

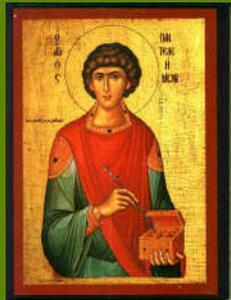
St. Panteleimon Orthodox Church

OCA - Diocese of the Midwest

Fr. Andrew Bartek, Rector V. Rev. Anthony Spengler, Attached

Protodeacon Robert Northrup

Parish Council President: John Grabavoy



Sunday, April 9, 2017
Gospel: St. John 12:1-18

Palm Sunday
Epistle: Philippians 4:4-9

Entrance into Jerusalem

April Bulletin Sponsor

AVAILABLE

GREAT & HOLY WEEK LITURGICAL SCHEDULE

Sunday, April 9

PALM SUNDAY

- 9:35 am: Hours followed by blessing of Palms and Pussy willows
- 10:00 am: D.L. / Social / Church School
- 6:00 pm: Bridegroom Deanery Mission @ Holy Trinity Cathedral w/ Bishop Paul

Monday, April 10

GREAT & HOLY MONDAY

- 7:00 pm: Bridegroom Matins

Tuesday, April 11

GREAT & HOLY TUESDAY

- 7:00 pm: Bridegroom Matins

Wednesday, April 12

GREAT & HOLY WEDNESDAY

- 7:00 pm: Sacrament of Unction Service

Thursday, April 13

GREAT & HOLY THURSDAY

- 9:30 am: Vespers Divine Liturgy
- 7:00 pm: Good Friday Matins (The reading of the 12 Passion Gospels)

Friday, April 14

GREAT & HOLY FRIDAY

- 3:00 pm: Burial Vesper Service of our Lord
- 5:00 pm: Lamentation of Good Friday

Saturday, April 15

GREAT & HOLY SATURDAY

- 9:30 am: Vespers Divine Liturgy (Jesus' descent into Hades)
- 11:25 pm: Nocturns
- 11:50 pm: Resurrection Procession

Sunday, April 16

PASCHA

- Midnight: Resurrection Matins followed by the Pascal Hours followed by Resurrection Divine Liturgy followed by the Blessing of the Paschal Foods followed by the AGAPE MEAL

SCHEDULE CHANGES

- This year there will be **no Apage Vespers** at noon on Pascha.
- **Easter Egg Hunt:** Will be on St. Thomas Sunday.
- **Blessing Graves:** On St. Thomas Sunday (please see Fr. Andrew).

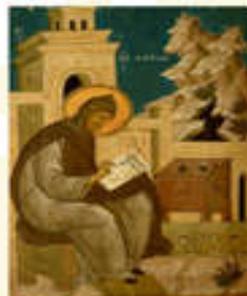
SCRIP FUNDRAISING PROGRAM UP & RUNNING

Who to see: Matushka Susan

When: 1st & 3rd Sundays of each month

- In order for the program to be cost effective for us, a minimum \$300 order must be placed.
- A list of participating businesses is available for your review.

This is a great way for you to do your regular shopping and it benefit your church! Try it out!



**"O Lord and Master
of my life,
Take from me the spirit
of sloth, despair,
lust of power
and idle talk;**

**But give rather the spirit of chastity,
humility, patience, and love to Thy servant.**

**Yea, O Lord and King,
grant me to see my own transgressions
and not to judge my brother, for blessed
art Thou unto ages of ages. Amen."**



HOLY WEEK SIGN-UP SHEETS

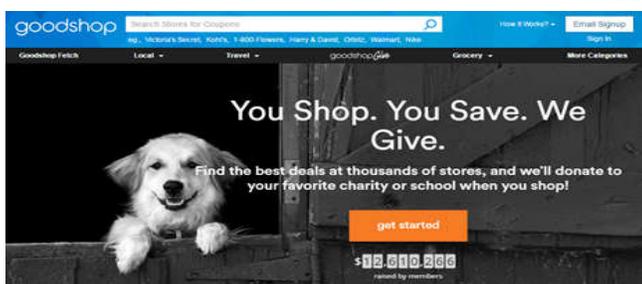
Volunteers are needed for the following Holy Week services:

Holy Wednesday: 7 people to read Epistles
Holy Thursday: 12 people to hold candles
Holy Saturday: 15 people to read Old Testament passages

Sign up sheets are in the back of the Church.

40 DAYS REMEMBRANCE

April 9: Helen Spanovich
April 30: Marilyn / Terror Attack London
May 7: Vera
May 14: Terrorists attacks that happened in Russia & Syria / Shirley, John



What is **Goodshop**?

Goodshop provides the best shopping deals and coupons AND a donation will be made to St. Panteleimon Orthodox Church! Not only do you save with great coupons for your most frequently shopped stores, but you also give at no extra cost.

Great idea! How do I get started?

Go to www.goodsearch.com/goodshop and register. Enter *St Panteleimon Orthodox Church* in the 'cause' search box and you're on your way.

Did you know that \$90.24 was donated to the parish in 2016? How much more can be done in 2017?!

Goodshop also has a free app. Check it out!

CONFESSIONS

Confession will be heard until Tuesday evening before & after the Services.



EASTER FLOWERS

\$20.00 donation

There is a form in the back of the church. List the names of your living or deceased relatives or friends. They will be remembered during the Paschal Divine Liturgy. 20 Flowers purchased as of Lazarus Saturday

Fr. Andrew - (5 Flowers)

- In Memory of His Ordaining Bishop, Metropolitan Nicholas
- In Memory of his family & friends, especially his parents George & Dorothy
- For the Health of his Family and Friends
- For the Health of all parishioners and their families
- For the Health of the Police & Fire Dept's & the less fortunate of Summit.

Frank Batura- 2 Flowers

- For the Health of his family & his unborn grandchild
- For the health & safety of the world

Karen Muzyka- 5 Flowers

- In Memory of my Aunt Vera
- In Memory of my dear friend, Marilyn
- In Memory of the Leonchik & Muzyka Families
- In Honor of my sister, Sandra
- In Honor of the Leonchik & Muzyka Families

Pat Svava- 2 Flowers

- In Memory of the Svava & Novak Families
- For the Health of the Novak & Svava Families

Mihaela Blananc- 1 Flower

- In Memory of Eugenia, Maria & Atanasie

John & Marcia Grabavoy- 2 Flowers

- In Memory of the Grabavoy Family
- For the Health of the Grabavoy Family including Merle, Thelma & Dana Gaxelle & David Carlson

Nick & Joann Cavaligos- 1 Flower

- In Memory of the Cavaligos Family

Duke & Carol Jovanovich- 2 Flowers

- In Memory of the Jovanovich Family
- For the Health of the Jovanovich & Gates Families

The Raising of Lazarus (Lazarus Saturday)

Commemorated on [April 8](#)

Lazarus Saturday and Palm Sunday

Visible triumphs are few in the earthly life of our Lord Jesus Christ. He preached a kingdom “not of this world.” At His nativity in the flesh there was “no room at the inn.” For nearly thirty years, while He grew “in wisdom and in stature, and in favor with God and man” (Luke 2:52), He lived in obscurity as “the son of Mary.” When He appeared from Nazareth to begin His public ministry, one of the first to hear of Him asked: “Can anything good come out of Nazareth?” (John 1:46). In the end He was crucified between two thieves and laid to rest in the tomb of another man.

Two brief days stand out as sharp exceptions to the above—days of clearly observable triumph. These days are known in the Church today as Lazarus Saturday and Palm Sunday. Together they form a unified liturgical cycle which serves as the passage from the forty days of Great Lent to Holy Week. They are the unique and paradoxical days before the Lord’s Passion. They are days of visible, earthly triumph, of resurrectional and messianic joy in which Christ Himself is a deliberate and active participant. At the same time they are days which point beyond themselves to an ultimate victory and final kingship which Christ will attain not by raising one dead man or entering a particular city, but by His own imminent suffering, death and resurrection.

By raising Lazarus from the dead before Thy Passion,
Thou didst confirm the universal resurrection, O Christ
God! Like the children with the palms of victory, we cry
out to Thee, O Vanquisher of Death: Hosanna in the
highest! Blessed is He that comes in the name of the
Lord! (Troparion of the Feast, sung on both Lazarus
Saturday and Palm Sunday)

Lazarus Saturday

In a carefully detailed narrative the Gospel relates how Christ, six days before His own death, and with particular mindfulness of the people “standing by, that they may believe that thou didst send me” (John 11:42), went to His dead friend Lazarus at Bethany outside of Jerusalem. He was aware of the approaching death of Lazarus but deliberately delayed His coming, saying to His disciples at the news of His friend’s death: “For your sake I am glad that I was not there, so that you may believe” (John 11:14).

When Jesus arrived at Bethany, Lazarus was already dead four days. This fact is repeatedly emphasized by the Gospel narrative and the liturgical hymns of the feast. The four-day burial underscores the horrible reality of death. Man, created by God in His own image and likeness, is a spiritual-material being, a unity of soul and body. Death is destruction; it is

the separation of soul and body. The soul without the body is a ghost, as one Orthodox theologian puts it, and the body without the soul is a decaying corpse. “I weep and I wail, when I think upon death, and behold our beauty, fashioned after the image of God, lying in the tomb dishonored, disfigured, bereft of form.” This is a hymn of Saint John of Damascus sung at the Church’s burial services. This “mystery” of death is the inevitable fate of man fallen from God and blinded by his own prideful pursuits.

With epic simplicity the Gospel records that, on coming to the scene of the horrible end of His friend, “Jesus wept” (John 11:35). At this moment Lazarus, the friend of Christ, stands for all men, and Bethany is the mystical center of the world. Jesus wept as He saw the “very good” creation and its king, man, “made through Him” (John 1:3) to be filled with joy, life and light, now a burial ground in which man is sealed up in a tomb outside the city, removed from the fullness of life for which he was created, and decomposing in darkness, despair and death. Again as the Gospel says, the people were hesitant to open the tomb, for “by this time there will be an odor, for he has been dead four days” (John 11:39).

When the stone was removed from the tomb, Jesus prayed to His Father and then cried with a loud voice: “Lazarus, come out.” The icon of the feast shows the particular moment when Lazarus appears at the entrance to the tomb. He is still wrapped in his grave clothes and his friends, who are holding their noses because of the stench of his decaying body, must unwrap him. In everything stress is laid on the audible, the visible and the tangible. Christ presents the world with this observable fact: on the eve of His own suffering and death He raises a man dead four days! The people were astonished. Many immediately believed on Jesus and a great crowd began to assemble around Him as the news of the raising of Lazarus spread. The regal entry into Jerusalem followed.

Lazarus Saturday is a unique day: on a Saturday a Matins and Divine Liturgy bearing the basic marks of festal, resurrectional services, normally proper to Sundays, are celebrated. Even the baptismal hymn is sung at the Liturgy instead of Holy God: “As many as have been baptized into Christ, have put on Christ.”

Very Rev. Paul Lazor



Entry of Our Lord into Jerusalem (Palm Sunday)

Commemorated on [April 9](#)

Palm Sunday is the celebration of the triumphant entrance of Christ into the royal city of Jerusalem. He rode on a colt for which He Himself had sent, and He permitted the people to hail Him publicly as a king. A large crowd met Him in a manner befitting royalty, waving palm branches and placing their garments in His path. They greeted Him with these words: "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel! (John 12:13).

This day together with the raising of Lazarus are signs pointing beyond themselves to the mighty deeds and events which consummate Christ's earthly ministry. The time of fulfillment was at hand. Christ's raising of Lazarus points to the destruction of death and the joy of resurrection which will be accessible to all through His own death and resurrection. His entrance into Jerusalem is a fulfillment of the messianic prophecies about the king who will enter his holy city to establish a final kingdom. "Behold, your king is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass" (Zech 9:9).

Finally, the events of these triumphant two days are but the passage to Holy Week: the "hour" of suffering and death for which Christ came. Thus the triumph in an earthly sense is extremely short-lived. Jesus enters openly into the midst of His enemies, publicly saying and doing those things which mostly enrage them. The people themselves will soon reject Him. They misread His brief earthly triumph as a sign of something else: His emergence as a political messiah who will lead them to the glories of an earthly kingdom.

Our Pledge

The liturgy of the Church is more than meditation or praise concerning past events. It communicates to us the eternal presence and power of the events being celebrated and makes us participants in those events. Thus the services of Lazarus Saturday and Palm Sunday bring us to our own moment of life and death and entrance into the Kingdom of God: a Kingdom not of this world, a Kingdom accessible in the Church through repentance and baptism.

On Palm Sunday palm and willow branches are blessed in the Church. We take them in order to raise them up and greet the King and Ruler of our life: Jesus Christ. We take them in order to reaffirm our baptismal pledges. As the One who raised Lazarus and entered Jerusa

lem to go to His voluntary Passion stands in our midst, we are faced with the same question addressed to us at baptism: "Do you accept Christ?" We give our answer by daring to take the branch and raise it up: "I accept Him as King and God!"

Thus, on the eve of Christ's Passion, in the celebration of the joyful cycle of the triumphant days of Lazarus Saturday and Palm Sunday, we reunite ourselves to Christ, affirm His Lordship over the totality of our life, and express our readiness to follow Him to His Kingdom:

... that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that if possible I may attain the resurrection from the dead (Philippians 3:10-11).

Very Rev. Paul Lazor

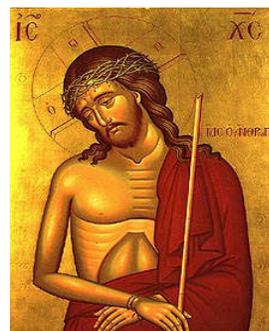
Great and Holy Monday

Commemorated on [April 10](#)

Holy Week: A Liturgical Explanation for the Days of Holy Week

3. MONDAY, TUESDAY, WEDNESDAY: THE END

These three days, which the Church calls Great and Holy have within the liturgical development of the Holy Week a very definite purpose. They place all its celebrations in the



perspective of End; they remind us of the eschatological meaning of Pascha. So often Holy Week is considered one of the "beautiful traditions" or "customs," a self-evident "part" of our calendar. We take it for granted and enjoy it as a cherished annual event which we have "observed" since childhood, we admire the beauty of its services, the pageantry of its rites and, last but not least, we like the fuss about the paschal table. And then, when all this is done we resume our normal life. But do we understand that when the world rejected its Savior, when "Jesus began to be sorrowful and very heavy... and his soul was exceedingly sorrowful even unto death," when He died on the Cross, "normal life" came to its end and is no longer possible. For there were "normal" men who shouted "Crucify Him" who spat at Him and nailed Him to the Cross. And they hated and killed Him precisely because He was troubling their normal life. It was indeed a perfectly "normal" world which preferred darkness and death to light and life... By the death of Jesus the "normal" world, and "normal" life were irrevocably condemned. Or rather they revealed their true and abnormal inability to receive the Light, the terrible power of evil in them. "Now is the Judgment of this world" (John 12:31). The Pascha of Jesus signified its end to "this world" and it has been at its end since then. This end can last for hundreds of centuries this does not alter the nature of time in which we live as the "last time." "The fashion of this world passeth

Con't Page 7

Prayer List - UPDATED 4-9-17

Priests: His Beatitude Metropolitan Theodosius, His Beatitude Metropolitan Herman, His Eminence Archbishop Iagovos Anthony Spenglar, John Kuchta, James Gleason (*Fr.'s spiritual father*), John Duranko, *Yves Babich, *Eugene Tarris, *Ted Bobosh, *Joseph Gibson, *Philip Lashbrook, *John Reeves, Fr. Emilian Hutnyan, Deacon Bohdan Melnychenko

Matushkii: *Carol Janacek, Mary Perez, Snezana Ruzic, Laryssa Hutnyan, Pani Patricia Duranko

Parishioners: Karen Muzyka, Ronald Stachowiak, Rebecca Eggers, Sonja Harris, Pauline Michals, Marilyn, Michals, Pat Svava

Parishioner's Family: Sandra (*Karen's sister*), Erika Northrup, Mary Northrup, Raymond Northrup, Mark Svava, Joey Krush, Jan Kost (*Linda's sister*), Tommy Leonchik, Jason Kimbauer, Lucille (*Carol's mom*), Edward Arendt (*Joann's uncle*), Stephen Holly & Walter Litzie (*Fr.'s cousin*), (*Spengler Family*): Bruce (*fr's Kurt's brother*) Jacob, Emilian, Joyce, John, Robert, William & Dana, Mark, Eve, Karina, Michelle & her newborn baby Katherine, Susie & her unborn family

Other Requests: June (*Hruban friend*), Elizabeth Lilos, Jemsey Pradun, Hermenegil & Lydia Guerrero (*Neighbor*), Cathleen Rebollar, Eva Quagon (*Andy friend*), John & Mary Ann Magerko, Gloria Salgado (*Lynn's Friend*), Vivian (*friend of Becky Eggers*), Laurel (*Bill Rudolph's daughter*), Deputy Chief Frank Batura, *John Sedor, *Daria Petrykowski, *Cynthia Koranda, *Helen Liss, *Theodore Geletka, Alice Sutko, Mike Jacobson & Brian Turner (*fr's friends*), Mark Sirovatka (*Trustee's brother*), Michael Wodarczyk (*Fire-man*), Crystal Frank Batura's daughter-in-law & her unborn baby

Military: Fr. Herman, Fr. Gregory, Amber, Caleb, Nicholas, David, Timothy, Robert, Kristen, Matthew, Brian, Daniel, Joseph

Captives: Metropolitan Paul (*Orthodox Archdiocese of Aleppo*), Archbishop John (*Syriac Archdiocese of Aleppo*), for the UN & IOCC humanitarian aid workers in & around Syria / Those suffering persecution in Iraq, Syria, Israel, Egypt, Ukraine and throughout the world / Those held captive throughout the world.

Additions or removals from the list? Please notify Fr. Andrew.

Why are the services at night during Holy Week called Matins Services, even though they are taking place during the evening hours?

Traditionally, the morning service in the Orthodox Church is called the Matins, or Orthros service with the evening service known as the Vespers Service. Traditionally, the Matins or Orthros is done in the early morning hours, ending with the sunrise, when the Great Doxology (Glory to God who has shown us the light) is sung or read. The Orthros or Matins Services of Holy Week are VERY long—The Orthros of Good Friday lasts almost three and a half hours. Same thing with the Orthros of Holy Saturday. During the Middle Ages, the services were transposed ahead several hours, from the early morning hours to the evening of the preceding night. Thus, the Orthros of Good Friday was moved to Holy Thursday evening, and is the service we are familiar with, the 12 Gospels and the Procession of the Crucified Christ. The Lamentations, which is the Orthros of Holy Saturday, was moved from Saturday morning to Friday night. Thus, the Vespers services, like the Vesperal Liturgy of Holy Thursday morning (which commemorates the Last Supper), was moved from Holy Thursday evening to Holy Thursday morning, where it currently is celebrated. Thus, our services commemorate events about 12 hours before they happened in real time, with the Last Supper Holy Thursday morning, the Crucifixion Holy Thursday evening, etc. The Descent

from the Cross on Friday afternoon remains at its proper time, as a Vespers service, but the interval between the Vespers of Friday afternoon and the Orthros of Holy Saturday, which normally would be 12-15 hours, is only about 3 hours. Easter takes place at the proper time. The schedule of transposing services begins Palm Sunday with we celebrate Orthros and Liturgy in the morning, as we usually do, and celebrate the Orthros of Holy Monday on Palm Sunday evening. There is a vespers on Palm

Philippians 4:4-9 (Epistle)

Rejoice in the Lord always. Again I will say, rejoice! Let your gentleness be known to all men. The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy – meditate on these things. The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.

APRIL CELEBRATIONS

BIRTHDAY	NAME DAY	ANNIVERSARY
1-Patricia Svara 2-Fr. Andrew 4-His Grace Bishop Matthias 5-Linda Davik 5-Fr. Herman 9-Theodore Grabavoy 9-Lynn Kirnbauer 20-Laura Grabavoy 24-Edward Northrup 28-Kylie Marron 28-Luis Posada	22- Archbishop Nathaniel of Detroit 25- His Grace Bishop Mark of Philadelphia	30- 6 th Anniversary of Retired, Bishop Matthias

If there are those names to be added or removed, please contact Fr. Andrew. He would like to list all members of your family Orthodox and non-Orthodox.

The Lamentations at the Tomb – Matins of Holy and Great Saturday

On Friday night, the Matins of Holy and Great Saturday, a unique service known as the **The Lamentation at the Tomb** (Epitáphios Thrēnos) is celebrated. This service is also sometimes called Jerusalem Matins. Much of the service takes place around the tomb of Christ in the center of the nave. A unique feature of the service is the chanting of the Lamentations or Praises (Enkōmia), which consist of verses chanted by the clergy interspersed between the verses of Psalm 119 (which is, by far, the longest psalm in the Bible).

At the end of the Great Doxology, while the Trisagion is sung, the epitaphios is taken in procession around the outside the church, and is then returned to the tomb. Some churches observe the practice of holding the epitaphios at the door, above waist level, so the faithful most bow down under it as they come back into the church, symbolizing their entering into the death and resurrection of Christ.

The **epitaphios** itself represents the body of Jesus wrapped in a burial shroud, and is a roughly full-size cloth icon of the body of Christ. Then the priest may deliver a

homily and everyone comes forward to venerate the epitaphios. In the Slavic practice, at the end of Vespers, Compline is immediately served, featuring a special Canon of the Crucifixion of our Lord and the Lamentation of the Most Holy Theotokos by Symeon the Logothete.

Before the service begins, a “tomb” is erected in the middle of the church building and is decorated with flowers. Also a special icon which is painted on cloth (in Greek, epitaphios; in Slavonic, plaschanitsa) depicting the dead Saviour is placed on the altar table. In English this icon is often called the winding-sheet.

The Matins of Holy Saturday are usually celebrated on Friday night. They begin in the normal way with the singing of God is the Lord, the troparion The Noble Joseph, and the following troparia:

When Thou didst descend to death O Life Immortal,
 Thou didst slay hell with the splendor of Thy Godhead!
 And when from the depths Thou didst raise the dead, all
 the powers of heaven cried out: O Giver of Life! Christ
 our God! Glory to Thee! **Con't on Page 14**

APRIL - REPOSED

1-Helen Smolarek (99) 2- Suzanne Davik (08) 2- Petra Vasilevska (86) 4- Ruby Stevens (08) 4- Julius Spengler (05) 5- Stella (Anastasia) Spakowski (97) 8- Benjamin Howard Sr. (89) 10- Julia Ginalick Yarmoluk (86)	11 Archbishop John (82) 15- Anna Bennett (99) 15- Lambrini (16) 21- Olga P. Kozal (04) 21- Mary Iverson (15) 23- Thelma Gazelle (99) 25- Paul Switch (06) 28- Sophie Bloschynsky (03)	1944: Afrida Glushko (3 yrs old) Theodore Sviridiuk 1945: Gregory Golubev
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Remember those who have gone before us in prayer. If there is a name missing from the above list, please speak to Fr. Andrew to have them added.