

ST. KATHERINE MISSION
Newsletter

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The Newsletter of
SAINT KATHERINE THE GREAT MARTYR MISSION
ORTHODOX CHURCH OF AMERICA

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A NAME FOR OUR NEWSLETTER

We still don't have an official title for our newsletter. Please take a moment to read the life of St. Katherine and consider what would be appropriate so that our Newsletter can be more than just a "Newsletter." Thank you.

PASTOR'S COLUMN

by Father John Strickland

With the third Sunday of the Great Fast we pass the half-way mark through the Forty Days, and as we do so we begin to see the end of our lenten journey in sight. We have spent three weeks in fasting, struggling to a greater or lesser degree to see our sins and to ask God to forgive them. To accomplish this we have sought in different ways to offer our lives more completely to God. We may have intensified our rule of prayer. We may have increased our acts of mercy toward others. We may have come to the temple more to attend the divine services. We may have made a sacramental confession. We have done all of these things and more because we have begun to realize that our lives are not entirely what God intended them to be. In fact if we have been taking the Fast seriously, we may be coming to a realization that they are not even close to what God intended them to be.

And as we contemplate this, the Church puts before us a very important image: the

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Never in our Orthodox worship do we remember [the Cross] without remembering its life-creating power. By taking it up our Lord rescued us from hell, and by following his commandment in taking it up ourselves we break the bond of spiritual slavery and become united to him.

Cross. It reminds us of our sins by revealing the terrible consequences our Lord Jesus Christ suffered for these sins and those of the entire creation. The Cross becomes more prominent especially during this second period of the Fast. In fact, the structure of its remaining four weeks is such that, seen from one point of view, the image of the Cross even becomes our chief point of reference.

This period begins with the Sunday of the Cross. In the Gospel reading at the Divine Liturgy that day our Lord commands us quite literally to take up our Cross and follow him (Mark 8:34-9:1). We are better prepared than usual for this difficult commandment because we have just completed the veneration of the Cross at the All-Night Vigil the evening before, when the Cross is brought out solemnly at the end of the Great Doxology at Matins. These elements of our lenten worship remind us of the increasingly solemn character of the weeks ahead. And so, when we arrive at that most solemn of all days, Great and Holy Friday, we are ready to stand before the Cross and experience all of its significance. Then we see clearly what our sins have done. The Creator of Life himself dies in order to give us life.

And so in the end the Cross becomes a cause for joy. Thus on the Sunday of the Cross we decorate it with fragrant flowers. When we bow down before it we sing about the glory of the Resurrection. And when, at the services of Holy Friday, we behold our Savior hanging from it, we sing about and anticipate with solemn joy his awesome victory over death three days thence. As we sing in the famous Fifteenth Antiphon at Matins on that day:

We venerate thy Passion, O Christ.
We venerate thy Passion, O Christ.
We venerate thy Passion, O Christ.
Show us also thy glorious Resurrection.

PARISH COUNCIL MEETING HIGHLIGHTS

The Parish Council meeting was attended by several parishioners and representatives of the Kirkland Heritage Society, who spoke to us about the historical significance of our present building. A discussion about the merits of making an offer to our landlord to purchase the property and the merits of continuing to look for a permanent home for the church ensued.

CATECHETICAL CHALLENGES

(Our catechumens can answer them. Can you?)

Liturgical challenge: Why don't we kneel during the Our Father, sing penitential melodies at the litanies, or say the Prayer of Saint Ephrem at the services for Sundays during the Great Fast?

Scriptural challenge: Where in the New Testament do we find the gift of the Holy Spirit being given to baptized Christians in the sacrament we call Chrismation?

Historical challenge: What was the original purpose of the forty-day fast that precedes the week of Christ's Passion and Resurrection?

PARISH AND LOCAL EVENTS

Great & Holy Thursday: The lenten meal following the 10am Liturgy will be a “family basket” meal. Please bring food for your family, and perhaps something to share.

Great & Holy Saturday: The lenten meal following the 1pm Liturgy will be “family basket” meal of fruit, bread, wine, & olives – with enough to share.

Pascha Break-fast & Baskets: After the Paschal Liturgy early Sunday morning (2am) Fr. John will bless the Pascha baskets and we will have a parish break-fast to be organized by Emily Lorelli.

CALENDAR HIGHLIGHTS:

April 2: Presanctified Liturgy – 7pm

April 3: Inquirer Course – 7pm

April 8: Bible Study – 7pm

April 7: Matins with Canon of St. Andrew – 7pm

April 11: Confessions – 2:30-4:30

Presanctified Liturgy followed by the Akathist – 5:30pm

April 12: Catechesis – 10am

April 16: Presanctified Liturgy – 7pm

April 17: Inquirer Course – 7pm

April 18: Confessions – 2:30-4:30

Presanctified Liturgy – 5:30pm

April 19: Catechesis – 10am

Palm Sunday Festal Vigil – 6pm

April 20: Palm Sunday – Liturgy of St. Basil – 9:30am

Bridegroom Matins – 6pm

April 21-26: Passion Week

Great & Holy Monday: Bridegroom Matins – 7pm

Great & Holy Tuesday: Bridegroom Matins – 7pm

Great & Holy Wed.: Holy Thursday Matins – 7pm

Great & Holy Thursday: Vespers & Divine Liturgy – 10am

Matins with Passion Gospels – 7pm

Great & Holy Friday: Royal Hours – 9am

Vespers – 2pm

Matins with Lamentations – 7pm

Great & Holy Saturday: Vespers & Divine Liturgy – 1pm

Chrismations – 5pm

Nocturne – 11:30pm

April 27: Holy Pascha – The Resurrection of Our Lord and Savior Jesus Christ

Paschal Matins & Divine Liturgy – 12am

Paschal (Agape) Vespers – 2pm *followed by Egg Hunt*

April 28: Bright Monday – Paschal Divine Liturgy – 9am



THE LIVES OF THE SAINTS

Saint John of the Ladder is honored by Holy Church as a great ascetic and author of the renowned spiritual book called THE LADDER, from which he is also called "of the Ladder" (Climacus).

There is almost no information about St John's origins. One tradition suggests that he was born in Constantinople around the year 570, and was the son of Sts Xenophon and Maria (January 26).

John went to Sinai when he was sixteen, submitting to Abba Martyrius as his instructor and guide. After four years, St John was tonsured as a monk. Abba

Strategios, who was present at St John's tonsure, predicted that he would become a great luminary in the Church of Christ.

For nineteen years St John progressed in monasticism in obedience to his spiritual Father. After the death of Abba Martyrius, St John embarked on a solitary life, settling in a wild place called Thola, where he spent forty years laboring in silence, fasting, prayer, and tears of penitence.

It is not by chance that in THE LADDER St John speaks about tears of repentance: "Just as fire burns and destroys the wood, so pure tears wash away every impurity, both external and internal." His holy prayer was strong and efficacious, as may be seen from an example from the life of the God-pleasing saint.

St John had a disciple named Moses. Once, the saint ordered his disciple to bring dung to fertilize the vegetable garden. When he had fulfilled the obedience, Moses lay down to rest under the shade of a large rock, because of the scorching heat of summer. St John was in his cell in a light sleep. Suddenly, a man of remarkable appearance appeared to him and awakened the holy ascetic, reproaching him, "John, why do you sleep so heedlessly, when Moses is in danger?"

St John immediately woke up and began to pray for his disciple. When Moses returned in the evening, St John asked whether any sort of misfortune had befallen him.

The monk replied, "A large rock would have fallen on me as I slept beneath it at noon, but I left that place because I thought I heard you calling me." St John did not tell his disciple of his vision, but gave thanks to God.

St John ate the food which is permitted by the monastic rule, but only in moderation. He did not sleep very much, only enough to keep up his strength, so that he would not ruin his mind by unceasing vigil. "I do not fast excessively," he said of himself, "nor do I give myself over to intense all-night vigil, nor lay upon the ground, but I restrain myself..., and the Lord soon saved me."

The following example of St John's humility is noteworthy. Gifted with discernment, and attaining wisdom through spiritual experience, he lovingly received all who came to him and guided them to salvation. One day some envious monks reproached him for being too talkative, and so St John kept silence for a whole

year. The monks realized their error, and they went to the ascetic and begged him not to deprive them of the spiritual profit of his conversation.

Concealing his ascetic deeds from others, St John sometimes withdrew into a cave, but reports of his holiness spread far beyond the vicinity. Visitors from all walks of life came to him, desiring to hear his words of edification and salvation. After forty years of solitary asceticism, he was chosen as igumen of Sinai when he was seventy-five. St John governed the holy monastery for four years. Toward the end of his life, the Lord granted him the gifts of clairvoyance and wonderworking.

At the request of St John, igumen of the Raithu monastery (Commemorated on Cheesefare Saturday), he wrote the incomparable LADDER, a book of instruction for monks who wished to attain spiritual perfection.

Knowing of the wisdom and spiritual gifts of St John of Sinai, the igumen of Raithu requested him to write down whatever was necessary for the salvation of those in the monastic life. Such a book would be "a ladder fixed on the earth" (Gen. 28:12), leading people to the gates of Heaven.

St John felt that such a task was beyond his ability, yet out of obedience he fulfilled the request. The saint called his work THE LADDER, for the book is "a fixed ladder leading from earthly things to the Holy of Holies...." The thirty steps of spiritual perfection correspond to the thirty years of the Lord's age. When we have completed these thirty steps, we will find ourselves with the righteous and will not stumble. THE LADDER begins with renunciation of the world, and ends with God, Who is love (1 John 4:8).

Although the book was written for monks, any Christian living in the world will find it an unerring guide for ascending to God, and a support in the spiritual life. Sts Theodore the Studite (November 11 and January 26), Sergius of Radonezh (September 25 and July 5), Joseph of Volokolamsk (September 9 and October 18), and others relied on THE LADDER as an important guide to salvation.

The twenty-second step of THE LADDER deals with various forms of vainglory. St John writes:

"When I fast, I am vainglorious; and when I permit myself food in order to conceal my fasting from others I am again vainglorious about my prudence. When I dress in fine clothing, I am vanquished by vanity, and if I put on drab clothing, again I am overcome by vanity. If I speak, vainglory defeats me. If I wish to keep silence, I am again given over to it. Wherever this thorn comes up, it stands with its points upright.

A vain person seems to honor God, but strives to please men rather than God.

People of lofty spirit bear insult placidly and willingly, but only the holy and righteous may hear praise without harm.

It is not the one who reproaches himself who shows humility, for who will not put up with himself? It is the one who is slandered by another, yet continues to show love for him.

When you hear that your neighbor or friend has slandered you behind your back, or even to your face, praise and love him.

Whoever is proud of his natural gifts, intelligence, learning, skill in reading, clear enunciation, and other similar qualities, which are acquired without much labor, will never obtain supernatural gifts. Whoever is not faithful in small things (Luke 16:10), is also unfaithful in large things, and is vainglorious.

It often happens that God humbles the vainglorious, sending a sudden misfortune. If prayer does not destroy a proud thought, we bring to mind the departure of the soul from this life. And if this does not help, let us fear the shame which follows dishonor. "For whoever humbles himself shall be exalted, and whoever exalts himself shall be humbled" (Luke 14:11). When those who praise us, or rather seduce us, start to praise us, let us recall our many sins, then we shall find that we are not worthy of what they say or do to honor us."

In THE LADDER St John describes the ascent toward spiritual perfection, which is essential for anyone who wishes to save his soul. It is a written account of his thoughts, based on the collected wisdom of many wise ascetics, and on his own spiritual experience. The book is a great help on the path to truth and virtue.

The steps of THE LADDER proceed gradually from strength to strength on the path of perfection. The summit is not reached suddenly, but gradually, as the Savior says: "The Kingdom of Heaven suffers violence, and the violent take it by force" (Mt.11:12).

St John is also commemorated on the fourth Sunday of Great Lent.

WISDOM OF THE FATHERS

Desert Fathers on Sin and Repentance

Saint Matoes

The nearer a man draws to God, the more he sees himself a sinner.

Saint Poemen

A brother questioned Abba Poemen saying: "I have committed a great sin and I want to do penance for three years." The old man said to him, "That is a lot." The brother said, "For one year?" The old man said again, "That is a lot." Those who were present said, "For forty days?" He said again, "That is a lot." He added, "I myself say that if a man repents with his whole heart and does not intend to commit the sin any more, God will accept him after only three days."

Saint John of the Ladder (d. 649)

Greater than baptism itself is the fountain of tears after baptism, even though it is somewhat audacious to say so. For baptism is the washing away of evils that were in us before, but sins committed after baptism are washed away by tears.

Keep a firm hold on the blessed gladdening sorrow of holy compunction, and do not stop working at it until it raises you high above the things of this world, and presents you pure to Christ.

Saint Makarios of Egypt (d. 390)

Abba Pafnutios, the disciple of Abba Makarios, repeated this saying of the old man, "When I was small with other children, I used to eat bilberries and they used to go and steal the little figs. As they were running away, they dropped one of the figs, and I picked it up and ate it. Every time I remember this, I sit down and weep."

Saint Sisoes (d. 429)

A brother asked Abba Sisoes, "What shall I do, abba, for I have fallen?" The old man said to him, "Get up again." The brother said "I have gotten up again, but have fallen again." The old man said, "Get up again and again."

THE ORTHODOX FAITH

An excerpt from Fr. Hopko's *The Orthodox Faith: Spirituality, Volume IV*

The Virtues: Faith

The foundation of all Christian virtue and life is **faith**. Faith is the natural possession of all men who are wise and virtuous. For if a person lacks faith in man's ability to know, to do good and to find meaning in life; if he does not believe that this is possible, profitable and worthy of man's efforts, then nothing wise or virtuous can be achieved. The striking characteristic of all prophets of doom, apostles of despair and preachers of absurdity is the absence of faith in man's capabilities for goodness and truth, and the absence of faith in the meaning and value of life. It is also an absence of faith in God.

Faith in God is the fundamental virtue of all the saints. (Cf. Hebrews 11) The prototype of the believer in God is Abraham, the father of Israel.

The promise to Abraham and his descendents that they should inherit the world did not come through the law, but through the righteousness of faith.

That is why righteousness depends on faith in order to guarantee it to all his descendents ... who share the faith of Abraham, for he is the father of us all . . . in the presence of God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

[Faith] is intellectual assent and existential everyday trust in the promises and gifts of God, given to the world in creation and in salvation in Christ and the Holy Spirit.

No distrust made him waver concerning the promise of God, he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what He had promised. That is why his faith was "reckoned to him as righteousness." (Genesis 15:6) But the words "it was reckoned to him," were written not for his sake only, but for ours also. It will be reckoned to us who believe in Him that raised from the dead Jesus our Lord, who was put to death for our trespasses and raised for our justification. (Romans 4:13-25)

Faith in God is fundamental for the spiritual life. And to believe in God is to believe in His Son Jesus Christ as well.

Let not your hearts be troubled, you believe in God, believe also in me. (...) Believe me that I am in the Father and the Father in me; or else believe me for the sake of my works themselves. (John 14: 1-11)

Faith in Jesus as "**the Christ, the Son of the living God,**" is the center of the Christian life and the foundation of the Church. (Matthew 16:16) It is the source of all wisdom, power and virtue. It is the means by which man can know and do all things, for "**all things are possible to him who believes.**" (Mark 9:23, Matthew 17:20)

Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. (John 15:4-5)

Faith, first of all, is "**the assurance of things hoped for, the conviction of things not seen.**" (*Hebrews 11:1*) It is confidence in the spiritual capabilities of man and in the goodness and power of God. It is intellectual assent and existential everyday trust in the promises and gifts of God, given to the world in creation and in salvation in Christ and the Holy Spirit. Faith itself is a "**gift of God**" given to all and accepted by the poor in spirit and the pure in heart, who are open to the activity of God in their lives. (*Ephesians 2:8*)

Genuine faith is not a blind leap in the dark, an irrational and unreasonable acceptance of the unreasonable and the absurd. Genuine faith is eminently reasonable; it is rooted and grounded in man's reasonable nature as made in the image of God. Not to believe, according to the scriptures and the saints, is the epitome of absurdity and foolishness.

The fool says in his heart, "There is no God." They are corrupt, they do abominable deeds, there is none that does good.

The Lord looks down from heaven upon the children of men, to see if there are any that act wisely that seek after God. (Psalm 14:1-2, 53:1-2)

Man was made to have faith in God. Not to believe in God is a perversion of human nature and the cause of all evils. The weakness and absence of faith in God is rooted in sin, impurity and pride. It is never simply the result of an intellectual mistake or mental confusion. It is always the result of the suppression of the truth through wickedness, the exchange of God's truth for a lie, the refusal, consciously or unconsciously, to acknowledge God with honor and thanksgiving. (*Cf. Romans 1*)

You shall indeed hear but never understand, and you shall see, but never perceive. For this people's heart has drawn dull, and their ears are heavy of hearing, and their eyes they have closed, lest they should perceive with their eyes and bear with their ears, understand with their heart, and turn to me to heal them. (Isaiah 6:9-10, Matthew 13:14-15)

The spiritual person lives "by faith in the Son of God, who loved me and gave Himself for me." (*Galatians 2:20*) The spiritual person is the one who, by the grace of God's Spirit, is faithful in all things.

FROM THE LITURGY

Hymn of Venerating the Cross (Sunday of the Cross)

Before thy Cross, we bow down in worship, O Master.
And thy holy Resurrection
We glorify.

Stichera 1 at Lord I Call for Lazarus Saturday (sung at the Presanctified Liturgy Friday evening)

Having completed the forty days that bring profit to our soul,
we beseech thee in thy love for man:
Grant us also to behold the Holy Week of thy Passion,
that in it we may glorify thy mighty acts
and thine ineffable dispensation for our sakes,
singing with one mind: O Lord, glory to thee.

Troparion for first days of Holy Week (sung at Bridegroom Matins)

Behold, the Bridegroom comes at midnight.
And blessed is the servant whom he shall find watching; and again, unworthy is
the servant whom he shall find heedless. Beware, therefore, O my soul.
Do not be weighed down with sleep, lest thou be given up to death lest thou be
shut out of the kingdom. But rouse thyself, crying: Holy, holy, holy art thou, O our
God. Through the prayers of the Theotokos have mercy on us.

Fifteenth Antiphon at Matins of Good Friday (sung Thursday evening at the Twelve Gospels)

Today he who hung the earth upon the waters is hung upon the Cross.
He who is King of the angels is arrayed in a crown of thorns.
He who wraps the heavens in clouds is wrapped in the purple of mockery.
He who in Jordan set Adam free receives blows upon his face.
The Bridegroom of the Church is transfixed with nails.
The son of the Virgin is pierced with a spear.
We venerate thy Passion, O Christ,
we venerate thy Passion, O Christ,
we venerate thy Passion, O Christ:
Show us also thy glorious Resurrection!

Irmos of Ode 9 of the Canon for Holy Saturday (also sung at Nocturne immediately before the Paschal Vigil)

Do not lament me, O mother,
Seeing me in the Tomb,
The Son conceived in the womb without seed.
For I shall arise,
And be glorified with eternal glory as God.
I shall exalt all who magnify thee in faith and in love.

TROPARIA & KONTAKIA: APRIL

April 6

4th Sunday of Great Lent – St. John Climacus (of the Ladder)

Troparian - Tone 1

Dweller of the desert and angel in the body,
you were shown to be a wonder-worker, our God-bearing Father John.
You received heavenly gifts through fasting, vigil, and prayer:
healing the sick and the souls of those drawn to you by faith.
Glory to Him who gave you strength!
Glory to Him who granted you a crown!
Glory to Him who through you grants healing to all!

Kontakion - Tone 4

The Lord truly set you on the heights of abstinence,
to be a guiding star, showing the way to the universe,
O our Father and Teacher John.

April 13

5th Sunday of Great Lent – St. Mary of Egypt

Troparian - Tone 8

The image of God was truly preserved in you, mother,
for you took up the Cross and followed Christ.
By so doing, you taught us to disregard the flesh, for it passes away,
but to care instead for the soul, since it is immortal.
Therefore your spirit, holy mother Mary, Rejoices with the angels!

Kontakion - Tone 3

Having been a sinful woman,
you became through repentance a Bride of Christ.
Having attained angelic life,
you defeated demons with the weapon of the Cross.
Therefore, most glorious Mary, you are a Bride of the Kingdom!

April 19

Raising of Lazarus

Troparian - Tone 1

By raising Lazarus from the dead before Your passion,
You did confirm the universal Resurrection, O Christ God!
Like the children with the palms of victory,
We cry out to You, O Vanquisher of death;
Hosanna in the Highest!
Blessed is He that comes in the Name of the Lord!

Kontakion - Tone 2

Christ the Joy, the Truth and the Light of all,
The Life of the World and the Resurrection
Has appeared in His goodness, to those on earth.
He has become the Image of our Resurrection,
Granting divine forgiveness to all!

April 20

Entry of Our Lord into Jerusalem – Palm Sunday

Troparion - Tone 1

By raising Lazarus from the dead before Your passion,
You did confirm the universal Resurrection, O Christ God!
Like the children with the palms of victory,
We cry out to You, O Vanquisher of death;
Hosanna in the Highest!
Blessed is He that comes in the Name of the Lord!

Troparion - Tone 4

When we were buried with You in Baptism, O Christ God,
We were made worthy of eternal life by Your Resurrection!
Now we praise You and sing:
Hosanna in the highest!
Blessed is He that comes in the Name of the Lord!

Kontakion - Tone 6

Sitting on Your throne in heaven,
Carried on a foal on earth, O Christ God!
Accept the praise of angels and the songs of children who sing:
Blessed is He that comes to recall Adam!

April 21

Great and Holy Monday

Troparion - Tone 8

Behold the Bridegroom comes at midnight,
And blessed is the servant whom He shall find watching,
And again unworthy is the servant whom He shall find heedless.
Beware, therefore, O my soul, do not be weighed down with sleep,
Lest you be given up to death and lest you be shut out of the Kingdom.
But rouse yourself crying: Holy, Holy, Holy, are You, O our God!
Through the Theotokos have mercy on us!

Kontakion - Tone 8

Jacob lamented the loss of Joseph,
But his noble son was seated on a chariot
And honored as a king.
For when he refused to be enslaved
By the pleasures of the Egyptian woman,
He was glorified by the Lord who beholds the hearts of men,
And bestows upon them an incorruptible crown.

April 22

Great and Holy Tuesday

Troparion - Tone 8

Behold the Bridegroom comes at midnight ... (see above)

Kontakion - Tone 2

You know that this is the last hour, O wretched soul,
And fear the cutting of the fig tree.
Work diligently therefore at the talent given to you

Keep watch and pray:
Let us not remain outside the bridal chamber of Christ.

April 23

Great and Holy Wednesday

Troparion - Tone 8

When the glorious disciples were enlightened
At the washing of their feet before the supper,
Then the impious Judas was darkened, ailing with avarice
And to the lawless judges he betrays You, the righteous Judge.
Behold, O lover of money, this man who because of money hanged himself.
Flee from the greedy soul which dared such things against the Master.
O Lord, who is good towards all men, glory to You!

Kontakion - Tone 2

With his hands the betrayer receives the Bread.
With his hands he secretly receives the silver,
The price of Him who fashioned man with His hands;
So the servant and deceiver Judas remains depraved.

April 24

Great and Holy Thursday

Troparion - Tone 6

Of Your Mystical Supper, O Son of God,
Accept me today as a communicant.
For I will not speak of Your mysteries to Your enemies,
Neither like Judas will I give You a kiss,
But like the thief will I confess You.
Remember me, O Lord, in Your Kingdom!

Troparion - Tone 4

By Your precious blood,
You have redeemed us from the curse of the law.
By being nailed to the cross and pierced by a spear,
You have poured forth immortality for man.
O our Savior, glory to You!

Kontakion - Tone 8

Come, let us all sing the praises of Him who was crucified for us,
For Mary said when she beheld Him upon the tree:
Though You do endure the cross, You are my Son and my God!

April 25

Great and Holy Friday

Troparion - Tone 2

The Noble Joseph,
When he had taken down Your most pure Body from the tree,
Wrapped it in fine linen,
And anointed it with spices,
And placed it in a new tomb.

Troparion - Tone 2

The angel came to the myrrh-bearing women at the tomb and said:

Myrrh is fitting for the dead,
But Christ has shown Himself a stranger to corruption.

Kontakion - Tone 8

Come, let us all sing the praises of Him who was crucified for us,
For Mary said when she beheld Him upon the tree:
Though You do endure the cross, You are my Son and my God!

April 26

Great and Holy Saturday

Troparion - Tone 2

When You did descend to death, O Life Immortal,
You did slay hell with the splendor of Your Godhead,
And when from the depths You did raise the dead,
All the Powers of Heaven cried out,
O Giver of Life, Christ our God, glory to You!

Kontakion - Tone 6

He who shut in the depths is beheld dead,
Wrapped in fine linen and spices.
The Immortal One is laid in a tomb as a mortal man.
The women have come to anoint Him with myrrh,
Weeping bitterly and crying:
"This is the most blessed Sabbath
On which Christ has fallen asleep to rise on the third day!"

April 26

Great and Holy Pascha – The Resurrection of Our Lord

Troparion

Christ is risen from the dead
Trampling down death by death
And upon those in the tombs bestowing life.

Kontakion – Tone 8

Thou didst descend into the tomb, O Immortal.
Thou didst destroy the power of death.
In victory didst Thou arise, O Christ God,
Proclaiming "rejoice" to the myrrh-bearing women,
Granting peace to Thine apostles,
And bestowing resurrection on the fallen.

Hypakoe – Tone 8

Before the dawn, Mary and the women
Came and found the stone rolled away from the tomb
They heard the angelic voice:
"Why do you seek among the dead as a man
The One who is everlasting light?
Behold the clothes in the grave
Go and proclaim to the world:
The Lord is risen; He has slain death
As He is the Son of God, saving the race of men.

PARISHIONERS' NAME DAYS – APRIL

April 1: Diana Bibireata, Mary Lekanof, Shari Mount (St. Mary of Egypt)

April 25: Mark Marttila (Holy Apostle and Evangelist Mark)

April 29: Sasha Kvasnikoff (St. Basil the Wonderworker or Ostrog)

PRAYER REQUESTS

Please keep the following people in your prayers this month:

LIVING:

Charles

Robert

Mark

Sarah

Patricia

Flore

the child Anna

Naheda

Arne

Laurel and the child to be born of her

Valentina

Niki and the child to be born of her

DEPARTED:

[Please use this place to keep a list of those who are in need of prayer this month. If you would like to include someone on this list for next month's newsletter, please email the name to Emily Lorelli by the penultimate Wednesday of the month.]