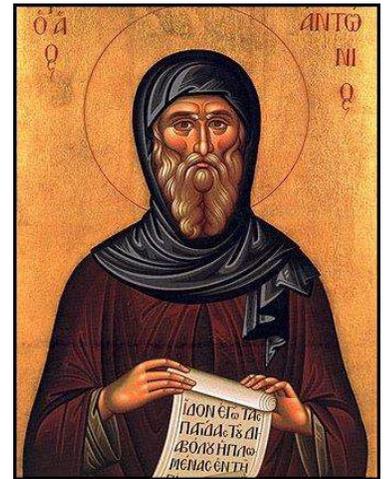


St. Anthony's Scroll



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Orthodox Christian Church

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“The Time is at Hand”

Fr. Anthony Baba

“The time is at hand” are the words we hear from HIM Who is Christ, the Son of the living God. On the last Sunday of Lent we hear in the Gospel reading that the Son of Man will be betrayed into the hands of sinful men. They will condemn Him. They will mock Him. They will scourge Him. They will spit on Him. And they will kill Him. For what reason? Why would they do all these things? Even if He wasn't God, but just a man like you and me, why would anyone treat another human being with such hate and contempt? We know why *they* did this to Him, but surely we would not. Right?

I certainly hope not, but I cannot say that I would *surely* not do what *they* did because for one, I wasn't there when they did those things to Him, and secondly, I already *have* done those things. Those evil things that *they* did to HIM are the same evil things I have done to others. Albeit not in the same manner or fashion, but I have done those things, and if we're honest with ourselves, we might discover how those evil things have been done to others.

+ HOLY WEEK SERVICE SCHEDULE +

Sunday, April 9	6:00 PM	Bridegroom Matins
Monday, April 10	7:00 PM	Bridegroom Matins
Tuesday, April 11	7:00 PM	Bridegroom Matins
Wednesday, April 12	7:00 PM	Holy Unction
Thursday, April 13	9:00 am	Divine Liturgy & <i>Foot-Washing</i>
	7:00 PM	The Twelve Passion Gospels
Friday, April 14	9:00 am	Royal Hours
	3:00 PM	Un-Nailing Vespers
	7:00 PM	Lamentations
Saturday, April 15	9:00 am	Vesperal Divine Liturgy
	10:00 PM	Paschal Divine Liturgy
Sunday, April 16	1:00 PM	Agape Vespers

When I speak against someone in a negative light, do I not mock HIM? When I speak in anger with my neighbor, do I not figuratively and even inadvertently spit on HIM? When I go against the truth or just plainly lie, do I not betray HIM Who is The Truth?

We are approaching one of the holiest times of the year, in fact, it IS the holiest time of the year and the Church acknowledges

this by calling it “Holy Week.” During this period, we will learn and live in the realm of Christ's Holy Passion and Long-suffering. The time is at hand, brothers and sisters. Do not deprive yourselves of entering into the bridal chamber. He comes at midnight and calls those “blessed” whom He finds watching. As we come upon this holy time, may HE find all of us watching and may we seek HIM at the tomb to find it empty for HE is RISEN!

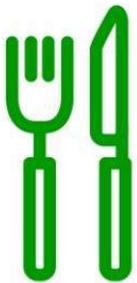
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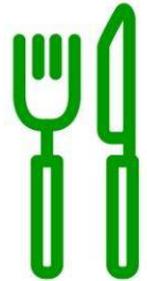


SUNDAY
*April
9th*

We'll also be taking a PARISH PHOTO on that day so at the very least, be here for the picture!



Palm Sunday
FISH FRY



ALL DONATIONS WILL GO TOWARD
OUR CHILDREN'S TRANSPORTATION TO CAMP ST. RAPHAEL.



The services of Holy Week transform us into eyewitnesses and direct participants in the awesome events of the Passion and Resurrection of Jesus Christ. In readings taken from both Old and New Testaments, in hymns, processions, and liturgical commemoration, we see the fulfillment of the Messianic prophecies, and the mighty acts by which God Himself, in the person of Jesus Christ, grants us forgiveness for our sins, and rescues us from the pain of eternal death.

PALM SUNDAY EVENING: Bridegroom Service - This evening's service calls to mind the beginning of Jesus' suffering. The gospel describes the plotting of the priests and elders to trap Jesus into convicting Himself as a religious heretic. Through parables, Jesus tells us of His coming betrayal, trial, conviction and execution by crucifixion. The hymns of this service commemorate two things; the first, the prophetic figure of Joseph, who, while virtuous, nonetheless suffered unjustly at the hands of his brothers before being greatly rewarded, and the second, the parable of the fig tree, which in failing to bear fruit, became a symbol of fallen creation, and of our own lives, in which we also have failed to bear spiritual fruit.

HOLY MONDAY EVENING: Bridegroom Service - This evening's theme is the need for watchfulness and preparation, lest we be called unprepared before the awesome judgment seat of Christ to render an account of ourselves. The gospel reading contrasts the efforts of the Pharisees to trick and discredit Jesus, with the forceful resistance which Christ mounts against their evil. The hymns remind us of the parable of the Ten Virgins, in which the faithful Christian is exhorted to vigilance.

HOLY TUESDAY EVENING: Bridegroom Service - The need for true repentance is the concern of Tuesday evening's service. This transformation from the life of sin to a life of faith and obedience is exemplified for us in the person of the sinful woman who received the gift for forgiveness when she anointed Jesus with myrrh and washed His feet. The highlight of the service is the hymn written in honor of this woman by St. Kassiani. The Gospel meditation foretells of the coming suffering of Christ and recalls His inner struggles and agony.

HOLY WEDNESDAY EVENING: Holy Unction Service - The primary theme of Holy Wednesday is our human need for the healing and forgiveness that comes into our lives when we establish a relationship with God through Jesus Christ. We are reminded that the way to this relationship is to be found, above all else, through the life of prayer. In the Sacrament of Holy Unction, the faithful are anointed and thus, healed both physically and spiritually. They are also reconciled to God and one another so that they might receive the gift of the Holy Eucharist instituted by Christ at the Last Supper.

HOLY THURSDAY MORNING: Divine Liturgy of The Last Supper - On Holy Thursday morning, we ascend Mt. Zion with Christ and the Twelve, and enter into the upper room. Once there, we witness the awesome moment when, at the Last Supper, Christ abolishes the ritual practice of the Old Covenant and establishes the ritual of the New Covenant, prophesied by Jeremiah, through the Sacrament of Holy Communion. The faithful receive Holy Communion at that Holiest of Liturgies.

HOLY THURSDAY EVENING: The Passion Gospels - In this service, we commemorate the undeserved suffering of Jesus Christ, endured for our sake, so that we might be reconciled anew to God our Father. The Gospel readings witness for us the betrayal and arrest of Jesus, his trial and conviction, and finally his torture, crucifixion and death at the hands of a sinful humanity. This evening's service also includes the procession

representing Christ carrying His own cross along the Via Dolorosa, and ends when we see before us the King of Glory crucified. The Gospels are as follows:

HOLY FRIDAY AFTERNOON: Removal of the Cross Vespers - In this service, we are once again reverent witnesses to the undeserved suffering of Christ, to his terrible passion and death. What is remembered in a special way through liturgical commemoration and procession, is the faithfulness and love of Joseph of Arimathea who tenderly removed Christ's body from the cross, wrapped it in clean linen, and carried it to his own unused tomb for burial.

HOLY FRIDAY EVENING: Lamentations Service - On Holy Friday evening, the theme is Christ's descent into Hades during which the Gospel of repentance and reconciliation with God is shared with those who died before Christ's saving dispensation in the flesh. The service begins with lamentations sung as we stand before the tomb of Christ commemorating His unjust punishment and the shedding of His innocent blood. But the service ends on a note of joy and hope, with the reading of the Prophet Ezekiel in which he describes his vision of our resurrection yet to come; in the midst of despair, we are told there is hope, for not even death can separate us from the unfailing love and power of God. Death is about to be conquered and faithfulness rewarded.

HOLY SATURDAY MORNING: Vespers Divine Liturgy - On Holy Saturday morning we celebrate the theme of faithfulness receiving its reward. The crucifixion is over, Christ is buried, the twelve apostles and other disciples are scattered and defeated. And yet, three myrrh-bearing women come in faithfulness to perform the last act of love--to anoint Jesus according to the Jewish burial custom. Their unwavering devotion is rewarded--they are the first to share in Christ's triumph over evil and death. They are the first witnesses to the Resurrection. This joy is commemorated through the scattering of bay leaves and rose petals by the priest.

HOLY SATURDAY EVENING: Rush Service and Paschal Liturgy - The lamentations of the previous night are repeated and the church is plunged into darkness to symbolize the despair and defeat experienced before the dawn of Christ's victory over the Enemy of our salvation. Precisely at midnight, a single light emerges from the altar representing the victory of Christ over death, the defeat of the Prince of Darkness by Jesus, the Light of the World. As the light is passed from person to person, it pushes back the darkness of the church and defeats it completely. The Resurrection is proclaimed in song and triumphant procession, and after the Liturgy, its light is carried into our homes so that they too might be filled with its light and warmth and triumph.

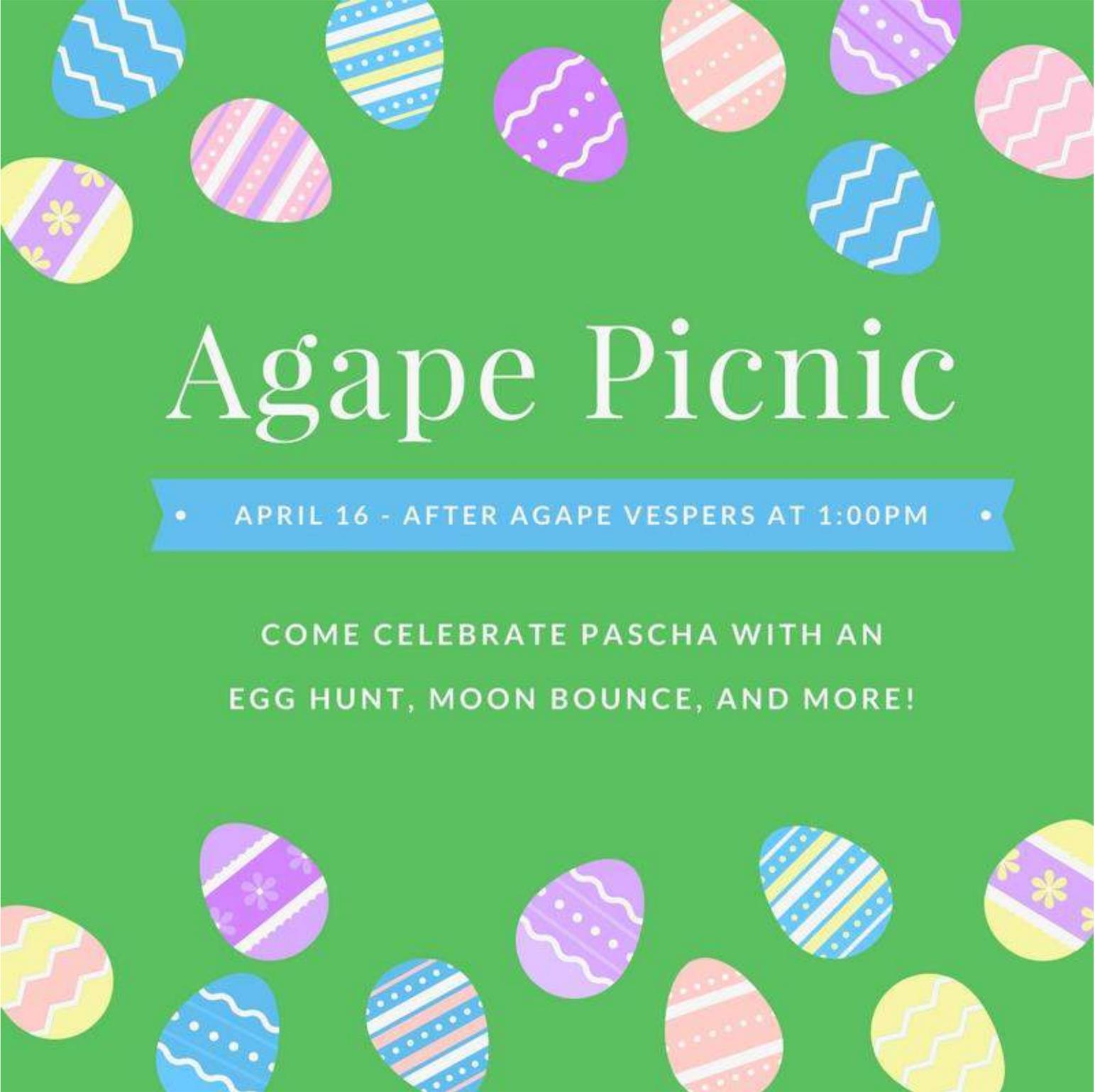
SUNDAY AFTERNOON OF PASCHA: Agape Vespers - Christ's Resurrection and victory is affirmed in this morning's theme. The Gospel is read in several languages to illustrate the universality of the Good News of the Resurrection and its proclamation to the very ends of the earth. Love, forgiveness, reconciliation, triumph and joy--these are the gifts which we receive because Christ lived and died and triumphed for our sake.

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CHURCH STAFF

Rev. Fr. Anthony Baba ~ Priest
Rev. Dn. Photios Beekman ~ Deacon
Ms. Adella Winder ~ Youth Director
Mrs. Bonnie Kokkinis ~ Secretary



Agape Picnic

• APRIL 16 - AFTER AGAPE VESPERS AT 1:00PM •

COME CELEBRATE PASCHA WITH AN
EGG HUNT, MOON BOUNCE, AND MORE!