immediately after the end of the forty days of penitence and before the days of darkness and mourning of Passion Week, the Holy Church celebrates the bright Festivals of Lazarus Saturday and Palm Sunday. Lazarus Saturday commemorates the Raising of Lazarus from the dead and serves as a reminder that Jesus is the Master of Life *and* death, and foreshadows the Lord's glorious Resurrection eight days later. Palm Sunday, of course commemorates Our Lord's glorious entrance into Jerusalem. On this day Palm branches are blessed and held by the faithful (pussy-willow branches in the Russian Church) in remembrance of that joyous day.

Holy Monday, Tuesday and Wednesday

The next three days (Holy Monday, Tuesday and Wednesday) are characterized by the beautiful and moving melody sung at Matins, "Behold, the Bridegroom comes at Midnight....," for which reason the Matins of these three days is called Bridegroom Matins. The term is taken from the Parable of the Ten Virgins (Matt. 25:1-13) and serves to remind us of the urgency of the End—it is near at hand and we must be watchful and repent while there is still time.

Holy Thursday

On this day we commemorate the washing of the disciple's feet, the institutio of the Holy Eucharist (The Last Supper), the agony in the Garden of Gethsemane, and the betrayal of Christ by Judas. In certain cathedrals and monasteries a special service is celebrated in which the Bishop (or Abbot), taking the place of Christ, washes the feet of twelve Priests, representing the Twelve Apostles. In addition, the Holy Chrism is consecrated on this day by various Patriarchates and Autocephalous Churches.

Holy Friday

On this day we commemorate Christ's suffering and death. The Matins Service is characterized by the reading of the Twelve Passion Gospels which relate events connected with the final hours from the Last Supper to the Lord's Crucifixion, Death and Burial. That morning the more solemn Royal Hours are said, and at the Vesper Service sung that afternoon, the Burial Shroud (Russian *plashchanitsa*; Greek—*Epitaphion*) is brought out in a solemn procession and placed in a specially prepared place (the Grave) for veneration. On this day neither the full Liturgy (except if it be the Feast of the Annunciation falls on this day) nor that of the Presanctified Gifts is celebrated.

Holy Saturday

On this day we commemorate the burial of Christ and His descent into Hell. At the Matins Lamentations Service the Praises are sung before the Burial Shroud in the Center of the Church and culminates in a solemn procession with the Holy Shroud around the church. On Holy Saturday (according to the Typikon at 4:00 P.M.) the Vespers with the Liturgy of St Basil is celebrated with the reading of fifteen Old Testament Lessons which refer to Passover, the Resurrection and Baptism. At this time the Liturgical vestments and furnishings are changed to white. (Here we must remember that in the ancient Church the Catechumens were baptized on this day, which accounts for the singing of "As many as have been baptized into Christ..." instead of the Trisagion at the Liturgy, and the changing of the liturgical colors to white-Baptismal colors.)

Holy Pascha

At the stroke of Midnight, or whenever the Priest sets, the clergy come out of the Holy Altar, all of the candles are lit, and a joyous, festive procession circles the church three times with the singing of the hymn: "Thy Resurrection, O Christ our Savior, the angels in Heaven sing. Enable us on earth to glorify Thee in purity of heart." Stopping before the closed outer doors of the church, the Priest exclaims the Paschal verse, "Christ is Risen from the dead, trampling down death by death, and upon those in the tombs bestowing life". The Clergy and Faithful now re-enter the church and the singing of the Paschal Canon, "This is the Day of Resurrection..." with numerous repetitions of the Paschal hymn, "Christ is risen..." begins. At many points during the Service the Clergy exclaim, "Christ is risen!" and the Faithful respond, "Indeed, He is risen!" The church is filled with the Faithful holding lit candles and the Clergy in bright vestments. At the conclusion of the Matins, the catechetical address of St. John Chrysostom is read, summoning all, even those who have come only at the eleventh Hour, to the great Paschal Banquet. Matins is then followed by the Paschal Liturgy.