



The Nativity of St. John the Baptist

Orthodox Church O.C.A.

420 Laura Street
 Philipsburg, PA 16866
 (814) 342-2011

Very Rev. John Horosky - Priest
 John Conkey - Council President

May 2013
 Christ is Risen! Indeed He is Risen!

Service Schedule

- May 1 – Great and Holy Wednesday**
 Holy Unction @ 6:00 PM
- May 2 – Great and Holy Thursday**
 12 Gospels @ 6:00 PM
- May 3 – Great and Holy Friday**
 Vespers/Compline @ 4:00 PM
- May 4 – Great and Holy Saturday**
 Hours @ 9:30 AM
 Vespers/Liturgy @ 10:00 AM
 Compline @ 6:00 PM
- May 5 – Great and Holy Pascha**
 Hours @ 9:50 AM
 Liturgy @ 10:00 AM
 Blessing of Baskets following Liturgy (Hall)
- May 12 – St. Thomas Sunday**
 Hours @ 9:30 AM
 Divine Liturgy @ 10:00 AM
 Special collection for Seminarian
 Coffee Hour following Liturgy
 Blessing of graves
- May 19 – Myrrh-Bearing Women**
 Hours @ 9:30 AM
 Divine Liturgy @ 10:00 AM
 Coffee Hour following Liturgy
- May 26 –Paralytic**
 Hours @ 9:30 AM
 Divine Liturgy @ 10:00 AM
 Coffee Hour following Liturgy

Reader's Schedule

| | <i>Hours</i> | <i>Epistle</i> |
|------|-------------------|-------------------|
| 5/5 | choir | Andrew Tocimak |
| 5/12 | Larry Ammerman | George Sura |
| 5/19 | Tom Demchak | Tom Demchak |
| 5/26 | D. Edward Batchko | D. Edward Batchko |

Feast Days

- 5/1 Great and Holy Wednesday
- 5/2 Great and Holy Thursday
- 5/3 Great and Holy Friday
- 5/4 Great and Holy Saturday
- 5/5 Great and Holy Pascha
- 5/8 Apostle & Evangelist John the Theologian
- 5/11 Sts. Cyril & Methodius
- 5/12 St. Thomas Sunday
- 5/19 Sunday of the Myrrh-Bearing Women
- 5/21 Sts. Constantine/Helen
- 5/26 Sunday of the Paralytic



Thank you to all who came to clean the church and rectory in preparation for the Holy Day of Pascha.

Reminders:

Saturday, June 15 is the Chicken BBQ

Birthdays

| | |
|-------------------|-------|
| Mary Ann Ammerman | 05/06 |
| D. Edward Batchko | 05/09 |
| Krista Batchko | 05/20 |
| Elijah Mason | 05/22 |
| Eleanor Sura | 05/30 |
| Suzanne Demchak | 05/31 |

Anniversaries

| | |
|------------------------------|--------------|
| Stan and Jody Demchak | May 8, 1987 |
| Elaine and Jim Cardinal | May 16, 1970 |
| Joanne and William Whitehead | May 22, 1993 |

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 candle stands and in front of the icons in the nave are supported by Andrew & Louise Tocimak in loving memory of George Tocimak.

Remember in your prayers: Bishop MELCHISEDEK, Father John, Father Adam, Father Ted, Father Paul, Father Michael, Jennifer and Vincent, Larry Ammerman, Mary Ann Ammerman, Karen Blackburn, Matthew Boroughf, Chris Conkey, James Crites, Helen Czar, Joe Demchak, Mike Demchak, Steve Demchak, Eileen Donovan, Joe Edwards, Michael Evans, Bonnie Fetcenko, Jeffrey Fetcenko, Randy Fetcenko, Rose Marie Fetcenko, Yvonne Fetcenko, Olga Finlayson, Kenneth Finlayson, Jack Foster, Mary Foster, Harry Horosky, Evan Morgan, Richard Nakles, Anna Pennington, Harry Socie, Alexandria Stine, Karen Stine, Eleanor Sura, Holly Thompson, Andrew Tocimak, Irene Tocimak, Louise 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.”

From the Desk of Father John Horosky

We are starting the week of the Holy of the Holiest with the coming of Pascha. Pascha is the Resurrection of our Lord and Savior Jesus Christ. This is the time for taking a good look of ourselves and asking the question, are WE ready for this glorious event? Have we had confession, read the Bible, said our daily prayers, did any acts of compassion or just plain acts that are favorable to God? Good news, we still have this week to prepare for Pascha.

In my years of service to the Lord, I have served or visited many churches, but none such as our church in Philipsburg. The people here truly love their church, worry about the cleanliness, operation and beauty of the House of God. I wish you all you a most blessed Pascha with many more to come. I wish you health, peace, prosperity, and all good things for "Many Years".

CHRIST IS RISEN!

INDEED HE IS RISEN!

How many men or angels appeared at the tomb?

Matt 28:2; Mark 16:5; Luke 24:4; John 20:1-2, 12

1. **An angel of the Lord on the stone** ([Matthew 28:1-2](#)) - "Now after the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to look at the grave. 2And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it."
2. **A young man** ([Mark 16:5](#)) - "And entering the tomb, they saw a young man sitting at the right, wearing a white robe; and they were amazed."
3. **Two men** ([Luke 24:4](#)) - "And it happened that while they were perplexed about this, behold, two men suddenly stood near them in dazzling apparel."
4. **Two angels** ([John 20:1-2,12](#)) - "Now on the first day of the week Mary Magdalene *came early to the tomb, while it *was still dark, and *saw the stone already taken away from the tomb. 2And so she *ran and *came to Simon Peter, and to the other disciple whom Jesus loved, and *said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him. 12and she *beheld two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had been lying."

There is no discrepancy at all. An angel of the Lord moved the stone and was sitting upon it outside ([Matthew 28:2](#)). The two men ([Luke 24:4](#)) were angels ([John 20:12](#)). [Mark 16:5](#) presents the only potential issue and it isn't the only one at all. If there were two angels in the tomb, then there was at least one. This one was on the right. Therefore, we see that there was one angel outside and two on the inside of the tomb.

The Women at the Empty Tomb

I've often wondered why Christ chose to appear to women first after His resurrection. Was there something special about the women? Was there something symbolic about it? This Easter I really poured over the scriptures in the gospels talking about the resurrection and as I was reading I realized something I hadn't thought of before-- that the reason these women were privileged to be the first witnesses on this earth of Christ's resurrection was because they were some of the few disciples who didn't leave Christ during His great trial, they were with Him at the cross when some of his other disciples had betrayed or deserted Him. They never left Him, even after Christ's dead body was brought down from the cross and laid in the tomb, Mary Magdalene and the other Mary sat guard in front of the tomb for as long as they could without breaking the sabbath (Matt 27: 60-61). It was only later that the Pharisees asked to set a watch outside the tomb and seal the stone so that Christ's disciples wouldn't try to steal His body (Matt. 27: 62-66).

Not only did these women never desert their Savior but they never stopped serving Him, even in death. The scriptures tell us that on the morning after the Sabbath, as early as they could possibly come with out breaking the sabbath, Mary Magdalene, Mary the mother of James the lesser and Joses (also called "the other Mary"), Joanna, Salome the wife of Zebedee and the mother of the apostles James and John, and "other women" who followed Jesus out of Galilee, came with spices to anoint and prepare Christ's body for burial. This task of anointing the body was just another of the "woman's tasks", like cooking, cleaning, washing, and sewing, that these women were accustomed to doing, and which I imagine they had done for Jesus many times during His ministry. I think it is significant that because these women were doing a "woman's task", taking care of Jesus' s physical needs, that they got one of the greatest privileges and blessings of all of Christ's disciples-- to be the first witnesses of His resurrection. I think that this shows that Christ acknowledged the faithful and loving service that these women had given him throughout His mortal life, and realized that what women do to sustain and provide physical life is important and valued in the eyes of God. He knew that their willingness to take care of his His physical body, even after He was dead, was a sign of their great love and devotion and so he blessed and rewarded them for it.

<http://womeninthescrptures.blogspot.com/2009/04/women-at-empty-tomb.html>

Spices Used to Anoint Christ's Body

In the ancient world, spices were expensive and highly valued. They were used to anoint kings, bury the dead and prepare foods, cosmetics and perfumes. The Bible is explicit about the 100 pounds of spices that were used to bury Jesus--an amount that indicates the respect he commanded. **Aloe** The extract from aloe leaves was one of the two spices used to bury Jesus, according to John 19:39. These spices were wrapped with strips of linen around Jesus' body, up to his head. **Myrrh** The other spice used to anoint Jesus' body was myrrh, which comes from the gum of the plant Commiphora abessinica. It was used for many things in the ancient world including female purification, the anointing of kings and the burial of the dead. Myrrh was given to Jesus at birth as a sign of respect for him as a king of men, and as a foreshadowing of the myrrh used to bury him after his death.

Spices from the Wise Men Myrrh and frankincense were given to Jesus at his birth by the Wise Men from the East as gifts to celebrate his life. Frankincense was a highly aromatic spice used to anoint priests and kings, given to Jesus as a sign of respect for his role as "King of kings". Of all spices, myrrh played the largest role in Jesus' life. Given to him at his birth and used to anoint his body at his death, it also quenched his thirst while he was on the cross.

<http://www.ehow.com/list>

Icon of the Resurrection

The Lord is depicted with bright garments within a transparent and interrupted circular "glory" that follows the contour of the cross-engraved crown of light around His head. The "glory" is faintly noticeable above His head. The Lord, having descended into Hades with authority, is seen with a firm footing and a powerful stance upon the gates of Hades, fallen in the shape of an X. In His left hand, Christ is holding a huge Cross, the symbol of victory. With His right hand (where "the mark of the nails" is obvious, as well as on His feet) Christ is raising out of the cave of Hades the forefather Adam, who symbolizes the human race, with a vigorous and unilateral motion. As a result of this movement, the garment of the triumphant Christ is shown as being blown upwards by the wind.

Together with Adam, Eve also stretches forth her arms in a beseeching manner. Behind them and a little higher is St. John the Forerunner, who is indicating the Lord. The space is completed with the righteous Abel, a young, beardless man with a long shepherd's staff and an ecstatic expression. In the dark cave of Hades, "the locks of death," the age-old bars and chains are seen as if shattered by a supernatural power.



At the top of the trapezoid composition two angels are bending over behind the craggy peaks and are sharing in the triumph of the cosmic and eschatological victory of the *Theanthropos* Lord. http://orthodoxinfo.com/death/resurrection_icon.aspx

And if Christ is not risen, then our preaching is empty and your faith is also empty. [St Paul the Apostle](#)

At the center of the Christian faith is Jesus Christ and His Resurrection from the dead. As such, the Icon of the Resurrection is the most celebrated, the most common, the most cherished, the most instructive. It is all of these things because the Orthodox Icon of the Resurrection is not content with simply showing us the Risen Christ, or the empty tomb; the Victory shown in the Icon of the Resurrection is complete.

Christ is risen from the dead,
Trampling down death by death,
And upon those in the tombs bestowing life!

Jesus Christ was not content with laying in the tomb for three days after His crucifixion. Instead, while His body was entombed, Christ's soul descended into Hades, or Hell. Christ descended there not to suffer, but to fight, and free the souls trapped there. Just as bringing a light into darkness causes the darkness to disappear, the Source of all Life descending into the abode of the dead resulted in Jesus' victory over death, and not death's victory over Jesus. This is the full reality of what Christ's death and resurrection accomplished.

In the Icon, Jesus Christ stands victoriously in the center. Robed in Heavenly white, He is surrounded by a *mandorla* of star-studded light, representing the Glory of God. Christ is shown dramatically pulling Adam, the first man, from the tomb. Eve is to Christ's left, hands held out in supplication, also waiting for Jesus to act. This humble surrender to Jesus is all Adam and Eve need to do, and all they are able to do. Christ does the rest, which is why He is pulling Adam from the tomb by the wrist, and not the hand.

Surrounding the victorious Christ are John the Baptist and the [Old Testament Righteous](#) (Abel is shown as the young shepherd-boy). Those who predeceased Christ's crucifixion descended to Hades, where they patiently waited the coming of their Messiah. Now they are freed from this underworld, and mingle freely with Christ and His angels.

And what of this underworld, Hades? It is shown in the aftershock of Christ's descent into its heart – in utter chaos.

This event, known as the **Harrowing of Hades**, was taught from the very beginning of the Church. St. Melito of Sardis (died ca 180) in *Homily on the Passion*; Tertullian in *A Treatise on the Soul*, 55, Hippolytus in *Treatise on Christ and Anti-Christ*, Origen in *Against Celsus*, 2:43, and, later, St. Ambrose (died 397) all wrote of the Harrowing of Hell.

“Harrow” comes from the Old English word used to describe the plowing of a field with a cultivator which is dragged roughly over the ground, churning it up. In the icon, Christ is shown with the instrument of His death plunged deep into Hades. Beneath Christ's feet – which still carry the marks of His crucifixion – lay the gates of Hades, smashed wide open. Often they are shown laying in the shape of the Cross. Therefore, just as the hymns proclaim, so too does the Icon: Christ has trampled death by death.



The Broken Gates of Hades in form of a Cross. Within the dark underworld are scattered broken chains and locks; and at the very bottom is the personified Hades, prostrate and bound. Hades is not destroyed – it is still there – but its power to bind people is gone. There are no chains, no locked doors. If only we raise our hands in supplication and longing for Jesus Christ, He is there to lift us from the grave.

Thou didst descend into the tomb, O Immortal, Thou didst destroy the power of death!
In victory didst Thou arise, O Christ God...bestowing resurrection to the fallen.

<http://iconreader.wordpress.com/2011/01/24/the-resurrection-icon-of-victory/>