

*St. John Chrysostom - Col's, OH
Parish Schedule*

Pascha

Saturday April 15

10:00pm Midnight Office; Resurrection Matins; Divine Liturgy of St. John Chrysostom; Blessing of the Artos; Blessing of baskets in the parish hall following services.

Sunday April 16

10:00am Divine Liturgy of St. John Chrysostom; Blessing of baskets

Parish Office Closed through Wednesday of Bright Week

If you need to contact Fr. Bob while the office is closed, please use his cell number 330-631-5045.

Bright Monday April 17

7pm Divine Liturgy
For the health of Ruth Turanchik by Tom Marco and Myroslava Mudrak



Sunday April 23

St. Thomas Sunday

9:30am Divine Liturgy of St. John Chrysostom
For the Faithful

11:15a Children's ECF

*(Eritrean-Tigre)
Christos Tension!
Bahake Tension!*



*St. Barbara Chapel - Dayton, OH
Divine Liturgy Schedule*

Pascha Services

Saturday April 15

3:00pm Vespers with the Divine Liturgy of St. Basil; Bless Baskets

Saturday April 22

St. Thomas Sunday

4pm Divine Liturgy of St. John Chrysostom
For the Faithful

~ Coffee and refreshments will be served after the Divine Liturgy in the parish hall. Everyone is welcome!

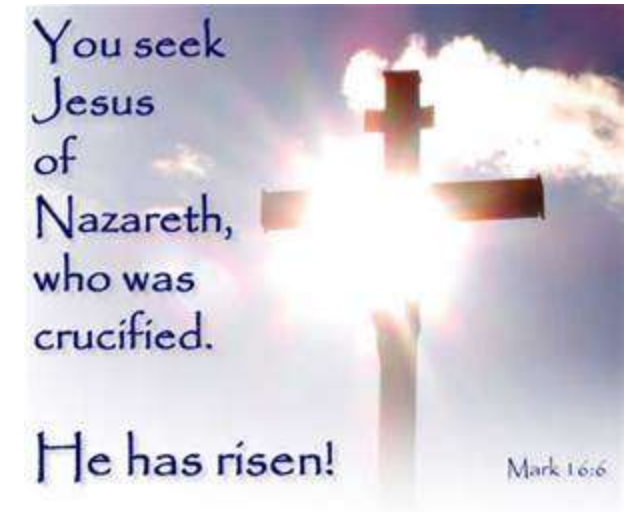
Prayer List

For the sick in our parish families, please remember in your prayers:

The Priest Eugene Linowski			
Ron Doctor	Ray Duskotch	Julia Fedeczko	Julie Fultz
Charlene Grabner	John Grabner	Ev Houston	Esther Imhoff
Frederick Kowalski	Marilyn Kimbrel	Donald Krofcheck	Victor Lonzrick
Christine Loya	Bill Martin	Joe Martin	Paul Mech
Ed Nyahay	Dave Olszyk	Mic O'Halloran	John Oshinski
Paula Oshinski	Bob Parks	Michelle Pomales	Maria Rakowsky
Betty Sikora	John Sikora	Dennis Stinich	Bernie Turanchik
Ruth Turanchik	Anastaszja Wojchak		

That the Lord God, for the glory of His name, visit his sick servants with His Holy Spirit and cure every illness and affliction, let us pray.

Christ is Risen!



*Christos Voskrese!
Voistinu Voskrese!*

For those who serve on the altar, for those who cantor, for the ECF teachers, for those who clean the church, for those who have embroidered cloths for the church, for those who ready the church for Divine Liturgy, for those who take up and count the collection, for those who clean the hall, for those who care for the grounds, for those who make the Pascha bread, for those who support and bake for the social after Divine Liturgy, for those who set up for special functions, for those who bake the Prospora, for those who assist in administering the pastor's office, for those who help the pastor, for those who minister to the sick of our parish, for those who keep us in their prayers, we offer sincere and heartfelt thanks to God and you.



Stephen, Jennifer, Carson & Lucas Boniface
 Nicolas & Helen Bukaczyk
 Christine Charyton & John Elliott
 Michael, Erin, Jillian & Claire Christie
 John Clear
 Robert, Lucy, Robbie, Aaron & Lucia Cook
 Steven Cornett
 John Czyrnik
 Ronald Doctor
 Julia Fedeczko
 James Figler
 Anna Frye
 Mark, Teresa, & Alexandra Frye
 Rachel Frye
 Sarah Frye
 Gloria Gaskey
 Alfred & Eileen Gingras
 Dennis, Kathy & Dillon Gomolak
 Peter, Aniko, Conrad & Greta Gozon
 Robert Gulis
 Thomas, Patricia, Joseph, Frank, Elizabeth,
 Georgianna, Maria & Gregory Hartung
 Martin, Dina, Carey & Ryan Hodovanich
 Mr. & Mrs. Randall & Mark Hofmann
 Jeff Holliday
 Carol Hoover
 William & Margo Hospodar
 Evelyn Houston
 Liam Hurley, Qin Dong, Pdraig & Emon Hurley
 Anna Ilko
 Esther Imhoff
 Thomas & Rose Ann Jirles
 Eugene Kirtos
 Robert & Connie Kotula
 Nicholas, Emily, Donovan & Connor Koval



Frederick Kowalski
 Donald & Kathleen Krofcheck
 Rebecca Krofcheck
 Ms. Marilyn Kuchta
 Rev. Eugene Linowski
 David Lonzrick
 Lora Lonzrick
 Tim Lyons
 Thomas Marco & Myroslava Mudrak
 Fr. Deacon Jeffrey & Paula Martin
 Justine Marunowski
 Paul, Sharon, & Wulf Mech
 Matthew & Dorinda Mnich
 Maria Morris
 Mrs. George Morse
 Keith Nissen
 Ed & Rosemary Nyahay
 Michael & Ann O'Halloran
 John & Paula Oshinski
 John & Carol Osifichin
 Michael & Patricia Papai
 Robert & Julia Parks
 James & Cathy Pitt
 Mark & Lisa Rado
 Alexander, Alexandra, Evans,
 Madelyn, & Teresa Rakow
 Bohdan Rakowsky
 Luke Rakowsky
 Maria Rakowsky
 Sofia Rakowsky
 Justine Schwenk
 Monica Shusko
 Thomas Smith
 Christopher Stasek
 Jerome Stasek & Dana Hardin

Thank You so very much!



Patrick Stasek
 Mark & Helen Stephens
 Lisa Sulich
 Michael & Karen Sweda
 David Ternasky
 Bernard & Ruth Turanchik
 James & Irena Wallace
 Willard & Mildred Woryk
 David & Rita Zaroka
 Robert, Jr. & Helena Zvansky

*Christos t'ensah em' muhtan.
 Exai' ab-her eokala!
 (Ethiopian)*

*Christ is Risen!
 Indeed He is Risen!*

*To all of our Ge'ez Rite Brothers
 and Sisters, we give thanks for
 you and wish you a Blessed and
 Happy Pascha (Easter)!*



Holy Pascha

Images of the Resurrection

FROM ITS BEGINNING on Lazarus Saturday until the cracking of the last red egg of Pascha, our Great Week and Bright Week services immerse us in a wealth of images, both verbal and visual, of the passion and resurrection of the Lord. In the midst of this sensory overload, there are some evocative symbols whose voices may not be heard. Yet they bring us to the heart of the Paschal mystery.

The Newly-Illumined

On Pascha our regular Saturday evening vespers is combined with the first Divine Liturgy of the feast. Since the Hajme and Divine Liturgy during the night are so popular in our parishes, it became common to serve the Vesper-Liturgy earlier in the day. As a result many people never see this extraordinary service.

The Vesper-Liturgy includes fifteen Old Testament readings instead of the usual three. Since the catechumens are taken out at this point in the service to be baptized, these additional Scripture passages would be read until the baptisms were completed. Then the newly-baptized would be brought into the congregation during the singing of “All of you who have been baptized into Christ have put on Christ, Alleluia.” Their first full participation in the Liturgy would be on this blessed night of their baptism.

Laurel Is for Victory

The Epistle reading at this Liturgy is not followed by the usual Alleluia. Instead Psalm 81/82 is chanted with verse 8 as its refrain: “Arise, O God and judge the earth, and You shall inherit all the nations.”

In the liturgical symbolism of our Church Holy Saturday recalls the time Christ’s body lay in the

tomb while His spirit was among the dead in what the Greeks called Hades. In singing this Psalm the Church is calling on Christ to rise from the dead and destroy the power of death, freeing people of every race and nation from its control. As we sing in one of the hymns at this service: “Today Hades sighs and cries aloud: “My power is destroyed! I received a mortal as if He were merely one of the dead, but I was powerless to hold Him; and, along with Him I shall lose those over whom I ruled, I held the dead from all ages; but behold, He is raising them all!”

In the Greek tradition the priest strews bay laurel leaves and flower petals throughout the church during this Psalm. In the ancient world laurel was a symbol of victory or achievement. Wreaths of laurel were awarded to the victors in athletic games; that practice continues at the Grand Prix races to this day. In our liturgy the laurel leaves represent Christ’s victory over death, the fruit of His death and resurrection.

It is a custom in Cyprus that, while the chanters are singing and the priest is strewing the leaves, people stamp their feet, bang on the pews with sticks, even clang pots and pans as a sign of the “harrowing of hell.” The noise graphically portrays the shaking of the foundations of the earth which preceded the Resurrection (see Mt 28:2) as Christ smashes the locks and gates of Hades and destroys death.

In the silence that speaks volumes when the psalm is finished, we see the church floor covered with the “shattered gates and broken chains of Hades.” Then the Gospel of the Resurrection is proclaimed: “*He is not here; for He is risen, as He said*” (Mt 28:6).

“Have You Any Food?”

At the end of the Paschal Liturgy the priest blesses a special commemorative bread called the Artos. Unlike the bread offered for the

Divine Liturgy, this festive bread is baked with herbs and spices, such as cinnamon, nutmeg, cloves, allspice, mahleb, fennel, grains of paradise and anise. Depending on local custom, lemon zest, almond extract, honey, olive oil, eggs, or rose water and even red wine may be added to the dough as well. The loaf may be stamped with a cross or an icon of the Resurrection. In many places an actual icon is placed on top of the loaf for the people to venerate at the end of the service.

The Artos is carried in procession and venerated at every service during Bright Week. It is consumed only after this week of Paschal celebration is concluded. How can we explain the unique role this bread plays in our liturgy?

When Christ rose from the dead, the first reaction of those who saw Him was disbelief. As St Luke describes it, “...*they were terrified and frightened, and supposed they had seen a spirit*” (Lk 24:37). The risen Lord’s response was “*Handle Me and see, for a spirit does not have flesh and bones as you see I have*” (Lk 24:37). Even that was not enough to convince them all. Luke continues: “*But while they still did not believe for joy, and marveled, He said to them, ‘Have you any food here?’ So they gave Him a piece of a broiled fish and some honeycomb and He took it and ate in their presence*” (Lk 24:41-43).

The disciples believed in the reality of the Resurrection when they saw Christ eating. In St John’s Gospel, we see that the disciples were out fishing when “*Jesus stood on the shore; yet the disciples did not know that it was Jesus. Then Jesus said to them,*

“*Children, have you any food?*” (Jn 21:5) Similarly, when the Risen Christ appeared to the disciples traveling to Emmaus, He ate with them and “*He was known to them in the breaking of bread*” (Lk 24:35).

The Artos, then, represents the true, physical nature of the risen Christ, demonstrated when He ate and drank with His disciples, although He had no need of food. Eating what was offered to Him showed that He had not abandoned His humanity when He rose from the dead. As St Ignatius of Antioch wrote in his Epistle to the Smyrneans, 3:3, “After the Resurrection He ate and drank with them as a being of flesh, although spiritually united with the Father.” His body that rose from among the dead is the same one that suffered and died. Now this body shares in the life of glory.

Stichera of Holy Saturday Vesper-Liturgy

“Today Hades sighs and cries aloud: ‘Better that I had never received the One whom Mary bore, for when He came to me, He undid my power. He trampled the brazen gates, and, being God, He raised up the souls which once I held.’ O Lord, glory to Your cross and to Your resurrection.”

“Today, Hades sighs and cries aloud: ‘My power has been swallowed up! The shepherd has been crucified and has raised Adam up. I am deprived of those over whom I used to rule. I have vomited up all those whom I devoured in my strength. He who was crucified has emptied the graves. Death’s power has lost its strength.’ O Lord, glory to Your cross and to Your resurrection.”

“The great Moses mystically prefigured this present day when he said: ‘God blessed the seventh day.’ For this is the blessed Sabbath! This is the day of rest on which the only-begotten Son of God kept the Sabbath in the flesh by resting in death from all His works according to the plan of salvation. Returning again to what He was through the Resurrection, He granted us eternal life. He alone is good and the Lover of mankind.”

~ Office of Educational Services, Eparchy of Newton