

ORTHODOX MESSENGER

May 2013, Vol. 22, Issue 5

Protection of the Holy Virgin Mary Parish • Santa Rosa, CA 95407

ON HOLY WEEK

BRIDEGROOM SERVICES

At 6:30 AM, the mornings of Monday, Tuesday and Wednesday of Holy Week, we serve the Bridegroom Matins. At 6:15 PM, each day, we will celebrate the Presanctified Liturgy. Hopefully the early 6:30 AM Matins will allow those who are going to work or school to participate. Of the many hymns of these services that Orthodox Christians hold dear, this one may be a favorite: *Thy Bridal Chamber I see adorned, O my Savior, but I have no wedding garment that I may enter. O Giver of Light, enlighten the vesture of my soul, and save me.* On Wednesday morning and evening we will hear the magnificent “Hymn of St. Kassiani.”

GREAT AND HOLY THURSDAY

Institution of the Last Supper

The solemn Vesperal Liturgy of Holy Thursday begins at 11:30 AM, May 2. This is the Service of the Mystical Supper—the Last Supper—that the Lord ate with His Apostles. *Last* only earthly terms, but *first* in initiating the Apostles, and us, in receiving the All Holy Body and Blood of Christ. The Kingdom, Jesus Himself, is revealed as True Food, and the antidote to death—the *Medicine of Immortality* in the words of St. Ignatius of Antioch.

Thursday Evening ~ Twelve Gospels

On Thursday evening we celebrate the Matins of Holy Friday, which begins at 7 PM. The central feature of this dramatic Service is the reading of twelve selections from the Gospel of Christ’s last words to His Apostles, the arrest, the trial, the scourging, crucifixion and His death. These Gospel readings—during which we all hold candles—are interspersed with hymns sung by the choir. Bells are tolled at the beginning of each reading, indicating the number Gospel being read. Truly, this Service is one of the highlights of Holy Week and is much beloved by Orthodox Christians. We leave the Church having venerated the Holy Icon of the Savior on the Cross: *Today He Who hung the earth upon the waters is hung upon the tree...*

GREAT AND HOLY FRIDAY

Fasting

The ancient practice of the Church is to fast strictly on Holy Friday. In fact, one reads in the ancient church documents that “all are to fast strictly, without any food or water—except for the sick and elderly, who may have bread and water!” The severity of these guidelines is always surprising to the modern Orthodox person, and often received negatively. One can—and should—keep the fast as it is given to us in the Church because it is a therapeutic tool to help us. Those who cannot fast due to age, medical condition or otherwise have other ascetic tools at their disposal. But for the rest of us, why would the Church enjoin us to keep it so strictly? When we consider what we are doing, and that we take it extremely seriously, then it all makes a bit more sense. We will have just laid the Holy Icon of the Body of the Lord in the tomb. The normal human response when in grief is to not eat—for who could eat when one’s beloved has died? Who can think of food before God’s humility, and before the immensity of the sorrow, the tragedy and audacity of man who would execute the Creator of all on a Cross? Our response is also silence before the awesome glory of Jesus on the Cross and in the tomb—there we behold God’s eloquent silence to mankind. The hymn below characterizes the day. Let us try to set aside the socializing and eating until Pascha.

Hymn of Holy Friday

Joseph with Nicodemus took Thee down from the Tree, who coverest Thyself with light as with a garment; and looking upon Thee dead, stripped, and without burial, in his grief and tender compassion he lamented, saying: “Woe is me, my sweetest Jesus! When but a little while ago the sun saw Thee hanging on the Cross, it wrapped itself in darkness: the earth quaked with fear and the veil of the temple was rent in twain. And now I see Thee for my sake submitting of Thine own will to death. How shall I bury Thee, my God? How shall I wrap Thee in a winding sheet? How shall I touch Thy most pure body with my hands? What song at Thy departure shall I sing to Thee,

INFORMATION

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Our Parish Secretary may be reached at the Church office Tuesday-Saturday, 9 AM to Noon, at 584-9491.
Fr. Lawrence Margitich may be reached at the Parish office phone, or at lmargitich@sbcglobal.net. He is available Tuesday-Saturday, from noon onwards each day.

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O compassionate Savior? I magnify Thy sufferings; I sing the praises of Thy burial and Thy Resurrection, crying: O Lord, glory to Thee.”

GREAT AND HOLY SATURDAY

Vespertal Liturgy ~ 1 PM

On Holy Saturday 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...'* We hear fifteen readings from the Old Testament, which are prophecies of Baptism, Resurrection and salvation. As we sing *Arise, O God, and judge the earth...* the purple cloths are changed to Paschal white. We hear the Gospel of the Empty Tomb, sing the hymn *Let all mortal flesh keep silence...* and say the prayers of the Liturgy of Saint Basil the Great. This is a strict Fasting day, with no food or drink taken prior to the receiving of Holy Communion (we aim to fast for at least six hours). Naturally, children, nursing mothers, the sick, elderly or infirm should fast with less strictness.

CONFESSIONS

Anyone **over the age of seven** who would like to receive Holy Communion during Holy Week and Pascha, please make a confession no later than Holy Wednesday. ***Confessions will not be heard after Holy Wednesday.***

GLIMPSES OF THE RESURRECTION

THE RESURRECTION is the restoration of our human nature. Such things God gives freely, for just as He forms us without us willing it, so He forms us anew though we have contributed nothing to it. On the other hand, the Kingdom and vision of God and union with Christ are privileges which depend on willingness. They are thus possible only for those who have been willing to receive them and have loved them and longed for them. For such it is fitting that they should enjoy the presence of the things for which they longed; for the unwilling it is impossible... Like a blind man he would fall out of this life into that, bereft of every sense and faculty by which it is possible to know and love the Savior and to wish to be united to Him and to be able to achieve it. One need not therefore marvel that while all will live in immortality, it is not all who will live in blessedness. All equally enjoy God's providence for our nature, but it is only those who are devout towards God who enjoy the gifts which adorn their willingness. —St. Nicholas Cabasilas, 14th Century, *The Life in Christ*

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 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. George Florovsky

EVENTS & ANNOUNCEMENTS

- THE FOLLOWING HAVE taken on the Ushering work each Sunday, and alternate: Joseph Anderson & Thom Stewart; George Barsi & Xenia Pribyl; James Hood & Alexander Stameroff; Esther Schau filling in as needed.
- WELCOME THE NEWLY-ILLUMINED: We congratulate those who were Baptized on Lazarus Saturday: Ryan, Meghan and Honor Inlow, and Lahana Singer. Many Years.
- PASCHA POTLUCK BBQ: Festivities on Pascha afternoon begin at 1 PM, with the Paschal Agape Vespers. This is a POTLUCK for which we are all to bring food and drink sufficient for ourselves and to share. Info will be found in the "Parish Post" newsletter.
- SET-UP FOR THE PASCHA BBQ starts at 11 AM. Clean-up for the BBQ—an essential, yet overlooked task—will begin at 7 PM.
- HIS EMINENCE, Archbishop Benjamin, will be here to celebrate the Paschal Matins and Liturgy on Bright Monday, 9 AM. At the end of the Liturgy we will have a brief Cross Procession around the Church, and then gather in the Hall for breakfast.
- THE SENIOR LUNCH Fellowship is scheduled for Bright Thursday, May 9, at Noon.
- FR. LAWRENCE WILL lead the second discussion on the Epistle to the Hebrews on Thursday, May 9, at 2 PM.
- DURING HOLY WEEK and Bright Week, the Church forbids us to hold Memorial Services. This is because Pascha, the Resurrection of our Savior Jesus Christ, is truly the crown of all our prayers and hopes for those who have gone before us and for ourselves. Panikhidas during Holy Week and Bright Week are not just redundant, but they take away the joy we should nurture within ourselves. On the Tuesday after Bright Week, May 14, we may begin our remembrances of the departed. That particular Tuesday is known as Radonitsa—the "Day of Rejoicing." I will go to the Forestville Cemetery 10 AM, the Healdsburg Cemetery (11:15 AM) and Santa Rosa Memorial Cemetery (if anyone makes arrangements for this with me). —Fr. Lawrence
- PARKING: Please do not parallel park across from the main entrance of the Church and along the Church driveway. This is a **No Parking Fire Lane**, and must be kept open. Signs will be posted to remind you. If you do park there you will be asked to move your vehicle.
- DRESSING FOR CHURCH: The Church is the Holy Place of God and the people of God, so we comport ourselves accordingly. During services please observe silence. Carry on conversations outside. Please show your respect for time and place by dressing appropriately. Common sense prevails. Something a little nicer than jeans and sneakers is the norm, and a nice suit for men and a skirt or dress for women is quite tasteful. Many women choose to wear a head-scarf, and this is entirely in keeping with Tradition of the Church (in fact, St. Paul seems to strongly suggest wearing one. See 1 Cor. 11: 10). However, just to be clear, it is certainly not obligatory here, nor will anyone give those who do not wear the head-covering a pharisaically-critical look down their noses. Let common sense, tastefulness and good manners prevail. —Fr. Lawrence
- MANY THANKS TO THOSE who so generously made offerings to pay for Palm Sunday, Holy Week and Pascha flower decorations. We are also very grateful to our faithful and talented team of decorators.
- RECOMMENDED BOOK: Many excellent articles and reflections on family life and children may be found in the new book "**Orthodox Christian Parenting**" from Zoe Press. The book is available in the Parish Bookstore.

VISIT OF THE IVERON MYRRH-STREAMING ICON

A very great blessing will come to the Parish on Saturday, May 11, at Vespers, with the visit of the myrrh-streaming icon from Hawaii, known as the *Iveron Mother of God Icon*. During Great Vespers an Akathist will be sung to the Theotokos, and everyone will have the opportunity to be anointed with the myrrh that typically streams from the icon.

PROTECTION OF THE HOLY VIRGIN MARY ORTHODOX CHURCH

MAY 2013

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
April 28 - Palm Sunday • 9 AM, Confessions • 10 AM, Divine Liturgy for Palm Sunday with Procession • Noon, Agape Meal	29 - Holy Monday • 6:30 AM, Bridegroom Matins <i>Confessions*</i> • 6:15 PM, Presanctified Liturgy	30 - Holy Tuesday • 6:30 AM, Bridegroom Matins • 6:15 PM, Presanctified Liturgy	May 1 - Holy Wednesday • 6:30 AM, Bridegroom Matins • 6:15 PM, Presanctified Liturgy	2 - Holy Thursday • 11:30 AM, Vesperal Liturgy (Mystical Supper) • 7 PM, Matins for Holy Friday	3 - Holy Friday • 9 AM, Royal Hours • 3 PM, Burial Vespers • 7 PM, Matins with the Lamentations	4 - Holy Saturday • 1 PM, Vesperal Liturgy • 11:30 PM, Nocturn, Matins and Liturgy
5 - RESURRECTION OF CHRIST • 11 AM, Church Clean-up • 1 PM, Paschal Vespers & Potluck BBQ	6 - Bright Monday • 9 AM, Paschal Matins and Liturgy, Archbishop Benjamin serving	7 - Bright Tuesday <i>(Liturgy in SF at Holy Trinity Cathedral)</i>	8 - Bright Wednesday • 9:30 AM, Paschal Liturgy at Kazan Skeete • 6 PM, Paschal Vespers	9 - Bright Thursday • Noon, Senior Fellowship Lunch • 1:45 PM, Study of Epistle to Hebrews	10 - Bright Friday • 6 PM, Paschal Vespers	11 - Bright Saturday • 9 AM, Paschal Liturgy • 5 PM, Great Vespers • Visit of the <i>Iveron Icon**</i>
12 - St. Thomas Sunday • 10 AM, Liturgy • 11:45 PM, Church School • Noon: Agape Meal	13	14 - Radonitsa Blessing of Graves • 11:30 AM, Forestville, Healdsburg and Santa Rosa Memorial Cemeteries	15 • 6 PM, Vespers	16 • 6 PM, Akathist • 6:30 PM, Talk on St. Athanasius, <i>V. Rossi</i>	17	18 • 5 PM, Vigil and Confessions
19 - Myrrh-bearers • 9-10 AM, Confessions • 10 AM, Liturgy • 11:45 PM, Church School • Noon: Agape Meal • 12:45, Sisterhood Meeting	20	21 • 9 AM, Divine Liturgy for Sts. Constantine and Helen	22 • 6 PM, Vespers	23 • 1:45 PM, Study of Epistle to Hebrews • 6 PM, Akathist • 7 PM, Parish Council Meeting	24	25 • 3:30 PM, Catechism • 5 PM, Great Vespers and Confessions
26 - Paralytic • 9-10 AM, Confessions • 10 AM, Liturgy • 11:45 PM, Church School • Noon: Agape Meal • 2:30 PM, Belonick Wedding	27	28 • 6 PM, Vespers	29 - Midfeast • 9:30 AM, Blessing of Water • 6 PM, Vespers	30 • 6 PM, Akathist	31	June 1 • 3:30 PM, Catechism • 5 PM, Vigil and Confessions

* **Confessions on Holy Monday–Holy Wednesday:** After Matins; at 5 PM before the Presanctified, and by appointment as needed.

** **Visit of the Iveron/Hawaiian Myrrh-Streaming Icon of the Theotokos:** At Vespers, Saturday, May 11.



THE PARISH POST



A Publication of the St. Seraphim Sisterhood

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From the Sisterhood President

Lisa Moroz

I was at a faculty meeting at work a couple of weeks ago and the discussion moved from meeting the children's needs to taking care of our own needs so we have the energy and patience to work with the children. We had a guest speaker who posed the question: "How do you nurture yourself so you don't get overwhelmed by the daily demands of work?" The answers varied as we went around the group. Most of the teachers answered that they find solace in nature, by meditating, or by relaxing with a good book. I knew my answer immediately – Church. Worshipping God together with my church family feeds my soul and makes everything right at the end of a long, stressful week.

As I drove home, all thoughts of the week were slowly replaced by the anticipation of being home. I love being home. There was no need to make a plan, I would just fall into my routine – feed the pets, straighten up, walk the dogs and call my mom. It was Thursday so that meant there was laundry to start while vacuuming the floor. As I pushed the vacuum across the living room the question came back to me. I started thinking about all the things that help me reconnect with my home and family at the end of the day. I like my routine. Cleaning the house makes me feel physically connected to it after being away

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all day. Arranging a vase of flowers for the dining room table, brightens up the room and reminds me of the gifts of nature that are all around. Seeing Stan's eyes light up when I cook pasta for lunch on a Saturday gives me great joy. Who would have thought that cooking lunch, cleaning the house, and arranging a vase of flowers could be a relief from the stresses of the week? It makes sense though. By giving to others we gain so much.

We have opportunities to nurture our church family every week! What a blessing it is to enjoy the quiet beauty of the church while cleaning. It is an opportunity to reconnect physically with the House of the Lord. While cleaning the icons, you have the opportunity to come face to face with the saints and unburden your heart. While vacuuming you can remember your sisters and brothers who struggle with you as you journey towards Christ. Perhaps you have an eye for color – you can help beautify our Parish home when

Please see *From the President* on page 4

Cooking for a Crowd? You Can Do It!

You don't have to be an experienced gourmet cook, nor a chef, nor a caterer to prepare an agape meal for Sunday afternoon! A willing heart, helpful hands, and an interest in cooking are all you really need.

We are in need of folks to share cooking responsibilities for our blessed time of breaking bread together after Liturgy on Sundays. Don't know where to start? Start by letting the folks who you have seen cooking in the kitchen know that you would like to help them one Sunday and learn how to prepare a meal for the church. Most folks are willing to share what they know and give you helpful hints and places to shop. Worried about expenses? Keep the meal simple. Keep your receipts to

turn in for repayment, or consider it a tithe. And remember, you don't have to do it all by yourself. Many hands make lite work and make it so you can attend part of the liturgy. There are others like you who would like to be part of a cooking team. Here is an idea! Split the responsibilities. One can take the entrée, another one the side dish, and another the salad. Possibilities galore! Don't be afraid to do it. There are guidelines and resources available in the kitchen for those who are interested in cooking for an appreciative and hungry crowd! (*Contact Eleni Rose if interested.*)



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.

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.



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

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." St. John Chrysostom

"Preparing for Pascha is about preparing your soul as a home for the Risen Lord, not about what goes in your Pascha Basket." Excerpt from an article by St. Tikhon's Monastery on Great Lent and Pascha

"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."

The Traditional Pascha Basket

<p>SWEET BREAD</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>CHEESE</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>MEAT</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>BUTTER</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>BITTER HERBS</p> <p>Horseradish or spicy mustard in the basket are the 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>EGGS</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>WINE</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>SALT</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>SWEET</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>CANDLE</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, composted, 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.

From the President cont. from page 1

you decorate the church or the hall. And finally, there are opportunities to cook for your church family and see their eyes glow when they sit down to a warm meal after liturgy on Sunday. There are so many gifts we can give to our Parish family which in turn help us stay connected to our parish home and relieve the stresses of a busy week.

I used to wonder how I could squeeze one more thing like cleaning the church into my busy schedule. After thinking about it, I'm wondering why I haven't signed up to clean every yourself so you don't get overwhelmed by the demands of work, I suggest you try cleaning the church or gathering a group of parishioners together to make the agape meal. What better way to re-connect with your family and your home? If you would like to nurture yourself so you don't get overwhelmed by the demands of work, I suggest you try cleaning the church or gathering a group of parishioners together to make the agape meal. What a better way to re-connect with your family and your home?

Holy Saturday Meal

It is our custom to share a meal of nuts, dried fruit, bread, wine, and juice following the **1 pm Vespers Liturgy** on Holy Saturday.

Please bring the following foods to share:

If your last name begins with:

A to G, please bring wine or juice.

H to N, please bring dried fruit.

O to Z, please bring nuts.

The bread will be supplied.

Please have your food here by Holy Friday. You may leave it in the hall near the kitchen, and label it "for Holy Saturday." Thank you.

We look forward to sharing this blessed meal with you!

Pascha BBQ! Sunday, May 5 after 1 pm Vespers

Here is How it Works!

The parish provides the following:

Hot coals on a BBQ, BBQ-ers, paper plates, cups, napkins, tables, and Pascha cheese.

Each family or single is asked to bring 3 items:

1. Meat to BBQ

2. A side dish to share with 8-12 others (such as salad, chips & dip, deviled-eggs, etc)

Please do all your food prep for side dishes at home. We are trying to limit the use of the Hall Kitchen.

3. Beverages (soda, wine, beer, etc.) Again, enough to share. (We will have lemonade.)

Schedule for the day:

11 AM, Clean the Church (wax removal, sweeping picking up, etc.) and Set-up for the BBQ

1 PM, Pascha Vespers! Christ is Risen!

Following Vespers, we share snacks while the meat is cooking.

Blessing of the food — Singing of Christ is Risen!

Please allow the children to get their food first, accompanied by an adult.

After the kids have eaten, there will be an Easter-egg-hunt and games for all ages!

Everyone cleans up after BBQ!

READING THE PSALMS ON HOLY FRIDAY & SATURDAY:

Help to keep watch over the Tomb of Our Lord!

The book of Psalms is read from Holy Friday night until Holy Saturday at noon before the tomb of the Lord.

Please sign up in the Narthex for your own special time keeping watch at the tomb.