

# Saint Michael's Romanian Orthodox Church

Southbridge, Massachusetts  
www.saintmichaelorthodox.com  
April 2017



## HOLY WEEK SCHEDULE

### **Lazarus Saturday, April 8:**

8:30am Liturgy  
5:00pm Vespers

### **Palm Sunday, April 9:**

9:00 am Matins  
10:00 am Divine Liturgy  
6:00 pm Bridegroom Matins

### **Great and Holy Monday, April 10:**

3:30 pm Pre-Sanctified Liturgy  
6:00 pm Bridegroom Matins

### **Great and Holy Tuesday, April 11:**

3:30 pm Pre Sanctified Liturgy  
6:00 pm Bridegroom Matins

### **Great and Holy Wednesday, April 12:**

3:30 pm Pre-Sanctified Liturgy  
6:00 pm Holy Unction  
8:00 pm Bridegroom Matins

### **Great and Holy Thursday, April 13:**

8:00 am Divine Vesperal Liturgy  
6:00 pm Holy Passion Gospel Matins

### **Great and Holy Friday, April 14:**

3:00 pm Great Vespers  
6:00 pm Lamentations Service

### **Great and Holy Saturday, April 15:**

8:00 am Divine Vesperal Liturgy  
10:30 pm Pascha Vigil and  
Resurrection Service  
11:30 pm Paschal Divine Liturgy

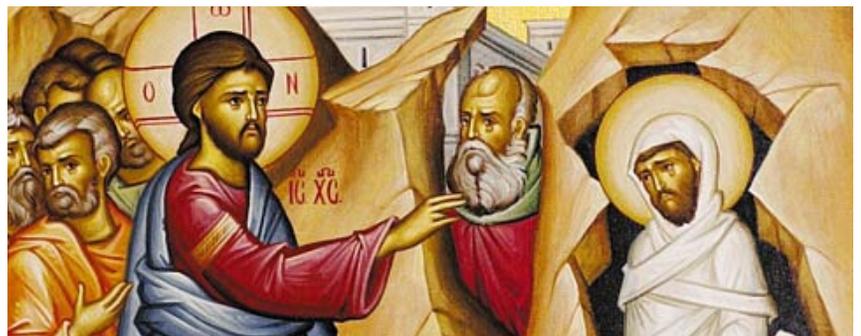
### **Paschal Sunday, April 16:**

12:00 pm Agape Vespers

## Lazarus Saturday

Lazarus and his sisters Martha and Mary, the friends of the Lord Jesus, had given Him hospitality and served Him many times (Luke 10:38-42; John 12:2-3). They were from Bethany, a village of Judea. This village is situated in the eastern parts by the foothills of the Mount of Olives, about two Roman miles from Jerusalem. When Lazarus - whose name is a Hellenized form of "Eleazar," which means "God has helped," became ill some days before the saving Passion, his sisters had this report taken to our Saviour, Who was then in Galilee. Nonetheless, He tarried yet two more days until Lazarus died; then He said to His disciples, "Let us go into Judea that I might awake My friend who sleepeth." By this, of course, He meant the deep sleep of death. On arriving at Bethany, He consoled the sisters of Lazarus, who was already four days dead. Jesus groaned in spirit and was troubled at the death of His beloved friend. He asked, "Where have ye laid his body?" and He wept over him. When He drew nigh to the tomb, He commanded that they remove the stone, and He lifted up His eyes, and giving thanks to God the Father, He cried out with a loud voice, "Lazarus, come forth." And he that had been dead four days came forth immediately, bound hand and foot with the grave clothes, and Jesus said to those standing there, "Loose him, and let him go." This is the supernatural wonder wrought by the Saviour that we celebrate on this day. According to an ancient tradition, it is said that Lazarus was thirty years old when the Lord raised him; then he lived another thirty years on Cyprus and there reposed in the Lord. It is furthermore related that after he was raised from the dead, he never laughed till the end of his life, but that once only, when he saw someone stealing a clay vessel, he smiled and said, "Clay stealing clay." His grave is situated in the city of Kition, having the inscription: "Lazarus the four days dead and friend of Christ." In 890 his sacred relics were transferred to Constantinople by Emperor Leo the Wise, at which time undoubtedly the Emperor composed his stichera for Vespers, "Wishing to behold the tomb of Lazarus . . ."

Source: <https://www.goarch.org/>



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**2017 Parish Council**

President: Spiro Thomo  
Vice President: Luke Yanka  
Secretary: Laura Diangelis  
Treasury: Paul Yanka

**2017 Ladies Society Committee**

President: Alexandria Nasto  
Vice President: Louise Boilard  
Secretary: Debbie Thomo  
Mary Andrea

**Clergy**

**Fr. John Downie** [fr.john\\_downie71@yahoo.com](mailto:fr.john_downie71@yahoo.com)

## Parish News

### Happy Birthday to everyone celebrating.

April 15<sup>th</sup> – Anna Tanka

**May God Grant Them Many More Years!!!**

### Coffee Fellowship Schedule:

April 2<sup>nd</sup> Yanka/Downie

April 9<sup>th</sup> – Pot Luck (fish permitted)

April 16<sup>th</sup> – Holy Pascha- Pot Luck

**We need more volunteers for coffee fellowship please call/email .....**

### Ongoing Church Projects

Pascha flowers (white lilies) can be bought and donated in memory of a loved one for the church during this Pascha season.

Church beautifications. With the warm weather coming we need some volunteers to help clean up the church.

### Please Pray for our Parish Members

Alexandra Malisory  
Loretta Meagher  
John DeAngelis  
Henrietta Panu

If you have ever had questions on the creation of the world or want know more this might be for you

~ Creation/ Evolution Seminar ~  
**May 6<sup>th</sup> 3-4pm (refreshments at 3pm)**

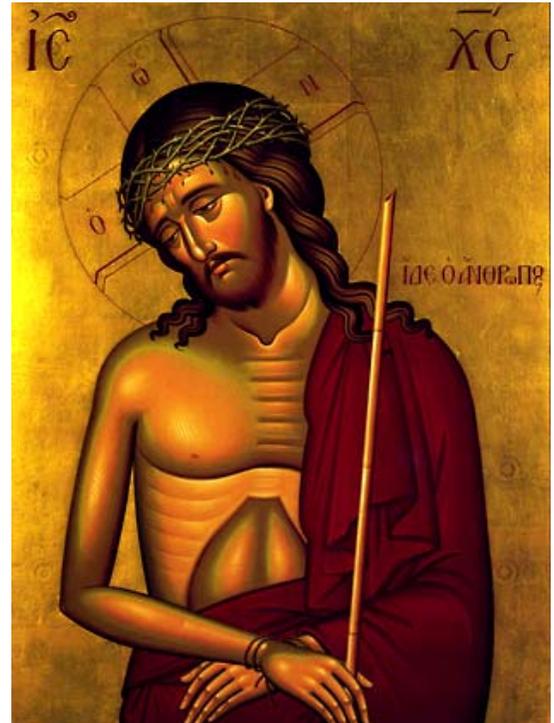
**During this Lenten season Confession is a great way to prepare for Pascha. Anyone who is interested in Confession can schedule with Father John.**

**During Holy Week Fr. John will give confession after each evening service.**

## Hymns of Holy Week

This hymn sums up the central themes of the first half of Holy Week: vigilance and repentance, there is a sense of anticipation and urgency regarding Christ's coming to suffer and die for the world.

**Behold, the Bridegroom comes in the middle of the night, and blessed is the servant He shall find vigilant; but unworthy is he whom he shall find neglectful. Beware therefore, O my soul, lest you be weighed down by sleep, lest you be given over to death and be closed out from the kingdom; but rise up crying out: "Holy! Holy! Holy are You our God; thought the intercessions of the Theotokos have mercy on us."**



Throughout Holy Week, we are reminded that the Suffering Servant will come again as Judge, and so we are exhorted to repent that we may not be shut out of the "bridal chamber" of Christ (The Kingdom of Heaven)

**Thy bridal chamber I see adorned, O my Savior, but I have no wedding garment that I may enter. O Giver of Light, enlighten the vesture of my soul, and save me**



**Orthodox peoples who live in areas without palms like in Russia use pussy willow branches, and in Romania use willow branches rather than palms in the celebration of Palm Sunday.**



## **Book Review**

The Orthodox Christian tradition is filled with wisdom and guidance about the biblical path of salvation. Yet this guidance remains largely inaccessible to parents and often disconnected from the parenting challenges we face in our homes.

*Parenting Toward the Kingdom* will help you make the connections between the spiritual life as we understand it in the Orthodox

Church and the ongoing challenges of raising children. It takes the best child development research and connects it with the timeless truths of our Christian faith to offer you real strategies for navigating the challenges of daily life.

**About the author:** Dr. Philip Mamalakis, with his wife Georgia and seven children, lives in Boston, Massachusetts, where he is the Assistant Professor of Pastoral Care at Holy Cross Greek Orthodox School of Theology. Dr. Mamalakis directs the field education program and teaches classes on pastoral care, marriage and family, grief, death and dying, and topics related to pastoral counseling. He has a private practice in Newton, Massachusetts, where he works with individuals, couples, and families. Dr. Mamalakis has an M.Div. from Holy Cross and a Ph.D. from Purdue University in child development and family studies, specializing in marriage and family



therapy. He has been offering parenting courses and writing on parenting for 21

years. He enjoys leading seminars and retreats on intimacy, relationships, marriage, parenting, and family life as well as Orthodoxy and psychology. **Here is what Dr. Philip Mamalakis covers in his new book.**

PRINCIPLE I: Always Parent with the End in Mind

Chapter 1: Think Long Term  
Chapter 2: How Kids Learn

PRINCIPLE II: Respond, Don't React

Chapter 3: Responding to Our Children

Chapter 4: Why Kids Misbehave

PRINCIPLE III: Understand Struggles in Terms of the Values and Virtues of the Kingdom of God

Chapter 5: Name Your Child's Struggle

Chapter 6: Separate Your Struggle from Your Child's

PRINCIPLE IV: Separate Feelings from Behaviors

Chapter 7: Take the Side of Feelings

Chapter 8: Set Limits to Behaviors

Chapter 9: Strategies for Setting Limits

Chapter 10: Setting Limits with Your Child

Chapter 11: Responding to Pushback

Chapter 12: Understanding Consequences

Chapter 13: Giving Consequences

PRINCIPLE V: Teach the Joy of Obedience

Chapter 14: The Joy of Obedience

Chapter 15: Nurture a Culture of Listening in the Home

PRINCIPLE VI: Teach the Joy of Repentance

Chapter 16: Understanding Repentance

Chapter 17: The Joy of Repentance

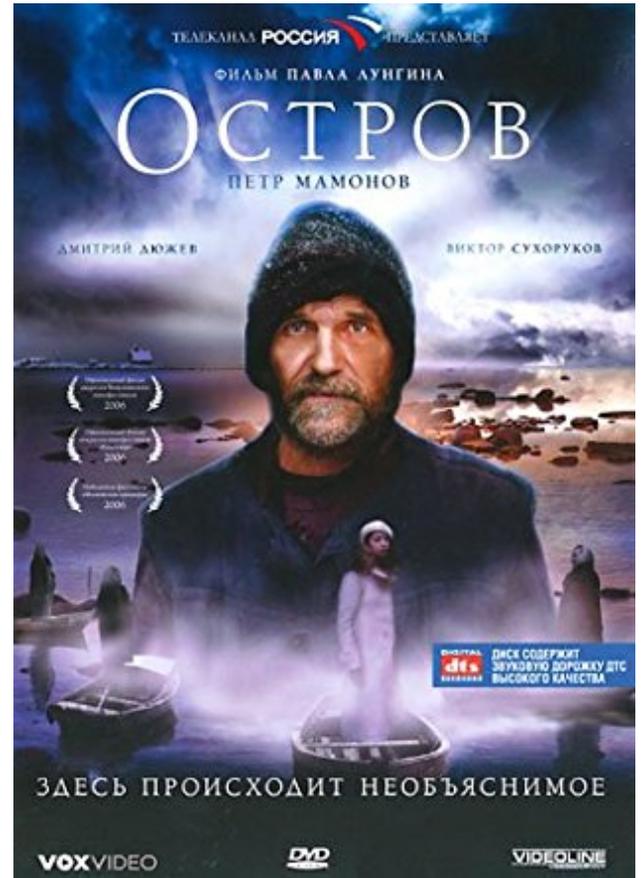
Chapter 18: Nurture Repentance and Confession in the Home

## Movie Night

### Остров (Ostrov – The Island)

Ostrov (Russian: Остров, The Island) is a 2006 Russian biographical film about a fictional 20th century Eastern Orthodox monk. The film closed the 2006 Venice Film Festival, proved to be a moderate box-office success and won both the Nika Award and the Golden Eagle Award as the Best Russian film of 2006. The filming location was the city of Kem, in Karelia, on the shores of the White Sea. During World War II, the sailor Anatoly and his captain, Tikhon, are captured by the Nazis when they board their barge and tugboat which is carrying a shipment of coal. The Nazi officer leading the raid offers Anatoly the choice to shoot Tikhon and stay alive which Anatoly reluctantly takes, and Tikhon falls overboard. The Nazis blow up the ship but Anatoly is found by Russian Orthodox monks on the shore the next morning. He survives and becomes a stoker at the monastery but is perpetually overcome with guilt.

Thirty years pass. Anatoly now has the gifts of prophecy and healing. But the other monks do not really understand him. People come to see Anatoly for cures and guidance, but even now, he remains in a perpetual state of repentance. He often gets in a boat and goes to an uninhabited island where he prays for mercy and forgiveness.



### On Holy Friday we will be decorating the Epitafio “Burial of Christ”

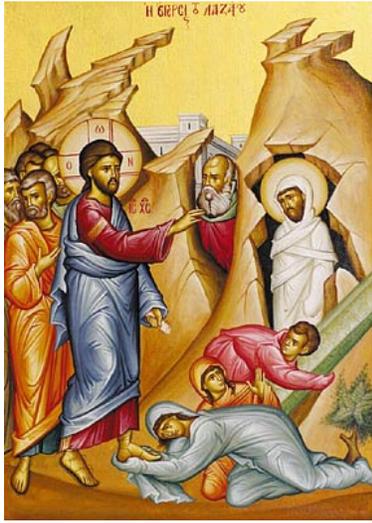
**We will be decorating will beautiful flowers. This is usually done by the women of the church and during the service will be carried outside and there will be a process that symbolizes when Christ was taken down from the cross and brought to the cave to be buried.**



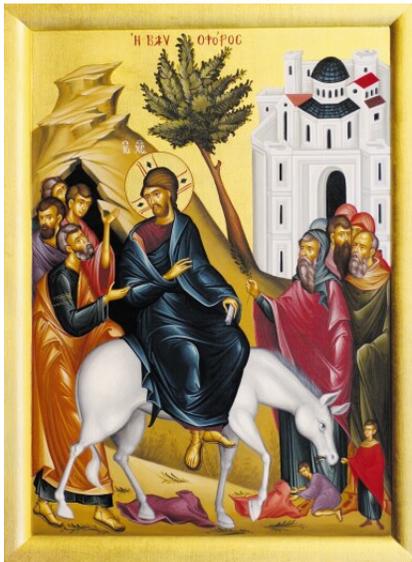
# The Journey Through Holy Week

## Lazarus Saturday-

Lazarus Saturday is a paschal celebration. It is the only time in the entire Church Year that the resurrectional service of Sunday is celebrated on another day. At the liturgy of Lazarus Saturday, the Church glorifies Christ as “the Resurrection and the Life” who, by raising Lazarus, has confirmed the universal resurrection of mankind even before His own suffering and death.

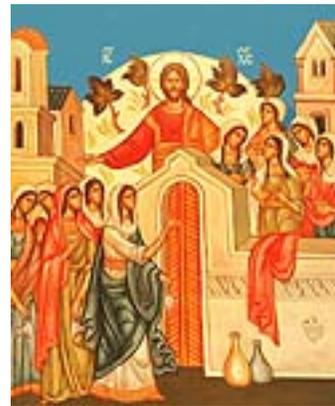


**Palm Sunday-** With the resurrection of Lazarus from the dead, Christ was hailed by the masses as the long-expected Messiah-King of Israel. Thus, in fulfillment of the prophecies of the Old Testament, He entered Jerusalem, the City of the King, riding on the colt of a donkey. The crowds greeted Him with branches in their hands and called out to Him with shouts of praise: Hosanna! Blessed is He who comes in the name of the Lord! The Son of David! The King of Israel! Because of this glorification by the people,



the priests and scribes were finally driven “to destroy Him, to put Him to death”

## Holy Monday & Tuesday -



Monday is that of the sterile fig tree which yields no fruit and is condemned. Tuesday the accent is on the vigilance of the wise virgins who, unlike

their foolish sisters, were ready when the Lord came to them.

## Holy Wednesday-

Wednesday the focus is on the fallen woman who repents.

Great emphasis is made in the liturgical services to compare the woman, a sinful harlot who is saved, to Judas, a chosen



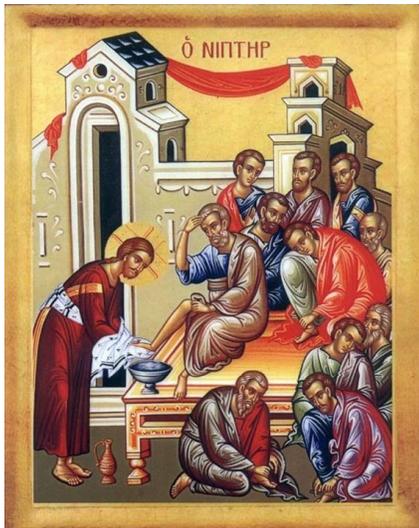
apostle who is lost. The one gives her wealth to Christ and kisses his feet; the other betrays Christ for money with a kiss.

## Holy Thursday-

The vigil on the eve of Holy Thursday is dedicated exclusively to the Passover Supper

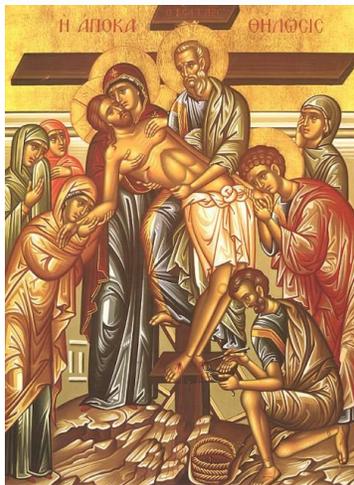


which Christ celebrated with his twelve apostles. The main theme of the day is the meal itself at which Christ commanded that the Passover of the New Covenant be eaten in remembrance of Himself, of His body broken and His blood



shed for the remission of sins. In addition, Judas' betrayal and Christ's washing of His disciple's feet is also central to the liturgical commemoration of the day.

**Holy Friday-** The twelve Gospel readings of Christ's passion are placed between the various parts of the service. The hymnology is all related to the sufferings of the Saviour and borrows heavily from the Gospels and the prophetic scriptures and psalms. The Lord's beatitudes are added to the service after the sixth gospel reading, and there is special emphasis given to the salvation of the thief who acknowledged Christ's Kingdom. The Hours of Holy Friday repeat the Gospels of Christ's passion with the addition at each Hour of readings from Old Testament prophecies concerning man's redemption, and from



letters of Saint Paul relative to man's salvation through the sufferings of Christ.

## Holy Saturday Evening-

Before the service begins, a "tomb" is erected in the middle of the church building and is decorated with flowers. Also a special icon which is painted on cloth (in Greek, *epitaphios*; in Slavonic, *plachanitsa*) depicting the dead Saviour is placed on the altar table.

There is in the person of Jesus Christ the perfect unification of the perfect love of man toward God and the perfect love of God toward man. It is this divine human love which is contemplated and praised over the tomb of the Savior.

After the final glorification of the Trinity, the church building is lighted and the first announcement of the women coming to the



tomb resounds through the congregation as the celebrant censes the entire church. Here for the first time comes the clear proclamation of the good news of salvation in Christ's resurrection.

As more verses of praise are sung, the celebrant again vests fully in his somber vestments and, as the great doxology is chanted, he once more censes the tomb of the Savior. Then, while the congregation with lighted candles continually repeats the song of the Thrice Holy, the faithful—led by their pastor carrying the Gospel Book with the winding-sheet of Christ held over his head—go in procession around the outside of the church building. This procession

bears witness to the total victory of Christ over the powers of darkness and death.



The whole universe is cleansed, redeemed and restored by the entrance of the Life of the World into death.

**Holy Sunday Morning-** At midnight the Easter procession begins. The people leave the church building singing:

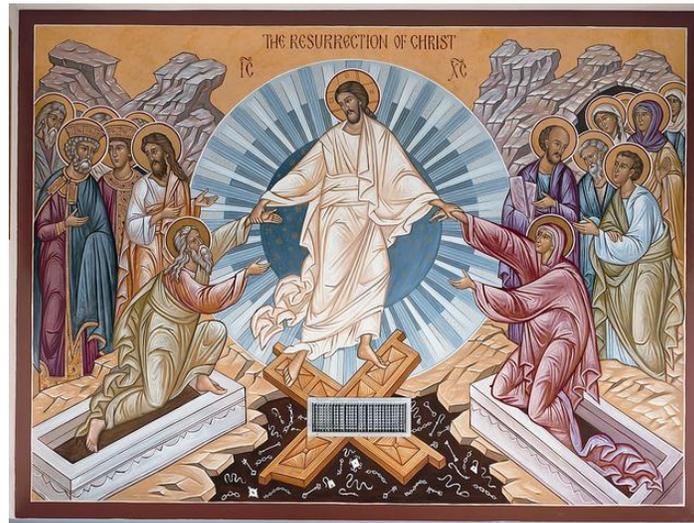
The procession circles the church building and returns to the closed doors of the front of the church. This procession of the Christians on Easter night recalls the original baptismal procession from the darkness and death of this

world to the light and the life of the Kingdom of God. It is the procession of the holy Passover, from death unto life, from earth unto heaven, from this age to the age to come which will never end. Before the closed doors of the church building, the resurrection of Christ is announced. In general, nothing is simply read in the Church services of Easter: everything is fully

sung with the joyful melodies of the feast. In the Orthodox Church the feast of Easter is officially called Pascha, the word which means the Passover. It is the new Passover of the new and everlasting covenant foretold by the prophets of old. It is the eternal Passover from death to life and from earth to heaven. It is the Day of the Lord proclaimed by God's holy prophets, "the day which the Lord has made" for His judgment over all creation, the day of His final and everlasting victory. It is the Day of the Kingdom of God, the day "which has no night" for "its light is the Lamb" (Rev 21.22-25).

The celebration of Easter in the Orthodox Church, therefore, is once again not merely an historical reenactment of the event of Christ's Resurrection as narrated in the gospels. It is not a dramatic representation of the first Easter morning. There is no

"sunrise service" since the Easter Matins and the Divine Liturgy are celebrated together in the first dark hours of the first day of the week in order to give men the experience of the "new creation" of the world, and to allow them to enter mystically into the



New Jerusalem which shines eternally with the glorious light of Christ, overcoming the perpetual night of evil and destroying the darkness of this mortal and sinful world:

***Shine! Shine! O New Jerusalem! The glory of the Lord has shone upon you! Exult and be glad O Zion! Be radiant O Pure Theotokos, in the Resurrection of your Son!***



## MARY MAGDALENE AND THE EASTER EGG

Within our tradition we have a story of Mary Magdalene defending the Orthodox faith before the Emperor. In one story, Mary Magdalene visits Emperor Tiberias (14-37 A.D.) and proclaimed to him Christ's Resurrection. She brought him a red egg as a symbol of the Resurrection, a symbol of new life with the words: "Christ is Risen!" Then she told the emperor that in his Province of Judea the unjustly condemned Jesus the Galilean, a holy man, a miracle worker, powerful before God and all mankind, had been executed at the instigation of the Jewish High Priests, and the sentence confirmed by the procurator appointed by Tiberias, Pontius Pilate. (oca.org)

In another version of the story the Emperor doubts Mary Magdalene. Scoffing her faith he tells her, "Christ rose from the dead as surely as that egg in your hand will turn red!" The egg immediately changed a shade of blood red and the Emperor was converted to the faith.

Yet another story relates that Mary Magdalene was carrying a basket of red eggs to the tomb for the other women and the eggs turned red when she saw the risen Lord.



***Cracking eggs at Easter symbolizes the breaking of the wax seal on the tomb of Christ***

- The **eggshell** itself represents the **tomb** of Christ.
- The egg **contains life**, just as the tomb **contains Christ** who IS life.
- The egg contains **NEW life**, just as Christ **RENEWED** eternal life for us.
- **Cracking the eggs** with the greeting "Christ is Risen" represents the **seal of the tomb cracked** open when Christ rose from the dead. This is done in **MANY** traditions, regardless of the decoration on the egg shells.
- **Red Dye** symbolizes the **blood** of Christ, and so the eggs should be dyed on Holy Thursday

**Hristos a inviat!**  
**Adevărat a înviat!**

Source: <https://orthodoxwoman.wordpress.com/2012/04/11/the-red-easter-egg/>

# April 2017

| Sunday  | Monday  | Tuesday  | Wednesday   | Thursday  | Friday  | Saturday  |
|---|---|--|---|---|---|---|
|   |   |  |   |   |   | 1<br>8:30 Liturgy<br>5:00 Vespers   |
| 2<br><b>Sunday of St. Mary of Egypt</b><br>9:00 Matins<br>10:00 Liturgy   | 3   | 4  | 5   | 6<br>6:30 Bible Study   | 7   | 8<br><b>Lazarus Saturday</b><br>8:30 Liturgy<br>5:00 Vespers  |
| 9<br><b>Palm Sunday</b><br>9:00 Matins<br>10:00 Liturgy<br>6:00 Bridegroom Matins   | 10<br><b>Holy Monday</b><br>3:30 Pre-Sanctified Liturgy<br>6:00 Bridegroom Matins | 11<br><b>Holy Tuesday</b><br>3:30 Pre-Sanctified Liturgy<br>6:00 Bridegroom Matins | 12<br><b>Holy Wednesday</b><br>3:30 Pre-Sanctified Liturgy<br>6:00 Holy Unction<br>8:00 Bridegroom Matins | 13<br><b>Holy Thursday</b><br>8:00 Divine Vesperal Liturgy<br>6:00 Holy Passion Gospels | 14<br><b>Holy Friday</b><br>3:00 Great Vespers<br>6:00 Lamentations Service | 15<br><b>Holy Saturday</b><br>8:00 divine Vesperal Liturgy<br>10:30 Pascha Vigil & Resurrection service<br>11:30 Paschal Divine Liturgy |
| 16<br><b>Great And Holy Pascha</b><br><br>12:00pm Agape Vespers  | 17<br><b>Bright Monday</b><br>9:00 Matins<br>10:00 Liturgy                        | 18<br><b>Bright Tuesday</b><br>9:00 Matins<br>10:00 Liturgy                        | 19  | 20  | 21<br><b>Theotokos of the Living Font</b><br>9:00 Matins<br>10:00 Liturgy   | 22<br>8:30 Liturgy<br>5:00 Vespers  |
| 23<br><b>Thomas Sunday</b><br>9:00 Matins<br>10:00 Liturgy  | 24  | 25   | 26  | 27<br>6:30 Bible Study  | 28  | 29<br>8:30 Liturgy<br>5:00 Vespers  |
| 30<br><b>Sunday of the Myrrh-Bearing Women</b><br>9:00 Matins<br>10:00 Liturgy  |   |  |   |   |   |   |