

HOLY UNCTION SERVICE

HOLY WEDNESDAY APRIL 4, 2018 7:00 P.M.

Our Holy Orthodox Church has always viewed the body and soul as inseparable for preserving both in good health. This is why the Church provides the Sacrament of Holy Unction. Following Jesus Christ's exhortation to His Disciples to heal the sick, raise the dead, cleanse lepers and cast out demons."

Please if you have family members to be prayed for at this service, please give the names to the Priest prior to the Service.

Participating Churches

SS. Cyril and Methodious Orthodox Church

St. George Serbian Orthodox Church

St. Mary Ukrainian Orthodox Church

S.S. Peter and Paul Orthodox Church

St. Nicholas Greek Orthodox Church.

COMMUNITY NEWS

Memorial Service: There will be a Memorial Service for Andrew and Sylvia Carayiannis on Sunday April 29, 2018.

Death: Our deepest sympathy to Joanne Demos and her family upon the death of her husband Tom who fell asleep in the Lord on March 8, 2018

A Forty Day Memorial Service will be held on Sunday, April 22, 2018.

+May God rest his soul and grant peace and comfort to the family.+

Please Note and Save the Date: Godparent Sunday has been rescheduled for Mother's Day, Sunday May 13th

Fall Festival Date: This years fall festival will be held **September 7th, 8th & 9th**. Please mark you calendar

THE CANON

EASTER MESSAGE

My Dear Spiritual Children,

Christ's Resurrection is the greatest of God's saving acts. In the history of salvation there is the Exodus, The Crossing of the Red Sea, the giving of the Law at Mt. Sinai, the coming into the Promised Land, and the many miracles of Christ. Soaring above all these, the Resurrection is the act of New Creation, the power of the New Covenant, the beginning of the New Age. With the Resurrection sin was reversed by grace, mortality by immortality, death by life, the reign of Satan by the reign of Christ, darkness by light. The Resurrection is the new Exodus, and it creates a new people, the Church, seeking to enter into a new inheritance, the fullness of God's Kingdom.

Through the event of the Resurrection God affirmed and vindicated the truth of Christ, who He was, what He said, and what He did during His ministry. Whereas many opposed Jesus, persecuted Him, and finally humiliated Him through death and crucifixion, God honored Jesus, glorified Him, and exalt-

ed Him to the highest place so that all beings in heaven and on earth will fall on their knees and proclaim that Jesus Christ is Lord.

God's victory over the powers of sin and death which disfigure and seek to destroy human beings and creation, - it is the victory that inspires St. Paul to thunder: "Death is destroyed; victory is complete. Where, Death is your victory?" (1 Cor. 15:54-55)

The Resurrection is the power of the New Life creating and renewing all things in Christ. It is a source of healing, wholeness and renewal. "If anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come." (2 Cor. 5:17) The Resurrection is thus the token of the future transfigured life in Christ.

Christ's Resurrection is the fulfillment of our own deepest longings, because through it God's image in each of us is renewed. Do not we yearn most for a life of light, joy, love and newness? Just as a precious work of art, covered up by layers of dark soot over many centuries, is restored by experts to its

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FOR HOLY WEDNESDAY**ΓΙΑ ΤΗΝ ΜΕΓΑΛΗ ΤΕΤΑΡΤΗ****FOR GOOD HEALTH****ΥΠΕΡ ΥΓΕΙΑΣ**

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original brilliance, so also through Christ's Resurrection our old nature is renewed according to the radiance of Christ's image. St. Symeon the New Theologian writes that we are faithful and willing; Christ's Resurrection becomes our personal Easter. "Christ is buried in us as in a tomb; He unites Himself to our souls and rises again, and raises us with Himself." According to St. Symeon, a true celebration of Easter is the resurrection of the soul by the power of the Holy Spirit. The mystery of Christ's Resurrection thus takes place mystically in us at all times.

For those who are oppressed, the resurrection of Christ is liberation. For those who are deprived, it is plenitude. For those who are persecuted, it is comfort. For the despairing, it is hope. For the sorrowful, it is joy. For those who hate, it is love. For those who are anxious, it is peace. For those who are bitter, it is sweetness. For those who are angry, it is forgiveness. For the sinful, it is

righteousness. For those who live in humility, it is exaltation. For those who live in darkness, it is light. For those who are dead, it is life.

As St. John Chrysostom writes: "Whosoever is a devout lover of God let him enjoy this beautiful and bright feast...Let all enter into the joy of our Lord. You who are first and you, who are last, receive alike your reward. You who are rich and you, who are poor, rejoice together. You who are sober and you who are slothful, celebrate this day... Let no one grieve at his poverty, for the universal Kingdom has been revealed. Let no one mourn that he has fallen again and again, for forgiveness has risen from the grave. Let no one fear death, for the death of our savior has set us free.

In the Risen Christ,

+ *Fr. Michael*

ITEMS STILL NEEDED FOR HOLY WEEK

- Stavroproskiniseos flowers.
- 3 candles on the cross.
- Rose water
- Rose petals
- Resurrection Icon.
- Resurrection Icon.

Donations for the flowers for the Epitaphios

Donations for the Lilies (or Easter flowers)

HOLY WEEK SCHEDULE

Sunday, April 1	Nymphios Service	7:00 PM
Monday, April 2	Nynphios Service	7:00 PM
Tuesday, April 3	Nymphios Service	7:00 PM
Wednesday, April 4	Holy Unction	7:00 PM
Thursday, April 5	Holy Communion (Workers) Divine Liturgy The Twelve Gospels	7:00-9:00 AM 10:00 AM 7:00 PM
Friday, April 6	Decorate Epitaphios Un-nailing of Christ from the Cross Lamentation Service	9:00 AM 2:30 PM 7:00 PM
Saturday, April 7	Holy Communion (Workers) First Resurrection Divine Liturgy Midnight Resurrection Service	7:00—9:00 AM 10:00 AM 11:00 PM
Sunday, April 8	Easter Agape Service	11:00 AM



Light the Drive

Good Friday

Friday, April 6th

Light a Luminary

In honor or memory of

A Loved one.

Donation \$5 per luminary

Please submit names and payment by April 1

Proceeds to CAMP I.D.E.A.S

Sponsored by Philoptochos

LUMINARY ORDER FORM

Please limit to 2 names per luminary.

Name 1 _____

Name 2 _____

Number of Luminaries @\$5 _____

Total payment \$ _____

Ordered by:

Name _____

Please complete and return to the church office by April 1.

PHILOPTOCHOS ANNUAL

PLAKI DINNER

PALM SUNDAY, APRIL 1, 2018

Following the Divine Liturgy

Plaki Dinner \$16

Spaghetti Dinner \$7

Limited reservations still available

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Tomb, with the Theotokos, the Apostle John and the Myrrh-bearing women

watching. At the end of the service we approach the Tomb, make the sign

of the cross and bow to Christ. We venerate (kiss) the Epitaphios just like

other icons. In some churches and in monasteries we make a full

prostration, bowing down and touch our heads to the floor before we kiss

the Epitaphios.

Vesperal Liturgy (St. Basil's) of the First Resurrection on Holy Saturday Morning:

Some very exciting things happen during this Liturgy. We hear the story of Jonah in the large whale and the 3 young youths Sidrach, Misach, and Abdenago in the fiery furnace. We can sing to the refrain to the hymn of the Three Youths- "praise you the Lord and exalt Him forever." After the Epistle reading, the Priest now wearing white vestments, walks throughout the Church tossing lemon leaves and joyfully chants that Jesus is in Hades freeing all the Righteous people(those waiting to be set free). We see them in the resurrection icon. "The Descent into Hades."

In Genesis, God rested from all His work on the seventh day – (Sabbath – Saturday) Now our Lord is in the tomb on the Sabbath resting from all His worldly works. He now descends into Hades, the place of the dead, preaches to those who never saw Him, and from those who believed in Him, He raises to the Eternal Life. This is known as the Proti Anastatis- the First Resurrection.

Matins and Paschal Liturgy:

When we come to Church late Saturday evening, the Church is very quiet and dark. At midnight the Church is very dark; representing the darkness of the Tomb. At midnight the Priest comes out of the Sanctuary holding a lit candle to destroy the darkness and chants, "Come and receive the Light from the un-waning, (the light that never goes out) and glorify Christ, who is arisen from the dead." We all light our candles from his.

A procession with the Holy Gospel and the Easter candle is carried to the back of the Church. (The Altar always faces the East- where the sun rises thus the back of the Church situated in the West, where the sun sets, symbolizes darkness. So in the darkness, the Priest Reads the Gospel of the Resurrection and with the Church entirely lit with the Easter Candles, we joyfully sing for the first time: "CHRIST IS RISEN FROM THE DEAD, BY DEATH HE TRAMPLED UPON DEATH, AND BESTOWED LIFE TO THOSE IN THE TOMBS.

Agape Vespers- The Resurrection Vesper Service. The Gospel reading- John 20-19-25 is read in as many languages as there are people who can read it. We do this to show that the "Good News" the Gospel is proclaimed throughout the world that Jesus who is the Son of God, died and rose from the dead and grants eternal life to those who believe.

ΜΕΓΑΛΗ ΕΒΔΟΜΑΔΑ

ΚΥΡΙΑΚΗ, 1 ΑΠΡΙΛΙΟΥ	ΝΥΜΦΙΟΣ	7:00 Μ.Μ.
ΔΕΥΤΕΡΑ, 2 ΑΠΡΙΛΙΟΥ	ΝΥΜΦΙΟΣ	7:00 Μ.Μ.
ΤΡΙΤΗ, 3 ΑΠΡΙΛΙΟΥ	ΝΥΜΦΙΟΣ	7:00 Μ.Μ.
ΤΕΤΑΡΤΗ, 4 ΑΠΡΙΛΙΟΥ	ΕΥΧΕΛΑΙΩΝ	7:00 Μ.Μ.
ΠΕΜΠΤΗ, 5 ΑΠΡΙΛΙΟΥ	Θ. ΚΟΙΝΟΝΙΑ (ΕΡΓΑΤΕΣ) Θ. ΛΕΙΤΟΥΡΓΙΑ ΤΩΝ ΑΓΙΩΝ ΠΑΘΩΝ	7-9:00 Π.Μ. 10:00 Π.Μ. 7:00 Μ.Μ.
ΠΑΡΑΣΚΕΥΗ, 6 ΑΠΡΙΛΙΟΥ	ΘΑ ΣΤΟΛΙΣΟΜΕΝ ΤΟΝ ΕΠΙΤΑΦΙΟΣ ΑΠΟΚΑΘΗΛΩΣΙΣ ΕΝΓΚΩΜΙΑ	9:00 Μ.Μ. 2:30 Μ.Μ. 7:00 Μ.Μ.
ΣΑΒΒΑΤΟ, 7 ΑΠΡΙΛΙΟΥ	Θ. ΚΟΙΝΟΝΙΑ (ΕΡΓΑΤΕΣ) Θ. ΛΕΙΤΟΥΡΓΙΑ ΑΝΑΣΤΑΣΙΣ	7-9:00 Π.Μ. 10:00 Π.Μ. 11:00 Μ.Μ.
ΚΥΡΙΑΚΗ, 8 ΑΠΡΙΛΙΟΥ	ΠΑΣΧΑ ΑΚΟΛΟΥΘΙΑ ΤΗΣ ΑΓΑΠΗΣ	11:00 Π.Μ.

LENTEN AND HOLY WEEK SERVICES

Akathist to the Theotokos: On the Fridays of the Great Fast we sing praises to the Virgin Mary. The Akathist Hymn is a poem with twenty-four stanzas, authored by Patriarch Germanos I (715-730). It is an alphabetic acrostic- every stanza begins with a letter of the Greek alphabet from alpha through omega.

The service begins with the Small Compline. On the first four Fridays of the Great Fast, we chant six stanzas of the poem; this service is named the Salutation (Greetings) to the Theotokos. On the fifth Friday, we chant all four stanzas the Akathist Hymn. In between each stanza, chant segments of a long poem by St. Joseph the Hymnographer (died April 3 886). The words of the Akathist Hymn remind us that the Theotokos intercedes for us –brings our prayers to her son Jesus, watches over us, and at times, actually protects us from harm. The word akathist means “without sitting.”

The Bridegroom Service: The hymn we sing on the evening of Palm Sunday, Holy Monday and Holy Tuesday, comes from Scripture. On Palm Sunday evening, we sing this hymn as the priest carries the icon of Christ (depicted) with the crown of thorns, a robe of purple mockery, ties hands, and carrying a reed.

As the Icon is carried we chant: “Behold the Bridegroom comes in the middle of the night and blessed is the servant whom He shall find watching; and unworthy is he whom He shall find heedless (not paying attention). Beware therefore, o my soul, lest (for fear that you be given over to death and shut out of the

Kingdom. He who is found negligent (forgetful) shall be judge unworthy. Wherefore rouse thyself (wake up) and cry: Holy, Holy, Holy, are you our God, through the protection of the Heavenly Host save us.”

Christ is the Bridegroom of the Church. The Church is the Bride and each of us is a servant. The Bridegroom service warns us to be ready for Christ’s Second coming by preparing our souls-living the Christian life as Jesus taught. Hew want all people to join Him in heaven. When Jesus tells parables about the Wedding Feast, He is referring to Heaven.

Holy Unction: Is a Mystery (Mystirion) Sacrament of the Church offered on Holy Wednesday evening, for the healing of both physical and spiritual illness, including the forgiveness of sins. The surface consist of seven prayers, seven Epistle readings and seven Gospel reading. The Priest will also call upon the “healing” saints to join in our prayers. Jesus continues to heal the people today through the oil of Unction, the prayers of the saints, and the prayers of our friends, just as He did in the Gospels.

The Vesperal Liturgy of Holy Thursday: This is an extra-special Liturgy because we are with Jesus and the Disciples at the first Holy Communion. This occurred at the meal Jesus shared with His disciples the day before the Passover. Jesus gave bread and wine to His disciples and told them to “do this in remem-

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brance of Me.” At this liturgy a second square of the of the Prosfora (bread used in the Liturgy) called the “Amnos – Lamb” is cut, and dunked into the consecrated (blessed) Holy Communion and is blessed by the Holy Spirit and becomes Holy Communion also. This Lamb is set aside to dry, and then the priest places it in a special container. When the priest needs to take Communion to someone at home or in the hospital, or who is sick or dying, he adds wine to a piece of the dried “Lamb” Holy Communion. (There is no left over Communion because the priest must eat and drink the remaining Communion at the end of every Liturgy.

Reading of the Passion Gospel: Holy Thursday evening we hear all the details of Christ’s life during His last few days – Judas’s betrayal of Christ to the Sanhedrin/ Jewish rules while He prayed in the Garden, Jesus’ trial, crucifixion and burial. The four Gospel stories are divided into twelve readings. Follow along in a service book. After the fifth Gospel reading, we kneel while the Priest carries Christ hanging on a large Cross. Listen to what he says: “Today is hung upon the Tree (Cross), He who suspended the land in the midst of the waters.”

The Old Testament Prophets spoke about the Messiah and a tree. In Genesis 1 we read, “Then God said, ‘Let there be a firmament in the midst of the waters, and let it divide the waters from the waters... And God called the firmament Heaven...’ then God said, ‘Let the water under the heavens be gathered together into one place, and let the dry land appear’... and God called the dry

land Earth, and the gathering together of the waters He called seas.’

In the Garden of Eden, God planted a Tree in the middle of the Garden and it was called the Tree of Life. Once Adam and Eve disobeyed God, they were cast out of the Garden so they would eat of the Tree of Life. This Tree is now being carried around the Church – “The Life Giving Cross.” and it is through the Lord’s death and resurrection that the Doors of Heaven are now opened for those who believe so that we may obtain eternal life.

The Entombment- Taking Down from the Cross: Great and Holy Friday is the saddest day of Holy Week. Taking Jesus down from the Cross helps us to express our sadness and sorrow over Christ’s death on the cross.

When we enter the Church we see Jesus’s dead body hanging on the Cross. We also see an empty “Tomb” (Kouvouklion, in Greek) decorated with flowers. During the Gospel reading, we learn that Joseph of Arimathea asked Pilate’s permission to bury Jesus’ body. At that point in the reading, the priest with the help of the Altar Boys removes the body of Christ from the Cross and wraps it in a big white sheet, wraps the body and places it in the altar.

Later in the service, the Priest carries the Epitaphios in a procession and lays it in the Tomb (Kouvouklion). The Epitaphios is a beautiful large embroidered icon showing Joseph and Nicodemus placing Jesus in the

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