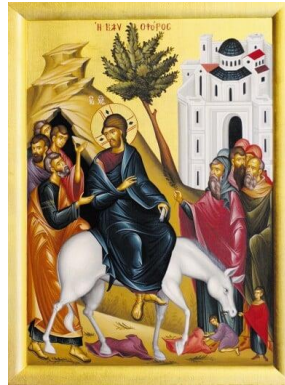




Saint Barbara Greek Orthodox Church
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News & Announcements
April 28, 2024

Palm Sunday
Κυριακη των Βαιων



***PALM SUNDAY LUNCHEON TODAY AFTER
CHURCH IN THE PARISH HALL***

[The Holy Nine Martyrs of Cyzicus](#) 4/28/2024

John the Martyr of Romania 4/28/2024

Memnon the Wonderworker 4/28/2024

Morning Matins 9:00 am

Morning Great Doxology starts at 9:45 am

Morning Divine Liturgy 10:00 a.m

Greek & English is Used at All Services

Χρησιμοποιουμε Ελληνικα και Αγγλικά σε καθε Ακολουθια

The Sunday Epistle Reading

Blessed is he who comes in the name of the Lord.

Give thanks to the Lord, for He is good. His mercy endures forever.

The reading is from St. Paul's Letter to the Philippians 4:4-9

BRETHREN, rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, do; and the God of peace will be with you.

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Ἐξομολογεῖσθε τῷ Κυρίῳ ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

Πρὸς Φιλιππησίους Επιστολης Παυλου τὸ ἀνάγνωσμα 4:4-9

Ἀδελφοί, χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. Ὁ κύριος ἐγγύς. Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν. Καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ. Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλή, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε. Ἄ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

The Gospel According to John 12:1-18

Six days before Passover, Jesus came to Bethany, where Lazaros was, whom Jesus had raised from the dead. There they made him a supper; Martha served, and Lazaros was one of those at table with him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, one of his disciples (he who was to betray him), said "Why was this ointment 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 as he had the money box he used to take what was put into it. Jesus said, "Let her alone, let her keep it for the day of my burial. The poor you always have with you, but you do not always have me."

When the great crowd of the Jews learned that he was there, they came, not only on account of Jesus but also to see Lazaros, whom he had raised from the dead. So the chief priests planned to put Lazaros also to death, because on account of him many of the Jews were going away and believing in Jesus.

The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" And Jesus found a young donkey and sat upon 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 this at first; but when Jesus was glorified, then they remembered that this had been written of him and had been done to him. The crowd that had been with him when he called Lazaros out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet him was that they heard he had done this sign.

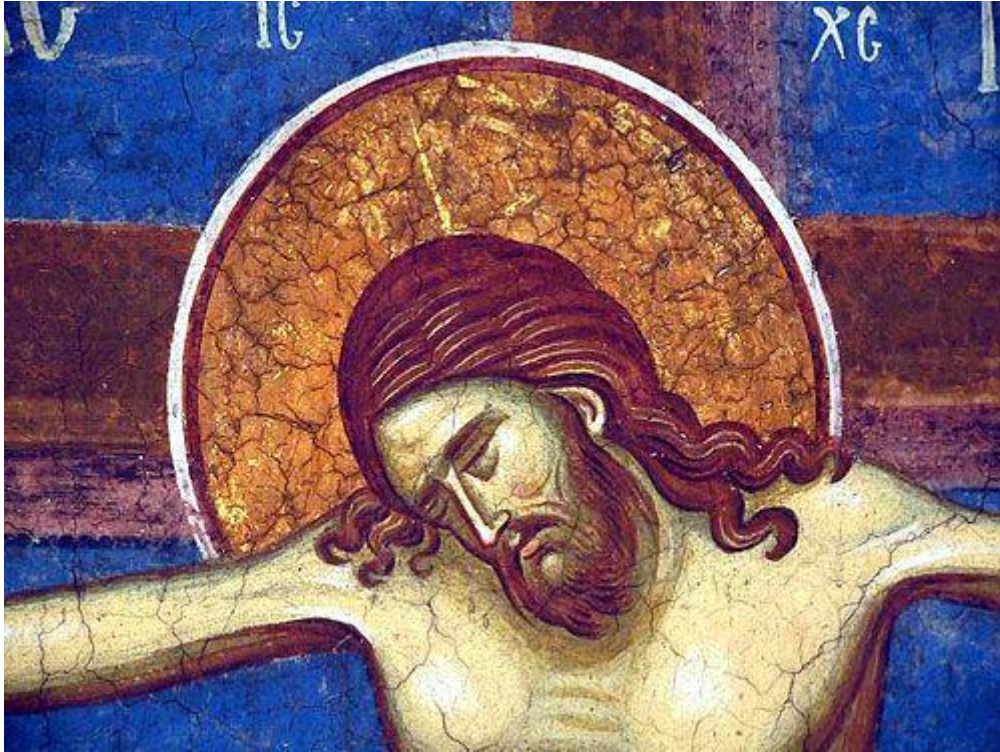
Ἐκ τοῦ Κατὰ Ἰωάννην Ἀγίου Εὐαγγελίου τὸ Ἀνάγνωσμα 12:1-18

Πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν Ὁ Ἰησοῦς εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν. ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἷς ἦν τῶν ἀνακειμένων σὺν αὐτῷ. ἡ οὖν Μαρία, λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι· διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς; εἶπε δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον εἶχε καὶ τὰ βαλλόμενα ἐβάσταζεν. εἶπεν οὖν ὁ Ἰησοῦς· ἄφες αὐτήν, εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστι, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν. ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα, ἔλαβον τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον· ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραήλ. εὐρῶν δὲ ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστι γεγραμμένον· μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ πῶλον ὄνου.

Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.



Holy Week at Saint Barbara 2024

Sunday, April 28 Morning - Palm Sunday - 9:00 am

Sunday, April 28 Evening - 1st Bridegroom Service - 6:00 pm

Monday, April 29 Evening - 2nd Bridegroom Service - 6:00 pm

Tuesday, April 30 Evening - 3rd Bridegroom Service - 6:00 pm

Wednesday, May 1 Afternoon - Service of Holy Unction - 2:00 pm

Wednesday, May 1 Evening - Service of the Bridegroom - 6:00 pm

Thursday, May 2 Morning - Vespers & Liturgy of St. Basil- 9:00 am

Thursday, May 2 Evening - The Holy Passion Service - 6:00 pm

Friday, May 3 Morning - Royal Hours - 9:00 am

Friday, May 5 Afternoon - Descent from the Cross - 3:00 pm

Friday, May 3 Evening - Lamentation Service - 6:00 pm

Saturday Morning, May 4 - Vespers with Liturgy of St. Basil 9:00 am

Saturday Evening, May 4 - Matins and Resurrection Service 11:00 pm

Sunday Morning, May 5 – Vespers of Agape 11:00 am



Μεγάλη Εβδομάδα στην Αγία Βαρβαρα 2024

- 28 Απριλιου – Κυριακη Βαιων Πρωι – 9:00 πμ
28 Απριλιου – Κυριακη Βραδυ Του Νυμφιου – 6:00 μμ
29 Απριλιου – Δευτερα Βραδυ Του Νυμφιου – 6:00 μμ
30 Απριλιου – Τριτη Βραδυ Τροπαριο της Κασσιανης – 6:00 μμ
1 Μαιου – Απογευμα – Μυστηριον του Ευχελαιου – 2:00 μμ
1 Μαου – Βραδυ – Του Νυμφιου και Μυρομα – 6:00 μμ
2 Μαιου – Πευπητη Πρωι – Θεια Λειτουργια Μ. Βασιλειου – 9:00 πμ
2 Μαιου – Πευπητη Βραδυ – Τα 12 Ευαγγελια – 6:00 μμ
3 Μαιου – Παρασκευη Πρωι – Μεγ. Βασιλικες Ωρες – 9:00 πμ
3 Μαιου – Παρασκευη Απογευμα – Αποκαθηλωση – 3:00 μμ
3 Μαιου – Παρασκευη Βραδυ – Επιταφιος Θρηνος – 6:00 μμ
4 Μαιου – Σαββατο Πρωι – Θ. Λειτουργια Μ. Βασιλειου – 9:00 πμ
4 Μαιου – Σαββατο Βραδυ – Η Ανασταση του Κυριου – 11:00 μμ
5 Μαιου – Κυριακη Πρωι – Εσπερινος της Αγαπης – 11:00 πμ

Daily Observances of Holy Week

+ *Fr. George Mastrontons*

Saturday Morning of St. Lazarus

"In Remembrance of a Pledge of Resurrection"

(Saturday before Palm Sunday; the service consists of Matins [Morning Prayers] and the Divine Liturgy.)

On this day, the rising from the dead of St. Lazarus, the righteous friend of Christ, is celebrated. Holy Week begins with the phrase: "*Six days before the Passover, Jesus came to Bethany...*" (John 12:1) His arrival coincided with the Jewish Passover. It started on the 15th of the month of Nissan in commemoration of the freeing of the Hebrew people, under the leadership of Moses, from the slavery of the Egyptians by the miraculous act of God. The Church relates preparation and redemption to the events of this week.

Six days before the Passover, a feast was given for Christ in Bethany of Judea, where Christ had stopped on His way to Jerusalem. Lazarus, His friend, and his sisters were present. A short time earlier, Christ had raised Lazarus from the dead, thereby gaining the respect and faith of the people, but also the hatred of the fanatics. The Church names this day the "Saturday of Lazarus" in remembrance of the resurrection of Lazarus and its promise of universal resurrection for all men. The Church connects this celebration, by anticipation, with the Entrance of Christ into Jerusalem: "We carry the Symbols of victory and cry Hosanna in the highest.

Palm Sunday Morning

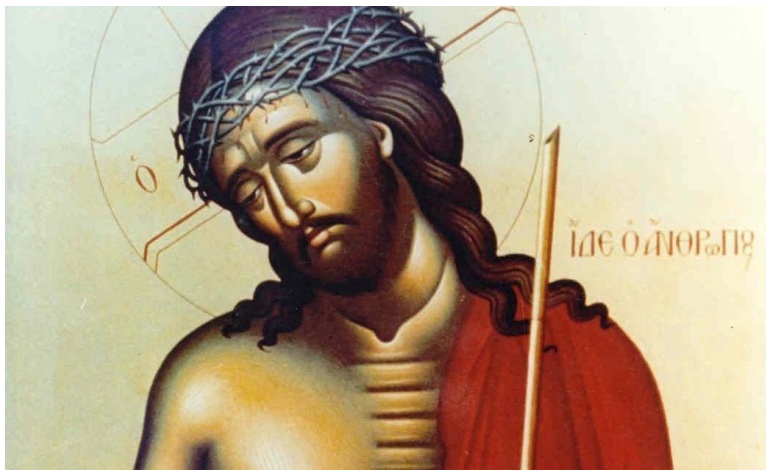
"Blessed is He that cometh in the Name of the Lord..."

(Palm Sunday service is held in the morning and consists of Matins [Morning Prayers] and the Divine Liturgy.)

Palm Sunday celebrates the glorious and brilliant feast of the Entrance of Jesus into Jerusalem. Zechariah had prophesied the entrance of the Messiah into Jerusalem, saying: "*Rejoice greatly...O daughter of Jerusalem; behold, the King comes unto Thee; he is just, and having salvation;*

lowly, and riding upon an ass, and upon a colt the foal of an ass." (Zech. 9:9) The contemporary Jews associated this prophecy with the expected Messiah. This action of Christ testifies to His nature as Savior, but with the definite declaration that His Kingdom was not of this world. The news that Christ was in Bethany provoked a general enthusiasm of acceptance, but also of indignation among the High Priests, who had decided to kill Christ. The main road leading to Jerusalem was covered with palm trees. The multitudes, with palm branches in their hands, spread their cloaks on the road as a show of respect, crying out, "*Hosanna to the Son of David, blessed is He that comes in the name of the Lord.*" All the actions and words of the people and of Christ had a Messianic meaning readily recognized by the Jews of that time. As usual, Christ went immediately to the Temple, where He prayed and taught. That evening He departed for Bethany.

A custom of distributing branches of palms to the people in the Church prevails to this day, commemorating the victory of Christ against the evil powers.



Behold the Bridegroom Cometh in the Midst of the Night..."

(The service is MATINS³ [Morning Prayers] of Great Monday and is sung by anticipation on Palm Sunday evening.)

Monday of Holy Week (sung by anticipation, now on Palm Sunday Evening) commemorates the blessed and noble Joseph and the fig tree which was cursed and withered by the Lord. The withering of the fig tree was a miracle of special symbolism, since the tree had leaves, but no fruit. It is symbolic of the many people who claim ethical and religious identity, but who in reality have empty lives that yield no fruit. This was also the case with some of the Pharisees of that period. Jesus cursed the tree: "*May no fruit ever come from you again!*" (Matt. 21:19) The reference to the story of the virtuous Joseph of

the Old Testament (Genesis 37-41) is made only for contrast, since the life of Joseph was a model of propriety and sincere observance of ethical principles.

On this evening, we begin with the Hymn of the Bridegroom, "Behold the Bridegroom comes in the midst of the night...beware, therefore, O my soul, lest thou be borne down in sleep...and lest thou be shut out from the Kingdom..." The canticle hymn also has a symbolic exhortation: "I see thy bridal hall adorned, O my Savior, and I have no wedding garment...O giver of Light, make radiant the vesture of my soul and save me." At this time, the solemn procession of the Icon of Christ-Bridegroom takes place around the church. The people, anticipating the sufferings of Christ, sing: "Thy sublime sufferings, on this day, shine upon the world as a light of salvation."

The Gospel reading during this service is Matthew 21:18-43. It mentions that "*the chief priests and the elders of the people came up to him as he was teaching, and said, 'By what authority are you doing these things, and who gave you this authority?'*" (v. 23) They sought to have Christ accuse Himself in answering this question.

Great Holy Tuesday Evening

"When he came to himself...he came to his father..."

(The service is Matins of Wednesday morning sung by anticipation on Tuesday evening.)

On Wednesday of Holy Week (sung by anticipation, now on Tuesday evening), it has been ordained by the Holy Fathers of the Church that commemoration should be made of the anointing of Christ with myrrh by the woman in the house of Simon, the leper, in Bethany. Repentance was the mission of the prophets. It would be an apt one-word title for the Bible, because "*repentance*" was the mission of our Lord. This woman who demonstrated her repentance and her warm faith toward our Lord still presents to us the aroma of her virtue for imitation today.

On this evening is sung the beautiful "Hymn of Cassiane," probably a work of Patriarch Photius. It begins: "The woman who had fallen into many sins recognized thy Godhead, O Lord; Woe to me, saith she; receive the sources of my tears, O Thou who doth gather into clouds the water of the sea. Who can trace out the multitude of my sins and the abysses of my misdeeds? "O Thou whose mercy is unbounded."

Great Holy Wednesday afternoon

"Anointing him sick with oil in the name of the Lord..."

(The Mysterion of Unction)

The sacred ceremony of the Mysterion of the Holy Unction takes place on this Wednesday evening, following an old custom. It is the evening of repentance, confession, and the remission of sins by the Lord, preparing the faithful to receive Holy Communion, usually the next day, Holy Thursday morning. Holy Unction is the Mysterion for cleansing sins and renewing the body and the spirit of the faithful. Holy Unction is one of the seven Sacraments of the Church, and it has its origin in the practice of the early Church as recorded in the Epistle of James (5:14-15). At the end of the service, the priest anoints the people with Holy Oil, the visible carrier of the Grace of God.

Great Holy Wednesday Evening

"Let no fear separate you from Me..."

(The service is Matins of Thursday morning sung by anticipation, on Wednesday evening.)

The Orthros of Thursday morning is sung by anticipation, on Wednesday evening. In many Orthodox churches, however, this service is sung at its designated Thursday morning time, before the Vespers and Divine Liturgy. "On Thursday in Holy Week (now Wednesday evening or Thursday morning) the Holy Fathers, who had well-ordained things, handed down to us successively from the Holy Apostles and the Sacred Gospels to celebrate four Events: the washing of the disciples' feet, the institution of the Holy Eucharist, the Marvelous Prayer, the betrayal."



Great Holy Thursday Morning

"Do this in remembrance of Me..."

(The service is the Vespers and Divine Liturgy of Thursday evening which is sung in the morning by anticipation.)

Jesus drew His last breath of freedom on this Thursday night. Christ knew all the incidents which were about to take place and called to Him His Apostles in order to institute the Holy Eucharist for them and for the Church forever. At the end of March, with the full moon as a brilliant lantern in the sky and the weather mild, the people in Jerusalem enjoyed the beginning of spring. In this atmosphere, Christ presented Bread and Wine as the Elements of His Very Body and His Very Blood; they are the Precious Gifts which have been left as His perpetual Presence in the Church. The institution of the Holy Eucharist and its re-enactment through the centuries, both as a sacrifice and sacred ceremony (Mysterion), is the life-giving remembrance which, along with the Crucifixion and Resurrection of Christ, constitutes the basis of salvation for the Christian.

Then followed the incidents of the dramatic closing moments of Christ's life. After the washing of His Apostles' feet, He pointed out the betrayer, inaugurated the Eucharist, and pronounced the new commandment of love for one another. He spoke to them words of comfort, promising the descent of the Holy Spirit to complete man's union with Christ. His departure, Christ said, would bring to them and the world joy. Christ took His Apostles out in the mild night where He could see face-to-face His co-workers in the bright light of the full moon. In this spiritual mood and physical setting, Jesus withdrew to pray. After this agony of the *"bloody sweat"* came the kiss of Judas and His arrest. He thus became the source of spiritual and physical freedom for mankind.

Great Holy Thursday Evening



"We worship Thy passion, O Christ..."

(The service of the HOLY PASSION of our Lord Jesus Christ. The service is Matins of Friday morning sung by anticipation, on Thursday evening.)

Good Friday celebrates the holy, saving, and awesome Passion of Christ. To take away our sins, Christ willingly endured spitting, scourging, buffeting, scorn, mocking, and purple robe; the reed, sponge, vinegar, nails, spear, and above all, the Cross and Death. The confession from the cross of the penitent thief, crucified with Christ, is celebrated. This service is long, but its content is dramatic and deeply moving for the devout Christian. Participation in the prayers and the historical sequence of the events, as related in the Gospels and hymns, provides a vivid foundation for the great events yet to come.

The readings relate the last instructions of Christ to His disciples, the prophecy of the drama of the Cross, the dramatic prayer of Christ and His new commandment. The day should be devoted to reading the "Gospel of the Testament" of Christ which He left for all men. The Church services during Holy Week re-enact the events of this Gospel.

After the reading of the fifth Gospel comes the procession with the Crucifix around the church, while the priest chants the 15th antiphon: "Today is hung upon the Tree, He Who did hang the land in the midst of the waters. A Crown of thorns crowns Him Who is King of Angels. He is wrapped about with the purple of mockery Who wrapped the Heavens with clouds. He received buffetings Who freed Adam in Jordan. He was transfixed with nails Who is the Bridegroom of the Church. He was pierced with a spear Who is the Son of the Virgin. We worship Thy Passion, O Christ. Show also unto us thy glorious Resurrection."

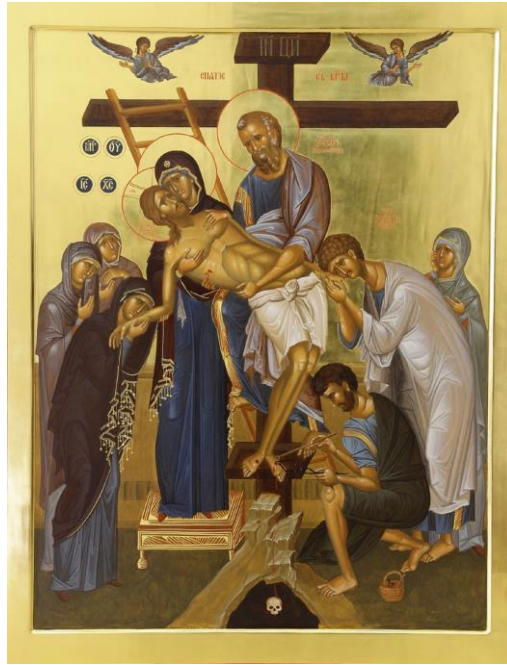
During the Procession, the faithful Christian kneels and prays for his spiritual welfare, imitating the thief on the Cross who confessed his faith and devotion to Christ. He then approaches and reverently kisses the Crucifix.

Good Friday Morning

"They cast lots upon my vesture..."

According to the Hebrew custom, the "Royal Hours," four in number, are read at this time. These services consist of hymns, psalms, and readings from the Old and New Testaments, all related prophetically and ethically to the Person of Christ. In some churches, the "Hours" are read in the afternoon, before the Vesper services.

Good Friday Afternoon



"Father, forgive them for they know not what they do..."

(The service is Vespers sung on Friday afternoon.)

The Vespers of Friday afternoon are a continuation of the Royal Hours. During this service, the removal of the Body of Christ from the Cross is commemorated with a sense of mourning for the terrible events which took place. Once more, excerpts from the Old Testament are read together with hymns, and again the entire story is related, followed by the removal from the Cross and the wrapping of the Body of Christ with a white sheet as did Joseph of Arimathea. Apostle Paul, interpreting the dreadful event, exhorts the Church: *"For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God...we preach Christ crucified...the power of God and the wisdom of God."* (1 Cor. 1: 18f.)

As the priest reads the Gospel, *"and taking the body, Joseph wrapped it in a white cloth,"* he removes the Body of Christ from the Cross, wraps It in a white cloth, and takes It to the altar. The priest then chants a mourning hymn: *"When Joseph of Arimathea took Thee, the life of all, down from the Tree dead, he buried Thee with myrrh and fine linen...rejoicing. Glory to Thy humiliation, O Master, who clothest Thyself with light as it were with a garment."* The priest then carries the cloth on which the Body of Christ is painted or embroidered around the church before placing It inside the Sepulcher, a

carved bier which symbolizes the Tomb of Christ. We are reminded that during Christ's entombment, He descends into Hades to free the dead of the ages before His Incarnation.



Good Friday Evening - The Lamentation

"Do not weep for me, but weep for yourselves..."

(The service is Matins of Saturday morning sung by anticipation, on Friday evening.)

It consists of psalms, hymns, and readings dealing with the death of Christ, in contrast to His divinity, and in expectation of His Resurrection. One of the hymns relates: "He who holds all things is raised up on the Cross and all creation laments to see Him hang naked on the Tree." The thoughtful and well-written *Odes*, sung by the choir, compare the Compassion of God and the cruelty of man, the Might of God and the moral weakness of man. The *Odes* picture all Creation trembling when witnessing its Creator hung by His own creatures: "Creation was moved...with intense astonishment when it beheld Thee hung in Golgotha." The *Odes* remind us of the vision of Isaiah, who saw Christ, "the unwaning light of the manifestation," and cried aloud, "The dead indeed shall arise and all those on earth shall rejoice." During this service, the Body of Christ is carried in procession around the church. In some parishes, the entire flower-bedecked Sepulcher, symbolizing the Tomb, is carried in the procession.

The entire congregation joins in singing the three parts of the "Hymns of Praise" (there are approximately 300 hymns, but only a few are sung). After these hymns are sung, the priest sprinkles the Sepulcher and the whole congregation with fragrant water. There is a simultaneous praise of both the Crucifixion and Resurrection of Christ with their purpose of the redemption of man. We no longer lament the sufferings of the Crucified One; we now lament chiefly for our own sins because we are far from God. So these services should have a rather personal meaning of repentance and of strong faith in God.

Great Holy Saturday Morning

"Arise, O God, and judge Thou the earth..."

(The service is Vespers and Divine Liturgy of Saturday evening sung by anticipation, on Saturday morning.)

Psalms are read and Resurrection hymns are sung which tell of Christ's descent into Hades. "Today Hades cried out groaning" is the hymn's description of the resurrection of Adam and the conquering of death. Thus this day's celebration is called "First Resurrection." Most of the readings of this day are from the Old Testament on the prophecies and promise of the conquering of death. On this day, the Divine Liturgy of St. Basil is officiated. Apostle Paul exhorts the faithful: "*We were buried, therefore, with him by baptism unto death, so we, too, might walk in newness of life.*" (Romans 6:4)

After the reading of the Epistle, the priest follows the custom of tossing of laurel, saying: "Arise, O God, and judge Thou the earth: for Thou shall take all heathen to Thine inheritance." The Cherubic hymn of this day is: "Let all mortal flesh keep silence and stand with fear and trembling...", a thoughtful hymn of adoration and exaltation. The Divine Liturgy ends with the Communion Hymn: "So the Lord awaked as one out of sleep, and He is risen to save us."

The readings are from Romans 6:3-11 and Matthew 28:1-20.

The Holy Sunday of Easter Midnight Service



(The service is Matins and Divine Liturgy of Sunday morning sung Saturday midnight. With this service, the Pentecostarion starts (50 days services).

On Easter Sunday (Saturday midnight), the life-giving Resurrection of our Lord and Savior Jesus Christ is celebrated. Before midnight, the Odes of Lamentation of the previous day are repeated. The Orthros of the Resurrection begins in complete darkness. The priest takes light from the vigil light and gives it to the faithful, who are holding candles. The priest sings: "Come ye and receive light from the unwaning life, and glorify Christ, who arose from the dead," and all the people join him in singing this hymn again and again. From this moment, every Christian holds the Easter candle as a symbol of his vivid, deep faith in the Resurrection of Jesus Christ as Savior. In many churches, the priest leads the people outside the church, where he reads the Gospel which refers to the Angel's statement: "He is Risen; He is not here." (Mark 16:1-8)

Then comes the breathless moment as the people wait for the priest to start the hymn of Resurrection, which they join him in singing, repeatedly: "Christ has Risen from the dead, by death trampling upon Death, and has bestowed life upon those in the tombs." From this moment, the entire service takes on a joyous Easter atmosphere. The hymns of the *Odes and Praises* of Resurrection which follow are of superb meaning and expression. The people confess, "It is the Day of Resurrection, let us be glorious, let us embrace one another and speak to those that hate us; let us forgive all things and so let us cry, Christ has arisen from the dead." By this hymn, they admit that love of one's fellowman is the solid foundation of the faith in the Resurrection of Christ.

The Divine Liturgy of St. John Chrysostom is then officiated. At the end of the Liturgy, a part of the marvelous festival sermon of St. Chrysostom is read, which calls upon the people to "Take part in this fair and radiant festival. Let no one be fearful of death, for the death of the Savior has set us free...O

Death, where is thy sting? O Hades, where is Thy victory? Christ is Risen and Thou art overthrown. To Him be glory and power from all ages to all ages."



Easter Sunday Afternoon Vespers

"Peace be unto you..."

Easter Sunday afternoon, the faithful gather once more for prayer with lighted candles. All sing the hymn, "Christ is Risen from the Dead." The people greet one another joyously, saying: "Christ is Risen," the Easter salutation which is answered, "Truly He is Risen." They sing, "The dark shadows of the Law have passed away by the coming of grace," and standing in exaltation, they exclaim, "Who is so great a God as our God?"

The Gospel according to John (20:19-25) is read in various languages, proclaiming the Good News of Resurrection all over the universe without discrimination. The fruit of faith in the Resurrection of the Lord is love in His Name; therefore, this day is called "Sunday of Agape" (love feast), a day dedicated to Christian principles, especially to forgiveness and charity. At this time, Christians seek to end misunderstanding and arguments among those with whom they may be at odds. Apostle Paul firmly interprets the Resurrection of Christ, saying: "If Christ has not been raised, then our preaching is in vain and your faith is in vain." (1 Cor. 15:14) The Church also states in its Creed, "The Third day He rose again."

Psalms, Pancakes and Palms - A Youth Calendar for Holy Week

Dear Parents,

We trust the Lenten season has been a time of deep reflection and significance for you and your loved ones. With Holy Week swiftly approaching, we are sharing a calendar of events below, offering opportunities for your children to engage in the profound services ahead.

- **Saturday, April 27th** - the children will be in the choir with Mr. Costa for the Saturday of Lazarus services. Please ensure your children are in the Sunday school room no later than 9:45 am so that they have plenty of time to put on their choir robes. After church services, a pancake breakfast will be served in the hall followed by palm cross making. We hope you will join this annual event of fellowship as we prepare for Palm Sunday services the next day,
- **Sunday, April 28th** - Children are invited to carry palms in the procession during Palm Sunday church services,
- **April 29th and 30th** - Church services begin at 6:00 pm.
- **May 1st** - Holy Wednesday services will be held at 2:00 with Holy Unction being given at both 2:00 pm and 6:00 pm that day.
- **May 2nd** - Holy Thursday services begin at 6:00 pm.
- **May 3rd** - The children are invited to assist in the Descent from the Cross service at 3:00 pm. The Lamentations will begin at 6:00 pm. Any young girls interested in participating in the services as a myrrhbearer should be dressed in white dresses and arrive at church no later than 6:30 pm. Pews will be reserved for the myrrhbearers. Please look for Amy Glekas and Hrisvagi Mangum as they will have the baskets of flower petals.
- **May 4th** - Services at 9:00 am and 11:00 pm
- **May 5th** - Agape service will take place at 11:00 am.

If you have any questions, please do not hesitate to let us know. Please feel free to forward this email to anyone we may have missed.

May you have a blessed Holy Week.

In Christ,
Catherine Constantinou
Catherine Wilson
Maria Easton

HOLY WEEK ACTIVITIES



FOR YOU AND YOUR FAMILY:

A Holy Week Reader

Contact: Pete Marinos pnm1@yahoo.com

An Epitaphio Decorator

After the Royal Hours on Good Friday

Contact: They Pappas

A Parent with Child who Receives the Body of Christ from the Cross.

In the middle of the 3:00 service of Good Friday

Contact: Catherine Constantinou

Participating in the Choir

Contact: Panos Messis panosmessis@gmail.com

**Participating in the Reading of the Gospel in a Foreign Language at
the Agape Service**

Contact: Larry Odzak larryodzak@gmail.com

Narthex Scheduling

Contact: George Glekas

Being a Pall-bearer that carries the Epitaphio

Contact: Johnny Mariakakis

Being a Myrrh-bearer at our Lord's Tomb

Contact: Amy Glekas, Hrisavgi-Kondilis Mangum

Being an Altar Boy

Contact: James Dasher misterdasher@gmail.com

**Contributing a food item for the International Easter Pot Luck After
the Midnight Service**

All Covered Dishes Should be taken directly to the Church Hall.

Everyone is invited to bring a covered dish.

Contact: Preston & Catherine Wilson

