

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



**CHRISTOS VOSKRESE!
VOISTINU VOSKRESE!**



Holy Assumption Orthodox Church

OCA - Diocese of the Midwest

V. Rev. Archpriest Andrew Bartek, Rector Parish Council President: Ron Royhab



APRIL Bulletin Sponsor:

Fr. Andrew in memory of my mother Dorothy on the occasion of her birthday

Liturgical & Events Schedule

Sunday, April 24 / Pascha

8:00 am: Nocturns followed by Resurrection Matins, Paschal Hours, Divine Liturgy. Blessing of baskets after Liturgy will be followed by the Agape Meal (Meal of Love) in the Church basement.

Saturday, April 30

4:00 pm: Great Vespers for St. Thomas Sunday

Sunday, May 1

9:25 am Paschal Hours followed by Divine Liturgy / Special Church Meeting / Social / Weather permitting blessing of the graves (Resurrec-

MAY BULLETIN / CANDLE SPONSORS

Bulletin: (\$50) For the Hlth of AP Andrew on the occasion of his Ann to the Holy Priesthood
Chandelier: (\$50) From Fr. Andrew In memory of my family & friends & Fr. David's Father Stanley
Altar Candles: (\$50) From Fr. Andrew For His Grace Bishop Innocent
Eternal Light & Icon Screen: (25) Open
Candles @ the Cross: From Laura: Birthday Blessings to Michael
Candles @ St Tikhon's Icon

*Al'Masih qam
Haqqan qam*

Arabic

SUNDAY APRIL 24, 2022

Gospel: John 1:1-17

Epistle: Acts 1:1-8

HOLY Pascha- The Resurrection of our Lord & Savior Jesus Christ. Martyr Sabbas Stratates (the general) of Rome, and 70 soldiers with him. Martyrs Pasichrates and Valentine in Moesia. Martyrs Eusebius, Neon, Leontius, Longinus, and others, at Nicomedia. Ven. Thomas the Fool, of Syria. St. Elizabeth the Wonderworker of Constantinople. Ven Savva (Sabbas) and Aleksey (Alexius the Recluse, of the Kiev caves. Ss. Lorest and Sava Brancovici, Metropolitans of Ardeal and Confessors. Hieromartyr and Confessor Elijah (Ilie) the Wallachian. The Molchenskaya Icon of the Most Holy Mother of God.

APRIL BULLETIN / CANDLE SPONSORS

Bulletin: (\$50) From Fr. Andrew for my mother, Dorothy, on the occasion of her birthday
Chandelier: (\$50) From Laura Kovach in Memory of her mother Margaret / From Joe & Valerie in memory of LaVerne Schutt & Violet Bargdill
Altar Candles: (\$50) From Fr. Andrew for my Godfather Andrew & Grandfather Matthias
Candles on the Tomb: (\$25) From Fr. Andrew for His Eminence Archbishop John & Mitred Archpriest Basil (FP)
Eternal Light & Icon Screen: (\$25) From Joe & Valerie for the health of Archpriest Andrew on the occasion of his birthday
Candles @ the Cross: From Laura in memory of my mother Margaret & Russ
Candles @ St Tikhon's Icon: For the Health of His Grace Bishop Matthias on the occasion of his birthday; For the Health of Tim & Cami & safety of Nicholas, Tikhon & Gleice

APRIL: MONTHLY TITHE ONLY

Goal Pledged per month: \$5,667
(average of \$1,307 per week)

April 3: \$1,695

April 10: \$1,605

April 17: \$2,200

TOTAL FOR MONTH: \$5,500

APRIL: OTHER INCOME

Goal for the month in this category:
\$4,000 (Average \$923 a week)

April 3: \$5 Vigils; \$20 donations; \$150 holy day donation; \$50 Chandelier; \$30 Candles at the cross

April 10: \$35 Vigils; \$20 donations; \$200 Holy day donation; \$50 Bulletin; \$50 Chandelier; \$25 Candles on the tomb; \$50 Altar Candles; \$25 Eternal light; \$15 St Tikhon's Icon

April 17: \$30 Vigils; \$530 Donations; \$150 Holy day donations

TOTAL FOR MONTH: \$1,435

APRIL: RESTRICTED FUND DONATIONS

April 3: \$65 Building Restoration; \$50 Flower; \$20 Mission Boxes (March); \$10 St Vladimir Seminary (Feb); \$250 Lions Club (April)

April 10: \$100; \$100 Cemetery; \$415 Flowers; \$100 Mission Boxes (March); \$50 Lions Club (April)

April 17: \$225 Flowers; \$10 food Pantry; \$5 Lions

CATASTROPHIC RELIEF FUND

Purpose of fund: To provide some small financial assistance to a parishioner, family member or community member who has suffered a catastrophic event.

Funds will be offered at the discretion & blessing of the Rector and the discretion of the Board.

This money can also be used for outreach programs in the parish. Thank you and God bless!

APRIL LITURGICAL ATTENDANCE

Wednesday, March 30: 8 attended Pre-Sanctified

Friday, April 1: 8 attended Akathist

Saturday, April 2: 15 attended Mem. Sat (6 being guests)

Saturday, April 2: 13 attended Vespers

Sunday, April 3: 19 attended Liturgy (1 was a guest) 16 communicants

Wednesday, April 6: 11 attended pre-sanctified

Friday, April 8: 6 attended Akathist

Saturday, April 9: 10 attended Vespers

Sunday, April 10: 19 attended Liturgy (4 being guests) / 17 received communion

Wednesday, April 13: 11 attended pre-sanctified

Friday, April 15: 11 attended Lazarus Vespers

Saturday, April 16: 14 attended Liturgy / 13 attended Vespers

Sunday, April 17: 37 attended Liturgy (19 of which were visitors) / 20 communicants / 7 attended Bridegroom Matins

Monday, April 18: 8 attended pre-sanctified / 12 attended Bridegroom matins

Tuesday, April 19: 9 attended pre-sanctified / 8 attended Bridegroom Matins

Wednesday, April 20: 6 attended pre-sanctified

VIGILS- APRIL 17

Jean Hileman 1 In memory of Fr Gregory Becker, fell asleep in the Lord March 28

Sandy Martin 1 special intentions

Natalie Twarek 5 God's blessings and congratulations to Rachel, In Thanksgiving, For God's grace for the health and recovery of Archbishop Paul, For the health and recovery of cousins Carole Conaway, and Sharon and Charlie Dietrich, For the health of Amber, Tim, Dottie, Joe, Jamie, Jim, Stephanie, Ron, Ezra, David, Helen Lis and Tina's dad, Earl, Matt, Tom, Loren, Joe, Sonya, Margi & Joe, Betty, Jackie, MaryAnn & Bob, Chuck, Bohdi, Diane, Stella, Jake, Cheryl, Pat and Karen, Safe travel for Zach, Amber and family

Pascha Flowers



Fr. Andrew: (11 Flowers)

- ◆ For the health of his family & friends
- ◆ For the health of all the parishioners, their families & all priests who have served this community
- ◆ For the health of all first responders especially Summit Fire & Police, Marblehead Police & Danbury Fire
- ◆ For all those suffering in the War in Ukraine
- ◆ For all the friends of this parish, the Administration, businesses and residents of this Village
- ◆ For the health of His Eminence AB Paul
- ◆ In memory of my ordaining bishop His Eminence Metropolitan Nicholas
- ◆ In Memory of my parents George & Dorothy
- ◆ In Memory of my family & friends
- ◆ In memory of those who lost their lives in the war in Ukraine
- ◆ In memory of the deceased Hierarch's of the Diocese & the Carpatho-Russian Diocese & the Priests of this parish

Kowal Family: (4 Flowers)

- ◆ In memory of Mary Christos, Triantafilos, Marika & mother, Theopheny and her father Triantafilos, Daniel, Marjorie & Peter

Guzy Family: (4 Flowers)

- ◆ For the Health of my Parish Family
- ◆ For the Health of my brother Gary and all my relatives
- ◆ In memory of departed members of the Guzy and Felenchak Families
- ◆ In memory of Frank, Julia, Bill and Carole & Jay

Martin Family: (3 Flowers)

- ◆ For the Health of the Elchisko & Martin Families
- ◆ In loving memory of Marguerite
- ◆ In loving memory of the Elchisko & Martin Family

Twarek Family: (4 Flowers)

- ◆ Paschal blessings & good health to our family & friends
- ◆ In loving memory of our parents, grandparents, godparents & all departed family & friends

Kovach Family: (3 Flowers)

- ◆ For Health & thanksgiving of family and friends
- ◆ In memory of departed family & friends

Hileman : (2 Flowers)

- ◆ For the Health of Elaine Hileman & our children & grandchildren
- ◆ In Memory of our deceased family members of the Hileman & Pipenur families

Glovinsky Family: (4 Flowers)

- ◆ In Loving memory of Glovinsky, Monak, Yuhas, & Beadle Families

DONATION THANK YOU

Thank you Basil for

- ◆ \$25 towards Palms, in loving memory of his parents Anthony & Martha
- ◆ \$25 towards the flowers to decorate the Cross, in memory of Jean
- ◆ \$25 towards incense, in loving memory of his sisters & brothers

BUILDING / RESTORATION FUND

Our 125th Anniversary is coming!
Fund Purpose: To collect funds to pay for the restoration, repair and beautification of the building and parish room. This will avoid using general funds which are earmarked for budgetary items.
Please consider contributing generously to the *Building/Restoration Fund.*

FOR YOUR PRAYERS

Diane Tryon
109 Joslyn Street
Arcadia, OH 44804

Good Friday Con't from last week

The Religious Trial

Christ's conviction and death sentence required two trials: religious and political. The religious trial was first and took place during the night immediately after His arrest. After considerable difficulty in finding witnesses for the prosecution who actually agreed in their testimony, Caiaphas, the high priest, asked Jesus the essential question: "Are you Christ, the Son of the Blessed?" Jesus, who had remained silent to this point, now responded directly:

"I am; and you will see the Son of man sitting at the right hand of power, and coming with the clouds of heaven" (Mark 14:61-62).

Jesus' reply recalled the many other statements He had made beginning with the words, "I am." "I am the bread of life . . . I am the light of the world. . . I am the way, the truth, and the life. . . before Abraham was, I am." (John 6 through 15). The use of these words themselves was considered blasphemous by the religious leaders. The words were the Name of God. By using them as His own Name, Jesus positively identified Himself with God. From the burning bush the voice of God had disclosed these words to Moses as the Divine Name:

"Say this to the people of Israel, 'I AM has sent me to you'" (Exodus 3:13-14).

Now Jesus, as He had done on many other occasions, used them as His own Name. The high priest immediately tore his mantle and "they all condemned Him as deserving death" (Mark 14:64). In their view He had violated the Law of the Old Testament:

"He who blasphemes the name of the Lord shall be put to death" (Leviticus 24:16).

The Political Trial

The Jewish religious leaders lacked the actual authority to carry out the above law: to put a man to death. Such authority belonged to the Roman civil administration. Jesus had carefully kept His activity free of political implications. He refused the temptation of Satan to rule the kingdoms of the world by the sword (Luke 4: 1-12). He often charged His disciples and others to tell no one that He was , the Christ, because of the political

overtones that this title carried for many (Matthew 16: 13-20). He rebuked Peter, calling him Satan, when the disciple hinted at His swerving from the true nature of His mission (Matthew 16:23). To Pilate, the spineless and indifferent Roman Governor, He said plainly: "My kingdom is not of this world" (John 18:36). Jesus was not a political revolutionary who came to free the people from Roman control and establish a new kingdom based on worldly power.

Nevertheless, the religious leaders, acting in agreement with the masses, devised political charges against Him in order to get their way. They presented Christ to the Romans as a political , leader, the "King of the Jews" in a worldly sense, a threat to Roman rule and a challenge to Caesar. Pilate became fearful of his own position as he heard the charges and saw the seething mobs. Therefore, despite his avowed testimony to Jesus' innocence, he passed formal sentence, "washed his hands" of the matter, and turned Jesus over to be crucified (John 19:16). ***Con't Pg 8***



Tomb Candles:

Effective in May, tomb candles will no longer be available for purchase. To prevent the build up of wax on the walls, and to preserve the new painting work, following discussion, the Parish Council, with my blessing and agreement, have decided to discontinue their use. Thank you for your understanding.

Special Meeting:

On Sunday, May 1 following the Divine Liturgy (but before blessing of graves) there will be a special meeting of the parish. Purpose: to discuss and vote on the renovation work on the outside of the parish in our preparation for the 125th anniversary of the church. Fourteen (14) members need to be present. An affirmative vote of eleven (11) is required to move forward with the renovations.

PRAYER LIST- UPDATED April 20

HIERARCH'S / CLERGY: His Beatitude, Metropolitan Herman; Archbishop Paul; Archbishop Benjamin from San Fransico; John Duranko (Father's home pastor); James Gleason (Father's Spiritual Father); Moses Berry; Gregory Grivna; Emilian Hutnyan; Joseph Von Klarr; Michael Kuzara; John Zabinko / Deacon Paul Gansle, Deacon Peter Rentsch, Deacon Michael Wilson / Sub-deacon Wylie Meath

MATUSHKII: Pani Patricia Duranko; Susan Dank; Virgina Lecko; Maura McCarnthey; Roberta Spengler; Margaret Zabinko

PARISHIONERS & THEIR FAMILIES: James Bargdill (Schutt); Jim Basala (Fr.); John Beadle (Elchisco); Kristen Cassell; Carole Conaway (Twarek); Maryann Cook (Twarek); Sharon Dietrich (Twarek); Charlie Dietrich (Twarek); Ethan Feldman (Fr); Michael Glovinsky; Shirley Gresh (Glovinsky); Joseph Habegger (Kovach); Elaine Hileman; Betty Kovach; Helen Lis; David Mazurik; Child Stella Miller (Elchisco); Nancy Naiser (Royhab); William Pipenur (Hileman); Pat Rentz; Earl Rindfleisch; Helen Jean Rofkar (Elchisco); Joe Rose; Sonya Rose; Ron Royhab; Maryann Royhab; Stephanie Royhab; Joe Schutt; Diane Tryon; Greg Tyron; Tom Twarek; Child Bodhi (Cassell); Kathryn Tryon & her unborn child

OTHER REQUESTS: Mary Dank (ABL); Layne Demkosy (Fr); Paul Demkosky (Fr.); Marge Dziama; Child Ezra; Zoe Finley (ABL); Ruthe Flewelling; Ben Franklin (Kovach); Dorothy Goldman (Twarek); Donald Gresh (Glovinsky); Andrea Joy (Kovach); Maria (ABL); Jake Lipstraw (Twarek); Mark Ludvik (Guzy); Mark Masica (Kovach); Pauline Meath (Fr); Karen Muzyka (Fr); Noah (ABL); Jamie Philpot (Twarek); Robert Piznar (Rentz) ; William Romanchak (Fr); Andrew Rydgig (ABL); Sandy Scafaria (Hileman); Chuck Wiedenhoft (Twarek); Sara (Jake); Chris Quotap (Fr); Zoland Zile (Fr.); Molly and her unborn child (Fr.); Ashley and her unborn child

MILITARY: Alex, Nathan Brown, Craig Cassell, Cory Deaton , Jake Ellithorpe, Jordan Fulton, Alena Grabavoy, Justin Issler; Nicholas & Tikhon, Cory Deaton, Alex Zarnow

CAPTIVES: Metropolitan Paul (Orthodox Archdiocese of Aleppo), Archbishop John Syriac Archdiocese of Aleppo, The UN & IOCC humanitarian aid workers in & around Syria; Those suffering persecution in Iraq, Syria, Israel, Egypt, Ukraine and throughout the world



NOTE: ABL (Archbishop's request) / Please let Fr. Andrew know who can come off the list or be put on.



PLEASE CHECK PRAYER LIST

Please check the prayer list to make sure I have everyone's corrections, additions and deletions correct. If anyone can be taken off, please let me know.

Thank you Fr. A

READER

April 17	Tim
April 24	Joe

APRIL Celebrations

ANNIVERSARIES	BIRTHDAYS	
17- Matt & Brittany 20- Ron & Bobbie Royhab 4-30-2011: Retired Bishop Matthias of Chicago <p style="text-align: center;">NAMESDAY</p> 4-22: Archbishop Nathaniel of Detroit 4-25: Archbishop Mark of Philadelphia	1-Shawn Lariccia 2- AP Andrew Bartek 4- His Grace Bishop Matthias 5-Fr. Herman Kincaid 5- Nicholas Weisend 6-His Grace Bishop Paul 10- Jean Hileman 11- Christopher Mihaly 13- Jennifer Heffernan 13-Margarita Leso 17- Natalie Twarek	18- Nancy Bunge 18- Diane Tryon 20- Nectarios Mihaly 22- Greg Tryon 23- Paul Demkosky Jr 24-Matt Lariccia III 27- William Jerome 27- Katie Cassell 28- Serena Byngton 29- Katie Twarek

*Hristos a-înviat ;
Adevărat a-înviat*

Romanian



40 DAY REMEMBRANCE

May 1: Gary Smolk / David Lavalle

May 15: Nancy Sitzler / John Kotch

APRIL Reposed

1-Andy Basala (1982) 1-Andreas Basala (1923) 1-Larry Twarek (2019) 4- Sophia Jump (2012) 4- Rose Bartek (1986) 4- Harry Flewelling (2018) 4- Matthew Kollar 6- John Sabol (2017) 7- Louis M. Benya (1976) 7- Mitered Archpriest Basil Dziama (1969) Former Pastor 7- Bob Mazur (2018) 9- Julia Guzy (2021) 11- Archbishop John (1982) 11- LaVerne Schutt (2014) 12- Helen Tomko (1989) 14- Paul Glovinsky (1978) 15- Stephen Brooks (2005) 16- Mary Wright (2005)	17- Lois Mazurik (1999) 22- Olga Belenky (1971) 22- John Beadle (1988) 22- Fred Millie (1996) 23- Anna Basala (1994) 24- Demasthony Ballan (1968) 24- Fr. Stephen Dutko (2009) 26- Margaret Mazur (1987) 26- Russell Kovach (1981) 28-Ann Kovalick (2018) 29- Olga Kollmeier (1972) 30- Anthony Hubicki (1977) Dolores Martin (1974) Herb Hobson (2004) Charles Rose (2015) Michael Elchisco (1913) Andrew Kopchock (1914) Anna Onyock (1916)
--	--

Crucifixion—The Triumph of Evil

Before succumbing to this cruel Roman method of executing political criminals, Jesus suffered still other injustices. He was stripped, mocked and beaten. He wore a “kingly” crown of thorns on His head. He carried His own cross. He was finally nailed to the cross between two thieves at a place called Golgotha (the place of the skull) outside Jerusalem. An inscription was placed above His head on the Cross to indicate the nature of His crime: “Jesus of Nazareth, the King of the Jews.” He yielded up His spirit at about the ninth hour (3 p.m.), after hanging on the Cross for about six hours.

On Holy Friday evil triumphed. “It was night” (John 13:30) when Judas departed from the Last Supper to complete his act of betrayal, and “there was darkness over all the land” (Matthew 27:45) when Jesus was hanging on the Cross. The evil forces of this world had been massed against Christ. Unjust trials convicted Him. A criminal was released to the people instead of Him. Nails and a spear pierced His body. Bitter vinegar was given to Him to quench His thirst. Only one disciple remained faithful to Him. Finally, the tomb of another man became His place of repose after death.

The innocent Jesus was put to death on the basis of both religious and political charges. Both Jews and Gentile Romans participated in His death sentence.

“The rulers of the people have assembled against the Lord and His Christ.” (Psalm 2—the Prokeimenon of the Holy Thursday Vesperal Liturgy)

We, also, in many ways continue to participate in the death sentence given to Christ. The formal charges outlined above do not exhaust the reasons for the crucifixion. Behind the formal charges lay a host of injustices brought, on by hidden and personal motivations. Jesus openly spoke the truth about God and man. He thereby exposed the false character of the righteousness and smug security, both religious and material, claimed by many especially those in high places. The constantly occurring expositions of such smugness in our own day teach us the truly illusory nature of much so-called righteousness and security. In the deepest sense, the death of Christ was

brought about by hardened, personal sin—the refusal of people to change themselves in the light of reality, which is Christ.

“He came to His very own, and His own received Him not” (John 1:11).

Especially we, the Christian people, are Christ’s very own. He continues to come to us in His Church. Each time we attempt to make the Church into something other than the eternal coming of Christ into our midst, each time we refuse to repent for our wrongs; we, too, reject Christ and participate in His death sentence.

The Vespers

The Vespers, celebrated in the Church on Holy Friday afternoon, brings to mind all of the final events of the life of Christ as mentioned above: the trial, the sentence, the scourging and mocking, the crucifixion, the death, the taking down of His body from the Cross, and the burial. As the hymnography indicates, these events remain ever-present in the Church; they constitute the today of its life.

The service is replete with readings from Scripture: three from the Old Testament and two from the New. The first of the Old Testament readings, from Exodus, speaks of Moses beholding the “back” of the glory of God—for no man can see the glory of God face to face and live. The Church uses this reading to emphasize that now, in the crucifixion and death of Christ, God is making the ultimate condescension to reveal His glory to man—from within man himself.

The death of Christ was of a wholly voluntary character. He dies not because of some necessity in His being: as the Son of God He has life in Himself! Yet, He voluntarily gave up His life as the greatest sign of God’s love for man, as the ultimate revelation of the Divine glory:

“Greater love has no man than this, that a man lay down his life for his friends” (John 15:13).

The vesperal hymnography further develops the fact that God reveals His glory to us in this condescending love. The Crucifixion is the heart of such love, for the One being crucified is none other than He through whom all things have been created:

Con't Next Pg

Good Friday con't from previous pg

Today the Master of creation stands before Pilate. Today the Creator of all is condemned to die on the cross. . . The Redeemer of the world is slapped on the face. The Maker of all is mocked by His own servants. Glory to Thy condescension, O Lover of man! (Verse on "Lord I call", and the Apostikha)

The verses also underscore the cosmic dimensions of the event taking place on the Cross. Just as God who revealed Himself to Moses is not a god, but the God of "heaven and earth, and of all things visible and invisible," so the death of Jesus is not the culmination of a petty struggle in the domestic life of Palestine. Rather, it is the very center of the epic struggle between God and the Evil One, involving the whole universe:

All creation was changed by fear when it saw Thee hanging on the cross, O Christ! The sun was darkened, and the foundations of the earth were shaken. All things suffered with the Creator of all. O Lord, who didst willingly endure this for us, glory to Thee! (Verse I on "Lord, I Call")

The second Reading from the Old Testament (Job 42:12 to the end) manifests Job as a prophetic figure of the Messiah Himself. The plight of Job is followed in the services throughout Holy Week, and is concluded with this reading. Job is the righteous servant who remains faithful to God despite trial, humiliation, and the loss of all his possessions and family. Because of his faithfulness, however, "The Lord blessed the latter days of Job more than his beginning" (Job 42: 12)

The third of the Old Testament readings is by far the most substantial (Isaiah 52:13 to 54:1). It is a prototype of the Gospel itself. Read at this moment, it positively identifies Jesus of Nazareth as the Suffering Servant, the Man of Sorrows; the Messiah of Israel.

The Epistle Reading (I Corinthians 1:18 to 2:2) speaks of Jesus crucified, a folly for the world, as the real center of our Faith. The Gospel reading, a lengthy composite taken from Matthew, Luke and John, simply narrates all the events associated with the crucifixion and burial of Christ.

All the readings obviously focus on the theme of

hope. As the Lord of Glory, the fulfillment of the righteous Job, and the Messiah Himself, humiliation and death will have no final hold over Jesus. Even the parental mourning of Mary is transformed in the light of this hope:

When she who bore Thee without seed saw Thee suspended upon the Tree, O Christ, the Creator and God of all, she cried bitterly: "Where is the beauty of Thy countenance, my Son? I cannot bear to see Thee unjustly crucified. Hasten and arise, that I too may see Thy resurrection from the dead on the third day! (Verse IV on "Lord I call.")

Near the end of the Vespers, the priest vests fully in dark vestments. At the appointed time he lifts the Holy Shroud, a large icon depicting Christ lying in the tomb, from the altar table. Together with selected laymen and servers, a procession is formed and the Holy Shroud is carried to a specially prepared tomb in the center of the church. As the procession moves, the troparion is sung:

The Noble Joseph, when he had taken down Thy most pure body from the tree, wrapped it in fine linen and anointed it with spices, and placed it in a new tomb.

At this ultimate solemn moment of Vespers, the theme of hope once again occurs—this time more strongly and clearly than ever. As knees are bent and heads are bowed, and often tears are shed, another troparion is sung which penetrates through this triumph of evil, to the new day which is contained in its very midst:

The Angel came to the myrrh-bearing women at the tomb and said: "Myrrh is fitting for the dead, but Christ has shown Himself a stranger to corruption.

A new Age is dawning. Our salvation is taking place. The One who died is the same One who will rise on the third day, to "trample down death by death," and to free us from corruption.

Therefore, at the conclusion of Holy Friday Vespers, at the end of this long day of darkness, when all things are apparently ended, our eternal hope for salvation springs forth. For Christ is indeed a stranger to corruption:

"As by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ." (I Cor. 15:21-32) *Con't Next Pg*

Good Friday Con't from previous pg

“If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake and the gospel’s will save it.” (Mark 8:35)

- Father Paul Lazor

Great and Holy Saturday Commemorated on April 23

Great and Holy Saturday is the day on which Christ reposed in the tomb. The Church calls this day the Blessed Sabbath.

“The great Moses mystically foreshadowed this day when he said:

God blessed the seventh day. This is the blessed Sabbath This is the day of rest, on which the only-begotten Son of God rested from all His works....” (Vesperal Liturgy of Holy Saturday)

By using this title the Church links Holy Saturday with the creative act of God. In the initial account of creation as found in the Book of Genesis, God made man in His own image and likeness. To be truly himself, man was to live in constant communion with the source and dynamic power of that image: God. Man fell from God. Now Christ, the Son of God through whom all things were created, has come to restore man to communion with God. He thereby completes creation. All things are again as they should be. His mission is consummated. On the Blessed Sabbath He rests from all His works.

THE TRANSITION

Holy Saturday is a neglected day in parish life. Few people attend the Services. Popular piety usually reduces Holy Week to one day—Holy Friday. This day is quickly replaced by another—Easter Sunday. Christ is dead and then suddenly alive. Great sorrow is suddenly replaced by great joy. In such a scheme Holy Saturday is lost.

In the understanding of the Church, sorrow is not replaced by joy; it is transformed into joy. This

distinction indicates that it is precisely within death that Christ continues to effect triumph.

TRAMPLING DOWN DEATH BY DEATH

We sing that Christ is “...trampling down death by death” in the troparion of Easter. This phrase gives great meaning to Holy Saturday. Christ’s repose in the tomb is an “active” repose. He comes in search of His fallen friend, Adam, who represents all men. Not finding him on earth, he descends to the realm of death, known as Hades in the Old Testament. There He finds him and brings him life once again. This is the victory: the dead are given life. The tomb is no longer a forsaken, lifeless place. By His death Christ tramples down death by death.

THE ICON OF THE DESCENT INTO HADES

The traditional icon used by the Church on the feast of Easter is an icon of Holy Saturday: the descent of Christ into Hades. It is a painting of theology, for no one has ever seen this event. It depicts Christ, radiant in hues of white and blue, standing on the shattered gates of Hades. With arms outstretched He is joining hands with Adam and all the other Old Testament righteous whom He has found there. He leads them from the kingdom of death. By His death He tramples death.

“Today Hades cries out groaning: I should not have accepted the Man born of Mary. He came and destroyed my power. He shattered the gates of brass. As God, He raised the souls I had held captive. Glory to Thy cross and resurrection, O Lord!” (Vesperal Liturgy of Holy Saturday)

THE VESPERAL LITURGY

The Vespers of Holy Saturday inaugurates the Paschal celebration, for the liturgical cycle of the day always begins in the evening. In the past, this service constituted the first part of the great Paschal vigil during which the catechumens were baptized in the “baptisterion” and led in procession back into the church for participation in their first Divine Liturgy, the Paschal Eucharist. Later, with the number of catechumens increasing, the first baptismal part of the Paschal celebration was disconnected from the liturgy of the Paschal night and formed our pre-paschal service: Vespers and the Liturgy of Saint Basil the Great which follows it. It still keeps the marks of the early celebration of Pascha as baptismal feast and that of Baptism as Paschal sacrament (death and resurrection with Jesus Christ—Romans 6). ***Con't Next Pg***