

Holy Assumption Orthodox Church
Celebrating 125 years witnessing to the Apostolic Faith



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Marblehead, OH 43440

Rev. Fr. Peter Tomas, Rector

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*Holy Assumption Orthodox Church is a parish of the Orthodox Church in America,
Diocese of the Midwest*

APRIL 28, 2024

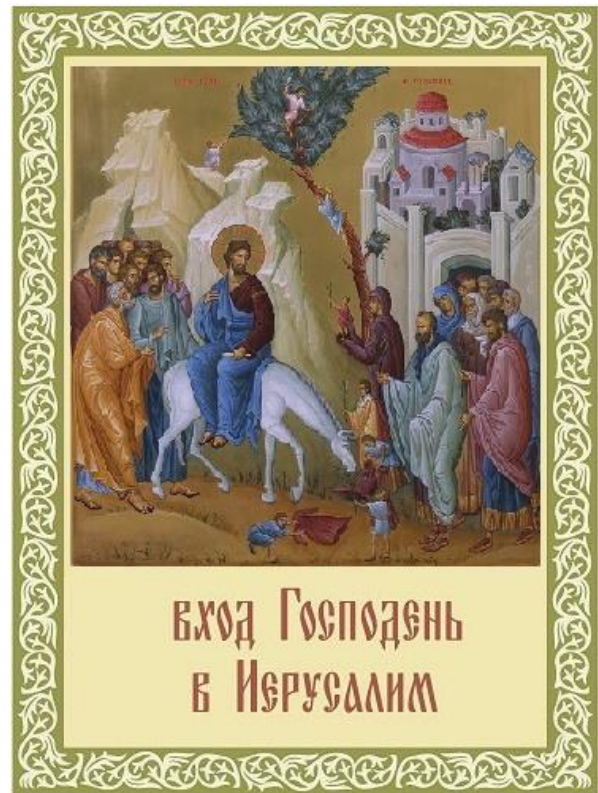
PALM SUNDAY
ENTRY OF OUR LORD INTO JERUSALEM

EPISTLE: Philippians 4:4-9

Brethren: Rejoice in the Lord always. Again, I will say, rejoice! Let your gentleness be known to all men. The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy – meditate on these things. The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.

GOSPEL: John 12:1-18

Six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil. But one of His disciples, Judas Iscariot, Simon's



Entry of Our Lord into Jerusalem

son, who would betray Him, said, why was this fragrant oil not sold for three hundred denarii and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it. But Jesus said, "Let her alone; she has kept this for the day of My burial. For the poor you have with you always, but Me you do not have always." Now a great many of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He had raised from the dead. But the chief priests plotted to put Lazarus to death also, because on account of him many of the Jews went away and believed in Jesus. The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went out to meet Him, and cried out: "Hosanna! 'Blessed is He who comes in the name of the LORD!' The King of Israel!" Then Jesus, when He had found a young donkey, sat on it; as it is written: "Fear not, daughter of Zion; behold, your King is coming, sitting on a donkey's colt." His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and that they had done these things to Him. Therefore, the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. For this reason, the people also met Him, because they heard that He had done this sign.



FOR YOUR PRAYERS

Tony Monastra, 2119 Willow Cove Marblehead, OH 43440; Patti Owens, 311 Woodbridge Road, Vermilion, OH 44089; Basil Glovinsky, 1007 Glendale Drive, Port Clinton, OH 43452; Subdeacon Roger Pinta, P.O. Box 39, Middle Bass, OH 43446; Diane Tryon, 109 Joslyn Street, Arcadia, OH 44804; Ed & Irene Vangeloff, 454 Strouse Lane, Sandusky, OH 44870



APRIL CANDLE SPONSORS

Altar Candles: Fr. Peter & Mat. Michelle, For Health and God's Blessings for Barbara Wroblewski, Matushka's mother and Michal Tomáš, Father's father (**\$50**); **Chandelier:** Joe & Valerie Schutt, In loving memory of LaVerne Schutt, Gordon Schutt and Violet Bargdill (**\$50**); **Eternal Light & Icon Screen:** Natalie Twarek, In Thanksgiving (**\$25**); **Candles at the Cross:** Laura Kovach, In memory of my mom Margaret and brother-in-law Russ (**\$20**); **Candles at St. Tikhon Icon:** For Safety and Health of Nicholas, Tikhon, Gleice, & Chloe (**\$20**)



MAY REPOSED

Julia Onyock (1921) No date provided; Andrew Onyock (1922) No date provided; Christos Karniotis (1992) No date provided; **1-**Donald Cholcher (2020); **4-** Norman Anthony Glovinsky (2016); **8-** Brad Bauer (2019); **14-** Stanley Lis (2019); **15-**George Glovinsky (1986); **21-** Anna Mazurik (2008); **22-** Mary Opritza (2011); **24-** Helen Greshko (1980); **25-** Anna Mazurak (1966); **25-** Philip Timko (2021); **27-** John Gresko- (2008); **30-** Anna Elchisco (1977)



VIGILS FOR APRIL 21

Tamara & Mary Blackford 1 In loving memory of Rob Blackford, Jr.

Susan Guzy 1 Special intentions

Jean Hilleman 1 Special intentions

Laura Kovach 3 For health and/or healing of Larry D., Patti O., Margi H., Fred S., Marty B., Jim K., Ron R., Diane T., Ruth S., James W., Tony M., Hannah S., Barbara D., Pauline O., Betty K., Ben F., Mark M., Dana M., Bodhi C., Sharon D., John D., Karen D., and Kathie J.
 Memory eternal to mom and Russ
 Safe travels for Joe & Valerie

Sandy Martin 1 Special intentions

Natalie Twarek 8 For the health and recovery of Father Emilian, For the health and recovery of Ruth, Pam, Diane, Ron, Rita(Gigi), Jim, Ed, Michelle, Terrie Petroff, For the health of Randy, Patrick and Marty, Mike Heffernan and Barbara Heffernan, Health and healing for Father's dad Michal and Matushka's mom Barbara, For the health and recovery of Tony, Bev, Ed, Irene, Father David, Pauline, Judy, Tina, Carole, Gary, Sharon, Tina's dad, Earl, Sonya, Margi & Joe, Betty, Jackie, MaryAnn & Bob, Bodhi, Stella, Jake, Pat, special intentions

LITURGICAL SCHEDULE FOR HOLY WEEK AND PASCHA

MON. Apr 29		Great and Holy Monday; Exod 1:1-20, Job 1:1-12
	6:00 PM	Presanctified Liturgy, Followed by Lenten soup social
TUE. Apr 30		Great and Holy Tuesday, Saint Ignatius Brianchaninov; Exod 2:5-10, Job 1:13-22
WED. May 1		Great and Holy Wednesday; Exod 2:11-22, Job 2:1-10
	6:00 PM	The Mystery of Holy Unction
THU. May 2		Great and Holy Thursday; The Last Supper
	9:30 AM	Vespers Divine Liturgy of St. Basil the Great
	6:00 PM	Matins of Great & Holy Friday - The Twelve Passion Gospels
FRI. May 3		Great and Holy Friday; Christ died on the Cross
	3:00 PM	Vespers of Great & Holy Friday
	6:00 PM	Matins of Great & Holy Saturday - Procession with the Holy Shroud
SAT. May 4		Great and Holy Saturday
	9:30 AM	Vespers Divine Liturgy of St. Basil the Great
	8:30 PM	Nocturns and Resurrection Matins
SUN. May 5		GREAT AND HOLY PASCHA
	9:50 AM	Paschal Hour
	10:00 AM	DIVINE LITURGY Followed by blessing of the baskets

PRAYER LIST

Parishioners & Family: Pam / Jim Twarek / Ed Garrity / Patti Owens / Tony Monastra / Barbara Wroblewski / Michal Tomáš / Ruth Sheller / Basil Glovinsky / Dale / Sophie / Jeanne Smith / Carol / David Martin / Fred Soski / Chris Hannon / Subdeacon Roger Pinta / Ed Vangeloff / Irene Vangeloff / Diane Tryon / Sonja Rose / Ron Royhab / James Bargdill / John Beadle / Carole Conaway / Gary Conaway / Sharon Dietrich / Michael Glovinsky / Shirley Gresh / Joseph Habegger / Elaine Hileman /

Betty Kovach / Child Stella Miller / William Pipenur / Earl Rindfleisch / Helen Jean Rofkar / George Royhab / Marianne Royhab / Stephanie Royhab / Kathy Jacob / the child Bodhi Cassell / Gleice, her unborn baby & Chloe / Carol / Debbie & Marco / Nora. **Other Requests:** Michael Heffernan / Susanne / Barbara Heffernan / Rita Mumea / Charles Schlett / Kathy Debevits / Maxwell Chaney / Sidharth Bijilani – friend of Subdeacon Roger and Debbie Pinta / Anthony / Archpriest David Lis / Bishop Matthias / Archpriest Emilian & Matushka Laryssa Hutnyan / Ben Franklin / Donald Gresh / Mark Ludvik / Robert Piznar / Mark Masica / Valerie Ritzenthaler / William / Rick Rowe / Chris. **Military:** Craig Cassell / Jake Ellithorpe / Jordon Fulton / Justin Issler / Tikhon / Nicholas / & All Military



READERS LIST

Sunday Apr 28 – Ron
 Sunday May 5 – Subdeacon Roger
 Sunday May 12 – Joe
 Sunday May 19 – Natalie



ATTENDANCE

04/20 Vespers, 9 attending; 04/21 Divine Liturgy, 23 attending (3 guests); 04/24 Presanctified Liturgy, 14 attending (3 guests); 04/26 Lazarus Saturday Vespers, 11 attending; 04/27 Lazarus Saturday Divine Liturgy, 14 attending (1 guest)



MAY BIRTHDAYS AND ANNIVERSARIES

1 – Debby Pinta; **5** – Joe Schutt; **5** – Sebastian Stamp; **6** – Fred & Teri Cassell Anniversary; **8** – Laura Kovach; **16** – David & Sandy Martin Anniversary; **17** – Tony & Tina Monastra Anniversary; **20** – Joe & Valerie Schutt Anniversary; **26** – Quincy Kowal



CHARITY OF THE MONTH

“Baby Bottles (Heartbeat of Port Clinton)” is the charity we donate to for the month of May.



COFFEE HOUR SPONSOR LIST

April 28 - Natalia
 May 5 - HOLY PASCHA – No Coffee Hour
 May 12 - No Coffee Hour – Blessing of the Graves at the cemetery

Signup sheet is located in the Social Hall.



SUNDAY OFFERING

Sunday, April 21, 2024

Tithe	\$1,085.00
Candles	\$ 54.00
Vigils	\$ 80.00
Donations	\$ 120.00
Holy Day Donation	\$ 220.00
Flowers Donations	\$ 330.00
Lions Club/Diabetes	\$ 10.00
Bookstore	\$ 72.00
Total:	\$1,971.00

May the Lord reward you for your financial and spiritual support!



CLEANING SCHEDULE

Apr 29, Susan
May 6, Jean
May 13, Laura
May 20, Stephanie

UP-COMING EVENTS IN OUR PARISH – MARK YOUR CALENDARS!



May 5th GREAT AND HOLY PASCHA
May 12th Antipascha, Thomas Sunday, Mother’s Day, Blessing of the graves at the cemetery
May 19th Sunday of the Holy Myrrhbearers
May 25th 1st Market Day of the Season
May 26th Sunday of the Paralytic
Jun 2nd Sunday of the Samaritan Woman



NEW ALTAR LINENS AND VESTMENTS SPONSOR – THANK YOU!

We wish to express our sincere thanks to **Tina Rindfleisch** for sponsoring the new set of altar linens and a set of vestments for priest and Altar Servers in the amount of **\$2,000.00**, **“For Good Health and Spiritual well-being of the Rindfleisch and Monastra Families”**. The sets were made in Ukraine and were blessed yesterday after the Divine Liturgy. *May Our Lord and God bless Tina for her generosity and grant her and Tony good health, peace, and happiness for Many Happy and Blessed Years!*

Matushka’s Corner



HOSANNA IN THE HIGHEST!

On Palm Sunday we celebrate this day by waving palms, branches, flowers, and willows, saying:

*“Hosanna to the Son of David!
‘Blessed is He who comes in the name of the LORD!’
Hosanna in the highest!”*

Matthew 21:9



So, in honor of this day, please help yourself to a packet or two of Matushka’s Marigolds. Plant them around your home and enjoy the beauty and also make a nice flowery pit stop for butterflies and bees to have something to eat in your yard.

And I bet you didn’t know that Holy Assumption OCA Church has its very own Seed House! Yes, it’s called Hieromartyr Phocas Seed House and it’s located in Holy Assumption Church Rectory Breezeway! Please look up Matthew 13 (Matushka’s favorite parable) and look up who Hieromartyr Phocas is. Bonus points to anyone who can tell me who he is and what Matthew 13 is about. You get two weeks to (Thomas Sunday) to do your research! With love in XC, 3M

A Traditional Paschal Basket



Paska - Symbolic of Jesus Christ who is the “bread of life” (John 6:35). Yeast is a symbol of the New Covenant; the Jews made unleavened bread, and since we are children under the New Covenant, we make leavened bread. Paska bread is rich and sweet and is made with eggs, milk and butter. Braids, crosses and decorations can be seen on Paska bread and the letters **XB** indicate **Христос Воскресе** (Christos Voskrese) and the response to this greeting is **Воистину Воскресе** (Voistinu Voskrese).

Christ is Risen! Indeed, He is Risen!



The meat products symbolize the sacrificial animals of the Old Testament, foreshadowing the true sacrifice of our Savior, who became for us “the Lamb of God, taking away the sins of the world.”



Kolbasa –Smoky, garlicky and delicious. Meat products represent the fattened calf presented to the Prodigal Son on his return to His father. Just like Pascha, we celebrate our return to God and our joyous participation in the blessings of Jesus Christ.



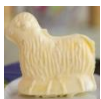
Bacon – Symbolizing the overabundance of God’s mercy to us.



Ham – Symbolic of the joy and abundance of Pascha. Because it is roasted or cured, the festivities of the day can be enjoyed by all without the burden of cooking.



Eggs – Hard boiled eggs, brightly decorated or dyed red. Symbolizes new life and Resurrection. Red signifies the death on the cross, while the egg itself is new life. Crack the eggs into each other symbolizing the tomb breaking, by death he conquered death! Christ is Risen! He came forth from the tomb, just like a chick breaking through its shell at birth.



Cheese – Hrudka – A custard like cheese, shaped into a ball, that is bland, but can be sweet and mild, reminding us of the moderations we should have towards everything. It can be decorated, using cloves or whole peppercorns, with Paschal symbols.



Butter – Reminds us of the Goodness of Christ that we should have towards all things. Often shaped like a lamb or cross.



Horseradish with beets – Bitter horseradish mixed with sweet red beets, a bittersweet mix to remind us of Christ’s suffering on the Cross, but sweetened to remind us of Christ’s Resurrection.



Salt – It is necessary for flavor and should remind us of our duty to others. The truth of the message of Jesus Christ. Just as salt preserves food, so preserved are the teachings of Jesus Christ and the promise of eternal salvation through Him.

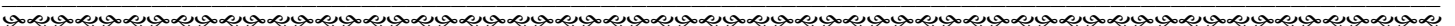


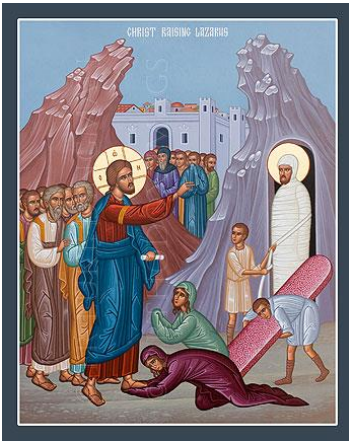
Wine or red grape juice – A symbol of love towards our neighbor’s and the goodness of the faith.



Basket Cover – Reminds us of Christ’s burial shroud. Every family usually has a basket cover that they proudly display that has been passed down the generations.

Candle – Christ is revealed as the Light “that shines in the darkness,” and that the darkness cannot overcome the Light. (John 1:5) The candle is lit during the time when the basket is blessed. This is usually a beeswax candle that was blessed and given out on February 2nd, for the Feast of the Meeting the Lord in the Temple with Righteous Simeon.





The Raising of Lazarus (Lazarus Saturday)

Commemorated on April 27

Lazarus Saturday and Palm Sunday

Visible triumphs are few in the earthly life of our Lord Jesus Christ. He preached a kingdom “not of this world.” At His nativity in the flesh there was “no room at the inn.” For nearly thirty years, while He grew “in wisdom and in stature, and in favor with God and man” (Luke 2:52), He lived in obscurity as “the son of Mary.” When He appeared from Nazareth to begin His public ministry, one of the first to hear of Him asked: “Can anything good come out of Nazareth?” (John 1:46). In the end He was crucified between two thieves and laid to rest in the tomb of another man.

Two brief days stand out as sharp exceptions to the above—days of clearly observable triumph. These days are known in the Church today as Lazarus Saturday and Palm Sunday. Together they form a unified liturgical cycle which serves as the passage from the forty days of Great Lent to Holy Week. They are the unique and paradoxical days before the Lord’s Passion. They are days of visible, earthly triumph, of resurrectional and messianic joy in which Christ Himself is a deliberate and active participant. At the same time they are days which point beyond themselves to an ultimate victory and final kingship which Christ will attain not by raising one dead man or entering a particular city, but by His own imminent suffering, death and resurrection.

By raising Lazarus from the dead before Thy Passion, Thou didst confirm 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!
(Troparion of the Feast, sung on both Lazarus Saturday and Palm Sunday)

Lazarus Saturday

In a carefully detailed narrative the Gospel relates how Christ, six days before His own death, and with particular mindfulness of the people “standing by, that they may believe that thou didst send me” (John 11:42), went to His dead friend Lazarus at Bethany outside of Jerusalem. He was aware of the approaching death of Lazarus but deliberately delayed His coming, saying to His disciples at the news of His friend’s death: “For your sake I am glad that I was not there, so that you may believe” (John 11:14).

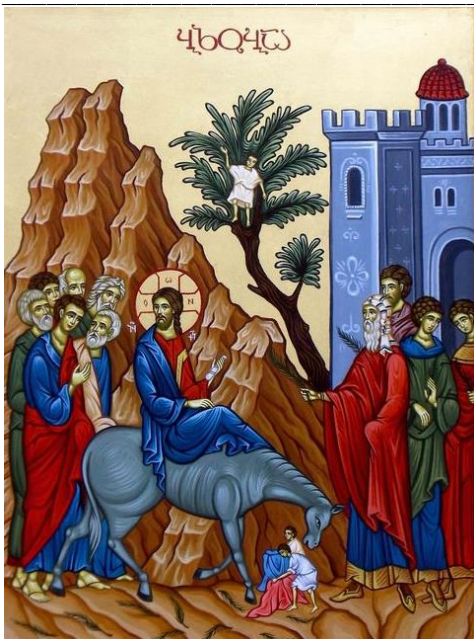
When Jesus arrived at Bethany, Lazarus was already dead four days. This fact is repeatedly emphasized by the Gospel narrative and the liturgical hymns of the feast. The four-day burial underscores the horrible reality of death. Man, created by God in His own image and likeness, is a spiritual-material being, a unity of soul and body. Death is destruction; it is the separation of soul and body. The soul without the body is a ghost, as one Orthodox theologian puts it, and the body without the soul is a decaying corpse. “I weep and I wail, when I think upon death, and behold our beauty, fashioned after the image of God, lying in the tomb dishonored, disfigured, bereft of form.” This is a hymn of Saint John of Damascus sung at the Church’s burial services. This “mystery” of death is the inevitable fate of man fallen from God and blinded by his own prideful pursuits.

With epic simplicity the Gospel records that, on coming to the scene of the horrible end of His friend, “Jesus wept” (John 11:35). At this moment Lazarus, the friend of Christ, stands for all men, and Bethany is the mystical center of the world. Jesus wept as He saw the “very good” creation and its king, man, “made through Him” (John 1:3) to be filled with joy, life and light, now a burial ground in which man is sealed up in a tomb outside the city, removed from the fullness of life for which he was created, and decomposing in darkness, despair and death. Again as the Gospel says, the people were hesitant to open the tomb, for “by this time there will be an odor, for he has been dead four days” (John 11:39).

When the stone was removed from the tomb, Jesus prayed to His Father and then cried with a loud voice: "Lazarus, come out." The icon of the feast shows the particular moment when Lazarus appears at the entrance to the tomb. He is still wrapped in his grave clothes and his friends, who are holding their noses because of the stench of his decaying body, must unwrap him. In everything stress is laid on the audible, the visible and the tangible. Christ presents the world with this observable fact: on the eve of His own suffering and death He raises a man dead four days! The people were astonished. Many immediately believed on Jesus and a great crowd began to assemble around Him as the news of the raising of Lazarus spread. The regal entry into Jerusalem followed.

Lazarus Saturday is a unique day: on a Saturday a Matins and Divine Liturgy bearing the basic marks of festal, resurrectional services, normally proper to Sundays, are celebrated. Even the baptismal hymn is sung at the Liturgy instead of Holy God: "As many as have been baptized into Christ, have put on Christ."

Very Rev. Paul Lazor



Entry of Our Lord into Jerusalem (Palm Sunday)

Commemorated on April 28

Palm Sunday is the celebration of the triumphant entrance of Christ into the royal city of Jerusalem. He rode on a colt for which He Himself had sent, and He permitted the people to hail Him publicly as a king. A large crowd met Him in a manner befitting royalty, waving palm branches and placing their garments in His path. They greeted Him with these words: "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel! (John 12:13).

This day together with the raising of Lazarus are signs pointing beyond themselves to the mighty deeds and events which consummate Christ's earthly ministry. The time of fulfillment was at hand. Christ's raising of Lazarus points to the destruction of death and the joy of resurrection which will be accessible to all through His own death and resurrection. His entrance into Jerusalem is a fulfillment of the messianic prophecies about the king who will enter his holy city to establish a final kingdom.

"Behold, your king is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass" (Zech 9:9).

Finally, the events of these triumphant two days are but the passage to Holy Week: the "hour" of suffering and death for which Christ came. Thus the triumph in an earthly sense is extremely short-lived. Jesus enters openly into the midst of His enemies, publicly saying and doing those things which mostly enrage them. The people themselves will soon reject Him. They misread His brief earthly triumph as a sign of something else: His emergence as a political messiah who will lead them to the glories of an earthly kingdom.

Our Pledge

The liturgy of the Church is more than meditation or praise concerning past events. It communicates to us the eternal presence and power of the events being celebrated and makes us participants in those events. Thus the services of Lazarus Saturday and Palm Sunday bring us to our own moment of life and death and entrance into the Kingdom of God: a Kingdom not of this world, a Kingdom accessible in the Church through repentance and baptism.

On Palm Sunday palm and willow branches are blessed in the Church. We take them in order to raise them up and greet the King and Ruler of our life: Jesus Christ. We take them in order to reaffirm our baptismal pledges. As the One who raised Lazarus and entered Jerusalem to go to His voluntary Passion

stands in our midst, we are faced with the same question addressed to us at baptism: "Do you accept Christ?" We give our answer by daring to take the branch and raise it up: "I accept Him as King and God!"

Thus, on the eve of Christ's Passion, in the celebration of the joyful cycle of the triumphant days of Lazarus Saturday and Palm Sunday, we reunite ourselves to Christ, affirm His Lordship over the totality of our life, and express our readiness to follow Him to His Kingdom:

... that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that if possible I may attain the resurrection from the dead (Philippians 3:10-11).

Very Rev. Paul Lazor



Holy Week - Passion Week

The last week before Pascha is devoted to the commemoration of the last days of the mortal life of the Savior, His suffering, death and burial, and is why it is called *Passion Week*. It is also called *Great* because of the significance and greatness of the events that occurred in it. "During this week", as St. John Chrysostom teaches, "the ancient tyranny of the devil is destroyed, death is trampled down, the powerful are in bonds and their weapons are destroyed, sin is expiated, the curse and opening to paradise is removed, heaven has ceased to be inaccessible, people came closer to the angels, the walls of division are broken down, the boundaries are seized. The God of peace has reconciled the heavenly and the terrestrial".

The divine services of this great week are arranged, with respect to its external meaning and sense. Everything that is described or predicted not only in the Old Testament, but also in the New Testament is represented or related to the last days and hours of the mortal life of the God Incarnate, - all this the Holy Church reduces to one living and majestic image which gradually unfolds before us in the Divine services of Passion Week.

Already at Vespers on Palm Sunday the Holy Church invites the faithful from the solemn feast of Palms to flow together to the divine feast of the mystery of the passion of the Lord. Then, with the approach of Passion Week, the Holy Church, recalling in the divine services the events of the last days of the mortal life of the Savior, with the attentive eye of love and reverent vigils, so as to say, after each step, listens attentively to each word, and wants to lead us also to enter into the very spiritual situations of the coming voluntary passion of Christ the Savior, gradually leads us in the steps of the Lord to the full extent of His way to the cross, from Bethany up to the Place of the Skull, from His royal entry into Jerusalem and to His final moment of expiation for human sins by the suffering on the cross, and further on to the bright celebration of the resurrection of Christ.

On Monday we recall Blessed Joseph of the Old Testament who was beaten by his brethren, left for dead, and enslaved by foreigners. While his father, Jacob mourned for his son, Joseph was gloriously reigning as a lord of Egypt, and later saved his father and his people. *This prefigures the salvation of Our Lord Jesus Christ, who was sold for 30 pieces of silver, arrested, condemned and suffered His bitter Passion for us . . . then rose gloriously having granted life to those in the tombs!*

On Tuesday we recall the Lord's parable regarding the wise and foolish virgins. The wise virgins continually awaited the coming of their Master with alertness, their lamps burning through the darkness. The foolish ones went to sleep, assuming they would have enough time to prepare at the last minute. But the Bridegroom came in the midst of the night, rewarding those who kept watch for Him and casting out those who wasted the opportunity to prepare to meet him.

On Wednesday the Church gives us the example of the adulteress who, once she met the Lord, realized the gravity of her sins, fell down before Him and washed His feet with her tears and precious perfumes. The hymns this morning urge us to imitate the sinful women by confessing our sins and

turning away from them. **Holy Anointing** in remembrance of this tremendous act of love brought about by one who was sinful, the Church brings forth for us on this night the holy oils, and celebrates the Sacrament of Anointing for health of body, mind and spirit.

On Thursday - Divine Liturgy of the Lord's Supper. On this day we recall how Our Lord, preparing to offer Himself as Priest and Victim, revealed to His holy apostles the Sacred Mysteries: His Body and Blood, broken and poured out for the life of the world. The Divine Liturgy of St. Basil the Great is celebrated in conjunction with Vespers, with special prayerful remembrance for the gift of the holy priesthood.

On Friday the Office of the Holy Passion is the Matins service for Great and Holy Friday. During this service the full account of the Passion and Death of Our Lord is read solemnly and the holy cross is brought out for the veneration of the faithful. **The Burial of Christ** is the night office during which the Lamentations are sung at the tomb of the Lord and the holy *epitaphios* (Shroud) is carried in procession and venerated by the faithful.

Holy Saturday is dedicated to the memory of Our Savior's entombment and to His descent into Hades to save the souls of the just and to open for them the gates of heaven. This too is a day of mourning. It is numbered among the fast days, although originally in the East no Saturday was kept as a fast. But the sadness of the day is already lightened by the approaching Resurrection. This anticipation of Christ's victory is already evident in the Liturgy.

On Holy Saturday the **Divine Liturgy of Saint Basil the Great** is celebrated together with **Vespers**. Instead of the trisagion (since formerly on this occasion the catechumens used to be baptized) another hymn based on Galatians 3:27 is substituted: "All you who have been baptized into Christ have put on Christ. Alleluia."

The priest begins Vespers and the Divine Liturgy in dark vestments, but before the Gospel he changes into white vestments because in the Gospel of the day, Christ's resurrection is already mentioned. During the Divine Liturgy, instead of the Cherubic Hymn another hymn is sung: "Let all mortal flesh keep silence."



MAY 2024

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Apr 28 PALM SUNDAY 9:10 Hours 9:30am Divine Liturgy followed by coffee hour/fellowship Fast: fish, wine, & oil	Apr 29 Great & Holy Monday 6:00pm Presanctified Liturgy Fast	Apr 30 Great & Holy Tuesday Fast	1 Great & Holy Wednesday 6:00pm The Mystery of the Holy Unction Fast	2 Great & Holy Thursday 9:30am Vespers of Liturgy of St. Basil 6:00pm Service of the Reading of the 12 Holy Passion Gospels Fast	3 Great & Holy Friday 3:00pm Vespers of Great & Holy Friday 6:00pm Matins and Procession Fast	4 Great & Holy Saturday 9:30am Vespers of Liturgy of St. Basil 8:30pm Nocturns & Resurrection Matins Fast: wine & oil
5 HOLY PASCHA CHRIST IS RISEN 10:00am Divine Liturgy of Pascha followed by Blessing of Baskets Fast free	6 BRIGHT MONDAY CHRIST IS RISEN 10:00am Divine Liturgy Fast free	7 BRIGHT TUESDAY CHRIST IS RISEN 10:00am Divine Liturgy Fast free	8 <i>St. John the Theologian</i> Fast free	9 Fast free	10 Fast free	11 <i>Ss. Cyril and Methodius</i> 4:00pm Great Vespers Fast free
12 St. Thomas Sunday 9:10 Hours 9:30am Divine Liturgy Followed by blessing of our cemetery	13	14	15 Fast	16	17 Fast	18 4:00pm Great Vespers
19 Holy Myrrhbearing Women 9:10 Hours 9:30am Divine Liturgy followed by coffee hour/fellowship	20	21 <i>Ss. Constantine & Helen</i>	22 Fast	23	24 Fast	25 4:00pm Great Vespers
26 Sunday of the Paralytic 9:10 Hours 9:30am Divine Liturgy followed by coffee hour/fellowship	27	28	29 Midfeast of Pentecost Fast	30	31 Fast	Jun 1 4:00pm Great Vespers

See Sunday Bulletin for changes.