

**ST. JACOB OF ALASKA ORTHODOX CHURCH**

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April 12, 2009

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✠ ✠ ✠ **Service Schedule for Great and Holy Week** ✠ ✠ ✠

Sunday, April 12<sup>th</sup> **PALM SUNDAY – Entrance into Jerusalem.** St. Basil, Confessor, Bishop of Parium.

*3<sup>rd</sup> and 6<sup>th</sup> Hours: 9:10 am.*

Divine Liturgy: 9:30 am. *Epistle: Phil. 4:4-9; Gospel: John 12:1-18*

Bridegroom Matins of Great and Holy Monday, 12 noon. *Matt. 21:18-43*

Monday, April 13<sup>th</sup> **Great and Holy Monday.**

Bridegroom Matins of Great and Holy Tuesday, 6:00 pm. *Matt.22:15-23:39*

Tuesday, April 14<sup>th</sup> **Great and Holy Tuesday.**

**There will be no** Liturgy of Presanctified Gifts at 9:30 am. as previously scheduled.

Bridegroom Matins of Great and Holy Wednesday, 6:00 pm. *John 12:17-50.*

Wednesday, April 15<sup>th</sup> **Great and Holy Wednesday.**

Matins of Great and Holy Thursday, with Holy Unction, 6:00 pm. *Luke 22:1-39*

Thursday, April 16<sup>th</sup> **Great and Holy Thursday.**

Vesperal Liturgy of Saint Basil, 9:30 am. *I Cor. 11:23-32/ composite Gospel*

Matins of Great and Holy Friday, 6:00 pm. *12 Gospels*

Friday, April 17<sup>th</sup> **Great and Holy Friday.**

Royal Hours, 8:00 am.

Vespers of Great and Holy Saturday, 3:00 pm. *I Cor. 1:18-2:2/ composite Gospel*

Matins of Great and Holy Saturday, 6:00 pm. *I Cor. 5:6-8; Gal. 3:13-14/ Matt. 27:62-66.*

Saturday, April 18<sup>th</sup> **Great and Holy Saturday.**

Vespers (15 OT) with Divine Liturgy of Saint Basil, 9:30 am. *Rom. 6:3-11/ Matt. 28:1-20*

Reading of the Acts of the Apostles, 8:30 pm.

Nocturns, 11:30 pm.

Sunday, April 19<sup>th</sup> **Pascha. The Resurrection of Our Lord and Savior Jesus Christ.**

Matins of Holy Pascha, 12 midnight.

Divine Liturgy of Saint John Chrysostom, 1:00 am. *Acts 1:1-8/ John 1:1-17*

Monday, April 20<sup>th</sup> **Bright Monday.**

Paschal Hours, 8:45 am.

Paschal Divine Liturgy of Saint John Chrysostom, 9:00 am.

✠ ✠ ✠ **Announcements** ✠ ✠ ✠

**Pascha Flower Collection:** This is the last week for the special collection for Pascha flowers. Please consider contributing to the beautification of our Temple for Pascha.

**15 Old Testament Readings:** It is a common practice that the 15 Old Testament readings read on Great and Holy Saturday morning during Vespers are read by many different people. You don't need to be a regular reader. Indeed, all, including the youth of the parish, are invited to participate. This is a simple way to offer ourselves to God and to others. There is a sign-up sheet on the candle table in the Narthex.

**Red Eggs:** The women of the parish are invited to bring a dozen eggs on Great and Holy Saturday evening for distribution after Pascha. Traditionally these are dyed in onion skins. Ask around if you would like advice.

**Reading of the Book of Acts:** A common practice among Orthodox is the reading of the Book of Acts in its entirety on Great and Holy Saturday evening starting at 8:30 pm. Everyone is invited to take a turn reading, or simply to come and listen to the power of the Resurrection manifested in the Apostles and the early Church enlivened by the Holy Spirit. Please participate as you are able.

**Bright Monday Paschal Liturgy and Breakfast at a Local Restaurant:** *You don't want to miss it!* ☺

✠ ✠ ✠ **Liturgical Reflections** ✠ ✠ ✠

Read all four Gospels in the first three days of Holy Week. After fasting from reading the New Testament during the weekdays of Great Lent, we are now invited to read as much from the Gospels as our life permits us to read with attentiveness and reflection.

Fasting. *Monday – Wednesday* are normal fast days, though some fast more strictly – as during the first week of Lent. On *Thursday*, wine and oil are permitted. *Friday* is a strict fast day. *Saturday* is the only Saturday of the year in which wine but not oil is permitted. We break the fast together after Paschal Liturgy *Sunday* morning, and all *next week* is fast free.

✠ ✠ ✠ **As We Enter the Last Week of the Fast** ✠ ✠ ✠

“...however limited our fasting, if it is true fasting, it will lead to temptation, weakness, doubt, and irritation. In other terms, it will be a real fight and probably we shall fail many times. But the very discovery of Christian life as fight and effort is the *essential aspect of fasting*. A faith which has not overcome doubts and temptation is seldom a real faith. No progress in Christian life is possible, alas, without the bitter experience of failures. Too many people start fasting with enthusiasm and give up after the first failure. I would say that it is at this first failure that the real test comes. If after having failed and surrendered to our appetites and passions we start all over again and do not give up no matter how many times we fail, sooner or later our fasting will bear its spiritual fruits. Between holiness and disenchanting cynicism lies the great and divine virtue of patience – patience, first of all with ourselves. There is no short-cut to holiness; for every step we have to pay the full price. Thus it is better and safer to begin at a minimum – just slightly above our natural possibilities – and to increase our effort little by little, than to try jumping too high at the beginning and to break a few bones when falling back to earth.”

- Alexander Schmemmann, Great Lent: Journey to Pascha

