

# THE ORTHODOX MESSENGER

April 2018, Vol. 27, Issue 4

## GREAT AND HOLY SATURDAY

THE RESURRECTION of Christ was a victory, not over his death only, but over death in general. “We celebrate the death of death, and the overthrow of Hades...” (*Paschal hymn*) In His Resurrection the whole of humanity, all human nature, is co-resurrected with Christ...not indeed in the sense that all are raised from the grave. Men do still die; but the hopelessness of dying is abolished. Death is rendered powerless...It is true, we still die as before,” says St. John Chrysostom, “but we do not remain in death; and this is not to die...the power and very reality of death is just this, that a dead man has no possibility of returning to life...but if after death he is to be quickened and moreover to be given a better life, then this is no longer death, but a falling asleep.”

—Fr. Georges Florovsky

### Matins of Holy Saturday ~ Friday evening

ON FRIDAY EVENING, at 7 PM, the Church gathers for the Matins of Holy Saturday. A large portion of this service is devoted to the singing of Psalm 118, the longest Psalm in the Psalter. A brief “lamentation” or praise, is sung in between each verse. Towards the end of the Matins we take the Holy Burial Shroud (*Epitaphios, Plaschanitsa*) in a procession around the Church, and when we return we hear the Prophecy of Ezekiel: “Can these dry bones live?” then a reading from 1 Corinthians: “Christ, our Pascha/Passover, was sacrificed for us...” and then the account from St. Matthew 27 about Pontius Pilate closing up the “tomb, and sealing the stone and setting the guard.”

Fr. Thomas Hopko wrote that this service, a masterpiece of the Orthodox liturgical tradition, is not at all a dramatic re-enactment of the historical death and burial of Christ. It isn't a kind of ritual reproduction of scenes of the Gospel. Holy Friday and Saturday manifest “the deepest spiritual and liturgical penetration into the eternal meaning of the saving events of Christ, viewed and praised already with the full knowledge of their divine significance and power. The Church does not pretend, as it were, that it does not know what will happen with the crucified Jesus. It does not sorrow and mourn over the Lord as if the Church itself were not the very creation which has been produced from His wounded

sides and from the depths of His tomb. All through the services the victory of Christ is contemplated and the resurrection is proclaimed. For it is indeed only in the light of the victorious resurrection that the deepest divine and eternal meaning of the events of Christ's passion and death can be genuinely grasped, adequately appreciated and properly glorified and praised.”



### Vespertal Liturgy ~ Saturday Afternoon

At 1 PM on Holy Saturday April 7, we will celebrate Great Vespers, as we do on each and every Saturday, yet because this is the Vigil for Pascha, in this case Vespers is joined to the Liturgy. The magnificent hymnography of the **Vespertal Liturgy of Holy Saturday** reveals to us something of the meaning of the death and resurrection of Jesus Christ. We sing:

*Today Hades groans and cries aloud: My power has been destroyed. I accepted a Mortal Man as one of the dead. Yet I cannot keep Him prisoner...*

Fifteen selections from the Old Testament are read during this Vespertal Liturgy in order to bring the “story” of the Old and the New Testaments together. These fifteen selections are prophecies concerning Baptism, Resurrection and salvation.

After the Epistle reading we sing *Arise, O God, and judge the earth...* and the purple vestments and icon covers are changed to Paschal white. The lamps are lit, and we hear the Gospel from the last chapter of St. Matthew about the tomb being empty, and the Risen Jesus Christ meeting His Disciples on the Mount of Ascension, where he instructs them before He is taken up in glory, to teach all peoples whatsoever He has commanded, baptizing them in the “Name of the Father, the Son and the Holy Spirit.” He assures them that He is with them always. Then we sing the hymn *Let all mortal flesh keep silence...* and say the prayers of the Liturgy of Saint Basil the Great and partake of Holy Communion. This is a strict fasting day for those who are able, with no food or drink taken prior to the

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receiving of Holy Communion (we aim to fast for at least six hours). On this day of all days, before and after the Vespereal Liturgy, we should turn off all extraneous noise and media, and keep vigil for Pascha, following the sentiments expressed in the Liturgy hymn for the day:

*Let all mortal flesh keep silence, and stand with fear and trembling; and let it take no thought for any earthly thing. For the King of Kings and Lord of Lords draws near to be sacrificed and given as food to the faithful.*

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## BRIGHT WEEK

A FEW YEARS ago, Father Michael gave a sermon after Christmas exhorting us to be watchful not to let a sense of “Post-Christmas Let Down” overtake us. In the same way, after Pascha, there is the possibility of an intense spiritual skirmish in turning away from the spirit of despondency. Maybe it is simply easier to fast during Lent, even when we do a half-hearted attempt at it, than to spiritually feast after the day of Pascha. This seems to be a well-known

phenomenon. The many services of Lent are followed by the intensity of Lazarus Saturday and the baptisms that day, then Holy Week, with the Twelve Gospels, the Matins of Holy Saturday, the Vespereal Liturgy, and the exuberance of Pascha itself, all of which support, nourish and inspire us. That is a hard act to follow, as they say. Of course, we have the Services of Bright Week, at which the Altar Doors are open to remind us of the open tomb and the Kingdom of God in our midst. We sing many of the Paschal hymns again at the Liturgies and the Vespers each day (*see calendar*).

These Paschal Services are not “add on” or extra material. They extend Pascha for the whole week, until Thomas Sunday, also known as Renewal Sunday. Forgive me, but attendance at these services is extremely disappointing. Maybe a visit during Bright Week for the brief Paschal Vespers during Bright Week would allow the resurrectional joy to continue for a bit. Yet, Bright Week does end, even as our faith in the resurrection of Christ is strong. Fr. Timothy Pavlatos, who gave the retreat here recently, wrote this:

“Some years ago I thought that it was our duty to maintain this joy for as long as we can, maintaining it throughout the following weeks as much as possible, and in a sense we do this collectively as we chant, ‘Christ is risen’ for thirty-nine days after the Resurrection. However, the more I thought about it I came to realize that we’re not meant to maintain this experience. For now we experience this joy in part and the experience is given to us to create a spiritual hunger. Recall, for example, the encounter of Motovilov with St. Seraphim of Sarov. Motovilov said to the Saint, ‘How can I know that I am in the grace of the Holy Spirit?’ The Saint replied, ‘We are both in the Spirit of God now, my son. Why don’t you look at me?’ Motovilov replied, ‘I cannot look, Father, because your eyes are flashing like lightning. Your face has become brighter than the sun, and my eyes ache with pain.’ The Saint responded, ‘Don’t be alarmed, your Godliness! Now you yourself have become as bright as I am. You are now in the fullness of the Spirit of God yourself; otherwise you would not be able to see me as I am.’

This experience, as awesome as it was, did not last for Motovilov; it was for a moment in time, but the experience was transformative. What’s more, this experience allowed him to see darkness in a ‘new’ light. The joy of the Resurrection is not to be experienced in totality here and now, it is only a foretaste of what is to come. To feel a letdown is to be expected. It acts as a reminder and inspires us to keep our mind fixed on the world to come. The letdown signals to us that we have in fact been lifted up in the joy of the Resurrection, much like Motovilov experienced. The last lines of the story of St. Seraphim and Motovilov, remind us that our experience is not just for us to have, but is given to us to share with others: ‘I think,’ [said Father Seraphim] ‘that the Lord will help you to retain it in your memory forever...because it is not given to you alone to understand it, but through you it is for the whole world, in order that you yourself may be confirmed in God’s work and may be useful to others.’”

## MISSION TRIP TO SERBIA

GREETINGS FRIENDS, family, and fellow parishioners. For those who do not know, and those who wish for an update, my last two summers have been spent traveling to Serbia, in the southern Balkans as part of a missionary outreach effort. Why? Serbia is, after all, an Orthodox country with 86% of the population claiming to be Orthodox. So why the need? What have we been doing? Trying to form relationships with college age Serbs, who might otherwise not be at all interested in their heritage of faith. With the influx of foreign investment and the advent of international media oriented culture, Belgrade, the capital of Serbia, is becoming increasingly cosmopolitan, and its youth “open minded.” Now, this is an interesting point—taking note that, to follow the commandments of Christ means not to judge others, whereas in the discarding of traditional Christian values and ethos which western civilization has been predicated upon for centuries—this is increasingly spoken of as being “open minded.” It is a false comparison. These are some of the things we talk with them about, though: how do we know our beliefs are the right beliefs? What is truth? What should we look at in life to recognize truth? At least in Belgrade, the Serbs we have met tend to be night owls, and are very eager to talk well into the early hours about most anything.

This summer, myself and about ten other Orthodox Christians from the U.S. will return to Belgrade. In addition to our outreach efforts, while we are there, we shall be afforded some wonderful opportunities. Among other things, we will have the chance to learn a foreign language through immersion and structured lessons, and continue our study of Orthodox iconography and traditional Serbian choral music. In taking part in this ministry, we have been encouraged to rely entirely on the generosity of others, whether friends, family, or our local parish. The projected cost of the program is four thousand dollars, including airfare. The three or four classes we are offered will also incur a relatively slight additional expense, perhaps a hundred and fifty dollars each, but they are all optional. I was able to find a cheap ticket from New York to Belgrade for two hundred and eighty dollars, but factoring in paying for the classes, I will probably still aim to keep my initial goal of four thousand dollars.

The program will last from June 4th through July 30th, and we will likely take several trips to nearby monasteries, some of which are from as far back as the 12th century. Other opportunities may arise as well, as we meet new friends and come to terms with what God has planned for us this summer. However, one exciting opportunity which we are certain of, is that we will be spending two weeks with other young Orthodox who will join us from the Ukraine, Romania, Georgia, Russia, Bulgaria, and Albania. We hope that many of our Serbian friends will join us as well. Also, as was the case during the first year, at least one Orthodox priest from America will be joining us for a minimum of a week, to hear confessions, give spiritual counsel, and perhaps join us on pilgrimages.

If you would consider donating even a small sum to this trip and our efforts, I would be most grateful for this. In the first year that I went on this trip, through your charitable donations, I received one hundred and fifty percent of the total funds I needed to cover my expenses. What remained went toward helping some of our friends from Russia cover their own expenses, and to stay for the length of the program. I ask you: if you can give even twenty dollars, it will be a blessing, whether for myself or for others. Please consider giving whatever seems good to you. —*Spencer Seraphim Longman*

### GREETING GUESTS

JUST AS WE WELCOME a new-comer to our homes, greeting them and offering them hospitality, so we do the same at the Church, especially at the Agape Meal after the Divine Liturgy. Who does the welcoming? I encourage you to look around on Sunday when you come to the Parish Hall. Most of us keep our habitual pattern of lunching with our friends, and that is important, but doing so means that we might walk by a stranger that no one has yet welcomed. As I enter the Parish Hall for the meal, I take a moment to see who is standing or sitting alone, and each week I see someone, and wonder, why has no one in our congregation engaged this person? Ask yourself: *Is there a face you don't recognize, a person standing alone?* Greet them, welcome them, offer to sit with them. Now and then vary your Sunday lunch habits and extend yourself to someone new to you, and possibly to the Parish. —*Fr Lawrence*

**Spencer Seraphim will make a brief appeal for his mission trip in the Hall after the Lunch on Palm Sunday**

## Minutes Sisterhood Meeting – March 11, 2018 ~ An Excerpt

THE SISTERHOOD MINISTRY will take responsibility for the following areas: Feast Days, Clergy gifts (excluding finances), correspondence, SH Social Events, Retreats (excluding finances), Parish Special Events, Piroshki Fundraising and Memorial luncheons (as needed). We reviewed the proposed direction for the Sisterhood. It was agreed to move forward.

*Leadership:* replacing the Officers with the same structure as other parish ministries (see the Annual Meeting Booklet for a list) it was decided that there will be three coordinators and a core group.

*Core Group Volunteers:* Deanna, Esther S, Vicky, Barb, Debbie, Shannon, Kathleen, Daphne, Tatiana, Cathy V.

This core group is open for anyone to join. The Sisterhood is open to all women in the parish. The *Core Group* is about attending meetings as needed and making decisions. Prior to the meeting Kira met with Martin, the Parish Treasurer, and he approved the transition of the proposed budget items related to other ministries and expenses to the parish would be acceptable. We decided the SH bank account will be closed and the funds earmarked as Bobbi described for the Sisterhood.

We confirmed piroshki will continue to be the fundraising activity to support the Sisterhood.

Initially, there will be a high balance. This is an element of the transition. Moving forward the Sisterhood will determine how the balance of funds will be handled.

The next *Sisterhood Changes Committee Meeting* is set for Tuesday, April 17 at 6 PM in the parish hall. An agenda for that meeting will be sent out. All are welcome to join. The next *general* Sisterhood meeting will be on Sunday, May 6 at 12:45 PM after the agape lunch.

## PRACTICAL CONCLUSIONS

DATA COLLECTED and interpreted by sociologists of religion in a major project called the *National Study of Youth and Religion* show that there are three main factors that contribute to a young person retaining their religious tradition into adulthood:

1. The young person's parents practiced the faith in the home and in daily life, not just in public or churchly settings.
2. The young person had at least one significant adult mentor or friend, other than parents, who practiced the faith seriously.
3. The young person had at least one significant spiritual experience before the age of 17.

One could therefore say that a person is most likely to retain Christian faith throughout adult life if he or she had three meaningful and healthy relationships in their early to mid teenage years: one with faithful Christian parents, one with a faithful Christian mentor outside of the family, and one with God Himself.

If a young person experiences all three relationships in their childhood and especially in their early teenage years,

they are far less likely to drift away from their family's faith tradition as they transition into "emerging adulthood" and beyond. In addition, while all three relationships are important, what the young person observes in the actions and daily life of his or her parents is the most decisive element by far.

The practical conclusion is rather straightforward: For most people, and when viewed as a sociological trend, unless there is a specific adult in a teenager's life who shows the teenager by example and in the context of a meaningful, long-term relationship how an adult incorporates Christian faith into daily life, no program, camp, mission trip, youth group, worship style, musical trend, Sunday school, church reform, updated pastoral style, modernization, or even catechetical class will make a statistically significant difference. Further, to retain their faith into adulthood young people need to experience God's grace for themselves, preferably before the latter part of high school.

<https://blogs.ancientfaith.com/orthodoxyandheterodoxy/tag/moralistic-therapeutic-deism/>

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A SOUL CAN NEVER attain the knowledge of God unless God Himself in His condescension takes hold of it and raises it up to Himself. For the human intellect lacks the power to ascend and to participate in divine illumination, unless God Himself draws it up—in so far as this is possible for the human intellect—and illumines it with rays of divine light.

—*St. Maximos the Confessor*

## EVENTS & ANNOUNCEMENTS



- **A SUGGESTION FOR HOLY WEEK:** Attend as many services as you can. We have two each day. We start with Matins on Great and Holy Monday at 6:30 AM. Plan ahead. If you cannot attend every service, set aside time to read prayerfully through those you cannot attend. It is through worship that we return and unite ourselves to Christ. The services of Holy Week are not just memory exercises reviewing sacred history. Holy Week is a single unbroken Liturgy that over seven days invites us to participate in the saving love of Jesus Christ in the here and now. The love which Jesus shows is real. It is now, and we are invited through worship to receive it. Does it seem unreasonable to attend Church so much in a single week? It is absolutely extravagant and outrageous! But Christ's love for us is extreme and intense. And so we return that love during Holy Week in a way that is beyond reason!
- **PLEASE REMEMBER** that Confessions will be heard up to, and including, Holy Wednesday, but not after.
- **HOLY WEEK SIGN UP SHEETS** Now Posted: You are invited to sign up for reading the "Psalter" before the Tomb on Holy Friday night thru Saturday morning, and on Saturday afternoon until 11:30 PM, the "Book of the Acts of the Apostles." Also, help will be needed each day of Holy Week to work at the Candle Desk in the evenings, to clean the church after the Presanctified, to help set up for the Paschal Agape Meal in the Hall and the Potluck BBQ on Pascha afternoon.
- **WE WILL** host the guests from Angels Unawares (formerly known as the Nomadic Shelter) on Holy Thursday from 6 PM–6:30 AM. See Michael or Rachel Dovey if you'd like to assist in the meal. While our guests are eating we will serve the Matins of Holy Friday, beginning at 7 PM, with the twelve selections of the Passion Gospels.
- **THE REDWOOD EMPIRE FOOD BANK** distribution will take place on Bright Wednesday, April 11. Paschal Vespers to follow.
- **PASCHA CANDLE DECORATING:** Vicky Basch and Shannon Winterton are planning to decorate Pascha candles on Holy Friday and would like to invite all the children to participate (actually, anyone or any age that would like to decorate a candle for Pascha is welcome). John Gilluly will work with the kids coloring eggs. The projects will begin at 1 PM on Holy Friday, and go until about 2:30-3 PM, which allows us to get ready for the Great Friday Vespers at 3 PM. The kids can take their candle home and then bring it back for Pascha. After Pascha, you can use the candle on your home prayer altar. Younger children will need an adult with them to assist them. Please let Vicky or Shannon know if you are coming so we can provide sufficient decorations and candles. If you have something special to put on your candle, please feel free to bring it.
- **PASCHA DAY** and **BRIGHT MONDAY:** The Agape Vespers for Pascha is served at 1 PM, April 8. A potluck BBQ will follow. Vladyka Benjamin will join us for the Bright Monday Paschal Matins (9 AM) and Liturgy (9:40 AM). This will not be a full hierarchical Liturgy with the greeting, vesting, etc., but a simple Divine Liturgy. A meal will be served after the Service.
- **BLESSING OF GRAVES:** You are invited for the annual blessing of the graves of our beloved parishioners and family members, on Tuesday, April 17. We begin at Pleasant Hills Cemetery in Sebastopol at 10 AM, move on to Forestville (about 11 AM) Healdsburg (Noon) and end up at Santa Rosa Memorial Park (about 2 PM approximately). What's this all about? During Holy Week and Bright Week the Church instructs us to not have memorial services. However, we begin those Memorial Prayers once again on the Tuesday after Bright Week, traditionally visiting the cemeteries to sing Christ is Risen at the grave sides of those departed this life.

### ORDINATION TO THE HOLY PRIESTHOOD

RECENTLY, I encouraged Deacon Nicholas to send a petition for Ordination to His Eminence, Archbishop Benjamin. I am overjoyed to inform you that Vladyka Benjamin blessed the petition, and will come for the Feast of St. Seraphim on July 19, during the Divine Liturgy (immediately after the Great Entrance) do the *Ordination to the Holy Priesthood*. Deacon Nicholas will be assigned here as a second priest in order to serve the pastoral needs of the parish with me and Father John. More information to follow. For now, let us all keep Deacon Nicholas, Matushka Esther, James and Connor in our prayers as they prepare themselves for ordination. —*Father Lawrence*

# The Traditional Pascha Basket

by Mat. Esther Carr

<p><b>SWEET BREAD</b></p> <p>Each ethnic group has a version of Easter bread. The bread usually has eggs, butter, and yeast in it, often sweetened with raisins. The Greeks braid theirs representing the Trinity. The Russians bake theirs in round or cylindrical loaves. It is a symbol of the "Bread of Life" who is Christ our true bread. Christ is <i>Risen</i> from the dead</p>	<p><b>CHEESE</b></p> <p>Most of us think of Cheese Pascha, a sweet custard like cheese made in molds, and then decorated with flowers and nuts placed in the shape of a cross. Of course, the rest of us think of Brie, Feta, and Cheddar as well. Either way, the richness of it reminds us that all good things, all earthly gifts come from God.</p>	<p><b>MEAT</b></p> <p>Bacon, sausages, BBQ chicken, hot dogs... All meat symbolizes the sacrifices made before Christ's perfect sacrifice, and that He is the New Passover Lamb. It can also be the meat in our basket brings us great joy like when the Prodigal Son re- turned home, and the fattened calf was sacrificed. It is a celebration of our return to Christ.</p>
<p><b>BUTTER</b></p> <p>Some carve a cross into their butter while others cut slices and arrange it into a cross on a plate. The meaning is in the shape, this is the Lamb of God, the Sacrifice of the world. And as the cheese, all good things come from God.</p>	<p><b>BITTER HERBS</b></p> <p>Horseradish or spicy mustard in the basket are bitter herbs to remind us of Christ's suffering on our behalf. Sometimes the horseradish is dyed with beets to symbolize the Blood shed by Christ.</p>	<p><b>EGGS</b></p> <p>Hard boiled, dyed and decorated, even hallowed out Pysanki art masterpieces are placed in the basket. All eggs represent new life and the Resurrection of Christ.</p> 
<p><b>WINE</b></p> <p>Truly, this is a representation again that all good things come from God. Traditionally, it is a bottle of red wine for Christ's blood, but white wine could also remind us how we are washed clean.</p> 	<p><b>SALT</b></p> <p>Traditionally, salt was to preserve food, and is the Truth of His eternal message. Salt also reminds us that we are "the salt of the earth."</p> <p><b>SWEET</b></p> <p>With the bitter, there is the sweet. Chocolates, candies, jams, all tell us of the sweetness of God's mercy and His overabundance to us.</p>	<p><b>CANDLE</b></p> <p>The candles used in the basket are often special candles from baptisms or ones used during processions. Perhaps it is a special homemade one. All proclaim that Jesus is the "Light of the World."</p>

## Helpful Hints Learned Over the Years...

- ◇ Cover the entire basket with a cloth with something symbolic on it like a cross. It can be used over and over, year after year, generation after generation.
- ◇ Loosely wrap the items in your basket to make it quick and easy to uncover them to get blessed by Holy Water. Plastic wrapped food is not really blessed food.
- ◇ Don't bring too much food! I can't emphasize this enough. Trust me. Cut bits and pieces and leave the rest at home to eat during Bright Week. There will be plenty to eat!
- ◇ If you stick the candle in your bread, you don't need to bring an extra candle holder. Bring some matches to light it.
- ◇ Scraps of all blessed food including eggs shells, scraps of meat, bread crusts, etc. should be saved, buried, or burned. All the food was blessed, not just the part we ate.
- ◇ In a side bag, bring your own plates, napkins, utensils, and cups. Bring extra for others "just in case." I also save the plastic wrap to bring home leftovers. Clean up after yourself!
- ◇ Be willing to share whatever you brought with your brothers and sisters. It is, after all, called an "Agape" meal. Agape means love.
- ◇ **Make your own family traditions!**

## The What and Why of Our Pascha Baskets

By Mat. Esther Carr

What would the Feast of Pascha be without our Pascha Basket? It is filled with the rich bounty of God's blessings, and waiting for us after we have broken "The Fast" by partaking of the true Passover Lamb of Jesus Christ on Pascha morning.



*"There is a clear semblance to what is served at a Jewish Passover meal and what we find in our Pascha Baskets."*

But what does it all mean? Let's begin with what the word "Pascha" means. It is an ancient name and directly translated from the Hebrew "Pesach", meaning "to pass over." Hence, the English name among both Jews and Christians of traditional observance is the "Pasch" or "The Passover."

There is a clear semblance to what is served at a Jewish Passover meal and what we find in our Pascha Baskets. For example, The Jews serve unleavened bread. But, we the children of the New Covenant, serve leavened bread. The bitter herb, often horseradish, is eaten as part of the traditional Passover meal to bring to mind the Jews forty years of wondering in the wilderness. The bitter herbs are a reminder for us of the sufferings of Christ for our sake, and are often colored red with beets, symbolizing the Blood of Christ. Meat is included in remembrance of the sacrifice of the Old Testament Passover which has been replaced by Christ, the New Passover and Lamb of God.

The items described here for a Pascha basket are a mix of various ethnic traditions. Not all items are necessary or mandatory. Tradition, in this case, is with a little "t". One of my fondest Agape meal memories is of a family who brought pizza, and, in fact, still do bring pizza. They enjoy it very much. Even that can have the same traditional and meaningful elements in it: meat, leavened bread, cheese, bitter herbs...

In Orthodoxy, everything has rich meaning, including our Pascha Baskets!

*This is the chosen and holy day, first of Sabbaths, Queen and Lady, feasts of feasts, holy day of holy days.*

*On this day we bless Christ for evermore!  
Paschal Cannon -Irmos 8*

### *Words for Holy Week*

*"Fasting is the change of every part of our life, because the sacrifice of the fast is not the abstinence of something, but the distancing from sin."*

*"Preparing for Pascha is about preparing your soul as a home for the Risen Lord, not about what goes in your Pascha Basket."*

*"Do you sit down to a great dinner without first washing your hands? So, too, should you cleanse your soul by confession before the feast of feasts. Come, with a spiritual appetite."*

# PROTECTION OF THE HOLY VIRGIN MARY ORTHODOX CHURCH

## APRIL 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>1 - Palm Sunday</b> • 10 AM, Divine Liturgy and Procession <sup>a</sup> Noon, Agape Meal	<b>2- Holy Monday</b> • 6:30 AM, Bridegroom Matins • 5 PM, Confessions • 6:15 PM, Liturgy of the Presanctified	<b>3 - Holy Tuesday</b> • 6:30 AM, Bridegroom Matins • 5 PM, Confessions • 6:15 PM, Liturgy of the Presanctified	<b>4 - Holy Wednesday</b> • 6:30 AM, Bridegroom Matins • 5 PM, Confessions • 6:15 PM, Liturgy of the Presanctified	<b>5 - Holy Thursday</b> • 11:30 AM, Vespereal Liturgy, institution of the Eucharist • 5 PM, Angels Unawares • 7 PM, Matins for Holy Friday	<b>6 - Holy Friday</b> • 9 AM, Royal Hours • 3 PM, Great Vespers • 7 PM, Matins of Holy Saturday and Lamentations Reading of Psalter	<b>7 - Holy Saturday</b> • 12:30 PM, 9th Hour • 1 PM, Vespereal Liturgy with the 15 Readings • 11:30 PM, Nocturn • Midnight: Paschal Matins and Liturgy
<b>8 - PASCHA</b> • 1 PM, Paschal Vespers • 2 PM, Potluck BBQ	<b>9 - Bright Monday</b> • 9 AM, Paschal Matins and Liturgy (Archbishop Benjamin present) • Agape Meal	<b>10 - Bright Tuesday</b> • 6 PM, Paschal Vespers	<b>11 - Bright Wednesday</b> • 5 PM, Redwood Empire Food Bank • 6 PM, Paschal Vespers	<b>12 - Bright Thursday</b>	<b>13 - Bright Friday</b> • 6 PM, Paschal Vespers	<b>14 - Bright Saturday</b> • 9:30 AM, Paschal Liturgy • 5 PM, Great Vespers
<b>15 - Thomas Sunday</b> • 10 AM, Divine Liturgy • 11:45 AM, Church School • Noon, Agape Meal	<b>16</b>	<b>17 - Day of Rejoicing</b> Blessing of Graves <i>(10 AM—Sebastopol, 11 AM—Forestville, Noon—Healdsburg, 2 PM—Santa Rosa) approx.</i>	<b>18</b> • 6 PM, Vespers • Pot-luck and Movie Night ( <i>Silence</i> )	<b>19</b> • <b>7 PM, Parish Council Meeting</b>	<b>20</b>	<b>21</b> • 5 PM, Great Vespers
<b>22 - Holy Myrrhbearers</b> • 10 AM, Divine Liturgy • 11:45 AM, Church School • Noon, Agape Meal • Vespers, 1:15 PM	<b>23 - St. George</b> • 9 AM, Divine Liturgy	<b>24</b>	<b>25</b> • 6 PM, Vespers • Pot-luck and followup to movie	<b>26</b>	<b>27</b>	<b>28</b> • 5 PM, Vespers
<b>29 - Paralytic</b> • 10 AM, Divine Liturgy • 11:45 AM, Church School • Noon, Agape Meal • 3 PM, <i>Wedding of Hannah and Alex, all invited</i>	<b>30</b>	<b>May 1</b>	<b>2</b> • 6 PM, Vespers	<b>3</b>	<b>4</b>	<b>5</b> • 5 PM, Great Vespers