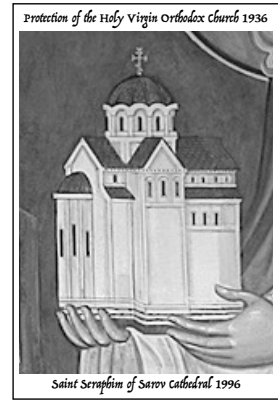


ANNOUNCEMENTS

Entrance of Christ into Jerusalem, Palm Sunday

SUNDAY, April 5, 2026



• 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.

SCHEDULE OF EVENTS

- Fri., April 3:
 - 8 AM, Matins (final Lenten Matins)
 - 11:30 AM–1 PM, Confessions
 - 6 PM, Matins for Lazarus Saturday, followed by Baptismal Instructions
- Sat., April 4:
 - 9 AM, Baptism of Catechumens / 10 AM, Divine Liturgy for Lazarus Saturday
 - Brunch and Reception for the Newly-Illumined
 - 1 PM, Decoration/preparing the Church for the Vigil
 - 5 PM, Vigil for Palm Sunday/Blessing of Palms/Confessions
- Sun., April 5:
 - 8 AM, Divine Liturgy in Protection Church
 - 9 AM, Choir Rehearsal
 - 10 AM, Divine Liturgy and procession / Agape Meal
 - 12:30 PM or so, Rehearsal for the Paschal Procession
 - 6 PM, Bridegroom Matins
- Holy Monday–Tues.:
 - 10:30 AM, Liturgy of the Presanctified Gifts
 - 6 PM, Bridegroom Matins (*Confessions before and after Matins*)
- Holy Wed., April 8:
 - 5 PM, Confessions (**Final day for Confessions**)
 - 6 PM, Liturgy of the Presanctified Gifts
- Holy Thurs., April 9:
 - 11:30 AM, Vespertal Liturgy ~ Bishop Vasily will be present for this service
 - 1:30 PM, Floral Team to prepare decorations
 - 6 PM, Matins of Holy Friday ~ Reading of Twelve Passion Gospels
- Holy Fri., April 10:
 - Strict Fast Day*
 - 9 AM, Royal Hours
 - 3 PM, Great Vespers of Holy Friday with bringing out of Shroud (*Epitaphios*)
 - 6 PM, Matins of Holy Saturday with the Lamentations and Procession/Psalm Reading
- Holy Sat., April 11:
 - Strict Fast Day*
 - 12:30 PM, Vespertal Divine Liturgy / followed by the Reading of *Acts of the Apostles*
 - 11:30 PM, Nocturn Service

Midnight: Paschal Matins and Liturgy

Agape and Blessing of Paschal Baskets in the Parish Hall following the Liturgy

- PASCHA, April 12: **9:30 AM, Paschal Liturgy** in the Protection Church*
1 PM, Paschal Vespers and *BBQ*, *see below for more info*
- Bright Mon., April 13: 9:30 AM, Paschal Hours and Divine Liturgy

See the Calendar for Bright Week Services

God has richly blessed our parish with the baptisms of catechumens on Lazarus Saturday. We welcome them, rejoice with them and ask the Lord to give them many years of fruitful service. The prayer for the making a catechumen expresses our sentiments very well: *May Thy holy Name be glorified in them, together with that of Thy beloved Son, our Lord Jesus Christ, and of Thy life-giving Spirit. Let Thine eyes ever regard them with mercy, and let Thine ears attend to the voice of their supplication. Let them rejoice in the works of their hands, and in all his (her) generation....*

***This year, in addition** to the midnight Matins and Liturgy for Pascha, we will also ADD a **Liturgy at 9:30 AM** in the Protection Church on Pascha morning, since a midnight service is impossible for a number of our parishioners. Our thanks to Fr David and Nicolas for arranging this.

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 Monday and Tuesday, as well as on Wednesday at 5 PM before the evening Liturgy of the Presanctified Gifts. *For those over the age of seven who wish to receive Holy Communion during Holy Week and Pascha, please arrange a confession as soon as possible.* Confessions will not be heard after Holy Wednesday. Holy Week is the time of the Lord's Passion and our attention should be fixed on that. —*Fr. Lawrence*

Pascha Baskets will be blessed, as is our custom, in the Parish Hall after the Paschal Divine Liturgy.

Parents, please keep a watchful eye on your children at all times. Children should never—that should be stressed, never—be left unattended on the playground, in the Hall, the restrooms, or the church. Children should not be playing in the vineyard, behind the parish hall or in the parking lot. I do understand that some children need a break at some point during the Liturgy, but I would kindly ask that they not play on the play structure or on the lawn next to the church during the Divine Liturgy. —*Fr. Lawrence*

The Pascha BBQ takes place after the 1 PM Agape Vespers on Pascha. Bring a salad, side dish or dessert, the meat will be provided.

The Pascha BBQ is a get-together for parishioners and their immediate family rather than a open house for friends and neighbors. Since our parish has grown so much lately, the Parish Council and I ask you to not invite guests, so that we can continue to have this gathering. Please respect this request.

Please see the sign-up sheet which lists the tasks that must be done before the BBQ, and those to be done afterwards—primarily clean up. The event cannot go on unless those slots are filled. —*Fr. Lawrence*

We sing hymns during Holy Week which mention the duplicity, machinations and fears of the Judean leaders (Pharisees, Chief Priest, Scribes, etc), the Roman military authorities which crucified Jesus, and of course, Judas, who betrayed Him. A good portion of those hymns are quotes from the prophets, psalms and canticles of the Old Testament. The point of the hymnography is not to cast blame upon Jewish people in general, but to identify the historical situation at the time and the *specific religious and civil authorities* that were involved. Jesus Christ was crucified at a certain time in history and a specific place, and certain people were involved—however, these hymns are not addressed to those people who are dead and long gone. This is not anti-Jewish rhetoric. The hymns identify **our** part in the betrayal of Jesus Christ. Since we are the inheritors of the Jewish Covenant with Abraham, Isaac and Jacob by being united to Jesus the Messiah (the Christ) in baptism, then the Law, the Prophets and the Psalms which these hymns quote, invite me into the mystery of the Passion, and reveal my betrayal of the Messiah. Christ willingly came, in His infinite love, to die for my sake; and it was my sin that He had to die on the Cross, and it is me and everyone else that He came to raise from death. The hymns are addressed to me. —*borrowed*

For this week especially, this Great and Holy Week, the Church calls us to leave our normal daily and weekly schedule as much as possible and follow Christ. Let's be with Christ through all the events of this Holy Week which changed the history of the whole world as much as we can. Let us be with the Mother of God and St John, and follow Christ to the Cross, so that we can then follow Him to His Resurrection, to Victory and Triumph, and so be resurrected in spirit together with Him.

Fr. Alexander Schmemmann, in his synopsis of Holy Week, wrote that on Holy Saturday “the Church proclaims that Christ has ‘trampled death by death.’ It means that even before the Resurrection, an event takes place, in which the sorrow is not simply replaced by joy, but is itself transformed into joy. Great Saturday is precisely this day of transformation, the day when victory grows from inside the defeat [it appears that XC is defeated], when before the Resurrection, we are given to contemplate the death of death itself...all this is expressed, and even more, all this really takes place every year in this marvelous Vespers Liturgy (Holy Saturday, 12:30 PM), in this liturgical commemoration which becomes for us a saving and transforming present.”

Christ is risen! Indeed (truly) He is risen

- Greek:Christos Anesti.....Alithos Anesti
- Arabic:Al-Masi-H QamHakan Qam
- Slavonic:Christos VoskreseVoistinu Voskrese
- Tigrinia:Christos tensiou!Bahake tensiou!
- Georgian:Khriste aghsdgaJeshmaritad aghsdga
- Romanian:Hristos A InviatAdevarat A Inviat
- Spanish:Christos Ha ResucitadoEn Verdad Ha Resucitado
- GermanChristus ist auferstanden!Er ist wahrhaftig auferstanden!
- Italian.....Cristo è risorto!È veramente risorto!
- NorwegianKristus er oppstanden!Han er sannelig oppstanden!
- Swedish.....Kristus är uppstånden!Han är sannerligen uppstånden!
- SwahiliKristo Amefufukka!Kweli Amefufukka!

With palm branches in our hands, we identify ourselves with the people of Jerusalem, together with them we greet the lowly King, singing *Hosannah* to Him. But what is the meaning of it today and for us? First, it is our confession of Christ as our King and Lord. 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 and promised to put our loyalty to it above all other loyalties; we must 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 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 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—from that hour—its presence judges and transforms human history. And at the most solemn moment of our liturgical celebration, when we receive from the priest a palm branch, we renew our oath to our King and 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, nothing can be taken away from its sole real Owner, for 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*.



We know, however, that the King whom the Jews acclaimed then, and whom we acclaim today, is on His way to Golgotha, to the Cross and to the grave. We know that this short triumph is but the prologue of His sacrifice. 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 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 in, our responsibility to, the Kingdom of God. Christ does not enter into Jerusalem any more. 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 the branches we take home from the Church. —*Fr Alexander Schmemmann*