



"КРАСНОЕ СОЛНЫШКО"
"SUNSHINE"
CHURCH BULLETIN
RUSSIAN ORTHODOX CHURCH "ST. VLADIMIR", HOUSTON
APRIL, 2009



PASCHA
THE RESURRECTION OF OUR LORD AND SAVIOR, JESUS CHRIST

Come, receive the light from the unwaning light,
and glorify Christ Who is risen from the dead,
trampling death by death,
and bestowing life on those in the graves.
Orthodox Resurrection hymn



Yesterday I was crucified with Christ;
Today I am glorified with Him.
Yesterday I died with Him,
Today I am made alive with Him.
Yesterday I was buried with Him,
Today I am raised with Him.
Let us become like Christ,
Since Christ became like us.
Let us become divine for His sake,
Since for us He became man.
He assumed the worse,
That He might give us the better.
He became poor, that by His poverty
We might become rich.
He accepted the form of a servant,
That we might win back our freedom,

He came down that we might be
lifted up.
He was tempted, that through Him
We might conquer.
He was dishonored, that He might
glorify us.
He died, that He might save us.
He ascended, that He might draw to
Himself us,
Who lie prostrate, having fallen into
sin.
Let us give all, offer all, to Him who
gave Himself;
A ransom and reconciliation for us.

A poem by St. Gregory the Theologian

**ХРИСТОС ВОСКРЕСЕ! ВОИСТИНУ ВОСКРЕСЕ!
“CHRIST IS RISEN!” “INDEED HE IS RISEN!”**



MESSAGE FROM THE RECTOR OF OUR PARISH FATHER LUBOMIR

It is the Day of Resurrection let us be radiant O yea people, Pascha, the Lord's Pascha; for from death to life, and from earth to heaven Christ God hath brought us as we sing the song of victory.

With the God's Grace, we are again able to celebrate the most important Christian Holiday of all the Holidays and the most Glorious Celebration of all the Bright Resurrection of Jesus Christ – Holy Pascha!

From the bottom of our hearts Rector Fr. Lubomir, Church Council, Church Sisterhood, Church Choir and all parishioners of St. Vladimir Church in Houston greet all the people with the extraordinary and outmost glorious greetings:

« CHRIST IS RISEN »

We do invite you all in this Holy Night to be « Merry in God's fashion » because « Christ is Risen and it is an everlasting joy »!

Воскресения день, просветимся людие... Пасха Господня, Пасха! От смерти бо к жизни, и от земли к небеси Христос Бог, нас преведе победную поущья.

Божией милостию вновь сподобились мы дожить до празднования величайшего и радостнейшего христианского праздника – праздников праздника и торжества торжеств,

Светлого Воскресения Христова – Святой Пасхи!

С любовью настоятель о. Любомир, церковно-приходской комитет, хор, сестричество храма и все прихожане Св. Владимирской Русской Православной Церкви в Хьюстоне, шлют всем людям свой исполненный благодатной силы, вечно радостный пасхальный привет,

« Христос Воскресе »

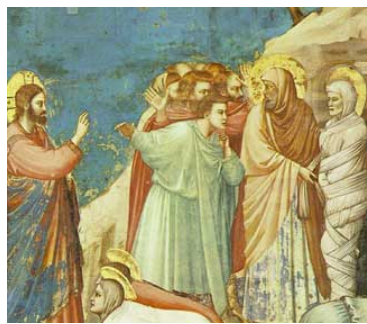
и приглашают всех в эту святую ночь, «Веселиться Божественне,» «Христос бо воста – веселие вечное»



The Holy Week

The week before Pascha in the Orthodox Church, called Great and Holy Week, is set apart in the ecclesiastical year, so that we might stop and change our pace, meditate upon and relive the last week in our Lord's life which opened the doors of paradise. The events are presented as a drama bringing us to identify ourselves with them and elevate us in an all-embracing movement upward to God. As we relive the annual drama, we receive its benefits and allow the events to transform us into renewed Christians. We fully participate in the services as if actually entering God's Kingdom with hearts filled with faith, minds open to revelation, and a will of concern for spiritual ascent. The scenes take place in Jerusalem. The participants are real. The events, though historical, occur in the present. The laity responds to what it sees and hears.

Saturday of Lazarus



The first scene is the Saturday before Palm Sunday and is called the Saturday of Lazarus. It is the day in which Jesus raises Lazarus from the dead. Jesus responds to the sisters of Lazarus, who are lamenting the death of their brother. Jesus is greatly moved.

As Jesus exhibited His divinity in His transfiguration, He exhibited that He is also fully human in His weeping. We stand at Lazarus' grave and behold this miracle of the giving of life, by the giver of life, and acknowledge him as true God, He who became man to save our souls and grant us new life. The raising of Lazarus from the dead causes us and many others to believe in him as the long-awaited Messiah.

Palm Sunday

The day after this glorious event, Palm Sunday, Christ's kingdom on Earth begins. We gather to welcome and recognize Christ's divinity proclaiming him king and master of our lives. We receive



palms as tokens of this proclamation. We pray to God to help us make a meaningful ascetic effort for the entire week, for by having acknowledged His kingdom, we might truly become a part of it.

Holy Monday and Holy Tuesday

During Holy Week, the Matins Service of the forthcoming day is celebrated the evening before. On Palm Sunday evening, we perform the Matins of Monday morning and thus relive the events of Monday. The evenings of Palm Sunday, Holy Monday and Holy Tuesday share a common theme

and are devoted to the Nymphios Service, or the Service of the Bridegroom. Its reference is to the Parable of the Ten Virgins (Matt. 26:1-13), which calls for preparedness at the Second Coming, for the "thief comes in the middle of the night." This theme is reflected in the following hymn which is chanted each night.

"Brethren, let us greet the Bridegroom with love, trimming our lamps so that we reflect virtue and true faith. So shall we be ready, like the prudent maidens of the Lord, to enter with Him into the wedding feast. For being God, the Bridegroom bestows on us the gift of an incorruptible crown."

Holy Wednesday

The Sacrament of Holy Unction is celebrated on Holy Wednesday. It relates to the Church's ancient practice of receiving penitents and reconciling them to the Church in the days before Pascha. The elements of this sacrament are healing and forgiveness; faith is the requirement.

Holy Thursday

The Divine Liturgy is celebrated on Holy Thursday morning. The faithful are called to be joined to the mystical body of Christ and thus receive the saving benefits of His life and live as citizens of His kingdom. The Reserved Holy Communion represents the earthly presence of Christ realized at the Last Supper.

On Holy Thursday evening, we relive the events from the upper room to the crucifixion and the burial. The centralities of these events are found with the readings of the service referred to as the Twelve Gospels. We follow Christ Jesus on the way to the cross and are crucified to our sinful ways with him, anticipating our resurrection into a new life with him. The rich expression found within hymnology of the Church is as follows:

"Today the Maker of heaven and earth said to His disciples, 'The hour is at hand, and Judas my betrayer also is at hand. Let none of you deny me when you see me on the Cross between two thieves. For though I suffer as a man, as lover of man I redeem those who believe in me. ' "

Good Friday

Divine Liturgy is not performed on Good Friday, for it presupposes Christ's presence in the world. On this day, Christ lies dead in the tomb. The services of the hours are performed, commemorating the same events of Holy Thursday evening.

The Unnailing Service of our Lord is re-enacted Friday afternoon. The body of Christ is removed from the crucifix on the soleas and wrapped in a burial shroud and placed in the sanctuary.

The Plashtanitca, the embroidered cloth bearing the body of our Lord, is carried in a solemn funeral procession around the church and placed in the sepulcher. As we behold Jesus lying in the darkness of the tomb, we pray that our passions, sins and pride might be put to death in us, so that we might not live in the darkness that we might not live in the darkness that causes His death.

The third service for Good Friday is the service of Lamentations at the Tomb. The sepulcher of our Lord is decorated with flowers. The atmosphere begins to become theologically more joyous, and hymns with a resurrection color are heard and finally the Great Doxology, which is sung only on joyous occasions. The Procession of the Sepulcher around the church with the Plashtanitca takes place with lighted candles held by the faithful. It does not represent a funeral procession but Christ's descent into Hades, where He preached His word to its captives and resurrected them.

Feast of Feasts



Holy Saturday evening gives witness of the faithful gathering in church to participate in the feast of feasts, Pascha, the Resurrection of our Lord and Savior, Jesus Christ. The church is dark, symbolizing the darkness of the world without Christ. The priest offers the Pascha light of Christ in the world, the light of life. The designated Gospel is read, the resurrection is proclaimed at midnight, the morn of the new day. The faithful receive the unwaning light from the celebrant in proclamation of the good news **"Christ is risen from the dead trampling death by death, and bestowing life on those in the grave."** The Divine Liturgy is celebrated and the climax of a 60-day preparation period is fulfilled.

Having faithfully followed the movements leading to the end, the Orthodox Christian feels reborn through the true joy over our Lord's Resurrection and anticipates Pentecost, the very birth of the Christian Church. The victory is won! For the next 40 days we will exclaim, **"Christ is risen!" "Indeed, He is risen."**

Rev. Konstantine Mendrinou



THE ANNUNCIATION OF THE BLESSED VIRGIN MARY (APRIL 7TH, 2009)



When Mary became of age, according to Hebrew custom of the time, she could no longer stay at the Temple, but had to either return to her parents or to marry. Since Joachim and Anna had died, and Mary had proclaimed her vow of celibacy to the High Priest, it was decided to betroth her to an elderly distant relative who would protect and care for her. She, therefore, went to live in Nazareth with the elderly Joseph, who was a carpenter. Here according to tradition, while Mary was reading from the prophet Isaiah about the birth of the Messiah to a virgin, the angel Gabriel appeared to her. **"And the angel came in unto her and said, 'Hail, thou who art highly favored, the Lord is with thee; blessed art thou among women.'** And when she saw him, she was troubled at his saying and cast about in her mind what manner of salutation this should be. And the angel said unto her, 'Fear not, Mary, for thou hast found favor with God. And behold, thou shalt conceive in thy womb and bring forth a Son, and shalt call His name JESUS. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end.' Then said Mary unto the angel,

'How shall this be, seeing I know not a man?' And the angel answered and said unto her, 'The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that Holy Being who shall be born of thee shall be called the Son of God.' . . . And Mary said, 'Behold the handmaid of the Lord. Be it unto me according to thy word.'" And the angel departed from her" (Luke 1: 28-38).

In the Russian language this holy day is called Blagovescheniye - "the announcement of glad tidings," because this was the first time that the glad tidings of the coming of the Savior were proclaimed to the world. Annunciation generally falls during the Great Lent, but it is of such great importance that it is still celebrated even if it coincides with Holy Friday or Pascha.

Right in the middle of Lent we are given a moment to celebrate and rejoice! The somber joy of Lent gives way to the glorious joy of the Incarnation of the Word. Gabriel tells her she is 'full of grace'. Literally he says 'Grace to you who are full of grace' or 'blessed are you who are full of blessings'. 'Rejoice' the Church cries out at Pascha and here in the midst of Lent the Church causes Gabriel's voice to speak to us from the Gospel, 'Rejoice!' Rejoice? Rejoice because Mary is to be the New Eve who brings forth from her pure flesh the New Adam, the Revelation of the Father and the Salvation of Man. Rejoice because the Spirit hovers over her as over a New Creation and descends on her so that the Word and Image of the Father can take flesh, so that the Eternal Pentecost of Man's union with God can come. Rejoice that the King of Heaven and earth, of the entire universe, is taking flesh in the womb of a country girl from lowly Nazareth.

Mary's humble 'yes' was a 'yes' not just to the Word and Image of the Father but to all that would be through Him. Her 'yes' was a 'yes' to the passion and the cross, the 'sword that would pierce her heart', to the resurrection, and to us. That day we celebrate our conception too, our conception in Christ. Say 'yes' O Mother! Say 'yes' and save us. Say 'Yes' and set us free. Say 'YES' to us so that we who are dead in sin might live forever in the Light. "Behold! I am the handmaid of the Lord. Be it done unto me according to thy word". **"And the WORD was made flesh".**



Palm Sunday: The Feast of the Entrance of our Lord Jesus Christ into Jerusalem



On the Sunday before the Feast of Great and Holy Pascha and at the beginning of Holy Week, the Orthodox Church celebrates one of its most joyous feasts of the year. Palm Sunday is the commemoration of the Entrance of our Lord into Jerusalem following His glorious miracle of raising Lazarus from the dead. Having anticipated His arrival and having heard of the miracle, the people went out to meet the Lord and welcomed Him with displays of honor and shouts of praise. On this day, we receive and worship Christ in this same manner, acknowledging Him as our King and Lord.

The biblical story of Palm Sunday is recorded in all four of the Gospels (Matthew 21:1-11; Mark 11:1-10; Luke 19:28-38; and John 12:12-18). Five days before the Passover, Jesus came from

Bethany to Jerusalem. Having sent two of His disciples to bring Him a colt of a donkey, Jesus sat upon it and entered the city.

People had gathered in Jerusalem for the Passover and were looking for Jesus, both because of His great works and teaching and because they had heard of the miracle of the resurrection of Lazarus. When they heard that Christ was entering the city, they went out to meet Him with palm branches, laying their garments on the ground before Him, and shouting, "Hosanna! Blessed is he that comes in the Name of the Lord, the King of Israel!"

At the outset of His public ministry Jesus proclaimed the kingdom of God and announced that the powers of the age to come were already active in the present age (Luke 7:18-22). His words and mighty works were performed "to produce repentance as the response to His call, a call to an inward change of mind and heart which would result in concrete changes in one's life, a call to follow Him and accept His messianic destiny. The triumphant entry of Jesus into Jerusalem is a messianic event, through which His divine authority was declared.

Palm Sunday summons us to behold our king: the Word of God made flesh. We are called to behold Him not simply as the One who came to us once riding on a colt, but as the One who is always present in His Church, coming ceaselessly to us in power and glory at every Eucharist, in every prayer and sacrament, and in every act of love, kindness and mercy. He comes to free us from all our fears and insecurities, "to take solemn possession of our soul, and to be enthroned in our heart," as someone has said. He comes not only to deliver us from our deaths by His death and Resurrection, but also to make us capable of attaining the most perfect fellowship or union with Him. He is the King, who liberates us from the darkness of sin and the bondage of death. Palm Sunday summons us to behold our King: the vanquisher of death and the giver of life.

Palm Sunday summons us to accept both the rule and the kingdom of God as the goal and content of our Christian life. We draw our identity from Christ and His kingdom. The kingdom is Christ - His indescribable power, boundless mercy and incomprehensible abundance given freely to man. The kingdom does not lie at some point or place in the distant future. In the words of the Scripture, the kingdom of God is not only at hand (Matthew 3:2; 4:17), it is within us (Luke 17:21). The kingdom is a present reality as well as a future realization (Matthew 6:10). **Theophan the Recluse** wrote the following words about the inward rule of Christ the King:

"The Kingdom of God is within us when God reigns in us, when the soul in its depths confesses God as its Master, and is obedient to Him in all its powers. Then God acts within it as master 'both to will and to do of his good pleasure' (Philippians 2:13). This reign begins as soon as we resolve to serve God in our Lord Jesus Christ, by the grace of the Holy Spirit. Then the Christian hands over to God his consciousness and freedom, which comprises the essential substance of our human life, and God accepts the sacrifice; and in this way the alliance of man with God and God with man is achieved, and the covenant with God, which was severed by the Fall and continues to be severed by our willful sins, is re-established."

The kingdom of God is the life of the Holy Trinity in the world. It is the kingdom of holiness, goodness, truth, beauty, love, peace and joy. These qualities are not works of the human spirit. They proceed from the life of God and reveal God. Christ Himself is the kingdom. He is the God-Man, Who brought God down to earth (John 1:1,14). "He was in the world, and the world was made through Him, yet the world knew Him not. He came to His own home, and His own people received Him not" (John 1:10-11). He was reviled and hated.

Palm Sunday summons us to behold our king - the Suffering Servant. We cannot understand Jesus' kingship apart from the Passion. Filled with infinite love for the Father and the Holy Spirit, and for creation, in His inexpressible humility Jesus accepted the infinite abasement of the Cross. He bore our grief and carried our sorrows; He was wounded for our transgressions and made Himself an offering for sin (Isaiah 53). His glorification, which was accomplished by the resurrection and the ascension, was achieved through the Cross.

In the fleeting moments of exuberance that marked Jesus' triumphal entry into Jerusalem, the world received its King, the king who was on His way to death. His Passion, however, was no morbid desire for martyrdom. Jesus' purpose was to accomplish the mission for which the Father sent Him.

Orthodox Christian Celebration of Palm Sunday

Palm Sunday is celebrated with the Divine Liturgy of Saint John Chrysostom, which is preceded by the Matins service. A Great Vespers is conducted on Saturday evening according to the order prescribed in the Triodion. Scripture readings for Palm Sunday are:



At the Vespers: Genesis 49:1,8-12; Zephaniah 3:14-19; Zechariah 9:9-15.
At the Orthros (Matins): Matthew 21:1-17. At the Divine Liturgy: Philippians 4:4-9; John 12:1-18.

On this Sunday, in addition to the Divine Liturgy, the Church observes the Blessing and Distribution of the Palms. A basket containing the woven palm crosses (Greek tradition) or just brunches, is placed on a table in front of the icon of the Lord. The palms are then distributed to the faithful.



LITURGICAL NOTES ABOUT THE PASCHAL SEASON

This period of great festivity and joy finds its liturgical expression in the following manner:

- * We greet each other with the Paschal salutation, "Christ is risen! Indeed He is risen!" for 40 days, until Ascension Day.
- * We do not kneel or make prostrations either at church services or in our homes until the "Kneeling Prayers" at Pentecost.
- * The Paschal Troparion, "Christ is risen from the dead" is sung or said at the beginning or end of all prayers until the Leave-taking of Pascha on the Eve of Ascension.
- * During Bright Week, morning and evening prayers are replaced by the Paschal Hours.

The prayer, "O Heavenly King" is omitted until Pentecost, being replaced with the Troparion of Pascha and then Ascension.



SOLEMNITY OF THE RESURRECTION OF THE LORD

Christ is Risen! Alleluia!

Our Lord and Savior who went to the Cross for our sins Rose from the Dead to conquer death and sin. He is Risen! We are no more slaves to death and Satan. We are freed to Eternal Life.

This day is also a most amazing day for me. That our Lord loves us so much, loves me so much, that he would suffer for me, for me, for this miserable sinner who deserves nothing but hell.

Truly Lord I am not worthy, but say the word and I shall be healed.

Listen to the words of our great doctor of the Church, St. John Chrysostom, fifth century, and one of the greatest preachers of all time.



“Let all Pious men and all lovers of God rejoice in the splendor of this feast; let the wise servants blissfully enter into the joy of their Lord; let those who have borne the burden of Lent now receive their pay, and those who have toiled since the first hour, let them now receive their due reward; let any who came after the third hour be grateful to join in the feast, and those who may have come after the sixth, let them not be afraid of being too late, for the Lord is gracious and He receives the last even as the first. He gives rest to him who comes on the eleventh hour as well as to him who has toiled since the first: yes, He has pity on the last and He serves the first; He rewards the one and is generous to the other; he repays the deed and praises the effort.

Come you all: enter into the joy of your Lord. You the first and you the last, receive alike your reward; you rich and you poor, dance together; you sober and you weaklings, celebrate the day; you who have kept the fast and you who have not, rejoice today. The table is richly loaded: enjoy its royal banquet. The calf is a fatted one: let no one go away hungry. All of you enjoy the banquet of faith; all of you receive the riches of his goodness.

Let no one grieve over his poverty, for the universal kingdom has been revealed; let no one weep over his sins, for pardon has shone from the grave; let no one fear death, for the death of our Savior has set us free: He has destroyed it by enduring it, He has despoiled Hades by going down into its kingdom, He has angered it by allowing it to taste of his flesh.

When Isaiah foresaw all this, he cried out: "O Hades, you have been angered by encountering Him in the nether world." Hades is angered because frustrated, it is angered because it has been mocked, it is angered because it has been destroyed, it is angered because it has been reduced to naught, it is angered because it is now captive. It seized a body, and lo! it discovered God; it seized earth, and, behold! it encountered heaven; it seized the visible, and was overcome by the invisible.

O death, where is your sting? O Hades, where is your victory? Christ is risen and life is freed, Christ is risen and the tomb is emptied of the dead: for Christ, being risen from the dead, has become the Leader and Reviver of those who had fallen asleep. To Him be glory and power for ever and ever. Amen”.

O how great are those words For God so Loved the World that he gave his only begotten Son, that whosoever believes in him shall not perish but have everlasting life. (John 3:16)

Because of that Love we may proclaim with St. Chrysostom:

O death, where is your sting? O Hades, where is your victory? Christ is risen and life is freed, Christ is risen and the tomb is emptied of the dead: for Christ, being risen from the dead, has become the Leader and Reviver of those who had fallen asleep. To Him be glory and power for ever and ever. Amen.

Alleluia! Alleluia! Alleluia! CHRIST IS RISEN!!



The Sacrament of Holy Unction: Holy Wednesday afternoon and Evening

Usually on the afternoon or evening of Great and Holy Wednesday, the Sacrament or Mystery of Holy Unction is conducted in Orthodox parishes. The Sacrament of Holy Unction is offered for the healing of soul and body and for forgiveness of sins. At the conclusion of the service of the Sacrament, the body is anointed with oil, and the grace of God, which heals infirmities of soul and body, is called down upon each person. The Sacrament is performed by a gathering of priests, ideally seven in number, however, it can be performed by a lesser number and even by a single priest.



The mystery of holy unction provides both physical and spiritual healing with holy oil blessed by the Holy Spirit. It is most commonly celebrated during Holy Week on Holy Wednesday evening, but private services are also common. Everyone in the parish in good ecclesiastical standing may be anointed with the holy oil for the healing of spiritual and bodily ills. As this is one of the sacraments of the Orthodox Church, it may be administered only to Orthodox Christians.

The oil carries God's grace both to renew the body and to cleanse the spirit. The service follows the apostolic tradition mentioned in the New Testament: "...let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven" (James 5:14-15).

Holy unction is a mystery of great comfort to the faithful. It provides uplifting and asks for patience to accept the will of God whatever the physical outcome.

Unction - Healing



The Orthodox Church has always viewed body and soul as inseparable thus stressing the necessity for preserving both in good health, following Jesus Christ's exhortation to his disciples to "heal the sick, cleanse the lepers, raise the dead, cast out demons" (Matthew 10:10). This follows Christ's ministry to "heal the brokenhearted, and to proclaim liberty to the captives and recovery of sight to the blind" (Luke 4:18; see Is 61:1), and to heal "all kinds of sickness and all kinds of disease (Matt. 4:23).

In healing, the Church follows the procedure prescribed by the Apostle James: "Is anyone among you sick? Let him call for the elders of the church and let them pray over him, anointing him with oil

in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sin, he will be forgiven" (James 5:14-15).

James here speaks of a priestly anointing with oil that leads to the physical and spiritual healing of a person, through the prayer of faith. This sacred action has become a sacrament of the Orthodox Church and is known as Holy Unction. The Holy Unction is given to all who are sick, and not restricted to the dying. The dying is usually given, as a preparation for death, Holy Communion.

Sacrament (Mystery) of Unction

Holy Unction begins with the chanting of hymns known as 'troparia', and the priest pleads:

"O Lord Almighty, Healer of our souls and bodies, who puts down and raises up, who chastises and heals also, visit now in Your mercy our brother or sister, (Name), who is ill. Stretch forth Your arm that is full of healing and health, and raise (Name) up from this bed and cure this illness. Put away the spirit of disease and every malady and pain and fever".

During the sacrament, the grace of God is entreated upon a person to heal their infirmities of body and soul while the body is anointed with oil. The efficacy of the sacrament depends upon the promise and appointment of God; however it benefits only those who receives it with a 'prayer of faith', and with due preparation and disposition of mind. The final prayer is for remission of sins: **"And if (Name) has committed sins and transgressions, grant remission and forgiveness, because You love mankind".**

As Orthodox Christians we pray, neither commanding God to heal nor doubting His ability to heal, but pleading for His promised mercy upon all who are ill.

Healings throughout history

The gifts of the Spirit or the miracles of Christ have always been active in the ministry of the Orthodox Church. The Church has never regards the gift as 'passed away'. St. Irenaeus during the end of the second century speaks of the miracles in his day: "Some drive out devils ... some have foreknowledge of the future ... others heal the sick through the laying of hands ... and even the dead have been raised up before now and have remained with us for many years". Later, in the fourth century, there are clear testimonies of it in St. Basil the Great and St. John Chrysostom who have given us prayers for healing which are used by the Church in the Sacrament of Unction.

In the fifth century, Pope Innocent I said that the Mystery of Unction should be performed "upon believers who are sick", and it should not be performed "on those undergoing ecclesiastical penance, because it is a Mystery. For how should it be supposed that one kind of Mystery be granted to those who are forbidden the other Mysteries". St. Cyril of Alexandria also made reference to Holy Unction in "Worship and Adoration in Spirit and in Truth". The writings of other Church Fathers speak often of miracles of healing within the Church. A recent example of such miracles are those which Christ performed through St. Seraphim of Sarov (1759-1833).

References:

- 1. The Orthodox Study Bible, p274., Copyright© 1993 by St. Athanasius Orthodox Academy, Nelson ISBN 0-8407-8391-4*
- 2. Orthodox Dogmatic Theology by Fr Michael Pomazansky, ©1994, Saint Herman of Alaska Brotherhood ISBN 0-938635-69-7*
- 3. St Seraphim of Sarov by Valentine Zander, ©1995, St. Vladimir's Seminary Press, NY ISBN 0-913836-28.1*



ABOUT THE VICTORY OVER THE LAST ENEMY

A Homily By St. Nikolai Velimirovich

"The last enemy to be destroyed is death" - 1 Corinthians 15:26

Man's first enemy is the devil, the second is sin and the third is death. The Lord Jesus conquered all three of these enemies of the human race. By His humility, He conquered the proud devil. By His death, He conquered sin and by His resurrection, He conquered death. In conquering all of our enemies, He invites us to be partakers in His glorious victory. Not that we should conquer just by ourselves, but that we should creep in under the wing of His victory. Only His power conquers, only His weapons are victorious. We are without power and suitable weapons but yet still our enemies are afraid. With Christ, we are conquering those mightier than ourselves. What is the price that He offers to us for His victory? A meager price, my brethren; for a very paltry price He offers us the most precious victory. To humble ourselves and to submit ourselves to the will of God, that is the price He seeks in order to conquer the devil for us. To die unto ourselves, to die to fleshly desires and passions, that is the price which He seeks in order to conquer for us. To live for Him and not for ourselves, to receive Him into our hearts, that is the price He seeks in order to conquer death for us. He conquered all enemies openly and completely. This is the price for which He offers His victory to each of us. The Apostle Paul speaks: "But thanks be to God Who gives us the victory through our Lord, Jesus Christ" (1 Corinthians 15:57).

O resurrected Lord, enlighten, strengthen and heal us by Thy victory. We who are grateful, offer up to Thee glory and thanks always. Amen.



Bright Week

The Russian people celebrate Pascha as they have in the past. Notwithstanding the many years of sermons about not believing, thousands of people gather on the night of Christ's Resurrection in Orthodox churches, tens of thousands bless the Paschal food. Russian hearts respond to the colossal charge of joy, renewal, enlightenment, which this greatest of all Orthodox holidays carries in itself. But for the majority, right after the first day of Pascha, common weekdays commence, and the festivity is over. But in actuality the Holiday lasts much longer, for the Pascha joy is so great that it is impossible to limit it to one day!

The Lord remained on Earth after His resurrection exactly 40 days. During this time, the services of the Orthodox Church return us to the night of Holy Pascha. "Christ is risen!" — we greet each other and kiss thrice. Especially festive, joyful and majestic is the first week (Church Slavonic "sedmitsa," or seven days) following Pascha, which is called Bright.

On Bright Week "all and all" — is Christ, Christ the resurrected. The fast, the time for crying and sorrowing, is over; the entire world is singing and glorifying the Lord. Each day in the morning, upon the conclusion of the liturgy, there is a procession, symbolizing the going of the women myrrh-bearers to the grave of Christ. The praying walk in the procession with lit candles.

All the services of Bright Week are served with open Royal doors, so that any one of us can see the church ritual in full detail. Open Royal doors symbolize the Lord's grave, from which the Angel

rolled the stone away. On this week there is no fast on Wednesday or Friday, but it is necessary to avoid overeating, which is so easy to do after the long fast.

On Friday of Bright Week is the commemoration of the icon of the Mother of God "The Life-Giving Font," and water is blessed after the liturgy. On the next day, on Great Saturday, the faithful are given pieces of the artos. There are no marriages or prayers for repose (panihidas) on Bright Week. Funeral services are performed, but more than half of the service consists of Paschal chants.

The Resurrection of Christ — is the cornerstone of the Orthodox faith. The Apostle Paul teaches: "If Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:14). The joy of the Easter night — is a breach into the Heavenly Kingdom, the beginning of the endless joy of Heaven. How happy were the saints, such as the St. Seraphim of Sarov, who became worthy of continually having the memory of the Resurrection in his soul, and who met every person coming to him with the words: "My joy! Christ is risen!"



THE GREAT MIRACLE OF ORTHODOXY THROUGH THE CENTURIES

By Kefalas Petros, pilgrime, Greece

TRUE ORTHODOXY, HOW MUCH OUR LORD JESUS CHRIST LOVES YOU, TO SENT HIS HOLY LIGHT AND BLAZE DOWN OUR HEARTS WITH HEAVENLY JUBILATION, LIGHT UP OUR MINDS AND RAISE OUR HOPE?



Every Holy Saturday (Saturday of the Holy Week) at noon in the church of the Holy Sepulchre in Jerusalem recurs the GREAT MIRACLE OF THE HOLY LIGHT that stirs, affects rejoices and gives delight and faith to those who have the honour and blessing to be there for the ceremony of the Holy Light.

I am appealing to every nation in this world knowing that I am a sinful person who is trying to improve his life through faith. The Most Merciful God made me worthy of seeing and touching His

Holy Light. I feel obliged to describe with simplicity and devotion this shocking miracle, so that it is known to everyone who doesn't know about it, and wish them to go and see it from near.

DESCRIPTION OF THE MIRACLE

1. PREPARATION OF THE HOLY SEPULCHRE: In the morning of the Holy Saturday, before the ceremony of the Holy Light takes place a very thorough check of the tomb and after that they seal it with a mixture of honey and wax that was prepared in the morning. This check takes place so that everyone is ascertain that there is nothing in the Holy Sepulchre that can cause a fire. After the tomb is sealed the authorities affix the wax with their seals.

All the other doctrines who have rights in the Holy Sepulchre show great interest in this procedure. This interest is by no means accidental. If for one year the miracle of the Holy Light doesn't happen

when the Greek Orthodox Patriarch performs the ceremony the other doctrines will try to undertake the precedence in the Holy Sepulchre.

The checking begins at 10:00 and finishes at 11:00. While this takes place orthodox Arabs demonstrate in the church for the orthodox rights. It must be recorded that this pedantic check of the Holy Sepulchre watch representatives of the Armenians and of the other doctrines.

2. THE CEREMONY OF THE HOLY LIGHT: The ceremony of the Holy Light takes place at 12:00 and constitutes of three stages: a. The Litany, b. The entry of the Patriarch in the Holy Sepulchre and c. The prayers of the Patriarch in order for the Holy Light to come out.

Following the tradition, at noon of the Holy Saturday the Greek Orthodox Patriarch with his escort - archpriests, priests and deacons and the Armenian Patriarch - enter the Holy Sepulchre, while the bells strike mournfully. Before the entry of the Patriarch the keeper of the Sacristy of the Holy Temple carries the unsleeping oil lamp, (it is put out that day in order to turn on with the Holy Light). From the interior entry of the Temple of Apostle Jacob the Patriarch enters in the sanctuary and seats on the Patriarchal throne. Then the representatives of the Armenians, the Arabs, the Copts and others pass and kiss the hand of the Patriarch so that they will have the right to receive the Holy Light. According to the privileges if they don't kiss the hand of the Orthodox Patriarch they do not have the right to receive the Holy Light from his hands. Immediately afterwards begins the Holy Litany that goes three times around the Holy Sepulchre and then it stops in front of the Holy Sepulchre where the officials stand.

After the litany the Holy Sepulchre is unsealed and the Patriarch takes off his pontifical vestments and remains only with his white priest's tunic. Then the governor of Jerusalem and the police director examine the Patriarch in front of everybody so that everybody is assured that he doesn't carry anything that can transmit light (fire).

After this his Beatitude the Patriarch of Jerusalem takes the (extinct) torches and enters the Holy Ciborium with the Armenian draguman. All the lamps are off and nothing is on in the Holy Temple and the Holy Sepulchre.

3. HOW THE HOLY LIGHT COMES OUT: Inside the Holy Sepulchre the Patriarch prays kneeling and reading the special wishes requesting our Lord Jesus Christ to send His Holy Light as a gift of sanctification for the people. And in the absolute quietness at the hour when the patriarch prays a wheeze is heard and almost simultaneously blue and white lightnings of Holy Light penetrate from everywhere, as though millions of photographic flashes turn on embracing the walls and all the lamps light up miraculously. In the Holy Sepulchre the torches the Patriarch holds while he prays turn on also by the Holy Light. The crowd bursts out in cheers while teardrops of joy and faith run from the eyes of the people.

For a few minutes the Holy Light doesn't have the attributes of fire. This happens the first minutes after the patriarch comes out of the Holy Sepulchre and gives the Light to the people. Anyone can touch the fire of the 33 candles and he doesn't burn. After 33 minutes the flame is normal.

IN GENERAL FOR THE HOLY LIGHT

Only the Greek Orthodox Patriarch has the privilege the honour and the power to make this ceremony. Attempts from the other doctrines to perform this miracle were made but it was impossible. For example in 1549 AD according to historical recordings, the Armenians bribed Sultan Mourat in order to give them permission to go in the church of the Holy Sepulchre and

perform the ceremony. Indeed the sultan gave the authorisation and the Armenians entered the Temple and locked out the orthodox. The Orthodox Patriarch full with despair when he saw the Armenians in the church kneeled and prayed out of the church's entry near one of the columns. Suddenly the column was torn and the light came out that way, lighting the patriarch's torches. The Agarino's Emir was watching from the minaret across the street. When he saw these events he cried out: "The faith of the Christians is great! One is the real God, the God of Christians! I believe in Christ the resurrected from the dead. I kneel to him as my God". After his consent he jumped from the minaret but he wasn't hurt. The Muslims captured him and decapitated him. His relic is kept until today in the Monastery of the Great Virgin in Jerusalem.

The Holy Light symbolises and reminds us in a miraculous way the Resurrection of Christ. It is a Godsend miracle through centuries from the light of the world, and this light is Christ for the world. Science cannot explain this great miracle and this time in its honour science never tried to explain it not even theoretically. Besides how can anyone explain a genuine miracle?

Many people every year watch the Holy Light and feel intensely the presence of God between them. This Light should light humanity for a better tomorrow.



В ПАМЯТЬ РЕВНИТЕЛЕЙ ОТЕЧЕСТВА

КАРЛ ФАБЕРЖЕ И МИХАИЛ ПЕРХИН

С ЛЁГКОЙ РУКИ ЮВЕЛИРА-РЕСТАВРАТОРА КАРЛА ГУСТАВОВИЧА ФАБЕРЖЕ ПАСХАЛЬНОЙ ТРАДИЦИЕЙ В РОССИИ ПРИ ЦАРЯХ АЛЕКСАНДРЕ III И НИКОЛАЕ II СТАЛО ДАРЕНИЕ ДРУГ ДРУГУ ЮВЕЛИРНЫХ ПАСХАЛЬНЫХ ЯИЦ.

КАРЛ (ПИТЕР КАРЛ) ФАБЕРЖЕ РОДИЛСЯ В САНКТ-ПЕТЕРБУРГЕ В 1846-ОМ ГОДУ И, ОБРЕТЯ ОПЫТ В ЮВЕЛИРНОМ ДЕЛЕ В ГЕРМАНИИ, АНГЛИИ И ФРАНЦИИ, В ДВАДЦАТЬ ШЕСТЬ ЛЕТ ВЕРНУЛСЯ В РОДНОЙ ГОРОД И ПОСВЯТИЛ СВОИ ТРУДЫ ЭРМИТАЖНОЙ КОЛЛЕКЦИИ. ЕГО РЕСТАВРАТОРСКИЕ СПОСОБНОСТИ БЫЛИ ОТМЕЧЕНЫ ЦАРЁМ АЛЕКСАНДРОМ III: ПОСЛЕДНИЙ ДАРОВАЛ ФАБЕРЖЕ ЗВАНИЕ ГЛАВНОГО ЮВЕЛИРА ИМПЕРАТОРСКОГО ДВОРА. В 1885-ОМ ГОДУ, ВПЕРВЫЕ, ВЫПОЛНЕННОЕ ПОД РУКОВОДСТВОМ ФАБЕРЖЕ ИЗЫСКАННОЕ ЯЙЦО, СКРЫВАВШЕЕ ВНУТРИ ЖЕЛТОК С КУРОЧКОЙ, МЕЧЕННОЙ ИМПЕРАТОРСКОЙ КОРОНОЙ, БЫЛО ВРУЧЕНО АЛЕКСАНДРОМ III НА ПАСХУ ЕГО ЖЕНЕ, МАРИИ ФЁДОРОВНЕ. ЗА СИМ ПОСЛЕДОВАЛИ ЕЖЕГОДНЫЕ ЦЕРЕМОНИИ ДАРЕНИЯ ЮВЕЛИРНЫХ ЯИЦ, ВПЛОТЬ ДО РЕВОЛЮЦИОННОГО КОНЦА РОССИЙСКОЙ ИМПЕРИИ, ПРОЛИВШЕГО КРОВЬ ИХ ЛЮБИТЕЛЕЙ И ЦАРСТВЕННЫХ МУЧЕНИКОВ – ЧЛЕНОВ СЕМЬИ НИКОЛАЯ II. В ОДНОЧАСЬЕ ЛИШИВШИЙСЯ ВСЕЙ СВОЕЙ СОБСТВЕННОСТИ, ПОЛОЖЕНИЯ, КЛИЕНТОВ И БОЛЬШИНСТВА ПОЧИТАТЕЛЕЙ ЗНАМЕНИТЫЙ ЮВЕЛИР БЫЛ ВЫДВОРЕН ИЗ СТРАНЫ И СКОНЧАЛСЯ В ВОЗРАСТЕ 74-Х ЛЕТ, КАК СВИДЕТЕЛЬСТВОВАЛИ ЕГО ДРУЗЬЯ, «ИЗ-ЗА РАЗБИТОГО СЕРДЦА».



ПРИМЕЧАТЕЛЬНО, ЧТО НИ ОДНО ЯЙЦО НЕ БЫЛО СДЕЛАНО КАРЛОМ ГУСТАВОВИЧЕМ СВОИМИ СОБСТВЕННЫМИ РУКАМИ. ОН РОЖДАЛ ИДЕИ. В ЛУЧШИЕ ВРЕМЕНА НА НЕГО РАБОТАЛИ ПЯТЬСОТ МАСТЕРОВ И ДИЗАЙНЕРОВ, С КОТОРЫХ ОН ТРЕБОВАЛ ОДНОГО – СОВЕРШЕНСТВА. ПЛАТИЛ ХОЗЯИН ХОРОШО... ЗА РАБОЧИЙ ДЕНЬ, ДЛИВШИЙСЯ С 7.00 ДО 23.00, ПО ВОСКРЕСЕНЬЯМ – С 8.00 ДО 13.00 ЧАСОВ. ЗА ВРЕМЯ СВОЕГО СУЩЕСТВОВАНИЯ ФИРМА ФАБЕРЖЕ ВЫПУСТИЛА ПОРЯДКА СТА ДВАДЦАТИ ТЫСЯЧ ИЗДЕЛИЙ, КАЖДОЕ ИЗ КОТОРЫХ БЫЛО УНИКАЛЬНЫМ. НАИБОЛЕЕ ИЗВЕСТНЫМ ШЕДЕВРОМ СТАЛО ПАСХАЛЬНОЕ ЯЙЦО, СОДЕРЖАЩЕЕ В СВОЕЙ СКОРЛУПЕ ГАТЧИНСКИЙ ДВОРЕЦ С ПУШКАМИ, ФЛАГОМ,

ДЕРЕВЬЯМИ И СТАТУЕЙ ПАВЛА I. ЭТО ЧУДО ЮВЕЛИРНОГО ИСКУССТВА БЫЛО ПОДАРЕНО ЦАРЁМ НИКОЛАЕМ II ЕГО МАТЕРИ НА ПАСХУ 1901-ГО ГОДА. МАЛО КОМУ ИЗВЕСТНЫ, ОДНАКО, ИМЕНА «ЧУДОТВОРЦЕВ»-ИСПОЛНИТЕЛЕЙ. ЖИЗНЕОПИСАНИЕ ОДНОГО ИЗ НИХ, ПЕРХИНА, НАПОМИНАЕТ ИСТОРИЮ ЛЕСКОВСКОГО ЛЕВШИ, ИМЕВШЕГО, КАК ГОВОРЯТ, РЕАЛЬНЫЙ ПРОТОТИП...

МИХАИЛ ЕВЛАМПИЕВИЧ ПЕРХИН (1860 – 1903) СЛУЖИЛ В ФИРМЕ ФАБЕРЖЕ С 26-ТИ ЛЕТ. ЭТО БЫЛ РУССКИЙ КРЕСТЬЯНИН ИЗ ВОСТОЧНОЙ КАРЕЛИИ, САМОУЧКА, ОТЛИЧАВШИЙСЯ БЛЕСТЯЩИМ ТАЛАНТОМ И НЕ МЕНЬШИМ УСЕРДИЕМ. РАБОТАЛ ОН, В ОСНОВНОМ, В СТИЛЕ БАРОККО, В ТЕХНИКЕ КОНТРАСТНОГО ЗОЛОТА И ТЕХНИКЕ ГИЛЬОШЕ (ЭМАЛИ ПО ГРАВИРОВКЕ). СО СВОИМ СКРОМНЫМ ОПЫТОМ ДЕРЕВЕНСКИХ УМЕЛЬЦЕВ ОН СТАЛ ВЕДУЩИМ И САМЫМ ЗНАМЕНИТЫМ МАСТЕРОМ ФИРМЫ, НАВОДНЁННОЙ ИСКУШЁННЫМИ «ПЕТЕРБУРЖСКИМИ ИНОЗЕМЦАМИ». ИМЕННО ОН ОТВЕЧАЛ – ДО ВРЕМЕНИ СВОЕЙ РАННЕЙ КОНЧИНЫ – ЗА ИМПЕРАТОРСКИЕ ПАСХАЛЬНЫЕ ЯЙЦА И ПРИНЁС ФИРМЕ ФАБЕРЖЕ ВСЕМИРНОЕ ПРИЗНАНИЕ.

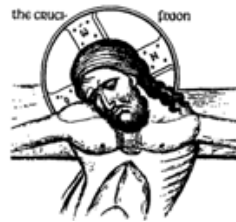
ДА УПОКОИТ ГОСПОДЬ ДУШИ ВСЕХ МАЛОИЗВЕСТНЫХ И БЕЗВЕСТНЫХ ТАЛАНТОВ РОССИИ И ВСЕХ, ПРИНОСИВШИХ ЕЙ СЛАВУ, ПОЧИВШИХ НА ПРОТЯЖЕНИИ ВСЕХ ЕЁ ВЕКОВ. АМИНЬ.

GUEST EDITOR: E. NIKITINA



MISCELLANEOUS

HOLY WEEK AND PASCHAL SERVICES



Holy Week and Paschal Services provide us with an opportunity to be at the Lord's side during His Passion, Death, and Resurrection. There are liturgical services offered almost each day this week. While it may be difficult, or even impossible for some, to attend all of these services, we should do our best to be present at the very least on Holy Friday (when we find ourselves at the Lord's Cross) and Pascha (when we celebrate the Lord's Resurrection from the dead). Let us keep watch this week during the Lord's darkest hour so that we might celebrate with joy His bright and saving Resurrection on the third day!

CONFESSION TIMES

Fr. Lubomir is available for Confession following any church service. If you would like to have Confession at another time, please speak with Fr. Lubomir and he will do his best to accommodate you. Pascha is next Sunday, April 19th.

Please, see the schedule of the services at the end of the Bulletin.



10 TIPS FOR A BLESSED HOLY WEEK AND PASCHA

1. Make participation at the Services a top priority.
2. In our homes we should strive to “keep out the world” and enter into the peace, solemnity, and theology of the events of the last days of our Lord.
3. Be sure to read the last chapters of the Holy Gospels that speak of the Passion, Death, Burial, and Resurrection of Christ.

4. If you are visiting another parish and wish to receive Communion, make sure that the priest knows who you are and that you are prepared. This should be done in advance by phone, email, or any other way.
5. Last year's palms and pussy willows should be placed outside in an area to decay where they will not be disturbed. They are holy and should not be simply thrown out with the garbage.
6. Before venerating Holy Objects, such as the Cross, the Chalice, Icons, or the Winding-Sheet, make sure to wipe off your lipstick. Reminder: we do not kiss the face of our Lord, His Mother, or the Saints – instead kiss the hands or feet.
7. If you haven't yet made your Confession during Great Lent, try to make it during the beginning of Holy Week. Speak with Fr. Lubomir to arrange a time.
8. Try to make amends with those we may be upset with or those who are upset with us, so that on Pascha we can joyfully sing, "Let us call brothers, even those that hate us, and forgive all by the Resurrection!" (Paschal Canon)
9. Try to stay after the "Midnight Service" on Pascha morning for the blessing of baskets and festive meal. Let us share in the joy of the Lord's Resurrection with fellowship and love.
10. During Bright Week, sing or read the Paschal Hours (you can pick up a copy in Russian and English at the candle stand in the church) instead of your "normal" morning and evening prayers.

Let the joy of praising the Lord's Resurrection accompany you throughout Bright Week, the Paschal season, and your whole life.



ANNOUNCEMENTS

SPECIAL SERVICES

Sacrament of Holy Unction



will be served on Great and Holy Tuesday, April 14th , at 5:00 p.m. in the evening. The Church's practice of anointing with holy oil for the healing of soul and body dates back to Apostolic times, when St. James wrote, "Is anyone among you sick? Let him call for the presbyters (priests) of the church, and let them pray over him, anointing him with oil in the name of the Lord." (Jm. 5:14) According to Church discipline, those who wish to receive this Mystery should approach only after having made a recent Confession, usually this means during Great Lent.

THE PASCHAL MEAL



will be held immediately following the "Midnight Service", which concludes with the Pascha Divine Liturgy. If you are able to bring food to share, please sign your name on the sheet at the candle stand or see the senior sister Ekaterina.

SPECIAL THANKS



to our great supporter and parishioner Galina Benkovich for her recent donation of \$2,800 for a new Gospel.

May God bless you for your generosity and good heart!

NEW BOOKLETS



Please ask to obtain the new booklets in English and Russian, available at no cost at the candle stand. And check often – soon more will be offered.

Here is the list of titles:

- **GUIDE TO CONFESSION**
 - **Orthodox Practice - On Going to Church**
 - **ORTHODOX TRADITIONS and CHURCH ETIQUETTE**
 - **THE FASTING RULE OF THE ORTHODOX CHURCH**
 - **Первые шаги в храме**
 - **Православный храм.**
- Правила поведения христиан в православном храме**
- **Как должно молиться в церкви**

Copies of **The Prayer of St. Ephraim the Syrian, The Creeds, The Jesus Prayer** are also available.

New booklets in Russian and English:

- **The Sacrament of Holy Unction**
- **PASCHAL HOURS**
- **Guidelines for Proper Conduct in Church** (by Archbishop Vitaly (Maximenko, +1960)

More booklets for each of the Sacraments will be available soon.

LAST MONTH'S BULLETIN



If you haven't yet picked up last Month's bulletin, it is available at the candle-stand in the church, or it can be requested by e-mail from the senior sister Ekaterina (marinova@bcm.tmc.edu).

HOSPITAL/NURSING HOME VISITS



If you or your loved one are not able to come to Church to receive Holy Communion and would like a visit, please contact Father Lubomir at (281) - 580 – 4374 to set up an appointment.

SUNDAY SCHOOL

Sunday School
is Fun!



TIME-SCHEDULE

The Spring Semester time-schedule and the syllabus for Catechesis classes in the Sunday School are available upon request. Please, contact the Senior Sister Ekaterina. (marinova@bcm.tmc.edu, 713-790-1336)

Now we offer to the students Russian Orthodox movies for The Old and New Testaments lessons. Please, encourage your children to attend regularly in Sunday school classes!

Many thanks

To our great teacher Mrs. Hritonenko for her excellent mathematics lessons!

E-MAIL LIST



If you would like to be added to the sisterhood e-mail distribution list, please send your e-mail to marinova@bcm.tmc.edu or call me at 713-790-1336.

If you would like to post a notice of your Wedding, Baptism, or if you have any other good news for the Church Bulletin, please e-mail your request to marinova@bcm.tmc.edu or call me at 713-790-1336

TO SUBMIT ENTRIES FOR THE CHURCH BULLETIN



All parishioners are asked, (if you have desire for), to submit entries (news, articles, announcements, etc... in English or Russian) for our Church bulletin as early in the month as possible, and no later than the 15th, each month (so your material could be included the very next issue). If at all possible, please submit your material by e-mail to Editor Ekaterina Marinova (senior sister) at marinova@bcm.tmc.edu. Entries also can be dropped off in the church, during scheduled services.

I encourage all of you, please make an effort to participate and contribute to our future newsletters.

IF YOU ARE HOSPITALIZED



Please be sure to let your reverend Fr. Lubomir know. Even if you do not want a visit, prayers (private and/or communal) should be offered on your behalf. Your priest is not clairvoyant and will not know that you are in the hospital unless you tell him. When you check into the hospital, be sure to put yourself in the hands of the Divine Physician as well as an earthly one!

IF YOU ARE TRAVELING



If you are traveling and would like prayers offered on your behalf, please let the reverend know. Every time we begin a trip, no matter how short, we should begin with prayer and the sign of the Cross. But before embarking upon a lengthy journey, such as requires us to travel by air or sea, we do well to ask for a special blessing. Such a blessing can be received following the Divine Liturgy on the Sunday before traveling or at any other requested time.

INFORMATION DIRECTORY



We are currently updating the Parish List and Information Directory, so, please give your info to our Treasurer Lydia Krawtzova lydia.krawtzova@windstream.net or leave your up-to-date info at the candle stand when you next visit the Church. Thank you very much for your consideration!

Collecting Coins to support our parish life



Please remember to keep filling your coin jars. If each of us filled the jar with pennies, nickels, dimes and quarters and donate them, think how we could surprisingly support our parish life here at St. Vladimir Church. You might have already filled jars and please bring them to the Church. If you have any further questions or would like an empty coin jar please contact Ekaterina (marinova@bcm.tmc.edu) or Lydia (lydia.krawtzowa@windstream.net).



Posted by the Senior-Sister Ekaterina.

(Some sources for this issue have been used from the web)

Schedule of the services

Новый Стиль / Старый Стиль Апрель 2009		Начала служб
Суббота	11/29	5:00 веч. Бдение
Лазарева суббота	(пост-разрешение на икру, вино и елей)	
Вербное Воскресение	12/30	
Вход Господень во Иерусалим	(пост-разрешение на рыбу, вино и елей)	9:30 ут. Часы и Б. Литургия
Великий Понедельник	13/31 (строгий пост)	
Великий Вторник	14/1 (строгий пост)	5:00 веч. Соборование!
Великая Среда	15/2 (строгий пост)	5:00 веч. Акафист ко святому причащению
Великий Четверг	16/3 (строгий пост)	5:00 веч. Чтение 12 Евангелий, Утреня Великого Пятка
Великая Пятница	17/4 (строгий пост)	3:00 дня Вечерня с выносом Плащаницы, Утреня великого пятка.
Великая Суббота	18/5 (строгий пост)	9:30 ут. Часы и Б. Литургия
<i>Освящение пасхальных брашен в 11:30 дня, в 10:30 ночи, и в 11:30 ночи!</i>		
		9:30 ноч. Исповедь
		11:15 ноч. Пасхальная Полунощница
Воскресение	19/6	12:00 Полночь начало Пасхи !
Светлое Христово Воскресение		Пасхальная утренняя, часы и Литургия
Господня Пасха!		<i>Освящение пасхальных брашен в 1:30 ут. и после Литургии в 3:00 ут.</i>
Христос Воскресе - Воистину Воскресе !		

New Style / Old Style	APRIL 2009	Time and the Type of the Services
Saturday 11/29 (fast - caviar, wine and oil are allowed)		5:00 p.m. Vigil
<i>Lazarus Saturday</i>		
Palm Sunday 12/30 (Fast - fish, wine and oil are allowed)		9:30 a.m. Hours and D. Liturgy
Entry of Our Lord into Jerusalem		
Great Monday 13/31 (strict fast)		
Great Tuesday 14/1 (strict fast)		5: 00 p.m. Holy Unction
Great Wednesday 15/2 (strict fast)		5: 00 p.m. Akathistos of the Holy Mysteries
Great Thursday 16/3 (strict fast)		9:30 a.m. Mystical Supper– D. Liturgy 5:00 p.m. Twelve Passion Gospels; Matins of the Great Friday
Great Friday 17/4 (strict fast)		3:00 p.m. Vespers with bringing outof the <i>Winding Sheet</i>
Great Saturday 18/5 (strict fast)		9:30 a.m. Hours & D. Liturgy of St. Basil the Great <i>Blessing of Paschal foods at 12:00 noon</i> <i>next at 10:30 p.m. and at 11:15 p.m.</i> 9:30 p.m. * Confessions heard 11:15 p.m. Paschal Nocturne
Sunday 19/6		12 a.m. PASCHA!
Glorious Resurrection of Christ		Paschal Matins and D. Liturgy
CHRIST IS RISEN - INDEED HE IS RISEN!		Blessing of Paschal foods at 1:30 a.m. and after D. Liturgy at 3:30 a.m.