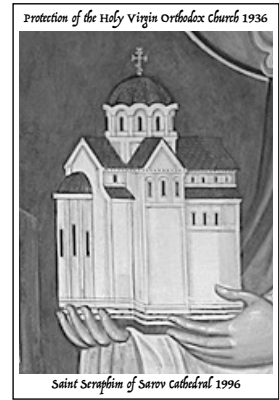


ANNOUNCEMENTS

Entrance of Christ into Jerusalem, Palm Sunday

SUNDAY, April 25, 2021



- 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.

- TROPARION OF BRIDEGROOM MATINS (SUNDAY–TUESDAY EVENINGS)

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 thou be given up and shut out from the Kingdom. But, rouse thyself crying: Holy, Holy, Holy art Thou, O God. Through the Theotokos, have mercy on us.

HOLY WEEK SCHEDULE

Streaming prayers on **FACEBOOK** on selected days*

<https://www.facebook.com/stseraphimofsarovsr/>

- Fri., April 23:
 - 8 AM, Matins (final Lenten Matins)
 - 11:30 AM–1 PM, Confessions
 - 6 PM, Matins for Lazarus Saturday*
 - 6:45 PM, Baptismal Catechesis and “run-thru”
- Sat., April 24:
 - 9 AM, Baptism of Catechumens
 - 10 AM, Divine Liturgy for Lazarus Saturday*
 - 2 PM, Decoration/cleaning of church (**help needed**)
 - 5 PM, Vigil for Palm Sunday/Blessing of Palms*
- Sun., April 25:
 - 10 AM, Divine Liturgy* and procession
 - 11:45 AM, Coffee and donuts at the courtyard
 - Noon, Rehearsal for the Paschal Procession
 - 6 PM, Bridegroom Matins

- Holy Mon–Tues: 10 AM, Presanctified Liturgy (*egg dying after Liturgy on Tuesday*)
6 PM, Bridegroom Matins* (*Confessions before and after Matins*)
- Holy Wed., April 28: 5 PM, Confessions (*final day for Confessions*)
6 PM, Presanctified Liturgy
- Holy Thurs., April 29: 11:30 AM, Vespertal Liturgy of the Mystical Supper ~ Institution of the Holy Eucharist*
6 PM, Matins of Holy Friday ~ Reading of Twelve Passion Gospels*
- Holy Fri., April 30: *Strict Fast Day*
3 PM, Great Vespers with bringing out of Shroud (*Epitaphios*)*
6 PM, Matins of Holy Saturday with the Lamentations*
- Holy Sat., May 1: *Strict Fast Day*
1 PM, Vespertal Divine Liturgy*
11:30 PM, Nocturn Service
Midnight: PASCHAL Matins and Liturgy*
Blessing of Paschal Baskets at the Parish Hall following the Liturgy
- PASCHA, May 2: 1 PM, Paschal Vespers*
- Bright Mon., May 3: 9 AM, Paschal Matins and Divine Liturgy
- Bright Tues., May 4: 5 PM, Paschal Vespers
- Bright Thurs., May 6: 9 AM, Paschal Liturgy, Feast of the Great Martyr George
- Bright Fri., May 7: 5 PM, Paschal Vespers*
- Bright Sat., May 8: 9 AM, Paschal Liturgy
11 AM, Baptism (child of Tim and Monica Flood)
5 PM, Great Vespers for Thomas Sunday

- CONGRATULATIONS:

Many years to the **Newly-Illumined** and their *God-parents*:

Anja (St. Anna the Mother of the Theotokos) and **Zephyr Rose** (Martyr Rose of Sardinia)—*Niki and Freddie Myles*;

Andrew (St. Andrew Rublev)—*Daniel Alva*; **Michaela Amanda** (St. Michael the Archangel)—*Elsie Avalon*

Deborah (Old Testament Prophetess)—*Eleni Rose*; **Gwen** (saint of Brittany)—*Mary Tonis (both from Calistoga)*;

Baby Isabella (Elizabeth the Wonderworker, feast day of April 24!)—*Tony Basso from Oregon*

Peter John (St. Peter the Apostle)—*Gary and Gloria Collins*

- PALM SUNDAY:

On Saturday evening palm branches will be blessed during the 5 PM Vigil. **Please bring your palms to Liturgy** on Sunday.

- PASCHA:

Last year a large blow-up screen was set up in the parking lot, and we had a “Drive-In” style Pascha, with about six people in Church for the Matins and Liturgy. I am grateful still for the efforts made by those who arranged this for us. We’ve once again come to Holy Week, and a profound and new appreciation for God’s blessings and the Church Services. We should never take our liturgical life for granted—we should never take a moment of our life for granted either, for both are gifts from God. I invite you to consider coming to Church Services during Holy Week as much as you can, even twice in one day! Each day the worshipper follows Christ, as He goes to the Passion of His own will.

Day by day we enter more deeply into the reality, power and relevance for our world of the Lord's saving work. Please keep watch with me during these awesome, holy and great days. —Fr Lawrence



- PASCHA BASKETS:

Baskets will be blessed, as is our custom, in the Parish Hall and the Porch, after the Paschal Divine Liturgy. What's in a Paschal Basket? Whatever you like to eat that you have not had since before Lent. The basket in the photo on the left shows eggs, kulich bread with candle, kielbasa, cheese, butter, ham, and probably candy.

- CONFESSIONS:

We prepare ourselves for the reception of Holy Communion during Holy Week and Pascha by a recent confession. Confessions may be heard **before and after** the evening Matins on Sunday, Monday and Tuesday, as well as on Wednesday at 5 PM before the evening

Presanctified. Don't delay in confessing—the Lord stands at the door and knocks. *For those over the age of seven who wish to receive Holy Communion during Holy Week and Pascha, it is required to make a confession at least once in the three weeks before Holy Week.* Confessions will not be heard after Holy Wednesday. Holy Week is the time of the Lord's passion and there is no time then for confession. —Fr. Lawrence

- PALM SUNDAY:

We forget so often that the Kingdom of God has already been inaugurated and that on the day of our baptism we were made citizens of it, have promised to put our loyalty to it above all other loyalties. We must always remember

that for a few hours, Christ was indeed King on earth, in this world of ours. For a few hours only and in one city. But, as in Lazarus we have recognized the image of each man, in this one city [Jerusalem] we acknowledge the mystical center of the world and indeed of the whole creation. For such is the Biblical meaning of Jerusalem, the focal point of the whole history of salvation and redemption, the holy city of God's advent. Therefore, the Kingdom inaugurated in Jerusalem is a universal Kingdom, embracing in its perspective all men and the totality of creation.... For a few hours—yet these were the decisive time, the ultimate hour of



From the *Simpsons* TV show

Jesus, the hour of fulfillment by God of all His promises, of all His decisions. It came at the end of the entire process of preparation, revealed in the Bible, it was the end of all that God did for men. And thus, this short hour of Christ's earthly triumph acquires an eternal meaning. It introduces the reality of the Kingdom into our time, into all hours, makes this Kingdom the meaning of time and its ultimate goal. The Kingdom was revealed in this world and from that hour; its presence judges and transforms human history... And when at the most solemn moment of our Liturgical celebration, we receive from the priest a palm branch, we renew our oath to our King, we confess His Kingdom as the ultimate meaning and content of our life. We confess that everything in our life and in the world belongs to Christ and nothing can be taken away from its sole real Owner, that there is no area of life in which He is not to rule, to save and to redeem. We proclaim the universal and total responsibility of the Church for human history and uphold her universal mission. The branches in our hands signify, therefore, our readiness and willingness to follow Him on this sacrificial way, our acceptance of sacrifice and self-denial as the only royal way to the Kingdom. And finally, these branches, this celebration, proclaim our faith in the final victory of Christ. His Kingdom is yet hidden and the world ignores it. It lives it as if the decisive event had not taken place, as if God had not died on the Cross and

Man in Him was not risen from the dead. But we, Christians, believe in the coming of the Kingdom in which God will be all in all and Christ the only King. In our liturgical celebrations, we remember events of the past. But the whole meaning and power of Liturgy is that it transforms remembrance into reality. On Palm Sunday this reality is our own involvement, our responsibility to, the Kingdom of God. Christ does not enter into Jerusalem anymore, He did it once and for all. And He does not need any “symbols,” for He did not die on the Cross that we may eternally “symbolize” His life. He wants from us a real acceptance of the Kingdom which He brought to us... And if we are not ready to stand by the solemn oath, which we renew every year on Palm Sunday, if we do not mean to make the Kingdom of God the measure of our whole life, meaningless is our commemoration, and vain are the branches we take home from the Church. —*Fr. Alexander Schmemmann*

• OF THINE OWN WILL THOU WAST CRUCIFIED:

All those hymns which mention the duplicity, conspiracy and fears of the Jewish leaders, the Roman authorities and Judas which led Christ to His *voluntary and life-giving death*, are not about them—those people are dead and gone; they are now historical figures. Of course, both the Romans and the Jewish leadership had reasons to consider Jesus as a serious threat to them. However, these hymns are not meant to be anti-Semitic triumphalism, but reflect a conscious self-reflection: the hymns invite us into the mystery of the Passion so that we might see our own sins and betrayals, denials, fears and faithlessness, as well as the Savior’s redemptive sacrifice, His love, long-suffering, forgiveness and glory—which the onlookers at the time could not perceive. When we come to Church on Great and Holy Friday (or for that matter, for the commemoration of any saint or holy day), we are on Golgotha, and Golgotha is here. As the article above describes, the whole meaning and power of Liturgy is that it transforms remembrance into reality.” —*Fr. Lawrence*

• ENJOYMENT:

The other day, somebody remarked to us how much he enjoyed a particular Liturgy. At first, I thought, “What a weak word to use. Hopefully, we would be transformed by the Liturgy, not just enjoy it.” But that just shows that I have never taken the word “enjoy” seriously. If we truly “enjoy” something, wouldn’t it mean that it brings joy INTO us, that we INTERNALIZE joy? If so, what is more to be “enjoyed” than receiving the Body and Blood of our crucified and risen God, Who IS our Joy? We live in a culture that is long on pleasure, but short on joy. And that is no accident. To the degree that we surfeit ourselves on pleasures, we starve ourselves of Joy. On the other hand, if we feast on Christ our Joy, pleasures pale in comparison and so do hardships. So, whatever pleasures and hardships have come our way in the past year, and whatever ones await us now, may we “enjoy” the Resurrection of our Lord and Savior, Who died and rose to fill us with the Joy of Heaven. —*Abbess Melania of Holy Assumption*

Pascha/Easter Eggs Coloring & Decorating



**COLOR Eggs &
Decorate Candles with our Children**

**Parish Hall
Friday afternoon, April 30th**

A Light Lunch will be served beforehand @ 12:00 PM

All artistic temperaments and ages welcome: we'll have eggs, dye, stickers, and instructions will be supplied. A take-home basket with a bed of grass will be supplied for the children's Easter eggs.