



# ST. VINCENT OF LERINS ORTHODOX CHURCH

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*A parish of the Antiochian Orthodox Christian Archdiocese of North America*

**His Eminence Metropolitan Joseph**

*Archbishop of New York and Metropolitan of all North America*

**Clergy: Fr. Nectarios (Bernard) Funk ([frnbfunk@sasktel.net](mailto:frnbfunk@sasktel.net))**

**Fr. Dn. John (Ivan) Youchezin ([iicdn@sasktel.net](mailto:iicdn@sasktel.net))**



## *Bulletin for the Week of April 14 - May 3, 2019*

**Sun - Apr 14      St. Mary of Egypt Commemoration Sunday**

9:00 am      Orthros

10:00 am      Divine Liturgy

**Agape Lunch courtesy of Rachel Machnee**

**Mon - Apr 15**

6:30 pm      Great Compline

**Wed - Apr 17**

6:00 pm      Liturgy of the Pre-Sanctified Gifts followed by  
soup and bun Agape meal

**Friday - Apr 19**

6:30 pm      Compline with the Akathist to St. Lazarus



**Sat - Apr 20**

**Lazarus Saturday**

9:00 am

Orthros

10:00 am

Divine Liturgy

5:45 - 6:45 pm

Confessions

6:00 pm

Church School

7:00 pm

Great Vespers with Litya and Artoklasia

**Sun - Apr 21**

**Palm Sunday**

9:00 am

Orthros

10:00 am

Divine Liturgy

**Agape Potluck Lunch**

5:00 pm

Bridegroom Orthros



**Mon, Apr 22 - Tues, Apr 23**

6:30 pm

Bridegroom Orthros

**Wed, Apr 24**

**Holy Wednesday**

6:30 pm

Sacrament of Holy Unction

**Thurs - Apr 25**

**Holy Thursday**

10:00 am

Vespertal Liturgy of St. Basil commemorating Instituting The Holy Eucharist

6:30 pm

Orthros - Gospel readings of the 12 Passions of Christ



**Friday - Apr 26**

**Great and Holy Friday**

5:30 pm

Great Vespers for the Taking Down from the Cross

6:30 pm

Orthros / Lamentations followed by Holy Friday all-night Vigil by the Youth group



Sat - Apr 27

9:00 am

**Holy Saturday**

Vesperal Divine Liturgy of St. Basil

11:00 pm

Divine Liturgy / Services of the Great & Holy Pascha with the blessing of Paschal baskets

Sun - Apr 28

3:00 pm

**Holy Pascha Sunday**

Agape Vespers with Gospel readings in many languages followed by the Parish Paschal gathering at the Sieberts'



Mon, Apr 29 - Fri, May 3    **Bright Week** (No confessions)

6:30 pm    Bright Week Vespers



## REMINDERS / ANNOUNCEMENTS

1. Fr. Herman, Kh. Anna, Julianna, and Jacob will arrive on Friday - April 19<sup>th</sup>, and will leave on Monday - April 29<sup>th</sup>. If you would like to host them for lunches/meals, please contact Fr. Bernard.
2. With Father Bernard's blessings you are invited to participate in the following **ALMS PROJECTS** during Great Lent, if you wish. We will collect
  - a) items for **CRISIS NURSERY** in Saskatoon. See bulletin board for details.
  - b) money for a group in Russia who are working to **FREE SLAVES**. See the email sent for details.

3. Please remember to sign up for Prosfora & Artos baking. Prospora loaves **must be available in church** at least the day before the Divine Liturgy. Artos **can be brought** on the day of the feast within half-an-hour before the service. If, for any reason, you cannot prepare the bread for any service you have signed for, please arrange with someone to cover for you.
4. Please contact Joan with names to include in the prayer list **for the parish members and their immediate families.**

**The prayer lists for this week are:**

Fr. Herman, Pres. Anna, Julianna, Jacob; Preotessa Liana, David; Ilene; Anne; Neoma; Crystal, George & Mary; Darlene & George; Victoria; Mervyn; Nancy; Juliette, Madeleine; Mariam; Gloria; Yvonne, Harriet; Arlene; Shane; Adelle, Bruce, Shaeleigh; Hiet, Halid; Girmay; Bethune; Dimitri; Don; David, Joan; Jordan; Mary & Luis; Sue; Loraine, Michael; Sara; Mikayla, Jordan; Elias, Brad, Jen, Eamonn, Ezri, Isaac; Rachel Machnee & family; Mary Machnee & family; Brendan; Devon; Natalie; George, Maryam Antonia & Albert; Laura Mary Anne; Mary & all the Goossen family; Timothy, Aster & family; Fr. Theodore, Pres. Hanne, Simon and Filip; Brad/Levi & Lynne; Lois; Mary/Zofan

**Travelling:** Brenda & Kerry; Pres. Linda

**Long Term Care:** Michael & Rose Kerelchuk

**Newly Departed:** Ted Goossen



5. Please send your announcements to the church's email address - [stvincentorthch@sasktel.net](mailto:stvincentorthch@sasktel.net) - **by TUESDAYS for the weekly bulletins; by the 10<sup>th</sup> of each month for the monthly calendars.**



# LOOKING AHEAD

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- ❖ April 28, Pascha Sunday - Rdr. Kimbal and Jodine Siebert will host the Parish Paschal gathering this year immediately after the Agape Vespers



## PASTORAL TEACHINGS, DIRECTIVES,

## NOTES & SAYINGS

- ❖ With spring & summer seasons approaching, please remember when you come into church to worship, to emulate the Theotokos, and the other saints (male & female), in how they dress themselves modestly. For example, please no short sleeves or short pants for men, and modest attire for the ladies as well. Thank you for your consideration regarding this matter.

- ❖ It has been noticed that some children chatter constantly during the liturgy without being restrained. Please take care of this as it is disruptive, particularly during the highlights of the service.

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## *Prayer as we go through the Great Lent*

We give thanks unto Thee, O Lord Jesus Christ, that Thou hast brought us this present time of fasting unto salvation, so as to heal the great wounds of our souls in a short span, seeking to lift from us the burden of our many sins; and we pray Thee, O All-Good One:

- ❖ drive far from us all Pharisaic hypocrisy in our fasting, and root out from us Judaic gloom;
- ❖ make us not arrogant in our abstinence;
- ❖ keep us from doing that which is forbidden, and from an idle tongue and mind;
- ❖ fill us with the brightness and truth which Thou hast commanded;
- ❖ give us strength to fight off the passions and make us mighty in the war against sin

By alienation from passions, prepare us to follow Thee, Who hast shown us victory over the devil through fasting, so that we may become partakers of Thy death and Resurrection, and be nourished by Thine eternal sweetness, which Thou hast made ready for them that hunger and thirst for Thy righteousness.

Strengthen Thy community by fasting and by faith in Thee, and grant strength against the onslaught of enemies.

For Thou art the God of mercies, and to Thee belongeth glory, together with the Father and Thine All-Holy, and Good, and Life-creating Spirit, now and ever, and unto ages of ages. *Amen.*



## Holy Week: An Explanation

Great Lent and Holy Week are two separate fasts, and two separate celebrations. Great Lent ends on Friday of the fifth week (the day before Lazarus Saturday). Holy Week begins immediately thereafter. Let's explore the meaning of each of the solemn days of Passion Week.

### Lazarus Saturday:

Lazarus Saturday is the day which begins Holy Week. It commemorates the raising of our Lord's friend Lazarus, who had been in the tomb four days. This act confirmed the universal resurrection from the dead that all of us will experience at our Lord's Second Coming. This miracle led many to faith, but it also led to the chief priest's and Pharisees' decision to kill Jesus (*John 11:47-57*).

### Palm Sunday

(The Entrance of our Lord into Jerusalem): Our Lord enters Jerusalem and is proclaimed king - but in an earthly sense, as many people of His time were seeking a political Messiah. Our Lord is King, of course, but of a different type - the eternal King prophesied by Zechariah the Prophet. We use palms on this day to show that we too accept Jesus as the true King and Messiah of the Jews, Who we are willing to follow - even to the cross.



## **Holy Monday, Tuesday and Wednesday:**

The first thing that must be said about these services, and most of the other services of Holy Week, is that they are "sung" in anticipation. Each service is rotated ahead twelve hours. The evening service, therefore, is actually the service of the next morning, while the morning services of Holy Thursday and Holy Saturday are actually the services of the coming evening.

Understanding that, let's turn to the Services of Holy Monday, Tuesday and Wednesday (celebrated Palm Sunday, Monday and Tuesday evening). The services of these days are known as the Bridegroom or Nymphios Orthros Services. At the first service of Palm Sunday evening, the priest carries the icon of Christ the Bridegroom in procession, and we sing the "Hymn of the Bridegroom." We behold Christ as the Bridegroom of the Church, bearing the marks of His suffering, yet preparing a marriage Feast for us in God's Kingdom.

Each of these Bridegroom Orthros services has a particular theme. On Holy Monday, the Blessed Joseph, the son of Jacob the Patriarch, is commemorated. Joseph is often seen as a Type of Christ. Joseph was betrayed by his brothers, thrown into a pit, and sold into slavery by them. In the same way, our Lord was rejected, betrayed by His own, and sold into the slavery of death. The Gospel reading for the day is about the barren fig tree, which Christ cursed and withered because it bore no fruit. The fig tree is a parable of those who have heard God's word, but who fail to bear the fruit of obedience. Originally the withering of the fig tree was a testimony against those Jews who rejected God's word and His Messiah.

However, it is also a warning to all people, in all times, of the importance of not only hearing the God's word but putting it into action.

The Parable of the Ten Virgins is read on Holy Tuesday. It tells the story of the five virgins who filled their lamps in preparation for receiving the bridegroom while the other five allowed their lamps to go out, and hence were shut out of the marriage feast. This parable is a warning that we must always be prepared to receive our Lord when He comes again. The theme of the day is reinforced by the expostulation hymn we sing: *"I see Thy Bridal Chamber adorned, O my Savior, but have no wedding garment that I may enter. O Giver of Light, enlighten the vesture of my soul, and save me."* The theme of Holy Wednesday is repentance and forgiveness. We remember the sinful woman who anointed our Lord in anticipation of His death. Her repentance and love of Christ is the theme of the wonderful *"Hymn of Kassiane" which is chanted on this night, reminding us one more time, before "it is too late,"* that we too may be forgiven if we repent.

### **Holy Unction:**

The Mystery or Sacrament of Holy Unction is celebrated on Holy Wednesday evening. Actually this service can be celebrated any time during the year, especially when one is ill. However, because of our need for forgiveness and spiritual healing, we offer this service during Holy Week for the remission of our sins. We should prepare for this service in a prayerful way, as we do for Holy Communion.

### **Great and Holy Thursday:**

On Holy Thursday we turn to the last events of our Lord and His Passion.

Thursday morning begins with a Vesperal Divine Liturgy commemorating the Mystical Supper. As previously mentioned, this is actually Holy Thursday evening's service celebrated in the morning in anticipation. Everyone who is able should make an effort to receive Holy Communion at this service as it was at the Mystical Supper that our Lord instituted the Holy Eucharist. At this Liturgy a second Host is consecrated and kept in the Tabernacle. It is from this Host that Holy Communion is distributed to the shut-ins and the sick throughout the coming year.

**Thursday evening** actually starts the services of Great and Holy Friday. The service of the Twelve Passion Gospels commemorates the solemn time of our Lord's Crucifixion. After the reading of the fifth Gospel, the holy cross is carried around the church in procession, and Christ's body is nailed to the cross in the center of the church.

### **Great and Holy Friday:**

This is a day of strict fast. As little as possible should be eaten on this day. It is the only day in the entire year that no Divine Liturgy of any kind can be celebrated.

In the morning we celebrate the Royal Hours. These solemn hours are observed as we read the various accounts and hymns concerning the crucifixion.

In the afternoon we celebrate the Vesper service of the taking down of Christ's body from the cross. During the Gospel reading, our Lord's body is taken off the cross and wrapped in a new, white linen sheet. This act commemorates the removal of Christ's body from the cross by Joseph of Arimathea (*John 19:38-42*).



## *Resurrection: by Fr. Thomas Hopko*

**And He rose again from the dead on the third day, according to the Scriptures.**

Christ is risen from the dead! This is the main proclamation of the Christian faith. It forms the heart of the Church's preaching, worship and spiritual life. "... if Christ has not been raised, then our preaching is in vain and your faith is in vain" (1 Cor 15:14).

In the first sermon ever preached in the history of the Christian Church, the Apostle Peter began his proclamation:

Men of Israel, hear these words; Jesus of Nazareth, a man attended to you by God with mighty works and signs and wonders which God did to him in your midst, as you yourself know -- this Jesus delivered up according to a definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. But God raised him up, having loosed the pains of death, because it was not possible for him to be held by it (*Acts 2:22-24*).

Jesus had the power to lay down his life and the power to take it up again: For this reason the Father loves me, because I lay down my life, that I may take it again. No one takes it from me, but I lay it down of my own accord. I have the power to lay it down, and I have the power to take it again; this charge I have received from my father (*Jn 10:17-18*).

According to Orthodox doctrine there is no competition of "lives" between God and Jesus, and no competition of "powers." The power of God and the power of Jesus, the life of God and the life of Jesus, are one and the same power and life.

To say that God has raised Christ, and that Christ has been raised by his own power is to say essentially the same thing.

**"For as the Father has life in himself,"** says Christ, so he has granted the Son also to have life in himself" (*John 5:26*). "I and the Father are one" (*Jn 10:30*).

The Scriptural stress that God has raised up Jesus only emphasizes once more that Christ has given his life, that he has laid it down fully, that he has offered it whole and without reservation to God -- who then gave it back in his resurrection from the dead.

The Orthodox Church believes in Christ's real death and his actual resurrection. Resurrection, however, does not simply mean bodily resuscitation. Neither the Gospel nor the Church teaches that Jesus was lying dead and then was biologically revived and walked around in the same way that he did before he was killed. In a word, the Gospel does not say that the angel moved the stone from the tomb in order to let Jesus out. The angel moved the stone to reveal that Jesus was not there (*Mk 16; Mt 28*).

In his resurrection Jesus is in a new and glorious form. He appears in different places immediately. He is difficult to recognize (*Lk 24:16; Jn 20:14*). He eats and drinks to show that he is not a ghost (*Lk 24:30, 39*). He allows himself to be touched (*Jn 20: 27, 21:9*).

And yet he appears in the midst of disciples, "the doors being shut" (*Jn 20:19, 26*). And he "vanishes out of their sight" (*Lk 24:31*). Christ indeed is risen, but his resurrected humanity is full of life and divinity. It is humanity in the new form of the eternal life of the Kingdom of God.

So it is with the resurrection of the dead: What is sown is perishable, what is raised is imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a physical body; it is raised a spiritual body.

Thus, it is written, the first man Adam became a living being; the last Adam [i.e. Christ] became a life-giving spirit. But it is not the spiritual, which is first but the physical, then the spiritual.

The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so are those who are of the dust; and as is the man from heaven, so are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven (*1 Cor 15:42-50*).

The resurrection of Christ is the first fruits of the resurrection of all humanity. It is the fulfillment of the Old Testament, "according to the Scriptures" where it is written, "*For Thou doest not give me up unto Sheol [that is, the realm of death] or let Thy Godly one see corruption*" (*Ps 16:10; Acts 2:25-36*). In Christ all expectations and hopes are filled: *O Death, where is your sting? O Sheol, where is your victory?* (*Hos 13:14*).

He will swallow up death forever, and the Lord God will wipe away tears from all faces ... It will be said on that day *"Lo, this is our God; we have waited for Him; let us be glad and rejoice in His salvation"* (*Isa 25:8-9*).

Come, let us return to the Lord: For He has torn, that He may heal us; He has stricken, and He will bind us up. After two days He will revive us; on the third day He will raise us up, that we may live before Him (*Hos 6:1-2*).

Thus says the Lord God: Behold I will open your graves, and raise you from your graves, O my people ... And you shall know that I am the Lord, when I open your graves, and raise you from your graves, O my people. And I will put my Spirit within you, and you shall live ... (*Ez 37:12-14*).





# *Christ is Risen!* *He is Risen Indeed!*

