

ANNOUNCEMENTS

Entrance of Christ into Jerusalem, Palm Sunday

SUNDAY, April 5, 2015



- Troparion of the Feast, Tone One:

By raising Lazarus from the dead before Thy Passion, Thou hast confirmed 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.

- Second Troparion, Tone Four:

When we were buried with Thee, in baptism, O Christ God, we were made worthy of eternal life by Thy Resurrection. Now we praise Thee and sing: Hosanna in the highest, blessed is He that comes in the Name of the Lord.

- Kontakion of the Feast, Tone Six:

Seated upon Thy throne in heaven, and on earth upon a foal, O Christ our God, Thou hast accepted the praise of the angels and the songs of the children who cried out to Thee: Blessed art Thou that comest to call back Adam.

HOLY WEEK SCHEDULE

- Sat., April 4:
 - 9 AM, Divine Liturgy for *Lazarus Saturday*, brunch to follow
 - Afternoon work party: yard work, decorating and cleaning of church—see Fr. Lawrence, Matushka Ann, or Patricia Krueger
 - 5 PM, Vigil for Palm Sunday with blessing of Palms
- Sun., April 5:
 - 10 AM, Divine Liturgy and Procession
 - Noon, Agape Meal
 - 1 PM, Procession Rehearsal for those carrying banners and icons at Pascha, in St. Seraphim
- Holy Mon., April 6:
 - 6:30 AM, Bridegroom Matins, Confessions after Matins
 - 4 PM, Confessions
 - 6:15 PM, Presanctified Liturgy
- Holy Tues., April 7:
 - same as Holy Monday
- Holy Wed., April 8:
 - same as Holy Monday (last day for Confessions)
- Holy Thurs., April 9:
 - 11:30 AM, Vespertal Liturgy of the Mystical Supper ~ institution of the Holy Eucharist
 - 7 PM, Matins of Holy Friday ~ Reading of Twelve Passion gospels
- Holy Fri., April 10:
 - Great & Holy Friday: Strict Fast Day
 - 9 AM, Royal Hours (First and Ninth)
 - 3 PM, Great Vespers with bringing out of Shroud
 - 7 PM, Matins of Holy Sat., Lamentations & Procession ~ Reading of Psalms

- Holy Sat., April 11: Strict Fast Day
1 PM, Vesperal Liturgy of St Basil
Meal to follow (nuts, bread, dried fruit)
5 PM, Reading Book of Acts
11:30 PM, Nocturn Service
Midnight: PASCHA—Paschal Procession, Matins, Liturgy
Agape Meal in Hall to follow (bring your Pascha basket)
- PASCHA, April 12: 1 PM, Agape Vespers, Potluck BBQ
- Bright Mon., April 13: 9 AM, Paschal Matins and Liturgy, Archbishop Benjamin serving. Meal to follow
- Bright Tues. April 14: 9 AM, Paschal Matins and Liturgy
6 PM, Paschal Vespers
- Bright Thurs, April 16: 6 PM, Paschal Vespers

- PASSION WEEK:

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 troubled... 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 spit 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 “normal” world, “normal” life were irrevocably condemned. Or rather they revealed their true and abnormal nature, their inability to receive the Light, the terrible power of evil in them. “Now is the judgement 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 form of this world is passing away...” (I Corinthians 7:31) *Pascha* means passover, passage. The Feast of Passover was for the Jews the annual commemoration of their whole history as salvation, and of salvation as passage from the slavery of Egypt into freedom, from exile into the promised land. It was also the anticipation of the ultimate passage—into the Kingdom of God. And Christ was the fulfillment of Pascha. He performed the ultimate passage: from death into life, from this “old world” into the new world, into the new time of the Kingdom. And he opened the possibility of this passage to us. Living in “this world” we can already be “not of this world,” i.e., be free from slavery to death and sin, partakers of the “world to come.” But for this we must also perform our own passage, we must condemn the old Adam in us, we must put on Christ in the baptismal death and have our true life hidden in God with Christ, in the “world to come...” And thus Easter is not an annual commemoration—solemn and beautiful—of a past event. It is this Event itself shown, given to us, as always efficient, always revealing our world, our time, our life as being at their End, and announcing the Beginning of the new life... And the function of the three first days of the Holy Week is precisely to challenge us with this ultimate meaning of Pascha and to prepare us to the understanding and acceptance of it. — *Father Alexander Schmemmann*

“Behold, the Bridegroom cometh at midnight and blessed is he whom He shall find watching, but unworthy is he whom He shall find heedless. Beware, therefore, O my soul, do not be weighed down with sleep, lest you be given up and shut out from the Kingdom. But, rouse yourself crying: Holy, Holy, Holy art Thou, O God. Through the Theotokos, have mercy on us.” (Hymn of Mon–Wed.)

- CONFESSIONS

Keep in mind that **Confessions will not be heard after Holy Wednesday.** Brothers and Sisters: “Now is the

acceptable time,” now is the day of repentance—once we get to Holy Thursday, then our time strictly devoted to the Lord’s passion. —*Fr. Lawrence*

- PARENTS:

Please bring your children (age 7 and up) to confession. Times to come? Anytime on Monday–Wednesday. Simply call ahead to let me know when you will come. — *Fr. Lawrence*

- FASTING ON HOLY FRIDAY:

The ancient practice of the Church is to fast strictly on Holy Friday. In fact one reads in the ancient liturgical texts 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. We might suppose that ancient Christians were used to fasting much more strictly than is the modern Orthodox Christian, or at least, were more focused on the Kingdom of God than we are today. That being said, we can—and should—fast (i.e. abstain from food) only according our strength, and ask the Lord to receive our labors without feeling overly scrupulous. We should ask why such a strict fast is proposed on Holy Friday. The fast is our response to the events before us: We will have just laid the icon of the dead yet Life-giving Body of the Lord in the tomb—the proper human response is sorrow, confusion, worship and amazement at God’s humility, forgiveness, patience and love for us. Who can eat while feeling such things? Who can eat when one’s beloved has died? Instead, we grieve and sorrow for the tragedy and audacity of our sins, which put the Creator on trial and crucified Him. Yes, our sins, not those of some bad people long ago. He was crucified for each one of us to restore each one of us to true life. Our response to the Divine humiliation is fasting, silence before the awesome glory of Jesus on the Cross and in the tomb, prayer and gratitude to God. So, we ought to set aside the socializing, drinking and eating until Pascha—then, we shall certainly celebrate the Resurrection.

- SIGN UPS FOR HOLY WEEK:

Your participation is requested and appreciated. We need help in the following areas:

- Readers for the Psalms and Book of Acts on Friday and Saturday, respectively
- Set up and clean up on Holy Saturday for the meal after Liturgy
- Cleaning the Church on Pascha morning (about 11 AM). It takes more than two.
- Set-up and clean-up for the Pascha BBQ

- HOLY SATURDAY POST-LITURGY MEAL:

As is our custom, we will share a meal of nuts, dried fruit, bread, wine and juice following the 1 PM Vesperal Liturgy and Baptisms on **Holy Saturday, April 11th**. Please bring the following foods to share:

If your last name begins with the letters: **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, leave it in the kitchen, and label it “for Holy Saturday.”

- BRIGHT MONDAY, April 13:

His Eminence Vladyka Benjamin plans to be with us on Bright Monday for the Paschal Matins and Liturgy. We begin at 9 AM with the singing of the Paschal Canon.

- HOLY WEEK SERVICES, an overview:

Matins is served at 6:30 AM, on Great and Holy Monday, Tuesday and Wednesday; Presanctified is at 6:15 PM on the same days. **Pick at the very least one of each of these to attend.** The Matins is about an hour and fifteen minutes long, and if you must leave early to get to work, do so.

On Holy Thursday at 11:30 AM we enter a entirely new dimension of spiritual life as we celebrate the Liturgy of the Last Supper, the **Mystical Supper**. The source of all our Liturgies is here on this day, and it's significance is immense. We use the word "remember" in Liturgy, however this is a weak concept of what is really transpiring. To "remember" in this case means that through the liturgy (the hymns, the readings, our preparation for that at home) we become present to the reality of what Jesus offered His Disciples in the "upper room" on the day He was betrayed, we become participants in the reality of the Kingdom of God.

On Thursday night at 7 PM, we serve **Matins of Holy Friday** to hear the Passion Gospels: the arrest, trial, suffering and crucifixion of Jesus. By now we have—we must—set aside every obligation and care in order to be together with Jesus Christ. Our Church should be completely packed with worshippers for this Service. It is advisable to have a babysitter for the very young children. We expect the Matins to end sometime around 9:30 PM.

On Holy Friday, at 3 PM, we celebrate the **Vespers of the Holy Sabbath** and venerate the life-giving Body of the Lord in the Tomb which is brought to the middle of the Church in a solemn procession.

We gather again on Friday at 7 PM for the **Matins of Great and Holy Saturday** to sing the Lamentations with Psalm 118 and to carry the Holy Shroud Icon around the Church in solemn procession, light dispelling darkness. This is a long Service, but filled with so much that we may take little notice of the time.

On Saturday afternoon, 1 PM, we will celebrate the **Vesperal Liturgy of the Great and Holy Sabbath**: we sing hymns which tell of Jesus smashing the gates and bars of death/hades; we will hear fifteen readings of the Old Testament which foreshadow it all and our own integration into the mystery; we witness baptisms of three catechumens who enter into the mystery of the death and resurrection of Jesus Christ *with us as we all celebrate the Lord's Pascha*; we change the purple to white to match the "robes of incorruption" put on the Newly-illuminated ones; we sing the hymn "Let all mortal flesh keep silence, pondering nothing earthly minded, for the King of kings, and Lord of lords, comes to be sacrificed as food for the faithful." Then we commune of the Life-creating Body and Blood of the Lord. This Liturgy is a celebration of the destruction of death.

After the Vesperal Liturgy we partake of some modest refreshments (see alphabetical list above), we resume a fast once again—begin at 7 PM.

We wait for the celebration of the Lord's resurrection, when we will come back to Church at 11:30 PM for the **Paschal Matins and Liturgy**. —Fr. Lawrence

- PASCHA BASKETS—HELPFUL HINTS:

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. —Matushka Esther Carr

- Pascha BBQ! Sunday, April 20, after Agape Vespers:

The parish provides the following: the BBQ and BBQ-ers, paper plates, cups, napkins, tables, and Pascha cheese. **Each family or single is asked to bring 3 items:** meat to BBQ, a side dish to share with 8-12 others (such as salad, chips & dip, deviled-eggs, etc), beverages (soda, wine, beer, etc.)—enough to share. Please do all your food prep for side dishes at home since we are limiting the use of the Hall Kitchen. **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!, following Vespers, Blessing of the food. We share appetizers while the meat is cooking. (Please allow the children to get their food first, accompanied by an adult).